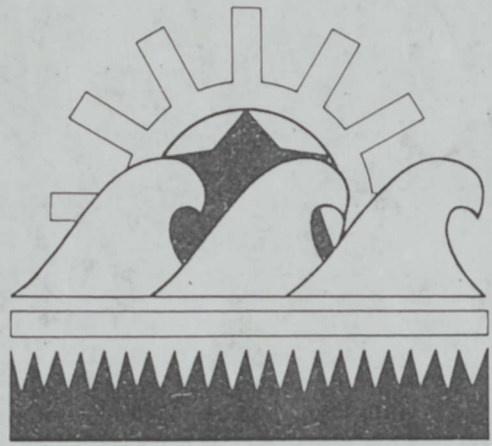


S.I.C.C. LIBRARY



The Saskatchewan INDIAN

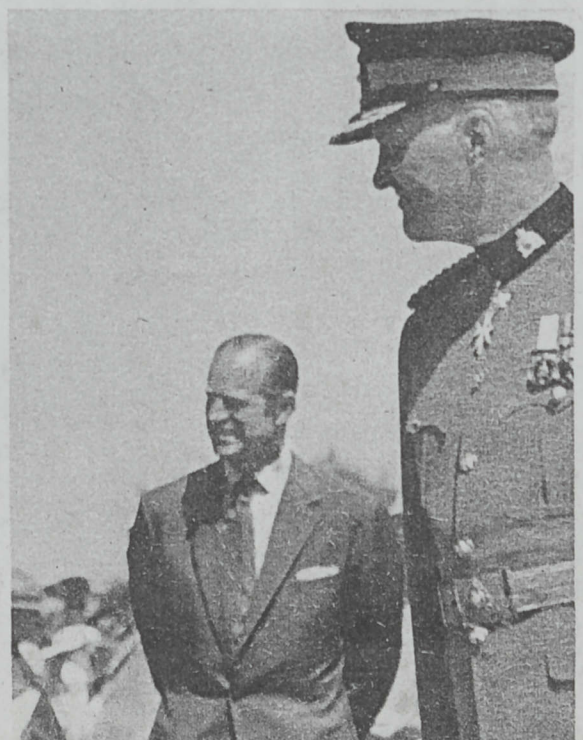
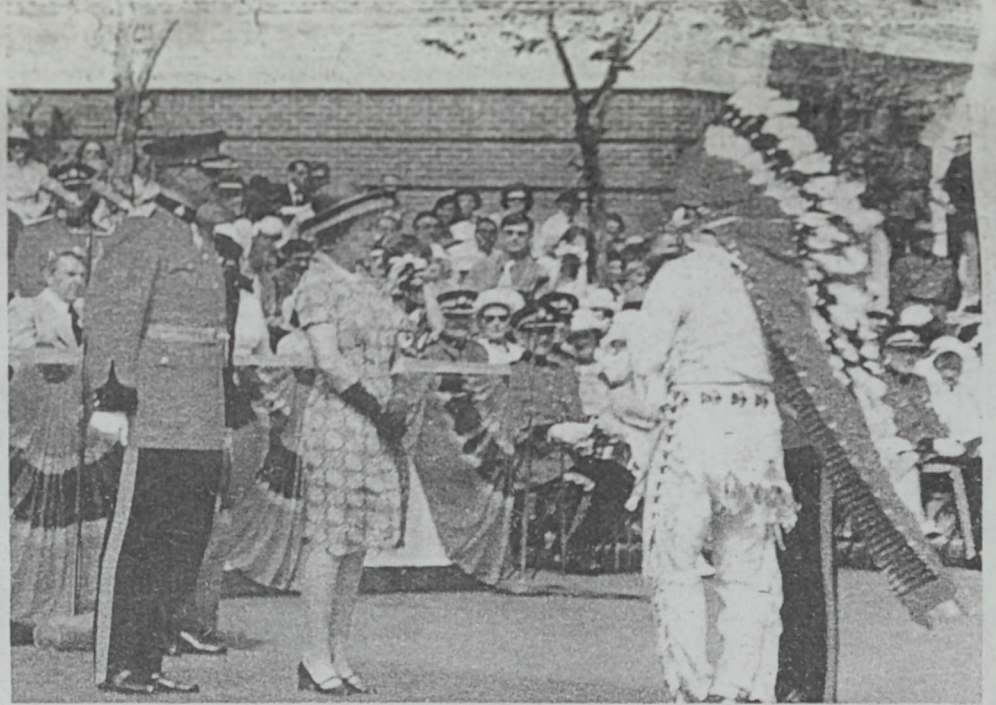
The Saskatchewan Indian

Vol. 3 No. 6

July 1973

Royal Visit

FOR REFERENCE
DO NOT REMOVE FROM
LIBRARY



1
9
7
3

Treaty rights described to health workers

Indian people have been made "nothing but a political football" as the government attempts to slough off the responsibilities it agreed to in treaties with the Indians, according to Solomon Sanderson, assistant to the executive of the Federation of Saskatchewan Indians.

One area in which the government has attempted to slough off its responsibilities is by transferring the responsibility for Indian health services from the department of Indian Affairs to the department of National Health and Welfare, he said.

Speaking to a workshop held last month for employees of the Indian Health Services branch, Mr. Sanderson said that Indian people will look very seriously at again making Indian Affairs totally responsible for all services to Indian people, including health.

Occupied with other problems over the past several years, Indian people have not taken an in-depth look into health problems "but I can assure you that the matter is now getting much more attention than it used to," he said.

Mr. Sanderson, along with F.S.I. communications director Cliff Starr and community development director Jake Mike, had been invited to speak to the workshop on the aims and objectives of the Federation.

Mr. Sanderson used the situation with Indian Health Services as an example "of the type of frustrations Indian people face today" and said "the answer is quite simple. All that has to be done is look to the treaties as commitments that have to be lived up to."

Legislation has never been passed to support the treaties

and the greatest task now facing Indian people now "is to make damn sure that legislation is enacted that will recognize the treaties," he said.

The status of the treaties are continually being jeopardized and present legislation "just doesn't recognize the value system on the reserve and the cultural differences between Indian people and the Canadians."

Three elected to clinic board

Three Indians from the Beardy's and One Arrow reserves have been elected to the board of directors of the Valley Legal Assistance Clinic of Duck Lake.

The clinic provides a free legal service to those who cannot afford a lawyer and has offices in Wakaw, Duck Lake and an office soon to be opened at Martensville.

Lawrence Cameron and Jean Sutherland from the Beardy's reserve and Marcel Paul of One Arrow reserve were among 11 local residents elected to the board of directors when the clinic held its first annual meeting this June. Mr. Cameron was also named a vice-president of the clinic.

Alberta Attorney General Merv Leitch has reported an "amazing" reduction in the number of native people committed to jail in that province in recent years.

The government has continually attempted to terminate the treaties and "it is still happening," Mr. Sanderson said.

"No politicians, no civil servant, no Indian leader has the right to terminate the services that were promised in the treaties. That is why everything the Federation does is to strengthen the treaties and it is as simple as that."

For the past year the clinic had been controlled by a board of directors, the majority of whom were from the Saskatoon area. The approximately 80 people who attended the meeting decided, however, they would rather see the clinic locally controlled and passed a resolution amending the constitution to allow for a locally elected board.

The clinic was started last summer by a group of University students working under the Opportunities for Youth Program. The project was continued with the assistance of the Saskatoon Legal Aid Clinic and a grant from a private foundation.

Committals of native people to institutions have dropped from 6,300 in 1968-69 to 3,600 in 1971-72, the attorney general said recently.

Across Canada

INDIAN ACT INOPERATIVE

An Ontario Supreme Court judge says that for all intents and purposes the Indian Act is now inoperative because it discriminates by reason of race.

Mr. Justice Osler based his decision on legal precedents involving the Canadian Bill of Rights. The legal basis for reserves are now thrown into questions as is the legitimacy of elected Chiefs and Councils in some instances, he said.

"For all practical purposes the entire Indian Act must now be held to be inoperative," the Judge said.

The decision is one of a number of recent legal decisions that have thrown the present Indian Act into jeopardy.

Recognizing the danger to their rights, Indian organizations across the country are preparing to re-draft the Indian Act in line with their historic rights.

In Saskatchewan a process of preparing a new Indian Act has been going on since April. A first draft of a revised Indian Act is expected to be ready in time for Federation of Saskatchewan Indian's annual conference in August.

WOMEN TAKE STAND

The Indian women of the Northwest Territories are too busy this year to be paying much attention to traditional "womanly" pursuits, according to Mrs. Caroline Wah-Shee, wife of the N.W.T. Indian Brotherhood President, James Wah-Shee.

Speaking to a convention of the Woman's Institute of Canada, Mrs. Wah-Shee said she had a message for them from the women of the north.

"They said to tell you that this year we are not going to be sewing or tanning hides." "This year we are going to do something which is hope-

fully more long-lasting than the sole of our moccasins."

"We are going to court." "It is a desperate time right now for our people in the Northwest Territories," Mrs. Wah-Shee said. "Increased development and the arrangement of that development has angered many northern women."

"There is real anger. Every woman is talking about land settlement now, not rummage sales."

The Indians have not given up title to their land and yet the government is ignoring their claims, Mrs. Wah-Shee said.

HUNTING RIGHTS LIMITED

The Supreme Court of Canada has ruled that Indians living on reserves are subject to provincial game laws.

The court made its decision in a case involving Charlie Cardinal, brother of Harold Cardinal, Alberta Indian Brotherhood president, who was arrested when he attempted to sell moose meat to a provincial game warden.

Ignoring Indian contentions that the right to hunt and fish was theirs as a treaty right,

the court ruled that if provincial legislation was not directed towards Indians and Indian reserves, but applied equally to all provincial residents, then it was valid even though it had an effect on Indians on their reserves.

The court said that it will ensure a continuing supply of game so that Indians could hunt and fish that they were subject to provincial game laws.

Function defined

The role and function of the Federation of Saskatchewan Indians received major emphasis during a recent workshop sponsored by Indian Health Services for its nursing staff.

As well as hearing from officials of the F.S.I., the nurses were also given a half day presentation on the function of aim of the F.S.I.'s Indian Cultural College Centre in Saskatoon and the Cultural College on the University of Saskatchewan Campus.

The nurses were also witness to a display of Pow Wow dancing by the Prairie Intertribal Dancers.

Ed Lavallee, right centre, was one of a number of F.S.I. resource personnel who met with the nurses.



in
als
ple
acc
ake
Sas
gue
Ti
was
the
geon
Acc
Chief
band
Citize
intend
affair,
to be
"The
a great
get wh
Chief K
for the
worked
the deve
today."
Band
Felix ex
white pec
cial day
their wan
band had
day shoul
"honour
have helpe
we are tod
Chief Ahc
people "car
old people
the very f
lives today."
The wisdom
have gained f
ences are a
their people
have demons
elders that ju
needed yesterd
needed today
be needed ton



Flag raising ceremony at Sturgeon Lake

A modern new office opened at Sturgeon

A large and modern band office set amid rolling hills and with a spectacular view overlooking Lake Sturgeon was opened this month at the Sturgeon Lake reserve about 20 miles northwest of Prince Albert.

In addition to the usual ceremonies that accompany such occasions the band did something special and took advantage of the day to stage a banquet in honour of their senior band members.

In the words of one observer "it was a very moving day and certainly one the band can be very proud of."

Despite an overcast sky and rain drizzles the band office opening attracted a number of participants including officials from the Department of Indian Affairs and the Federation of Saskatchewan Indians.

Chief Harold Kingfisher of Sturgeon Lake opened the ceremonies with a few remarks in which he pointed out that the new band office was indicative of the interest the Sturgeon Lake band is taking in the running of its own affairs.

Acting Saskatchewan regional director with Indian Affairs, Gional McCaw and Prince Albert district supervisor Syd Read brought the band congratulations from the Department.

A flag raising ceremony saw the Union Jack raised in front

of the band office for the first time. Band councilor Narcissus Danials handled the flag raising and the flag raising song was sung in Cree while guests danced around the pole. Constable Joe Sabol, dressed in scarlet tunic, represented the RCMP at the ceremony.

The band had chosen the Union Jack to fly in front of its new office because that is the flag the Indian recognized when the Treaties were signed, the band administrator Alvin Felix explained.

The guests then moved inside the new office building where a group of band elders conducted the peace pipe ceremony. Later guests were served refreshments in the new board room.

Band members had worked until the morning of the opening day getting the new office ready. The office building features six offices and a spacious board room and outside is bounded by stained railing fence.

The building is adjacent to the band's newly renovated hall and Pow Wow grounds and the band plans to have the entire area landscaped.

The following day the Sturgeon Lake band began its annual three day Pow Wow which attracted a number of visitors from across the province who also took advantage of their visit to tour the new office building.

Elders honoured during band office opening

The Indian elder's contributions to the progress of Indian people in the province today received special attention recently when a special banquet was held in their honour by the Sturgeon Lake band.

As well as recording a first in the province, Sturgeon Lake also set a magnificent example for other bands to follow, according to Chief David Ahenakew of the Federation of Saskatchewan Indians who was guest speaker for the occasion.

The Senior Citizens banquet was held in conjunction with the opening of the new Sturgeon Lake band office July 15.

According to Sturgeon Lake Chief Harold Kingfisher, the band sponsored the Senior Citizens Banquet, which it intends to make an annual affair, because "we have got to be proud of these people."

"These elders have suffered a great deal so that we could get where we are today," Chief Kingfisher said. "If not for the way that they had worked we would not have the development that we have today."

Band administrator Alvin Felix explained that just as white people set aside a special day to commemorate their war veterans, so the band had decided a special day should be set aside to "honour those elders who have helped us get to where we are today."

Chief Ahenakew said Indian people "can never forget the old people because they are the very foundation of our lives today."

The wisdom that the elders have gained from their experiences are a valuable asset to their people and "I think you have demonstrated to your elders that just as they were needed yesterday, they will be needed today and they will be needed tomorrow," Chief

Ahenakew said.

The Chief said present government policies seem to be aimed at creating generation gaps among people as, for example, when they fund one program for young people and another for senior citizens. "That's not the way it should be. We should be one big family and that is just the way these old people have done it," he said.

Prince Albert Mayor Frank Dunn also attended the banquet and he pointed out that Sturgeon Lake was not only honouring its elders "but adding dignity and honour to your

own band."

The Mayor said experience has shown "that the amount of respect a society has for its elders indicates its degree of civilization."

Special scrolls were presented by Chief Kingfisher to each of the bands senior citizens to commemorate the occasion.

Approximately 150 people attended the banquet which was held in the band's newly renovated hall. The Sturgeon Lake Homemakers Club decorated the hall with balloons and streamers for the occasion and prepared a magnificent chicken dinner.

Treaty commitments stressed

Delegation meets with Cretien for discussion of policies

Chief David Ahenakew of the Federation of Saskatchewan Indians, who met with the Queen this month to say that some of her "servants" had not been keeping the terms of her treaties with the Indians, et with the top servant next day and told him also.

Indian Affairs Minister Jean Chretien was given a policy statement at the meeting outlining the position of Saskatchewan Chiefs on the issues of Chiefs' salaries and core funding for reserves.

The meeting and the policy statement had been requested by the province's Chiefs when they held a one-day meeting in Moose Jaw prior to the Queen's visit.

Repeated efforts were made to arrange the meeting and F.S.I. officials were finally able to arrange a breakfast

meeting with Mr. Chretien July 5. Taking part in the meeting were Chief Ahenakew, assistant to the executive Chief Solomon Sanderson and F.S.I. vice-president Alec Kennedy.

Mr. Chretien was told that the development of a strong and effective system of local reserve government is an essential element of any overall development program but would fail without capable leadership, effective administration and adequate funding levels.

Chiefs are hampered in their efforts to provide effective leadership because they must of necessity be employed elsewhere or otherwise depend on welfare, the minister was told.

The F.S.I. pointed out that salaries for Chief are a right promised in the Treaties and must be interpreted in light of today's realities.

Indian Affairs officials are attempting to confuse this issue with the core funding for band program which is simply "not acceptable", the F.S.I. said.

The Chiefs' salaries and core funding must be maintained as two distinct programs. The F.S.I. also noted that there were serious short-comings with the core funding program. The department's proposal, for example, bases its grants on on-reserve population, whereas Saskatchewan Chiefs have insisted that the grants be made on the basis of band population whether on or off the reserve.

The Chiefs have also criticized the department's proposal because it attempts to include program administration costs in the core funding. The Chiefs insist that program

administration costs be covered in the program budget.

Although Saskatchewan Chief have made known their desires on a number of occasions, officials in Ottawa appear to have been misinformed, the F.S.I. said.

Commenting after the meeting, Chief Ahenakew said it was apparent that Mr. Chretien had not been properly informed by his officials. He did not know, for example, that funds to pay Chiefs' salaries had already been identified in the Saskatchewan budget and the salaries would require no new monies this year, the Chief said.

Mr. Chretien expressed interest in learning more of the Saskatchewan situation and a further meeting was arranged in Ottawa for July 17. A delegation of Chiefs will attend that meeting.

EDITORIAL

The recent announcement by the department of Indian Affairs that control of Indian education will gradually be turned over to Indian parents is certainly to be applauded.

Only time will test the sincerity of the government's intention but it is encouraging that the new education policy is in line with recommendations put forward over the years by various Indian groups.

In announcing the new policy, Indian Affairs minister Jean Chretien said Indian school committees could "assume control of the Indian Education program and give it the direction they wish with assistance from the department."

The Indian Affairs role would be "one of providing professional services under Indian direction," he said.

What in effect the new education policy does is to recognize that Indian parents have as much right to say how their children will be educated as any other Canadian.

In Canada only six percent of Indian complete high school as opposed to 88 percent of all Canadians and if any single cause can be blamed for the situation it is the fact that Indian people have been forced to accept an education that has been controlled by the white man and which emphasized the white man's values, history and culture. An education system in which the Indian had little say and which they reacted to by ignoring.

Special rights in educations were promised this province's Indians in treaties signed by their forefathers and the government of Canada.

A clause in the Qu'Appelle Treaty, for example, states "Her Majesty agrees to maintain a school in the reserve, allotted to each band . . .". The clause was placed in the treaty at the insistence of the Indians who realized that in order to avoid being swamped by the European settlers they would have to learn something of the cunning of the whitemen."

Unfortunately, as with so much that was promised the Indian, intent was not borne out in practise.

Government made little effort to carry through with the promise and soon the only education available to the Indian was that provided by the missionary societies who considered their real purpose on the reserve to obtain converts.

Whenever government did have some input into the Indian's education it was with the intention of making the children disciplined models of white values, but content with a low status in life.

Since the trend of education was to establish schools off the reserves, where usually the children had to board, even the opportunity for the children to learn their own values, history and culture from their parents was denied.

What governments seem not to have realized over the years is that Indians did not sign the treaties with the intention of giving up their Indianness. The treaties indeed were an attempt to gain what protection they could for the Indian way of life.

What has happened over the past 100 years is that government failed to realize that the treaties extended rights to Indian people not gifts.

The right of parental control of education is well recognized in this country. It was the desire of the French to protect their own culture that lead to a stipulation in the British North American Act of the province's exclusive jurisdiction over education. Local school committees in the non-Indian community jealously guard their right to control education as witness the recent protest of school trustees when provincial teacher bargaining legislation was introduced in Saskatchewan.

It is common law and recognized in the United Nation's Declaration of Human Rights, to which Canada is signatory, that parents have the prime right of brining up and instructing their children and having a say in how their children will be educated. The schools are merely the agents of the parents.

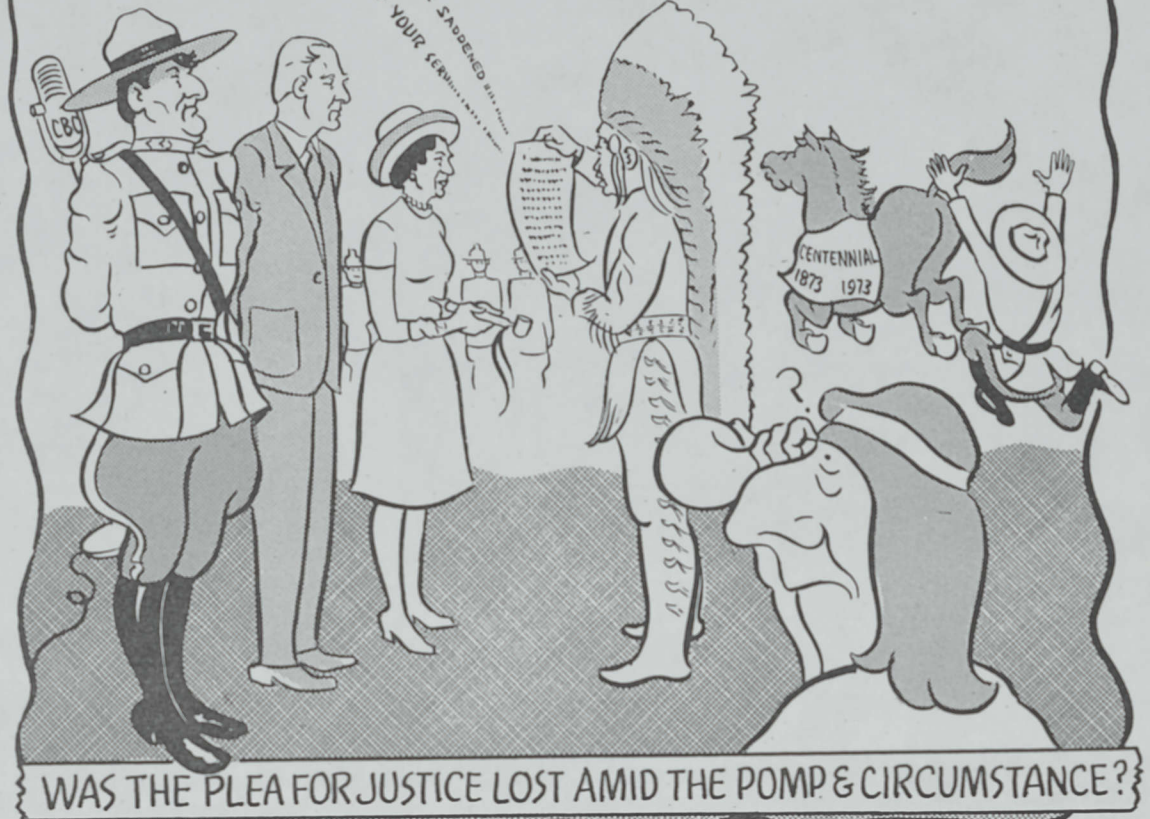
It is unconscionable, and more fitting of totalitarianism that a democracy, when education is imposed by government.

We have said that the new education policy is to be applauded and so it is. Not because it is another gift from the government, but rather because it is the successful culmination of years of struggle by Indian people to gain their rights.

Indians have always recognized that they had rights but lacked an understanding of the complexities of the white man's laws and values and it was difficult to protect these rights.

The new education policy is most encouraging because it is evidence that Indians now have a strong political voice through their various organizations and that by using this wisely they can effect much needed change.

NEWS ITEM: "UNHEARD BY MOST OF THE 2800 SPECTATORS AT R.C.M.P. CENTENNIAL CELEBRATIONS, CHIEF DAVID AHENAKEW OF THE F.S.I. PLEADED TO QUEEN ELIZABETH FOR JUSTICE FOR HIS PEOPLE."
BUT WE ARE SADDENED BY SOME OF YOUR COMMENTS.
REGINA LEADER POST, JULY 4, 1973



Workshop at Mistawasis

Chiefs discuss revision

Having their special status and rights incorporated in law and having that law supersede any other Canadian Legislation emerged as the major concern of Saskatoon District Chiefs as they discussed revision of the Indian Act during a two day workshop at the Mistawasis Reserve this June.

Speaking to the Saskatoon District Chiefs, Chief Dave Ahenakew of the F.S.I. stated the job of revising the Indian Act, "Is probably the most important one that we will face in our lifetime. We must consider seriously and deeply the changes that must take place to strengthen and secure the Indian Act and thus strengthen and secure our status as Indian people."

The Indian Act should be rewritten and include the phrase, "not withstanding the Canadian Bill of Rights" he said.

The Chiefs all agreed that there will have to be a clause added to the Indian Act to establish its precedence over the Canadian Bill of Rights. Certain Court cases involving the Bill of Rights threaten to invalidate sections of the Indian Act.

In discussing taxation, Chief Leo Cameron of Duck Lake pointed out that an amendment be put into the revised Indian Act that no income of any Status Indian under the Indian Act, or any property of his, is subject to taxation, no matter where he


lives or is.

The Chiefs also felt that questions of Band Membership should be decided by the Chiefs and Councils with a Band Referendum held to determine criteria for eligibility.

The Saskatoon District Chiefs also suggested that provision be made for Bands to hold their elections according

to their own custom and that Bands be allowed to use their discretion in the matter of lowering the voting age to 18 from 21.

In addition to their discussions of the Indian Act, the Chiefs also dealt with such issues as medical services, education, and traffic laws on Reserves.



The Saskatchewan INDIAN

The Monthly Publication of the
Federation of Saskatchewan Indians
1114 Central Avenue
Prince Albert, Saskatchewan

Second Class Mail Registration No. 2795
Return Postage Guaranteed

Editor — Richard Scott

Reporters —
Mervin Dieter
Lloyd Brass
Archie King
Kim Standingready

Editorial Board —
John Gambler
John Ursan
Cliff Starr

This paper is the official voice of the
Federation of Saskatchewan Indians. It
is intended to serve as an effective
vehicle for Indian opinion in this province.
Signed articles and opinions are the
opinions of the individuals concerned and
not necessarily those of the Federation.

More committees

The numbers of local Indian Education Committees in Canada have increased from 72 in 1967 to 246 in 1972.



At Battleford Friendship Centre Home science taught

The various programs being offered at the North Battleford Indian and Metis Friendship Centre this year includes sewing clothing, beadwork, knitting, and cooking which in turn are part of the Domestic Science Course currently being taught.

In an effort to get off welfare, make home improvements and learn skills to compete on the labour market, several urban Indian women banded together and applied for a grant through the Manpower Dept., securing a Domestic Science Course.

At present there are 36 women enrolled and there were many of whom had to be

turned down due to a limited enrollment. Each woman is being sponsored by Manpower or by Indian Affairs or else by the Metis Society. Two instructors were hired for the course, cooking and in sewing, Leona Tootoosis in sewing and Virginia Morin for cooking.

According to Leona Tootoosis, seamstress, \$500.00 was allotted for each three months of the course plus an allowance was paid accordingly to the number of dependents at a rate of \$8.00 for single, \$10.50 with one dependent, and \$15.00 with three or more dependents.

The sewing class has branched into various classes by its instructor such as: sewing clothing, beadwork, crocheting, knitting, doing alterations and dressmaking.

The cooking instructor, Virginia Morin, has her class preparing the day's menu for the rest of the class. The preparing of the day's menu requires cooking delicate delicatessen and the everlasting chore of peeling potatoes.

To prolong the interest of each woman, the ladies switch classes each week and every aspect of learning is not overlooked.



Ken Williams



The Sports and Recreation Department of the Federation of Saskatchewan Indians must be congratulated on their proposed efforts which will enhance their programs on the reserves in this province.

They have asked for female help which is a step in the right direction, but to hire them for mundane duties as their resolutions suggest would be a waste of valuable talent. Women should not be relegated to handling bingos and similar jobs just because they are women. There are many women who have the ability to organize a Sports and Recreation program and should be permitted to use their initiatives for that purpose.

Pam McCallum has returned from the Cultural College in Saskatoon to assume the duties of Co-ordinator in areas four and five for female activities.

Pauline Harper of Onion Lake has been hired to work in the Battleford - Meadow Lake area. Pauline's leadership qualities are known to many and her athletic prowess is also well known. Another addition to the staff is Jack Agecutay who will be responsible for the Yorkton - Qu'Appelle area.

With the addition of these two young ladies and Jack Agecutay, the F.S.I.'s recreation program can only go forward.

The Recreation Directors also asked that more people on the reserve level become involved in the programs. To achieve these objectives, resolutions were passed to establish an over 40 league, Provincial Playoffs for children 12 years and under in all F.S.I. sports, greater bantam participation and additional sports be included in the program.

These resolutions and the advent of a female staff co-ordinator will help keep many people occupied. It is often said, "young people end up in jail because they have nothing to do". Although I maintain that premise is also true for anyone it is without a doubt that the Sports and Recreation Dept. will be busy implementing their ambitious program. If they are allowed to proceed as they desire, there will be little if any time available for anyone to go astray.

We wish everyone the best of luck in the endeavor and hope they receive the co-operation needed to fulfill their dreams.

It will not be done without you.

FSI re-affirms stand on taxes

The executive and directors of the Federation of Saskatchewan Indians have re-affirmed their refusal to deduct income tax for Indian Employees.

Speaking for the executive at a June meeting in Prince Albert, Chief David Ahenakew said that to back down on the income tax issue would indicate a lack of confidence by Indians in their treaties.

The matter was brought to the attention of the executive by John Urgan, an F.S.I. consultant, who said that auditors from the federal Income Tax office were currently examining the F.S.I. books with a view to assessing penalties for non-payment of income tax.

Last August the F.S.I. joined with other provincial Indian groups and the National Indian Brotherhood in refusing to deduct income tax for Indian employees basing their refusal on treaties which promised tax exemption for Indians.

The Income Tax Department's present position

is that only income actually earned by Indians on the reserve is exempt from taxation. Since F.S.I. work is directed toward developing the reserve, the F.S.I. has taken the position that its employees, as well as those Indian employees of Indian Affairs and similar groups, should be exempt from personal income tax.

F.S.I. accountant Dennis Boadway said it was the intention of the Income Tax department to assess the F.S.I. for 10 percent of all deduction it has failed to make. In addition the F.S.I. would be required to pay both the employers and employees portion of the Canada Pension Plan.

The F.S.I. and N.I.B. plan a number of court cases to test the validity of the present income tax regulations.

Chief Ahenakew said that to continue refusing income taxes would prove the sincerity of the Indian position. That position received the unanimous approval of the executive and directors.

Saskatchewan Indian Cultural College
Library Department



Queen Elizabeth accepts gift of peace pipe from Chief Ahenakew.

Indians participate during Queen's visit

Indian people played a prominent role in activities surrounding Queen Elizabeth's visit to Regina this month and she heard a moving plea for justice from Chief David Ahenakew, received a peace pipe, witnessed an exhibition of Pow Wow dancing and presided over a dinner that included Indian leaders among the guests.

It was the Queen and Prince Philip's first visit to Regina in 14 years and the highlight of her two day stay were special ceremonies held at the Regina RCMP Depot division to commemorate the 100th anniversary of the force in Canada.

During the ceremonies Chief David Ahenakew of the Federation of Saskatchewan Indians made a presentation of a peace pipe to Her Majesty on behalf of the Indian people of Saskatchewan. In making the presentation the Chief reaffirmed the Indian people's loyalty to the Crown and reminded the Queen of the commitments made in her name to the Indian people.

A scroll containing the Chief's remarks was also presented to Her Majesty. The scroll was tooled onto Buckskin and decorated with Indian beadwork and design. It measured about three feet wide and six feet long and had been prepared by Indian artist Willard Ahenakew of Prince Albert.

The presentation was witnessed by about 100 Indian people who had been invited by the RCMP to participate in the ceremonies. The Indian people were among about 2,800 guests who watched the ceremony. In addition, television and new coverage ensured that the ceremonies and Indian presentation received national attention.

It was a beautiful sun-shiny day, the first in Regina in a long time, and the presence of hundreds of red scarlet tunics as well as traditional Indian dress made the event an extremely colourful occasion.

The Queen arrived for the ceremonies in a horse-drawn carriage and then made a ceremonial inspection of the assembled ranks of Mountie recruits. The Queen also dedicated a new standard for the RCMP to mark their centennial and received a present of a young black horse named Centennial from the RCMP.

Although there was little opportunity for the Indian guests to get close to the Queen, most seemed impressed with the pomp and ceremony of the occasion, and very proud of the recognition that Saskatchewan Indians received by being invited to participate in the event.

The only jarring note in the ceremonies came when Chief Ahenakew made his remarks to the Queen. There was no microphone for him to use and his remarks went unheard by the crowd.

Later that afternoon the Queen visited Wascana Park in Regina where she witnessed a stage show that emphasized the multi-cultural aspect of Saskatchewan life. Leading off the show were the Prairie Intertribal Dancers, led by Gordon Tootoosis and Ed LaVallee, who performed the Prairie Chicken Dance.

The Master of Ceremonies, Johnny Sanderson from CKCK radio, didn't do him homework and announced the dancers saying they would perform the "chicken" dance and mispronouncing Gordon Tootoosis' name.

Later, however, the Queen took time to stop and talk with Ed LaVallee and asked for an explanation of the dance. Mr. LaVallee explained the dance and said later that he thought the Queen now had a better understanding of the Chicken Dance and therefore a better understanding of Indian life.

Basically, the dance is a symbolic representation of the prairie chicken's mating ritual.

Mr. Tootoosis said performances like the one for the Queen were useful because they could lead to a better understanding of native culture. "It expresses the reality and the beauty of our fine arts," he said.

Later that evening the Queen attended a dinner given by the province. Chief Ahenakew and his wife Grace attended as representatives of Saskatchewan Indians as did Chief Solomon Sanderson and his wife Carole and Mrs. Isabel McNabb, who represented the Saskatchewan Indian Woman's Association.

Participation by the Metis Society of Saskatchewan had been invited for the Queen's visit to Regina but prior to the visit, Metis president Jim Sinclair called a news conference and announced that the Metis Society would boycott the events in protest over RCMP treatment of Metis people.

Queen reminded of her treaties

Chief David Ahenakew of the Federation of Saskatchewan Indians met with Queen Elizabeth in Regina this month and he reminded her of the Treaties signed between the Indian people and the Crown and the fact that "some of your servants have not kept your part of the agreement."

Chief Ahenakew made the remarks as he presented a peace pipe and scroll to the Queen and Prince Philip during their visit to the RCMP Depot Division in Regina July 5.

Referring to the Treaties, Chief Ahenakew said "we see those treaties as sacred documents which will last as long as the sun shines, the rivers flow and the grass is green."

"At times attempts were made to devastate out treaties, to destroy them. Very often our people suffered great hardship because of this," Chief Ahenakew said.

"But our forefathers were very diligent in their task to uphold the treaties and they have taught us well."

"The threat to our treaties and the broken promises bewilder, confuse and frighten us and is the cause of many of our problems. A great majority of our people still live in a state of isolation and poverty. We are shackled with

the yoke of dependence imposed upon us by government," he said.

"We continue to uphold and abide by those treaties. We have kept close to our hearts the words of our forefathers. But we are saddened to say that over the years, some of your servants have not kept your part of the bargain."

"It is our dream that once again we will be free and on equal grounds with our white neighbours," Chief Ahenakew said, "but we must be allowed to develop in our own way so that we could be contributing citizens of this great land."

"It is our sincere hope that the Canadian government will not continue to terminate our treaties because this would mean the termination of a great race of people."

Referring to the fact that a great many Indian people volunteered for service in the two World Wars despite the fact that they were not compelled to, Chief Ahenakew said Indian people's loyalty to the Crown "continues as strong today".

Chief Ahenakew, who dressed for the occasion in his Chief's bonnet and traditional coso tunic, said in presenting the pipe that it "is a symbol of peace between our two great nations."

Microphone incident explained by RCMP

Chief David Ahenakew made an eloquent plea for justice for his people when he met the Queen in Regina this month but, because no microphone was made available to him, his speech went unheard by the 2,800 assembled guests.

Although a microphone had been available to RCMP personnel as they made speeches in connection with the RCMP Centennial Anniversary, the microphone was conspicuously absent when the Chief made his address.

The incident lead many people to suspect that the Chief had been deliberately snubbed because of the remarks he intended to make.

This apparently is not the case, however, according to Assistant Commission R. J. Ross of the RCMP.

Commissioner Ross explained that a microphone was to have been available to the

Chief. The Queen, however, failed to return to the reviewing stand to accept the presentation and the Corporal assigned to handle the microphone "did not have the opportunity of placing the microphone in the assigned spot as he felt he would be responsible for interrupting Her Majesty during that time," he said.

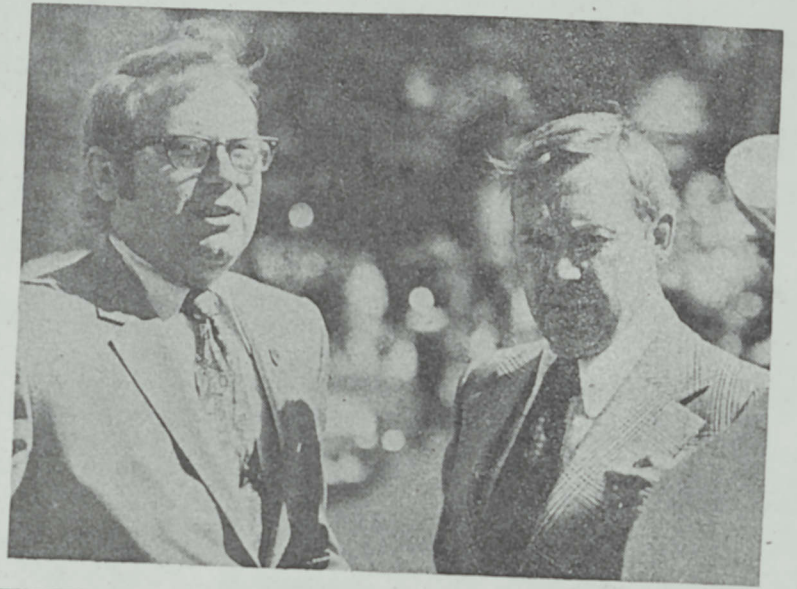
Commission Ross noted that RCMP personnel also had to make their presentation of a horse to the Queen without benefit of microphone, and for the same reasons.

"I can assure you that there was no intention on the part of any member of the force to downgrade any part of the ceremonies undertaken by you and your people on this special occasion, as I can personally assure you that we viewed with deep appreciation your overall contributions to the ceremony," Commissioner Ross said.

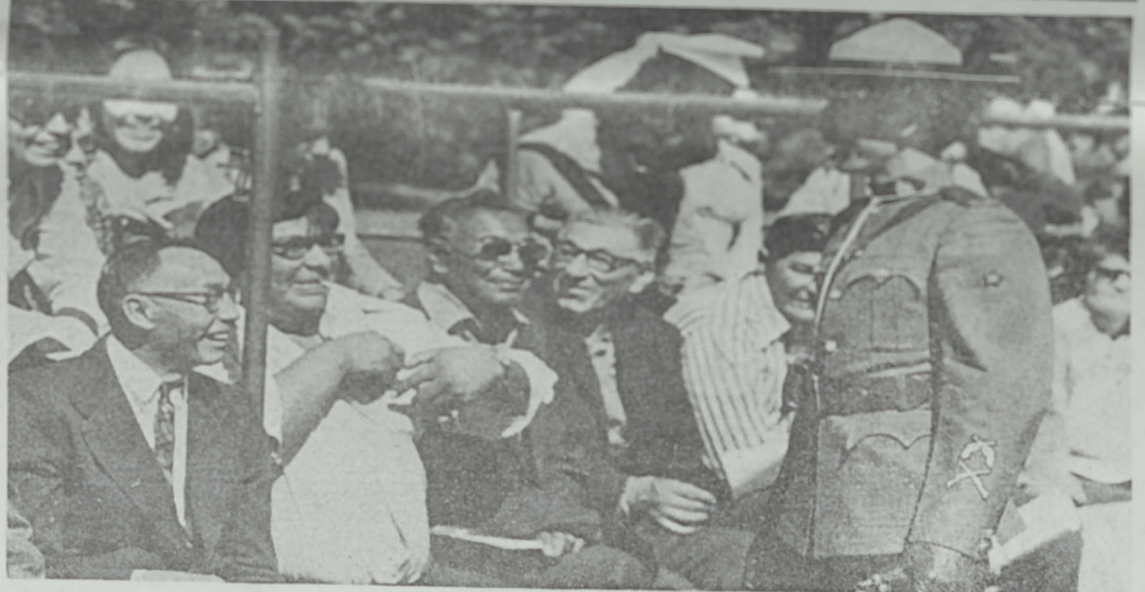
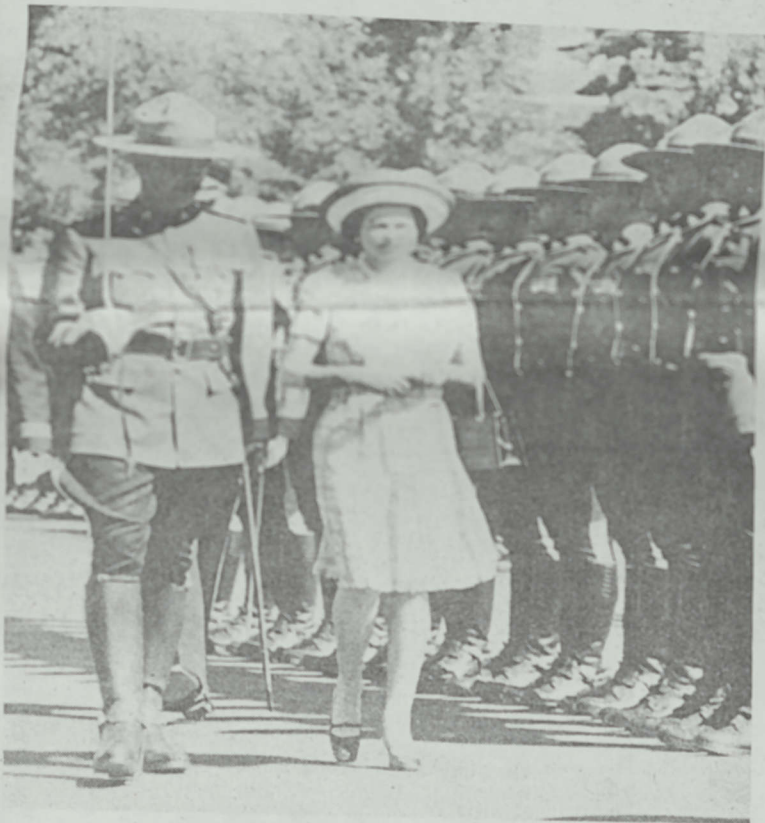




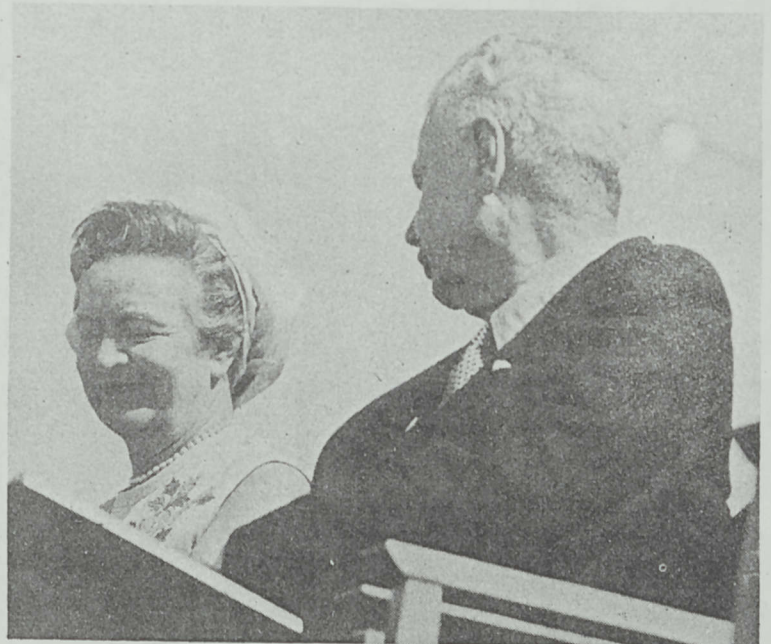
At right, F.S.I. delegation awaits the arrival of Queen Elizabeth. Below, federal Justice Minister Otto Lang and Saskatchewan Premier Allan Blakeney were among guests for the ceremony.



Below, Queen Elizabeth inspects her Mountie guard of honour. Right, Intertribal Dancers await their turn to perform for Queen. Below right, R.C.M.P. officer stops for chat with Montreal Lake Chief Gilbert Bird.



Right, Gordon Tootosis, one of dancers who performed for Queen. Below, Olive and John Diefenbaker were among guests who saw performance.







Mrs. Dorothy Crowe

Lady attempts revival of lost Indian culture

A very concerned elderly lady by the name of Dorothy Crowe from Keeseekoose Reserve about 70 miles northeast of Yorkton is finally starting to get some response from young people in the area in her efforts to revive Indian culture, customs and language.

The last time there was any kind of pow-wow celebrations held around the Kamsack District was about 12 years ago and since then all activities have been declining downward to almost a standstill. The Kamsack District is made up of Cote, Keeseekoose and Key Reserves.

All last winter Mrs. Crowe consistently organized gatherings and meetings with both young and old from the three Reserves. She brought various wise old men to talk to the people and instruct them in the traditional style of smoking the peace pipe and in turn to ask the Almighty to guide the people back to their Indian given ways.

Lately Mrs. Crowe has

been starting to see daylight. Young people are now doubling their efforts in trying to gain more knowledge of the Indian language, culture and religion.

Mrs. Crowe was also indirectly responsible for organizing two groups of pow-wow singers. They have one group of beginners and one group of veterans. The younger group is of course learning from the ones who have had vast experience.

Senator Roy Musqua from the Federation of Saskatchewan Indians is the head instructor for pow-wow and round dance singing. James Crowe, husband of Dorothy Crowe, also aids the Senator in passing on his knowledge of pow-wow singing.

Mrs. Crowe was able to obtain a hall for the sole purpose of pow-wows and round dance gatherings. She approached her band leaders

from Keeseekoose to give her a building to hold her gatherings and practises. The Keeseekoose Band fixed up and painted a vacant building and also fixed up the heating system. This is where she holds gatherings that pertain to Indian revival of religion, culture and language.

Dorothy Crowe very recently brought down a group from Poorman's Reserve to demonstrate pow-wow and round dance singing. This demonstration was well attended by all three reserves. Poorman's are very advanced and famous all over Canada and the United States in this field of entertainment.

This proved to Mrs. Crowe her efforts were not in vain. She realizes now that the people are finally waking up and realizing that we as Indians also have a culture worth knowing and retaining.

INDIAN PEOPLE IN SASKATCHEWAN

N.B.'s gain . . .

. . . other's loss

Secretary a charmer

When Nancy Demerais is talking, it is easy to realize the life of a secretary is much more than facts, figures and speech.

Behind the charming smile, that greets one at the Federation of Saskatchewan Indians office in North Battleford, is a warm, intelligent woman whose wide range of interests include various sports, basketball,

softball, badminton and skating.

Nancy Demerais is from the Meadow Lake Band and she took her elementary schooling at St. Anthony's Residential School on Onion Lake Reserve. For Nancy it's a pity that these type of schools were done away with.

Furthering her education Nancy attended St. Gabriel's High in Biggar, completing

grades 9 and 10 and not stopping there she attended E.D. Feehan in Saskatoon for the completion of her high school education, grades 11 and 12.

In 1965 to 1968 while attending high school, Nancy began her training as a secretary during the summer holidays at North Battleford and Meadow Lake Indian Affairs' offices as a clerk trainee. After completing her grade 12, Nancy spent a year and a half working at the Court House in Battleford which she says were very enjoyable and quite an experience. She later transferred to the Dept. of Welfare in North Battleford as a Clerk-typist.

With the Dept. of Welfare for a year and a half, Nancy credits those years as giving her the basis for her love towards her native people.

Her stay at the Pehtapun Native Rehab. Centre in Meadow Lake as secretary was short, due to personal reasons and she returned to North Battleford.

At present Nancy lives in North Battleford and greets one and all with a charming smile as one enters the door of the Federation of Saskatchewan Indian office in North Battleford.

The percentage of Indian students completing high school in Canada has increased from 10 percent in 1967 to about 16 percent in 1972.



Secretary Nan Demerais

Onion Lake Pastor receives award

"Daniel and Phyllis Umpherville in appreciation for your Community Efforts and Service, Onion Lake Band Council, Band Recreation Board" — so read the scroll on the lovely plaque presented to Mr. and Mrs. Umpherville at the farewell party staged for them on June 21, in the Onion Lake Band Hall.

Sponsored jointly by the Homemakers, the Band Council, and the Recreation Board with Master of Ceremonies done by Don Cardinal, it was a memorable event for the Umphervilles as a large crowd gathered to honor them for their seven years at the Anglican Day School.

Mr. Umpherville was not only Principal of the school, but also pastor of the community's Anglican Church. As well as Onion Lake, he also served congregations at the surrounding areas such as Frenchmen Butte, Frog Lake, etc.

Presentations to the guests of honor included sums of money, beaded articles, cards, and from the Homemakers, four beautiful leather jackets. Danny's was of tanned Moosehide, ornamented with beads and fringes, while Phyllis and their two little girls received white deer-skin vests trimmed with beads and fringes and with leather bags to match.

Speeches by various band members testified to the esteem in which the Umphervilles were held by Onion Lake Reserve people. They showed the Indians' appreciation, not only for the work Danny had done as

teacher and pastor, but also for his friendship and his genuine helpfulness in any situation.

In reply Mr. Umpherville thanked the people of Onion Lake Band for their many lovely gifts, the kindness and good-will they had always shown to him and his family and especially the Homemakers for their gifts and for the lovely lunch they later served. He said he and Phyllis wouldn't need the plaque to remind them of their friends on Onion Lake Reserve, and he voiced the hope that anyone who happened to be in Saskatoon would call at their new home and visit them.

The party ended with a prayer by Rev. McLean. Then everyone shook hands with Danny and Phyllis and wished them luck and happiness in their new field of endeavour. Mr. Umpherville plans on attending the University of Saskatchewan for the next year.

Retired

Mr. Jim Milward has retired as Regional Community Development Officer with the Department of Indian Affairs. Mr. Milward was Superintendent of Touchwood Agency. He served for 29 years with the Department.

TRAPPERS

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



Ernest Keshane with one of his cabs.

Lifetime goal realized with purchase of taxis

A young, ambitious man by the name of Ernest Keshane has finally managed to obtain his lifetime goal in setting up a Taxi Business this spring around the Kamsack District.

With two cars available to the public Mr. Keshane officially commenced his business on May 5, 1973. He located an office and waiting room right on the main streets of Kamsack, a town 50 miles northeast of Yorkton, Saskatchewan.

Although the Indian population around the Kamsack area is approximately 2,400 people in number, Ernie Keshane finally broke into the town limits to start a place of business. There is no known Indian person to have active employment within the town, let alone having a business centre.

On opening day Ernest Keshane featured half prices to all his customers. Free coffee and doughnuts were also available in his waiting room. This was the day he adopted

Catch For Canada

Canada, which annually takes about half the total North American lobster catch, sells almost 70 percent of it in the United States.

the title of "Ernie's 24 Hour Taxi Service."

For competition there are three other taxi outlets in Kamsack who had established business long before him. But now Ernie's Taxi tends to take in most of the customers because he charges lower rates. The other cabs have raised their prices while

Ernie's Taxi did not. He also deducts one-third off the price for old age pensioners.

He has on order a two-way radio system to be audible within a 50 mile radius. His base station will be at this centre in Kamsack.

Ernest Keshane is a 26-year-old Saulteaux Indian from the Keeseekoose Reserve.

Key studies possibility of fishing industry

A study will be undertaken this summer to determine the feasibility of stocking a creek on the Key Reserve with Jackfish in order to create both a commercial and sport fishing industry.

Chief Stirling Brass of the Key reserve, about 35 miles north of Kamsack, said that first indications are that the stocking of the creek could be a successful project.

Beaver dams on Stoney Creek within the reserve have created a natural pool about two miles long and a

half mile wide that should easily support a jackfish population, he said.

If jackfish can be successfully stocked in the creek, the band will give consideration to opening the reserve to tourist fishermen, Chief Brass said.

The fact that beaver have now moved back onto the reserve will also mean that there will be an opportunity for band members to harvest the fur, Chief Brass said.

The band is now looking for an experienced northern trap-

Bridge floods at Red Earth

Residents of the Red Earth reserve northeast of Nipawin have been unable to drive in and out of their village for the past three months now, as flood waters from the Carrot River system have washed out a bridge and flooded more than a mile of the only road into the reserve.

The situation is causing hardship among the band because the only way supplies can be brought into the reserve is by canoe. Grocery and fuel supplies are running low and several construction projects have been delayed because of the difficulty in bringing materials to the reserve.

Because of the inadequate bridge and road into the reserve, residents expect some difficulty each spring during run-off but this year an unusual amount of rainfall in northeastern Saskatchewan has made the situation on the reserve desperate.

The Red Earth Band has made repeated approaches to the department of Indian Affairs over the past seven years in an effort to have the reserve road upgraded but so far their requests have not been heeded.

The village of Red Earth is situated in the middle of swamp land and the only road

into the village follows a dike for more than a mile and then crosses the bridge over the Carrot River into the village.

The bridge is of a low level type that washes out each spring, usually putting the road out of service for about a month. The water often also rises high enough to wash over the dike, flooding the roadway.

Having been flooded so many times, the wooden bridge is nearly rotten away and badly damaged from having been swept upstream several times.

The Red Earth Band is pressing Indian Affairs to construct a steel or concrete bridge high enough to ensure year-round access to the reserve. In addition, they say the height of the dike will have to be raised about six feet and more culverts installed.

The department of Indian Affairs has promised action but so far has done nothing but commission studies and attempted to have the province pay for part of the costs of up-grading the road.

Before school ended this year, school children coming into the village school had to be transported across the river by canoe, an awkward and dangerous trip. When school ended, several of the teachers still had their cars in the village. Now that school is over, the cars are still there, although the teachers have left for the summer.

Chief John William Head of Red Earth said he is tired of the delay in getting some action on the bands request for a better access road and that he intends now to seek the support of other Chiefs in the province to put pressure on the department.

Lower grades

Statistics provided by the Department of Indian Affairs show that 58 percent of Indian students are in grades lower than they should be for their age, while 40 percent are in the expected grade for their age and only two percent are in grades advanced for their age.

Indians baffle psychiatrists

Indian medicine men with their traditional remedies are for more successful than psychiatrists in treating the Indian, according to two Vancouver psychiatrists.

The doctors said the health problems among Indians are "inseparable from their socio-cultural situation" and that while medicine is often inadequate to the needs of the Indian.

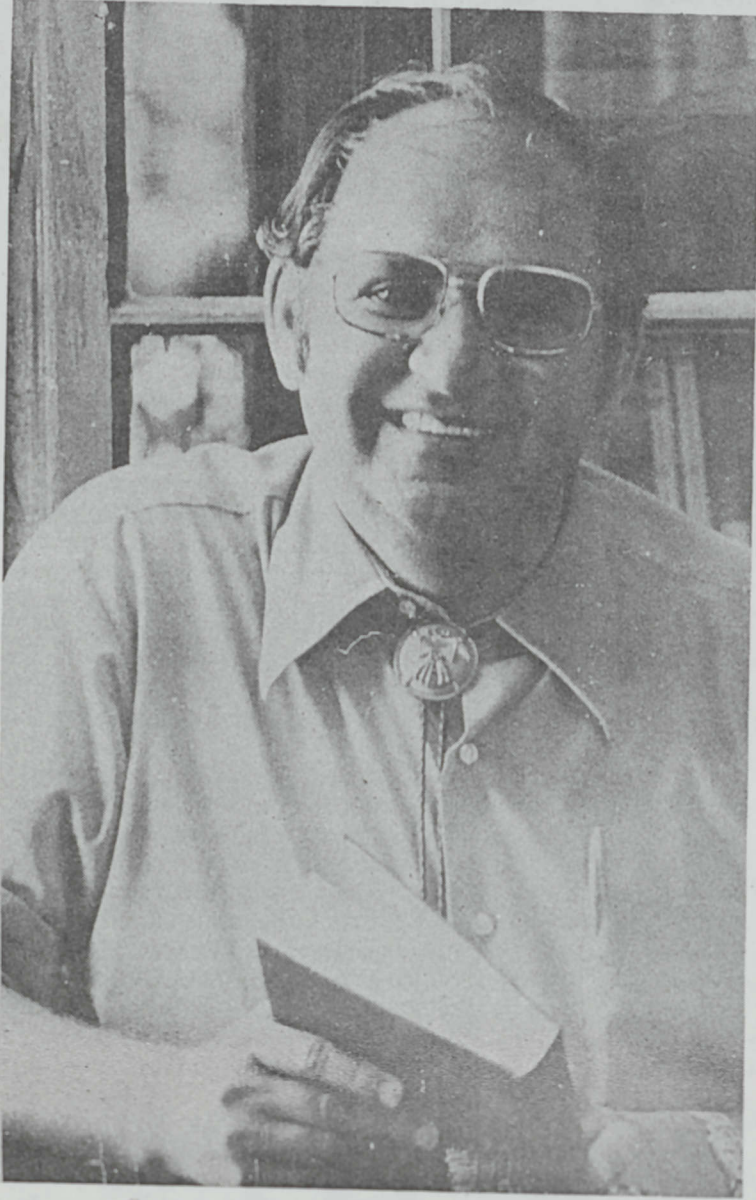
The doctors said that the answer appears to be to use the techniques and services of both the professional doctor and the medicine men in the treatment of Indian patients.

The doctors drew their conclusions from a study of the West Coast Salish tribe and presented their findings to a convention of the Canadian Psychiatric Association

Beardy's Annual
A.A. Round-up

JULY
28 & 29

Duck Lake Student Residence



JOHN URSAN

Ursan honoured at testimonial

In recognition of his many contributions to the development of Indian people over the years, the Federation of Saskatchewan Indians this June held a testimonial dinner to honour John Ursan.

Mr. Ursan works in Regina as a consultant and program developer with the F.S.I. and has been instrumental in the Federation's growth over the past several years.

"Rather than waiting until he had died before we honoured him, the way the white people do, we decided we would hold the testimonial now when he still had the youth and health that he could enjoy it," said Chief David Ahenakew of the F.S.I.

The testimonial dinner was held at the Prince Albert Indian Student Residence and was preceded by a delicious steak dinner. The tributes that followed were profuse in praise of Mr. Ursan and the work he has done for Indian people.

The speakers who stood up to recount Mr. Ursan's many accomplishments included Chief Ahenakew, Chief Solomon Sanderson of James Smith, F.S.I. Communications Director Cliff Starr, and Student Residence Administrator Jim Roberts.

Also heaping praise on Mr. Ursan were Chief Harold Kingfisher of Sturgeon Lake and Chris Uppel from the Department of Indian Affairs.

A variety of presentations were made to Mr. Ursan and he went home that night with

a beautifully beaded moosehide jacket, a new set of golf clubs, a set of original paintings by an Indian artist and a hand carved totem pole, among many other gifts.

Mr. Ursan's wife Vivian was not forgotten in the proceedings and a presentation of a bouquet of roses was made to her in recognition of the way in which she has supported her husband over the years.

Prior to joining the Federation, Mr. Ursan had been employed by the provincial Indian and Metis department and since joining the Federation he has handled a number of responsibilities, including the setting up and directing of the Community Development Program.

Nickel company courts Indians

International Nickel Company personnel officers in Thompson, Manitoba are learning the Cree language and culture.

The program started in May when 12 Inco supervisors traveled to Moose Lake, a community of 800 people 70 miles east of The Pas to take a week-long course.

During their stay, they were billeted with local residents and attended special Cree language courses.

They also learned how to

catch fish with nets, set traps and skin muskrats. And they took part in Moose Lake's social activities, such as attending a square dance and a banquet commemorating the 25th anniversary of the St. John's Anglican Church.

The course, first of its kind by a private company, was designed to help managers understand the difficulties native people face when leaving their remote communities and trying to adjust to an urban, industrial environment.

Indian teachers end their first semester

In an effort to provide Indian children with more teachers of their own ancestry the Federation of Saskatchewan Indian's Cultural College this year initiated a new Indian Teacher Education Program.

The 22 students enrolled in the program have now completed their first semester and according to I.T.E.P. director, Cecil King, the project gives every indication of being a great success.

"I would say it has been very much of a success. Maybe its just the quality of the students we have, they seem to feel a very deep commitment," he said.

The program consists of five semesters in all and students who successfully complete the course will qualify for the Standard A Teaching certificate and will be eligible for employment at any school in the province. It is hoped, however, that most students

will choose to work with their own people.

The program is unique in that emphasis on the job training as well as academic studies. Although it includes all the academic and professional requirements of a regular program, the I.T.E.P. is in fact more demanding in many respects.

A fluency in a native language is a prerequisite for the program, for example, and the addition of a strong cultural component has meant an extra semester of study.

The first semester, which ended in June, was devoted to orientating the students to university.

Most of the students have been out of school for several years, and their adjustment to university has been quite difficult for them, Mr. King said.

"For one thing they are just flooded with new jargon. The Indian just hasn't developed

the skills to be a ponderous writer as you have to be in the university game."

To help the students adjust to university they are given special tutorial sessions by Mr. King, who has his Masters Degree in Indian Education, and by Dr. Don Barnett and Myrtle Aldous.

The program is also unique in that it is the first university program run entirely by Indian people. Mr. King was hired by the University as director of the program and prior to that had been employed by the Indian Cultural College.

The program is scheduled to run three years with a second class expected to begin the course next January.

At the end of the three year project the program will be evaluated and possibly incorporated in the regular university program.

New policy questioned

The Minister of Indian Affairs, Mr. Jean Chretien, issued a Statement on Education concerning Indians at a committee meeting recently, attended by Mr. Norval Horner, M.P. Battlefords-Kindersley. Mr. Chretien said that he wanted to see the Indian people making their own decisions and becoming fully involved in education. If the parents were more involved with the schools their children attended that it might help solve the problem of drop-outs and there would be more Indian children in the higher grades.

Mr. Horner says the Provincial Department of Education in Saskatchewan has failed to change the structure of the Unit Boards to allow Indian parents or Bands to participate in a meaningful way. The provincial Department of Education is very concerned that many Indians will ask for Federal schools to be built on the reserves.

Many school systems have

incurred considerable expense in new buildings anticipating that Indian children would be attending them for years. This was done through tuition agreements made with the federal government. This could result in a serious problem of duplication so that, in effect, there

may be buildings of two classrooms for one class paid for by the same people. The De-

partment of Education in Saskatchewan were dragging their feet and are now prepared to cry foul at everyone else, Mr. Horner said.

Farm Talk

by Art Irvin

In Saskatchewan over 100 Indian farmers are presently being established on farms equivalent to or larger than a section of productive cropland. ARDA and PFRA Reserve pasture development exceeds the combined totals of the rest of Canada. The Department and Farm Credit Corporation make substantially more loans to Indian farmers than they do in other provinces. The Rotating Herd Program is by far the largest in the country. Impressive statistics; still, agriculture development is not what it should or could be on the Indian Reservation. Present viable units could be increased by twenty times, Indian farmers and ranchers could improve annual income by upwards of 15 million dollars. Revenue to Band funds from agriculture could exceed six million dollars and presently falls far short of one.

Reserve agriculture programming must be built around the establishment of viable units, operated by those with desire and a capability for agriculture, otherwise programming fails. Community or group farms may be established or expanded under the Special ARDA Agreement. Too often individual farms are so small that they operate at a loss and contribute nothing to either the individual or Band funds. There are over 300 Indian farms on Saskatchewan Reserves that would be classified as failure projects by any set of standards. There could be 900 successful farms and ranches owned and operated by Indians. This is the challenge Band Councils face in their quest to organize realistic agriculture programs on Indian Reserves.

It is important that Bands are aware of their potential and realize the extent of possible revenues. Each Band can and should plan their own program after fully discussing various alternatives with qualified specialists. The major need is the provision of trained specialists working full-time with Indian Bands to explain the fundamentals of sound programming. An awareness of the potential and limitations of Reserve resources will not solve all problems, but will help provide an understanding of what is required from education, community development, placement and other areas of endeavor, if desirable results are to be achieved.



Band cancels Bay lease

The Hudson Bay Company store on the Montreal Lake Reserve 90 miles north of Prince Albert will end its 107 year association with the Reserve July 31 when its present lease expires.

The Montreal Lake band council has refused to renew the lease saying it would rather the band's own store was given the opportunity to grow without competition from the Bay.

Montreal Lake Chief Gilbert Bird said the cancellation of the Bay's lease is aimed at making the Reserve more self reliant and independent.

The Bay at present operates a grocery and dry goods store on the Reserve as well as a Shell gasoline franchise. The store and the manager's residence will revert to the band under terms of the lease and after July 31 will be taken over by the band's Ne-He-Thow Store.

The Ne-He-Thow Store was opened last October and is owned and managed by the band.

The Bay has been associated with the Montreal Lake Band since the earliest days of fur trading in Canada. A Bay store has been operating on Band land for at least 107 years, according to Chief Bird.

The band recognizes "the service provided to the band... and the good faith which the Company has shown in the conduct of the store over the years," but it is time the

Indian people must "break with one tradition and establish another, which will help us become more self-reliant and independent", said Chief Bird.

"The old people have told us how much the company helped to shape them in the past, and perhaps it is because of this that we now stand on the doorstep of this change."

"It is so important that we succeed in the future with our new store, particularly for the sake of the impression it will create in the minds of our people, that we are capable of doing things for ourselves. We need to create incentive and develop pride among our people and this small step will do much to encourage this", Chief Bird said.

The Ne-He-Thow Store has been operating from a renovated house since its opening last fall. Chief Bird said that in many areas the band expects, they can undercut the Bay's present prices. The Band will ask the Bay to leave the equipment and furnishings of their present store when they vacate the premises.

Efforts will also be made to have the gasoline franchise revert to the Ne-He-Thow Store. The Band store was recently appointed an Agent for the Saskatchewan Transportation Bus Company and negotiations are under way to have a post office opened in the store.

To mark the "historic occasion", the Band has asked the Hudson Bay Company to participate in an Official Closing Ceremony, July 31. Chief Bird said that he feels the Bay will support the band's decision "in light of our overall objectives."

The Band first signed a lease with the Bay in 1856. The lease was for 99 years and set the rent during that time at \$5.00 a year. A five year lease was renegotiated in 1957 which saw the rent raised to \$25. a year.

Although the Company has pressed for a long term lease, Chief Bird was one of a number of Band members who insisted that only short term leases be granted "so that we could keep open our options."

Since 1963 only one year leases have been given the Bay and in 1971 the Band decided the rent should be raised to \$500 a year. Until last year the Bay was the only store on the Reserve.

Before a decision was taken to cancel the Bay's lease, a questionnaire was distributed to the Band's 1,000 members seeking their views. A majority supported cancelling the lease but other Band members objected, saying the Bay offered a greater variety of goods and services and was in a better financial position to cash cheques.

Indian Mounties stalled by Ottawa "shilly-shally"

The Federation of Saskatchewan Indian's project to have Indian special constables hired by the RCMP in the province is still being delayed at the federal level.

The project, which has been nearly two years in negotiations, is presently awaiting federal cabinet approval.

The training program for the special constables was initially to have received 100 per cent backing from the federal government. This was later changed to federal financing of 60 per cent of the training program with the province funding the remaining 40 per cent.

The province has already approved its share of the funding and is now waiting for action from the federal government in order to proceed with the program. Saskatchewan Attorney General Roy Romanow has said that the program could be seriously jeopardized unless Ottawa keeps its word to help finance it.

Mr. Romanow condemned the federal government for what he termed its "shilly-shallying tactics" in connection with the program.

Chief David Ahenakew of the F.S.I. blames the federal government's attempts to turn the F.S.I. proposal into a nation-wide project for much of the delay in the project.

The F.S.I. position, he said, is that the federal government should proceed immediately with the Saskatchewan project on a pilot basis and later expand the program to other provinces.

The project would see Indian special constables hired to work with RCMP detachments near reserves in the province. The special constables would have much the same powers as the regular RCMP member but forego some of the formal training. If adopted, the

program would be the first of its kind in the country.

The Chief said the need for the program is obvious because relationships between Indian people and the RCMP are rapidly deteriorating and will soon reach the "crisis stage."

"This is a damned sad situation not only for us but for the RCMP because they can't do all the work that is required."

"The RCMP is short-staffed and most of the newly trained

members do not understand Indian problems. The real need is for work in the areas of education and crime prevention," Chief Ahenakew said.

Chief Ahenakew predicted that the Indian constables would "act like ambassadors and be able to teach Indian people what law and order is all about. He also predicted that unless the program begins soon, "the number of Indians in jail will continue to increase."

Statistics support Indians

Need for programs seen

Statistics gathered over the years by medical researchers appear to support the Indian contention that programs for Indian people will have to accelerate at a much higher rate than for other Canadians, according to Dr. Vince Matthews, the head of the department of social and preventative medicine at the University of Saskatchewan.

Speaking at a workshop last month for employees of Indian Health Services, Dr. Matthews said that Indians in Canada face the highest rate of population growth and that Saskatchewan Indians have the highest rate of population increase of any group in the country.

At the present rate the Saskatchewan Indian population will double every 16 years, he said. This compares to a rate for the rest of the province's population which doubles only every 107 years.

"It is obvious from these figures that in terms of programs those for Indian people will have to escalate at a pretty high rate," Dr. Matthews said.

Statistics also show that

among Indian people in the province, over half are under the age of 15 years as compared to only 31 per cent for the rest of the province.

These figures relate directly to the amount of responsibility and load carried by Indian parents in that every potential wage earner has that many people dependent on him, Dr. Matthews said.

In comparison to the rest of the province, there is only one potential wage earner for every 110 Indian people as opposed to one potential wage earner for every 55 people in the rest of the province.

In other words, said Dr. Matthews, the figures show that an Indians income has to support twice as many people as any other wage earner in the province.

Medical personnel will have to think of stepping outside the traditional medical role in order to deal with the problems of such situations, he said. It is being increasingly recognized that medical problems cannot be disassociated from social and economic problems and that it is neces-

sary to deal with the total situation.

"We have to get away from the traditional attitude among medical people that we'll just let social problems solve themselves or else get someone else to fix them," Dr. Matthews said.

Election held

John McLeod of James Smith Reserve, Solomon Mosquito of Mosquito-Grizzly Bear Head Reserve, and Lawrence Stevenson of Pasqua Reserve were elected to sit on the Provincial Advisory Board for Education at the three-day Department of Indian Affairs Annual School Committee Conference held in Regina recently.

The Provincial Advisory Committee is an Education Board of the Federation of Saskatchewan Indians. It is made up of three members elected each year, as well as a member from each District plus three members from the North, comprising a total membership of eleven.

RCMP

By Assistant Commissioner R. J. Ross



CHARLIE FOSSENEUVE OF CUMBERLAND HOUSE GETS RCMP LONG SERVICE MEDAL

A hundred years ago on May 23, 1873, the North West Mounted Police was formed and a hundred years later to the day, Charlie Fosseneuve of Cumberland House was awarded a Long Service Medal, indicative of having completed 20 years of service in the RCMP and during which time he displayed exemplary character.

Charlie Fosseneuve is well known around the Cumberland House area and is a native of that community, born there in 1917. During World War II he served with the Canadian Army overseas, where he earned five War Medals.

Charlie started working for the RCMP at Cumberland House in 1950, at which time he was what they referred to as an employed civilian. He remained in that capacity for three years, during which time his duties were mostly interpreting the Cree language and acting as a guide. At the end of this three years as an employed civilian, he became a Special Constable in the RCMP and his duties ever since have been increasing and he continues to provide an invaluable service.

On May 23, 1973, the Prince Albert Sub-Division of the RCMP held a Regimental Dinner at the Sheraton-Marlboro Hotel in Prince Albert and among the honoured guests was Charlie Fosseneuve. After dinner, Charlie was introduced and received a standing ovation from the nearly 200 members of the RCMP and other Police Forces that were present. At this time the Rt. Hon. Mr. John G. Diefenbaker, former Prime Minister of Canada, presented Charlie with the RCMP Long Service Medal.

This particular medal is not one which can be easily earned. To qualify, one must complete at least 20 years in the Force and his service must be entirely satisfactory. Charlie Fosseneuve certainly fits into that category and is most deserving of this award. It is one which all members wear with pride and all members of the RCMP and community are extremely proud to see Charlie receive the medal.

On May 23, 1973, an informal meeting was arranged at the Whitebear Indian Agency which was attended by Judge Lee, presiding judge of the Magistrate's Court at Carlyle, Corporal John MacEdward, NCO in charge of Carlyle Highway Patrol, Staff Sergeant W.L. "Bill" Crawford, NCO in charge of Carlyle Detachment and interested residents of the Reserve.

Various topics were raised and discussed at this informal gathering. Judge Lee expressed his interpretation of the Indian Act and regulations concerning traffic, powers of Band Council regarding land title and roads passing through the Reserve on which the public can travel.

Corporal MacEdward answered questions relating to the Indian Reserve traffic regulations, Vehicles Act violations on the Reserve and suggested amendments to By-Laws.

Staff Sergeant Crawford dealt with the policy of Carlyle Detachment concerning intoxicated persons. A general discussion followed and a free exchange of ideas and opinions resulted. It was emphasized that anyone having a complaint regarding the mishandling of persons in custody should report their information to Staff Sergeant Crawford who will take immediate action. It was agreed that the results of any such action would be made known to the person complaining.

Ciacia youth plan is protested by Indians

Department of Indian Affairs deputy minister John Ciacia appears ready to charge ahead with his plan to hire young people and put them to work on reserves for the department despite a flurry of protest from Indian leaders.

Indian leaders across Canada have objected to having "outsiders" sent to their reserves and claimed the project is merely an attempt to create disunity among Indian people.

Mr. Ciacia has said the young people would be put to work studying the needs of Indian young people but Indian leaders have protested saying the plan would result in "fragmentation" and create a "gen-

eration gap on reserves".

Federation of Saskatchewan Indian's Chief David Ahenakew has urged the province's bands not to allow the workers on their reserves saying, "Mr. Ciacia is simply trying to create a division among Indian people by forcing policies on them that had not been requested."

He pointed out that Indians had not been consulted before Mr. Ciacia decided to put his plan into effect. The Chief also pointed out that several bands had initiated programs of their own to assist young people but were unable to get the necessary funds from the department.

Mr. Ciacia has hired 33

young people at salaries ranging between \$10,000 and \$11,000 for a total program cost of nearly a million dollars.

Chief Ahenakew said this was indicative of Mr. Ciacia's attitude toward Indian people since he is willing to pay young people such salaries but refuses to support a plan to pay Chiefs a salary.

"It should be obvious that Chiefs are the real leaders of the Indian people and should have the full support of Indian Affairs," Chief Ahenakew said.

Even top officials within the Department of Indian Affairs have criticized the plan. One high official, who refused to be named, said Mr. Ciacia had hired at inflated prices "kids without skills, largely Company of Young Canadians types, Wounded Knee sympathizers and university students who know little about the problems of Indians."

Mr. Ciacia reacted to the criticism calling Indian leaders "power-hungry politicians" and critics in the department "idiots... who hate Indians."

The National Indian Brotherhood reacted to the plan by calling on Indian Affairs Minister Jean Chretien to fire his deputy minister saying that Mr. Ciacia no longer had the confidence of Indian people in the country. The Minister refused.

Action urged on chief's salaries

Chief salaries was one of the main issues discussed at the all Chiefs Conference held in Moose Jaw recently.

Chief David Ahenakew stated there was still no release of salaries and the Indian Affairs in Ottawa is making excuses.

Chief and Councils of the Saskatchewan Reserves have all agreed that they want Chief's salaries, honorarium and core funding as three separate programs but Indian Affairs in Ottawa want these as three categories under one program based on the provinces agreeing that core funding is the main objective.

"Chiefs salaries are a Treaty right but core funding is a year to year basis," Chief Ahenakew also stated.

If the Chiefs' salaries were under the same program as band core funding, then the program could be cut out anytime and the chiefs' salaries which is Treaty right could be done away with also.

Chief Ahenakew also advised the Chiefs on two directions they could follow. One was that the chiefs could apply for a contractual agreement every six months with Indian Affairs

regional office for band salaries. The regional director can sign up to \$5,000 without first going to Ottawa.

Another alternative Chief Ahenakew advised the Chiefs to take, was to ask to be paid as consultants by Ottawa Indian Affairs.

In closing, Chief Ahenakew advised the Chiefs to discuss these issues and to come up with a firm position.

Radio program on new station

The Co-ordinator of Radio Programming for the Federation of Saskatchewan Indians announced recently that another radio station has been added to the Saskatchewan Indian Radio network.

Ken Williams also said some time changes are now in effect on the stations which carry Moccasin Telegraph.

Mr. Williams mentioned that CJVR in Melfort is the new

addition to the network and will air Moccasin Telegraph at 6:00 p.m. each Thursday. In making the announcement he said Moccasin Telegraph will now reach more people than in the past and will also give us greater coverage over the eastern and central part of the Province.

CKBI, Prince Albert; CJNB, North Battleford; CKRM, Regina and CJGX Yorkton have all changed their times he said.

Moccasin Telegraph is now heard at 6:00 p.m. Saturday on CKBI for half an hour, while the program can be heard at 8:00 p.m. on Mondays over CKRM, 8:00 p.m. Tuesdays on CJGX and CJNB broadcasts Moccasin Telegraph for an hour on Sundays from 5:00 p.m. to 6:00 p.m.

CKBI, CJGX and CJNB carry the Saskatchewan Roughrider Football games and if there is a conflict in programming, Moccasin Telegraph will be heard generally after the game but you will have to listen to the station to make sure.

He concluded by saying the Saskatchewan Indian Radio network is expanding rapidly and future plans call for a televised version of Moccasin Telegraph.

Three to attend Toronto conference

Three Indian delegates are among 17 people who will represent Saskatchewan when the Man and Resources program holds its national conference in Toronto this November.

The three were among eight Indian delegates from the Touchwood, File Hills, Qu'Appelle and Yorkton districts who attended a recent workshop held in Regina.

An Indian made a film entitled "While Our Rivers Shall

Run" was shown at the workshop. The film described the menace of pollution to such reserve recreation projects such as Kinookimaw Beach, Last Oak Ski Resort and Whitebear Park.

The Man and Resources program is a year long project by the Canadian Council of Federal and Provincial Environment Ministers to obtain direction on future resource development in Canada.

Girl wins at C.N.E.

Being an art enthusiast has paid-off for Rhonda Thunderchild, who recently received a letter from the Canadian National Exhibition Association stating that her entry in the national art competition for schools has been declared a winner.

Six year old Rhonda is a grade one student at the St. Mark School in Prince Albert. She was one of 47 students from the school who submitted individual works of art entered in the competition. Rhonda's entry was the only one declared a winner, taking a ribbon in the picture making category. Rhonda's picture will be on display in the Better Living Centre, where it will be enjoyed by thousands of visitors to the Canadian National Exhibition to be held in Toronto from August 15 to September 3.

Rhonda is the daughter of Mr. and Mrs. Victor Thunderchild of the Thunderchild Reserve, which is in the west central part of Saskatchewan, but currently living in Prince Albert.

Merwin Dieter



Top talent performs at Badgerville talent show

By Lloyd Brass
F.S.I. Reporter

A variety talent show was held at the Badgerville auditorium recently to raise funds for the ladies fastball team. Badgerville is located on Cote Reserve about 60 miles northeast of Yorkton, Saskatchewan.

All the top talent that was available from the Kamsack district put out their best performances to a wildly cheering capacity crowd.

At Poundmaker Reserve

Award nite held

A large crowd of parents, friends and students attended the Poundmaker Awards Nite, June 29, sponsored by the Poundmaker School Committee.

Wilfred Tootoosis, band councillor, was Master of Ceremonies for the evening and he gave greetings and congratulations on behalf of the School Committee to the students who had attended Cutknife and Paynton schools. He drew a parallel between the time he went to school and the present, both having had their ups and downs.

Mr. Jack Westwood brought greetings from Indian Affairs and congratulated the students who were receiving special recognition.

In his message, Mr. Ens, Principal of Cutknife Public School, noted the increased involvement of the community. The Awards made possible by such an

enthusiastic committee, and having one of its band members working very closely with both schools in Cutknife. Mr. Ens congratulated the School Committee and the students for their outstanding achievements.

Academic proficiency awards were presented to the following students, who had attended Cutknife Junior High: Hugh Favel, Helen Tootoosis, Sharon Baptiste and Sandra Favel in Division 4. Best Attendance awards were presented to: Raymond Tootoosis, Maureen Simaganis, Helen Tootoosis and Hugh Favel. Also presented were Academic Proficiency Awards to students who attended Paynton Junior High: Dorothy Favel, June Tootoosis, Lori Tootoosis, and Best Attendance Awards to: Carol Tootoosis, Dwayne Tootoosis, Milton Tootoosis, Roxanne Tootoosis and Joyce Kasokeo.

waiting for the delegates who came from all parts of the province. A custom of the Indians was that if they attended a feast or even had a meal at one of their friends, that whatever was not eaten was carried home and they were always prepared to do this.

These delegates had made their assessments of the whiteman's values. So it was that they came to this conference with preconceived ideas regarding the ways of the white man and that is if they were going to be fed, it was going to be only enough to wet their appetites.

It, therefore, was with great delight and surprise that they found something akin to their customs when they sat down to dine at this great table laden with food — more food than they could possibly eat and there they sat with no means to carry away the left overs.

No effort or expense was spared in the preparation of this great feast so it was that this table was set with the finest linen. The food was set upon a tablecloth of the finest material with matching serviettes. At this feast the serviettes served a totally different purpose than what they were intended for. Someone at this banquet got the impression that the ways of the white man were more generous than generally thought by many of the Indian people. So that was why it was that these beautiful napkins were used to carry away the surplus food.

On leaving the banquet area the Premier stood at the exit shaking hands and bidding the delegates farewell, if he noticed his beautiful napkins carried away laden with food and I am most certain that he did, he never batted an eye.

Now if many of the people dealing with Indians at that time and even today have the tolerance, understanding and respect for another man's values and cultures possessed by this great man, much suffering and deprivations would have been avoided and greater strides would have been made in solving many of the problems of the Indian people.

I am not going to try and write about Indian Organizations as they were before the arrival of the white man. What little research and enquiring I have done in this regard only served to bring about the realization of how ignorant I am in this matter.

However, the facts that I did find out really aroused my curiosity, and brought to light what we are missing in not knowing of the many things regarding our forefathers.

I am hoping that I will be able to do some work on this aspect of the ways and doings of our ancestry.

So I will begin with what little I know and certain things that happened in my time regarding Native organizations and organizing.

Native organizing began shortly after the Treaties were made and the Indians settled on the reservations to the subdued and oppressive existence under the arbitrary laws of the Indian Act.

Being a free and nomadic people confined to a very small area of land that in no way could compensate for their lost freedom and way of life that they were accustomed to, and also compelled to live under a regime that was totally alien to them, the Indians were aware of the fact that they had made an agreement with the Crown pertaining to their Treaties that they would not in any way violate.

They realized that they could not nor would not go back to the older way of life after such an agreement was made on their part. With this realization another sad and brutal fact was forced upon them that they could not live under this new and oppressive regime indefinitely.

Other factors entered the picture that made it glaringly plain that something had to be done. One was the resigning of the Crown in regards to the schooling of the Indian people as promised in the Treaties and allowing the churches to take over the education of the Natives. The churches, in their great desire to impose upon the Native people their religious beliefs, and in many cases, a very biased and twisted version of democracy, readily accepted this responsibility.

They, the church, then set up dwellings sufficiently large enough to board a large number of Indian children, who were forced to leave their home and parents, renounce their own faith and language and accept that of the church in order to get an education which in a great many cases consisted largely of a religious belief that in no way did anything or very little to help these children to accept this new way of life.

This is only one instance of where the resigning of the Treaties by Government hurt the Indian people.

After many years of meeting and discussing this situation the Native people decided that organizing was the thing to do. Not knowledgeable about such matters as the white man's way of organizing, it was with much trial and error, frustrations, sacrifice and perseverance that these old and determined people worked to help better things for their loved ones. This is where the roots of our present day organization lie and also where many of our present day leaders inherited their determination and perseverance and concern for their people.

Those days, as it is in many cases today, those leaders were branded as radicals, trouble makers and were always left to take the leavings or less choice portions or did not receive anything from the already meager assistance meted out to the Indians whenever the Government felt that these people were experiencing hard times. What these short sighted pretenders of human promotion failed to see or deliberately turned their backs on was that this state of hardship was of a perpetual nature. Not only did these conscientious and dedicated leaders suffer harassment from these pretenders, but there were those among their own people who saw fit to harass them, too.

However, this harassment and the fact that there was no assistance forthcoming from the Government financially or otherwise did not deter them from their purpose. It was many years before recognition for what these people stood for slowly began to make itself known. Attitudes changed and the realization by the larger society that things must change for the better for the Indians. It was then that assistance began to dribble in to these people.

Unfortunately this was done without realizing that clashes of values and cultures were inevitable. This only added to the confusion, frustrations, stalemates that resulted in the delaying of faster promotion of Native organization.

It wasn't too many years ago that an understanding portion of the larger society decided to take a hand in helping the Indians to organize. At that time there were many individual Native organizations and it was decided that these organizations unite and become one big organization which would give them a greater voice and more power in helping themselves.

The first meeting was held in the Parliament Building of a certain province and all expenses were paid for by the province. No expense was spared for this meeting so it was that at the closing of the meeting an elaborate banquet was

midget.

Some individual singers who sang solo, country and western style, gave an outstanding performance. Wally Fleury from St. Lazarr, Manitoba gave a few exhibition numbers of Charley Pride's latest hits. Susan Severight, a young lass from the Cote Reserve, gave out her best to the awe of the audience. James Roos Whitehawk from Badgerville performed the likeness of Merle Haggard.

There was also two old time fiddlers in the midst. Alex Severight accompanied by Leonard Cote and Mike Bryant with William Bryant, his son, all from Cote Reserve, fiddled to hand and toe clapping spectators.

Seventeen year old Alvin Bryant from Cote and also five year old Brian Cote gave a jubilant performance on their jiggling prowess.

Two rock 'n' roll groups from Cote, who provided all the equipment necessary for the success of this talent show, were the famous 'Knights of the Road' and the up and coming young troupe, 'The Red Blood'. They provided music from the latest top hit charts as they were wildly cheered by the younger generation.

The surprise of the evening was the new Pow-Wow Singers from Badgerville. The traditional music of the Indian people far outclassed all comers as they stunned the crowd with wonderment.

Pow-wow was never heard of since a decade ago until William Bryant secretly practised a group of young interested men to form the Cote Singers. His group consists of William J. Whitehawk, Lloyd E. Cote, Wilfred Joe Ironstand, Lloyd Brass and Albert Keshane. Albert Keshane is the only member from Keeseekoose whereas the rest of the group are from Cote Reserve. This group has been together only for a one month period.

The Cote Pow-Wow Singers took top honours as they ran away with over 100 points more than second place finisher Wally Fleury, the country and western singer. In third spot were the rock group, the Red Blood, and close behind were the Knights of the Road.

Points were awarded on the basis of the money each group raised. The audience contributed money in the name of their favorite performer.

Cash prizes were given out by Chief Tony Cote to the top three winners. Chief Cote remarked that it was truly an enjoyable night to remember.

A wild round of applause concluded the talent show held at Badgerville on that memorable June 18, 1973 night. The Ladies Fastball Club were the over-all winners as they bundled off their profits all the way to the nearest bank.



Star Blanket reserve opens new band hall

Another milestone was reached and a dream come true for the Star Blanket Reserve, Balcarres, Saskatchewan, when on July 6, 1973, a large gathering of members of their Reserve and members of the surrounding area, also members of the Federation of Saskatchewan Indians met on the occasion of the opening of their beautiful new Hall.

Chief Noel Star Blanket, in his very warm and informal opening remarks, laced with much humor, introduced many of the attending guests.

After a lovely banquet prepared by the ladies, we were pleasantly surprised to see no less a person than the Deputy Minister, Mrs. Arlene Nynd cutting the ribbon to officially have the Hall opened. Mrs.

Nynd is no stranger to the Star Blanket and Balcarres area as her father, Cpl. Weeks was stationed at Balcarres, Saskatchewan in his early years.

Other local and interested guests in attendance, were Mayor Ted Singbeil of the town of Balcarres. He said that he really valued the wonderful relations that he and the town of Balcarres enjoyed with the people of the Star Blanket Reserve. Mr. and Mrs. Lorne Bishop and Mr. and Mrs. Dixon, business people, and friends of the Reserve, extended to the people their appreciation and congratulations in acquiring this new Hall.

Indian Affairs Branch personnel were Mr. K. Gavigan of Regina, Mr. Wilfred Bellegarde of Little Black Bear,

who has also been Chief of his Reserve for many years, and Mr. G. Townsend, native of Balcarres employed by the Indian Affairs Branch at Fort Qu'Appelle, Saskatchewan. Also from Regina were Alderman Roy Wellman and Mrs. Wellman, long time friends of Chief Noel Star Blanket.

Legal studies course begins

The University of Saskatchewan has initiated a special summer program to assist Indians to obtain a degree in Law.

The program, the first of its kind in Canada, will introduce the Indian students to the type of work which is expected in Canadian Law Schools.

At present about 14 students coming from Quebec, Ontario British Columbia and the two Territories, are enrolled in the summer long program.

Founder of the program, Dea Roger Carter of the College of Law at Saskatoon said the begun because of the "obvious crying need for Indian lawyers."

Last year in Canada only three registered Indians were enrolled in law schools.

Indian people obviously do not have any meaningful representation in the ranks of the legal profession, Dean Carter said.

"Under the circumstances even the appearance of justice for Native people in Canada can scarcely be said to exist," he said.

Normal standards for law school admission require a minimum of two years university, but in some cases law school committees may relax the usual standards and Native people may enroll on the basis of written and oral examinations.

During their training the students are provided a living allowance from the department of Indian Affairs and the Department of Justice.

Action urged

"If the Chiefs didn't hear anything by July 13, 1973 on Chiefs' Salaries as a separate program, the Chiefs should march on Regional Office, whether or not there is a Regional Director."

This motion was brought forward by Chief Tony Cote of Cote Reserve, six miles north of Kamsack, and seconded by Chief Gavin Wuttenee of Red Pheasant Reserve, thirty miles south from North Battleford, at the All Chiefs Conference held in Moose Jaw recently.

While the conference was on, Chief Dave Ahenakew of the Federation of Saskatchewan Indians was trying to contact the Minister of Indian

Lancelot Ahenakew of Sandy Lake Reserve, which is forty miles from Prince Albert, that — the Chiefs will meet Jean Chretien; Minister of Indian Affairs and Northern Development the next day. This was seconded by Chief Louis Taypotat of Kahkewistahow Reserve, twelve miles north of Broadview.

The Minister of Indian Affairs and Northern Development arrived the following day at Regina to accompany Her Majesty, The Queen on her tour of Canada.

Affairs and Northern Development, Jean Chretien but this was to no avail.

It was then moved by Chief

Chief Taypotat rodeo winner

Riding on his big pinto horse named King, Louis Taypotat, Chief of the Kahkewistahow Band, is taking in calf roping and steer wrestling events in every nearby rodeo this spring and summer. Kahkewistahow is approximately ten miles northeast of Broadview.

Chief Taypotat has been active in rodeo events for over ten years. He seems to be improving with age.

This spring he attended a special rodeo course at Kainai Indian Reserve near Cardston, Alberta. It was there he picked up more fine pointers in his

calf roping techniques and steer wrestling.

On June 3, 1973 Chief Taypotat won the Best All Round Cowboy Award at Strasbourg, a town 50 miles northwest of Regina. He took first in calf roping and first in steer wrestling.

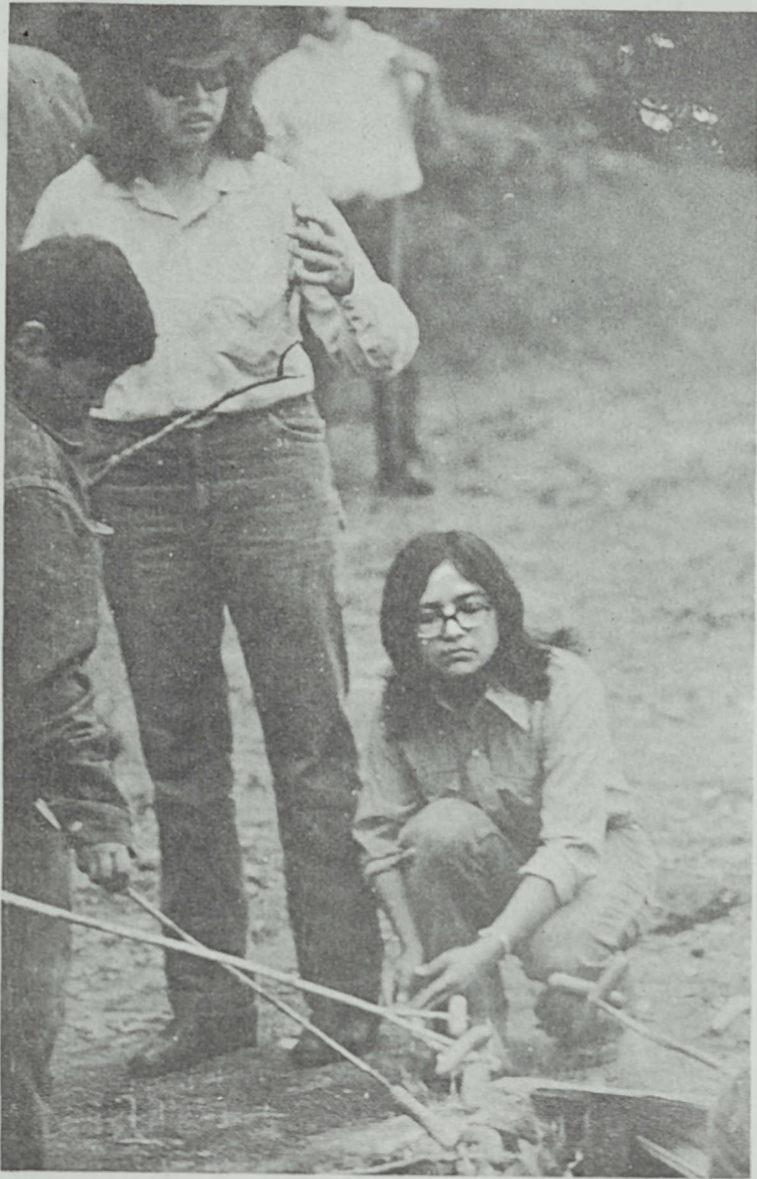
On June 23, 1973, he went to St. Lazarr, Manitoba and came out with the third prize in calf roping.

The next day, June 24th, he was in Minnuta, 20 miles north of Verdun, Manitoba, to take in their rodeo. He again came out third in the calf roping event.



Gordon's Ladies Fastball Club

It was through the interest of Mr. Clarence Pratt, his wife Alice, and Melvin McNabb that this club was started. The Club is composed of approximately sixteen girls who range in age from ten to twenty years of age who, at present, reside on Gordon's Indian Reserve. The success of the Club is due largely to the great interest and support of the local community. This support consists mostly of financial assistance and which is made possible through such activities as rallies, bingos, etc. It was due to the fine showing made by the girls club that prompted the enthusiasm from local people. Pictured above are (Left to Right): Clarence Pratt (Manager), Vivian Desjarlais, Melvin McNab (Coach); second row (Left to Right): Alice Pratt, Lorraine McNab, Lucille McNab, Irma Geddes, Brenda Cyr; first row (Left to Right): Theresa Desjarlais, Marcia Bitternose, Patsy Quewezane; missing — Linda McNab, Shirley Gordon, Rhonda Pelletier, Olive Pratt, Emily Severight, Verna Ochoo, and Patricia Longman.



Despite torrents of rain, the Beady's Trailriders Club weekend trailride to Fort Carleton was a great success. As the pictures demonstrate, the rain only added to the excitement of the adventure for the youngsters. Although only a year old, the Beady's Club has grown to about 180 members, most of whom are youngsters, and several more trail rides are planned this year.



Trip unspoiled by rain

Beardy's Trailriders make weekend ride to fort

The Beardy's Trailriders Club celebrated the Dominion Day weekend with a trail ride from the Beardy's reserve near Duck Lake to historic Fort Carleton that turned out to be a thoroughly enjoyable event, despite bushels of mosquitoes and drenching rain.

Unlike most trailriding clubs, Beardy's trailriders concentrate their efforts on the reserve's young people. The club, in fact, was formed last year with the idea of providing some form of recreation for the young people, "to give them something to do and keep them out of trouble," according to club president Harvey Cameron.

The ride began the afternoon of Saturday June 30 under heavily overcast skies but the prospect of rain didn't appear to deter many riders and more than 40 turned out.

Of that 40 at least 30 were under age of twenty and many were less than 10 years old. The youngest rider, in fact, was only five years old.

Riding two by two, the riders made an impressive sight as they strung themselves out behind the chuckwagon for the

approximately 12 mile ride to Fort Carleton, one of the original North West Mounted Police forts. Following grid roads, the riders traced roughly the trail used by members of the N.W.M.P. in 1885 when they traveled from Fort Carleton to Duck Lake during the Riel Rebellion. The Mounties were routed by the insurgent Metis during that ride.

The riders also passed the spot where, in 1876, Treaty Number Six was signed between the Northern Plains Cree and the Commissioner of the Northwest Territories.

The horses, during the ride to the Fort, were plagued by mosquitoes, which this year are particularly numerous thanks to an unusually wet spring. The mosquitoes made the horses jumpy and in one incident a pony tried to roll in the grass to rid himself of the insects. A youthful rider was still on the horse, however, which gave the rider a start and the witnesses a few laughs.

The trailriders arrived at the Fort in high spirits, and that evening enjoyed a wiener roast on the camp grounds next to the fort.

Sleeping arrangements for the evening were as complex

as the youngsters minds could devise. Some went into the bush to hang blankets over trees to make a tent while other built themselves a shelter out of straw bales.

In the middle of the night most had reason to regret that they hadn't arranged more waterproof accommodation. A drenching rain sent the youngsters scurrying for the few tents that were available. In some instances more than ten kids and adults were piled into a tent to keep out of the rain.

By early morning the rain had stopped but by then it had soaked most people to the skin and interrupted a lot of sleep.

Still the rain didn't seem to dampen anyone's enthusiasm for the trailride. Club secretary Ken Seesequasis said the Beardy's Club is used to rain by now. The trailrider's club was organized in the spring of 1972 and their first trailride that year also saw two days of rain. Despite the rained out trailride club membership grew to 140 persons.

Several of the Club's members don't even own horses but simply buy a membership to support the club in its work, Mr. Seesequasis said.

The trailriders got another soaking later the second day of the ride when more than half an inch of rain fell in less than an hour. The campground was soon flooded as the water drained from higher ground down to the North Saskatchewan River located just behind the fort.

The entire campground at the height of the flood was under nearly a foot of water, much to the delight of the younger riders. Splashing through the water many of the youngsters failed to watch for hidden gullies and got a through head to foot soaking.

At noon the riders ate a hurried lunch of what rations were still dry and made the ride back to Beardy's. It was a lot of tired, wet and muddy riders that rode back into Beardy's that day and several spent the rest of the afternoon recovering in a warm dry bed at home.

Far from having their weekend spoiled by the rain and mosquitoes, however, the riders, particularly the younger ones, felt it was one of the most exciting weekends they had ever spent. All were looking forward to another trailride the Club has planned for later this summer.

As a recreation project aimed at developing high interest and enthusiasm among the Indian children it was obvious the Beardy's organizers had hit on a great idea.



Education controls in Indian Act urged

Indian control of education will not become a reality until education regulations are built into the Indian Act, according to Chief David Ahenakew of the Federation of Saskatchewan Indians.

Speaking during the annual Indian School Committee Conference in Regina June 12, Chief Ahenakew said that contributions to education are currently administered under the authority of Treasury Board Minutes and can be changed at the minister's request. "Therefore we have no guarantee that our programs will continue to function in the future."

"If education regulations were a part of our Indian Act and the authority of the minister reduced, then 'local control' would become a meaningful reality," he said.

Referring to the recently announced Indian education policy that will gradually see control of education turned over to Indian parents, Chief Ahenakew cautioned that the

new policy must not be used as an excuse for Indian Affairs to dump its treaty responsibilities in education.

"I cannot over emphasize the fact that we cannot reduce the minister's (of Indian Affairs) legal and financial responsibility as spelled out by the terms of our treaties," he said.

The Chief also cautioned that local control should not lead to band councils and school committees working in isolation from one another. If school committees are to function to the fullest they will have to allow the rule of the education authority to be fully defined by the band councils, Chief Ahenakew said.

Beach planned at Key reserve

Work is expected to be completed this summer on a recreation project that will see the Key Reserve, 35 miles north of Kamsack, gain a new beach front, three new ball diamonds and a race track.

In continuation of a Work Opportunities Program granted by the department of Indian Affairs last year band mem-

bers are working this summer to complete a quarter mile race track. Three new baseball diamonds are also being constructed, two within the race track oval and one adjacent to it.

In addition, band members are working to clear a quarter mile of beach front on Mission Lake within the reserve. The beach will be used for the time being by band members but future consideration will be given to developing the lake for tourism, according to Chief Sterling Brass of Keys.

Sand from the lake bottom will be dragged up to the beach and a group of reserve high school students, working under an Opportunity for Youth Project, are working to clean the lake bottom, he said.

Chief Brass said that the band also plans to stock the lake, one of ten on the reserve, with Rainbow Trout. The trout will be harvested for both food and commercial purposes and for sport fishing, he said.

Chief Brass said the Key band has made sports and recreation development "our number one priority".

"We realize that there will be a lot of economic and social benefits that will result from this."

To attend meet

Ernest Tootoosis of the Poundmaker Reserve near North Battleford has announced his intention to again attend the annual conference of North American Medicine Men and Spiritual Leaders.

The week long conference will be held at the end of July in Morley, Alberta, where a permanent site has been blessed for the Annual event.

The conference, Mr. Tootoosis says, is an indication of the concern among Indian spiritual leaders today "about the foreign environment that has come to North America."

"The senior spiritual leaders are of the opinion that unless the white man changes his attitude and becomes closer to nature we will not survive much longer," he said.

The white man is rapidly draining North America of all its resources and "this could result in her death,"

Mr. Tootoosis said. "What happens when you pump out every last drop of blood from the human body. It dies, and the same thing will happen to the earth."

"It will be hard to go back to the time when men lived in harmony with nature, but chances must be taken and we must do this very quickly in order to ensure survival," he said.

"Everything the Indian did was done in accordance with prayer. We must go back to this way of living if we are to continue living at all."

The first three days of the conference will be spent in preparing young people for spiritual guidance and make them ready to live in harmony with nature, Mr. Tootoosis said.

Children win at special olympics

Four Indian children from the Kinsmen School for the handicapped represented Prince Albert in the Special Olympics held in Regina recently.

Eight year old Josephine Charles won the 100 yds. and high jump and came second in the long jump and ball throw.

Doreen Roberts, nine, was first in the soccer kick, 2nd in the 50 yds., and 3rd in the 100 yds. and standing broad

jump. Richard Charles, eight, came second in the high jump and 3rd in the 40 yds., long jump and softball throw.

Twelve year old Patsy Bird was first in the 50 and 100 yds. and 3rd in the long jump.

Josephine and Doreen stay at the Prince Albert Student Residence during the school term while Richard and Patsy board in the city.

Proudly I Gaze

Indian people
united and ready to face
whatever may confront them.
Armed with the knowledge
That they're not alone
Many others share their oppression.
Their angry frustration and sorrow.
I sit gazing at a distance
Watching them as they become aware.
Seems forever that I've struggled
To be what I am today.
Gone is the shame and self-hate
Gone is the bitterness and the self-pity
Gone are the days of struggling alone.
Today I stand
ang gaze at my people with pride
I think back and wonder
How it was to be alone.
My eyes cloud with tears,
Crying over a love
That has been so long denied.
My people
My people,
Never again will we be as we were.
Never again will we walk in shame
Never again will we stand alone.

Wah-zin-ak.
Agassiz, B.C.

Kamsack faces Indian boycott

Kamsack merchants face the loss of more than half a million dollars a year in revenue unless they shape up and start employing Indian people in their businesses, says the Cote Band Council.

In a letter sent by the band to Kamsack merchants, the town is warned that the band will start taking their business elsewhere unless merchants are prepared to begin hiring some band members in their business. The Cote reserve is about five miles north of Kamsack.

In 1971 the Cote band boycotted the Kamsack merchants because of lack of support for sport and other programs on

the reserve. The band hired buses and traveled to the town of Canora to do their shopping.

Cote Band placement officer Dan Bird says that not one Indian has ever been offered employment at a store in Kamsack. The band members are qualified and willing workers but all they're ever offered is the low paid and menial jobs, he said.

"We are requesting total involvement and we are prepared to take the necessary steps," Mr. Bird said.

"We want recognition for our patronage. We are not trying to be radical, we are trying to be rational."

BITS AND PIECES

A certain worker with a Native organization, making his rounds to the Reserves that he was responsible for, was passing through a small village that he always bypassed. Being near lunch hour he decided to stop and look around and see if he could find a place to eat.

On entering this village he spotted this quaint, little cafe and decided to try it. He liked what he saw, and the menu was something - it really aroused his curiosity. For on this menu was the item - Ukrainian Goulash \$5.00. He called the waitress over and informed her that he thought it was rather expensive for a Ukrainian but he would have it.

On completing his meal and congratulating the waitress on the delicious meal of Goulash, he said that he would be back for more of it. When he was informed that they did not always have it on their menu, but often had other interesting entries, he assured her that he

would be back anyway.

On his second trip he found that their special of the day was Fried Young Cree - \$5.00. Being quite the gourmet, he did not hesitate to order it and found it most delightful. He called the management and waitress and informed them that he always found the Cree to be delightful people. He handsomely tipped the pretty waitress and again promised to be back.

Travelling back the third time he was thinking, "I hope they don't have Irish Stew today because I don't think I would care to eat an Irishman". However, it wasn't Irish Stew on the menu, but Saulteaux Stew and priced at \$25.00. Becoming rather indignant at such a high price for this dish, he inquired why.

"Why the high price, you ask," said the Chef. "Well, sir," he said, "have you ever tried preparing one of these sons of a guns so they would be fit to eat?"

The Federation of Saskatchewan Indians requires a

Steno-Receptionist

to work in

Regina

Must be able to communicate with Indian people and have the ability to type at least 40 words a minute.

Duties will commence August 1

The Courtworker program

Between the period October, 1972 and January 1973, the Federation of Saskatchewan Indians employed a courtworker on an experimental basis in the Broadview and Kamsack areas because of the need to untangle some of the growing problems involving Indian people and the law.

One problem was the general lack of courtroom knowledge amongst the people in these areas and the alarming numbers of people who would plead guilty to charges without thought or the benefit of counsel.

"There was a growing feeling of resentment towards the R.C.M.P."

There was also a growing feeling of resentment towards the R.C.M.P. amongst local Indian people because of alleged harassment and discrimination by law enforcement officers.

The growing lack of confidence in the R.C.M.P. was prompted by feelings amongst local Indian people that R.C.M.P. officers are sometimes perjuring themselves in court in order to strengthen their cases against charged Indian people.

Mainly it was felt that there is an overall persistent breakdown in the relations and communication between the law, the courts, police officers, and Indian people which has resulted in a great deal of misunderstanding and contributed in large measure to the high proportion of Indian people incarcerated in Saskatchewan prisons.

"The courtworker sought to build feelings of self-confidence among local people."

In recognizing the need to deal with the problems, the Federation of Saskatchewan Indians sought to introduce an experimental court worker to various areas.

The court worker sought to build feelings of self-confidence amongst local Indian people by assuring them through personal involvement that someone cares what happens to them when they are confronted by the law.

He also showed local Indian people what alternatives they have when they find themselves in trouble and to en-

courage them to seek assistance themselves when needed, and created a desire amongst local Indian people for a greater awareness of their legal rights in both criminal and civil matters.

He also tried to reduce tensions between local Indian people and the local R.C.M.P. detachments through court liaison and improved communications.

The court worker experienced some initial difficulty in fostering an understanding of his purpose with both Indian and R.C.M.P. The local people tended to look upon the worker and the program as the instruments of the salvation for

"The R.C.M.P. reacted with a mixture of positive and negative responses."

Indians who became involved with the law, and they readily sought the court worker out once his presence in the community was felt. Word travelled ahead to other reserves where the worker had not yet been and requests for his services were received from these areas.

Apart from actual courtwork, the worker was also involved in public meetings on different reserves with Chiefs and Band members about general or specific matters. The reserve communities generally expressed concern about some of the growing problems and interest in what the project was accomplishing.

The local detachments of the Royal Canadian Mounted Police reacted to the courtworker's project with a mixture of positive and negative responses. Some members, it was felt, understood the purpose of the project and gave it implicit support at the least. Others viewed the court worker as a troublemaker and attempted to apply pressures on him in response to their own feelings. There were instances where the worker believed he was under surveillance by R.C.M.P. officers.

The confusion in interpreting the role of the courtworker is illustrated in the following comment made by an R.C.M.P. officer to the court worker. "You're fighting against us, not for us." It represents a conflict of interest between what the R.C.M.P. may expect of a courtworker and what the man on the street may expect of him.

The court itself viewed the courtworker's role in a different way as well, though viewing it in a constructive way. Frequently, the court likes to have more information about a person being charged than is normally brought forth by the R.C.M.P. or even a defence lawyer.

A courtworker who is indigenous to the area can provide insight into the background of an individual or situation which will help the court to reach a decision. The courtworker was used in this manner at times, as well as in other ways such as referrals to alcohol rehabilitation agencies, character references, general pre-court advice to people interpreting or translating, and generally as a resource person to the court when desired.

Project Results

In the short time that the courtworker project was in operation, he was felt to be a positive influence on some of the problems outlined at the outset of this report. During the three month period

"There was a gradual decline in the numbers of people outrightly pleading guilty."

there was a gradual decline in the numbers of people outrightly pleading guilty to charges, through the intervention of the courtworker and the willingness of the court to call upon him.

The presence of a native court worker in court probably contributed to a reduction in tension between Indian people and the R.C.M.P., mainly where Indian people's

feelings are concerned. Indian people found they had someone to talk to of their own background and ancestry and were reassured through the advice or counselling given by the courtworker.

The police, on the other hand, were required to pay more attention to proper prosecution owing to an increasing awareness amongst Indian people of some of their basic rights and knowing that some people were better equipped to face charges than before the courtworker was present. It was apparent that news of an Indian being acquitted of a charge travelled very quickly through the reserves and

"The project succeeded in improving knowledge among Indians of their legal rights."

prompted a number of curious people to ask how this had come about.

It is felt the project generally succeeded in improving the knowledge of local Indians about their legal rights and what they should do when faced with a charge. However, it is recognized that a great deal more must be done to further this knowledge, particularly to those people who are still unaware of their rights.

The drawback with a temporary project like this is when it is finished, there is a tendency for the success of it to gradually deteriorate towards the conditions which existed before it was started. Although there have been some important gains in terms of local people winning cases, they might otherwise have lost, as well as improved relations and understanding between local Indian people and the R.C.M.P., these temporary improvements will remain just that, if no further steps are taken.

The most significant result of the courtworker project which can be reported at this time is the general agreement

among local Indian people, the courts, lawyers, and officials of the R.C.M.P. of the value of a courtworker program.

It should be noted emphatically the Indians generally recognize and support the need for law and order in their communities in spite of feelings of bitterness towards some members of the R.C.M.P.

Indian people are thankful of the R.C.M.P.'s response to their need when services are requested, but find at times that their approach to Indian people is a little too zealous

"The project was primarily a pilot program intended to deal with a growing crisis."

when it would be better tempered with restraint and judgment. At least some of the barriers of resentment towards the R.C.M.P. are based upon feelings amongst Indian people that some of the R.C.M.P. do not present themselves in a cordial and respectful manner when dealing with an Indian person.

Feelings such as these confirm the need for better communication and understanding between the R.C.M.P. and the Indian people, which could be fostered in part by a willingness to come together and discuss each other's concerns.

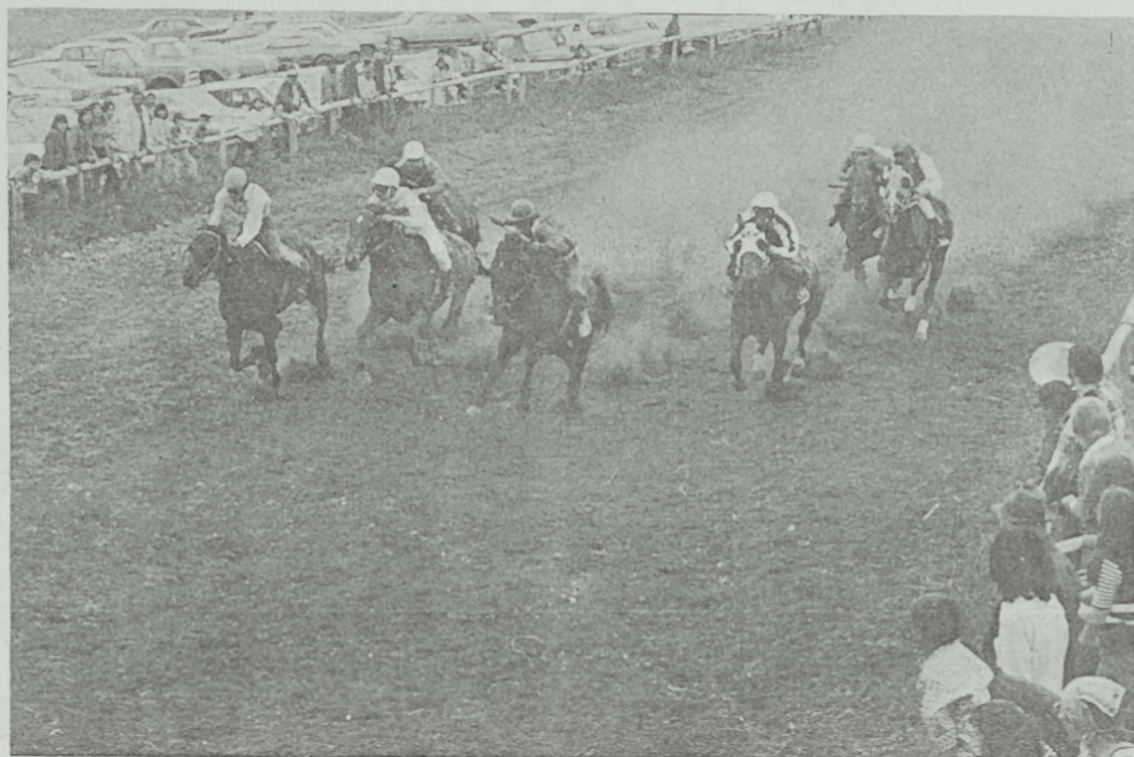
Insofar as the courtworker program is concerned, the Federation of Saskatchewan Indians does not at this time wish to continue to program or expand into it, primarily because as a pilot project, it was intended to deal with a growing crisis and to demon-

"The whole area of legal aid will need to see some changes in the near future."

strate to Indian people how local problems could be dealt with.

The whole area of legal aid will see some changes in the near future. The Bands are invited to participate in these changes through the contribution of their thoughts and wishes.

Should any of the Bands wish to continue the courtworker program, the Federation of Saskatchewan Indians would encourage and assist them to establish the program according to the wishes of the people on the reserve level.



The thoroughbred stole the show at the St. Philips Residential School's two-day meet last month at Keeseekoose. Hundred lined the racetrack to watch the horses as they thundered down the track to the finish line.

Horses popular at two-day meet

The St. Phillip's Residential School's annual two day fastball and horse meet carried through without any interference. St. Philip's is located on Keeseekoose Reserve approximately 70 miles northeast of Yorkton.

The first day, Saturday, June 23, 1973, they featured girls and women's fastball and non-thoroughbred horse racing.

In the girl's bantam division the Cote girls and the much bigger Keeseekoose girls battled to an eleven all tie. The coaches called it a draw and split first and second money between the two teams.

In the women's finals the Badgerville girls and the Regina Ladies Plus II met in the finals in a round-robin series. In spite of Badgerville winning in their first encounter, the Regina women came out victorious in the deciding game.

During the fastball games, horse racing enthusiasts received their share of the excitement. Shetland ponies, plough horses, saddle horses and Indian ponies raced around the track in their respective classes as they brought the spectators to their feet on each final stretch.

There was one accident this year. Comparing to the other Sportsdays at St. Philip's it was a minor one. Joe Pelly, Jr., acting as jockey, was thrown from a bolting horse. He received a head injury and was discharged from hospital after receiving medical attention.

The second day of the Sportsday featured men's fastball and thoroughbred horse racing. There were eight exciting thoroughbred horse races and also 12 top teams in

fastball, all fighting for the big cash awards.

Melville Carling Comets came out victorious over the St. Philip's Blues by a score of six to one to decide the final winner. They won by a three home-run performance. Melville has a record of no losses this year in various fastball encounters. They are even known to have no runs scored against them in their league.

The thoroughbreds once again stole the whole show as they thundered off from the starting gates in various distant races.

'C Chester Bar' owned by Bill McDonald from Russell, Manitoba took the quarter mile in 26 seconds.

In the half mile 'Gee Bang' owned by Walter Lesuik of Kamsack took this race in 50 seconds flat.

'Defendus' owned by Carl Flanon from Lestock, Sask. won the five-eighths in 59 seconds.

In the three-quarter mile 'Glorious Pete' again owned by Carl Flanon won in one minute 19 seconds.

In the seven-eighths it was 'Amaton' owned by Shorty Grey from Russell, Manitoba in one minute, 25 seconds.

For the one mile it was 'Prezamai' all the way in one minute, 25 seconds. The proud owner was Len Ketchemonia from Keeseekoose Reserve.

In the feature 1 1/8 mile it was 'Gagilardo' owned by Roy Musqua from Keeseekoose and 'On a Stage' owned by Bill Keshane from Keeseekoose Reserve. 'Gagilardo' came from behind the pack to catch up to the leader 'On the Stage' and finished neck in neck to the last few yards. Both well-deserved winners received a horse blanket and split the first and second purse as the judges declared a dead heat.

The final race of the day was the big chariot. Once again the old veteran horse owner Roy Musqua claimed the winner's bracket by beating Jerry Straightnose 53.5 seconds to 54.5 seconds.

It was a memorable two days for the horse fans and fastball enthusiasts who helped celebrate this Annual St. Philip's Sportsday. There was no rain, no interfering high winds, and only one minor accident. As a finale everyone headed for the dance hall, winners and losers alike, to dance to the lively music of the Knights of the Road.

All round sports ability makes Earla Cote winner

The top athletic trophy for Cote Reserve was awarded to lovely, 18 year-old Earla Cote for her all round sports abilities at the Cote Award Night this past spring in the Badgerville Gymnasium.

Earla Cote is more noted for receiving the title of Miss Badgerville Sportsday in July last year.

She was the captain of the Badgerville girl's fastball and basketball teams in 1972 and 1973, and was involved in the Federation of Saskatchewan

Indian Women's Championship in the volleyball, basketball and fastball divisions.

The Badgerville girls now hold the three championships for the 1972-73 season. Miss Cote is the pitcher in fastball, the spiker in volleyball and the top scorer in basketball.

Miss Cote attended school at the Kamsack Junior High where she naturally became the star of any sporting event. For instance she currently holds a record from 1970 in the softball throw and short

distance running in the track and field events.

She also won individual trophies in 1969 for the 14 and 13 year olds and in 1970 for the 15 and 16 year olds in track and field where she represented the Kamsack Junior High.

Miss Cote also won two badminton trophies at the Kamsack Junior High School, one in 1968 and one in 1970.

She then went to the Yorkton Regional High School from 1971 to 1973 where she completed the high school coach's dream with her extraordinary abilities as a volleyball and basketball player.

This semester she attended the Kamsack Collegiate High School where she naturally led the school girl's teams in flying colours in volleyball and basketball.

She is now playing fastball with the Badgerville girls. To date Earla pitched her team to a string of victories without a loss.

Although Earla has extreme abilities in the recreational field, she has ambitions to go into social work. She has one more semester to go before she completes her grade twelve.

Her secret of her athletic abilities is "lots of practice". She was too modest and shy to admit she was given a gift of speed and endurance in any sporting event she participates in.



Earla Cote Top Athlete

Will hire workers

Dr. J. Kirkbride, Regional Director of Indian Health Services, at a meeting recently with the North Battleford Indian Hospital Lay Advisory Board made an announcement regarding the training of Community Health Workers.

Dr. Kirkbride stated that there was monies available for the training of 20 to 25 Community Health Workers and that the selection of applicants would be left to the discretion of each Band Council.

Bird- dynamite at judo tournaments

Entering three judo tournaments and coming out a winner in all is only the beginning for fifteen year old Doreen Bird, who is in her first year of training and already the holder of an orange belt.

Doreen is a member of the Montreal Lake Reserve which is in the central part of Saskatchewan.

She is currently boarding at the Prince Albert Student Residence and is in grade nine at the Prince Albert Collegiate Institute.

Doreen had never seen the art of judo performed before she saw a demonstration at the Prince Albert Exhibition last summer. She had an instant liking for the sport and was one of the first to join the Prince Albert Student Residence Judo Club when it first started last September.

Doreen started under the capable instruction of Arthur Bearchief, holder of a brown belt in judo. Mr. Bearchief was also a Child Care Worker at the Student Residence before his recent resignation.

After the resignation of Mr. Bearchief, Doreen joined the Prince Albert Judo Club which is instructed by Jim O'Sullivan, holder of a second degree black belt in Judo.

When a student starts taking lessons in judo, he or she receives a white belt and can advance from it to yellow, orange, green, blue, brown and black. In the black belt category there are ten different degrees. A student has to work hard and concentrate fully in order to earn each belt.

Doreen, who enjoys the sport and works hard at instruction sessions, was promoted to a yellow belt last November and to an orange belt in May.

Doreen's first test came when she entered in the Regina Judo Club Tournament held last December. After eliminating her first opponents in great style, she went into the final match in the division one junior girls category and came home with the second place trophy.

At the Saskatoon Institute of Applied Arts & Sciences Provincial Judo Tournament held in Saskatoon last March, Doreen entered in the under 100 lbs. girls class one division. After being successful in her first matches, she went into the final fight against Janet Klock of Regina. Doreen was well ahead of her opponent in points when she suffered a broken nose with a minute and thirty-eight seconds left in the match. With the prompting of the head referee, her opponent and a doctor to stop, she refused to quit. After the fight resumed, Doreen gained another point when she threw her opponent and was awarded the first place trophy.

Doreen's greatest triumph came recently when she won the ladies under 100 lbs. all belt division at a judo tournament held in Swift Current, Saskatchewan.

Doreen's instructor, Jim O'Sullivan said, "She has such a great potential of becoming one of the very few unbeatable ladies in Judo, because she really enjoys the sport and has shown a lot of enthusiasm in perfecting what she has learned from her instructor".

At P. A. Awards Night

Children receive awards

The Prince Albert Student Residence held their Annual Athletic Awards day on Wednesday at which time five major trophies were presented together with the Canon Bramwell Award. Nancy McKenzie of Stanley Mission won the Lorna Layton trophy for the top Junior Girl. The trophy was donated by Mrs. Layton who worked as a Child Care Worker three years ago.

The Helen Charles Memorial Trophy for the top St. Girl went to Amelia Roberts, a former student and staff member at the Prince Albert Student Residence who passed away four years ago.

Two boys from Stanley Mission, William McKenzie, and Sam McKenzie earned the Jr. Boys and Sr. Boys awards respectively. William won the Native Brotherhood award which was donated by the Native inmates of the Saskatchewan Penitentiary who are members of the Native Brotherhood of Indian and Metis.

The Dave Lawson Trophy, given for annual competition for Sr. Boys by the former administrator went to Sam McKenzie.

The number of Indians attending Universities in Canada increased from 150 in 1967 to nearly 800 this year.

The Child Care Workers trophy for the intramural house which attains the highest points was won by Thunderchild. The trophy was accepted by Captain Sally Ross and Frank Roberts on behalf of the team. The names of the other houses are Roberts, Starblanket and Poundmaker.

Three named among winners in P.A.

Three Indian Students attending Riverside Collegiate in Prince Albert received athletic awards recently.

Donald Bird of La Ronge was voted the Most Outstanding Male Athlete in the school. He also received the Most Valuable Player Award for basketball. He was Riverside's Captain and leading scorer.

Don also played volleyball, soccer and he participated on the track and field team. Every team he played with won a city championship, just one reason why he won the most outstanding male athlete award.

Another La Ronge athlete, Martin Halkett won the Most Valuable Volleyball player

award. Martin also participated in basketball, track and field and soccer. A Minor sports award went to Joe Jack Charles of East Trout Lake.

Canon Bramwell, a former principal, gives a prayer book and a monetary prize to a boy and girl in grade six who have been at the Student Residence since grade one. This year's winners were Amelia Roberts and Donald Cook, both of Stanley Mission.

Funeral

Funeral service for Malachi Jones, who died June 16 in his home on the Montreal Lake Reserve at the age of 80, was held June 20 at the St. Joseph's Anglican Church in Montreal Lake. Mr. Jones had been a hunter, trapper and fisherman, and lived all his life at Montreal Lake. Chief Gilbert Bird of Montreal Lake, a lay reader with the Anglican Church, conducted the funeral service.



Pratt takes pool trophy

Being confined to a wheelchair, did not dampen Robert Pratt's enthusiasm and competitive spirit or keep him from winning the Canadian Wheelchair Snooker Championship in Vancouver this year.

One may wonder what sports a wheelchair patient could participate in. It did not take Robert long to find out and he was in there competing in such sports as javelin, shotput, discus, club throw,

basketball, volleyball, rifle, and archery. His financial expenses were paid by the Saskatchewan Amateur Wheelchair Sports Club.

Due to an unfortunate accident, Robert Pratt has been confined to a wheelchair for the last two years making it necessary for him to change his plans.

Included in his plans now, is to expand his education. He is attending classes at Saskatchewan House.

Don Bird named top athlete

Don Bird was named the Top Athlete of the Year at the Prince Albert Riverside Collegiate Institute's Annual Awards Day held recently. Don, a grade 11 student, was unanimously chosen for the award, which is usually awarded to a grade 12 student, because of his outstanding participation in sports for the past three years.

He has been a regular on the senior basketball team, which won this year's city high school championship, for the past three years and was named the Most Valuable Player for the past two years. For the past three years Don has also played on the senior volleyball and soccer teams. Both teams captured this year's city high school championships. The Riverside track team won the 1973 city high school track meet and Don has also been a member of the team for three years. Besides being on most major teams at Riverside, he also plays on the Prince Albert Friendship Centre's senior basketball and volleyball teams which won the Federation of Saskatchewan Indians Provincial Championships this year. He also plays on the Friendship Centre's junior soccer team and is a member of the youth club.

Don is a member of the Lac La Ronge Reserve which is in Northern Saskatchewan. He plans to enter university and major in physical education after graduating from grade 12 next year.

The number of colleges and universities offering courses on Inter Cultural Education

and Native Studies increased to 16 in 1972 from only two in 1967.

The History of Wounded Knee

Wounded Knee, South Dakota has recently been in headlines around the world as members of the American Indian Movement occupy the settlement in an effort to focus public attention on government failure to live up to its commitments.

It is not the first time that Wounded Knee has figured in the history of the Indian people. In 1889 the settlement was the site of the massacre of about 330 Indian people by the U.S. Cavalry, an event which ended armed resistance by the Indians to the encroaching White races.

By 1880 in the U.S. the buffalo had gone, the plains people were removed to reservations and the pressure of the white settlers had left the once mighty Sioux desperate.

Although they had been guaranteed their lands "as long as the grass should grow", the discovery of gold in the Dakota Black Hills had resulted in a flood of miners. Custer and his troops had been soundly defeated by the Sioux in 1876 bringing increased anti-Indian hatred in its wake.

The American government drew up a treaty which by deceit and manipulation they had the Indians sign. Even though rations were provided for in the treaty, dishonest Indian agents took their cut. There was a great deal of dissatisfaction among the Indians.

In the fall of 1889 the Plains people were introduced to a new religion, one which promised the coming of a Messiah who would lead the Indians against the white man ensuring their victory and the return of the buffalo to the plains.

In March of 1890 the new religion's Ghost Dance was brought to South Dakota. Ceremonies were held and painted shirts, decorated with symbols of the new religion were issued. The shirts were said to be able to stop a bullet.

Government officials became alarmed that the new religion might build up a unity among the Indian people that would be impossible to counter.

In October 1890, the first of 3,000 government troops entered South Dakota to deal with the threat. Most of the Indian people fled to the badlands and the Cavalry began an action to force them

back to the reserves.

Sioux leader Sitting Bull was arrested and killed by Indian police as his followers tried to prevent his seizure. Sioux medicine man Short Bull and his band of 330 followers were also arrested and brought into an agency.

Fearful of the Whiteman, Short Bull's band fled and one week later they were recaptured at Wounded Knee Creek.

A total force of 470 soldiers backed up by four machine guns were used to guard the 106 warriors and 225 women and children in Short Bull's band. Many of the soldiers were from General Custer's old regiment.

During an attempt to disarm the Indians a shot was fired by an Indian, and the soldiers claimed this was to have been a signal to the warriors to fire on the troops. Hand to hand combat ensued between the Indians and the soldiers.

Meanwhile at the woman's and children's camp the army's machine guns opened fire at the tipis, pouring 50 rounds of high explosive shells per minute into the camp.

The few women and children who survived this deadly hail of fire fled the camp only to be run down by the soldiers and slaughtered.

A high pit was later dug and the corpses were thrown in and covered.

The massacre ended Indian resistance to the White takeover and for the next 80 years the American government attempted to integrate the Indian into White Society through the Bureau of Indian Affairs.

The progress of other minority groups in recent years, however, has stimulated the creation of a number of Indian organizations directed towards the goal of self-determination for Indians. One of these is the American Indian Movement.

The latest incident at Wounded Knee came in February when a white man was released on a low bail for the killing of an Indian while in a similar incident of an Indian killing a white man, bail was set at a high rate.

When officials denied Indian requests for uniform justice, about 250 members of A.I.M. surrounded Wounded Knee, took 11 hostages and made their demands to the government.



Bury My Broken Heart at Wounded Knee.

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 _____

We Pay Cash

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

Articles used will be paid for at a rate of 50 cents per column inch.

If you have any news stories or articles likely to be of interest to the Indian people of this province, submit them in writing to The Editor, Saskatchewan Indian Newspaper, 1114 Central Avenue, Prince Albert.



Above are the four panel members who attended the Canadian Congress of Criminology in Regina from the Saskatchewan Penitentiary at Prince Albert with their liaison officer. Left to right: Mr. George Rimmer, Liaison officer; Merve Aitkan; Bob Chalifoux; Felix Desjarlais, and King Bighead.

Little apparently done to aid prison reform

Prison reform is often talked about but very little apparently is done. Although there are many programs offered by the penitentiaries, they are not adequate according to some of the inmates.

Recently the Canadian Congress of Criminology and Corrections held their biennial conference in Regina. Four native inmates from the Saskatchewan Penitentiary spoke to the more than 600 delegates in the Hotel Saskatchewan.

All of them have been incarcerated more than once and have served terms in more than one penitentiary and several jails. They spoke truthfully and frankly to the delegates who came from every part of the country and represented all walks of life from politicians to religious leaders.

King Bighead outlined the purpose of the Native Brotherhood of Indian and Metis of which all speakers were members. He mentioned their objectives, aims, and motto, which is to know to help and to understand and also pointed out it was a self help group and wanted it recognized by the Penitentiary services as such which will assist with obtaining parole.

Mr. Bighead asked for more outside participation which is seriously lacking at the present time.

For many Indian inmates it is out of jail and into another kind of prison. For an Indian with a record there's not much to do on the outside.

Canada's rate of recidivism is running at about 80%. This creates a vicious circle with taxpayers paying out increasing amounts of money for fighting crime and maintaining punishment compounds.

Felix Desjarlais told the congress Native Half-way houses are essential if inmates of

native ancestry are to be properly habilitated.

He also mentioned the cultural conflict a native experiences, especially in half way houses which is due in part to English being a second language for most and the people who operate these houses have an alien background.

Mr. Desjarlais suggested that half way houses be established for native inmates then these houses should be operated by natives who would understand the problems better than non-natives.

Indians Want Reserves

Because of recent troubles across the country with inmates in our penitentiaries, parole has been hard for native people especially if they wanted to go back to their reserves and serve their parole there. In some cases Indians are not permitted to return to the reserve for parole.

Merve Aitkan told the delegates Native people must be given greater recognition by the National Parole Services if they want Indians on parole to accept the parole service's supervision.

He pointed out that the present parole system is inadequate. He also mentioned the importance of recognizing the cultural background of the Native Inmates.

Mr. Aitkan made three points which count as three strikes against the native Inmate while in the pen.

1. Indians are encouraged not to return to the reserve, but if they insist on going back, their chances of parole are lessened. He re-iterated that there should be a change in the penal system where there is a recognition of the reserve for parole care facilities.

2. All native Inmates are classified as alcoholics.

3. Middle class parole officers pose a communication problem.

The speaker also suggested five ways the parole system could be improved and really assist the Native ex-con.

1. Native ex-cons should be used for parole officers.

2. Native people should be on parole boards.

3. The Native Brotherhood of Indian and Metis should be recognized as a rehabilitative organization.

4. Recognition should be given to outside organizations who will assist in paroles.

5. A parole program should be implemented on reserves. Reserve Law System

Prison reform in Canada was like the weather. People discussed it . . . endlessly . . . but nobody did much about it.

The fourth speaker was Bob Chalifoux who said a Law System for the reserve would benefit the Indian more than the whiteman's judicial system.

Mr. Chalifoux told the congress there are qualified native personnel who could operate their own law and judicial systems on reserves because white mans ways are unacceptable.

He made the allegation that natives are treated unfairly in court and said many are serving time because of it.

His solution was simple: A native understands a native better, an inmate understands an inmate better, therefore a native-inmate should understand a native inmate better.

He concluded by asking the question "can you really understand a convict when you have not been one yourself?" That very question he said again creates a communication problem.

Native Brotherhood explained

The following was presented by Merve Aitkan to the recent Canadian Congress of Criminology and Corrections.

The Native Brotherhood within the walls of the Saskatchewan penitentiary has always looked forward to presenting views on the parole system. Since parole plays a significant part in the process of rehabilitation we feel as a group we can contribute in the search for alternatives.

It has been our experience to realize that we as natives had a greater difficulty in maintaining or successfully completing parole, because of some problems we failed to recognize prior to our release into society. There are a lot of determining factors which has led to our belief that the present system is inadequate, in regards to natives who apply for parole.

The failure rate should speak for itself in articulating the seriousness of this problem.

We have come to understand that because of our social upbringing, our background and our culture, we pose differently altogether in the light of the problem. It is obvious the system of parole isn't geared towards the native; yet we are up to 50% of all inmate population, particularly in the 3 prairie provinces. With these facts and figures it was never understood why nothing was ever done to assist inmates of Indian background. The problem of recidivism has always been overlooked where we were concerned. Nobody has ever bothered to search the causes and effects. Because of this the Native Brotherhood, was established as a self-help group that endeavoured to uncover some of the problems.

We would like to bring to your attention for illustration purposes, some of the problems any native might face upon application for a while on parole.

(1) It is the desire for the individual concerned to go home, back to the reserve where his friends and family reside. It is his home yet he is encouraged to take his parole to a strange and alien environment, where he doesn't know anyone and knowledge for survival in the city, just isn't in his personality. If he still insists on going back to the Reserve his chances for parole are somewhat decreased.

(2) The habit of labelling all native inmates as alcoholics hampers rather than helps. The restriction towards the use of alcohol or intoxicants has proved ineffective, it has rather been responsible for a lot of needless revocation and suspensions.

(3) Upon release on parole, the natives ex-inmate has difficulty in communicating with this middle class parole officer. The cultures, values and so forth differ, making it difficult for both parties to come to an understanding. Communications is important to the ex-inmate with problems.

These are just three of the problems the native inmate or ex-inmate has to overcome or live with while on parole. Furthermore, it is also our desire at this time to voice our opinions in what could be done for us. We have taken all the elements of parole in to consideration, prior to making recommendations.

We know the importance of community acceptance suitability and available resources. This isn't of primary concern with us right now. It is the start of changes that is most important to us, particularly changes of attitude views towards us — the native inmates. There is a need for radical change of the National Parole Services, Correctional Centres, Penitentiaries, etc. etc. It is time these agencies and institutions recognize the reserve as a suitable environment for parole. With that here are our recommendations:

(A) The use of native ex-cons as parole officers and probation officers.

(B) Appointments of native people to the Parole Board.

(C) Recognition of outside sponsor groups such as the Federation of Saskatchewan Indians, Metis Society, Native Aiconoi Council.

(D) Initiation of a program on the Reserve level, where the biggest area of the problem is evident. It is to be emphasized that communication is vital between the inmates and correctional staff, in all areas of rehabilitation. The inmates of the native Brotherhood have taken initiative in trying to discover solutions that would apply to us, because collectively we may find the answer to the problem of recidivism.

This for now concludes my presentation on behalf of my brothers in the Saskatchewan Penitentiary.