

# The Saskatchewan INDIAN

March 1973

The Saskatchewan Indian

Vol. 3 No. 3

## Band Elections Build Local Leadership



CHIEF SOL SANDERSON

### James Smith

Chief: Solomon Sanderson  
Councillors: Herb Sanderson  
James Burns  
John R. McLeod  
Lawrence Marion  
Walter Constant  
Simon Brittain  
Agnes Stonestand  
Edward Sanderson  
Delbert Brittain



CHIEF MARCEL PAUL

### One Arrows Band

Chief: Marcel Paul  
Councillors: Rose Paul  
Gordon Napope  
David Daniels

### Mistawasis

Chief: Arthur Ledoux  
Councillors: Albert Badger  
Norman Johnston  
Alvin Johnston  
Annie Ledoux  
Ivan Daniels  
Louis Watson

### Moosomin

Chief: John Gladeau  
Councillors: Alex Frenchmen  
Sidney Ironbow  
Ernest Kahteaysewat  
Joe Wright

### Piapot

Chief: Patrick Fourhorns  
Councillors: George Desjarlais  
George Carrier  
Thomas Kaiswatum  
Eugene Lavallee  
George Obey  
Sylvia Obey

### Muscowpetung

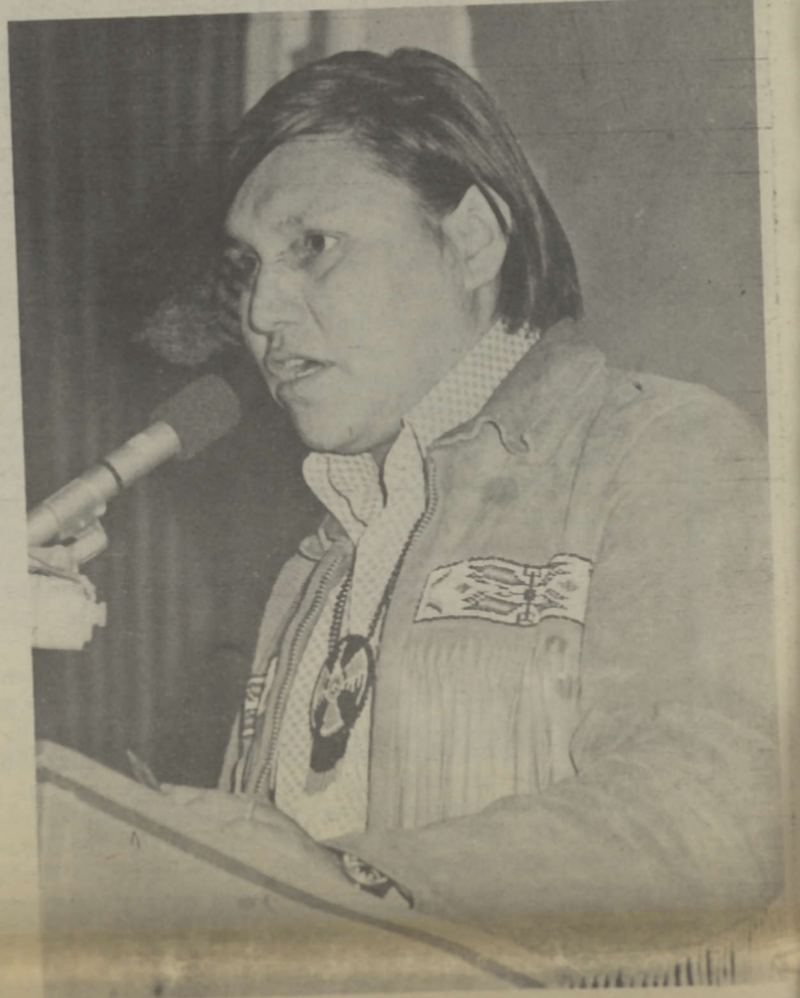
Chief: David Benjoe  
Councillors: Thomas Cappo  
James Keepness  
William Pratt  
Ronald Rosebluff

### Little Pine

Chief: Johnny Frank  
Councillors: Jonas Baptiste  
Alex Frank  
Wilfred Frank  
Sameul Thompson  
Henry Cam

### Island Lake

Chief: Philip Crookedneck, Whelan  
Councillors: Allan Crookedneck, Whelan  
Lawrence Crookedneck, Whelan  
Pete Ooseemeemow, Loon Lake



CHIEF NOEL STARBLANKET

### Starblanket

Chief: Noel Starblanket  
Councillors: Charlie Bigknife  
Irvine Starr



CHIEF LEO CAMERON

### Beardy's

Chief: Leo Cameron  
Councillors: Harvey Gardpie  
Gerald Gamble  
Dave Seesequasis  
Albert Seesequasis  
George Seesequasis  
Harry Michael  
Charle Bighead  
Francis Eyahpaie  
Lawrence Cameron

MAR 30 1973

SASKATCHEWAN

## The Louse that Roared

### James Smith Reserve Withdraws Children From Joint School

After what reserve leaders termed total and needless humiliation, 180 division three and four students were withdrawn from Kinitino school February 19.

Solomon Sanderson, Assistant to the F.S.I. Executive, was elected Chief of James Smith on March 12, and at that time he stated that children from the reserve would definitely not return to school in Kinistino.

He also stated that the incident was a "dead issue" now because the band has no intention of returning the children to the Kinistino School.

The primary school has been expanded by turning the auditorium and shop areas into five classrooms. Six teachers have been hired by Indian Affairs to instruct the students.

The move is a costly one for the town of Kinistino. Indian Affairs has contributed \$120,000.00 annually to the operation and maintenance of the school. From now on the money will be spent on the reserve.

James Burns, Chairman of the band's school committee said the decision to withdraw the students was made only after consultation with parents. A statement drawn up by the band council points this out:

On February 21, 1973, the James Smith Band Council

decided that due to recent events involving students from the Band in schools in Kinistino, and the experience of the Band with these schools in previous years, that students from the Band would no longer receive schooling in Kinistino. It was further decided that these students would receive schooling for the remainder of the year and in future years on the reserve.

This decision was made only after consultation with parents of the students involved. While this move by the Band was made following recent events during which students from James Smith were totally and needlessly humiliated in these schools, there was a long history of unsatisfactory experiences with these schools which made the move inevitable.

Although students from James Smith have been attending schools in Kinistino since 1958, there have only been three partial Grade 12 graduates from Kinistino since that time. The James Smith Band could no longer accept this situation, considering that during these years a number of students from the Band have graduated in schools elsewhere. In view of recent events in schools in Kinistino and the long term performance of these schools, it was no longer in the best interest of these students to continue schooling there.

## Death of Child Sparks AIM Controversy

The issue over the beating death of an Indian child at the hands of her adopted mother is far from over.

The mother of the child, June Stewart, 41 of Saskatoon, is now serving a prison term in Pinegrove Prison in Prince Albert after pleading guilty to manslaughter in connection with her daughter's death.

Vicki Wilson, co-ordinator of the women's group said yesterday a full investigation must be made into this case regarding adoption practices. She said the organization is concerned "about the seemingly lax procedures in the adoption of native children."

Mrs. Wilson said the organization is insisting on the immediate appointment of a native representative on the adoption screening boards of the Adopt Indian Metis program. AIM is a provincial Government sponsored program within the social services.

T. D. R. Caldwell, agent for the Attorney General, outlining the case, said Mrs. Stewart had adopted the Indian child on Feb. 16, 1971.

Mr. Caldwell said that on the evening of Aug. 22 Wayne saw Mrs. Stewart "striking Carol in the bathroom. He went to the bathroom and found the child lying on the bathroom floor. He said Mrs. Stewart hit the child three times in the stomach."

Dr. Ian McDonald, head of psychiatry at University Hospital, said Mrs. Stewart had a history of psychiatric disorders dating from 1963. He said she was identified as sick and needed treatment in 1965.

The autopsy revealed the child died of abdominal injuries.

Asked by the judge for the reason behind Mrs. Stewart's adoption of a child, Dr. McDonald said he found this "a rather strange episode in her life... There has been a need in her life for affection, and children are a good source of affection."

Dr. Thakur said Mrs. Stewart in adopting the child thought "it would unite the family and marital relationships". He said she had tried to get pregnant but had been unable to do so.

## Sit-In Successful - Elections April 10



Clarence Trochier.

The sit-in at the Saskatoon Indian and Metis Friendship Centre ended Sunday, March 18 with a tentative date of April 10 set for new board elections. A steering committee of four treaties and four metis has been set up to oversee the operation of the centre until the elections are held.

A week earlier on Sunday March 10 about 50 representatives from the native youth, the Saskatchewan Metis Women's Movement and the Saskatoon Urban Indian Association moved into the centre and stated they would not leave until their demands were met.

They demanded a re-election of the board of directors so there would be proper representation from the treaty Indian sector of the community. The present board is entirely Metis.

The protestors stated that since the centre is called the Indian and Metis Friendship Centre it is not living up to its name.

They added in a list of grievances, there are no real programs existing within the centre which are in tune with the native people, including both Indian and Metis. They said there are no effective sports, recreational, or cultural programs conducted by the centre.

They charged questionable methods are being used for the hiring of Indian Metis Friendship Centre personnel. They said there are no advertisements for the position and no treaty Indians are employed by the centre.

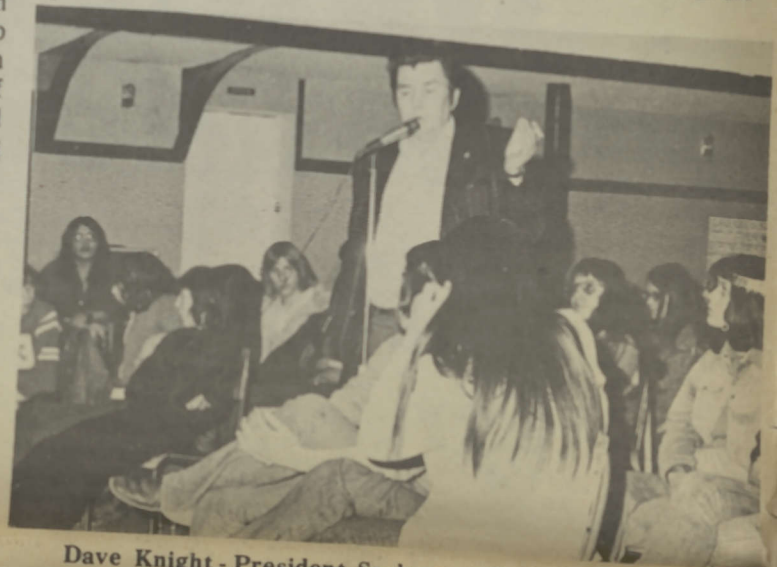
The group also charged the constitutional validity of the board is a matter of question.

They said the election of the present board was held at a most unusual time of year, December 28, 1972, during the Christmas holidays and this resulted in the non participation of treaty Indians in the election of the board. They added there was no advertisement of a list of persons eligible to vote in the election.

The group demanded there be a closure of the Indian Metis Friendship Centre pending an investigation by the secretary of state into their complaints.



Scene of the confrontation. The Centre board cut off the phones and threatened to cut off the power and send in the police.



Dave Knight - President Saskatoon Urban Indians.



Youth leaders Linda Opunichow and Gerald Smith.

The secretary of state supplies the funds for the administration and control of the centre.

The group charged the government was deliberately trying to split the native people by not doing anything about the situation concerning the board of directors.

Linda Opoonechaw, Indian Princess of Canada, said the protest is only being used as a start of an investigation of all Indian Metis centres across Canada.

"We are going to stick to these demands until they are met," she said.

# Mervin Dieter



## ONE HUNDRED LESS ONE

To be an Indian of North America has many wonderful qualities and values. To list a few without appearing to be prejudiced against other races and neither am I trying to place my people above anybody else, I am only trying to put them on equal terms with the rest of the world. Knowing the ways of both societies Indian and non-Indian I will venture to say that all Indians at one time or another and along their paths of life have had some one attempt to put them down and unfortunately there are many who went down and remained there. Then there are those who went down and lay and bled for awhile then valiantly struggled up and remained up. Of course with every picture there is a bright side so this is no exception. We have people who refused to go down and these are the ones who can and are helping their people to better things and not expecting 100% performance from them.

Putting people down comes in various ways and from various sources. It is not hard to point out the offenders and their methods. It is their intent and reasoning that is most unfathomable. Of course the results and the state many Indians are in denotes only dismal failure and gross ignorance on the part of the supposedly benevolent benefactors of the Indian People. I mentioned an instance or two in previous stories in the paper regarding people in this category who in no way promoted the Indians to a better and more comfortable way of life.

Back to these wonderful qualities and values of the Indians, like any other race of people, these North American Natives have sustaining qualities that carried them through adverse and depressive times.

The very foundation of a good and responsible civilized society is its educational and spiritual background. However if this educational and spiritual system is weak and not consistent with its principles and works in a hit and miss method then the whole society is affected. It was this hit and miss principle that the native people had to contend with. Responsibilities and duties were and still are consigned to persons who could not care less for the welfare of the Indian people. What turns me off is the expectations of some of these people if the Indians performance is not on par, then they are total failures and in most cases refused any further assistance, or other subtly and devious means were used to deter progress for these Indians. I have already wrote about some of these methods used to the detriment of the Indian people.

Now back to these qualities of the Indian. If you have ever sat through an hour or two listening to the ranting of a fire and brimstone preacher particularly when his projected selfrighteousness was bruised by some minor transgression of a single Indian person and the whole Indian nation being condemned for it - or sat through other services and have had the mistakes of your people thrown right at you and suffered the embarrassment felt when your closest friends and neighbours are the perpetrator of some supposedly drasterly deed. The natural ability of camouflaging a blush is one quality that I am always thankful for the stoic expression and ability to remain straight and motionless through these ordeals is another sustaining quality of the Indian people. I will mention one particular instance where a sermon really turned me off. It concerns a couple who were having a bit of marital differences and there was a temporary separation and seemingly this made for a beautiful plot for a hell raising sermon on morality and there was no third party involved. I strongly suspect that this was possibly the embryo of the women's lib. and the husband tiring to abort it that was the cause of the trouble. I never sat through a more embarrassing sermon or with a more embarrassed congregation. In those days one of the cardinal sins was to miss church so it was that the church was nearly always filled to capacity and many of us were so embarrassed for our close and dear neighbour that none of us could look one another in the eye and the crowning insult was the singing of a hymn and I never saw or hear a song sung with more gusto and glee as that of the preacher of that service sang. "There were ninety and nine that safely lay in the shelter of the fold."

## Indian Calender

We are offering an Indian Calendar produced by the Longhouse people at Akwesasne. This large beautifully illustrated calendar has lots of room for your own notes plus notes of important Indian dates.

If you wish one send \$2.00 to:  
**Indian Calendar**  
**Box 1644**  
**Prince Albert, Sask.**

All proceeds will be turned back to the people at Akwesasne.

# Wounded Knee

POLITICAL FOOTNOTE:  
 SNOWSTORM HITS SOUTH DAKOTA DURING INDIAN OCCUPATION OF WOUNDED KNEE HINDERING NEGOTIATIONS WITH GOVERNMENT.



"I WONDER IF THAT FELLOW UP THERE IS RELATED TO THE GUY AT THE WHITE HOUSE?"

Wounded Knee, the place of the last great Indian Massacre is once again held by Indian people.

Over 200 members of AIM (American Indian Movement) seized the town February 28 and at the present time were still holding it.

The stand is a symbolic one designed to draw public attention to the plight of Indian people. The members of the press have been welcomed in with open arms and press reports have been reaching the outside world daily.

About 50 Indians from Canada left from Winnipeg to join the people at Wounded Knee. Members of the Metis Society of Saskatchewan also travelled south for a piece of the action.

F.S.I. Chief David Ahenakew had no sympathy for the Indian people on their demands.

"We have achieved all we have only by peaceful means through discussions and negotiations. This kind of action can only harm the Indian movement." "People say we should unit in a common cause with the Metis. I have talked to our old people and they told me the last time we joined forces with the Metis people we lost seven of our best leaders and won nothing."

The demands of the militants holding Wounded Knee include:

— "The Senat committee headed by Senator Ted Kennedy launch an immediate investigation of the Bureau of Indian Affairs and the

department of interior for their handling of the Oglala Sioux nation."

— "That Senator William Fulbright investigate the 371 treaties between the federal government and the Indians to show how the government has failed to live up to the terms of the treaties. We can prove the United States never keeps its treaty commitments."

— "That the Oglala Sioux be allowed to elect their own officials. Those now in office are just puppets. They need traditionalists."

At press time the Indians still held the town. The F.B.I., and army had the town surrounded and a grand jury in Rapid City had issued warrants for the arrest of the majority of the protestors.

The situation remains at a stand-off.

## "We Must Depend on Education"

### Chief Dan George

Chief Dan George says the history of the North American Indians has been sad but the future can be improved through education. The Chief said education "is the tool of the modern world, and we, the Indian, must depend upon it as once we depended on bows and arrows."

He mentioned the Indian's history has been sad since signing treaties with the white man because of the Indian's position.

Dan George said, "We knew who we were. We didn't like it, but we stood where we signed the treaties - at the bottom of the totem pole."

That is changing now with governments taking the Native people more and more into consideration, but the problem now is that the Indian "hardly knows what to say because he has not been allowed to say anything for so long."

According to Chief Dan George, "Education is the way the Indian can build confidence in himself. We have known the bitter taste of discrimination. We have been labelled as lazy. We have progressed so little."

"We have lived on the fringe of your society, isolated on reserves. We have not drunk deeply of your culture but what we have tasted has not been

good for us."

"Perhaps our cultures are no closer than when the white men came to take our land and when the traders poisoned us with whiskey."

Chief Dan George noted the Indians have the highest school drop-out rates, the highest unemployment rate and the lowest standard of living of the ethnic groups. And this is a land where once only we lived, I think that is bad, very bad.

The British Columbia Chief made these statements after accepting an honorary of law degree from Brandon University in Manitoba.

# "There is Nothing New Under The Sun"

The 1969 White Paper is not the supposedly dead whiz kid that offered new ideas but instead is the grand old man of Indian Affairs and he is still alive. In fact he is in the peak of health.

In 1947 the special joint committee of the Senate met to discuss changes in the Indian Act. Dr. Jenness, supposedly an expert on Indians, presented the following plan that he dreamed up in 1943.

## Plan For Liquidating Canada's Indian Problem Within 25 Years.

### OBJECTIVE

To abolish gradually but rapidly, the separate political and social status of the Indians (and Eskimos); to enfranchise them and merge them into the rest of the population on an equal footing. The realization of this plan should:

- A. Improve the Indians' social and economic position, now so depressed as to create "leprous" spots in many parts of the country;
- B. Abolish the permanent drain on the federal treasury of the millions of dollars yearly now spent on Indian administration.
- C. Fulfil the almost forgotten pledge of the government when it adopted the system of confining the Indians on special reserves.

### OUTLINE OF PLAN

1. Change the present Indian educational system by abolishing separate Indian schools and placing Indian children in the regular provincial schools, subject to all provincial school regulations. For a period of 10 or more years this may require: —

- (a) Per capita subsidies from the federal government in lieu of school taxes levied on Indian families;
- (b) Morale promotion among the Indians (e.g. clothing grants, home inspection, etc.) and an educational campaign among white communities to mitigate any prejudice.
- (c) Special facilities (scholarships, etc.) for Indian children to attend technical schools and colleges remote from their homes.

2. Include the Indians (and Eskimos) in all "Reconstruction" measures, e.g. those dealing with unemployment, public health, health insurance, and other phases of social security.

3. Appoint immediately a commission of 3 (the chairman to be a judge, and one member an agriculturalist) to study the various Indian reservations throughout the Dominion and to advise on the best means of abolishing them, of enfranchising the inhabitants, and giving them an economic status comparable with that of their white neighbours. The commission should be given a broad mandate so that it may adjudicate in each case the relative merits and demerits of individual versus co-operative ownership of reserve lands, the proper disposition of trust funds, timber and mining rights, and other complicated problems. It should present its report within two years of its appointment, and legislation implementing its recommendations should follow with as little delay as possible.

4. Increase the educational facilities of the migratory northern Indians (whose territory is not suited for either farming or ranching) in order to qualify them for new types of employment as: aeroplane mechanics, mineral prospecting, wireless operation, game and forest protection, fur farming, etc. These educational facilities might include:

All of these pursuits even that of aeroplane pilots, were carried out by the Eskimos in Greenland and even by Eskimos in Siberia. Before the war three Siberian Eskimos who live just across the strait from Alaska were civilian aeroplane pilots, but I doubt if we have a single Eskimo who could read the instructions on the dial of an aeroplane or even read the barometer or the thermometer. In Greenland they are doing that even in Siberia.

- (a) Intensive classes for children in ordinary school subjects, and special courses for adults in mineral prospecting, motor mechanics, etc., during the summer months when the Indians tend to congregate;

This plan was made out before there was an investigation into Indian education by Dr. Moore.

- (b) Free technical training for selection boys and girls at suitable centres, e.g., Le Pas, Churchill, etc.

Dr. Jenness was applauded for his efforts by members of the committee and they stated that they agreed wholeheartedly with his plan.

Twenty-two years later the government brought out the White Paper - maybe not thinly veiled racism as the Jenness report but racism non the less.

The White Paper Policy may be stated to be dead but the concepts and trickery remain today.

The government continues to try to force us to take provincial services. We have not received recognition of our treaty rights and our leadership is undermined almost daily.

The 1969 Policy was a sophisticated rehash of the crude 1947 Policy.

"WELL FELLOWS, HOW ARE THINGS IN VIETNAM AND WOUNDED KNEE...ER....SASKATOON?"



### Dief Grief

Dear Editor:

I regret that I must write this letter but I feel that I must speak out regarding an editorial cartoon in the February issue of your paper which, in my opinion, ridicules former prime minister John Diefenbaker and anyone else who believes that all Canadians are equal before the law.

The cartoon refers to the Laval case before the Supreme Court and depicts Mr. Diefenbaker, as author of The Canadian Bill of Rights, preparing a hypodermic needle for injection into the arm of the Indian.

The caption, in my opinion, might have been written by someone with a most warped sense of political humor. It used the term "Injun" which to most people is a derogatory term often connected with tales of the American west.

By using that term you are implying that John Diefenbaker has lived a life of discrimination against Indian people. I believe that nothing could be further from the truth and if any other political figure was attacked in a similar manner I am certain that you would be involved in a major law suit.

I am certain that most Indian people in Canada will agree that John Diefenbaker has been one of their greatest advocates for better treatment. The fact that he has been made an honorary chief of more Indian Bands than any other Canadian would bear this out.

It was not until Mr. Diefenbaker became prime minister of Canada that Indians were allowed to vote. And he quickly gave your people a voice in the parliament of Canada by appointing the first Indian to the Senate: the late Senator Gladstone of Alberta. Indian people have been discriminated against in Canada and treated as second class citizens for decades. The Canadian Bill of Rights has made all Canadian equal before the law, and Indians are Canadians and I would hope very proud of that fact.

I realize your concern regarding the Laval case, as does Mr. Diefenbaker with whom I discussed the matter when he was in Prince Albert during the Winter Festival.

But there are avenues of negotiation open whereby a solution can be achieved without having your people being removed from The Canadian Bill of Rights and once again becoming subject to being treated as second class citizens.

I fully support The Saskatchewan Indian in its objective of informing all citizens of the policies of The

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**The Saskatchewan INDIAN**

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Lloyd Brass  
Archie King

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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.

## Friendship Centres and Politics Don't Mix

Friendship Centres have long been places of very little activity and mainly centres for sewing groups and a place to go for a free coffee. All this will change drastically.

The recent funding of centres by the Secretary of State has sparked a minor gold rush as opportunists and carpet-baggers move in to share the wealth.

Such was the case in the Saskatoon Friendship Centre or at least until the Native Youth and urban Indians stepped in to put an end to their little game. They surprised the Centre and forced the board of directors to realize the error of their ways or at least to step down.

It had been rumoured for some time that the Metis Society of Saskatchewan had plans to take over Friendship Centres. As it now turns out, they definitely did.

The Saskatoon Centre had their annual meeting on December 28 while all the urban Indians and students were busy or out of town. The constitution states that there must be fourteen days advance notice of an annual meeting - this was not done.

The meeting went off without a hitch and Clarence Trotchie and his family were in like a dirty shirt.

With no recourse or communication with the board of directors the people were forced to take action if the Centre was to run democratically.

That was the first confrontation. Will there be more? Native Youth leaders have pointed to the large amount of white people on Centre boards and have demanded their removal.

This is a mistake and one that will cost the Friendship Centres dearly. In Prince Albert for example the Centre board makes use of two lawyers and an accountant also other members have connections with service clubs in the city.

It would be a serious mistake to loose these people under the quire of obtaining an all Native board.

The key to a successful board of directors is not in the percentage of each race but in the amount of cooperation there is for the common good of the Centre.

Power plays such as displayed by the Saskatoon board will not serve the best interests of the Centre.

## Irresponsible Statement

Dr. Howard Adams statement that the whole native movement may move away from peaceful civil rights action into different kinds of confrontation is an irresponsible one, and not congruous with other leaders of Indian organizations.

His statements are irresponsible because he doesn't speak for any native group, either Indian or Metis, in Saskatchewan and they are not congruous with other leaders because Dave Ahenakew, Chief of the Federation of Saskatchewan Indians, who speaks for the province's 38,000 Indians, stated there would be no Wounded Knee incidents in Saskatchewan as long as the present Indian leadership continues.

Mr. Adams stated "If such a situation would occur in Saskatchewan, it would not be because of just one issue, but the whole system." He said "the point of intolerance has been reached."

That statement does not coincide with Dave Ahenakew's who said the Indian organizations in this province are lead by responsible people who have built a sincere and genuine report with many agencies and who are now in a position to establish fruitful discussions with others and that a Wounded Knee situation in Saskatchewan will not occur as long as the present Indian leadership continues.

It is a matter of credibility. Dave Ahenakew speaks for 38,000 Indians. Who does Howard Adams represent.

Ken Williams, Prince Albert

(Continued from Page 4)

Federation of Saskatchewan Indians, but I certainly expect a sense of responsibility, which at times, seems to be lacking as in the same issue there were two letters pointing out "absolutely false" statements made by your newspaper regarding the Prince Albert Student Residence issue.

I, for one, believe that The Saskatchewan Indian and your cartoonist, Mr. Willard Ahenakew, owe a public apology to John Diefenbaker.

Sincerely,

Jim W. Martyn,  
500 Ninth Street East,  
Prince Albert.

## Best Paper

Dear Brothers and Sisters:  
From big house at Santa Fe,  
New Mexico State Institution

you put out a beautiful paper. I think "The Saskatchewan Indian" is the best paper of our time. Over here, the brothers can't wait for the next issue to come.

We flip the pages to catch the latest news. Course we know you got them in there, and we check out all the super fine red sisters we don't get to see too much in here.

Johnny "Sun Down" James  
P.O. Box 1059  
Santa Fe,  
New Mexico 87501

## Indian Time

Dear Editor:

I am an Indian doing time and I want to express my views on the saying "Indian time" and how often it's used to cover up laziness. "Indian

time" was good long ago, but today with times changing, the only things that stay the same are an Indian doing his time, and an Indian on "Indian time" late or missing his appointments. I'm going to cite an instance, awhile back a group of ten chiefs and councilmen, and I under line "leadership", made arrangements with the administration to visit and see our community and never kept their appointment and now our liaison officer, G. A. Rimmer, keeps bringing it up, so it's quite apparent how critical the situation is.

My term in the Saskatchewan Penitentiary seems to be like a very long day with very little progress and little help most of the time with no help at all from our native brothers in outside organizations. If they're concerned about helping the incarcerated native populous, "Please do attend our native brotherhood meetings". You cannot get an inside view of what puts Indians in institutions or what goes on in amongst yourselves.

We will not try to be contradictive, but strive to work with any interested organizations. We may be able to contribute something that may help keep native people

out and from returning to holes like the Prince Albert Penitentiary. Remember we are all brothers both inside and out.

With brotherhood,  
Bob Dieter,  
P. A. Penn.

## Headdress Wanted

Could you find me a place where I could purchase a headdress they call moose tail that men wear with their pow-wow costumes as my granddaughter married a Cree  
(Continued on Page 6)

## Indian Housing — Tragic Illustration of Needless Poverty



On March 8, at the national Housing conference held in Winnipeg, Manitoba a resolution was passed resolving that the Department of Indian Affairs Task Force be dissolved and the funding of such a Task Force be transferred to the National Indian Brotherhood Working Committee on Housing, and that the Department be in the advisory role only.

At the present time there are at least fifteen task forces functioning within Indian Affairs. Their findings are unpublished and they report only to departmental officials. The pressing problems affecting Indians go largely unnoticed and unresolved. Instead they are sluffed off on task forces and are swept under the rug.

The existing state of housing on Indian reserves in Canada provides a tragic illustration of the conditions of needless poverty in which far too many Indian people are forced to live.

The gross inadequacies in Indian housing in terms of both quantity and quality vividly expose the fact that the state of housing for Indians across Canada constitutes a national crisis. At the present time in excess of 15,000 homes are desperately required by Indian families.

The Department of Indian Affairs and Northern Development has totally failed to meet these needs. There is in fact little indication that the Department is seriously attempting to accept their responsibilities and resolve this sad situation. It appears that rather than squarely face up to its obligations the Department of Indian Affairs and Northern Development is instead striving to shirk this responsibility and transfer it to other levels of government. The most noteworthy example of this strategy is the forcing of Central Mortgage and Housing Corporation loan financing upon Indian Communities. This delegation of responsibility by the Department of Indian Affairs to C.M.H.C. is an admission of failure. This delegation of responsibility is an arrogant implementation of the Indian Policy of 1969 which the Trudeau government has allegedly shelved. This delegation of responsibility by the Department of Indian Affairs to C.M.H.C. is a subtle but concrete attempt by the Federal government to confiscate Indian lands.

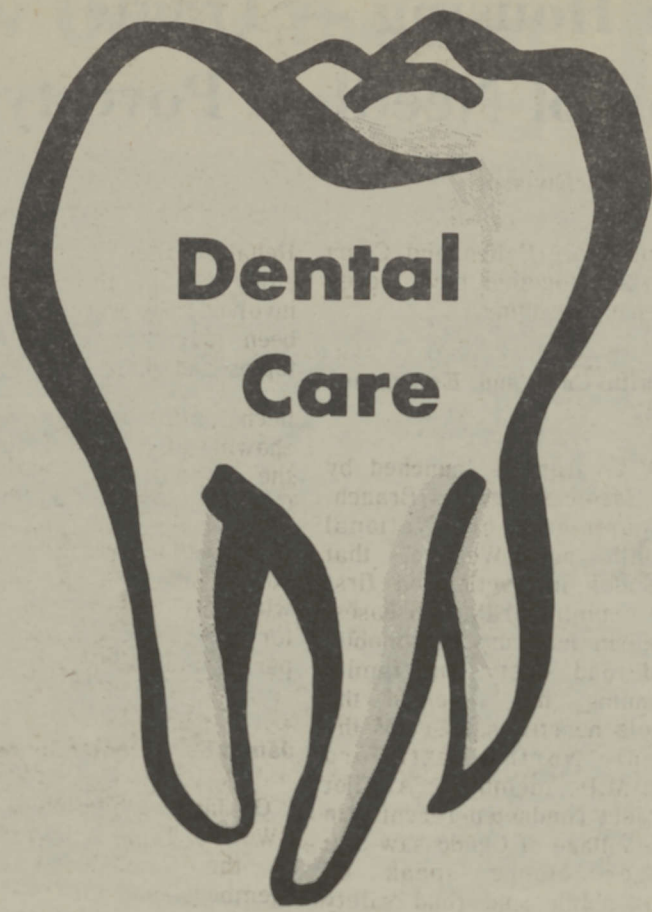
In an erroneous and erratic attempt to justify its lack of action, the Department has taken it upon itself to create a Task Force to study the serious situation of Indian

housing without any meaningful form of consultation with Indian people. This Task Force can only be interpreted as another attempt by the Department of Indian Affairs to manipulate and head off demands by Indian people for changes to these present inadequate and insincere policies. The Indian people of Canada, through the National Indian Brotherhood demand that this Departmental Task Force on Indian housing be immediately dissolved.

The traditional attitude of the Department of Indian Affairs to direct policies and programs at the Indian people rather than allow policies and programs to evolve from the reserve communities is no longer acceptable and will not be tolerated.

The time has come for the government to stop manipulating Indians and to start listening to us.

We demand that the government accept a cooperative approach and assist the Indian people through their representative organizations in formulating acceptable housing policies and programs. The solution to this problem can only be developed by the Indian people.



By Dr. Kirkbride

The Dental Care programme as presently structured by the Department is directed primarily towards the Indian children of Saskatchewan and involves both treatment and prevention components. The treatment aspect is carried out by either having a dentist locate on a reserve for an arranged dental clinic, or as an alternative, to have the

children bussed to the dentist's office when this applies or transported to a location where the dentist is temporarily located e.g. a central location when more than one reserve is involved.

Our objective is to conduct these dental clinics at least twice a year for all reserves, with particular emphasis on northern and more isolated areas.

In all cases where dental services are available or supplied both pre-school and elementary school children are not only included, but encouraged to take advantage of these facilities. For all school children of Registered Indians as well as pre-schoolers, the Department of N.H.&W. pays for dental treatment involved.

The preventive aspect involves instruction in oral hygiene, proper tooth brushing, importance of dental care etc.; at present this is done by C.H.W.'s and P.H.N.'s along with school teachers in their general health instruction classes. An important additional facet in prevention is the "Brush-In" or self-applied application of fluoride tooth-paste, again conducted twice a year on all reserves, for all school children. Because of the nature of this programme (do it yourself) and difficulties of application, pre-schoolers are not normally included in the "Brush-In" programme; elementary school children are definitely included in any treatment and in this as in all phases of treatment parental permission is established and received before beginning any procedures.

Plans for the immediate future re dental programmes affirm the continuation of clinics on all reserves, with inclusion of pre-school and elementary school children at every opportunity; again projected plans include

expansion of services to areas, that for various reasons, are not now being serviced and to enlargement of clinic time to twice yearly visits in those areas not presently benefitting from semi-annual clinics.

More remote future plans will undoubtedly include involvement in the Dental Programme for children in Saskatchewan, proposed recently by the provincial Department of Public Health. Though the training portion of this programme is at present being carried out, details of its application and ultimate coverage have not as yet been finalized.

The proposal as submitted to the Minister of Public Health by his Research and Planning Branch envisages ultimate coverage for children ages 3 - 12; the extent to which the Indian people of Saskatchewan might be involved is probably best typified by the following direct quotes from the proposal - "All children resident in the province between the ages of 3 and 12 would be considered beneficiaries of the program when it is fully implemented, with the exception of Indians living on reserves."

"It is recommended that all Indian children be included in the Saskatchewan children's dental program and that the provincial government discuss this matter with representatives of the Indian people to determine whether they want to be included in this province wide plan. If

requested to do so, the provincial government should negotiate the desired arrangements with the federal government and gain full financial reimbursement for the provincial services provided to Reserve Indians."

"At present there are approximately 12,000 Indian children in Saskatchewan who are eligible to receive dental services provided by the federal government. Of these it is estimated that more than one-half are integrated into the public school system. Therefore special arrangements for delivering dental services to Indian children would have to be made for a relatively small group of people."

As was mentioned earlier, the Provincial program is still in its formative stages and it is suggested that in the next 2 - 3 years, negotiations with the Provincial Government by both the Indian people and Department of N.H.&W. will hopefully resolve apparent difficulties and lead to inclusion of all Indian children in this programme.

Undoubtedly in the next year or so conferences and negotiations will ensue in determining terms of agreement re this programme; we will keep you informed of any future developments and any involvement or negotiations carried out by Department of N.H.&W. on behalf of the Indian people.

(Continued from Page 5)

guy from Faust, Alta. He works here, too, where my husband works, and he dances. He is going to every Indian days that will be taking place on his holidays this summer. In the meantime, could you send me dates of Indian days for the summer soon as the Saskatchewan Indian paper gets the dates and where and when, as we have to give notice a month to six weeks when the men want to take their holidays here and we want to take holidays just when these doings are taking place.

I myself used to live on the reserve at Kamsack, Sask. in my first marriage. Now my second marriage made my a non-treaty Indian, but I still like going to Indian goings, and hearing about my people. Sure hope you understand what I am

trying to say. Bye, bye good luck.

Mrs. Theresa M. Toth  
Giscomi, B.C.

Editor's Note:

Can you help this lady? If so get in touch with her at the above address. This summer we will run our Pow-wow Calendar so send us your dates as soon as you decide.

Thanx

Dear Editor:

I appreciate very much receiving the Saskatchewan Indian.

It is an excellent publication and I find it very interesting and informative.

I would like to congratulate you and your associates and extend my very best wishes for the future.

Yours sincerely,  
Don McPherson, M.L.A.,  
Regina Lakeview

## Bingo!

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Extra Cards — .50¢

There is also a concession booth and Occasional Raffles from the Homemakers Club and Recreation Club.

# SASKATCHEWAN CHIEFS CONFERENCE

## APRIL 24 - 27, 1973

### REGINA INN

### 2 DELEGATES FROM EACH BAND



# The Initial Reaction

## R.C.M.P.

By R.J. Ross

Assistant Commissioner  
Commanding Officer, "F" Division

### Intoxication In A Public Place

For years intoxication amongst people of all races and creeds has caused deterioration in their health, a wastage of their wealth and a lowering of their dignity. Prior to 1965 a person found in an intoxicated condition in a public place was arrested, held in custody until sober and then made an appearance in Court. A fine was usually assessed and if not paid a jail term followed. This was the only course of action permitted by law once a person was arrested for intoxication.

Section 105 of the Liquor Act, the basic section for being found drunk in a public place, is quoted hereunder:

Subsection One: - No person shall be in an intoxicated condition in any public place.

Subsection Two: - A person who violated subsection (1) is guilty of an offence and liable on summary conviction to a fine of not less than \$10.00 or more than \$100.00 and in default of payment to imprisonment for not less than two days nor more than thirty days.

On April 3rd, 1969, The Summary Offences Procedure Act (1969) was assented to heralding a new concept in law enforcement relating to the handling of the intoxicated or drunk person found in such a condition in a public place. This now permits a Peace Officer to take into custody an intoxicated person, hold this person in custody until such time as the person has recovered sufficiently that if released, is unlikely to cause injury to himself or be of a danger, nuisance or disturbance to others.

**Example:** A person found in an intoxicated condition in a public place is arrested and lodged in jail for a period of eight hours, or until sober. This person could, after an eight hour period or upon reaching sobriety, be released and no charges laid. Persons repeatedly apprehended for drunk offences are dealt with by the Court.

These periods of intoxication, where arrests have been carried out and the subject has been released without court action being

taken, does not appear to have the desired results on the habitual offender. Court action on these individuals is taken under Section 171 of the Criminal Code. The Courts at North Battleford, in many instances, are placing these subjects on periods of probation with conditions to keep the peace and be of good behaviour, not to enter or be in an outlet as defined in the Liquor Licensing Act and shall not have or consume liquor as defined in the Liquor Act. Breaches of the conditions of these probations during the periods they are in force are dealt with accordingly by the Courts.

In North Battleford there is a Native Alcoholic Centre designed to assist in the rehabilitation of the alcoholic native. This centre is staffed by Counsellors who are knowledgeable and understanding of the problems of the alcoholic. These Counsellors are in attendance during open courts to assist the alcoholic and the Court.

While it is still too early to make a significant appraisal of this situation, results of the

Counsellor, Police and Court working together have indeed been encouraging.

### Health Care and Emergency Aid

A programme launched by the Medical Services Branch, Department of National Health and Welfare, that includes instruction on first aid, communicable diseases, firearm hazards, snowmobile and road safety, and family planning, has received the whole hearted support of the local North Battleford R.C.M.P. members. A pilot project conducted recently in the Village of Cando saw Sgt. Roger Moore speak on snowmobile and road safety while Cst. Pat Kelly instructed the 30-35 students on first aid. Our members look forward to their continued participation in such a worthwhile endeavor.

### Pehtapun Native Rehabilitation Centre

Increased participation of the Meadow Lake R.C.M.P. members with the

Rehabilitation Centre is being enjoyed by the members involved. Several talks have been given on a variety of topics and these have usually

been accompanied by the showing of a film. In view of the continued participation, Cst. Sandy Mahon of Meadow

Lake Detachment has been named as "Liaison Officer" with the Centre. He looks forward to arranging R.C.M.P. participation in the program.

### James Smith Indian Reserve

On January 29, 1973, the film "Wells of Tragedy" was shown at the Central school by members of Melfort R.C.M.P. Detachment. Eight-four persons attended the showing

of the film and participated in an active discussion on points arising from the film and other matters of law enforcement nature. As a result of the excellent response, it is intended to continue the film and discussion period and plans are actively under way to enlarge on the program.

## I A B

By Stan Cuthand

### Employment and Re-Location Programs Workshop

A three day workshop was held February 27th - March 1st, on employment and relocation programs for all the employment counsellors of the Department at Melfort, Saskatchewan. Mr. R. Biddle and Mr. Lloyd Star from Ottawa were present. Mr. Phil Parr, Don Chatsis and George Seesequasis from the F.S.I. were also included as participants.

"If the program is to be successful," Mr. R. J. Grinstead from the Regional Office stated, "the employment placement function must be based on the humanistic approach and can only thrive in an atmosphere of trust, understanding and mutual respect. Every client confronts the employment counsellor with a unique new package, containing its own special problems and needs. It may well be that an actual job is the last and least requirement of a particular individual, his prior needs might well encompass a need for training, pre-employment or even pre-training counselling, family counselling, medical and many more, and require not only the complete range of the counsellor's skills and knowledge, but also the support of outside agencies competent to deal with differing facets of the problem."

The objective of the program is to help the Indians get jobs in all fields, according to their

abilities, skills and experience. Those who require further academic and vocational training are assisted to obtain their goals to more permanent employment.

### Terms of Industrial Employment

It should be clearly understood that, in return for a fair day's wages, an employer expects a fair day's work. In addition, he expects his employees to be on the job at the proper time and place, and to be clean and neatly dressed fittingly for the job to be done. The actual clothing will differ, of course, from job to job.

An employer does not expect his employees to leave or take time off from the job for any reason without letting him know through the foreman or Office. Absence and late arrivals on the job are the main causes for dismissal.

It is a common practice with construction, industry, mining, and railways to charge the employee for room and meals provided in camps or on work trains. The rate will vary with the company and the location. Generally, most companies charge from \$2.50 to \$3.50 per day for room and meals.

In addition to the above most industries now operate under union agreements with deductions made to cover union dues, and where necessary, initial membership fees. Where the company makes available, provides, or maintains such items as safety hats, special tools, etc., payment for these will usually

### Regional Liaison Officer

be recovered from payroll deductions.

There may also be pension plans or special programs peculiar to the company. Employment Insurance, Workmen's Compensation, and Income Tax will also be deducted.

Many of the larger contractors hire catering firms to provide the camp and operate the kitchen and often include the running of a

### TRANSFERRED

Cst. L. M. Edwards, Big River to Stony Rapids.  
Cst. R. L. Trattle, Stony Rapids to Big River.  
Cst. L. I. Russel, Blaine Lake to Unity.  
Cst. A. M. Nickolson, Unity to Blaine Lake.

commissary or small store to sell such staple items as razor blades, soap, towels, tobacco, cigarettes, gloves, socks, and in some instances other items or work clothing.

Many Indian employees through lack of knowledge believe that they have been

under paid when their cheque does not equal the amount they believe they are entitled to. They should be encouraged to check with the personnel or camp officer and ask for an explanation when the salary cheque received does not equal the amount anticipated.

### STAFF CHANGES

Mr. Ralph Scharf, Regional Superintendent of Vocational Education, I.A., Regina, after five years in this Region will be leaving effective April 1st, 1973. He has been assigned to work on the development of the Kumasi Trades Training Institute in the country of Ghana in Central Africa. Ralph will be living in Regina and travelling to Africa six times in the next two years. His work will involve curriculum development and the training of instructors from Ghana.

We would like to wish him well and hope that he enjoys the next two years.

Mr. R. Kohls, has been promoted from District Supervisor of Touchwood-File Hills Qu'Appelle District, to Regional Director at Whitehorse, Yukon Territory.

His transfer becomes effective April 2, 1973.

Mr. Kohls is succeeded by Mr. Walter Barnes as District Supervisor of Touchwood-File Hills Qu'Appelle District. Mr. Barnes came from Nanaimo, British Columbia and was also Superintendent at Prince George and Prince Rupert. He was born and raised at Carnduff, Saskatchewan.



# D.N.S. *By Brian Cousins*

D.N.S. Communication Director

## Northern Handicraft Winners

Over 500 dollars in prize money has been awarded in the first 'Northern Handicraft' competition sponsored by the provincial departments of Culture and Youth and Northern Saskatchewan. The competition was held in conjunction with the Prince Albert Winter Festival and was open to individuals residing within the Northern Administration District.

A panel of judges including Agenlique McKay, Mary Wardman, and Don Neely of Prince Albert selected first

and second place winners in eight categories. Taking top honors in the various divisions were the following persons: Jackets - Ernestine Lariviere, Beauval; Vests - Eleanore Solomon, Patuanak; Mukluks - Mrs. Fred McDonald, Uranium City; Handbags - Cecilia Martin, Uranium City; Slippers - Sylvia Henderson, Montreal Lake; Gloves - Alice Aubichon, Ile-a-la-Crosse; Medallions - Marius Durocher, Canoe Narrows; Headbands and Bracelets - Clementine Garr, Patuanak.

Many visitors at the Winter

Festival had an opportunity to enjoy the artistic skills of northern residents by viewing the handicraft display. Some of the competition entries were also offered for sale. The competition was designed to promote and honor the artistic abilities of northern residents shown in the creation of handicraft. More than 125 entries were received from throughout the north.

A complete list of prize winners is available from the Department of Northern Saskatchewan, Box 539, La Ronge.

## 1973 Northern Handicraft Competition Prize List

### I - Jackets

- |                                     |         |
|-------------------------------------|---------|
| 1. Ernestine Lariviere, Beauval.    | \$75.00 |
| 2. Alice Aubichon, Ile-a-la-Crosse. | 50.00   |
| 3. Mary McDonald, La Ronge          | 25.00   |

### II - Vests

- |                                     |       |
|-------------------------------------|-------|
| 1. Mrs. Eleanore Solomon, Patuanak. | 60.00 |
| 2. Mary McDonald, La Ronge.         | 40.00 |

### III - Mukluks

- |                                      |       |
|--------------------------------------|-------|
| 1. Mrs. Fred McDonald, Uranium City. | 50.00 |
| 2. Alice Aubichon, Ile-a-la-Crosse.  | 25.00 |
| 3. Mary McDonald, La Ronge.          | 10.00 |

### IV - Handbags

- |                                       |       |
|---------------------------------------|-------|
| 1. Cecilia Martin, Montreal Lake.     | 30.00 |
| 2. Alice J. Charles, Stanley Mission. | 20.00 |

### V - Slippers

- |                                      |       |
|--------------------------------------|-------|
| 1. Sylvia Henderson, Montreal Lake.  | 30.00 |
| 2. Mrs. Fred McDonald, Uranium City. | 20.00 |
| 3. Annie Hardlotte, Stanley Mission. | 10.00 |

### VI - Mitts & Gloves

- |                                     |       |
|-------------------------------------|-------|
| 1. Alice Aubichon, Ile-a-la-Crosse. | 30.00 |
| 2. Clementine Garr, Patuanak.       | 20.00 |
| 3. Mrs. Eugene George, Patuanak.    | 10.00 |

### VII - Medallions

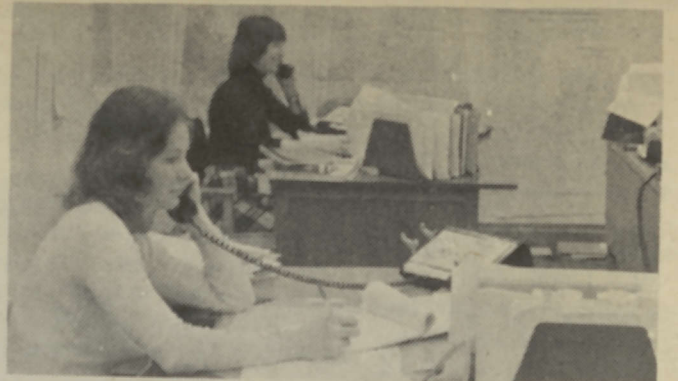
- |                                    |       |
|------------------------------------|-------|
| 1. Marius Durocher, Canoe Narrows. | 15.00 |
| 2. Vicky McLean, La Ronge.         | 10.00 |

### VIII - Headbands, Bracelets, Etc.

- |                               |       |
|-------------------------------|-------|
| 1. Clementine Garr, Patuanak. | 15.00 |
| 2. Lydia Roberts, La Ronge.   | 10.00 |

Sponsors: Department of Culture and Youth - Department of Northern Saskatchewan.

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PROVINCIAL  
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CENTRE





LEGISLATIVE BUILDING - REGINA

### CORRECTION:

In the January issue of the Saskatchewan Indian we reported that the gymnasium was not available to students at the Prince Albert Student

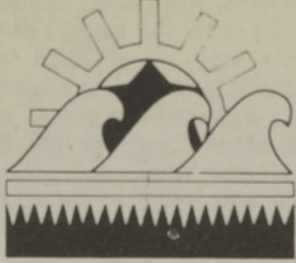
Residence. This statement was in error as the facilities are used nightly by the students and after that time are open to the public schools.

SPORTS

NEWS

PEOPLE



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**INDIAN**

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The Saskatchewan  
**INDIAN**

## REPORTER WANTED FOR MEADOW LAKE AREA

The Saskatchewan Indian is looking for a reporter to work in the Meadow Lake District. This person must have a drivers licence and be free to travel. Writing experience or related education is essential. The job includes writing articles, maintaining contacts at the local level and photography. Salary is negotiable.



# COMMUNITY SECTION

## New Band Hall for Montreal Lake

Chief Gilbert Bird officially opened the newly renovated Montreal Lake Band Hall on Friday evening, March 8. The Chief extended a welcome, in Cree and English, to the some 300 Band members and visitors who attended the official opening. In his opening remarks the Chief said, "We the parents and older members of the Band must support and encourage our young people in their endeavours of creating a better community to live in. They may use sports and other types of recreation to do this and we must support them because I know they are going in the right direction. We must think of our children, our neighbours children and put them ahead of everything else instead of being self-centered. I think you know what I am talking about."

The renovation of the hall

served as a carpentry course and also provided winter employment for fifteen Band members, most of who work on the Reserve's housing project, which is carried out during the summer months. Since the Band is taking complete control of their housing projects, this coming spring, this provided their employees an opportunity to learn about building materials and the carpentry trade in general. The project, which started on January 2 and ended on March 2, was jointly sponsored by Canada Manpower and the Winter Works Program through the Department of Indian Affairs.

An amateur hour was held after the official opening with 27 contestants taking part. The contestants, who sang mostly country and western music, came from Montreal Lake,

Molonosa and Deschambault Lake. In the singles category, Larry Beatty of Deschambault Lake took first with Virginia Merasty of Timber Bay taking second. The judges gave John Smith, of the Montreal Lake Reserve, third place. In the choir and duet category, the judges gave first place to the Timber Bay childrens choir. Florence Bird and her husband were awarded second place. The judges couldn't decide on a single third place winner between the Montreal Lake Brownies or the Montreal Lake grade two class, so they gave the award to both groups as a tie.

The amateur hour, which was planned by the Reserve's Recreation Committee, raised \$350.00 for the Committee.

A dance was held after the amateur hour to end the Band Hall official opening celebrations.



Chief Gilbert Bird officially opening the newly renovated Band Hall.



Larry Beatty, first place winner of the first amateur hour held on the reserve.



Virginia Merasty, of Timber Bay, was unanimously given second place by the three judges of the amateur hour.



John Smith, of Montreal Lake, placed third in the amateur hour.

## Marcel Paul Re-Elected Chief for One Arrows

Eighty percent of the eligible voters from the One Arrow Band turned up at the polls to elect their Chief and Councillors on Monday, March 5th.

Nomination day was held on February 19, 1973 with four being nominated for three Councillor positions and two for the position of Chief. Nominated for the three Council seats were: David Daniels, Gordon Napope, Robert Daniels and Rose Paul. Edward Baldhead and Marcel Paul were the only two nominated to contest for the position of Chief.

Elections were held at the Reserve's school with Stuart Prosper, Communications Field Worker for the Federation of Saskatchewan Indians, acting as Electoral Officer.

Voting for the 131 eligible voters was carried on from 9 a.m. to 6 p.m. Oliver Cameron and Stuart Prosper counted the ballots after the polls closed and reported 11 spoiled out of 61.

Marcel Paul was elected Chief, of the 446 membership band, for a two year term. This is the second consecutive term for Chief Paul.

The three successful candidates for the Councillor positions are Rose Paul, Gordon Napope and David Daniels. Rose Paul and Gordon Napope are newcomers while David Daniels was returned to his second term. The Councillors will also serve a 2 year term.

The new Band Council held their first meeting in Saskatoon on March the 12th.



Chief Marcel Paul.



David Daniels



Rose Paul



Gordon Napope

### NORCANAIR

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### Fly Schedule and Charter

## News From Loon Lake



Makwa Lake Band Indian Family — Harriet Weeseekase and her five children. Her man, Bob. Five of her children are missing in this picture.



From left to right - Edward O'Kanee, Indian Affairs Child Care Worker, Emma Weeseekase, Sask. Indian Women's Assoc., Co-ordinator for Loon Lake, Ministekwan and Joseph Bighead Areas, and Eli Opekew, Indian Affairs. Picture was taken in the Band Office, Makwa Lake Indian Reserve.



From Left to Right - Emma Weeseekase, S.I.W.A., A. E. Gartzzen, construction foreman, Loon Lake Reserve, re-elected Chief Julius Okemow of Makwa Lake Indian Reserve.

We have lots of stories and happenings, how the people are progressing, for instance, the Co-ordinator of the S.I.W.A., Emma Weeseekase donated a blanket to be raffled, and the proceeds went to bingo games, the bingo game was very successful, the women made \$64.08. The co-ordinator went ahead and looked around for a

house where they could hold their sewing classes, etc., etc. Finally she found a house, which was donated to her for the purpose by her oldest son, Edward Weeseekase. Edward is in Meadow Lake doing a carpenter course, he has worked 7 years for housing here at Makwa Lake Indian Reservation. He's in grade 10.

Edward O'Kanee

## Cote Hosts Cultural Workshop

An Indian Cultural Workshop was held on the Cote Reserve at Badgerville February 22, 1973. Various people from the Broadview and Kamsack areas crowded into the assembly to give their views or just to listen to what our wise elders had to say. The response was great. There was a very good turnout.

Dan Bird was very efficient in his role as master of ceremonies at this gathering. He outlined the purpose of the meeting to the people in attendance.

Some elders were reluctant to participate because they feared another religion was involved. Some feared their given ways would be taken away.

Roy Musqua said, "If you feel you want to know something, approach one of your elders and present him with some tobacco. Make sure you let the person know what knowledge you want to gain from him, be it religion, culture, language or advice. This is the original tradition of our forefathers."

Pauline Pelly blamed a lot of the lost culture and language on the boarding schools we were forced to attend years ago. Mrs. Pelly stated that, "Ten months of the year we were locked up in a boarding school. The nuns not only propagated their religion and language upon us but we were very often whipped into submission. We had to stop our Indian ways or face a thrashing. They tried to mold us into little brown white men. As little children we were easily scared and therefore, we suffered the consequences of losing our Indian heritage. Day after day we had to pray the whiteman's way from morning till night. We were just like little zombies under a hypnotic trance. They would call our parents pagans who pray to the devil. They even had a big picture on the wall of white people folding their hands in prayer going upward on a path called heaven. On the opposite path going downward there were Indians with drums and rattles going down to hell. Just this picture and the devil made us shudder. We were scared little children and this made us condemn our forefathers' way of life. To this day a lot of people are confused and lost. A lot of times we practice what we were taught from these schools when we disrespect and laugh at our elderly people when they try to tell us something."

James Crowe outlined another obvious way of losing our Indian culture was the heavy drinking habit. He said, "A lot of people are being ruled by the bottle. That bottle takes the place of God. Their daily lives are always centered on alcohol. They don't care so long as they get their hands on that precious liquor. The children seeing their parents in a drunken stupor often lose



The Broadview singers who entertained at the finale at the Yorkton district cultural workshop.

respect for their parents. Even the children very often follow their drunken parents footsteps for they are the only ones whom they can mold their lives after. When the parents who drink try to tell their young ones something, they are often scoffed at, 'Who listens to drunks anyway?'

The various spokesmen who shared the same feelings as the latter speakers were Mrs. Dorothy Frances, Peter Badger, Dan Pelletier, Johnny Cote, Nora Crane, Roderick Cote, Dorothy Madeline Whitehawk, Sarah Keshane, Annabelle Musqua and Bruce Keewatin. All voiced out the same thoughts and opinions. We are a badly misled people.

The smoking of the peace pipe by George Brass and

Johnny Cote offered a prayer and thanksgiving to the gathering. This ritual was held at the beginning and conclusion of a successful meeting.

A banquet prepared by the Cote Cultural group was held at the Badgerville Recreation Hall. Moose stew cooked Indian style was very much enjoyed by all in attendance.

For a finale in the evening the Broadview pow-wow singers gave an exhibition of a few lively songs. This was enjoyed by all the Kamsack people. The revived old memories from the past when pow-wows, which were frequently held here, suddenly faded out. The last big pow-wow held in that area was approximately seven years ago.

## SWEETGRASS

Sweetgrass, in mind I see,

A fruitful land, that's rich and free,

Rich in love and warmth and pride,

Where proud people do abide.

Free from white men's grabbing eyes.

The people are your heart and soul,

Indian people, who have watched you grow.

For, strong spirit you have soiled,

That is why, they suffer and toil.

The young, the old, that you have bore.

They will remain forever more.

For Crees, they are, and Crees they'll be.

Until their dying day will be.

Sweetgrass, you are home to me.

Written by Sylvia Merasty,  
Vancouver, B.C.

# Task Force Meet draws Delegates from across Canada



John Ciaccia - Assistant Deputy Minister for Indian Affairs was made honorary chief, "White Eagle" of the Kehewin Band.



Left - Right - Joe Dion, Kehewin Band Manager, Jean Marie Cardinal, Acting Chief of Kehewin and John Ciaccia.



Dennis Chatain - Task Force Co-ordinator.

Indian people from across the country gathered in the northeastern reserve of Kehewin February 27 and 28 to meet with the people of the area and representation of the Socio-Economic Task Force with the I.A.B.

The task force is headed by Father Dennis Chatain and located in three provinces at the present time. The theory behind the task force is that when dealing with economic development on reserves the entire problem must be tackled at once. Both social problems and economic problems must be dealt with.

The workshop was held to bring together all the reserves involved in the task force and discuss problems of mutual concern.

The Chiefs from the surrounding reserves spoke welcoming the people to the meeting and stated their Chief that they could develop their reserves without anyone telling them what to do.

Dennis Chatain, Special Assistant to the Assistant to the Deputy Minister, and head of the Task Force elaborated on the aims and objectives of the task force. The aim of the task force is to facilitate development on reserves. The Indian people must have control and the task force must have their support if they wish to succeed.

"It is not enough to work on a few reserves, the task force must be able to train government employees and expand the program to serve all the reserves in Canada," Dennis Chatain stated.

He also felt that the 1965 grants to Band program was not successful due to government beurocracy. In the United States 60% of the B.I.A. employees are Indians but they are under contract only and do not control the system. Chatain feels that

Indian people must control the system in Canada.

Indian people on Kehewin had expressed a concern that the task force and economic development might endanger their treaties. They wrote to the minister and the minister replied that it would not and he circulated the letter to all treaty Chiefs in Canada.

Joe Dion, the Band Manager, quoted some facts and figures about the changes on their reserve, "12,000.00 per month welfare is now down to \$1,500.00 which goes mainly to widows and aged." Last year they received \$75,000.00 in welfare. This money was not returned but instead was used to build a weaving factory and a steel fabricating plant."

The administrator, John Ciaccia, flew in for the second day of the conference and spoke to the gathering. He stated that they must assess the role of the district office and look upon the reserve as a level of government separate and distinct. He also stated that the role of the task force was to spread information across the country.

### All That Great?

The task force looks very positive but after a closer look it would appear that I.A.B. has set up a number of show-place areas under political pressure. The people enjoy full employment but for the time being they live in an artificial economic showplace.

What are the long term goals? How much longer will the task force continue and when they cease to function what will happen to the reserves? These questions remain unanswered by Indian leaders and government officials. If the bubble busts the Indian people will be the ones to suffer.

And what of the Indian

organization? They remain uninvolved. The Indian Association of Alberta has no program staff to meet the people's needs and the treaty three area has split from the Union of Ontario Indians. The task force has moved in to fill the vacuum created.

The question of the district office continues to pop up from time to time. Limiting the power and influence of I.A.B. is worthwhile but the district office must remain open to prevent the bands from being forced to use provincial services.

The task force must be regarded with guarded optimism while on one hand socio-economic development has met with some degree of success but on the other hand the provincial organizations are ignored and the conditions created are artificially shored up with vast sums of money.

What the long term affects are remain to be seen.



Over a dozen ladies are employed in the weaving factory. The funds for this building and the welding shop were obtained from welfare funds.



This steel fabricating plant will produce steel railings and hardware for the building industry. A local contractor donated the building materials and has agreed to purchase his steel components from the shop.



### Easter Cards

available at all Friendship Centres in the province. These cards are drawn by Indian children so help out a good cause and buy some.

## I.A.B. Programs Discussed

Many issues pertaining to Band matters were discussed at the District Chiefs Conference, which was held at the Indian and Metis Friendship Centre, February 27, 28, and March 1, 1973 in North Battleford. The Chiefs and Councillors representing the Bands from the North Battleford and Meadow Lake districts met with Indian Affairs Officials.

Programs which are administered from Indian Affairs were discussed at the three-day conference, covering Construction, Education and Welfare. Alec Kennedy, responsible for the Agricultural Program with the Federation of Sask. Indians, conversed with the delegates as to what the Agricultural Program has in store for the Indian Farmer on the Reserve.

Construction covering various branches occupied the first day of the conference. Wells, dealing mainly with drilling was discussed, as to the length of time the contractor had in completing his work.

Housing, a major issue, was thoroughly questioned by the delegation. The monies allotted per house was

drastically lowered, \$12,000.00 to \$8,500.00; the reason given to the Chiefs was inflation - the major factor and the remedy recommended was for each Band to lower their housing priority list.

Education was probably the other major issue at the conference as the Chiefs inquired about taking over various programs.

Chief Frank Merasty of the Meadow Lake Band referred to his Band as to what program in Education they had taken over from Indian Affairs and that was Kindergarten. Hiring of the teacher and the busing of children was being looked after by the Band.

Wil Sinclair, Superintendent of Education with Indian Affairs told the Chiefs what branches in Education could be taken over by the Bands and run by the Bands. If they wanted, each Band could run their own Education Program as seen fit, the delegation was told, as in the case of the Onion Lake Band.

Welfare Program as it is now administered by Indian Affairs was not well received by the Chiefs. The Welfare Program on Reserves was being freely given it was stated, whereas the decrease

in earnings was being supplemented by Welfare as in the case of various school bus operators.

Alec Kennedy, Chairman of Agricultural Committee with the Federation of Saskatchewan Indians, mentioned in the course of their study. The Committee has established that a substantial agricultural potential remains undeveloped on Indian Reserves in Saskatchewan. It is also recognized that special agricultural services are required to assist Indian people in developing this potential.

The Conference saw a Resolution being passed to the effect that the Battleford's Alcoholism Centre, now Pehtapun Native Rehab Centre, Meadow Lake, be deleted from the program structure of the Federation of Saskatchewan Indians and that the Provincial Public Health Department grant, funds now being administered by the Federation of Saskatchewan Indians be channeled direct to the Board of Directors of Battleford's Alcoholism Centre, in order that they may develop their program more efficiently and effectively.



Onion Lake Lumber Operation

Onion Lake Band is engaged in log sawing, which in turn will produce 50,000 board feet of lumber, since awarded a \$59,157.00 L.I.P. Grant.

The Band has 18 men working on the project, which includes the sawing of logs, hauling of logs, piling lumber

and hauling the lumber to its present site for planning at a later date.

The lumber will be used by the Band for house repairs, constructing calving shed and corrals, and for its 1973-74 housing program.

## Red Pheasant Women's Group



Saskatchewan Native Women Group on the Red Pheasant Reserve is very active since awarded a \$36,000.00 L.I.P. Grant.

The executive heading the Saskatchewan Native Women are: President - Lillian Pooyak; Vice-President - Delia Wuttunee; Secretary - Doris Soonias; and Treasurer - Doris Wuttunee.

The women have been busy

painting the interior of houses and have since painted eight. At the present time the women are renovating the Band Hall and will be adding an extension, in which eventually will have Nursery and Kindergarten classes.

Some of the activities in which the women have been engaged include bingo, bake sale, blanket sale, and food hamper raffle.

## MOCCASIN

## TELEGRAPH

(CKRM Regina Thursday 7:30 P.M.)

(CJGX Yorkton Tuesday 8:00 P.M.)

(CKBI Prince Albert Saturday 5:15 P.M.)

CJNB North Battleford Sunday 5:30 P.M.)

Saskatchewan's Indian radio program heard each week at these following radio stations:

Moccasin Telegraph broadcasts information of and for the Indian people of Saskatchewan. It serves as a public service bringing information of public interest. The content of Moccasin Telegraph consists of information services, Indian news coverage, constructive views and opinions pertaining to Indian people of Saskatchewan.

The views and opinions expressed by the guests are not necessarily those of Moccasin Telegraph.

These Indian radio programs are made possible by the Federation of Saskatchewan Indians.

## Support Your Local Centre

### Battleford Indian and Metis Friendship Centre

Box 667  
North Battleford, Sask.  
445-8216

### Prince Albert Indian-Metis Friendship Centre

14th Street & 1st Avenue East  
Prince Albert, Sask.  
764-3431

### The Indian & Metis Friendship Centre

1770 Quebec St.  
Regina, Sask.  
525-5459

### Indian-Metis Friendship Centre

Box 44  
Saskatoon, Sask.  
242-1478

### Yorkton Friendship Centre

41 Broadway West  
Yorkton, Sask

# INDIAN

## PEOPLE IN SASKATCHEWAN



### Gordons Brownies

The Gordon's Brownie Pack began in the year 1959-1960. There were 35 Brownies under the leadership of Mrs. Deloris Ried. After several years Mrs. Ried moved on to other student residences. Miss B. Rasmussen, a Child Care Worker at the school became interested in the work of the Brownies, and became the next leader. In 1962-1963 the enrollment in the pack was 37, with Miss Rasmussen as leader. In 1964-1965 there were 42 Brownies, and in 1965-1966, 42 Brownies enrolled. In 1966 Miss Garrett Reed became Leader of the Brownie Pack. Under her leadership the group was called the Young Group of G. A. Miss Reed remained until 1969.

The year 1969-1970 saw the return of the Gordon's Brownie Pack, led by Nancy Buffalo and Aida West. There were 16 Brownies that year who attended the Brownie Revel in Southey. Under the leadership of Mrs. Buffalo and Mrs. West enrollment in the Brownie Pack increased.

Twenty-seven Brownies were enrolled in the year 1970-1971. These lucky girls attended the Brownie Revel in Lanigan that year, which proved to be most exciting.

The next year, 1971-1972 saw the pack grow to 30 girls. This

year the Revel was held at Gordon's Student Residence. Over two hundred guests attended this Revel, and it was an exciting and interesting day for all the girls, especially our Brownies. The Gordon's Brownies presented the guests with Indian beadwork, and entertainment was provided by our well known Gordon Dancers.

The last year, 1972-1973, saw 18 Brownies and 18 Tweenies working under the leadership of Mrs. Buffalo and Mrs. West. Enrollment for the Tweenies was held on Feb. 8, with special guests - the Punnichy Brownies. A Valentine's Party was held that night for both Brownie Packs and guests.

Our girls are looking forward to the Brownie Revel, which is being held in Nokomis this year.

We extend our thanks to all those at the Residence for their cooperation. A special Thank You is extended to the Administrator Mr. Wm. Starr, who provides for our transportation, and our expense. And also our Commissionaire Mrs. M. Ford, and Guide Leader, Mrs. C. Tuttosi. Finally, we say thank you to Mrs. West our Tawny Owl, and to Mrs. Buffalo, our Brown Owl.

reporting - Bill Brittain

## His Memory Lives on.

Mr. Dan Kennedy was one of the diminishing links that bridged the old and the new generations. On February 7, 1973, at the age of 98, he passed away quietly in his sleep at 1:00 a.m. at the Wolseley Hospital.

He left behind his beloved wife Olympe, whom he married on November 27, 1899; a family of four generations, and friends and associates who mourned his passing.

Ochankugahe was born in Cypress Hills of the Assiniboine tribe in the 1870's. In 1882 the Assiniboines were moved from Cypress Hills to the reserve allotted to them by virtue of the Treaty with the Crown. It is worth noting that this procession of native people passed over the Prairies where Swift Current, Moose Jaw and Regina are now cities.

Their arrival at their reservation, 'Carry-the-Kettle', was greeted with the littered remains of skulls and skeletons, a grim reminder of a smallpox epidemic which killed two large tribes of Cree Indians in the 1840's.

Ochankugahe entered into the Indian Industrial School at age 10 in 1886, and in 1891 was transferred to St. Boniface College in Winnipeg by Bishop Tache, where he finished his education.

After leaving College he became employed at the Tribal Office at Fort Peck, Poplar, Montana, from 1896 to 1897.

Returning to Canada in 1898, he was employed as a Band office clerk under Mr. Aspen, Indian Agent of Carry-the-Kettle.

On November 27, 1899, he married Olympe Milton who was attending Lebreton Industrial School at the time. He was 25 years old and she 19.

In 1902 they built their first house made of logs and made their living farming 600 acres of land and raising livestock. In 1914 he built his first lumber house, and another in 1922,



which he and his wife resided in to the present day.

During his Lebreton School days his name was changed to Dan Kennedy.

The life of Mr. Kennedy began to change at this time and continued throughout his lifetime. He saw the transformation of the once great buffalo country to an agricultural empire. Civilization and industry zoomed in a short period of time from the buffalo days to the nuclear age. In order that his beloved Indian customs and traditions would not be lost and forgotten in the confusion, Mr. Kennedy wrote articles in the newspapers, gave talks on the radio, talked at schools, colleges and universities and wherever he was requested, on the Indian philosophy and the Indian ways of life. Shortly before his death he had an invitation again to speak at the

opening of an important building in Regina, but he had to decline, for he was in ill health.

Many people will remember Mr. Kennedy in their hearts for a long time to come. The King and Queen sent him a medal in the 1950's, he received plaques and letters from many organizations and groups recommending him for his contributions to society on Indian culture in his drive to get the Government to recognize and deal with the poverty, sanitation, housing and disease epidemics on Indian Reserves.

He was deeply religious in the Assiniboine tradition. He believed that a person paid for his mistakes in this life and not in the hereafter. Mr. Kennedy often talked about the Happy Hunting Grounds, and if his belief is true, then he must be very happy.

### Eddy Mc Kenzie



Twenty-two year old Eddy McKenzie is a member of the Lac La Ronge Band in Northern Saskatchewan.

Eddy, who is a victim of polio from birth, received his first three years of elementary education at Lac La Ronge and was then transferred to the Prince Albert Student Residence. He attended the Riverside Collegiate Institute in Prince Albert and completed his Grade eleven.

During his public school and high school years, Eddy didn't allow his disability, of being partially paralyzed, hinder him from participating in school activities or sports.

Eddy was in the Air Cadets for four years and attained the rank of Flight Sergeant. While in the Air Cadets he won many awards one of which was the Proficiency Award. This award is given to the most outstanding air cadet of the year. In 1966 and 1967 he attended Air Cadet summer camps in Penhold, Alberta and

Saint John, Quebec.

In 1966, Eddy was awarded the Tom Longboat medal for the province of Saskatchewan and was the first Canadian Indian who is permanently disabled to get the award. The basis on which Eddy was chosen for the award was because he participated in sports, acted as manager of all the Student Residence teams, was a proficient

student and President of the Student Council.

For the last two years Eddy has been the Lac La Ronge Reserve Band Secretary. His duties, as Band Secretary, are book work, pay lists, correspondence, recording minutes of Band meetings and all office work. The Lac La Ronge Band has a population of about 2,300 and has 13 in the Band Council.

### This Ad is FREE!

We will run free ads for Reserve and Indian enterprises up to a size of 4" x 4" free of charge.

Any larger ads will be charged \$3.00 a column inch for the size above 4x4.

## Steven Ross

# Meet the Staff



Steven Ross going over the Band accounting books with Band Clerk Grace Ballantyne.

Steven Ross was born on the Montreal Lake Reserve in 1947.

Steven received his elementary education at the Reserve's school and also the Prince Albert Student Residence. After completing Grade six at the Student Residence he took an upgrading course also in Prince Albert.

Steven joined the Canadian Armed Forces in the winter of 1965. He was stationed in Calgary for two years. In 1967 he served six months in Cyprus with the Canadian Armed Forces UN Peace Keeping Forces.

After returning from Cyprus and back to civilian life, Steven worked for Saskatchewan Pulp in its bush operations for two and a half years.

In 1971 he was appointed the Band Administrator of the Montreal Lake Band, which is still his present position. As a Band Administrator, he has to work with the Band Council in preparing proposals and programs that are needed on the Reserve in order to get more employment for the people. He also has the responsibility of accounting and bookkeeping. He has a Welfare Administrator, Allan Bird, two clerks, Viola Ross and Grace Ballantyne and a Counsellor Aide, Henry Naytowhow. The population of Montreal Lake is approximately 1,030 and is about 23 square miles in size.

Steven is married to the former Viola Burns from the Fort-a-la-Corne Reserve and they have three children.

## Marjorie Isbister - Queen Candidate



Marjorie Isbister of Sandy Lake Reserve has been chosen as a candidate for the Prince Albert Fish and Game League's Annual Sportsman show's queen contest. Marjorie will compete against four other girls from Prince Albert. The queen will be crowned during the two day show which will be held at the Communiplex in Prince Albert May 11th and 12th.

To win the candidate must sell tickets on a car and the girl selling the most tickets will be declared the winner. She will receive a Fun Fur and a set of luggage and will represent the Fish and Game League at some of their functions throughout 1973.

"We think we have a winner", said Ken Williams who will manage Marjorie's campaign. He pointed out that Marjorie entered a similar contest in Big River and won easily, her experience will be invaluable during the competition.

Ken, who is no stranger to many readers of the Saskatchewan Indian stated if you are interested in assisting Marjorie you can send one dollar with your name and address and he will send you back a receipt for the dollar indicating your chance on the car.

You can write to Ken or Marjorie at Sub. P.O. No. 5 in Prince Albert and they will guarantee you a ticket upon receipt of your dollar.

Marjorie was more than enthusiastic when asked to be a candidate by Ken. Her reply was "I would be glad to enter the contest and represent my people in a campaign that has been dominated by non-Indian people."

Marjorie is a Child Care Worker at the Prince Albert Student Residence and also coaches the boys Bantam Hockey team.

## Gerald Carter

December 4, 1972.



Gerald Carter, a member of the Onion Lake Band, is employed by the Federation of Saskatchewan Indians in Prince Albert as a Community Corrections Liaison Worker for the Province of Saskatchewan. Gerald has been with the Federation since

Gerald was born and raised on the Onion Lake Reserve. Onion Lake is about thirty-five miles north of Lloydminster. Part of the reserve is on the Alberta side of the border and has a population of around 12,000. He comes from a family of five and three adopted children.

Gerald received his elementary education at school in the village of Onion Lake and at the Onion Lake Indian Residential School where he completed his Grade 8. In 1969 he took upgrading at Saskatchewan Newstart in Prince Albert and completed his Grades 9 and 10.

Under the Corrections Liaison Workers program, it's purpose, aims and position is to maintain a direct and better communication between the Provincials men's and women's jail, plus the Federal Penitentiary. Gerald's work deals with the incarcerated Treaty Indians, both in the Provincial and Federal Institution. Assisting and directing both men and women to different departments and agencies for assistance, or establishing themselves in the city. The work involves attending meetings on reserves and carrying reports back to the institutions and other such departments involved.

## RADIO CO-ORDINATOR APPOINTED



The Federation of Sask. Indians recently appointed Ken Williams as Co-ordinator of its radio programs.

The radio programs, known as Moccasin Telegraph to it's listeners, are aired over four

radio stations in Saskatchewan.

The radio programs, which are a branch of the Federation of Sask. Indians Communications program, broadcast information of and for the Indian people of Saskatchewan. The content of the programs consists of information services, Indian news coverage, constructive views and opinions pertaining to Indian people of the province. The programs are aired in English and Cree.

Ken, who is no stranger to the Indian people in Northern Saskatchewan, was the original co-host along with Jim

Roberts of Moccasin Telegraph when it first hit the air waves in the Prince Albert area back in 1970.

Ken was born in Montreal in 1940 and received part of his elementary education there. In 1952, his family moved to Toronto where Ken completed his grade 12.

After he graduated from high school, he attended the Ryerson Institute of Technology in Toronto, as a journalism student. Ken attended the Institute for one year then worked as a disc jockey and production manager at a Toronto radio station.

In 1964 Ken moved to Punnichy, Saskatchewan and was employed at the Gordon's Student Residence. That same year he married Etheline Blind, a member of the Gordon's reserve.

In 1966, Ken was transferred to the Student Residence in Prince Albert as the recreation Director which was still his position before joining the staff of the Federation. While working at the Student Residence he also worked for C.K.B.I. radio and television in the news department.

Ken has also recompleted his grade 12 (Sask. standing) in Prince Albert and attended summer classes and off campus classes at the University of Saskatchewan in Saskatoon. He also took some University correspondence classes.

Ken was chairman of building committee of the Prince Albert Friendship Centre when it acquired it's present building.

Ken, who is very active in community affairs, is an honorary member of the Native Brotherhood of Indian and Metis in the Saskatchewan Penitentiary. He is also a member of the Prince Albert Rotary Club, the Prince Albert Fish and Game League and is a lay reader in the Anglican Church.

Ken and his wife Etheline, who is a child care worker at the Prince Albert Student Residence, have two sons.

## Five Generations



It is a rare thing these days to find a family that goes back five generations.

The youngest is Twana Lynn Carrier, born January, 1972, Prince Albert.

Mrs. Barbara Carrier, born October, 1950. Prince Albert.

Mrs. Cora Thomson born July, 1931, she has three grandchildren. Carry the Kettle Reserve.

Mrs. Lena Eashappie, born 1902, she has forty-nine grandchildren and twenty-six great grandchildren. Carry the Kettle Reserve.

Mrs. Olymphe Kennedy, born 1881, she has forty-six grandchildren, one hundred and fifty-six grand grandchildren and thirty-one great-great grandchildren. Carry the Kettle Reserve.

## Oliver Brass



Oliver Brass, the C.D. Research Co-ordinator for the Federation of Saskatchewan Indians was born and raised on the Peepeekisis Reserve in File Hills. He took his grade school right on the Reserve and then attended high school in towns adjacent to the Reserve. After high school he took his B.Th. degree as he was interested in the ministry. A highly independent man, he put himself through four years of college for this degree as I.A.B. would not assist theology students.

After college Oliver felt that he ought to expand his horizons before really taking on the life of a religious leader, so he enrolled in the U. of S. Regina

Campus. In May of 1972 he took his Honours B.A. in Psychology and kept right on working for his Masters degree. Presently all his classwork for a M.A. is completed and he is working on his Masters Thesis. He intends to keep right after his M.A. and take his Doctorate.

Oliver's good wife, Sheila, is a school teacher and is about finished her B.Ed. and B.A. degrees. So their three children are being raised amidst a home full of books, but by all appearances they don't seem to be suffering from the experience at all. In fact between wild stampedes through the house the kids spend a great deal of time looking at pictures in books and begging to have a story read to them.

Oliver and his family spend their spare time fishing, hunting, and camping. And anyone who has hunted with him knows him to be deadly with a .303. A freezer full of wild meat the year round attests to that. Certainly Oliver can only be a credit to his people.

## Meet The Chief Hilliard Mc Nabb — Leader and Spokesman since 1936



Chief Hilliard McNabb relaxing at home.

Chief Hilliard McNabb from Gordon's Reserve has been a leader and spokesman for his band since 1936. Since that time Chief McNabb has held the position of band leadership for six terms. He has been in office for the last three terms

as Chief. If he was not the Chief, he was always a councillor.

Chief McNabb also works as a community development officer for the Punnichy area. He proudly proclaims that he was involved in the birth of the Federation of Saskatchewan Indians. He says, "This is our only weapon where we can voice our cries and needs to the white government."

Gordon's is not only famous for producing fine hockey players but also has a plant for the manufacture of homes, renovations and built in cupboards. This plant produces 100 homes per year for different bands in Saskatchewan. They also send out studdings and rafters throughout different reserves.

Upgrading classes are now being held on the Gordon's reserve at their community hall. Scholars attending are from Poormans, Gordon's, Day Star, Muscowegan and as far as Fishing Lake.

Chief Hilliard McNabb also stated that Indian handicrafts were introduced at the

Punnichy Elementary School. The Cree language is also being taught. He hopes that there will be a follow-up training period right through to the high school grades.

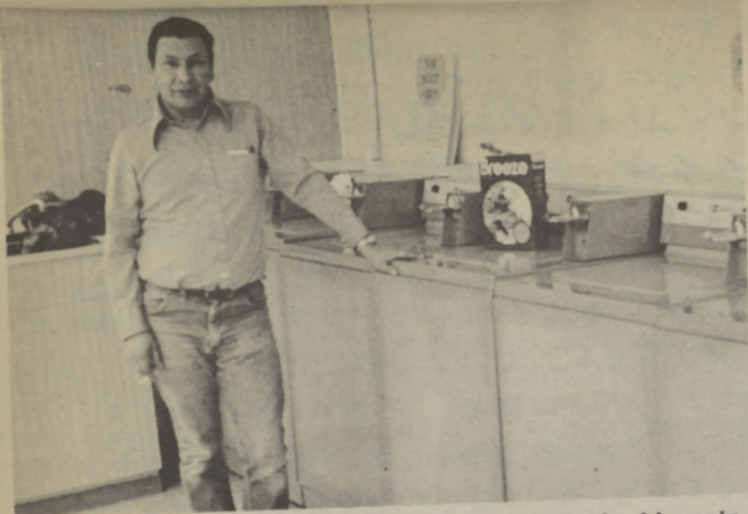
Mr. McNabb is married to the former Doris Anderson who is also from the same reserve. They are proud parents of six grown up children, three boys and three girls.

He received his basic education on Gordon's reserve. Over the years Hilliard took various courses in different fields. Mr. McNabb definitely stresses on good education to make good Canadian citizens, but never to forget our Indian heritage.

Chief Hilliard McNabb was appointed by the present provincial government Attorney General's Department to sit on the Human Rights Commission. If you feel you have been discriminated against, this knowledgeable man will fight for equal rights for you.

# Keeping Clean - Indian Style

### In Punnichy...



Mr. Ed Worm standing beside his washers in his coin laundromat.

Punnichy Coin Laundry Limited is owned and operated by Ed Worm. Ed Worm is a treaty Indian from Poorman's Reserve. Mr. Worm's concrete laundromat has the latest equipment available to the public for the washing, drying and dry cleaning of clothes. He has ten washers, four dryers and one dry cleaner. He set up an office right in his laundromat to cater to his customers.

Mr. Worm's laundromat is situated right in the town of Punnichy. He has the only laundromat available to all the surrounding district. His only rival would be in Raymore but his modern machinery inclines to attract customers to his business.

To the advantage of his enterprise, Ed Worm took a crash course in Winnipeg, Manitoba on the operation of

coin laundry machinery. At first he said the machinery did not operate properly, but with a few adjustments his laundromat now runs perfect. He does all the repairing himself. He knows how the machines operate right through until the last bolt.

Mr. Worm is satisfied with the results of his enterprise. The town people accept him. There is no jealousy shown. This goes to prove what an Indian can do if he really wants to accomplish something.

Ed Worm proudly says he keeps a record of everything. He does all his own bookkeeping and filing.

Mr. Worm is married to the former Emma Michiskinic from Poorman's. They have a family of four boys and four girls. This really solves Mrs. Emma Worm's blue Monday washday blues.

Alfred Stevenson always thought he could do it and recently he did it.

Mr. Stevenson of Badgerville is one of the first Indians in Saskatchewan to establish a business of his own. He built and is operating Red's Laundromat in Badgerville. The business was opened to the public January 13.

"I know of only two other businesses in Saskatchewan that are owned and operated by Indian people," he said. "One is at Duck Lake and the other at Punnichy."

"I saw no reason why I could not get into business if I found the resources. If Whitemen can do it - I can do it."

Mr. Stevenson said the \$25,000 project was begun in October, but the building was hampered for some time because the contractor had problems obtaining materials.

There was another delay when a special pump had to be ordered to create adequate water pressure, he said. The water pressure in the main line into Badgerville was not great enough to supply the eight washers with water. There are three dryers.

Logand and Stevens Construction from Yorkton were the contractors and the washing and drying equipment was purchased from Liland Co. in Winnipeg, he said.

The problem in obtaining funds was not extremely great, but it was probably greater than a whiteman would have,

### ...And Badgerville



Alfred Stevenson proudly stands on his new laundromat.

said Mr. Stevenson. There was a lot of red tape in obtaining a land title but with the assistance of Tony Cote, the Cote Band Chief, the problem was overcome.

The funds were obtained entirely through loans with interest rates and a certain period of time in which to pay the money back, he said.

The 30-year-old businessman is employed as the Cote Band Welfare Administrator, a position which he has held for two years. He is chairman of the Cote School Committee and is serving his second two-year term on the Cote Band Council. Prior to being the welfare administrator, he was an office employee at the Cote Band office for two years. He was the recreation director for two years previous.

He was born and raised on the Cote Indian Reserve, but left several years ago to obtain

a higher education. He took junior accounting, an eight-month course at Saskatchewan House in Regina. He was a child care worker at a residential school in Desmarias, Alta., for some time. He recently took up the position as manager of the Cote Chiefs Junior B hockey club.

He is married and has two sons, Brian, who is nine years of age and Alfred Jr., who is three years of age.

Mr. Stevenson and his wife, Lillian, run the business which is open from 8:30 a.m. to 10:00 p.m. daily.

"Services such as the laundromat are really needed on the reserve. It saves the people of the reserve a lot of problems. They have to go to Kamsack to do their laundry which costs them \$8 if they have to hire a taxi," he said.





### INTERESTED IN SPORTS???

For more information call:

Don Pelletier  
Regina Friendship Centre.

Contact Mrs. Caroline Goodwill  
our family worker with any prob-  
lems you may have concerning  
your home and children.

### NORTH-SASK. ELECTRIC LTD.,

Requires Office Supervisor  
and Accountant  
at La Ronge, Saskatchewan

**DUTIES:** Prepare electric bills for the northern communities and assist in their collection. Bank and record payments received, prepare accounts for payment and record the payments. Prepare accounting reports and carry out other clerical functions.

**QUALIFICATIONS:** Grade XII, supplemented by junior level accounting course or equivalent experience. Applicants must be bondable and it would be desirable if

they could understand and speak the native languages of Northern Saskatchewan.

Salary range commensurate with experience and qualifications.

**APPLY TO:**  
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### Business Management advices

Salary \$14,473-\$21,281

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Salary \$10,578 - \$14,694

This Competition is Open to  
Both Men and Women

**DUTIES:** To assist Indian Bands or individuals, Canadian businessmen, corporations or co-operatives; to develop economic enterprises to enhance the financial independence of Indian people; to develop Business Management Services programs to ensure these enterprises have access to the managerial, professional and technical services basic to their corporations; to arrange, co-ordinate and analyse feasibility and cost benefit studies of business proposals and to determine eligibility and level of need of financial assistance to be sought from Indian Economic Development Fund, Programs of other Federal or Provincial departments of government and commercial sources; to supervise, monitor and service loans, grants and guarantee accounts and to perform other related duties as required.

**QUALIFICATIONS:** University graduation in Business Administration or Commerce or qualified for membership in a recognized institution of accounting (C.A., C.G.A., R.I.A., etc.) and evidence of satisfactory work history in responsible positions related to the duties to be performed,

ed, or high school graduation with progressively responsible related work experience. For some positions, knowledge of the English language is essential. For other positions, where the knowledge of the English and the French language is essential, both unilingual and bilingual persons may apply in this competition. To be considered for these positions candidates, if unable to meet the language requirements, must be willing to undertake continuous language training, for up to twelve months from the time of appointment, in or through the Public Service Commission's Language Bureau.

Forward completed application for Employment (Form PSC 367-401) available at Post Offices, Canada Manpower Centres and offices of the Public Service Commission before March 22, 1973, to:

Staffing Unit "B",  
Administrative Staffing Program,  
Public Service Commission of Canada,  
Tower "A", Place de Ville,  
Ottawa, Ontario,  
K1A 0M7

Please quote competition number 73-ASP-CO-5

By GERALD CARTER  
As an Indian it has been very difficult for me to begin thinking about my place in society. It's very difficult because I have been told since early childhood by white teachers and clergymen and community development officers that my background is one where people are stupid. Because learning has been equated with literacy, I have been urged to discard and suppress every thing my people have learned during the thousands of generations that they lived on this continent. That is pretty difficult for me to do, because it involves rejecting myself, and I can't do that.

The Europeans who came to this continent automatically assumed that everybody that was different from them was inferior. Now, some four hundred years later, the dominant society still operates on that assumption. But I cannot forget that originally we had a very different relationship to this land and that we evolved a society which was much more closely integrated with nature, a society where the order that existed was organic rather than mechanical. Take for instance, the economy of this continent at the arrival of Columbus. It seems that the whole of North and South had total unemployment at that time. We did not have jobs, we lived a way of life that sustained us. We were related to some thing called survival. We knew how to live off the land without destroying it. We also knew how to survive spiritually, in harmony with our fellow men and the land and the forests and the waters that surrounded us.

Most Indians have been forced to give up their life because both the economy and the ecology have been transformed by the European settlers. If they do not want to integrate with the technological society today, they can choose to spend their days in inactivity on the reserves, holding on to their social order even after it has lost its economic relevance. There are, to be sure, still some small groups of Indians who have refused to accept these choices and have made heroic efforts to get back to the original relationship with nature. I know of a group of Indians who have gone back to the hills of Alberta, but there is so much interference that they sometimes find it difficult to get back into the flow again. Somebody else has to make sure they can survive. The authorities told them that they had to have a school and forced a school on them. Then they were told they had to have teachers, so those were also forced on them. Then the province sent somebody down

## CONFLICT OF BEING INDIAN

who told them that they could not survive without welfare, so they gave them welfare. Yet the people in these isolated camps who have risked leaving the relative comfort of the reserve to survive in the hills and woods have experienced a spiritual transformation. Lots of them used to be heavy drinkers, but they have stopped completely. Periodically people from the communities go up to the hills to meditate and fast for a couple of weeks. In one of those communities there is a little boy, seven years old, who is regarded as a prophet. He tells the people what to do, and they follow him. Perhaps he'll grow out of this in another year or so and somebody else might take over as a prophet. People there feel confident that the right leaders will emerge without any explicit process to select them. Yet communities of these kind, even if they manage to survive in a few instances, can not be the answer for most Indians. We have experienced a profound physical and spiritual dislocation which has had a disturbing effect on all of us. We have had our land taken away from us and have been made strangers in our own homeland. Our way of life is continuously being assaulted from every direction. Even if I as an individual Indian might be able to hold on to my identity, I am undermined by the collective fate of my people. For every Indian that begins to disappear, I also begin to disappear, because I can not be an Indian, if that identity is taken away from all the rest of the people, my people. When those values

begin to change and I do not have anything to offer, except the kind of values you have, then I am lost too. And that is what is happening to our people.

The first step towards surviving in an environment is to feel proud of who you are. Being surrounded by an aggressive and confident majority has made me somewhat defensive, I have spent a lot of months trying to convince myself, after being told all my life that I was no good, because I was an Indian, that I am really all right. That I am a human being like everyone else and that maybe we Indians did have something to contribute to society, something that was sadly missing in the dominant culture. In trying to do this I have thought a lot about the Indian way of experiencing the world and ways in which it is in conflict with society. Every Indian child is exposed to these contradictory ways as soon as he begins school. When he has to leave the reserve and go and look for work in the city, he can feel the tension between these cultures. He is caught in the middle, and often he finds the conflict just overwhelming. I do not know the statistics, but I know from talking to a lot of people that the number of Indian children landing in mental hospitals is very high. Some avoid the hospitals by staying drunk a great deal of the time. And then there are those who find that nothing will take away their pain except doing away with themselves.

The question is, what are we going to do about situations such as this that concerns our people.

**OUR FUTURE IS  
IN YOUR HANDS**

all Indian Organizations  
Urban Indian Associations  
School Committees  
Band Councils

**ON**

**GET INVOLVED!**

# DO-IT YOURSELF TELEVISION

There are no bright expensive studio lights, no sophisticated studio sets and no huge complicated television cameras or video tape recorders that require a number of highly qualified technicians to operate, but a small simple portable half inch video tape and camera operated by local people who have never even been close to such equipment before Chuck Freaver and Maureen Matthews came along and introduced Community Television to Lac La Ronge in Northern Saskatchewan.

One of the major objectives of the project is to provide access to information and communications media to the less privileged groups in society and to the little fellow first. This media is a good potential for cultural development in Northern Saskatchewan since special permission to broadcast does not allow the buying of any outside programs or outside produced material.

To supplement the four hours a day of two-week-old television available in the town through a CBC operated transmitter, community TV produces two or three half-hour video tape programs a week. These programs must be community centred and contain no advertising.

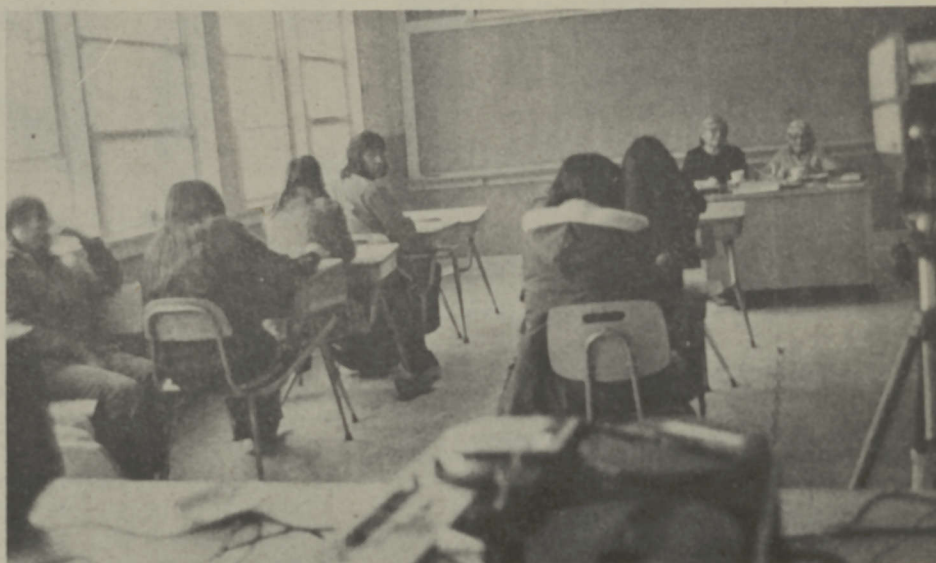
Since local people are producing community programs and training to operate the facilities, at the same time, it may be possible in the future to have only northern people make productions in the area.

Some of the local produced programs have been about; Annie Roberts, a birch-bark canoe builder at Otter Lake near Lac La Ronge. Charlie MacKenzie who is a trapper and an experienced hunter being interviewed by his friend Jonas Charles. Charlie talks about the trapping prospects

for next year and expresses concern for new fishing regulations which push commercial fishermen's little canoes a mile out into open water, leaving the shorelines to sports fishermen, arriving from the south each summer, with their well-equipped boats. Indian legends that are animated with the audio in Cree or English, being provided by the elders who have told these stories over and over again to their children and grandchildren in the past. Native involvement in co-operatives, a half hour program in Cree, was conceived and directed by Ray MacKenzie who interviewed the Chief of the La Ronge Band on this topic. These are only a few examples and people involved in Community Television are in the fortunate position of not being expected to hammer in unwanted lessons, but providing the opportunity for unhindered creative expression.

The people in isolated settlements and reserves in northern Saskatchewan have little contact with one another. For most, their link with the outside world, like the others in northern Canada, has been limited to four hours of delayed television programming each night.

With implementation of the satellite ANIK operations they can look forward to full-time network telecasts, but much in the same way as southern Canadians have expressed fears of American cultural dominations in programming, these people fear that the new television will bring cultural domination from southern Canada. The Community Television project will not completely elevate the cultural domination programming in the future, but it will help and thanks to people like Maureen and Chuck.



The Grades five to ten class in La Ronge listening to Cora Sanderson and Mary Jane Bell tell Indian legends while being video taped for use on Community Television.



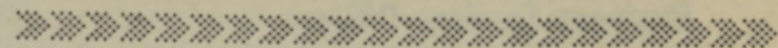
Anne Roberts of Otter Lake making a birch bark canoe. A Community Television Program produced by local people.



Wilson Charles filming Solomon Hardlotte's dog team.



Jonas Ratt and Tommy Bird of La Ronge on a visit to the Anglo-Rouyn Mine, while it was in operation, to do some video taping.



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## Practice Makes Perfect at Gordons' School



He misses with a straight left.



Mr. Starr explaining his wrong moves.



50 pounds of pure dynamite Ring Assiniboine received black eye while playing cowboys and Indians.

Every day after school from Monday's until Thursday's you may witness about forty miniature cassius Clays at the Gordon's Student Residence going through the motions of conditioning. These consist of shadow boxing, skipping, running, jumping and punching the speed bags, medicine bag and heavy punch bags. All the fellows are enthusiastic as they are taught that practice makes perfect.

Mr. Bill Starr very efficiently controls and coaches all the boxing activities. Mr. Starr, who was once an amateur boxer himself who coached at Cardston, Alberta, on the Blood Reserve came and carried on his coach's duties by introducing boxing into Gordon's in November 1971.

Mr. Starr stresses on good physical condition first before going into the ring. He stresses on good sportsmanship. He matches the boys according to weight and experience. He never throws in boys together unless they are evenly matched. He keeps a real close record on the progress of each boy.

Last year Mr. Starr brought home eight championships. He is looking forward to better results this coming year.

He is already molding 85 pound Beaver McNabb from Gordon's into a future

champion. Beaver now has a perfect record of seven consecutive wins. Bill Starr has high hopes in shaping up 70 pound Brent, 75 pound Perry and 80 pound Bob Gambler all brothers from Muscowpetung. He also has faith in another trio of brothers from Broadview - 50 pound Ringo, 75 pound Cecil and 90 pound Maynard Assiniboine.

These little future Muhammad Ali's have travelled in various boxing cards all over Alberta and Saskatchewan. The placed they have participated were Cardston, and Fort McMurray, Alberta, and Wayburn, Regina and Saskatoon.

Mr. Starr proudly claims that since he introduced boxing they have had no problems with runaways, alcohol and drugs. And for boys seriously hurting themselves never. More boys are hurt playing hockey and cowboys.

All the boys are occupied in physical conditioning. They all try their best because they look forward to being on the team for road trips.

If you happen to drop by at Gordon's, you will most probably find Mr. Starr at the gymnasium getting his fighters in shape. "Keep that left up! A left, a left, right and left! That's it keep away from the ropes, etc.!"

## Onion Lake Bantams Advance



The Onion Lake Bantams will now advance to the Provincial finals against two other teams after defeating Beauval 8-6 in the second game of a 2-game total goal series. The first game was tied 6-6.

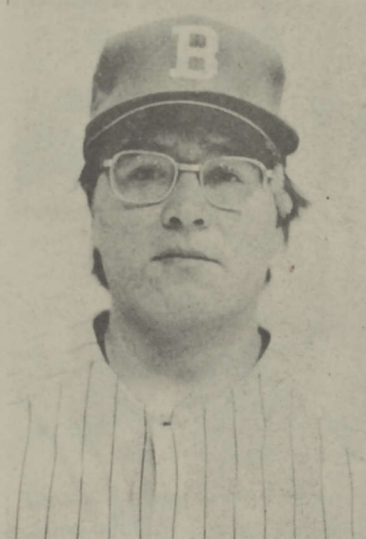
Peter Muskego paced the home team with a hat-trick, George Heathen had two with Tyrone Tootoosis, Vernon Chocan and Leonard Favel adding singles.

Two goals each by Pat D'Jonnaire, Ernest Wolverine and singles from Gary George and Vital Gunn replied for the Beauval Warriors.

It was an exciting game which saw the series tied 12-12 at late as the 13:14 mark of the third period when Vernon Chocan scored the series winner. Peter Muskego added an insurance marker at 16:20 of the third period.



85 pound Beaver McNabb has a perfect record of seven straight wins.



### Tony Sparvier

Last month we reported that Tony won the Tom Longboat Award but we were unable to get his picture in the paper.

Tony is currently in Spring training at Bemue State in Minnesota. He hopes to make the team and travel to colleges in Oklahoma.

## PLANNING AN EVENT?



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

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

Name of Reserve \_\_\_\_\_

Place of Event \_\_\_\_\_

Type of Event \_\_\_\_\_

Time of Event \_\_\_\_\_

Admission Fee \_\_\_\_\_

Other \_\_\_\_\_

# P.A. STUDENT RESIDENCE JUDO CLUB PRODUCES CHAMPIONS

"Minimum effort, not physical strength, and maximum efficiency is all you need," said 225 pound Arthur Bearchief, as he was getting up, after 72 pound Gilbert Cook threw him over his shoulders.

Thirty year-old Arthur Bearchief, holder of a brown belt in Judo, is the capable instructor of the Prince Albert Student Residence Judo Club. Arthur, who comes from Gleichen, Alberta, is also a Child Care Worker at the Residence.

The Club, which started last fall, has a present membership of 12. They have entered three competitions to date and have won several trophies.

At the Regina Judo Club Tournament, held last December 13th, Doreen Bird placed second in the division one junior girls category. In the division two junior girls event, Rose Henderson placed second. Both the under and over 100 lbs. junior teams won. Keith Halkett, Elvis Bird and Abel Charles along with two members from the Prince Albert Recreation Centre Club were in the over 100 lb. team. At the end of their match the Prince Albert and Regina Clubs were tied and forced to send out one judoka each to break the tie. Elvis Bird, who was selected for Prince Albert, beat his Regina opponent thus

Prince Albert winning the over 100 lb. event. Danny McGillvary along with members from the Prince Albert Recreation Club easily won the under 100 lbs. event.

On January 13, at the University of Saskatchewan (Regina Campus) Judo Tournament, Elvis Bird won in the under 140 lbs. junior boys yellow and orange belt division. The Prince Albert under 100 lbs. junior team won again with Edward McKenzie representing the Student Residence on the team.

At the S.I.A.A.S. Provincial Judo Tournament, held in Saskatoon on March 3rd, the Prince Albert under 100 lbs. junior team again won in the team competition event. Danny McGillvary and Edward McKenzie represented the Student Residence on the team. Doreen Bird won in the under 100 lb. class one division. During her last match Doreen suffered a broken nose but refused to quit. She went on to beat Janet Klock of Regina.

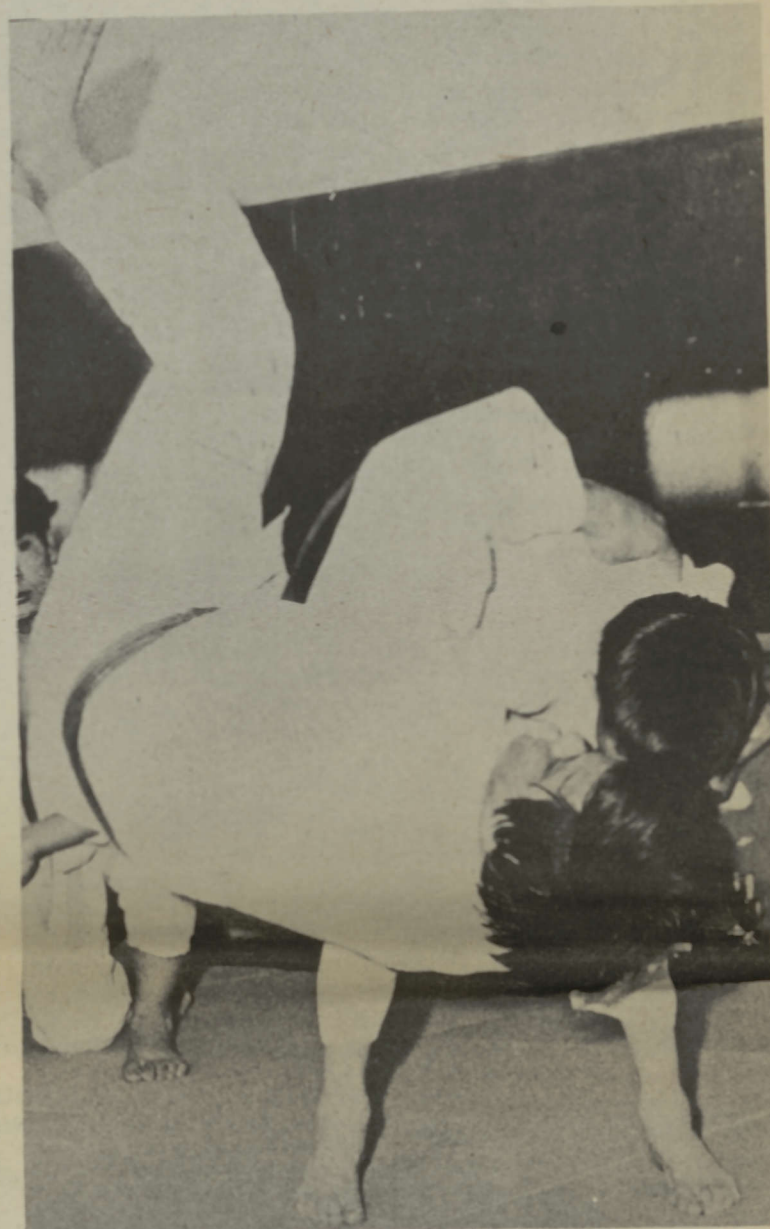
Judo, a modern adoption of Jiu-Jitsu (one of the martial arts of old Japan), is a sport that teaches physical, mental training and development based on the principles and aims of "Maximum Efficiency with Minimum Effort."

When Arthur first formed the Student Residence Judo

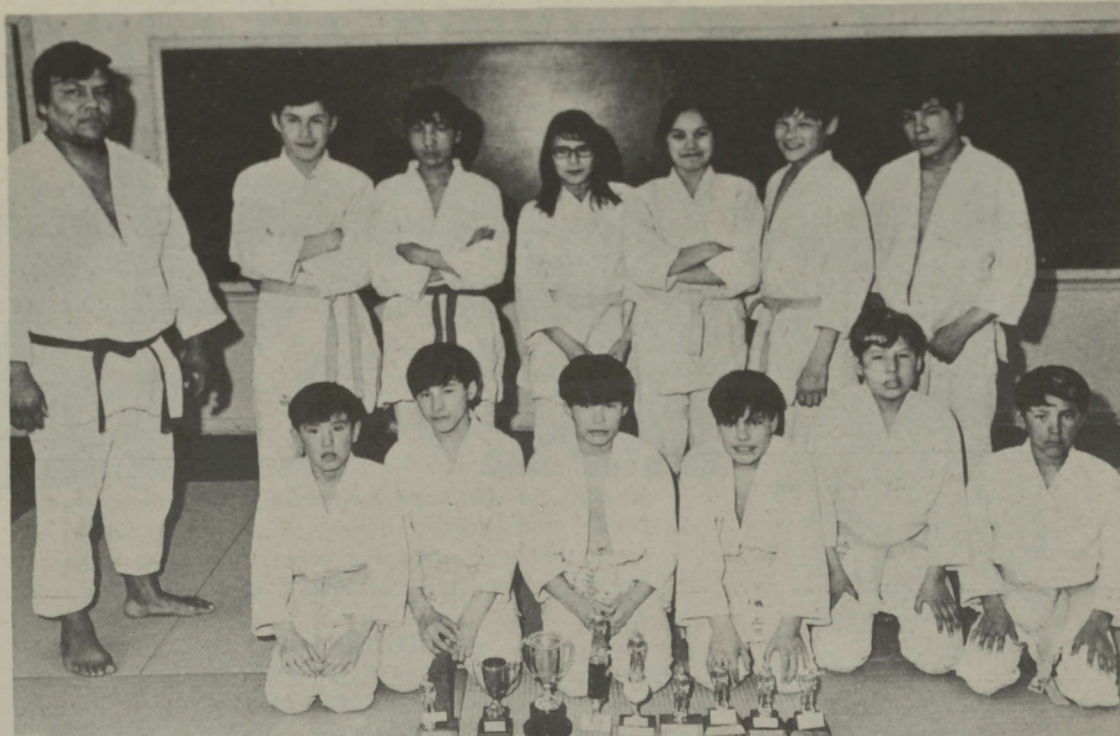
Club the membership was very large. "They went in with the wrong impression of Judo, in that they thought after two lessons you can go out and whip anybody on the street. They found out differently after they started and many quit. The ones that stayed are very serious hard working students who love the sport," said Mr. Bearchief.

When the students first start they are in the white belt category and from there to yellow, orange, green, blue, brown and black. In the black category there are ten different degrees. A student has to work hard and concentrate fully in order to earn each belt. It may take a student of the sport a lifetime to earn even the second degree of the black belt. As a matter of fact there is nobody in the world who holds a tenth degree black belt. Currently in Canada the highest black belt degree held is the sixth.

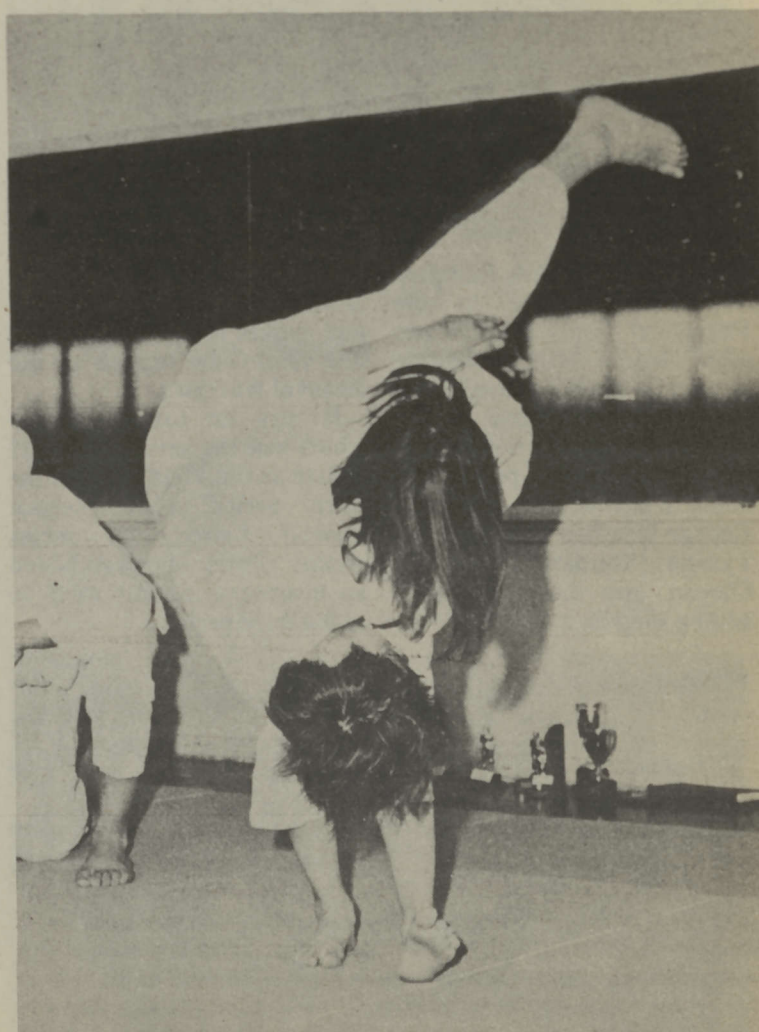
Mr. Bearchief stated that, "It is a sport that greatly develops ones concentration which could also be helpful in other things one applies himself or herself to. I would like to see the sport become a part of the recreation programming of Reserves as it has in the White communities."



72 lb. Gilbert Cook throws 225 lb. instructor Arthur Bearchief over his shoulder in a demonstration.



The Prince Albert Student Residence Judo Club. Back row from left to right; Arthur Bearchief (instructor), Abel Charles (fights in the under 120 lb. division - yellow belt), Harvey Moosehunter (fights in the under 120 lb. division - orange belt), Doreen Bird (fights in the under 100 lb. division - yellow belt), Rose Henderson (fights in the under 120 lb. division - yellow belt), Edward McKenzie (fights in the under 100 lb. division - yellow belt) and Elvis Bird (fights in the under 140 lb. division - yellow belt). Front row, from left to right; Solomon Roberts (fights in the under 80 lb. division - yellow belt), John Henry Charles (fights in the under 110 lb. division - yellow belt), Robert Nipshauk (fights in the under 120 lb. division - yellow belt), Danny McGillvary (fights in the under 100 lb. division - yellow belt), Simeon Charles (fights in the under 110 lb. division - yellow belt) and Gilbert Cook (fights in the under 90 lb. division - yellow belt).



Doreen Bird throwing Edward McKenzie

# Chiefs Win Warriors Tournament

The Mistawasis Warriors held their Annual all-Indian Hockey Tournament in Leask on Saturday, March 3.

Eight all-Indian teams faced rugged competition in the single game knock-out tournament. The teams came from the Muskeg Lake, Sandy Lake, Mistawasis, Sturgeon Lake, Little Pine, Fort-a-la-Corne, Onion Lake and Beardy's Reserves.

The fans, numbering close to 800, were treated to seven games of excellent hockey.

In the opening game of the first round, Muskeg Lake Blues were overpowered by the Sandy Lake Chiefs and went down to defeat by a score of 19 to 1.

In the second game, the Sturgeon Lake Blackhawks put up a hard battle against the Mistawasis Warriors but had to settle for a 7 to 2 loss.

The third game, which was a fast hard-hitting game, saw the Fort-a-la-Corne Tomahawks out-scoring the Little Pine Braves 7 to 1.

In the fourth and final game of the first round, the Onion Lake Border Chiefs defeated Beardy's by a score of 8 to 3.

The second round opened with Fort-a-la-Corne Tomahawks facing the Sandy Lake Chiefs. This game was perhaps the fastest and roughest game of the tournament. Fort-a-la-Corne's goalie, Elmer Head, was

brilliant as he stopped shots that looked like sure goals to the spectators. Although the game ended with a score of 6 to 2 for Sandy Lake. The Chiefs had to work hard for the win.

The second game in the second round saw the Mistawasis Warriors edge out the fast-skating Onion Lake Border Chiefs by a score of 5 to 3. This game also saw some brilliant net minding by both goalies.

In the final game the Sandy Lake Chiefs walloped the Mistawasis Warriors by a score of 15 to 4.

The Sandy Lake Chiefs went home with first place money of \$200.00 and a trophy. The Mistawasis Warriors had to settle for second place money of \$100.00 plus the runner-up trophy. Third place money of \$75.00 went to the Fort-a-la-Corne Tomahawks and the Onion Lake Border Chiefs went home with the fourth place money of \$50.00.

Individual awards went to Russel Ahenakew of the Sandy Lake Chiefs for most valuable player; high scorer - Clarence Martin of the Sandy Lake Chiefs; best defence - Vern Johnstone of the Mistawasis Warriors; best goalie - Gordon Ledoux of the Mistawasis Warriors.

The tournament has to be termed a big success and well planned by the hosts, the Mistawasis Warriors.



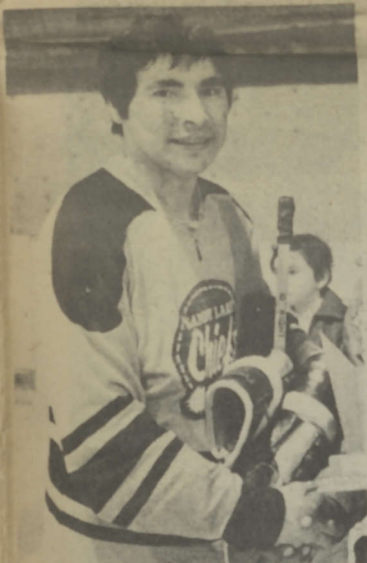
TOURNAMENT WINNERS - THE SANDY LAKE CHIEFS.



THE MISTAWASIS WARRIORS - SECOND PLACE WINNERS.



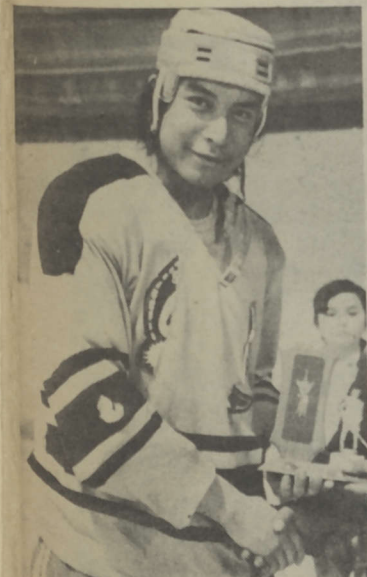
THIRD PLACE WINNERS - FORT-A-LA-CORNE TOMAHAWKS.



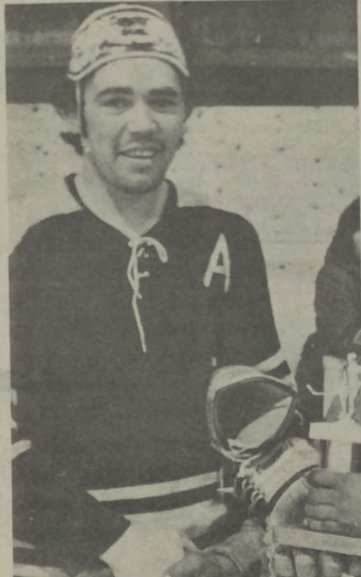
RUSSEL AHENAKEW  
MOST VALUABLE  
PLAYER  
OF THE TOURNAMENT.



GORDON LEDOUX.  
BEST GOALIE  
AWARD



CLARENCE MARTIN  
HIGH SCORER  
AWARD



VERN JOHNSTON  
BEST DEFENCEMAN  
AWARD

# LAKERS CAPTURE NORTHERN SENIOR B TITLE



The Canoe Lake Lakers Hockey Club. Front row (left to right): John Iron, Terry Iron, Vital Lariviere, August Iron and Antonine Opikikew. Back row (left to right): Max Iron, Frank Iron, Eval Lariviere, Abe Iron, Clarence Fiddler and Robert Fiddler. Missing are Tom Iron, Alfred Opikikew, Abe Apsis, Alex Fiddler and Larry Coulloneur.

The Federation of Saskatchewan Indians Northern Senior B. Hockey playoff was held in Glaslyn on March 2nd.

The John Smith Braves and the Canoe Lake Lakers faced each other for the right to represent the North in the final, played in Meadow Lake on March 14th, against Little Black Bear the Southern winner.

The two teams, who played a fast and clean game, were so evenly matched that all three regulation time periods each ended in a tie score.

At 1:55 Art Roberts, of the Braves, opened the scoring in the first period. Abe Iron put the Lakers first goal on the score board at 2:33. The Lakers second goal came at 11:31 which was scored by Robert Fiddler. At 15:18 Herman Crain put the Braves back into the game with their second goal. Robert Fiddler scored the Lakers final goal of the first period at 17:15. This was Robert's second goal of the period. At 19:58, Norman Bear scored the third goal for the Braves which ended the first period in a 3 all tie.

Ivan Bear, of the Braves, opened the scoring of the second period with a goal at 0:48. At 1:42 Art Roberts, of the Braves, fired in his second goal of the night. Eval Lariviere put the Lakers fourth goal on the scoreboard at 6:12. At 12:50, Frank Iron

drilled in the Lakers fifth goal. The Braves came back with their sixth and final goal of the second period at 13:50 scored by Art Roberts. This was the third and final goal of the night for Art. Eval Lariviere scored his second and final goal of the night for the Lakers at 16:18, to end the second period in a six all tie.

At 2:57, of the third period, Antoine Opikikew fired in the Lakers seventh goal. The Braves seventh and final goal of the third period, was scored by Dale Smith at 4:21. At 5:39, Ivan Bear had a chance to put the Braves ahead when he was awarded a penalty shot. On his first try Ivan failed to get the puck past the Lakers net minder, but was awarded another chance because of the goalie going out of his crease. On his second try he again failed to get the puck past the Lakers net minder August Iron. The third period ended in a seven all tie.

In the first ten minute overtime period Antoine Opikikew, of the Lakers, scored at 2:57. Dale Smith, of the Braves, scored at 7:18 and this was Dale's second goal of the night. The overtime period ended in an eight all tie.

The second ten minute overtime period was a Sudden Death period. At 2:24 Vital Lariviere wrapped it all up for the Lakers and the right to play in the Provincial Championship.

## Canoe Lake Wins "B" Championship

The Canoe Lake Lakers won the "B" Division Championship with a 7-3 victory over Little Black Bear representing the South. The "B" Championship is for Reserves with a population under 450.

Canoe Lake had defeated Loon Lake in the district play-offs and also had defeated John Smith 9-8 in an overtime game in the northern final to advance to the Provincial final.

The smaller and faster Canoe Lake team outskated and out-maneuvered the bigger opposition. The Lakers escaped several bruising checks by skating around their opponents.

Doug Little spruce opened the scoring with a blistering slapshot from just inside the blue line. This was the spark

that Canoe Lake needed as Abe Iron and Eval Lariviere also scored to give Canoe Lake 3-0 first period lead.

Morley Bellegarde scored at 1:12 of the second period to make the score 3-1. It looked like Little Bear was settling down to play hockey. However, another series of costly penalties proved disastrous as Tom Iron and Abe Apsis scored to give Canoe Lake a 5-1 second period lead.

The teams traded 2 goals each in the third period to give Canoe Lake a 7-3 victory for the Championship.

Canoe Lake received gold medals for each player as well as the Championship trophy. Little Black Bear team members received silver medals for their second place finish.



CANOE LAKE LAKERS, FIRST F.S.I. PROVINCIAL SENIOR B HOCKEY CHAMPIONS



LITTLE BLACK BEAR, SILVER MEDAL WINNERS

### SCORING SUMMARY:

#### First

- 4:32 Canoe Lake - Doug Little spruce ( A. Apsis)
- 16:00 Canoe Lake - Abe Iron ( E. Lariviere)
- 19:17 Canoe Lake - E. Lariviere ( A. Apsis, A. Iron)

#### Second

- 1:12 L. Bear - M. Bellegarde ( V. Bellegarde, G. Bellegarde)
- 15:00 Canoe Lake - T. Iron ( A. Apsis, F. Iron)
- 17:44 Canoe Lake - A. Apsis ( T. Iron, E. Lariviere)

#### Third

- 8:14 Canoe Lake - Abe Apsis
- 9:03 Canoe Lake - T. Iron ( A. Apsis, D. Little spruce)
- 11:30 L. Black Bear - A. Bellegarde ( V. Bellegarde, G. Bellegarde)
- 11:42 L. Black Bear - M. Bellegarde ( G. Bellegarde)

## Norman Stevenson - Cote Selects all Star Centre



Norman Stevenson with all his trophies he has won so far this year.

Norman Stevenson, who plays with the Cote Selects Senior Hockey Club from Cote Reserve, received an all star centre award in the Parkland Intermediate B Hockey League. Norman's minor hockey experience has paid off. With his speed and play making abilities he has strengthened the Selects attack through this season. Norman is 20 years old, stands 6 feet tall and is a well proportioned 190 pounds. He has the size and talent to make any coach's dream come true.

Norman, better known as "Cha-boy" around Cote, played his minor hockey years in St. Philips and Lebret Residential Schools. He was called up to Fort Francis, Ontario in 1970 to play in the Ontario Junior A Hockey League. The following year he joined up with the Fort Qu'Appelle Silver Foxes in the Saskatchewan Junior A Hockey League series.

Norman decided to make a career out of recreation. He headed for Calgary, Alberta in 1972 for a one year term and took training on recreation and

physical education. There he received a certified lifeguard swimming award.

It was in his term in Alberta the Blackfoot Buffalos Hockey Team grabbed him. He starred for them in the year of 1972. They also played in the Kainai Winter Games.

Cha-boy came home to Cote Reserve and was hired on as recreation director for his band on June 1, 1972. From his training in Calgary he applied his knowledge to some 600 boys and girls. He promotes all minor sports.

Norman had a very brilliant year in hockey achievements for the 1972-'73 season. He was the top centreman award at the Kainai Winter Games last February 1973. He received the top point getter and most valuable player awards at the Cote Selects Tournament.

Norman plays for the Cote Chiefs on all tournaments and exhibition games. He adds strength in the penalty killing and scoring departments. Watch for that big number 27 who plays centre. He is something worth watching.

## Sweetgrass Scalp Cutknife Colts



### SWEETGRASS BLAZERS

(Back row, l-r) Elmer Albert (ass't. coach), Roy Atcheynum (player-coach), Roy Albert, Abe Apsis, Pat Kennedy, Wesley Favel, Bill Swimmer, Wayne Standinghorn, Rod Atcheynum, Gordon Albert, Dicky Kennedy, Steve Pooyak (manager.) (Front row, l-r) Eli Whitford, Jehu Baptiste, Ruben Soosay, Norman Chicken, Rodney Albert.

Sweetgrass Blazers went on a warpath, scalping a white team, Cutknife Colts, 11 to 6 to gain hockey superiority at the Tomahawk Hockey Tournament in Cutknife on February 24th and 25th.

The annual hockey tournament features five white teams and five Indian teams competing against each other for the Tournament Championship, which features the paleface and the redskins.

The white teams came from the Battlefords, Neilburg, Chauvin, Alberta and from Cutknife. The Indian teams came from Little Pine, Poundmaker, Red Pheasant and Sweetgrass.

The top white team to emerge victorious was Cutknife Colts and the top Indian team was Sweetgrass Blazers and the two teams went to it in the final game of the tournament.

Enroute to victory, Sweetgrass scoring was shared by Abe Apsis and Dick Kennedy, each scoring three goals; Roy Atcheynum scoring two, and singles going to Rodney Albert, Rod Atcheynum and Jehu Baptiste.

Besides winning the team trophy, individual trophies were won by Sweetgrass: High Scorer won by Jehu Baptiste, Best Goalie by Norman Chicken and Most Valuable Player won by Dick Kennedy.

## REGINA NATIVE RINK WINS ALL-NATIVE BONSPIEL



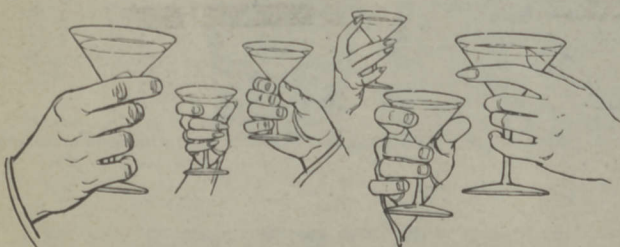
Feb. 17-18-19 saw 32 native rinks enter the all-Native Bonspiel held at Fort Qu'Appelle.

The Regina Native Rink skipped by Eugene Aubichon emerged the champions.

Left - Right: Skip Eugene Aubichon, third Maurice Aubichon, Father Albert Aubichon, second Martin Aubichon and lead Marvin Zehner.

The Members of the **P.A.**  
**DOWNTOWN**  
**ASSOCIATION**

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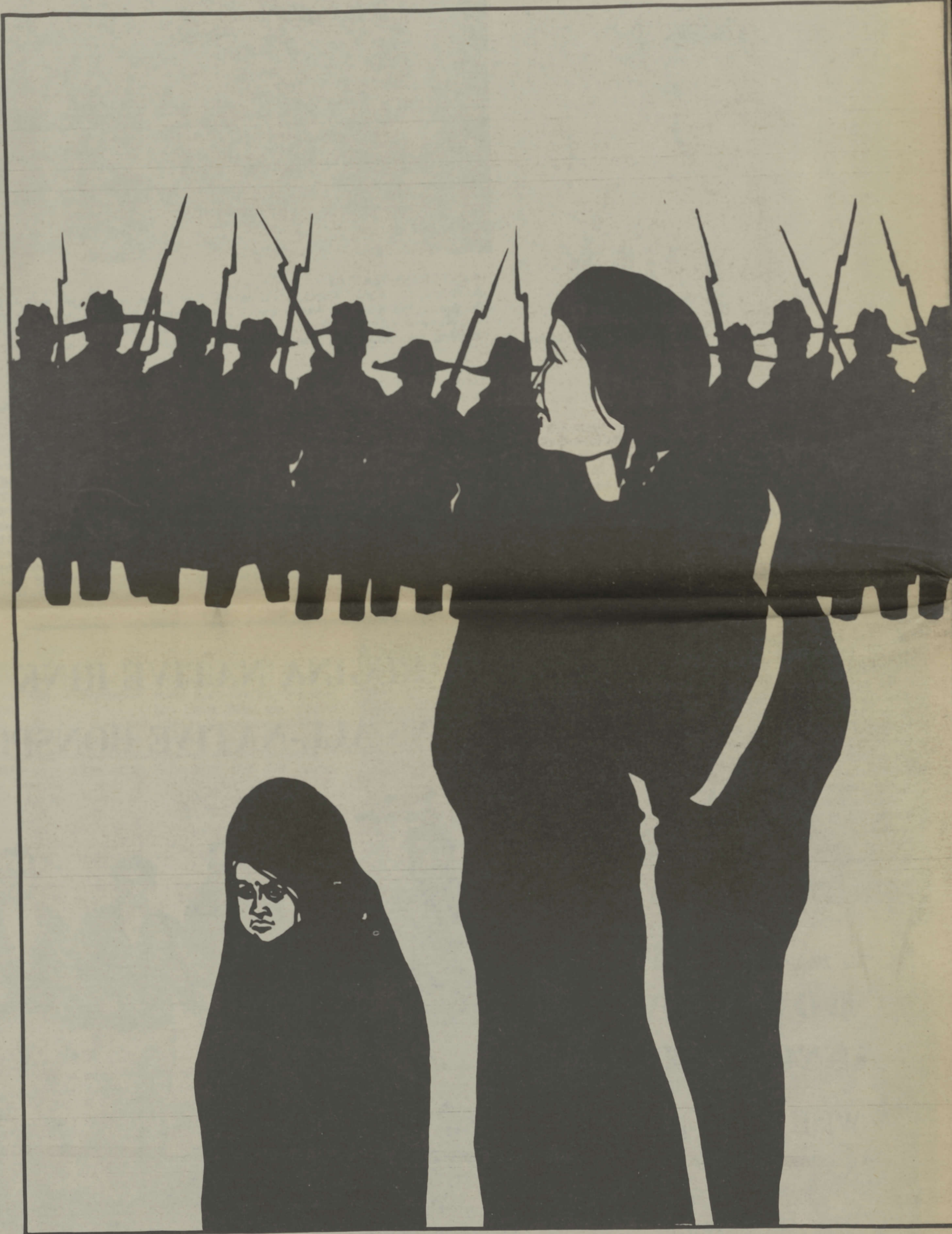


EVERY SUCCESS

1890-

# WE REMEMBER

-1973



# WOUNDED KNEE

This poster is taken from one of a series of original woodcuts on Wounded Knee by Bruce Carter, to whom we are grateful. This poster is one of a series available for 50 cents each, or 3 for \$1, all of a kind or a mixed set, reprinted on heavy color paper. Write: AKWESASNE NOTES, Mohawk Nation, via Roosevelttown, N.Y. 13663.