

The Saskatchewan INDIAN

September 1971

The Saskatchewan Indian Vol. 2 No. 7

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Changes planned for Cutbank Training Centre

Senator James Gladstone 1887 - 1971



Canada's first Indian Senator, James Gladstone from the Blood Reserve in Alberta, died of a heart attack Saturday, September 4 in Fernie, British Columbia.

Senator Gladstone was 84 and had served in the Canadian Senate from 1958 to 1970 when he retired. He is survived by his wife, two sons and four daughters.

The Senator's Indian name was Akay - Namuka which means Many Guns.

He was born near Mountain Hill, Alberta in 1887. Later he attended the Anglican Mission school on the reserve until 1903 when he transferred to the Indian Industrial school at Calgary where he apprenticed as a printer.

He left school in 1905 and worked as an interpreter on his home reserve and also wrangled cattle on ranches in the Fort Macleod area. Six years later, the R.C.M.P. hired him as chief scout and interpreter in the West. He later served as mail carrier for the Blood Indian agency.

Noted for his progressive ideas about farming, Senator Gladstone and his two sons built up a prosperous 720 acre ranch-farm with 400 hereford cattle. Early in the 1920's, he introduced the first tractor to the Blood Indian reserve and encouraged his fellow Indians to accept modern farming methods.

When Diefenbaker was swept into office in 1957, one of his campaign promises was to appoint a Senator for the Indian people. Senator Gladstone was appointed January 31st, 1958 and sworn in on May 12 of the same year.

This soft spoken but effective fighter constantly sought a new deal for the Indian people. He believed that the dawn of a new life for Canadian Indians was just around the corner.

Some changes are in effect and others are planned for the future at the Cutbank Training Centre following a series of meetings and a brief presented to the provincial government by the people of Cutbank.

"The people want to be involved and want to participate in aspects of the Centre that directly concern them," said Art Lloyd, assistant to Ted Bowerman, Minister of the Indian and Metis Department. He added that the government approved of this and would cooperate with the people as much as possible.

According to Mr. Lloyd, some changes in effect are job and rent reviews. A flat rate of \$75.00 per month has been set for single trainees to be in effect, the first of October, he said. Before and until the present single trainees have been paying separate room and board.

A public service commission will be appointed to classify jobs in answer to a complaint that employees were being under-employed due to non-job classification, he continued.

Another change includes the transfer of over-all responsibility of the centre to the Indian and Metis department. The brief stated that there were too many departments involved and thus caused innumerable administration problems.

A grocery store to be run by the people at Cutbank is being considered, Mr. Lloyd said and added, "It is possible the Government will make a grant to enable the people to take over a vacant store which is at the site."

Other aspects of the brief under consideration include the hiring of a qualified kindergarten teacher; separate kindergarten and daycare centres and the farm or feedlot which has training facilities in it is currently under review. A new administrator will be hired after he has been screened by a member from the Federation of Saskatchewan Indians; a member from the Saskatchewan Metis Society; a member from the centre and by the Indian and Metis department. This same person will have an assistant from the centre.

Television reception is also being studied and courses in first aid are to continue. At

present in Cutbank, medical services are handled by a doctor who visits the site every second Wednesday and a public health nurse who visits twice a month. Mr. Lloyd, commenting on the ambulance, said it was old but operated good and added, "the siren really works."

The issues which prompted daily meetings during a week last month and the presentation of the brief include: high rents; delay of pay cheques; non-existent training programs; lack of church services; lack of a recreation and day care centre; poor TV reception; poor medical services; low wages; non-job classification and administration problems.

Mr. Lloyd concluded that there is good rapport between the government and the people at Cutbank.

A list of recommendations prepared by Sol Sanderson of the Federation of Saskatchewan Indians was sent to the provincial government September 6.

Included in the immediate recommendations are: the replacement of the head instructor for education because, "The present one cannot relate to the people of the community nor does he involve them in programming." Vacant positions should be filled by native people, a native foreman to be selected immediately.

"Native people's involvement on personnel committees is essential."

Also pointed out is the fact that the training allowance paid by the provincial government is lower than that paid by the Indian Affairs and Canada Manpower. "Courses should be developed so that the Education Department will recognize them, with Canada Manpower and Indian Affairs funding them."

As well as a direct contact between the native people at the Cutbank Training Centre with the Minister of the Indian and Metis Department, the Federation of Saskatchewan Indians recommends an immediate complete review of the Federal-Provincial agreement with the people of Cutbank.

On the long term, the Federation of Saskatchewan Indians and Metis Society should play a supporting role with a board of directors elected by the residents of Cutbank.

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SASKATCHEWAN

Northern school board agreement



Northern Chiefs L to R Chief Louis Chicken, Fon du Lac; Chief Miles Venne, La Ronge; and Arthur Morrin, Peter Ballantyne Band.

The following agreement has been reached by the Honourable Jean Chretien, Minister of Indian Affairs and Northern Development and the Honourable Gordon McMurchy, Minister of Education in consultation with Mr. David Ahenakew, Chief, Federation of Saskatchewan Indians, at the Regina August 9th meeting and to understanding reached at a meeting of Chiefs in Prince Albert on September 2nd:

1. THAT the existing agreement in respect to the seven Bands in the Northern Area stand terminated herewith.
2. THAT the Department of Indian Affairs and Northern



Representatives from the Indian Affairs Branch and the Provincial Department of Education met on several occasions with Indian leaders to draw up the following agreement.

Development will purchase educational services from the Province at cost for a period of one academic year to June 30, 1972; during this period, the Indian people will develop proposals for future educational services in consultation with the Department of Indian Affairs and Northern Development and the Provincial Department of Education.

3. THAT Indian Affairs education staff will support and encourage the developments of school committees and the Province will recognize and co-operate with the said school committee.

Officials bow to Indian Pressure

The people from Beardy's Band near Duck Lake refused to register their children in school September 1 until the Indian Affairs issued clothing allowances.

Mr. Novak, Department of Welfare, Indian Affairs Branch, stated that he made it definite that he would not be issuing any orders by leaving his purchase order forms in Saskatoon.

He further stated that he could not issue any allowances since adjustments could not be made on the September cheques which were already

being processed.

The chief and council protested that the Indian Affairs expected their children to attend school wearing old clothes compared to the new clothes the white children would wear.

Mr. Morgan, Department of Education, Indian Affairs Branch, stated he could not issue any Educational Assistance until the students were registered in their respective schools.

It is department policy not to issue any orders until students are registered in schools.

Allowances available for

students who are commuting from the reserve to urban centres are; grades 7-8, \$80.00 per year clothing allowance. Students in grades 9-12, \$120.00 per year clothing allowance money. Grade 9 and 14 years and older receive \$10.00 per month spending money over and above the family allowance. Students over 18 receive \$20.00 per month spending money.

In view of the parents refusal to register their children, the officials bowed to the pressure and decided they would return Friday with the necessary papers to meet the demands.

Native court communicator for Manitoba

Attorney General Al Mackling of Manitoba recently announced the formation of a court communicators service to assist persons of Indian descent and advise them of their rights in court.

Three of four communicators have already been hired. All can speak English plus an Indian language.

The court communicator will be much more than an interpreter but rather will follow the following guidelines:

- Assist with communication between an accused person and the lawyer retained by him, or appointed to represent him.
- Advise an accused as to court processes, and guide

him in adopting the best course of action.

- Obtain any necessary advice from Legal Aid before attempting to assist the accused.
- Assist in contacting legal counsel, present mitigating circumstances or explanations that would be in the best interests of the accused.
- Assist in contacting legal counsel, or in the case of indigency, the legal Aid Society.
- In the absence of legal counsel, present mitigating circumstances or explanations that would be in the best interests of the accused.
- Present to the police, in the first instance, information which the accused might be

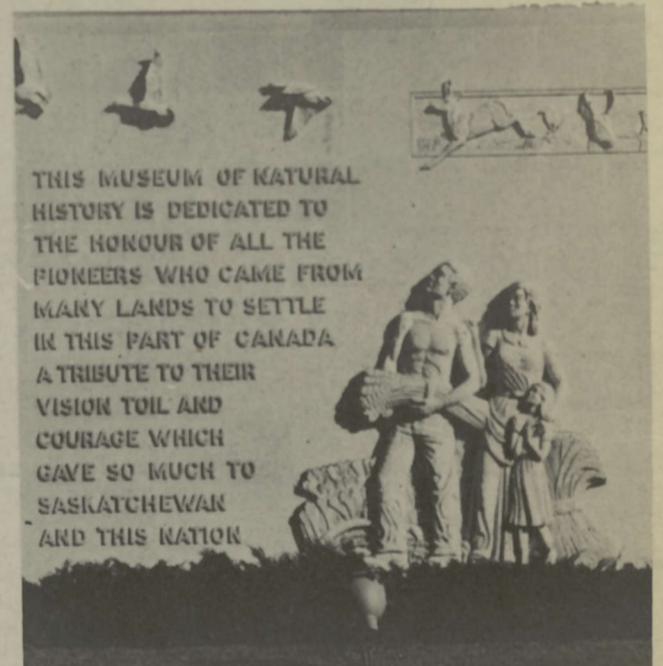
unable to do, in order to avoid the laying of a charge that, without such an explanation, might appear justified.

- Assist in having accused persons released from custody on bail or otherwise.
- Act as a liaison with the probation service.
- Assist detained persons, as well as the police and other authorities, in contacting and communicating with relatives, defence counsel, social workers, and others who might be of assistance.

All three have been active with the Stoney Mountain Penitentiary Committee, performing voluntary court and social service work.

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see page 10

Respect for the dead



THIS MUSEUM OF NATURAL HISTORY IS DEDICATED TO THE HONOUR OF ALL THE PIONEERS WHO CAME FROM MANY LANDS TO SETTLE IN THIS PART OF CANADA. A TRIBUTE TO THEIR VISION TOIL AND COURAGE WHICH GAVE SO MUCH TO SASKATCHEWAN AND THIS NATION.

The provincial museum of natural history in Regina unashamably lauds the virtues of white settlers and the winning of the west while, at the same time, displays the skeleton of a young Indian child.

The skeleton, placed in a display depicting a burial of an infant, is less than 100 years old as it was buried in the latter half of the 19th century.

When grief stricken parents and relations placed the body of their little child in the ground, it was meant to remain there. It was never supposed to be moved.

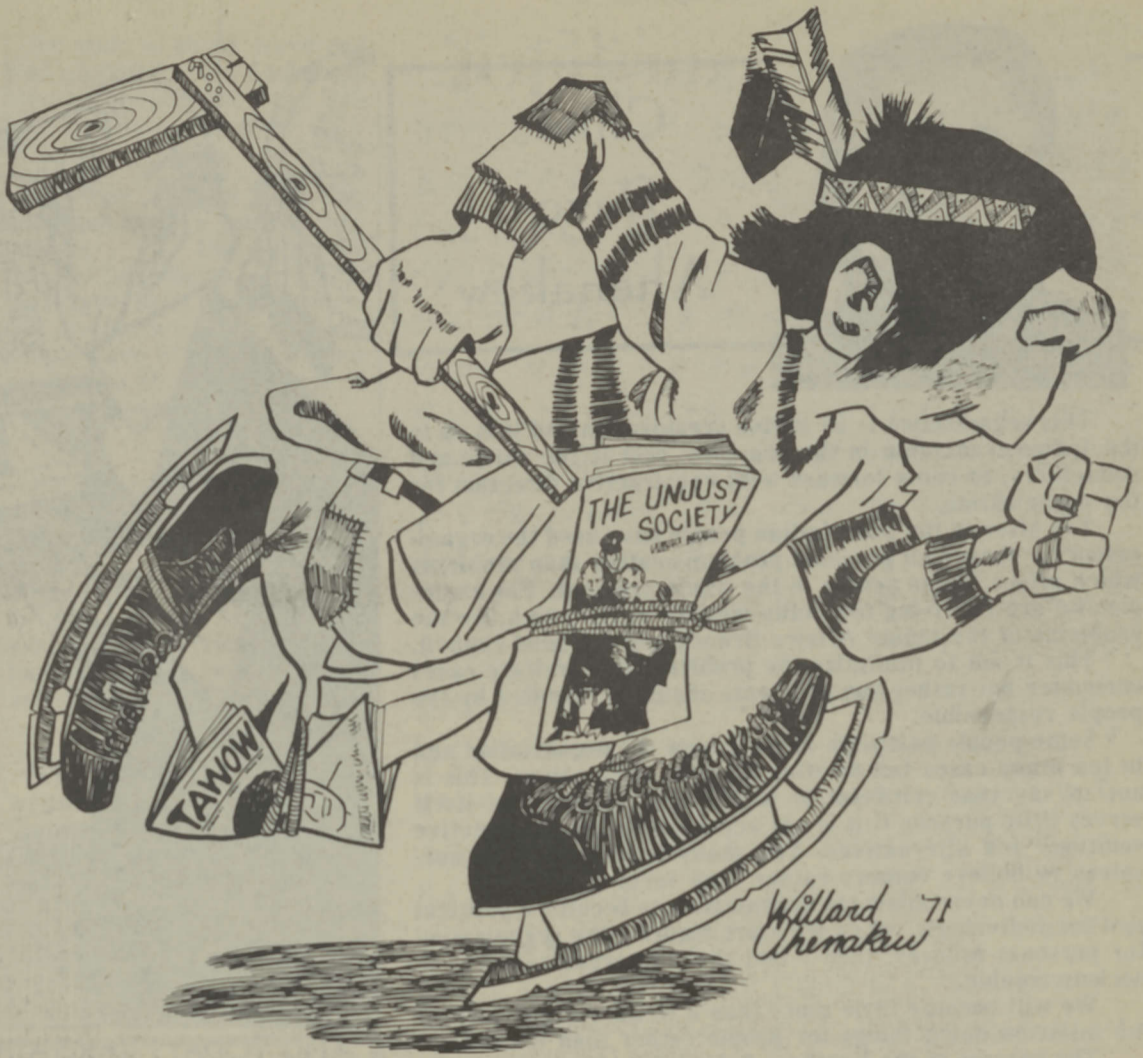
When questioned about the display, a museum official stated that they had the display for thirty years and nobody had yet complained. The official also stated that they were unaware that the parents or relations had been consulted when the display was first made. However, the official added, "I certainly wouldn't want the remains of my child treated in such a manner nor can I think of anybody who would."


Five generations



Little Dwayne Vandale, sitting on his great grandmother's knee, Mrs. (Princess) Maud Bear, represents the fifth generation in the Bear family. Beside him is his great great grandfather, 100 year-old Henry Bear. In the back row, left to right, are his mother, Mrs. Cecilia Vandale, and his grandmother, Mrs. Daisy Sorenson.

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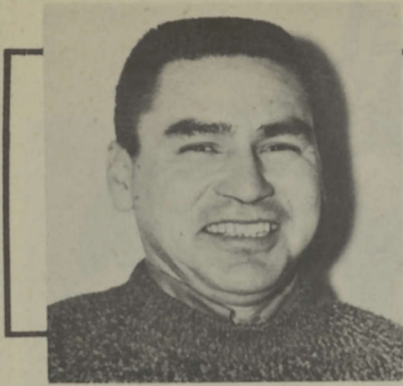


Drive Carefully
Watch for Children
 on
School Bus Routes



Class of '31

Do you remember any of these children? This picture was taken at the Thunderchild Day School in the early 1930's. The teacher (in the back row) is Mrs. Read, who taught school for some time at Thunderchild.



Chief
Dave
Ahenakew

This organization is an Indian organization and it is up to the Indian leadership in the province, that is the chiefs and councillors, to come forward with constructive direction for the organization.

Too often in the past, Indian people have used the organization for their own personal problems rather than problems which affect Indian people in the whole province. For example, we are receiving too many welfare cases which are the problems of the Indian Affairs Branch and the band council.

This is not to minimize the problems that welfare cases encounter but rather the problems should be handled by the people responsible.

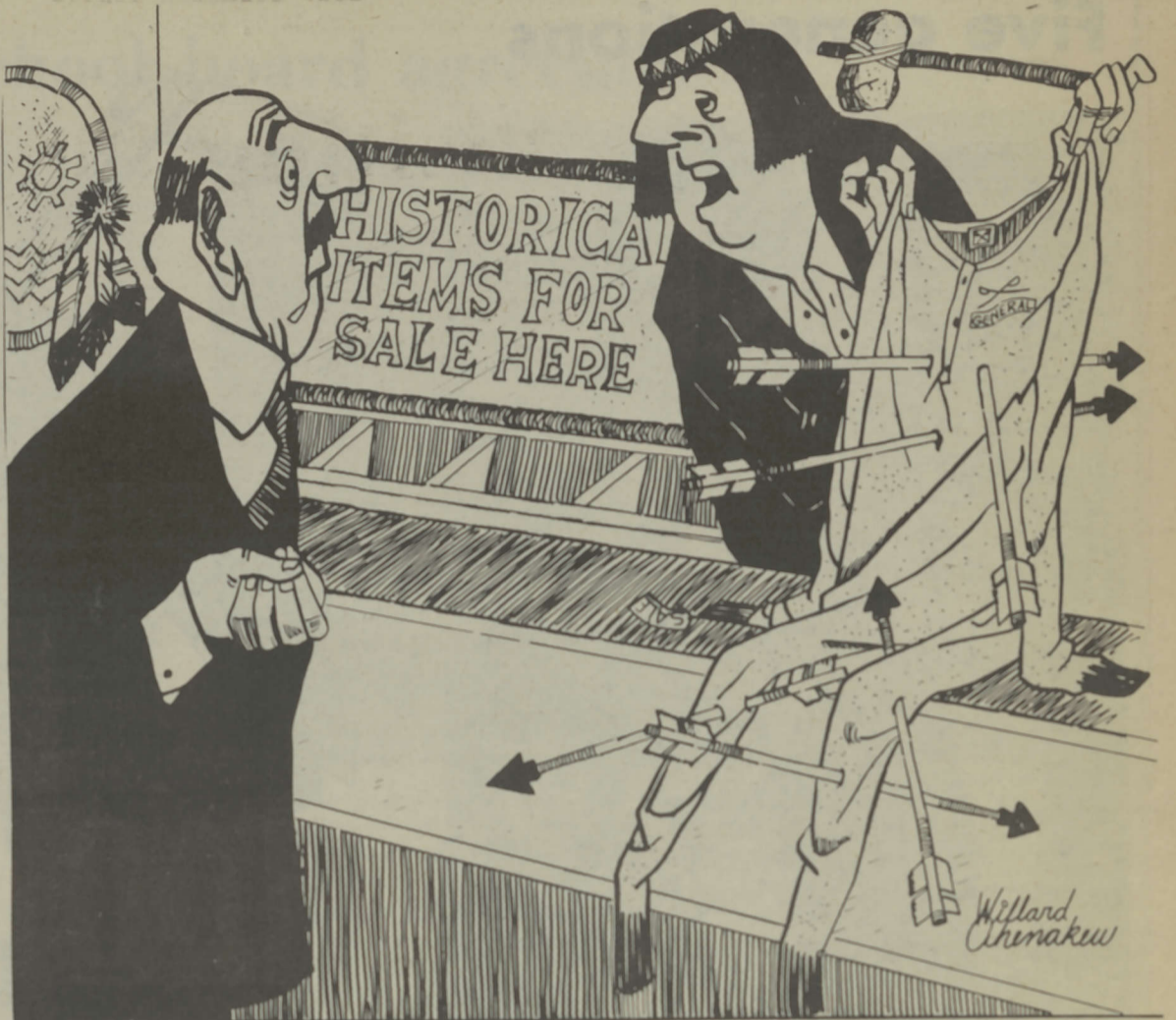
Some people complain and criticize the organization and in too many cases fail to offer positive alternatives. This is not to say that criticism is wrong but criticism by itself serves little purpose if it is not accompanied by constructive solutions and alternatives. Too many times we allow ourselves to believe rumors rather than facts.

We can never allow the organization to become a political tool for individuals, when we start blaming the organization for personal failures, then I feel that the organization is in serious trouble.

We will become little more than a welfare department if we insist on doing things for people rather than with them.

The success of the Northern School Board transfer to the Federal Government was a success for the Federation of Saskatchewan Indians. We managed to bring all education under Federal jurisdiction which is one of the main aims under the treaties. To date neither Alberta nor Manitoba have accomplished this end.

Without a provincial organization such as the Federation of Saskatchewan Indians, the transfer back to the Federal Government would never have taken place.



"AND TODAY'S BARGAIN SIR... IS THIS LAST REMAINING HISTORICAL ARTICLE THAT BELONGED TO A BLOND, WHO WENT TO THE WRONG PARTY"

The high cost of welfare administration

It looks as though the Federal Government will pay anything to turn services over to the provincial government.

A ridiculously padded budget involving the welfare administration of two bands, Stoney Rapids and Fond-du-Lac has a total operating cost of \$106,350.00.

And that figure doesn't include welfare payments, only operating and capital costs.

Included in the budget are items such as parkas, magazines, and newspapers, linen and laundry services, furniture for houses (workers houses) rugs and draperies, bedding,

table linen, towelling and sleeping bags.

For some strange reason the expenses of a camera and photographic equipment is included. One would wonder exactly what a welfare worker needs with a camera.

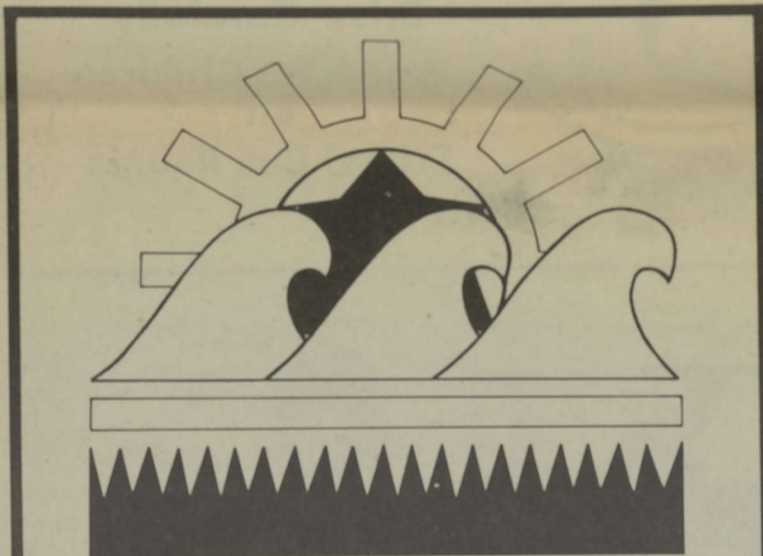
Also included in the outrageous travel allowance of \$900.00 per month for the supervisor, but the budget includes plane fare so that means \$900.00 for food and lodging which means the supervisor will have to be travelling every day of the month and then some.

There is even \$100.00 a month travel for the clerical staff. This entire budget drew a lot

of laughs but the fact remains that budgets like this have been drawn up and implemented for years, white bureaucrats living like kings at the expense of the Indian people.

When Indian bands take over their own welfare, they receive a welfare budget plus a salary of 400 — 500 a month for a welfare worker plus car mileage and that's all. If they want more they have to fight like hell or do without.

But in the continuing drama of the implementation of the white paper, the federal government appears to place no ceiling on the expenses.



NEW SYMBOL FOR NEWSPAPER

"The Saskatchewan Indian" has a new symbol to represent the newspaper. From now on this symbol will appear on all our papers as the symbol of the newspaper.

The symbol stands for the treaty promises that were made to us. Each treaty opens with the words "For as long as the sun shines, rivers flow and grass grows."

This then is what our symbol stands for; the grass is on the bottom, the water in the middle and the sun on top.

People at Maple Creek Band meet with F.S.I. for first time

Peter Dubois, executive member of the F.S.I. termed a meeting between Maple Creek Band and members of F.S.I. "significant, because it was the first meeting ever held between the band and the F.S.I. organization."

A hall in the town of Maple Creek was chosen for the meeting and representing the Federation of Saskatchewan Indians were Mr. Dubois, Wilfred Dieter, Community Development worker; Lawrence Thompson, health liaison officer and John Gambler, a senator in the organization.

First on the agenda were in-

troductions of FSI representatives who explained aspects of their work in detail.

Mr. Dubois explained about the different programs sponsored by the FSI and also explained the position of the organization in relation to the Indian people and the government.

Senator Gambler gave a brief history of the organization and after his talk, there was a question and answer period.

The meeting was adjourned with the idea that there would be another held in the future to be decided by the band members.

The past ten years have seen a tremendous shift from the reserves to the cities. Many times families arrive ill prepared and unaware of the problems of living in a large urban centre.

Welfare consultants from the Regional Office of Indian Affairs, officials from the Regina office of Provincial Welfare and welfare administrators, 16 bands in the Touchwood, File Hills, Fort Qu'Appelle Region met in Fort Qu'Appelle Wednesday, August 18 to discuss the problems Indian families have when moving to the city.

D. Massing from Provincial Welfare expressed the concern that his department had not provided the best service for Indian people moving to the city.

R. Smith, also of the Provincial Welfare stated, "It may become a matter of policy not to accept families without adequate pre-planning."

Indian delegates reacted strongly to this statement stating that it was a basic right to change residence and that government officials had no right to meddle with this right.

Despite the differences of opinion, a few guidelines were set up.

1. If you live on the reserve and receive welfare and plan to move to the city, ask your band welfare administrator for advice and help in planning the move. Maybe moving to the city isn't the answer to your problem. If the administrator feels that it will be to your advantage to move, he

can offer you assistance.

2. Although the welfare will pay your rent, it is up to you to locate a house. Finding good housing isn't easy. You will be well advised to leave your children with relations on the reserve while you locate a house.

3. It is the job of the Band welfare administrator to send a letter to the department of Provincial Welfare outlining your plan and stating whether he thinks your name is a good idea or not.

The lack of people to do family counselling on reserves adds to the problem. About ten families or more are moving into Regina each week. Twenty-five per cent have moved in before but the rest are newcomers.

Moving to the city? — Plan ahead

Visiting the city

by Merv Dieter

The transition of Indians from the reserve to the city began very slowly possibly in the late 20's or early 30's. At that time as it is today, many values and customs of the two societies differed widely. Many adjustments and concessions had to be made by the native people to compete in the present way of many of the palefaces.

Many Indians being hesitant to embrace the ways and values remained on the reserve. However there were those who with many reservations ventured out and encountered prejudice and discrimination. Some of these different ways however were rather attractive.

However, progress must not be impeded. Early in this transition from reserve to city, one very ambitious and progressive young brave made his way to a city. Upon arriving in the city, he checked into a hotel. A new clerk at the desk who was not fully aware of all the rules of the particular hotel, checked him in and assigned him a room.

Being unable to write, this

young brave signed the register with an X. Shortly after retiring to his room, the owner and manager arrived at the hotel and of course his first concern was how full was his hotel and how much money was it making for him. On spotting the X on the register, he immediately flew into a rage and began berating his new clerk. In no uncertain terms, he set his clerk straight on the rules of his hotel, one of which was no Indians with the fact that the Indian trade being nominal was a factor.

Having guests with corresponding qualities was also a factor. He then returned to some semblance of a rather rational state of mind and began scheming with his clerk to remove the brave from his room without appearing to be prejudiced. After much pondering he came up with a scheme that he was sure would send their unwanted guest on his way.

Having in his knowledge that many of the native people have very high moral standards, it seemed quite possible that

their guest possessed such qualities. And would it not be a good idea to tell this brave, that one of the rules of this hotel, was that no man could stay unless he had a woman in the room with him. The brave wishing to please not only the hotel personnel but himself full-heartedly agreed to this rule and wishing to comply fully with the rules demanded that the lady be brought immediately to his room. After having this done, the clerk and manager, not wishing to accept defeat at this point, again went into a huddle to find other means of accomplishing their end.

The manager being more expert at this type of thing, came up with another scheme of which he was sure could not fail. He elatedly explained to his clerk that their guest did not appear to be prosperous and possibly did not have much money on him. He thus instructed the clerk to explain to the brave that in order to comply with all rules, he would have to pay an extra \$50.00 for the pleasure of the lady's

company.

Having informed their guest of this additional ruling, a bankroll was produced that would make any clerk green with envy. The brave demanded a receipt and handed over the amount required. The clerk left the room and reluctantly returned to his boss. However upon reaching the desk and informing the manager that the scheme did not work, he immediately realized that his boss had other qualities than prejudice as he eagerly and greedily grasped the money.

As they were about to return to their duties, a commotion was heard on the stairway. On looking up they saw their victorious antagonist come tearing down the stairway. He excitedly demanded to see the register and scanned it until he came upon his X which he laboriously erased and replaced with an O. On being asked why he did that, he replied that he had a woman other than his wife up in his room and did not want his real name on the register.

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REV. ISIDORE JOYAL
O.M.I.

On August 5, 1971 in Lestock Saskatchewan, Rev. Isidore Joyal, O.M.I., aged 61 years, late of Lestock, passed away.

Born in Ste. Agathe, Manitoba, he entered the Oblate order in 1927 and was ordained a Priest in 1933. He was a Professor at the St. Boniface Juniorate and in Lebret, Saskatchewan until 1944 when he became RCAF Chaplain at No. 8 Repair Depot. He was named assistant at Sacred Heart Parish in Winnipeg in 1948 and Pastor in 1951. He returned to Lebret, Saskatchewan as Bursar in 1957 and became the Director and Principal of Lestock Indian School in 1961 until 1964 when he became Superior of the Lestock District.

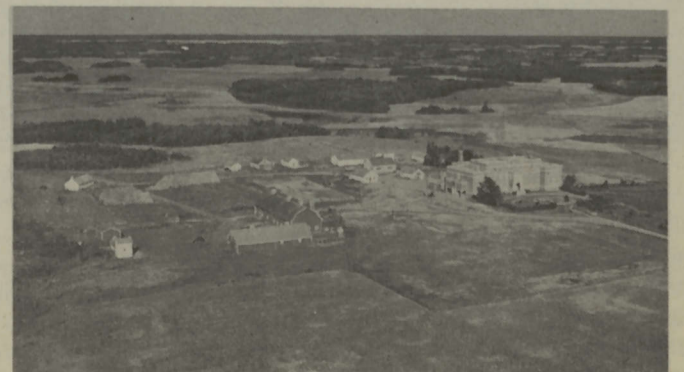
He is survived by three brothers, Armand of Gravelbourg, Joseph of St. Vital and Paul of Los Angeles and three sisters, Mrs. P. Aubry (Clara) and Mrs. L.D. Nolette (Emilienne), both of Ste. Agathe and Mrs. R. Venne (Therese) of Montreal.



FRONT VIEW: This is how the school looked a few years after its final construction. Its outward appearance has not been changed but there have been a good deal of renovations inside since then.



BAMBI CAME TO SCHOOL: In 1964, Bambi was a familiar sight among the students. Brother Dureault is seen feeding Bambi — he brought the fawn to the school when he found it wandering about alone. To the right of Brother is the late Father Joyal, principal of the school since 1961, until his death on August 5th of this year.



Muscowequan school is located 3 miles east of Lestock in southern Saskatchewan. A home for many students over the years, the author had spent seven years of his life in this school.

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

History of Muscowequan School

By Louise Smokey-Day

Muscowequan School is located 3 miles east of Lestock in southern Saskatchewan, a home for many students over the years. I had spent seven years of my life in this school.

The only complete diary left at the school begins in the spring of 1886 and was written by someone who worked at Muscowequan during that time. It is written completely in French and I have Father Jobin to thank for his patient interpreting of it.

This Muscowequan that the unknown author writes about is not the school still in oper-

ation at present. The present school was only officially opened in the summer of 1931.



A picture of Muscowequan in the Spring of 1931 and in the last stages of construction. It was officially opened in June of that year.

ation at present. The present school was only officially opened in the summer of 1931.

He writes that in the spring of 1886, approximately 60 Roman Catholic children were taught in a rented house. The children were dayscholars mostly of Metis heritage from the village of Lestock. He goes on to record that in the summer of the same year, school attendance dropped drastically due to the Metis people moving on to get land scrips.

Two years later, the federal government apparently gave a grant and authorization to board 20 children and the school then became what the author termed as a mixed school — boarders and dayscholars.

A year afterwards, a building was constructed which served as a chapel, classroom

became a residential building for students, the author writes, adding that it was still administered by the Oblate Fathers and two women who served as housekeepers and teachers.

The Grey Nuns, he writes, made their appearance in 1897, supposedly for the purpose of directing the school as part of a contract. Here, the writer did not explain what the particulars of the contract were but merely wrote that there was a Sister Superior and three companions.

From that year until 1906, the diary reveals that part of

the laundry room was used as a residence for missionaries and there is vague information that the government subsidized the establishment in order to bring the number of boarders up to 40.

A great change was made at the school the following year when it became a farm as well as a school and was brought into operation by the combined efforts of the Oblate Fathers and the government.

The author writes, "We had cattle, pigs, horses and chickens and the fields yielded potatoes and vegetables. We even cultivated our own wheat and had a mill where we grinded the wheat to make flour."

Aside from the fact that the farm obviously kept the school functioning, it also became an educational tool with which the boys could learn about

for children and two boys had severe cases of pneumonia but survived due to the "untiring care of Sister Agnes."

The Bishop made a visit the following year with a distinguished guest from the general administration in Rome for the occasion of a new addition to the school. It became a three-story building with plans for a new laundry the following year.

The author was very methodical in recording events and even took weather temperatures into account. In 1912, modern new buildings were built to house the chickens, pigs and horses and an ice-house was added. The Author writes, "the new buildings and the children make the place look prosperous and that is good."

Two years later, he writes that the first frost came in August and froze all the potatoes. Almost in the same paragraph, he writes that a sister broke her arm and somebody had to go with her to St. Boniface and he went to a burial but does not go into details.

In July of 1915, a hail storm destroyed all the crops and broke 250 windows in the school, chicken house and in other buildings. In his diary, the author seemed obsessed with the fact that he wanted the



OLD SCHOOL: The old Muscowequan School was officially opened in 1895. It was razed to the ground by fire in 1930.

children to be taught to sing. He mentioned the same wish at least three times and must have been extremely grateful when a sister came that year and took the task as part of her duties.

The years between 1915 to 1917 were quiet but he still recorded everyday happenings about the place. In 1918 electricity was installed with the school getting its own generator. That same year, he refers to a national day of registration and probably meant in connection with the First World War.

The diary came to an abrupt end and the next record of Muscowequan is a letter dated February, 1939, eight years after the present school was officially opened.

The letter was written to R.A. Hoey, Superintendent of Welfare and Training in Ottawa and was written by Rev. G. Jeannotte, principal of Muscowequan at that time. It dealt with a laundry that had not been installed in the new school.

Father Jeannotte, according



DURING AUCTION SALE: This picture shows a scene during the 1961 auction sale of farm equipment, livestock and some land. The farm became an unnecessary part of the school after the Government took control.

to the letter, decided to take a hand in helping the Department of Indian Affairs which the department didn't really appreciate. He did this by building a laundry and also purchasing machinery while the department was still negotiating for it.

The old school burned down in 1930 and until that time it had served as the laundry area and afterwards, Father Jeannotte wrote, "What laundry machinery could be procured were housed in an old chicken house, which had been discarded because it was deemed unfit for chickens."

He said that the only change he didn't appreciate was the selling of the farm. Apparently, the farm was no longer necessary after the Government took control of the school by budgeting large grants for it.

Until 1961 the school depended almost entirely on proceeds from the farm to function, he said, adding that other big changes he has witnessed are "child-care workers", integration and good roads on reserves and other changes.

"All of these changes have been tremendous improvements and the only other wish I have is for the children here to have a gymnasium," he said, adding that next year Muscowequan is going to be a hostel or boarding house and that all children will be bussed in to Lestock for classes.

Brother concluded that he would stay at Muscowequan as long as they need an engineer and jack-of-all-trades at the school and as long as his superiors will let him stay.

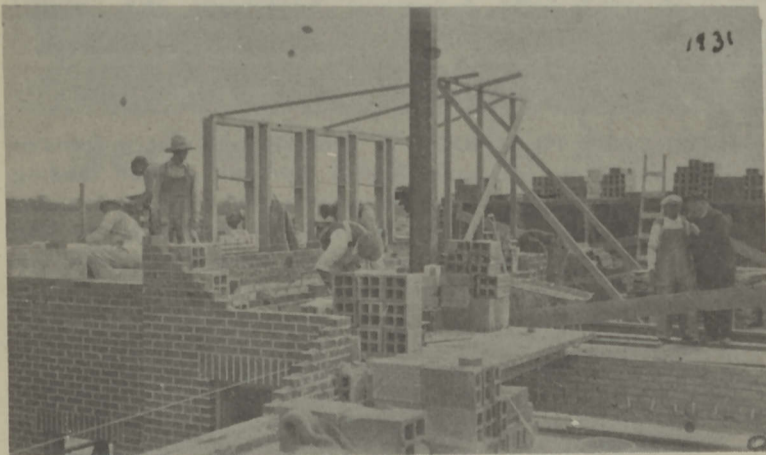
Currently at Muscowequan there are only two grades taught — Grade One and Grade Six. Grade one is a necessity because there are still some children who come there with a very limited amount of English. Grade six will be taught at the town school next year.

The top floor of the school is still divided in half by the younger children's dorms; the second floor is still the same with dorms for the boys on one side; separated by the nuns' living areas and the other side for girls.

The floor in between has a large living room for students complete with a color TV, couches and chairs and some sort of game machine. Also on the same floor are staff offices; the brother and Fathers' rooms and a library.

The main floor is the playrooms, kitchen and cafeteria. The cafeteria is a major renovation. Instead of the old long tables and benches, it now has arborite-covered tables that seat four and the chairs are brightly colored in orange and blue shades.

My concluding remark — the changes are there and obvious to the eye.



This picture shows Muscowequan in its very early stages of construction. A lot of the labor was done by Indians from the local area.

and dormitory for the boys and in 1895, the girls' dorm was constructed and the two buildings combined apparently made up the school which was officially opened in 1896.

However, it was not until the spring of 1897 that the school

agriculture while the girls learned about housekeeping.

According to the diary, disaster struck the same year — 20 horses used on the farm all died from some disease except for a colt. It apparently was also a time of sickness

FSI Programs Stress Progress

Saskatchewan Indian College College and Culture Centre

Communications program

The Culture Centre is attempting to look at the Indian way of life as if it were a link to help bridge the gap of misunderstanding, suspicion, and the backlash of two cultures.

First of all, as Indian People, if we are to lead our people we must know who we are. To know this we must know something of the old culture that equipped the Indian to survive through all the years before the white man came. One of the many ways that will help us is the revival of some of the old philosophies of our ancestors that can still work for us to understand this complex world that we live in. The heart of the centre would thus be to let Indian people learn about themselves and their potentiality as individuals, and as a unified people.

Purpose and Objectives

1. To act as an instrument whereby Indians can become aware of their history and culture as well as that of modern Canadian culture and to use this knowledge toward their self-actualization and personal fulfillment.

2. To improve and rejuvenate the present and future elite, on and off the reserves, so as to provide the enrichment of the local cultures as described above and to radiate Indian Cultures in the majority society.

3. To provide the urban-bound Indian with the basic minimum skills required to participate adequately in the Canadian society at large while at the same time maintaining and developing a proud Indian identification.

4. To begin developing a university accredited program so that eventually bachelor degrees can be con-

ferred on the recipients of various courses related to Indian culture.

5. To promote the teaching of extension courses in distant communities that cannot take full advantage of programs offered at the college site.

6. To act as a clearing house for information about and concerning Indians in the province of Saskatchewan.

7. To provide assistance, consultation and direction to all agencies serving Indians in the Province of Saskatchewan.

8. To collect, produce, and circulate all types of audio-visual materials dealing with Indians and Indian problems.

9. To identify, promote and support talented Indians in the arts, professions, and sports.

10. To provide counselling services to Indians of all ages and occupations in the cities and on reserves.

The Communications Program is a non-sectarian, non-political program serving Indian people of Saskatchewan.

At the present time, four radio programs and a newspaper are operating under this program as well as communication workers travelling the province taking news to the various bands.

Basically the communications program has a threefold function:

a) To keep the Indian people fully informed in terms of their rights as citizens of their province and country and to instill an awareness in the Indian people the nature and demands of the modern society.

b) To keep in tune with the Indian at the grass roots level in terms of his needs, his aspirations and his development

c) To instill in the Indian a sense of hope and optimism regarding his future as a Canadian.

To this end a Communica-

tions program will continuously seek out information from agencies of Governments at all levels, Federal, Provincial and Municipal, as well as industry and agencies in the private sector, relevant to the Indians growth towards self-government and self-improvement.

Above all the objective of the Communications Program is to allow the Indian the opportunity to identify himself with pride and dignity as an Indian and as a Canadian and to practice and cultivate his heritage within the scope of the noble history of the native rather than the recent history of poverty and depression. An effective Communications Program allows not only a sharing of information but also a deepening of insight, self-understanding and self-acceptance.

The Federation of Saskatchewan Indians Communications Program will dedicate itself to this end.

Sports and recreation

The importance of athletics among Indian people is traditional and extends far into our past.

Games and contests were held among bands after a successful hunt or during the long winter months.

The need for a sports and recreation program then became obvious.

The purpose of this program is to train individuals from the reserve in Sports and Recreation so that they will be able to assist in discovering and fulfilling the desired recreational needs of the various participating communities. This would also assist in the overall development of young teachers.

In line with the wishes and at the request of the people,

the immediate objectives are to establish recreational activities, playground activities, arts and crafts workshops, and various sporting functions for young and old alike. Should

the people desire and accept organized competitive sports programs, leagues will be formed and playoffs initiated for the areas as drawn on the provincial map included in the manual.

The long range objective is to look at the possibilities of undertaking or supporting the creation of a Canadian Indian Games. Such an undertaking would greatly enhance the spirit and pride of Indian people within themselves, and also in the eyes of other Canadians.

Educational task force areas of study

During March, 1970, at the Annual Chief's Conference, a great deal of discontent was expressed over the education system and its shortcomings. This resulted in a resolution

being passed to the effect that a Research Task Force be set up to examine the following areas:

A. To determine the reasons for our disastrously high drop-out rate, the age/grade lag among Indian students in Public Schools, High Schools, Technical and Vocational Schools.

B. To examine the education — related treaty rights of Indians. Of course, many other legal basics, such as the Indian Act, the British

North American Act will be examined. Examining the constitutionality of education transfer agreements from the Federal government to the province is of high priority.

C. To find what the opinions and values are of Indians and non-Indians involved in Indian education to specific and general educational matters. This will be done by interviews.

D. To examine the roles and relationships of various educational programs such as integration, residential schools, federal schools, and generally the Department of Indian Affairs and Northern Development administrative structure and policies for providing educational ser-

vices to the Indian children of Saskatchewan.

E. To conduct a cost-quality assessment of the major educational program set up by the Department of Indian Affairs and Northern Development in Saskatchewan. We are being constantly reminded of the possibility that we're not getting our money's worth in the field of Education. However, cost/benefit studies are infinitely more difficult to do with human beings than in technology or industry. It is not enough to know how much money is being spent on education annually; it is far more meaningful to know what benefits students are receiving from our education system as it is.

Community development

The Federation of Saskatchewan Indians believes that Community Development has been, still is and will continue to be the program with the most potential for allowing Indian people to help themselves.

The Federation of Saskatchewan Indians believes that the Indian people want to become actively involved in the development of their communities and through these, in self development. The Indian Chiefs throughout Saskatchewan gave the Federation of Saskatchewan Indians a mandate to become involved in a Community Development program for the

people. We believe that Community Development offers the opportunity for greater involvement and achievement for our Indian people within the larger society. Only in this way will they enjoy the equality which is justly theirs.

It has been the general consensus in view of the research done, not only in Canada, but also through the United Nations as well, that Community Development programs are effective outside of government, and are most effective when the agency providing the service can communicate with the groups who are being helped. The

Federation of Saskatchewan Indians believes that a program sponsored by an Indian organization such as theirs has already broken the first barrier that government has been unable to do over the years, that of communication. It is only fitting that we continue to provide the leadership to our people so that they can involve themselves in the real meaning of citizenship. The Federation of Saskatchewan Indians is committed to this goal.

Objectives of a Community Development Program:

"In its application, it empowers to the greatest extent

possible all the available material and human resources of the Indian Communities in each province. It is a stepping up the mobilization of Indian initiative and promoting self sufficiency.

The end result will be to accelerate the transfer to Indian Communities of the authority and responsibility for managing their own affairs, while maintaining their Indian identity and treaty rights.

Goals of the Federation of Saskatchewan Indians in Community Development:

(a) We wish to see our Indian people become comple-

tely involved of problems and self management, even though mistakes will be made. We can learn from our mistakes if we are allowed to make them.

(b) Participation in self-help programs will, through the achievements and successes of the Indian people, increase their feelings of adequacy and responsibility, and move them out from their present state of frustration, dependence, and hopelessness. We too believe that full-fledged equal membership in a nation must be earned. We need the opportunity to prove to ourselves, and others, that we can earn it.

THE FEDERATION OF SASKATCHEWAN INDIANS

FEDERATION OF SASKATCHEWAN INDIANS OFFICE LOCATIONS

Regina

460 Midtown Centre, Phone No. 522-8546

HEAD OFFICE FOR —
COMMUNITY DEVELOPMENT
TREATY RIGHTS AND RESEARCH
HEALTH LAISON

Prince Albert

1114 Central Avenue, Rm. 107, Phone No. 764-3411

HEAD OFFICE FOR —
COMMUNICATIONS
SPORTS AND RECREATION

North Battleford

1122 — 102nd Street, Phone No. 445-6126

Meadow Lake

Box 1287, (Capri Motel), Phone No. 236-5654

Shellbrook

Box 220, Phone No. 747-2625

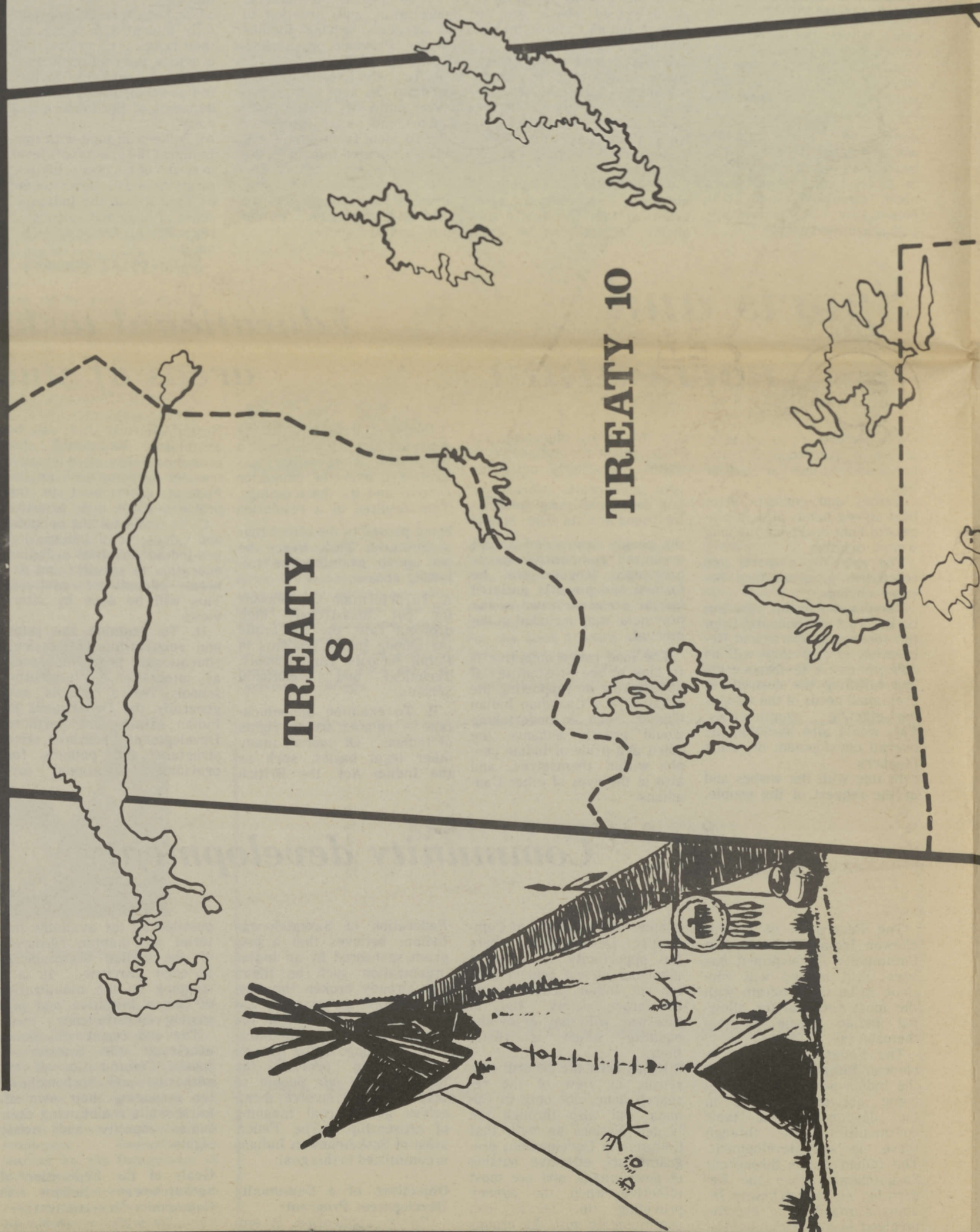
Saskatoon

HEAD OFFICE FOR —
EDUCATION TASK FORCE, 2317 Arlington Ave.,
Phone No. 374-6626

CULTURAL COLLEGE, Emmanuel & St. Chad, U. of S.,
Phone No. 343-6421

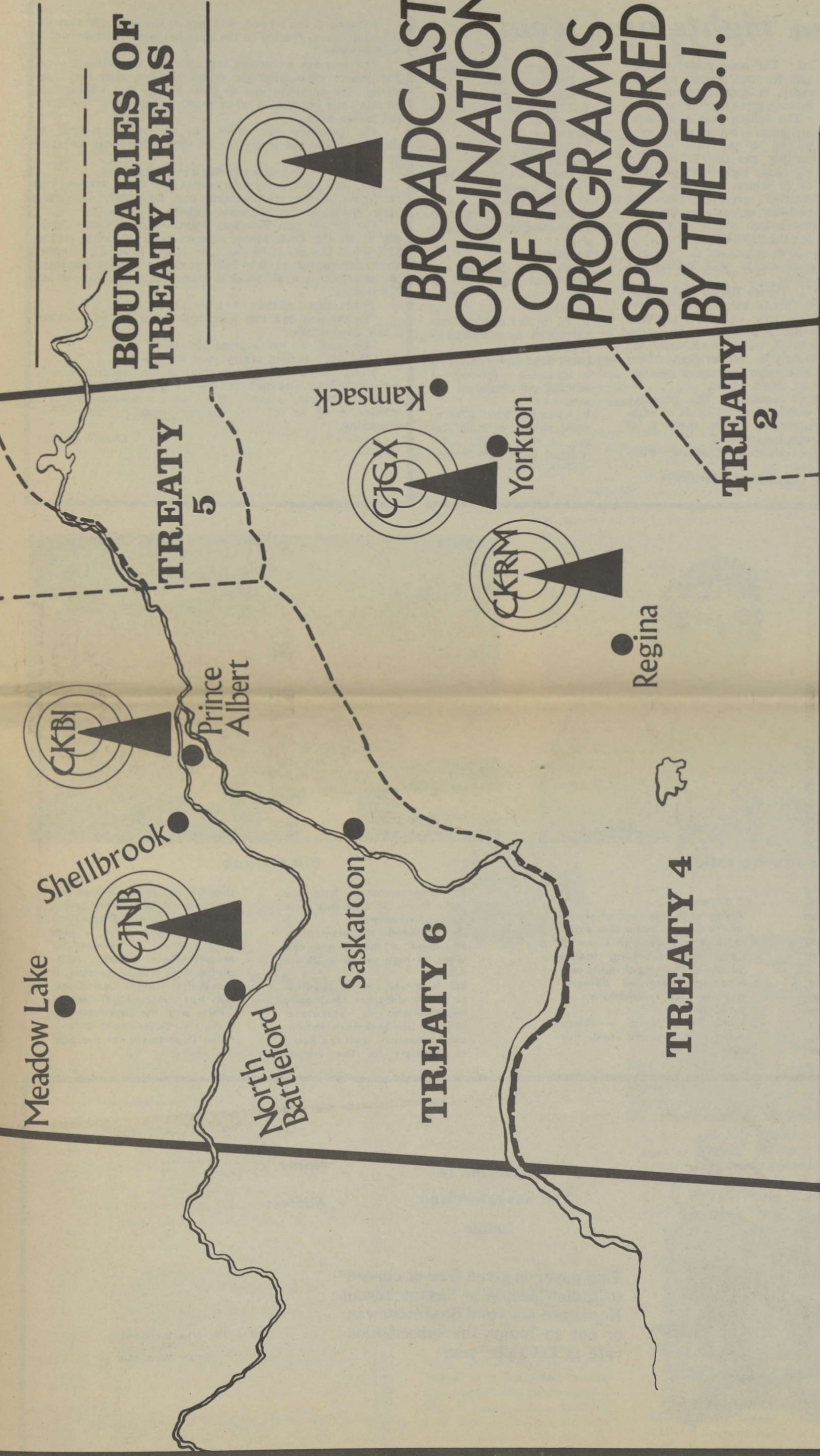
Badgerville

Box 1302, Kamsack — Cote Band Office — 542-3375



BOUNDARIES OF
TREATY AREAS

BROADCAST
ORIGINATION
OF RADIO
PROGRAMS
SPONSORED
BY THE F.S.I.



SERVES THE PEOPLE

The research committee on Indian rights and treaties

Saskatchewan is one of the few provinces in Canada that is completely covered by Indian treaties.

Indian people in British Columbia and Quebec are not entirely covered by treaties so these people must attempt to gain aboriginal rights.

The treaties are important in that they represent our contract with the government for the province of Saskatchewan. In these treaties

are provisions for medical care, education, economic development and self government. If we can get the treaties to work for us then surely we will progress and develop to our full potential.

Historically, it was nearly 100 years ago that our ancestors made treaties with the British Crown. Our people gave up millions of square miles of land to Canadians in return for certain promises which are contained in the treaties. These treaties when they were completed designed a new way of life for us

all. The most important result for our people was the rights or privileges obtained through these agreements.

The Indian people of Saskatchewan are now firmly committed to the task of preserving and further identifying those rights and privileges to which they are justly entitled according to the earliest agreements between the Indian people of Canada and the British Crown.

The emphasis in research into rights will mainly be upon:

- a) **Treaty Rights** — Six treaty areas exist in Saskatchewan with some overlap into Alberta and Manitoba. Research will, by necessity, involve a cooperative effort with other provinces possessing treaty areas.
- b) **Lands** — The research will analyze all lands in Saskatchewan where there is or was controversy.
- c) **Hunting, Trapping, Fishing** —
 - a. Treaty guarantees

- b. Indian Act regulations
- c. Provincial Act
- d. Migratory Birds Act
- e. Court case, relating to the above.
- d) **Medicare** —
 - a. Treaties clauses concerning medicine
 - b. Indian Act clauses concerning medicine
 - c. Court cases
 - d. Indian interpretations concerning Medicare clauses.
- e) **Taxation** —
 - a. Examine federal and provincial regulations as they apply to treaty Indians.
 - b. To further examine tax exemption as embodied in treaties.
- f) **Local band Government** —
 - a. Examine process of making constitutional by-laws.
 - b. Examine band government structure; band status as part of the total judicial and government system in Canada.

I looked at the teepees and then at the river and thought if buffalo were grazing in the flats below the picture would be complete.

The four-day excursion into the past was almost over. The sunset silhouetted the proud profiles, then they faded into the darkness just as their culture has almost faded into time because of white man's attempts to "civilize" the Indian man.

The pow-wow was over but the insistent beat of the drums and the gritty cry of their voices still lingered in the air.

"Their chanting all sounds the same," you say.

No, they have many different songs. Some are sad and melodious, some are haunting and dissonant, some are happy and make your feet want to dance.

For me the pow-wow was beautiful but as I was thinking of all the good people who came from all over the States and Canada to be together at one time my thoughts were interrupted by this conversation: "Thank goodness the pow-wow is over, those drunken Indians cause nothing but trouble."

"Yeah, that's all they like to do is drink."

"By the way how was your homecoming? Did you have a few good drunks?"

"Oh yeah, we had a great old time."

"We were feeling pretty good ourselves."

White men look with contempt at the Indian man only seeing the ugly situations which are probably in the wake of his plundering ways. What does whiteman think, I wonder, when he sees the bumper sticker: "Custer had it coming."

Cheryl Fieguth



Victor Thunderchild

Victor Thunderchild, a member of the Thunderchild Reserve in Saskatchewan, has been the Assistant Director at the Prince Albert Indian and Metis Friendship Centre for the past year.

Victor was born and educated on the Thunderchild Reserve. He was a member of the Battlefords Police Force for 2½ years and Recreation Director for the Thunderchild Reserve also for

2½ years.

Along with his regular duties at the Centre, Victor also works in close contact with Criminal Court cases advising Indian people of their legal rights and referring them to different agencies for rehabilitation or assistance.

Victor, now living in Prince Albert, is married and has nine children.



Bill Monroe

Bill Monroe comes from the John Smith Reserve and now lives in Saskatoon.

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

Bill is a very active member of many different community organizations in Saskatoon, such as the Saskatoon Personnel Association, is on the Board of Directors for the Friend-

ship Centre, Urban Indian Association, Area Commissioner for the Saskatoon Playground Hockey League. He is also on the Board of Directors for Massey Place Athletic Association and was a member of the Winter Games Committee. Bill has been a Placement Officer with the Saskatchewan Provincial Government Indian-Metis Department for the past 1½ years.



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Prince Albert, Sask.

Women's Page



Indian women of Saskatchewan

President

Mrs. Irene Tootoosis,

The Executive of the Indian Women of Saskatchewan met in Prince Albert on September 1st with the Executive of the Federation of Saskatchewan Indians to discuss their plans for improving conditions on reservations.

Since the cry for help was expressed at the last Women's Conference for the need of family counselling on reserves, we have geared our aims and objectives to achieve this goal.

Some of the aims and objectives are as follows:

- a) To help women organize themselves on their respective reserves.
- b) To stimulate action to prevent the use of drugs, and glue sniffing by our young people.
- c) To help curb juvenile delinquency on reserves.
- d) To create an interest in school activities whereby parents and students will work together to achieving higher education and increasing school attendance.

To make women aware of other women's clubs and of the work the Federation of Saskatchewan Indians is doing, thereby stimulating action in women in areas where proper work is not being done.

The Planning Committee have taken great strides in trying to construct a better organization. The Secretary of State has made funds available to Native Women's Organizations across Canada. In order to be eligible for a grant, an organization has to be chartered under the Benevolent Societies Act, must have a constitution and a proposal must be submitted to the Secretary of State. The Executive have set the wheels turning to carry out these requirements in order to apply for a grant. The grant may not be a large amount but at least we will have some funds to work with.

But in order to be effective in preventing juvenile delinquency, alcoholism and children being neglected we must have funds so that our workers will be able to travel to reserves to offer assistance whenever required. If you have ideas on how to acquire funds or know of some club who will be able to donate money, do not hesitate to let us know.

Executive,
Indian Women of
Saskatchewan



Raymond and Sharon Agecutay

The home of Raymond and Sharon Agecutay fits snugly into the uplands district of Regina.

Raymond, of the Cowesses Band, attended the Marieval Student Residence and St. Paul's High School at Lebret. He is now in his sixth year as a photo printer at the Legislative Annex in Regina. He especially enjoys the work he is doing in photography.

Sharon (nee Stonechild) of the Muscowpetung Band, attended St. Paul's High School at Le-

bret and the University of Ottawa. She is now a Labour Standards Officer with the Department of Labour. She is the only female to hold this position in Saskatchewan. She finds her job interesting and says it is basically public relations between employees and employers. Formerly she worked for the Department of Public Health.

The Agecutays have three children, Barry who is 6 years old, Melanie age four and 1 year old Stacy.

Venison for the table

Game meat differs in flavor from domestic meat, with each species of game having its own distinctive flavor and aroma. Flavor is stronger in older and more active animals. The more exercised muscles and the animal fat have a pronounced flavor.

Marinades will reduce a strong gamey flavor. Salt and vinegar solutions are suitable for this. Allow game to soak overnight or longer in the refrigerator in the solution.

Salt — one tbs. added to one quart of cold water.

Vinegar — one cup added on one quart of cold water.

Use enough water to cover the meat. Seasonings may be added to the solution. Barbecue sauces or prepared marinades can be used for soaking game. Use the sauce to baste the game during cooking.

Any spice or herb used to cook other meats may be used in venison cookery. Some popular

additions are: thyme, rosemary, majoram, basil, sage, bay leaf, savory and oregano.

Venison flavor can be enhanced, concealed or emphasized, depending on personal preference, by the addition of a sauce. Suggestions for sauces to go with game are: sour cream, tomato, chili, creole, onion, horseradish, worcestershire, barbecue or lemon.

VENISON MARINADE

Combine 1 part vinegar or lemon juice with three parts salad or olive oil. Season with preferred spices. Dill seed, celery seed, cloves, thyme, bay leaves, sliced onions, garlic cloves, celery leaves, parsley sprigs and sliced carrots are good. Place the meat in a large bowl or crock and pour the marinade over it. Place in refrigerator three to four hours for small cuts, 10 to 12 hours for large cuts.

VENISON ROAST

Season meat with salt and pepper. Place fat side up on a roast-

ing rack. Lay beef suet or bacon strips across the meat. Do not add water and do not cover. Roast at 300 to 350 degrees F. 20 to 25 minutes per pound. If roast becomes too brown on top side, turn to aid uniform cooking.

For venison pot roast, the lower part of the round, the top of the shoulder, and the rump are suitable.

VENISON POT ROAST

Tie the roast in shape. Cut slits in it and insert small bits of garlic or onion deep into the meat. If possible, lard the roast well with strips of salt pork or bacon inserted in the meat. Heat a large piece of suet in a heavy skillet and sear the roast well in it, turning until brown on all sides. Add one cup tomato juice, cover and cook slowly until tender (about 3½ hours). Add more tomatoe juice as needed; just enough to keep it from burning. Vegetables may be added the last 45 minutes of cooking. Wild rice is a good accompaniment.



Mrs. Ida McLeod

Mrs. McLeod is a member of the Fort a la Corne Reserve in Saskatchewan. She obtained her elementary education at the Onion Lake Indian Student Residential School and completed her grade XII at Bedford Road Collegiate in Saskatoon. She then went to Teachers' College in Sask-

atoon and obtained her teaching certificate.

Mrs. McLeod has taught for 13 years in Indian schools on reserves and 5 years in white communities.

For the past 2 years she has been working for the Department of Indian Affairs as a Guidance Counsellor for Indian

Students.

Mrs. McLeod has been active with Indian women's organizations both on the reserves and also in white communities. She is presently a member of the Saskatoon Indian-Metis women's organization. She is presently working for a degree on Indian Education

SEND US YOUR NEWS!

The staff of The Saskatchewan Indian invite women's groups to contribute news and information to this page.

Children's Page

COLOUR ME AND WIN \$10.00



OPEN TO CHILDREN 6 YEARS OLD AND UNDER. ENTRY MUST BE SENT IN BY OCTOBER 15. FILL IN YOUR NAME AND ADDRESS BELOW, THEN SEND THIS PAGE TO; THE SASKATCHEWAN INDIAN, ROOM 107, 1114 CENTRAL AVENUE, PRINCE ALBERT, SASKATCHEWAN.

NAME: _____ AGE: _____

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Sports



THIRTY-TWO ATTEND HOCKEY SCHOOL

Fourteen reserves participate in swimming lessons

320 children from 15 reserves took advantage of the water safety and swimming instruction project introduced this summer by the Federation of Saskatchewan Indians.

Participants ranged from age nine to 16 and were taught by Cliff Chase and Jim Ursan. According to the instructors, the main purpose of the program was to teach and promote water safety, survival swimming and first aid to Indian children.

The program was different from other such programs in that it was federally financed, directed towards a specific ethnic group in a

specific setting and was aimed at developing good social relations with native people.

Groups were divided into two groups, swimmers and non-swimmers. As well as actual instruction, films and pamphlets were used during lectures. Certificates from the Federation of Saskatchewan Indians were presented to those who completed the course.

Reserves taking advantage of the course were Pasqua, Piapot, Peepeekeesis, Poorman, Gordons, Muskowewan, Sakimay, Cowesses, Kahkewistahaw, Ochapowace, Key, Cote, Keeseekoose and Montreal Lake.



Ritch Van Imp, who plays hockey for the Portland Buckaroos of the Western Pro. League, instructing some of the 32 Indian youths that took in the Gordie Howe Hockey School at Saskatoon in August. The youths come from the Sandy Lake, Whitefish and Fort a la Corne Reserves.

Win Western Canada native fastball championship

Sweet Grass Aces from Saskatchewan won the second annual Western Canada Native Fastball Championship on August 20th at Clarke Stadium in Edmonton, edging Prince George Nationals 3 - 2 in the first game of the A-B final.

Ray Atcherynum, who was named the outstanding pitcher in the seven-team tournament, got credit for the win in the nine-inning affair. The winning run scored on an error by the Prince George second basemen. The losing pitcher was Roy Umpherhill.

Sweet Grass won the A side of the double knockout tournament with a 2 - 1 win over Edmonton Native Sons, who were also beaten in the B final by Prince George 7 - 4.

Other teams in the tourney were Kamloops, Regina Natives, Lytton, B.C. Braves, and Edmonton Native Brotherhood.

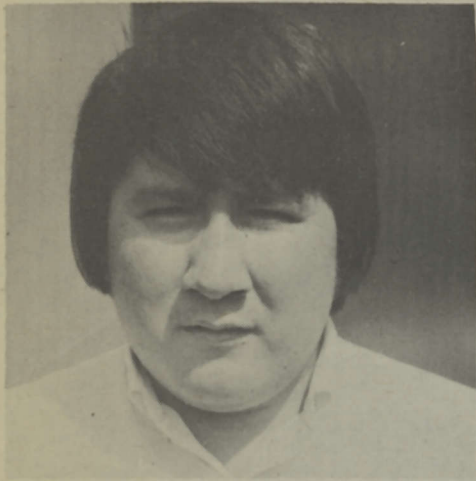
Lytton was named the most sportsmanlike entry in the event, while Prince George dominated placings on the all-star team.

Tournament champions Sweet Grass placed three players. In addition to pitcher Atcherynum, they were third baseman Dick Kennedy and right fielder Isidore Campbell who was also named as the most valuable player.

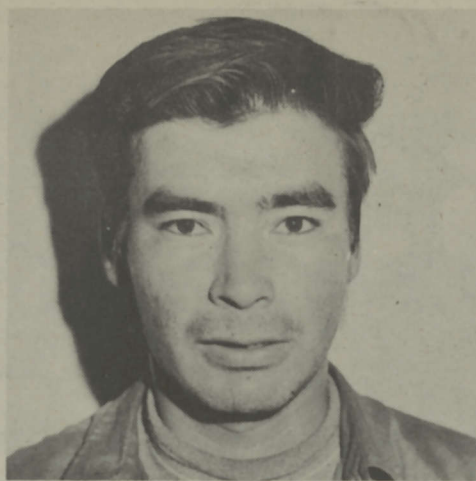
Rounding out the team was shortstop Ed Poitias of Native Sons.



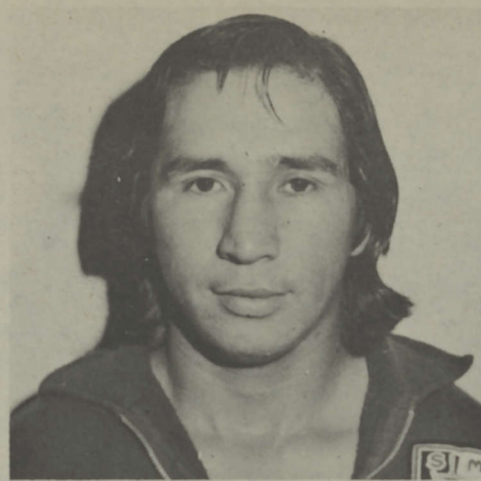
SWEET GRASS ACES



Ben Wuttunee
Red Pheasant Reserve



Evale Lariviere
Canoe Lake



Dennis Pelletier
Gordons Reserve



Bryan McNab
Gordons Reserve



Tom Quewezence
Keeseekoose Reserve

Sixteen graduate from second recreation course



Absalom Halkett
Little Red Reserve

Sixteen young Indian men graduated from the second four week reserve recreational leaders course, held at St. Michael's School in Duck Lake and on the Beardy's Reserve, on August 20.

The course which was originally formulated by the Federation of Saskatchewan Indians Recreation Department, was designed to train young Indian men to create as much recreational activities for all age levels from the limited resources that exist on reserves. They also learned to work in conjunction with the Provincial Youth Agency and other resources such as grants to bands. Part of the program outlined how to budget for recreational programs and they also completed a St. John's Ambulance Association First Aid Course.

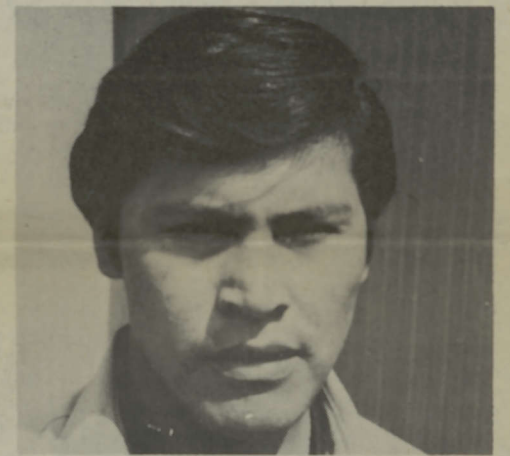
The second course was again made available by the Federation of Saskatchewan Indians, Indian Affairs, the Provincial Department of Education and the Federal Manpower Department.

Most of the young men are now employed as recreation directors on their home reserves.

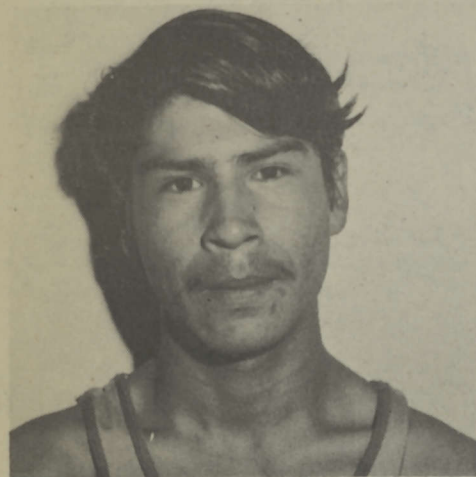
The first four week course held at the same location saw the graduation of nineteen reserve recreation directors on July 23.



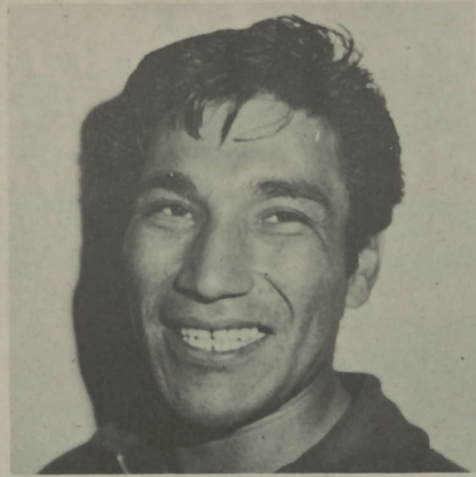
Arthur Bear
Pelican Narrows



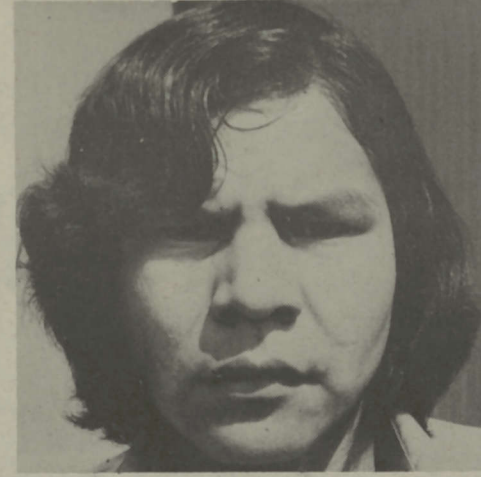
Arthur Adams
Carry the Kettle



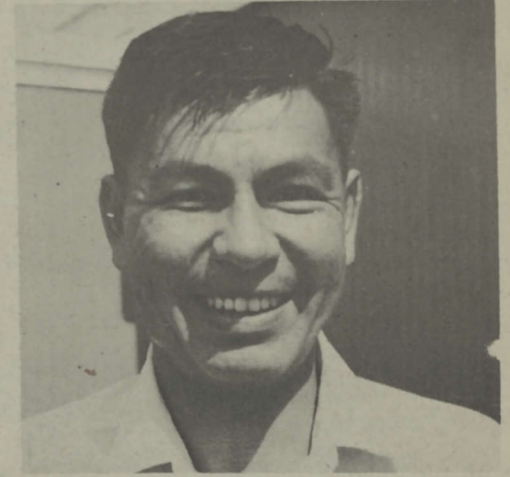
Richard Grisdale
Manitoba



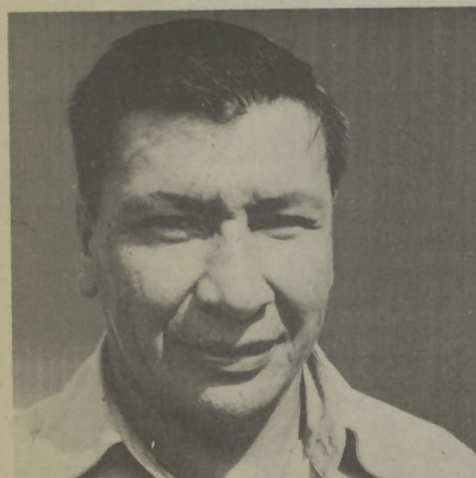
Norman Paul
One Arrow Reserve



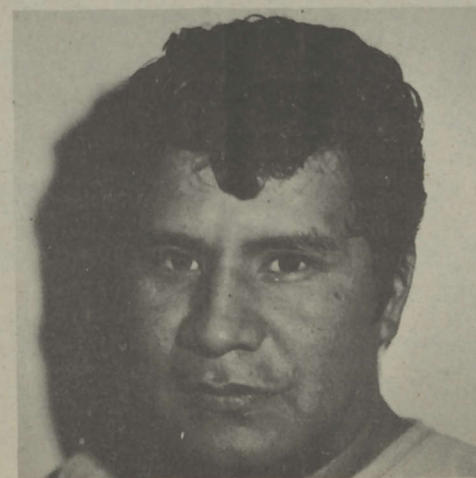
Albert Mirasty
Meadow Lake



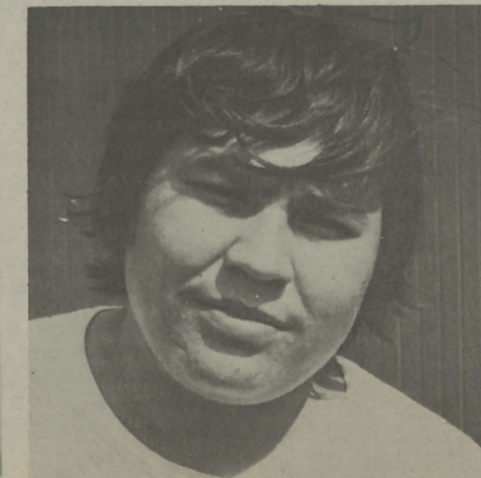
John Smallchild
Beardy's Reserve



Ed Worm
Poorman Reserve



Ronald Rosebluff
Muscowpetung



Donald Swiftwolf
Meosomin Reserve



Norman Head
Shoal Lake

F.S.I.

ANNUAL MEETING

October 19, 20, 21

To be held in Saskatoon

Election of:

1st Vice-President

3rd Vice-President

Secretary

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“The Saskatchewan Indian”