



The Saskatchewan Indian

Indian People Must Stand Together



"In October I said that our treaties are not negotiable and we will not negotiate them. Our stand of the FSI is the same today and shall stay the same," Chief Ahenakew said, in addressing the 200 delegates at the recent Chiefs' Conference.

Strong, Viable Future Required for Natives

Criticizing those who criticize The Federation of Saskatchewan Indians, Chief David Ahenakew said part of the blame rests with Federation members themselves for the "FSI is you and the people you represent".

Addressing close to 200 delegates from all over the province attending the three-day Chiefs' Conference which opened March 29th at the Coronet Motor Hotel, Chief Ahenakew said because the Indians have stood together to face the white man, "We have moved the government to give us a great measure of control over our own affairs. We are picking up the bat and ball and the whole game is quickly becoming ours".

Recalling the olden days, Chief Ahenakew said it was a far cry from the days of domination by the department of Indian Affairs.

"But mark my words. The day is rapidly coming when we will be running our own affairs and if things don't work out we don't have anyone to blame but ourselves," he said.

Reviewing activities of the Federation since the last

council of Chiefs in October, 1970, Chief Ahenakew said the eight-point program presented at the time has seen much progress made in all areas. "However, we have the difficult task of trying to map out a strong and viable future for our people."

"Our task is compounded by those who attempt to create an image of disunity among ourselves. There are those who are attempting to paint our efforts as destructive and negative. There are those who ask many people how they control the Executive of this organization."

Trust Needed

"Control of people is dictatorship and can be a deterrent, especially to those who you elected to be your leaders," he said, adding there must be trust if Indians are to continue to exist as an Indian people."

"The community development program, with an additional 20 persons working for this important part of the eight-point FSI program, is making headway while the task force on education is almost ready to produce its recommendations which will reflect the opinions of those involved and which can be presented to the

department to bring about improvements in the education of Indian children."

"Some of the questions being considered are the type of school desired — Are we going to continue residential school systems or integrated schools or on the reserve schooling? — Chief Ahenakew asked.

"There are lots of problems in education. It is true that education is the key to progress. But we must determine the best educational system for our people," he said.

Touching the question of Indian culture, Chief Ahenakew said the Indian Cultural Centre established at Emmanuel College in Saskatoon is conducting numerous training programs involving the young and the old in the areas of language development, old stories and dances. "It is my hope that this centre will become a focal point in terms of providing service to all Indians of the province," he said, adding that there is a possibility the University of Saskatchewan may use the Cultural Centre facilities to provide credit courses in Indian history and languages."

Other subjects dealt briefly by Chief Ahenakew covered the formation of a committee with the FSI and the department of Indian Affairs to review programs, policies, budgets, economic development, winter works, which, he said, were far too limited to be of much help; the matter of discrimination charges presently being investigated by the attorney-general's department, and Indian treaties.

"In October I said that our treaties are not negotiable and we will not negotiate them. Our stand of the FSI is the same today and shall stay the same," Chief Ahenakew said, adding however, that much research is still necessary.

"However, the British North America Act gave the federal government the responsibility for Indians and Indian lands. And the provincial government has no bloody right to legislate for Indians," he said.

Responsibility for Medicare Provides Continuing Battle

The history of the Indians' continuing battle with governments over responsibility for medicare was covered briefly by the Chief who referred to the provincial and federal government regulations.

According to the regulations a treaty Indian is covered for one year after leaving the reserve. From then on he is liable to pay medicare and hospitalization insurance.

A test case, involving Andrew Swimmer and his non-payment of hospitalization and medicare premium, was won at the magistrate's court level and lost at Queen's Bench where he was found guilty and fined \$1. It is expected to go to the Court of Appeal and possibly the Supreme Court.

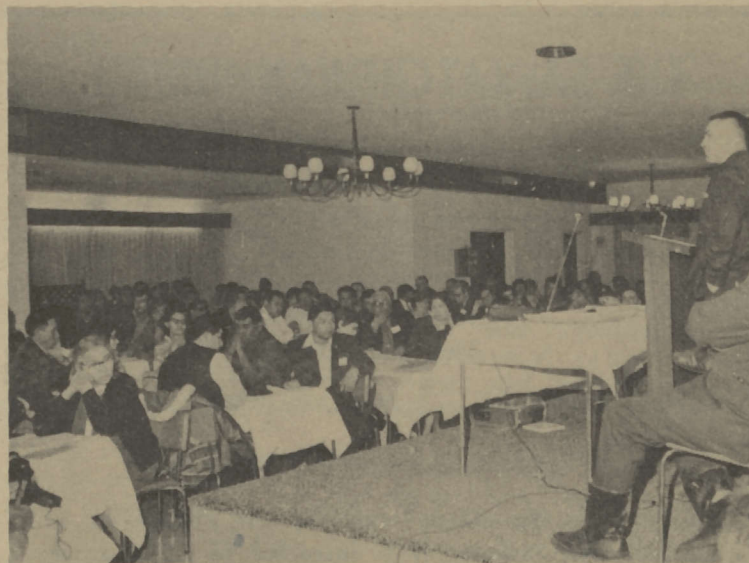
The FSI submitted a brief to the provincial government requesting changes in the regulations affecting Indians but the only response from the provincial government was a "rather strange press release from Health Minister Grant to the effect that we had not contacted him after our brief, therefore, we must no longer be interested in the issue," Chief Ahenakew said.

"Therefore, so that Mr. Grant and everyone else might know exactly where we stand, let me make this very clear once and for all:

"The Federation of Saskatchewan Indians firmly believes that medicare is a treaty right and Indian people must receive this service whether they live on or off the reserve," he said.

Must Help All

In closing, Chief Ahenakew said the role of the FSI is to help all Indians to shoulder their responsibilities. "But jealousies, divisions, must stop. We must strive together to correct these inconsistencies and must look on the positive side. If we fail, we fail not only ourselves, but our future generations.



"There must be trust if Indians are to continue to exist as an Indian people," said Chief Ahenakew.

PROVINCIAL LIBRARY

MAY 4 1971

SASKATCHEWAN

V. 2/4
April, 1971

April, 1971

WOMEN'S PROVINCIAL CONFERENCE

June 7th to 10th

Prairie Christian Training Centre
Fort Qu'Appelle, Sask.

MAIN TOPICS ON AGENDA:

- (1) Why a Women's Organization?
- (2) District Reports (Problems, etc.)
- (3) Alcohol Problem
- (4) Jobs
- (5) Family Planning
- (6) Rights of the Child.

TOUR: Indian Hospital
Indian School
Saan

Standing Buffalo Rug Co-op.

Presentaiton: MOTHER OF THE YEAR.
Delegates to decide.
Elections on the last day.

PROGRESSIVE INDIAN DEVELOPMENT RECEIVES FEDERAL AID

Seven Indian bands have closed ranks to plan a summer resort on the south-west shore of Last Mountain Lake. The resort will include tent and trailer camping, picnicking, swimming, golfing, a cottage sub-division and other facilities. All plans are now drawn up. The bands hired a legal agent and a recreational planner. They formed a corporation, the Kinookimaw Beach Association, and agreed to use the band revenues which they had received from that land towards the development. Their contribution is in excess of \$70,000. On applying for a grant to the Department of Indian Affairs and Northern Development, they received \$25,000, and a further \$125,000 has been approved subject to certain conditions. Negotiations are underway between the corporation and the provincial government with respect to additional grant funds and access roads. The rest of the financing will be done through the Industrial Development Bank.

The resort area comprises 1,206 acres. Bands participating are: Pasqua, Muscowpetung, Piapot, Daystar, Gordon, Muskowequan and Poorman. The all-Indian Board of Directors has as its chairman, Hilliard McNab of Punnichy, chief of the Gordon Band.

The Board of Directors chose Eugene Anaquod to be the manager of the Kinookimaw Beach Association and Indian Affairs is providing

him with an on-the-job training program. Indian Affairs will also provide a project supervisor on a continuous basis to act as a monitor, to be available to provide guidance and advice.

When the project has been completed it will provide 75 man-months of employment per year for the Indian people. All building has been contracted to the Touchwood Pre-Fab Housing Plant. The campsite is now ready. The corporation hopes to have the trailer site and cottage lots ready late in the 1971 season. Applications are being taken.

CHOSEN AS SITE FOR PRINCESS PAGEANT

British Columbia has been chosen as the site for the National Indian Princess Pageant to be held in July, 1971.

Saskatchewan's bid for the pageant came from the Indian and Metis Friendship Centre in Prince Albert, however, the application was later withdrawn in favor of B.C. The pageant will coincide with B.C.'s Centennial celebrations and will be the first time that that province will host the event. Saskatchewan has acted as host twice in the last six years.

It is possible that Saskatchewan will delay any further applications for the pageant until 1976 which is the Centennial year for Indian Treaties. The application would then also coincide with tentative plans to hold a National Indian Olympics.



EDITORIAL

The recent conference of the Chiefs of Saskatchewan was as we predicted, a working meeting and a time when program, not politics was the focus of attention.

The level of debate, especially in the study groups was generally of a high calibre, and it is rapidly becoming apparent to all observers that the work of the Federation of Saskatchewan Indians has taken a no-nonsense stance.

It was especially apparent to outside visitors that

modern Indian people will no longer accept a paternalistic approach from anyone, and we applaud this direction of opinion. For far too long, Indian people have been content to stand deferentially with their caps in their hands while the money officials have made their plans and speeches.

Now things are different, and more and more Indian people are no longer content just to eke out their living on welfare and orders, but are reaching out to take

their rightful place in the mainstream of the Canadian economy.

Every time there is a new Indian Doctor, or Teacher, or Welder, another blow is struck in the battle to liberate the people from the eternal cycle of poverty and neglect. Every time a resolution is passed to strengthen the involvement of the Indian people in their own affairs, another beach head is won.

There is no doubt that standing united the people will win.

THE SASKATCHEWAN INDIAN

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This paper is the official voice of the Federation of Saskatchewan Indians. It is intended to serve as an effective vehicle for Indian opinion in this province.

TV PROGRAMMES ABOUT INDIAN PEOPLE

— SATURDAY, MAY 1

6:30 p.m. — CKBI - TV — Prince Albert

"The Silent Minority"

— SUNDAY, MAY 2

1 p.m. Noon — CKCK - TV — Regina

"The Show" — Interviews with Sandra Severight and Alan Ahenakew

RADIO

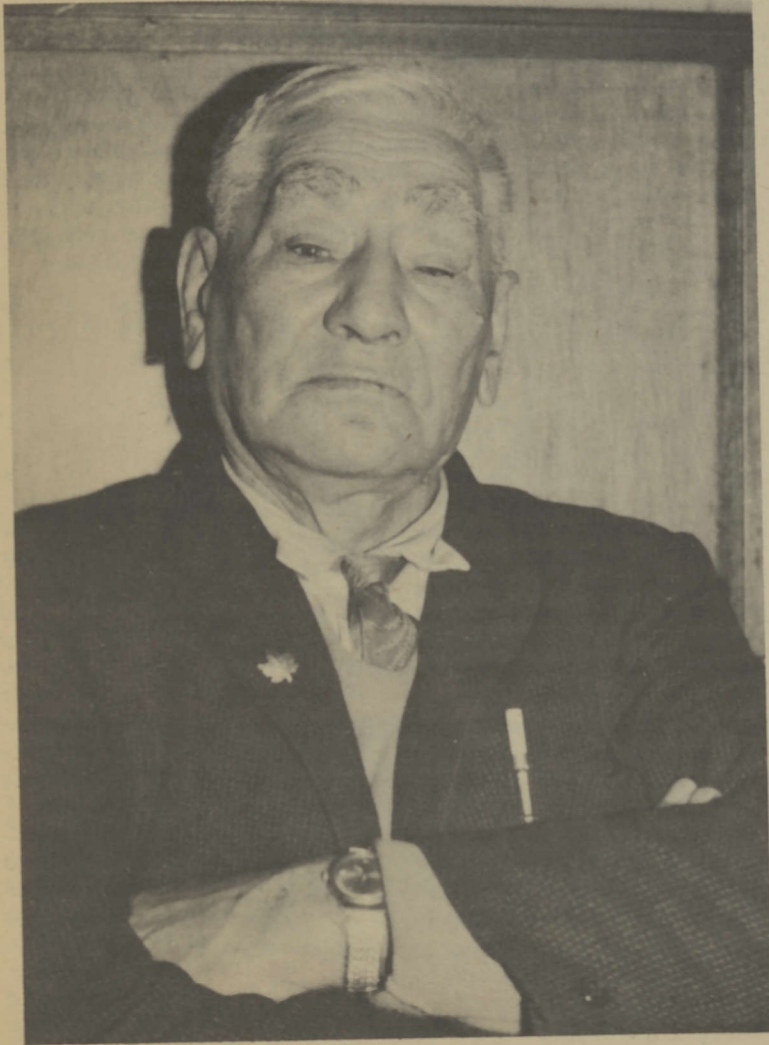
— CKBI Radio — 7 p.m. Wednesdays

Moccasin Telegraph

— CBK Radio — 7 p.m. Mondays

Indian Variety Show

AS THE TWIG IS BENT SO SHALL THE TREES GROW



SENATOR ALLAN AHENAKEW

Tonight as I sit at my desk, I think and reminisce of some of the men that it has been my privilege and pleasure to work with over the past 25 years — and, heading this list is Allan Ahenakew — a treaty Indian, a Christian, a man of Character, and a man who is swayed neither to the right nor to the left, a man who calls the shots as he sees them.

Allan Ahenakew is a man who thinks and works for the betterment of all people. I believe he has given his life for the Indian People.

Allan was born at Stony Lake, north of Big River on April 3rd, 1892. We understand his father, Mr. Louis Ahenakew, taught school at Sandy Lake.

Allan started school when he was five years old and was taught by his father for two years.

The picture then changes and we see the Mother of this young lad, hooking up the horses and starting out in the summer of 1900 with the team wagon and her young son for Prince Albert as the Father and Mother felt that the old Anglican School in the west end of Prince Albert would offer greater possibilities for their boy.

It was a long, tiresome journey and the young lad enjoyed the trip with his mother, little realizing the lonely hours and nights that were ahead of him.

The old wagon pulled up to the school, and with very little of anything in the way of earthly belongings he walked into this old boarding school, and as the door closed he stepped into a new world. He was only eight years old, and how he longed to go back home. He said: "I seemed lost for the next two years."

The years (seven or eight of them) slowly passed by. Allan said — many times they went down town and it always seemed they had no money and how he longed to buy something, even some candies, he often thought of just taking a handful but his Father and Mother had always told him — never steal — he said — this seemed to stop me.

We then find Allan back home but still feeling very restless and in the spring of 1917 we find this young man in a cafe in Dinsmore, south and west of Saskatoon, with very little money but really wanting to get a job. He wondered if it would be hard for an Indian to get work, also how would they like him. When he was asked if he wanted a job he said: "Yes, I will work for you two weeks and if I don't suit you, you don't need to pay me. But, if I don't like you I don't have to stay either." Well, he stayed for seven years and was the top man over all the other hired men.

Edwin Ahenakew, the Father of David Ahenakew who is now Chief of the Federation of Saskatchewan Indians, on Allan's return from Dinsmore in 1925 said: "Your story seems like that of Joseph on his return from Egypt."

In 1927 the people of Sandy Lake Reserve elected Allan as Chief, a position he held for some 40 years. The people said they elected him because he was a radical fighter, he was critical, but as the years went by this radical fighter increased in knowledge and wisdom and found very little headway was ever made by criticizing everything.

So, as the years slowly went by the wisdom of the old Chief was realized by Indian and Whites alike.

Around the camp fire and the convention tables many things were said about him; some good and some not so good but he never changed from the things he believed to be right.

Some of the Indian people that did not understand too well said: "He has sold out to the Federal and Provincial governments," others said: "He is a man too far ahead of his time," — and others; "A man that came too early."

We remember the time when one of the members of his Band digressed from what the old Chief felt was right in a game infraction, he stopped the hand of the Law on two occasions, but when it happened a third time he said: "Go ahead, he must learn the hard way."

In 1948 Chief Allan worked very closely with the Federal and Provincial governments at the annual fur meetings right across Saskatchewan. He understood and strongly supported the Fur Program because it had People involvement and educational possibilities.

The Chief of the Sandy Lake reserve was requested by the Department of Natural Resources and the people to accept the position of Cree convention interpreter for 21 annual Trappers' conventions. The Cree people always said: "He spoke the best all around Cree of all the interpreters, and the officials always said: "He gets your ideas and thoughts across."

At many of the murder trials across the north Allan was called to interpret, all people knew he was very careful in really trying to get the truth as it was given. Despite his long and varied experience, Allan regards interpreting as a difficult and responsible task. He points out that one short sentence in English may often require several in the Cree tongue to bring out the full meaning of the same idea. "You must be able to mentally translate an entire thought, not just a sentence or a phrase, before interpreting the message in words," says Allan.

Among his most trying experiences some years ago was the responsibility of interpreting in court for an Indian charged with a capital crime. "I felt as if I was holding the man's life in my hands," he recalls. "I could not make the smallest mistake." Allan admits he was immensely relieved when the charge was reduced to manslaughter.

Some three years ago, when the buffalo were released in Saskatchewan, the old Chief was selected by the Buffalo Committee as Chairman of that group.

We also find that when the Provincial Government felt it wise to invite the Federation of Saskatchewan Indians to put a member on the Big Game Advisory, Allan Ahenakew was chosen by the F.S.I. to represent them.

It has also been found good by the F.S.I. to have the old Chief act as one of the Senators, and we hear he has

quite a steadying effect on the younger members, and this of course can be expected.

I think of some of the statements made by the old Chief; one evening one of the Indian folks, who was quite vocal, mentioned that he was very quiet — Allan quietly said: "I never talk unless I have something to say."

Another time when discussing church matters there was some concern with the lack of interest being shown by the younger folks. Some suggested a modernizing of the Church; after some time the silent old Chief was asked for his opinion, his quiet reply was: "Render unto Caesar the things that are Caesar's and unto God the things that are God's."

As a speaker the old Chief is outstanding, he does very little research, he does not use notes, he says they hinder him, but he prays much about the matter and states: "I have never been let down yet." His talks many times are quite critical towards his own people as well as others. When speaking he often states there is only one person that you must watch and that is you. Yes, as a speaker the old Chief has humour, he is serious, he is concerned and he is much in demand right across Canada and many times at the conclusion of his talk he humbly sits down amidst standing.

As I sit and write of Allan Ahenakew, one of Canada's sons, yes, a chap that is really a Canadian — I wonder, are all of these attributes that he has, his because he is an Indian — I wonder, no, I think not, they are his because of Whom he serves, Whom he worships, Whom he believes in. I say this because this is what he says.

Many times Allan comes to my office, closes the door and says: "We are not getting together enough, it's very important that I know what you are thinking about, what your plans are. How can I speak on the radio, talk to people if we don't communicate to one another."

Where does the old Chief get all this wisdom, if you ask him he would say — "there is only one source of wisdom, and this source is certainly not man."

I have travelled across the northland with Allan, yes, and into crowded cities, I have shared the tent and bedroom with him, and always before he goes to bed and when he gets up he kneels by his bed and prays for strength and guidance and wisdom, and then I have seen him read his Bible. I have seen some laugh at him, he pays no attention, and strange as it may seem they have now passed on but the old Chief is still going on.

This year was the first time he ever missed a Trappers' Convention, but he said the days conflicted with the big Anglican Synod convention in Niagara Falls, Ontario and of course, first things comes first, so he had

to decline the invitation to act as interpreter, for the 22nd Trappers' Convention.

The old Chief is a very dedicated church man. Almost every Sunday you can see Allan and his seven-year-old grandson, Ricky, on their way to the old church. He says, with much parental pride, "he's a smart boy". But sometimes Ricky has wondered if he isn't wasting quite a bit of time sitting for so long in the old pew with Moshom. A few days ago the Chief came into my office, closed the door and said: "that Ricky is doing well; it's surely true, bring up a child in the way he should go. Ricky said on the way home from church last Sunday — Moshom, I don't memorize the prayers any more I say my own."

But was Allan always a victor on all occasions — no — he was sometimes really beat. I remember some years ago, he went to Regina to see the Minister of Natural Resources. The receptionist in the Legislative buildings took him up to the Minister's office, he spent two hours discussing important issues relating to his people then shook hands, smiled and left and immediately got hopelessly lost. He was worried he could not find his way out of the white man's big house, after sometime the Big Chief met a cute little mini-skirted secretary, he told her, "I can't find my way out" — she took the arm and they walked down the broad aisles together and then coming down the marble steps I saw him smiling and shaking hands with her. As we walked out to the car together, he said: "It's been a busy day."

— by Harold Read.

THE MIGHTY HUNTER

In the early twentieth century, a great and mighty hunter was nearing his span of life on earth with great anticipation and happiness. He believed strongly in his own belief, of course, this being the true Indian belief in which the great hereafter is the happy hunting ground.

However, in his happiness and eagerness to depart from this world caused much concern and sadness among his relatives and friends. They, believing that he had taken leave of his otherwise eager and keen mind, began questioning him on his eagerness to leave this world and go to the great and happy hunting ground. Did he not realize that a great many mighty hunters had gone before him and that wasn't it possible that they could have depleted all the buffalo and game in the great and happy hunting ground? To this questioning he replied with great emphasis that this could not be possible. The paleface had assured him of a great and bountiful supply of buffalo and game in the happy hunting ground.

—M. Dieter.

Unity... for Who?

\$20,000.00 ASSISTANCE FOR HOSPITAL



Chief of Beardy's Reserve, Leo Cameron (left) presenting the \$20,000 contribution to Rosthern Union Hospital Board Chairman, Elmer Henschel.

The Government of Canada contributed \$20,000 for extension and renovation of the 36-bed Rosthern Union Hospital. The contribution will cover part of the overall expansion cost which will enlarge the hospital to a 42-bed operation. The contribution was announced March 8th by the Honourable Otto

power and Immigration and M.P. for Saskatoon-Humboldt, on behalf of National Health and Welfare Minister, John Munro.

This special contribution has been made under the program of the Department of National Health and Welfare, Medical Services Branch, which is concerned with the health of Canada's

Indians. Indian communities around the Rosthern area comprise 13% of the population served by the hospital.

An Indian Representative will be added to the Hospital Board but not as a voting member of the Board. The representative will be the liaison between the Hospital Board and Indian people around the community.

P.A. TEAM WINS CONSOLATION EVENT



(Front row, L. to R.) Mary Ross, Nancy Ross, Olive Roberts (Manager), Adele Ratt, Helen Charles. (Back row, L. to R.) Teresa Roberts, Audrey Goodvoice (Capt.), Helen Whitehead, Karen Whitehead, Elizabeth Roberts, Ken Williams (Coach).

The Girls' Basketball Team from the Prince Albert Student Residence won the Consolation round of the Indian Tournament in Edmonton sponsored by Inspol (Indian Sports Olympics). The Prince Albert team defeated Driftpile Reserve of Alberta 37-29 to capture the Consolation event. The

Captain of the Residence Team, Teresa Roberts, scored 11 points while Nancy Ross scored 10; Helen Charles, 8, and Audrey Goodvoice, 7.

The girls defeated North Battleford Friendship Centre 29-22 to advance to the Consolation Finals. The Lethbridge Friendship

Centre defeated the Residence in their first game 31-30 relegating the Prince Albert Team to the Consolation round.

North Battleford Friendship Centre took the Men's Consolation with a 75-52 victory over Calgary.

"It is unreasonable to treat a man as an animal or an automaton while he is serving his sentence, and then at the end of it appeal to him as a human being to win back his rightful place in society!" (Sir Winston Churchill.)

It is even more unreasonable for our people to suggest that the Incarcerated Native pull up his socks and prove himself, when they fail to audit as to whether we have any socks to pull up!

The "Incarcerated Native" is a descendant of the "Great Chiefs" you preach about, sad but true, he is also the descendant of the social disorganizations that very much exist on our reserves. I suppose in view of the racial difficulties pouring out of the melting pot that they call "JUST SOCIETY", it will seem impractical and perhaps even outrageous to suggest that discrimination does exist within our people.

Take an uncompromising realistic view at your circle of concern or acceptance the next time you advocate "UNITY", does it include drunks, thieves, jail-birds and other unbecoming characters that bleed the same type of blood as you? I can't help but wonder how many of you buckskin puritans "used" to have friends or relatives, but because they disappeared behind the walls of prison via-skid-row, riverbanks, etc., you play the beautiful game of avoidance. Sort'a reminds me of the "Untouchables" of India, as if we carried some form of contagious virus.

I do not deny the fact that perhaps some of us deserve to be here, but I cannot deny the fact also that the gospel you call Unity seems to be the motto for an exclusive club that adheres to an entrance mandate designed for friends, relatives and more friends.

The continuous escalation of Incarcerated Natives in every level of penal institutions substantiates my statements, and to confirm them, I can only relate the never ending tale of my brothers and sisters. To be rejected on the basis of your reputation from the people who prance around on hypocritical wings of concern, (chiefs, councillors, band managers, etc.) is one thing. But to be denied equitable participation by these same people and sometimes immediate relatives, is more appalling when one considers the factual terms of UNITY.

The Incarcerated Native is very much aware of the sometimes futile efforts our people are making to attain self-destiny, however, we can't help but question the order of priorities you place in seeking this goal. Let me reiterate the words of Chief David Ahenakew (Federation of Sask. Indians) whom the Native Brotherhood had the honor of having as a guest: "I think this problem warrants more than just a scant consideration!" He

went on to say that the Federation will take steps to continue and develop the rehabilitative efforts that the Native Brotherhood has made to prepare its members for the challenging, and perhaps, contributing role they will play in society.

In the editorial of the Dec. 31 issue of the KAINAI NEWS, Cardston, Alberta, the author of "If Only..." asked, "How would I feel if I were on the stand, who would I turn to?" Let me suggest that instead of going to the human zoo of police dockets and listening to your brothers get convicted, why don't you visit them and make more humane efforts to know him and his problems. It's one thing to hear and read about the problem, to document and make recommendations such as "Indian and the Law (1967)" "W. T. McGrath Report" (Alberta) (1968). But to take constructive measures that will alleviate (if not solve) the problem seems to be an infectious matter. Everybody is so concerned and ready to add their say into the volumes of advices supposedly to solve the so-called Native problem.

Fortunately there are a minimal number of people who practice the principles of "UNITY", particularly in the local area, that come to assist and understand the problems of Incarcerated Natives. Some measure of prison cooperation and programs; Local Indian and Metis Friendship Centre; Federation of Sask. Indians; Indian Affairs; local Indian Students' Residence are worthy of commendation for their practical efforts to understand what it's all about.

Rather than creating discriminatory dissension within our race by articles such as "proud to be an Indian?" (Kainai News Dec. 31/70) which are probably warranted, I suggest that you re-appraise the inconsistent stench vaporizing from the illusory potion you call "UNITY"!!!

Before you take pen in hand to defend yourself from the truth with criticism let me remind you that men are not converted by criticism, besides we are condemned and criticized before, during and after release from prisons but it has yet to decrease the escalation of Incarcerated Natives!

In closing I'd like to remind you that while you're exhorting your bigotry of "UNITY", your brothers and sisters, friends, relatives, your fellowmen (whether you like it or not) will continue to disappear and deteriorate into oblivion to confirm the following words: "You are forgotten people" (Chief David Ahenakew.) "Let's quit putting men behind jungles of concrete and steel and forgetting about them." (Hubert Humphrey.)

EXCERPT FROM "NATIVE BROTHERHOOD-NEWSCALL"
—Donnie Yellow Fly.

FIRST SASKATCHEWAN INDIAN HOCKEY CHAMPIONSHIP

Chief David Ahenakew of the Federation of Saskatchewan Indians dropped the puck to start the first Saskatchewan Indian Hockey Championship which will be remembered for a long time by both Indian and White hockey fans for its high calibre of hockey and sportsmanship.

The Indian people of Saskatchewan had something to be proud of that night, for they proved that they could organize themselves to host such sporting events on the provincial level. This event is one of the stepping stones to the organization of sporting activities on reserves which will then eventually lead to the North American Indian Games, which is the ultimate goal of the Indian

people in Saskatchewan.

Somehow halfway through the game that night one got the feeling that the fans did not care who won the game, as to them it was an achievement that they were all very proud of and something that belonged to them alone.

Sandy Lake Chiefs Capture Indian Title

Four goals in the third period powered Sandy Lake Chiefs to an 8-5 win over Gordon's Reserve in the first Saskatchewan Indian Hockey Championship at the Prince Albert Kinsmen Arena before 700 fans Tuesday night, March 30th.

Sandy Lake advanced to the final when they downed Muskeg Lake in the northern final and Gordon's Reserve defeated Regina Natives in

the southern final.

Scoring for Sandy Lake were Verne Johnson with a pair and singles were added by Milt Burns, Russell Ahenakew, Edgar Little, Fred Sasakamoose, Ray Ahenakew and Dale Burns.

Ed Bitternose and Moses Gordon scored twice each for the southern representatives and Dennis Pelletier added a single.

Gordon's Reserve held a 2-1 first period lead on goals by Bitternose and Pelletier while Milt Burns replied for Sandy Lake.

The second period ended with the teams deadlocked at 4-4. Scoring for Sandy Lake in the middle frame were Russell Ahenakew, Little and Johnson. Bitternose and Moses Gordon

replied for Gordon's in the second period.

Sasakamoose, Johnson, Ray Ahenakew and Dale Burns notched singles for the winners in the third period while Moses Gordon rounded out the scoring for Gordon's Reserve.

Sandy Lake were assessed eight of 12 minor penalties called by referee Chuck Hargraves of Prince Albert. Sandy Lake outshot Gordon's 55-36 with 24 of those shots coming in the first period.

After falling behind in the first period the Chiefs came right back in the second period with the tying goal at 4:47 and took the lead for the first time in the game six minutes later.

The Chiefs only held on to the lead for two minutes but

came back at the 14 minute mark to take a 4-3 lead only to have Gordon's even the score at 15:58 of the period.

The Chiefs owned the final period as they outskated, out-hustled and outscored the southern winners. Sasakamoose, who played an outstanding game on the point for the Chiefs, ignited the third period explosion at 1:25 when he split the opposition's defense and beat David Cyr cleanly with a point blank shot.

At 7:05 Sandy Lake made it 6-4 and two minutes later upped their lead to 7-4. Gordon scored at 16:26 to narrow the Chiefs' lead to 7-5 but Dale Burns put the game on ice with two minutes remaining.



FIRST SASKATCHEWAN INDIAN HOCKEY CHAMPIONSHIP



Sandy Lake Chiefs, the first Saskatchewan Indian Hockey Champions.



Gordon's Reserve hockey team.



Senator Allan Ahenakew presenting the Senators Trophy for Indian hockey supremacy in Saskatchewan to captain of the Sandy Lake Chiefs, Ray Ahenakew. The Senator's Trophy in honour of the F.S.I. Senators is up for annual competition.



The Eagle Stationery Sportsmanship Award being presented by John Eagle of Prince Albert to Ed Bitternose of the Gordon's Reserve hockey team. The Eagle Stationery Trophy is up for annual competition.



Ed Bitternose, the Eagle Stationery Sportsmanship Awardwinner

FIRST SASKATCHEWAN INDIAN HOCKEY CHAMPIONSHIP



Runner-up trophies were presented to the Gordon's Reserve Hockey Team by F.S.I. Sports Director, Art Obey.



Captain Ray Ahenakew (left) and Fred Sasakamoose take home Senator's Trophy from Senator John Gambler.



FIRST SASKATCHEWAN INDIAN HOCKEY CHAMPIONSHIP



ONION LAKE



Sweetgrass Aces, Winners of the Lloydminster Hockey Tournament.

The impossible has been done on the Onion Lake Reserve. The sports-minded people spearheaded a project to build an indoor arena. They started with a meager appropriation of \$2,000 from their Band revenue. In addition, they were able to raise \$20,000 through Walk-A-Thons, Bingo Games and from donations. They also secured a \$40,000 loan from the Federal Government which took a lot of hard negotiating by certain individuals to sell the program to Headquarters in Ottawa. A lot of support came from the surrounding community and from the City of Lloydminster. Once people set out to do something and cooperate, they can do anything. Even though the work is all volunteer in 20-below zero weather, the endeavour is falling short of approximately \$15,000 to finish. So the people of Onion Lake are not home free yet, but one can have every confidence that they will succeed and continue to succeed in their endeavours to better the life conditions on their reserve.

The Onion Lake Recreation Board sponsored an all-Indian Hockey Tournament at the Civic Centre in Lloydminster. A total of eight (8) teams took part in the tournament. The following is the way the teams knocked each other out of the tournament:

Little Pine Braves over Poundmaker, 13-1.
Sweetgrass Aces over Onion Lake Braves, 6-0.
Little Pine Ramblers over Frog Lake, 11-0.

Onion Lake Braves over Thunderchild, 4-3 on an overtime game.

Second Round:

Sweetgrass Aces over Little Pine Braves, 7-1.

Onion Lake Braves over Little Pine Ramblers, 9-0.

Sweetgrass Aces over Onion Lake Braves, 5-3 in the final game. Best players of the tournament: Brian McDonald, goalie, and Roy Chief, defence, both of Onion Lake. The three stars for the final game were goalie, Brian McDonald, first star of Onion Lake and second and third stars, Isadore Campbell and Wayne Standinghorn — both of the Sweetgrass Aces.

Onion Lake also has a cattle herd project. The Band has approximately 200 head of cows to calf this Spring. They've kept a number of yearlings to increase their herd. By the looks of things, their herd will continue to increase by leaps and bounds. One only has to go to Onion Lake to see the Indian is capable of co-operation and to do things for himself. I sincerely hope the neighbouring reserves see Onion Lake as a good example and follow suit.

—Alec Kennedy.

NEW REGIONAL SUPERINTENDENT OF EDUCATION FOR INDIAN AFFAIRS

Mr. Emil Korchinski has been appointed the new Regional Superintendent of Education by the Department of Indian Affairs and Northern Development. Having been brought up near Ituna, Saskatchewan, Mr. Korchinski first joined Indian Affairs as a teacher in January, 1957. Since then he has been a school principal, guidance counsellor, and District Superintendent of Education. The last two years he spent in Edmonton as the Regional Superintendent of Vocational Education; five months of that time he was also the Acting Regional

Superintendent of Education.

Mr. Korchinski's over-all approach to his position will be one of co-operative consultation with the Federation of Saskatchewan Indians, the local band councils and school committees. He wants as much input from the Indian people into Education as possible, as he feels that the day when Indian Affairs tells the Indians what to do is past. The direction which Indian education will take will be determined by the Indian people.

(Continued on Page 12)

INDIAN WOMEN URGED TO BECOME ORGANIZED



Mrs. Flora Mike, Chairman of the Steering Committee to form a Saskatchewan Native Women's Association.

Indian women of Saskatchewan, for centuries, have been content to walk a step behind their men, fulfilling their role as helpmate and mother. "Now it is time, and we are prepared, to take that one step forward and to walk beside our men," Mrs. Flora Mike of Duck Lake told a national conference of Indian women in Edmonton Tuesday, March 23.

Mrs. Mike, chairman of the steering committee to form a Saskatchewan native women's association, said in order to catch up to their men, who have organized themselves, both provincially, and nationally, "so that they are becoming a force to be reckoned with throughout the land, we, too, must be organized provincially and nationally. Then we, too, will enjoy the same recognition."

The Saskatchewan chairman said that women, being so much closer to the problems of Indians, particularly those pertaining to their families, have much to contribute and she urged the formation of a national organization.

"There are some problems, however, that apply only to treaty women while other problems are those encountered only by Metis women. They are compounded by the difference in provincial and federal regulations," she said, adding that because of these differences, Saskatchewan native women had had some difficulty in forming a provincial organization.

AWAKENING

Mrs. Mike gave a brief history of "the awakening of native women of my province—Saskatchewan," which started about six years ago through the Indian Affairs Branch and the extension department of the University of Saskatchewan. Native women were invited to attend courses in homemaking which included sewing, knitting, canning, etc. The topics discussed were gradually broadened to include subjects such as education, child care and culture. And still later, they went deeper into problems pertaining to welfare, foster homes, child neglect, housing, alcoholism and others, she said.

Conferences were held annually with native women representing most of the 67 reserves and the 37,000 treaty Indians in Saskatchewan. In addition to these delegates, invitations went out to other women to attend these conferences.

The steering committee was formed and "now we are just about ready," Mrs. Mike said. "Hopefully, we will become a chartered provincial organization," she said.

She said that it had not yet been decided whether to become an arm of the Federation of Saskatchewan Indians or whether to do it alone.

"But you may be sure that whatever we decide, we shall be a strong voice for the native women of Saskatchewan," she said.

BOOK REVIEW

Reservations Are For Indians by Heather Robertson, published by James Lewis & Samuel, Toronto, 1970, paperback price \$3.75.

It is understandable that not one of the many people portrayed in this book likes the book. For this book pictures real people and names names. The Indian people don't like the book, hospital staffs don't like the book, Indian Affairs officials don't like the book. The Indian people don't like others to know of the degradation and poverty to which they've been brought. The white people don't like the book because they are baffled and ashamed. **Reservations Are For Indians** describes and interprets what is actually happening on Canadian reservations and in the nearby towns.

Speaking of the Indian people, the author says:

"They have been on the receiving end of almost every bureaucratic program, religious crusade and psychological gimmick conceived by the Canadian mind."

Early in the book the Slaveys from Hay Lake take their stand:

"Don't treat us like kids but like men . . ."

"We're people first, not just Indians."

Typical of the "straight talk" in the book is the account of the hospital at Norway House in 1963 admitting children daily with poisoned bowels. Blaming ignorance of sanitation, they employed a nurse to explain to the Indian people that dirt harbours disease, and to issue disinfectant free. It was an Indian man, assistant to the public health nurse, who learned to test water and discovered that the hospital was dumping its sewage, untreated, into the river. The river was the only source of drinking water for the village of Rossville.

Reservations Are For Indians ends with the poignant almost whispered words of an old man, "We are human too".

Heather Robertson is a radio producer at CBC Winnipeg. Before joining the CBC she was a reporter for the Winnipeg Tribune. She graduated from the University of Manitoba.



If you have any news items or dates on future events on your reserve; send them to:

WILLARD AHENAKEW

1114 Central Ave., Prince Albert

CHIEF'S CONFERENCE REPORT

The Federation of Saskatchewan Indians held the spring session of the Chiefs Conference on March 29, 30, and 31st at the Coronet Motor Hotel in Prince Albert. All the Chiefs and one councillor for each reserve, including urban centres, were represented to bring the total number of delegates to two hundred. Visitors attending were Omer Peters, vice-president of NIB; Donna Tyndall, Communications Director of the Union of B.C. Chiefs and a delegation from the Association of Alberta Indians headed by Ed Belrose.

Wide Range of Problems Discussed By Indian Chiefs

Problems dealing with housing, hospitalization and medicare, education and band administration were the main topics of discussion on the first day of the conference. While hospitalization and medicare are of major importance presently, the preliminary discussions in the discussion group on education indicated that this topic could be the one of the greatest interest.

Rodney Soonias, John McLeod, Cy Standing and Dave Acoose as panelists, dealt with the progress report of the education task force which expressed "a great deal of discontent over the educational system and its shortcomings."

Research has been made into the field of Indian education throughout North America, into school enrolments, drop-outs, education, related treaty rights of Indians and examined the roles and relationships of various educational programs. These included integration, residential schools, federal day schools and major educational programs set up by the Indian Affairs Branch in Saskatchewan.

The Northern School Board of Saskatchewan under the provincial government is presently controlling the education of the Indian children. The people want to be back under the federal schools and have asked the executive of FSI to ensure that this will be the case come next September. The agreement was for a trial period of two years and somehow without the Indian people knowing the province was still administering our education at the three-quarter mark of the third year. The FSI have asked the IAB to commence hiring teachers for the term beginning in September despite the arguments and objections of the provincial education minister.

Emile Korchinsky, Regional Superintendent of Education, will work with the executive to terminate the agreement with the province.

Problems of hospitalization and medicare were of great concern to all delegates attending the conference.

The policy of IAB is to have the person pay his own hospitalization and medicare after he has been away from the reserve for one year. All delegates strongly believe

that hospitalization is a treaty right and that the IAB pay all premiums for the Indians, no matter where he has established his place of residence. By living in an urban centre does not mean you have lost your treaty status!

Dr. J. Box — recently appointed regional health officer with IAB, stated that the status of urban Indians in regards to who would pay their medicare premiums would be cleared up by the decision of the Swimmer case now before the courts. The case has now been before the courts for several years and it seems it will be several years before a decision is handed down by the Supreme Court of Canada. Must all Indians pay their premiums while we wait for a decision? We say no!!

The 1968 Health Plan for Indians has just come to the attention of the FSI. Discussions with the Manitoba Indian Brotherhood and Alberta Indian Association revealed that they were unaware of any such plan.

Chief Ahenakew said "The 1968 plan on Indian Health is a direct affront in the abrogation of treaties. The FSI will not condone such a thing and will fight with all its might to preserve the rights of the Indian people." The Hon. John Munro had accepted an invitation to come to the conference and discuss the plan with all delegates.

More New Houses Need

On the subject of housing, one delegate said on some reserves, too many houses are being renovated at costs almost as much as for new houses.

Each year, new houses are built but there is always a backlog, Fred Clark told delegates. Mr. Clark also said that the Indian population is increasing at the rate of 4.2% per year and a survey revealed that approximately 260 new family units are formed each year. "So we are not catching up very quickly," he said.

Another complaint was that persons wishing to build new homes were not allowed to locate where they wanted.

"People are being forced to live in villages under systems like a municipality. I believe instead we should do everything we can to enhance the Chief and councillors system," one delegate said.

Absence of Ministers Causes Discontent Amongst Delegates

On the agenda, one whole afternoon was allotted to the health ministers, both federally and provincially. But alas, once again neither men attended. Both the Hon. John Munro and Hon. Gordon Grant had indicated that they would attend. The Hon. J. Munro sent Mr. J. Buchanan, parliamentary secretary to Indian Affairs Minister Jean Chretien and Ron Stewart from the National Health and Welfare Dept.

The Hon. Gordon Grant,

provincial Health Minister failed to send a representative.

Another battle in the continuing struggle of treaty Indians to remain under federal jurisdiction and to have them recognize our treaty rights was fought in an open session with Mr. Buchanan. The delegates expressed complete disillusionment with the attitude of both governments regarding the position on medicare. The Indians consider medicare a treaty right and there's no way you'll convince us that it isn't, Mr. Buchanan was told.

Mr. Buchanan said the Supreme Court's decision will affect the final resolution of the whole medicare issue. In the meantime, as long as a provincial act is not in direct conflict with a federal statute, the provincial government can legislate for areas for which it is responsible. The Indians do not want to wait years for a decision, they want the federal government to live up to its responsibilities now.

Indian Youths Seek Part in Affairs Of Their People

Young Indian people want their "place in the sun and in the stream of things" according to Marjorie Dressyman of Saskatoon.

Miss Dressyman representing the youth of Saskatoon presented her paper to the delegates on the day of the conference. The young people want to have their elders teach them about their own culture and to have the parent organization, FSI, relate to them so that they can contribute their ideas, philosophies and views.

So as to encourage young Indians to continue their education, it was suggested that the FSI look into the possibility of providing housing projects for young people attending schools away from home. This would replace foster or boarding homes now being used.

Classes in leadership training for anyone working with young people are needed. Full time staff members working for and with young people, making them feel they were a contributing factor to the Indian society instead of feeling alien in their own culture are needed, Miss Dressyman said.

The young people asked the FSI to sponsor a provincial youth conference and to supply funds for young urban Indian groups. They also asked to be hired by the FSI as part time workers during the year and full time during the summer, but stated they "wanted jobs instead of mere appointments."

Neglected Child Causes Concern to Chiefs

Concern for the welfare of neglected or abandoned children was one of the principal topics of the conference.

Chief David Ahenakew said the federal Indian Affairs has been negotiating for about six years for child

care services. "But many people are frustrated at the services which are so far, only token, and there are as many as 1,500 child care neglect cases each year." Now do we want to be under federal or provincial jurisdiction?

Fred Clark, regional director of IAB said that his department did not have the capabilities of taking over child care but was trying to deal with the provincial government to extend their services.

Some delegates felt that by having their children in white foster homes, they would become assimilated and forget their heritage. The Indians are a very proud people and no one wants this to happen. Indian tradition for centuries has been to care for the weak, orphans and the aged. But traditions seem to be washed out by alcohol. We must take a stand so that this no longer happens. As a result of the discussions, the IAB will no longer have the provincial welfare workers dealing with the Indian children. Indians are federal responsibility, so it should be that way.

Alcoholism — A Big Concern

The abuse of alcohol and drugs is one of the most serious problems facing society today, whether it be white man's society or Indians on the reserve.

Many chiefs and councillors speaking on the subject testified to having been former alcoholics and detailed the problems created by excessive drinking on and off their reserve. Alcohol does not discriminate between whites and Indians.

Chief Ahenakew said he knew how important it was to fight the abuse of alcohol and drugs amongst our people but stated that the Native Alcohol Council should be a service organization only and not an arm of a political group. "We have concern about their board of directors who are also members of the Board of Directors of the Saskatchewan Native Alliance," pointing out that the Native Alliance was a political organization as was the FSI, he said.

Alcoholism is one of the most serious problems faced by Indians and it is one which must be solved before "we can help many of our people."

One chief, as a sober alcoholic, said he realized he held responsibility for more than 500 people on his reserve. "That's when I knew I must remain sober. For when we are drunk we do not fit into any society."

Terminating the debate it was suggested that the FSI and the Native Alcohol Council meet to hammer out an agreement which would be acceptable to all. The suggestion was endorsed by all present.

Community Development — Vital To Indian Reserves

Community Development — helping the Indian people to accomplish some of the

projects and programs they want in their areas. Community workers are currently involved in planning concepts for funding economic development projects as well as some involvement in sponsoring certain recreational programs for Indian youth.

"We have received assurances that by next year, the program will be expanded to cover all bands and reserves who wish to have community development in their area," Walter Gordon reported.

Art Obey reporting on sports and recreation programs conducted throughout reserves in the province said such programs are badly needed. Visits to the various reserves showed many people complained of "nothing to do", especially for the young people.

Reserves lacked facilities, had no recreation worker or sports director, lacked community groups or clubs and were uninformed of possible recreational assistance. The recreation worker then tries to prepare a program which will be of value to that community, Mr. Obey said.

Provincial tournaments involving all reserves in sports such as hockey, football, basketball and volleyball for men and women will be organized with participation of all reserves. The first stage has been completed in hockey, with the Sandy Lake Chiefs defeating Gordons Reserve from Punnichy for the Senators Cup.

Chiefs Approve Resolutions Regarding Treaty Rights

Eight final resolutions were passed at the conference. They protested "unconstitutional" legislation, whether federal or provincial, that will affect their treaty rights.

The delegates resolved to turn in their provincial and medicare cards and use their treaty cards for hospital and medicare.

On the subject of child care, the IAB meet up to its responsibilities and supply child care workers for all reserves. The provincial government is extremely reluctant to provide adequate child care services to the Indian families even though they were receiving one million dollars from IAB to do this work.

A further resolution also called for establishment of child care centres on reserves.

The northern school board to be transferred back to federal responsibility.

IAB postpone all Indian education research until the FSI task force on education completes its study.

That government departments at all levels discontinue "this arbitrary appropriation of funds to research, study and probe the Indians without consultation with the Chiefs and councillors and the FSI."

Policing and preventive services be established on reserves requiring assistance in this field.

(Continued on Page 12)

CHIEF'S CONFERENCE - MARCH 29 - 30 - 31, '71



Simultaneous translations were provided for Indian Chiefs of the Chepewyan dialect. They do not speak or understand the Cree or English languages.



Treaties made by his great grandfather with Queen Victoria are still in effect as far as Chief George Whitefish (R.) of Whitefish Reserve is concerned. Gordon Tootoosis (centre) interpreted for Chief Whitefish who speaks only in Cree.



Donna Tyndall, Director of Communications with the Union of B.C. Chiefs, addressing the delegates at the opening of the Chiefs' Conference.



Omar Peters, Vice-President of the National Indian Brotherhood, expressed great admiration for the practice of the FSI of honoring their elders by appointing them to the Indian Senate, rather than "putting them away in a home".



Absence of invited Federal Ministers Jean Chretien, Federal Minister of Indian Affairs and Northern Development and John Munro, Federal Health Minister, was noticed and reacted to by the Indians Chiefs at the Conference. The brunt of the attack was borne by Jed Buchanan (second from left), a parliamentary assistant to Hon. Jean Chretien.



Harry Harris (left), a delegate from the Chitek Lake Band, expressed his concern about the housing problems still felt by many Indian people on the reserves. Problems dealing with housing, and Band administration were touched in group discussions with the Saskatchewan Indian Affairs Dept. (Seated are G. Tootoosis, FSI, and Fred Clark, Sask. I.A.B.)

SAPP GAINING WORLD RECOGNITION



"Life on the reserve — very often as it used to be" is the predominate theme of Allen's work.

Paintings of Canadian snow scenes by Indian artist Allen Sapp sold like the proverbial hot cakes at a private viewing on the eve of Sapp's second exhibition in London.

The 41-year-old Cree, who has lived all his life on Saskatchewan's Red Pheasant reserve, was not present to see the red "sold" stickers going on one after another at the champagne reception in Mayfair's Alwin Gallery. Prices ranged from \$250 for studies of Indian heads to \$1,375 for large snowscapes.

Gallery owner Denis Alwin said Sapp's last London exhibition, a one-man show in 1970, was a "sell-out." This time Sapp shared gallery space with the north-country industrial and country scenes of British artist Derek Wilkinson, but there

was no doubt whose paintings were the greater attraction.

Alwin said prices for Sapp paintings are lower in London than in North America — the Cree artist has exhibited in Los Angeles as well as Canadian cities — and dealers cross the Atlantic to buy them here.

Clearly the dominant appeal to the Canadian buyers was the nostalgic feeling or Sapp's bright, cold scenes with their patient horse hauling logs and men in scarlet jackets trudging through deep snow under silver birches. Still-life studies of saw-horses and sleighs evoked happy childhood memories for many businessmen or government officials now tied to urban desks.



In 1961 Allen sold his first painting for \$5.00 to supplement his welfare cheque. Today, Allen Sapp shown here with his wife Margaret and son David, is financially independent. He supports his wife and son with his hand and brush.

CHIEFS' CONFERENCE (Continued from Page 10)

A final resolution asked the FSI to provide funds for youth conferences and training sessions so that young Indians may become meaningfully involved and have equal opportunity within the Indian population of Saskatchewan.

The next Chiefs Conference will be held probably in October which will be the annual FSI conference.

—by Cliff Starr.

NEW REGIONAL SUPERINTENDENT . . .

(Continued from Page 9)

To have the local band councils involved in a periodic preview of the kind of service being provided would be a forward step, Mr. Korchinski feels. One thing which many Indian people want is an expansion of the teacher-assistants in all kindergarten and grade one classes, including those in integrated schools is an aim with which Mr. Korchinski agrees.

Mr. Korchinski is married and has four boys.

EMPLOYMENT OPPORTUNITIES

NATIONAL INDIAN BROTHERHOOD

Requires an EXECUTIVE DIRECTOR

Position: The Executive Director will report to the President and will be a member of the Executive Committee. He (or she) will assume the responsibility for the administration and financial matters of the National Office and co-ordination of research and other activities of the Special Committees of the National Indian Brotherhood. He (or she) will be responsible for the preparation of plans and budgets, development of programs and supervision of financial, secretarial, clerical and research staffs.

Qualifications: The applicants should have a thorough understanding of the Canadian Indian problems and considerable exposure and involvement in management in either provincial Indian organizations or similar environment requiring experience in governmental relations, effective communications and successful performance in dealing with Indian people at the Band level.

The successful candidate will be a mature person, preferably a Canadian Indian with several years of relevant experience and a background of successful performance in dealing with senior levels of Government, Indian Organizations, Educational and/or International Development Organizations.

Salary: \$15,000.00.

Location: Ottawa.

NATIONAL INDIAN BROTHERHOOD

Requires a FINANCIAL CONTROLLER

Position: The Financial Controller will report to the Executive Director of the National Indian Brotherhood and will be responsible for developing and operating an efficient accounting and financial reporting system. He will be involved in the preparation of plans, budgets, and management reports, and providing analytical and financial services in management.

Qualifications: Applicants should have experience in office and financial administration including planning, budgeting, management of accounts payable and preparation of financial statements and financial analysis. Some formal accounting training or an accounting degree would be desirable.

The successful candidate will be an experienced accountant-office manager, preferably a Canadian Indian capable of operating the accounting and management reporting system of the National Indian Brotherhood and providing management with sound and competent advice in planning, budgeting, and financial control matters.

Salary: \$9,000.00 - \$12,000.00 depending on experience and qualifications.

Location: Ottawa.

NATIONAL INDIAN BROTHERHOOD

Requires a RECORDING SECRETARY

Position: To assume responsibility for taking, transcribing, and preparing minutes of meetings, conferences, assemblies; making travel and meeting arrangements; handling appointments and correspondence.

Qualifications: Applicants should have several years experience as secretary or typist in an environment requiring a high degree of proficiency in secretarial shorthand and typing work.

The successful candidate will be an experienced secretary, preferably a Canadian Indian, capable of high quality output in production of minutes, summaries, and handling meeting arrangements. She will probably be single, willing to travel extensively, and interested in work for an Indian organization.

Salary: \$6,000.00 - \$8,000.00 depending on qualifications and experience.

Location: Ottawa.

Application: Apply in confidence providing a resumé of personal background, education, qualifications, experience, and three references to:

Executive Director,
National Indian Brotherhood,
7th floor, 71 Bank Street,
Ottawa, Ontario.

APPOINTED TO F.S.I. POST

Clifford Starr, formerly an X-ray Technician for four and a half years at the Prince Albert Community Clinic, has been appointed as Director of the Communications Program with the Federation of Saskatchewan Indians.

Clifford is a member of the Starblanket Band in the File Hills Qu'Appelle Agency. Mr. Starr got his public schooling at the reserve's Indian Day School. After graduating from Grade XII in Prince Albert he trained as an X-ray Technician at the Victoria Union Hospital in P.A.

Clifford is very active in Indian organization and has been the president of the Prince Albert Urban Indian Association for the past two years. He is also on the Board of Directors of the Prince Albert Indian and Metis Friendship Centre and has been president for the past year.

Clifford comes from a family of ten and is married to the former Iona Royal of Moose Woods Reserve.

INDIANS GET ONLY PORTION OF AID FUNDS...

Only a small amount of the money budgeted for Indian aid ever reaches them, says David Ahenakew, chief of the Federation of Saskatchewan Indians.

He was commenting on recent statements by Calgary lawyer William Wuttunee that poor Indians are better off in Canada than poor whites.

Mr. Wuttunee said there is a \$265-million fund Indians can borrow from at four-per-cent interest while other Canadians must pay eight per cent to banks. And, he said, Ottawa will spend \$260 million on Indians this year, in addition to family allowances, old-age pensions or unemployment aid.

"It's so nice to quote these figures," said Chief Ahenakew, but the public is misled by such statistics.

He said that after administration and salary costs are deducted, little of the \$260 million is left for the Indians.

"They take the cream of all those millions and we just get the lumps."

Mr. Ahenakew said the public will not be informed accurately about such matters until Indians have control of their own affairs.

Indians have control of their own advisory group rather than controllers. They will always be there, except they will be doing the work they were hired to do 100 years ago."