

The Saskatchewan INDIAN

The Saskatchewan Indian

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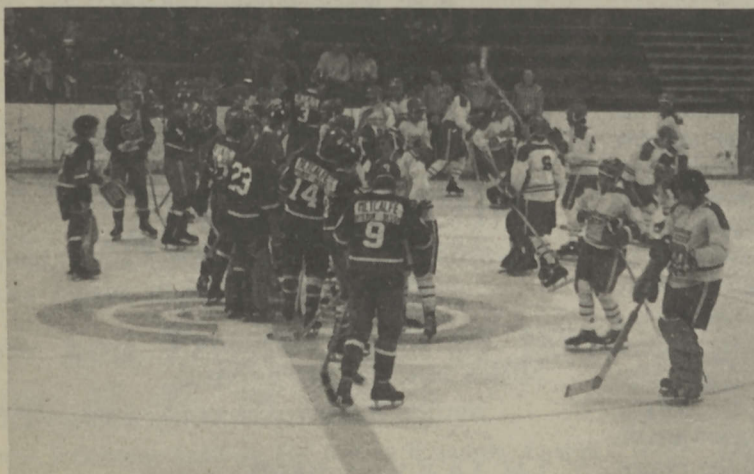
April 1972

Education Special



Findings of the Education Task Force

Good Sportsmanship at Bantam Tournament



Here the North Vancouver team exchange gifts with Sask.

Chiefs' Conference



Walter Gordon presents Treaty Rights Research Report.

This month's issue of the Saskatchewan Indian Newspaper contains a special on the Education Task Force. Since the volume of the entire findings is too great to effectively communicate in a short time, a few highlights have been selected and put into chart form.

Please read and study this report and assess its value to your local needs. In a few weeks the entire Education Task Force report will be coming out and it will provide greater detail and scope than this does.

Starting Down The Pow-wow Trail

Saskatoon Pow-wow

— May 20-21-22

Prince Albert Pow-wow

— June 23-24-25

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MAY 4 1972

SASKATCHEWAN



John Ciaccia

Can one man change the system? John Ciaccia the new Deputy Minister in Indian Affairs feels that he will give it a good try and if he doesn't change it there will at least be modifications made.

The trust of Mr. Ciaccia's work so far has been in the area of economic development.

Changes planned for I.A.B.

"We must take an inventory on our Human and physical resources." "We can offer a service and help but the identification of what you want to do must come from the reserve."

Mr. Ciaccia is not a long time bureaucrat who worked his way up in the department but rather appointed from the private sector. He has been a lawyer in Montreal for the past 15 years and has done special consultation work for Indian Affairs in the past two years.

"The Economic Development fund is not working," he told the delegates. There were too many rules and regulations that made it extremely hard

for Indian people to establish economic development.

Mr. Ciaccia stressed the need to develop a reserve economy and circulate money through small businesses.

"We must develop services on the reserve where the people can spend their money rather than have it spent outside."

Mr. Ciaccia also expressed his dissatisfaction with the present housing program and stated that Indian Affairs Branch would increase the number of housing units and allow for better houses.

He also stated his plans to reorganize the department in order to make it more responsive to the needs of the people.

Frustration in dealing with Federal Government



Months of frustration are the result of the provincial government's attempts to free Indians from medicare premiums so says Provincial Health Minister Walter Smishek.

In his address to the Chiefs of Saskatchewan at the Bessborough Hotel in Saskatoon, Thursday April 13, he told the assembly of his fruitless attempts to remedy the situation.

On December 15 he met with the Federal Health Minister and received assurance that the medicare dispute would be on Cabinet agenda for January.

Near the end of January he received another letter stating that the matter would shortly be before cabinet.

However, the cabinet did not discuss it and it now appears

that the Alberta situation will be up for review and brought in line with the rest of Canada.

The Alberta Treaty Indian Health premiums are paid by the federal government and a treaty card is used instead of a medicare card.

So the medicare issue remains unresolved. The health minister went on to cover other areas.

Legislation will be brought forward to include Indian representation on Union hospitals in Saskatchewan at the present time there are 22 hospitals in the province that regularly contain Indian patients.

Recent Indian appointments in the area of health are, Ken Carriere to the Alcoholism Commission and Jean Goodwill to the Medical Care Insurance Commission.

MISTA WASIS POW-WOW



Solo performance by Darryl Rolinson.



Joe Puquette and his wife.



Gordon Tootoosis

The second pow-wow held on our reserve since our Chief and other leaders decided to revive our ancestral dances was held on April 7 and 8. The dance was held in the Band hall. The first was held last August outside under the Big Top which was surrounded by numerous teepees.

The last great pow-wow held on this reserve prior to these two was in 1920. The victory dance was held to welcome the survivors of the first world war on their return home.

At that time there were still some old braves alive, who had fought in old tribal wars. They instructed and directed the proper procedures in the performances of this ceremonial dance according to the ancient customs of our forefathers.

Last year, after a lapse of fifty years our young people formed a pow-wow club and it was very apparent they

needed guidance and help. For instance they had no singers or drums. These needs were amply provided by visiting friends who came from all points of the province such as Thunderchild, Saddle Lake, Little Pine, Poundmaker, Sweetgrass, Poorman's Piapot, Chitik Lake, Spiritwood, Whitefish Lake, Sturgeon Lake and Saskatoon.

The writer accompanied by his better half, who was anxious to show off her new bright red dress, on entering the hall were led up to seat near the platform from where they had a clear view of the participants of the dance. Everyone looked so happy and gay as they performed the intricate steps of the dance in rhythm with the singers and the beat of drums.

I was struck, perhaps I should say impressed by the orderly manner in which the whole dance was conducted and the beautiful regalia worn by all. The Chiefs, proud

and dignified, waved their fans of eagle feathers as they led the circle followed by the younger rambunctious braves who whirled and hopped in joyful tempo with the beat of drums. Then came the prim, pretty maids who made us old timers wish we were at least forty or fifty years younger.

During the first intermission, to let the singers rest and enjoy a lunch, a venerable old man stood up and prayed to the Great Spirit - pleading for continued guidance and blessing for all our people and the great country as a whole. As I listened, I felt sure his orison would be heard as e was t rec ng m som written book but was speaking from his heart. At the next intermission another old gentleman got up and sent a supplication to the Great Spirit for continued good health and guidance for all the future and thanks for all we have enjoyed in the past.

Reported by: Senator JOE Dreaver

Deaths

LAC LA RONGE BAND

Mrs. Charlotte Ross passed away January 31, 1972
Gideon Arthur Halkett passed away February 12, 1972

Jeannie McKenzie passed away March 9, 1972
Mrs. Mary Mirasty passed away December 28, 1971

MONTREAL LAKE BAND

Norman Dennis Ballantyne passed away January 7, 1972

PETER BALLANTYNE BAND

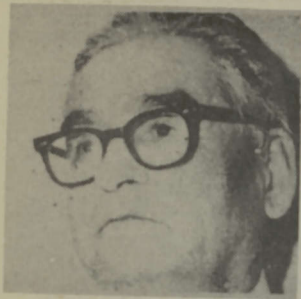
David Ballantyne passed away January 29, 1972
Alphonse Roy McCallum passed away February 1, 1972

SIoux WAHPATON BAND

Herbert Buffalo passed away January 5, 1972

LAC LA HACHE BAND

Pierre St. Pierre passed away January 29, 1972
Freda Merasty passed away December 31, 1971



Merwin Dieter

THE PARTRIDGE HEAD THAT SAVED A MARRIAGE

Differences and disparities exist in the Indian society like any other society. These differences come in various forms such as certain portions of the Indian society strives to achieve and accept the white man's standard of living while others are totally happy and content to live the quiet and peaceful way of their forefathers. This situation is not always conducive to harmonious relationship between two different factors in the Indian society. Because the Indian society having no control over such situations had much less control over the ways of love and Don Cupid with his little bow and love arrows and Don Cupid is no respecter of race, creed, colour or situations such as the one mentioned. So what happens is that he aims his arrow straight and true into the heart of an Indian maiden who lived the serene and peaceful way of her forefathers and living off bounty and benevolence of mother nature and another arrow sped unerringly into the heart of a young brave who had accepted the ways of the white man. So what happens a marriage is made over the protests of their respective parents who warned them that with their different ways and views their marriage would not work out. Love in this case as in all other cases is a power to be seriously reckoned with, Don Cupid sees to it that so it was that love won out again.

After some time married the brave young maiden striving very hard and diligently to accept the ways of her husband at times found herself longing for the ways of her people and of course the abundance of fresh game of which she was totally cut off from by her marriage to her brave man who supplied her with nothing but meats and foods totally alien to her. She began to coax and interest him to make an effort at trying to hunt some game for her. After several attempts to hunt he always came home empty handed. So it was that she was forced to swallow her pride and ask her former friends and relatives for wild game that she may enjoy a good meal now and again. However this was a source of great embarrassment to both her and her husband who solemnly

vowed to himself that he would become a hunter.

So in his campaign to become a hunter he took one of his ponies and worked hard in training this pony to become a well trained hunting horse he himself became very proficient in training ponies to hunt but in no way could he make a hunter of himself so it was with the opening of the hunting season and the first snow fall of the season his hunting days began. He encountered many varieties of game but no matter how hard he tried he just could not make a kill. Days turned into weeks and weeks into months and still no game and so it was with great desperation that his wife told him one day as he went out again to try to hunt that he need not come home if he did not get anything. He rode off downheartedly but very determined that this has to be the day so with great desperation he tried every method that he could think of but all to no avail. Darkness was falling and a decision had to be made should he go home and try and appease his wife or should he look for another home. As he was deeply pondering his situation a partridge stepped out of the bush in front of him. He quickly saw the solution to his predicament as he drew his rifle and carefully took aim, his bullet like the arrow of Don Cupid flies straight and true and low and behold he finally got himself some game and saved his marriage but still not fully aware of all the ways of a hunter he did not know how to secure his bird to the saddle so he took it and tied the leather thongs around and around the partridge's head and not the feet as is the proper way and so he happily mounted his pony and very quickly made his way home. On arriving home much to his chagrin and disbelief all that remained of the partridge was the head. However, being already home he took a chance and put his pony in the barn and fed him and very hesitantly took the partridge head to the house to prove to his wife that he made his first kill to which she instantly became very proud of her brave husband and now all that remained for him to do was to get the game safely home.

THE WARM SPRINGS OREGON THIRD ANNUAL Pi-ume-sha

Pow-wow and Treaty Days of 1885 June 22, 23, 24 and 25

At the agency longhouse next to the Rodeo Grounds. Camp day June 22 and warm up.

A total of \$2,740 in prize monies plus paying drummers nightly. For added attraction, first Annual All Indian Jack Pot Rodeo.

"Indian not ready for own Police Force" — Kelly

What type of policing should Indians have? According to retired Deputy Commissioner Kelly of the R.C.M.P. Indian people are not ready for their own police force but rather should look to policing through special constables under the supervision of the R.C.M.P.

Speaking to our 100 delegates and observers at the Provincial Chiefs Conference, April 10th at the Bessborough Hotel in Saskatoon the former Deputy Commissioner stated his views on Indian policing and his current project with a task force in Ottawa to find a solution for Indian policing.

"The public have the right to be policed by their own kind and the people of Canada should aim for this," he told the audience.

He went on to point out that the language and cultural difficulties that Indian people are faced with and the special problems this brings.

"The present type of policing on Indian reserves is not good enough," he continued. "Policing is only complaint oriented and the police only show up when a complaint is made and then leave after the arrests are made."

"Indian people have the right to expect the best policing possible and you will not get satisfactory policing until you decide the type you want."

Deputy Commissioner Kelly then went on to explain three options available to Indian people.

First was the band council policing or special constable. Band Council Policing merely enforces bylaws such as the control of dogs, sanitation, etc. The special constable is empowered to carry out the criminal code and can make any necessary arrests. "This is the best system at the present time," he told the assembly.

The second option is that of a municipal police force. Mr. Kelly gave the example of reserves that are within or close to an area that is served by a municipal police force. The Capillonu reserve in North Vancouver for example purchased police services from the city of North Vancouver. It is doubtful that this could be successfully adopted in Saskatchewan.

The third and final option is that of a separate Indian police force. Mr. Kelly outlined the advantages and disadvantages.

The Band Council would be responsible for policing, they would have a direct support with local police forces. The band could appoint and fire their own constables and there would be a local police presence on the reserve.

The disadvantages would be: no backup system, or small reserves a police constable might have to work by himself a lot of the time, there would be no effective training program and local politics might inhibit and effect a constable's performance.

The former Deputy Commissioner felt that the funding of a police force would not pose any particular problems. "The R.C.M.P. is willing to assist in the funding of local police forces," he said.

In closing Mr. Kelly stated he was sympathetic to the Indian cause and felt that we must continue to seek the support and sympathy of the white majority.

Bits and Pieces

There is no fool like an April fool - On April 1st, Ed Thunderchild of Thunderchild Reserve heard that there would be a pow-wow at Onion Lake that night. Ed loaded up a school bus with fellow pow-wow lovers and headed out the 70 mile distance to Onion Lake. When they arrived the hall was deserted and nobody they asked knew anything about a pow-wow. It was a pretty short-tempered group that headed home that night.

Here's a switch - One of our worker's wife was out buying some things. When time came to pay, she told the saleslady that she didn't pay tax. The saleslady replied that she had been afraid to ask. The last customer she asked got mad and snapped, "What makes you think that I look like an Indian."

Anthropologists beware - a new tribe of Indians has been uncovered. Howard McMaster claims to be the last of the lost title of "Creefoots".

Some people of the Indian Affairs Branch may get a rise of this. One of our reporters in his quest for news for the Saskatchewan Indian was told in no uncertain terms by a member of a certain reserve that the Federation of Saskatchewan Indians workers were nothing but a bunch of lazy liars. To which our reporter replied are you trying to tell me that our workers are stretching their imaginations a bit and using terminological inexactitudes on our people. Naw, replied the member they are not that good they are just plain liars.

The Indian women have a name for husband swapping, they call it, passing the buck.

Cowesses Indian reserve has a new and interesting era in farming or ranching to look forward to one of their young members who is the foster son of one of our reporters. On reaching his fifteenth birthday and beginning to look to the future of his career, at his birthday supper he informed his foster parents that he would like to go and live on his reserve and buy some land from his chief, also buy some female cows and a he cow and raise sheep.

One day one of our Indian brothers was out sending a smoke signal to a nearby reserve, while he was waiting for his reply a huge atomic test blast went off in the desert behind him. After watching the hugh mushroom shaped cloud shoot skyward our hero said, "Geez! I wish I'd said that!"

There are a lot of names in our country that are named from Indian sources. The name of our fair province is an example of this or at least that's how the story goes. A long time ago before this province had a name and only Indians lived here a small band of Indians were camped at the shores of Diefenbaker Lake. A young boy and his sister, her name was Sas and I don't know what language group she came from) went down to the lake to go fishing. Later on they returned home and the father of the two asked them if they had any luck. The little boy replied, "No, but Sas-catchey-one."

Another example of Indian names is found in this story. A long time ago two small tribes were camped on opposite shores of a lake. A young man from one camp was desperately in love with a beautiful girl from the other camp. One day he was unable to contain his love anymore he dived into the lake and bravely swam across. In the middle his strength gave out and he floundered and drowned. From that point on the lake has been named after him, Lake Stupid.

Overheard at the Chief's Conference - there has been a lot of allegations thrown around and I want to find out who that alligator is.

Is F.S.I. Next

It appears that the latest tactics used by those who would wish to destroy Indian organizations is to use tactics of scandal, mongering and personal attacks against the leadership.

The C.B.C. program "Weekend" on Sunday, April 16 gave considerable coverage to the recent events in Manitoba.

Joe Borowski, former Highways Minister, and M.L.A. for Thompson, has attacked the Manitoba Indian Brotherhood with charges of misspending public funds and the hiring of relatives.

Indian people, including the chiefs from one of the reserves, spoke out against the M.I.B. on national T.V.

Last fall the Indian Association of Alberta suffered a similar fate. A personality conflict between the I.A.A. leadership and Indian Affairs Minister Jean Chretien led to the government withholding funds and eventually leading to President Harold Cardinal's resignation and a loss of credibility for the Indian Association of Alberta.

It is not for us to judge whether Borowski or Chretien's comments have merit but we must question the right to seek the destruction of the whole organization because of charges and innuendos against part of the leadership.

The Indian Association of Alberta is now in the process of regrouping its forces and re-establishing its credibility. The way things are shaping up, it looks as if the M.I.B. is on its way to a public inquiry.

Is the F.S.I. next? We're right in the middle and represent one of the largest Indian organizations in Canada. Indian people must support our organization and work for the betterment of our people.

When one talks of support for organization one does not mean blind obedience to policies and leadership decisions but rather support for the basic concepts of Indian self-determination and progress as well as treaty rights.

It's a generally accepted fact that good opposition makes for good government. This is what is lacking in most Indian organizations. Harold Cardinal ran unopposed for three terms as President of the Indian Association of Alberta. Dave Courchene was recently elected by acclamation.

We need a good internalized opposition to work within the organization for the good of the people. When people in opposition to an Indian organization go to the white press for publicity of their discontent it only shows their lack of faith in their own people and the belief that white people will come to their rescue.

Meetings such as the recent Chiefs Conference are an excellent form for constructive opposition but this opposition must remain behind closed doors otherwise will end up as yet another Indian organization turned into a punching bag by the press.



Chief
Dave
Ahenakew

Last week, we had the chief's conference and I believe that the conference was good constructive conference. The expression of opinions and the discussion of those opinions indicated the desire of the resolution of our social and economic problems by the chiefs.

The conference enabled many of us to offer recommendations and alternatives to the present program policies of the Department which can only benefit our people. The tone and the effectiveness of the discussions certainly made the observers sit up and take notice of the determination that the chiefs had to correct the deficiencies that now exist.

The resolutions passed were good and can only lead to better conditions for us in the future providing we all continue to work hard and back our own resolutions to their fullest extent. A resolution is useless without continuous follow-up and we intend to pursue in this direction.

The report of the Education Task Force was brief, however I believe we learned a lot more than we ever did about the inadequacies of the present educational system in that short period of time than we ever did over the past few years about the education as it applies and as it relates to the Indian people. Our responsibility now is to make sure that the people understand what the finds are of that report and also to press for a gradual implementation of the recommended changes in the report.

All in all I think we did a good job at this conference. We are totally satisfied with what we did and I can assure you that the executive will do everything in its power to make sure that these resolutions and the recommendations made by you as leaders of your people to ensure that everything goes according to your wishes. This will be difficult as usual, however I think without difficulties we'd become slack and perhaps sit back and do nothing and this of course could be disastrous for us.



Canada seen with own Colony

Canada opposes colonialism but has a colony in its own backyard, an Indian student told a forum on native peoples in Canada at the University of Western Ontario, Monday, March 13.

"In a 1960 United Nations report Canada agreed to oppose colonialism," geography student Phoebe Nahanni said, "but we are a colony because the federal government gives the territorial government (Northwest Territories) a lot of money to keep the bureaucratic structure going."

The government in the Northwest Territories is not representative of the people, said Miss Nahanni, who comes from Fort Simpson, N.W.T. Some of the government officials are elected, others are appointed.

It is part of the attitude toward Indians that does not consider them to be Canadians, she said.

"We almost have to rely on other Canadians to understand and help because they can use the bureaucratic system."

For Indian or Metis people to get money for programs to help themselves, they must go through bureaucratic systems foreign to their culture, said Bryan Loucks, chairman of the Native Resources Centre, Panelist Yvonne Meyer of the London Metis and Non-Status Indian Association told the forum non-status native people are not able to get help from either the government social services or the services set up under treaties.


"They have no one to go to. In some areas, like northern Ontario, the situation is des-

perate," she said.

The Panel, including Bob Melville, also of the Metis and Non-Status Indian Association, and Dick Grant, a UWO law student, described the problems of native peoples

under a "paternalistic" government.

The forum was part of Counter Culture's winter week at the university from March 10 to March 17.



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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.

If Rape is Inevitable

By Mervin Dieter

In no way am I questioning the wisdom or the philosophy of the wise old Chinese philosopher. What I sincerely believe is that this old Chinese proverb was made in a greater and broader context than is generally taken.

This is probably the wisest course to take if this proverb is taken as literally as it implies and should rape be inevitable lay back and enjoy it. Of course there is always someone to attach some ambiguity to this course of action and I happen to be one and the question I ask, how is one going to know if they are going to enjoy it? I am in no way suggesting that one become a martyr, that decision is entirely up to the offended person to make. And neither am I in favor of submissiveness.

The concept of this proverb is that rape comes in many forms and as a member of an ethnic group, I know the stigmas attached to resignation, passiveness and submissiveness and what devastating effects both physical and psychologically this has on certain ethnic groups and low income and underprivileged class of people.

How and where does rape occur one may ask. One of the most ostracizing forms of rape is the vicious stripping of dignity from a human being with the stripping of dignity all may well be lost. Who and what are guilty of such inhuman and cruel acts you may ask again.

Before I go any further, I must make one point crystal clear, not all members of those afore mentioned groups suffer these indignities. Many well informed and vocal native people are becoming more and more aware of their positions and rights and these are the people that form the nucleus of responsible action and are providing positive and progressive leadership to their people. These cruel and vicious acts are directed towards the less informed and less vocal members of various ethnic groups and poor people. Who are proprietors and who believe that they own the dubious right to perpetrate such

acts. They are certain citizens and members of a so-called civilized and Christian society. I say these are members of an apathetic and complacent larger society who are really too tied up to their own smugness to see beyond their own world to see what is actually happening.

They are certain members of the RCMP. They are certain members of the judicial system. They are certain members of the Law profession. They are certain members of various Government departments.

Many workshops were held on various Indian reserves regarding Legal rights (etc.). In some cases, these workshops smack strongly of politically oriented ploys to enhance the image of some politicians as a great humanitarian, these workshops are not designed as no attempt is made to design these causes so they would be of any practical help to the people on the reserve. They are presented in a too professional and technical manner that it just goes over the heads of most of our people and as a result of this more frustrations and confusions are created which in turn only compounds the already bad situation.

I personally heard a statement made at a meeting concerning human rights, by a supposedly very prominent lawyer in which he said or asked, it is very hard for me to define the manner in which he made this statement. But I strongly suspect that he himself had some reservations as to the content or the legitimacy of this statement in which he said "principles really do not matter, do they?" Of course no one would dare tangle with him verbally being a wise and highly intelligent lawyer. Now ask another question if such statements can be made by a member of such a respected and highly honourable profession. How then can justice prevail so much for the law profession?

Now the RCMP and judicial system, this is the stricker, it is very hard for me again

to define as separate the roles they play in the oppressed position of our society. They take it on themselves to play many roles, they are in a great many cases policemen and a great many times very ruthless and vicious brutes. This is the type that act as

Judge and jury and who have extracted a confession whether or not it is true from some poor victim of theirs and have him tried, convicted and sentenced before the poor fellow even gets to court. So all that remains to be done is the formality of appearing before a judge or a magistrate who I assume must have had his instructions previous to the appearance of the already convicted victim. As working closely with people in poor situations and a great

many of them, Indian and non-Indian are in this position through no fault of their own. I am in a position to document many very sad and pathetic conditions forced on these people. Now for certain people in various government departments this embodies a great deal of different types of people particularly in the human relations and public relations fields. We have people who set themselves up as little gods and who are too quick to reward those they themselves believe are right or too quick to try and punish those who they again believe are wrong or those who will not conform to some arbitrarily conceived policy. Then we have the do-gooders too in this category. These are the ones that stick out their chests and pound their desks or chests whichever is the handiest and proclaim at the top of their voices that they are champions of the oppressed but that is as far as they go and the only outcome of this is the slight soothing the cancers of society momentarily. Then we have the great and wise councillors and advisors that tell these oppressed people to stand up and demand their rights what these great and wise councillors don't know or just choose to ignore is the fact that poor oppressed people do not have the pro-

minence or autonomy that they themselves enjoy and are not subject to such acts as being brutally dragged from cars or dragged forcefully from their homes in their vain attempts to stand up and demand their rights. Such acts are carried out by some very cruel and sadistic members of both RCMP and city police. In a very recent case, which happened in the Smeaton area near Prince Albert, a young boy was resoundingly slapped across the face because he could not suppress a frown while being addressed by a very arrogant and ignorant member of the RCMP. This lad was a non-Indian in this case. In another very disgusting and humiliating instant a young Indian boy was dragged off the street in Regina and into a restroom of one of the hotels by two very brutal members of the RCMP and was stripped and forced to bend over and one of these officers put on a pair of white gloves and forcefully shoved his finger into the anus of this poor boy and causing much pain and humiliation and this done without the authority of any legal documents to invade the privacy of this person.

These and other equally brutally acts and indignities are imposed on many poor people who have no resource but to submit to such types of rape, because should any resistance or any action taken to defend oneself would only result in other charges being laid such as resisting arrest and as in many charges of assaulting a peace officer. Invasion and illegal entry of homes on both on the reserves and urban areas is prevalent among the native people by the RCMP and this is done in the greatest number of cases again without the proper authority of any legal documents. I can go on and on with this subject and write about many other sad and pathetic cases occurring not only with Indians but also non-Indians and what really riles me is the audacity of the people who question the reason why such a great number of our people are in correctional institutes or penitentiaries.



LETTERS TO THE EDITOR

Dear Sir;

Now that the bustle and excitement of the International Bantam Hockey Tournament has somewhat subsided, I am now able to calmly assess the impact of this big project.

First it was an unusually successful operation, and much of the success is due to the remarkable contribution by the Saskatchewan Bantam Hockey Club, so ably supported by the wonderful Gordon Dancers.

The color supplied by the Dancers and the exhibition of

true Indian Culture exhibited by the troupe won the admiration of over 70,000 people who attended this big tournament.

While the Bantam Club from the Indian Nations of Saskatchewan did not reach the finals, they made their presence keenly felt, and were a really fine addition to the competition.

My Committee and myself have no hesitation in extending at this time a most cordial invitation to the Saskatchewan Indian Bantam Hockey Club to participate in the 1973 edition of the Kamloops International Bantam Hockey Tournament.

You came, you saw, you competed and won your share, but above all, you made a "Million" friends during your stay in our City by your play

and your exemplary behavior.

Come again, we'll always be proud to welcome you.

Most cordially,
C. M. "Bud" Fraser,
Tournament Chairman.

Dear Sir:

I have been reading your paper through the winter and I must say that I find the March edition most interesting.

Under the heading "Legal Assault", I note that Mr. Dieter gets a bad taste in his mouth just repeating the words, "Just Society", but it can't be any worse than the taste I get from reading his pile of garbage.

He speaks about the unscrupulous and brutal hotel owners

and classes them as vultures waiting to get the Indian welfare money and pouring beer and wine into the Indian people. If these people had any regard for their families they would not be spending their welfare money in the beer parlours and I have never heard of any hotel keeper pouring the liquor into anyone.

If a person is stupid enough to sit and drink it, that is his fault and no one else's.

Regarding the brutality of the R.C.M.P. and waiting to pick up or arrest Indians or whites that are drunk or staggering the only people to blame for this are the drunks themselves. If they want to fight or resist the R.C.M.P. they are asking to get roughed up. So, why cry about it?

When a person is put in jail he has brought it on himself and should not blame it on anyone else.

If the hotel-keepers refused to sell beer and wine to the Indians on welfare, they would have him charged with discrimination, so where does this leave him?

We hear so much about the poor Indian. I know of no other people in Canada that can get the help that is available for them to better themselves if they are willing to do their share. Who else can get a house that costs us, the taxpayer \$8,000 to build for the grand total of \$135.00.

Now for a few more questions I would like answered through

(Continued on page 6)

Froze To Death — Jury Rules

On January 23, 1972 Steven Ballantyne froze to death about five miles west of Christopher Lake. This was the jury's verdict in an inquest into the death of the Sturgeon Lake Reserve resident.

In delivering its verdict, the five member, all white, all male jury made no mention of foul play or extenuating circumstances leading to the death.

The body was discovered March 15 by a Mr. James Brown, a trapper in the area.

According to testimony, the deceased had been seen getting into a car that was warming up in the hotel parking lot. The car belonged to a Mr. Keith Blaber who was visiting friends at Christopher Lake.

Gerald Anderson, a mechanic, and Henry Jeffs, a bartender at the hotel took chase in a car belonging to Larry Lafavour. There were a total of five men who chased the stolen car.

About two miles up the road, they found the stolen car in the ditch. They then followed the tracks into the bush for a distance of 30-40 feet although Constable O'Brian of the R.C.-M.P. stated in his testimony that they had reason to believe that they chased Steven Ballantyne for one and a half to two miles.

Dr. Bailey, a Pathologist in Prince Albert stated in her testimony that the deceased had no evidence of bruises or injury but had shallow scratches on the face from running in the bush. An alcohol reading of .09 was obtained from his blood. .08 is the amount for legal impairment and in the average person amounts to little more than two beers.)

No Indian witnesses were called and the deceased's mother and family left before the verdict was given.

Clinic Opened

Chief Leo Cameron, Bear-dy's & Okemasis Band, officially opened their new nursing cabin, April 19, 1972.

Band members, teachers, pupils and other visitors enjoyed cokes and coffee all that day while babies were immunized by Mrs. Morlies Mueller, Indian Health Nurse.

Four years ago the band expressed a need for a building through Medical Services, Department of National Health

and Welfare.

Chief Leo Cameron, who was then a Community Health Worker, stated that the school basement was inadequate.

The Nursing Cabin facilitates baby clinics, pre-natal classes, family counselling and other health services.

As of today most reserves have been provided with nursing cabins through the Medical Services, Department of National Health and Welfare.

Canada's treaty Indians should consider fielding independent Indian candidates in 10 key ridings in the next federal election, says a memo from the National Indian Brotherhood.

The statement circulated among the brotherhood, suggests Indians take a more active approach to politics.

The ridings, three in Ontario, two in British Columbia and one each in Alberta, Saskatchewan, Manitoba, Yukon and the Northwest Territories, all have a high percentage of treaty Indians on the electorate.

At present, the only Indian member of Parliament is Len Marchand, Liberal member for Kamloops-Cariboo in British Columbia. The member of the Okanagan Indian band became the first Indian ever elected to Parliament when he defeated Davie Fulton, former Conservative justice minister, in 1968.

The riding with the highest percentage of treaty Indians among eligible voters is Churchill in Manitoba with 8,733 Indians or 25 per cent.

The memo stresses that the number of native persons in specific ridings may be higher but statistics for non-status Indians, Metis and Inuit are not available.

"There's no doubt that with proper political representation, economic development comes next," George Manuel of Kamloops B.C., president of the brotherhood, said in a re-

cent interview. "And there's no doubt that is what we need."

"The onus is on the politicians. We are going to challenge them because they have done nothing for our grassroots.

"We challenge the federal government on their multi-cultural political ploy. Others, besides the French and English, need rights.

Mr. Manuel, a 50 year-old Shuswap, said the memo is being sent to all Indian Chiefs.

"We're certainly not telling them to vote for a certain party", he said. "We don't belong to any political party. And the idea of fielding an Indian candidate is just that - an idea."

The memo prepared by a brotherhood worker, states: "The publicity and political value of the Indians of Canada running 10 independent candidates from across the country is immeasurable.

Although the possibility of electing such a candidate is remote in the majority of these areas, it would be of great service to the people to offer them an alternative to the typical white politician and the fact that such a candidate with a properly run campaign would get a fair percentage of the vote in the riding would point out to the successful candidate that he could not ignore the Indians in his constituency any longer."

The memo also suggests that a respectable showing by an

Indian candidate "would perhaps influence white parties into looking into the feasibility of nominating an Indian person in the next election."

When asked about the memo, Dave Courchene, president of the Manitoba Indian Brotherhood, said:

"We supported and helped three candidates in the last provincial election. They won and we already have benefited."

He said the three were The Pas, won by Ron McBryde, a member of the New Democratic Party; Churchill, Gordon Beard, Ind., and Rupertsland, Jean Allard, NDP.

The 10 ridings, their present members and the percentage of treaty Indian voters are: Ontario - Brant (Derek Blackburn, NDP) 11 per cent; Kenora-Rainy River (John M. Reid, L-Lab) 9.5 per cent; Thunder Bay (Keith B. Penner, L) 13.5 per cent; Manitoba-Churchill (Robert Simpson, PC) 25 per cent; Saskatchewan-Meadow Lake (Albert C. Cadieux, PC) 16.5 per cent; Alberta - Athabaska (Paul Yewchuk, PC) 11.4 per cent; British Columbia - Coast Chilcotin (Paul St. Pierre, L) 14 per cent; Skeena (Frank Howard, NDP) 17 per cent; Yukon - Yukon (Erik Nielsen, L) 14 per cent; Northwest Territories - Northwest Territories (Robert Orange, L) 23 per cent.

(Continued from page 5)

your paper.

How long would the F.S.I. last if the Indian people had to finance it? If you can't answer this one ask the Chief.

If the white people are so bad, why is it, the Indian will go to them for help whenever there is sickness or trouble on the reserve and ask the whites to take them to the hospital when they have plenty of cars of their own?

Why do they send for the R.C.M.P. when someone gets shot or knifed on the reserve?

Now I am not an Indian hater and I have always tried to treat Indians that I have employed and worked with the same as I would treat one of my own race and I have known a lot of fine Indians and must give credit to their farming and other enterprises. But it sure burns me up when I read articles like this one of Mr. Dieter's and I do not think it improves your paper in any way.

Yours sincerely,
Ian Rennie,
Prince Albert.

EDITOR'S NOTE:

I am glad that you're not really an Indian hater. I'd hate to hear what you'd have to say if you were.

The purpose of our editorials against the police and hotel owners is because of the very real harm that these people are perpetrating against the

Indian people.

How about some letters from our more enlightened readers to tell this guy where to go.

Dear Sir:

Up until February I have had the opportunity to read your most "Indian paper". Now due to a transfer I find there isn't a copy of your paper to be found around this place. Perhaps the staff of the Saskatchewan Indian could send a couple of copies here. It would be greatly appreciated and like a letter from home for some of us.

There are approximately 12 of us Indians in this institution, mostly from B.C., but all have that common interest - Indian news.

Prior to my transfer here, I was at the B.C. pen where the "Saskatchewan Indian" has found its way into the cells of many Indian inmates. You can be assured that every copy was greatly received and well read.

Now the question of payment. I don't know the arrangements at the B.C. pen was made,

but I am willing to get a subscription for one year. I'll be here for another six months but there will be others who enjoy reading your paper.

I haven't read the March issue yet and would appreciate

a copy. Thank you all very much and may the Great Sun Shine all around you.

Lloyd Arnouse
(B.C. Shuswap)

Dear Editor:

First of all, I would like to congratulate you, on behalf of the Old Sun Campus Student Association, the Administration staff, the teaching staff, and the people of the Blackfoot Band, on the fine work being put into The Saskatchewan Indian. It really is great to hear and see Indians, we know, in the province of Saskatchewan.

The only issue that I've read is the December one. From what I saw, I can honestly say, that the Newspaper covers all parts of Saskatchewan, and also gives a very

vivid picture of what really is happening around the different Indian reserves. In that Xmas issue, where pictures

of the staff of the Federation of Saskatchewan Indians, I recognized three people, who I haven't seen for years, and

they are Walter Isbister, Art Obey, and of course, Mr. Douglas Cuthand. Also, I came across a person who I figure was a past member of the Blackfoot Tribe, Howard Mc-

Master. If I'm wrong about that particular Howard, then

my eyes may be getting to me.

The Old Sun Campus is a very unique college, in that it is all Indian student attended, and the courses are being made up to fit in with the Blackfoot culture, as well as subjects offered in other col-

leges. The student population is about a hundred and twenty, and increasing each month. Next year it is hoped that more students will be registered, and more credit courses offered. At present, the following courses are being instructed: Business English; Business Mathematics; Adult Mathematics (upgrading); Communications; Language Arts; Automotives; Home Eco-

nomics; Typing; and a special course in Farm Management being conducted under the Manpower Placement Program. The campus will close on the 12th of May and will reopen in September. Next year, arrangements will have to set in order to conduct a summer school program.

To you all, in Saskatchewan, good luck and be proud as Indians.

A friend,
Mark J. Wolfleg Jr.,
Student Assoc. Pres.

ADDRESS ALL LETTERS TO:
The Saskatchewan Indian
1114 Central Avenue
Prince Albert, Sask.

"OPEN INVITATION"

To all Chiefs and Councillors
And any Interested Persons
(No Females)

To Attend Native Brotherhood
General Meetings
at P. A. Sask. Penitentiary

Monday Afternoons

Note: Please contact Mr. Vern
Turner at the Indian & Metis
Friendship Centre.

Drug Information



Jim Roberts

in all cases, they were invited to return.

The problems will be tackled as follows:

- To arrange to travel to additional reserve communities as requested.
- To follow up on program development with communities already visited.
- To make a film and gather the information.
- Holding workshops on drugs and drug problems.
- Set up a youth board that will be responsible for directing and implementing the program. It is planned to have them elect two representatives from each of the five districts in the province to make a board of ten.
- To develop a system to refer people for needed services.
- To develop evaluation workshops involving Indian leaders and community residents.
- To carry out a survey to determine the nature and extent of drug problems on Indian reserves.

Initially meetings are planned to introduce the service and provide some preliminary information on drugs. Follow-up visits will include community workshops and community organizing. The teams will live in the community several days to help the local groups organize so they can carry on the program on their own.

In several communities, a number of people have already volunteered to help and in some cases school committees have indicated a desire to take on the responsibility.

This is the only effective way to attack this serious problem, direct community involvement. The "Smoke Signal" workers can only pass along the message, as the name implies. The real continuing involvement must come from the reserve level.

The alarming increase in the use of drugs and alcohol on reserves, on Indian student residences has prompted the Federation of Saskatchewan Indians to initiate a drug information program called "Smoke Signal".

Although the program has only been in existence for two months, the need has definitely been established. Requests for information workshops are coming in faster than the program workers can hold them.

A project co-ordinator, Jim Roberts, four counsellors and a secretary have been recruited. The four counsellors are working in teams, two in the south and two in the north. Collin McArthur and Richard Kaye are the two workers in the south and Eric Tootoosis and George Seesequasis are the counsellors for the north. The secretary, Glenda Standingleady, works out of the Regina office.

A staff training program was held February 21, 22 and 23rd to orient staff members to the F.S.I. and the new Smoke Signal program.

Visits have been made to some twenty reserves and outside organizations. These visits have been made to introduce the program to the people. An enthusiastic reception has greeted the workers and community meetings were very well attended and

Drug

Information

Workshops

Under

Smoke

Signal

Program

**May 1-12
Montreal Lake**

**May 15-26
Sandy Lake**

**May 28-June 12
Little Red River Reserve**

**May 1-12
Gordons**

**May 15-26
Kamsack**

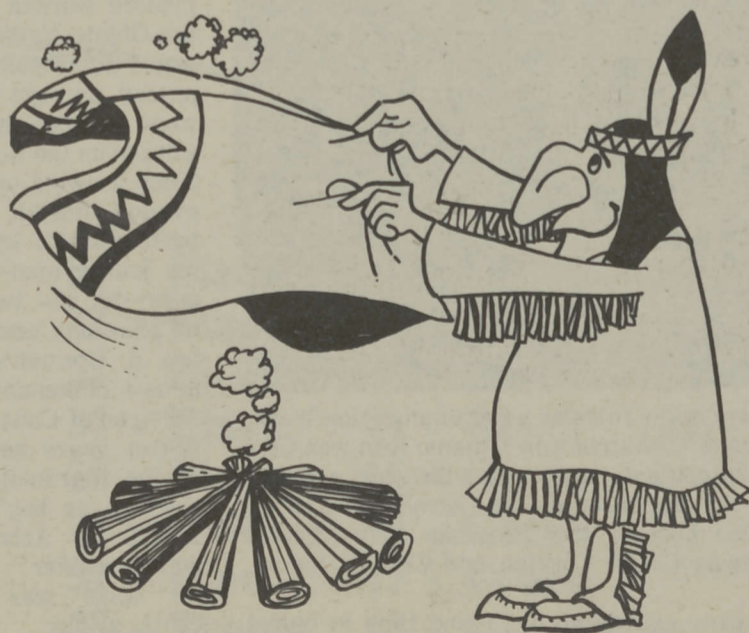
We have a limited quantity of Treaties available.

If you wish a free copy, please write to:

**The Saskatchewan Indian,
1114 Central Avenue,
Prince Albert, Sask.**

- We have Treaty 1 & 2
- Treaty 4
- Treaty 5
- Treaty 6
- Treaty 8
- Treaty 10

The preservation and maintenance of Treaty Rights is the principal aim of the Federation of Saskatchewan Indians.



INDIAN

PEOPLE IN SASKATCHEWAN

Wilmer Stonechild



Wilmer Stonechild was born on Peepeekisis Indian reserve in 1919. Due to a severe and unfortunate injury to his leg when he was a very young child he was unable to get a formal education. He remained on the reserve until 1957 when he was very fortunate in having been chosen by a very prominent doctor from New York, N.Y., U.S.A., a Doctor Jones, specialist in Orthopedics who operated on Wilmer's leg in the General Hospital in Regina, Saskatchewan. After two and a half years recuperating he entered the Institution at Saskatoon, Saskatchewan, for the Council of Crippled Children and Adults where he according to the director and training personnel diligently applied himself to his work and training and as a result became a very

proficient journeyman orthopedic shoe maker and can make a shoe for any type of deformed foot and he also makes his own shoes. Wilmer's attitude is positive and has a very happy and optimistic outlook.

Six years ago Wilmer married a school mate from the same institution, Delores Herbert from Moose Jaw and have one foster son six years old. He owns his own home in which he takes great pride and is well kept both inside and outside.

Another attribution accorded him by one of his supervisors is Wilmer's great perseverance as he had many obstacles to overcome, such as the lack of a formal schooling and not being able to read and write but he has made assurance that this will be his next objective.

Singing along with Ivan



Ivan McNab plays many roles as a Communication Worker for the Federation of Saskatchewan Indians. Ivan won first prize in 1965 at Saskatoon gala night under the stars contest. And, as a result of this appeared on the Lorne Green show, Bonanza. He is also host of the Moccasin Telegraph in Southern Saskatchewan CJGX Yorkton and CKRM Regina, Saskatchewan.

In spite of his heavy agenda he has found time to travel to Moose Jaw Sunday, April 17 to entertain the children at the Browndale home for emotionally disturbed in Moose Jaw, Saskatchewan, which was greatly appreciated by the staff of these homes.

A First For Indians

After a number of years trying to form a child care workers association of Saskatchewan, a very much needed service for Indian children was finally formed at the Lebret Indian Residential School on March 27 - 29, 1972. A group of Child Care Workers from eight Indian Residential Schools which were the Prince Albert schools, Gordon Student Residence, Muscowequan Student Residence, Onion Lake Student Residence, Duck Lake Student Residence, Qu'Appelle Student Residence, Beauval Student Residence and the Marieval Student Residence.

The newly formed executive committee consists of President, Harvey Cameron, Duck Lake, Saskatchewan; first vice-president, Tony Leonard; Secretary-Treasurer, Walter Bellegarde of the Peepeekisis band.

Objectives of this newly formed organization are very wide and comprehensive. The aims of their constitution cover a very large area in child care in deciding their concerns for the less fortunate Indian children of Saskatchewan. The priorities at the present are National work shops, Regional Conferences, etc. The concept and enthusiasm displayed by the delegates at this conference was greatly appreciated by members of the Indian Affairs Branch present and indicated that some assistance, financial, could be forthcoming.

Contest winner



Rose Ann Okanee from Loon Lake placed second in the 7-9 age group in our January coloring contest.

Rose Ann was a very thoughtful little girl and bought herself some rubber boots and some ice cream and candy with her prize money. She also bought her dad some tobacco and some clothespins for her mother.

Congratulations Rose Ann and keep up the good work.



Jake Mike, formerly community development supervisor with the Prince Albert area will be moving to Regina to take over the duties of Provincial Director of Community Development, a position held by Mr. John Ursan who will be retained by the Federation as a consultant.

Jake is formerly from One Arrows Reserve at Duck Lake and is married with four children.

Mr. & Mrs. Isadore Agecutay

Mr. and Mrs. Isadore Agecutay live in an attractive two-bedroom home on the Cowesses Reserve north of Broadview. Their bright kitchen and modern bathroom attest to the carpentry skills of Mr. Agecutay, who built and financed their home himself.

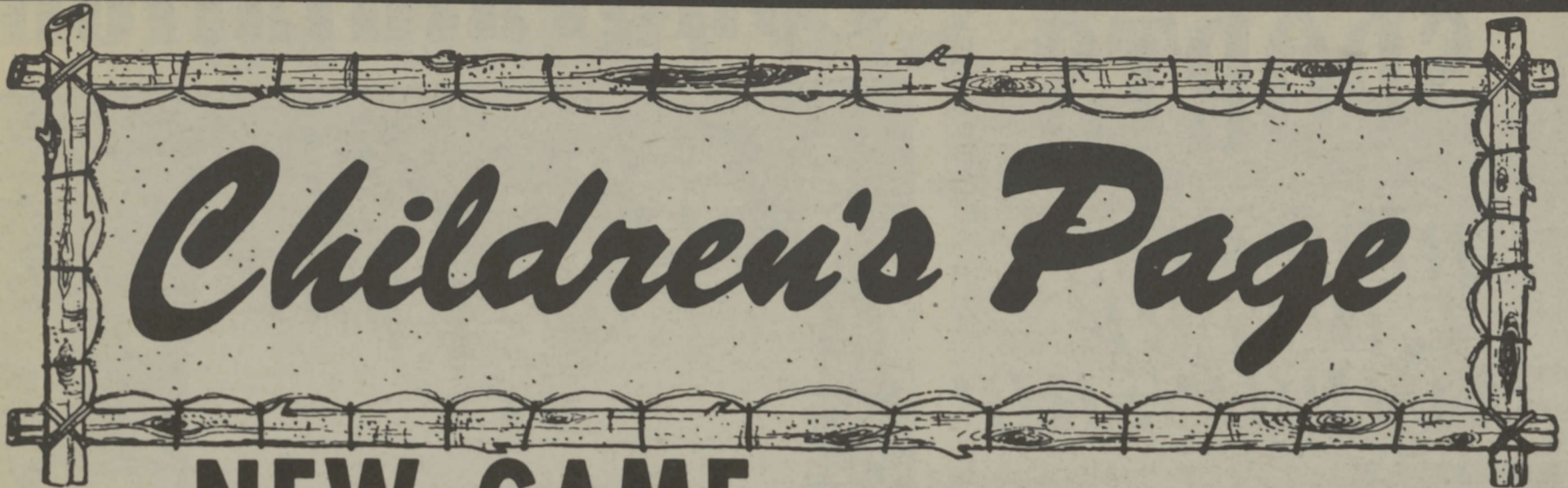
Isadore and Mary Agecutay both attended the Marieval Student Residence and later each one of their eight children attended the same school. Isadore learned to farm from the Oblate Fathers. When he went to school, once a boy passed the age of twelve he went to school half a day and worked on the farm half a day. Since growing up, Isadore has availed himself of many opportunities to learn. He has his journeyman-carpenter papers; he has taken a course in plumbing and heating; he has a fireman's certificate; he is a lieutenant in the Cadet Services of Canada. For thirty-two years he has worked at the Marieval Student Residence, as boy's supervisor, Industrial Arts instructor, and caretaker. At one time his wage was seventy-five cents a day. He has now rented out his land but for some years he farmed in addition to working at the residence.



Until now Mrs. Agecutay has worked full-time in her home. However, the last two winters she contracted to look after the furnace in a multi-resident home for the elderly which is located right on the reserve. Mrs. Agecutay looks

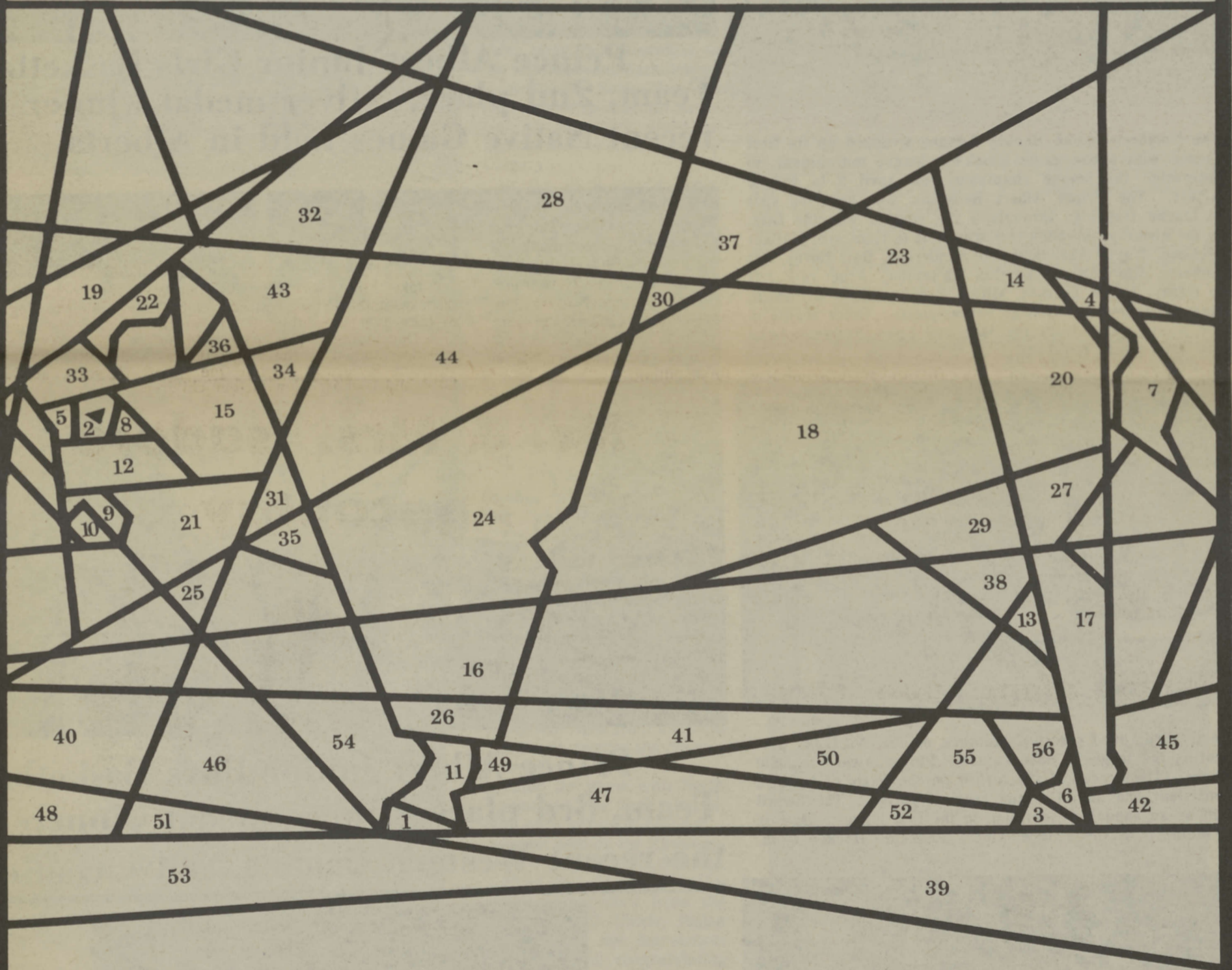
after the washing and ironing for the old people as a bonus. Two of the Agecutay children are still at home, Chester and Curtis, both getting along

well at school. Also at home is a well-trained dog, King, and a budgie called Wally, who likes to sit on your shoulder. The six members of the family who are away from home are all doing well in their own fields. The Agecutays feel that this comes as a result of the ambition which their parents infused in them and which they in turn passed on to their children.



Children's Page

NEW GAME THIS ANIMAL MEANT FOOD, SHELTER AND CLOTHING TO THE INDIAN MANY YEARS AGO. COLOR IN THE NUMBERED AREAS ACCORDING TO ITS GIVEN COLOR AND FIND OUT WHAT THE ANIMAL IS.



- | | | | | | |
|------------|------------|------------|------------|------------|------------|
| 1 - Black | 11 - Brown | 21 - Black | 31 - Black | 41 - Green | 51 - Green |
| 2 - Brown | 12 - Black | 22 - Black | 32 - Black | 42 - Green | 52 - Green |
| 3 - Black | 13 - Brown | 23 - Brown | 33 - Black | 43 - Black | 53 - Green |
| 4 - Brown | 14 - Brown | 24 - Black | 34 - Black | 44 - Black | 54 - Green |
| 5 - Black | 15 - Black | 25 - Black | 35 - Black | 45 - Green | 55 - Green |
| 6 - Brown | 16 - Black | 26 - Black | 36 - Black | 46 - Green | 56 - Green |
| 7 - Brown | 17 - Brown | 27 - Brown | 37 - Black | 47 - Green | |
| 8 - Black | 18 - Brown | 28 - Black | 38 - Brown | 48 - Green | |
| 9 - Brown | 19 - Black | 29 - Brown | 39 - Green | 49 - Green | |
| 10 - Black | 20 - Brown | 30 - Black | 40 - Green | 50 - Green | |

SPORTS

REDSKINS CAPTURE CHAMPIONSHIP



The Northern Indian Hockey League wrapped up its first season with a one game knock-out league tournament, to determine the league champions, on April 9 in Prince Albert. The Prince Albert Redskins, who held top spot in league standings throughout the season, won the title. In the above photo, back row from left to right are: Hallket McLeod, Wayne Ahenakew, Sol Sanderson, Dale Burns, Art Roberts, Jim Roberts and Ron Whiteman. Front row, left to right: Edgar Thomas, Milton Burns, Gilbert Keewatin, Ray Ahenakew and George Seesequasis. Other teams in the league came from the Montreal Lake, Sturgeon Lake and John Smith Reserves.



Cecil Bird, an Executive Member of the N.I.H.L., presenting the league's Most Valuable Player Award to Dale Burns. Dale received the award on the basis of being a consistent and an all-around type of player. The award will be an annual presentation in the new league. Dale is a member of the Prince Albert Redskins Hockey Club.



The most surprising award in the league was the Best Goal Keeper Award which was awarded to Francis Bird. Francis, a member of the Montreal Lake Hockey Club, received the award not because he allowed the least number of goals but due to the fact that he stopped the greatest number of shots in each game. In the above photo Ruben Burns presents the award to Francis.

Congratulations



Prince Albert Junior Girls Basketball Team, 2nd place, silver medal winners at recent Native Games held in Alberta.



Prince Albert Junior Boys Basketball Team, 3rd place, bronze medal winners at the recent Western Canada Native Games



47 goals and 16 assists for a total of 63 points won Ray Ahenakew, Captain of the Prince Albert Redskins, the league's High Scorer Award. In the above photo Ray is receiving the award from Harold Roberts who is an Executive Member of the league. This award will be presented annually in the N.I.H.L.

We Didn't Win, But -



Opening ceremonies - The Saskatchewan Indian Hockey team were escorted on the ice by Chief David Ahenakew and the Gordons Dancers.



The opening game was played between Calgary Bantams and the Saskatchewan Indians. Here, Gary Dillon, team captain for Saskatchewan faces off with the team captain for Calgary.



At the game with North Vancouver, the Gordons Dancers presented the Tournament Committee with beaded necklaces as a token of gratitude from the Saskatchewan team.



Chief Gus Gotfriedson congratulated the team on their fine performance.

Without a doubt the Sask. Indian delegation was the most colorful delegation at the recent International Bantam Hockey Tournament held in Kamloops, B.C.

The Gordon Dancers performed on and off the ice and did double duty as cheerleaders during the game.

The first game for the Sask. team was also the tournament opener. All the teams were present and a grand entry was made with each team entering the ice surface and standing in their groups. The Sask. and Calgary teams entered later and met for the opening face off.

Both team captains faced off to officially open the tournament. The first six minutes of play were a disaster with Calgary scoring four goals. Later on in the first period, the boys began to settle down and get used to the large crowd. Both sides were held scoreless in the second period. Saskatchewan goaltender, Bobby Magnusor made some spectacular saves and at one point stood up against a three-man break by Calgary.

In the third period, Sask. scored two goals followed by two from Calgary.

The first Sask. goal met with an uproarious applause from the crowd. The Sask. Indians were underdogs and sentimental favourites at this point.

Saskatchewan's loss took them out of the A series and down into the B series. The tournament was a triple knockout with an A, B and C series. The winner of each series then played off for the championship.

Sask. Indians then went on to clobber North Vancouver 14-2 and Port Alberni 8-1.

The Gordons dancers put on a show between periods at all the games except for the game between Port Alberni, B.C. which started at 8:00 A.M. As Bill Briton, supervisor for the Gordons Dancers said "I never dance at eight o'clock in the morning."

But the boys were on hand along with fans from the local Kamloops reserve and the surrounding district.

After the game with North Vancouver, the Sask. delegation were guests of honor at a banquet held on the Kamloops reserve just north of the city.

Chief Gus Gotfriedson joined representatives from the Union of B.C. Chiefs, Indian Affairs and the tournament committee in congratulating the team and representatives from the F.S.I.



The Gordons Dancers participated in the opening ceremonies. The group in the foreground is the team from Tilburg, Holland.



The first game was Calgary, 6 - Saskatchewan Indians, 2 with Calgary scoring four goals in the first six minutes of play. After our team settled down and got used to the pressure and the large crowd, they held Calgary scoreless for the second period and each club scored 2 goals in the third period. Here Saskatchewan faces off with Calgary in Calgary's end.



Between periods, the Gordons dancers entertained the fans.



The Kamloops Band hosted a banquet for the team on the Kamloops reserve just north of the city.



Back home, the boys were special guests at the Chiefs' conference. Here, Tony Cote presented the boys with individual awards while Fred Sasakamoose introduces the players.



The Gordons dancers also awarded for their fine job.

MOCCASIN TELEGRAPH

CJNB North Battleford
Sunday 5:30 P.M.

CKBI Prince Albert
Saturday 5:15 P.M.

CJGX Yorkton
Tuesday 9:30 A.M.

CKRM Regina
Thursday 7:30 P.M.

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

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

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

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

Northern Saskatchewan

ALBERT ANGUS

Southern Saskatchewan

IVAN MCNABB

OTHER INDIAN NEWSPAPERS



THE INDIAN VOICE,
 210 - 423 West Broadway,
 Vancouver 10, B.C.
 \$3.00 per year

THE MICMAC NEWS,
 Union of Nova Scotia Indians,
 Sydney, Nova Scotia
 \$3.00 per year

AKWESASNE NOTES,
 Rooseveltown, New York,
 U.S.A. 13683
 Subscription by donation

AGENUTEMAGEN,
 Union of New Brunswick
 Indians,
 181 Westmorland Street,
 Fredricton, New Brunswick
 \$3.00 per year

THE NATIVE PEOPLE,
 11427 - Jasper Avenue,
 Edmonton, Alberta
 \$5.00 per year

KAINAI NEWS,
 Cardston, Alberta
 \$5.00 per year

MANITOBA INDIAN NEWS
 307 - 191 Lombard Avenue,
 Winnipeg 2, Manitoba
 \$3.00 per year

INUIT MONTHLY
 405 Imperial Building
 251 Bank Street,
 Ottawa, Ontario
 \$3.00 per year

Employment

COMMUNICATIONS DIRECTOR

The position of Director is open with the Communications Unit of the Indian Brotherhood of the N.W.T. The Unit is a non-profit group providing media communications for Native People in the N.W.T. - via newspaper - The Native Press, radio (Naedzo Studio), video tape programming (through a newly established VTR unit), and a radio telephone network to be established in Native Communities in the MacKenzie Valley and the Great Slave Lake area.

MAIL APPLICATIONS TO

The Communications Unit,
 Indian Brotherhood of the N.W.T.,
 P.O. Box 2338, Yellowknife,
 Northwest Territories.

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