



The Saskatchewan Indian

OCTOBER, 1970

THE SASKATCHEWAN INDIAN, VOL. 1, NO. 2

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ELECTION CALL

Chief Calls Conference of All Indian Chiefs of Saskatchewan

Special, Prince Albert, Sask.

Chief of the Federation of Saskatchewan Indians, David Ahenakew, has called for an All Chiefs Conference to be held in the Bessborough Hotel in Saskatoon on October 19, 20 and 21.

In his announcement the Chief provided a tentative agenda which outlines the essential areas of interest and concern to be covered during the three day deliberations. The agenda follows:



Chief Ahenakew interviews Hon. J. Chretien at the March All Chiefs Conference.

OCTOBER 19, 1970

8:00 - 9:00 p.m. — Registration.

OCTOBER 20, 1970

9:00 - 9:30 a.m. — Greetings extended on behalf of the City of Saskatoon by Mayor Syd Buckwold.

Greetings extended on behalf of the National Indian Brotherhood by George Manuel, Indian Affairs, Provincial Government.

9:30 - 10:30 a.m. — Chief's Report, and Review of Last Year's Activities.

10:00 - 10:30 a.m. — Coffee break.

10:30 - 11:30 a.m. — Education Task Force.

11:30 - 12:00 noon — Cultural Centre.

12:00 - 1:30 p.m. — Lunch break, Provincial Gov. Speaker.

1:30 - 2:00 p.m. — Community Development.

2:00 - 2:30 p.m. — Organization, Sports and Recreation Programs.

2:30 - 5:30 p.m. — Chiefs Speak Out — I.A.B. personnel will be present to answer questions, if any. (Coffee break will be included). Suggested Topics — Northern School Board — Educational Assistance — Winter Works Projects — Red and White Paper Policy — Health.

OCTOBER 21, 1970

9:00 - 12:00 noon — Discussions on Constitution and By-Laws.

12:00 - 1:30 p.m. — Lunch Break — Luncheon — D. Ahenakew (Centennial Celebration).

1:30 - 5:00 p.m. — Nominations for elections — Election and other related matters.

OCTOBER 22, 1970

9:00 - 12:00 noon — Open.

12:00 - 1:30 p.m. — Luncheon.

1:30 - 3:00 p.m. — Resolutions.

Dieter Steps Down



Walter Dieter

Walter Dieter, who for the past term has held the position of Chief of the National Indian Brotherhood, bowed out to George Mandel of the Alberta Association of Indians in a contest for reelection as leader of the organization. Mr. Dieter, once a Chief of the Federation of Saskatchewan Indians is a familiar figure to Saskatchewan residents.

Mr. Manuel pledged himself to a tougher approach with all forms of government on his accession to the leadership, speaking as he now does for Canada's 237,000 Treaty Indians.

These events occurred during the Brotherhood's four day convention held in Vancouver in September.

The convention drew about 75 delegates from across Canada. Their first piece of business was approval of a motion excluding the news media from convention sessions, though the ban was lifted later.

The initiative for strengthening the hitherto weak national brotherhood comes largely from Western Indian provincial organizations — the Manitoba Indian Brotherhood, Federation of Saskatchewan Indians, Alberta Indian Association and the Union of British Columbia Indian Chiefs.

One of the main problems with the national brotherhood in past years has been financing and delegates discussed ways and means of prying loose more funds from the government.

Most of the nine provincial and two territorial Indian organizations are enjoying relatively good fiscal health on the basis of grants already provided by the fed-

eral government and in some cases in the provincial governments.

The Indian leaders expect the federal government to open serious discussions with them this fall on such matters as aboriginal rights, treaties and alternatives to Indian Affairs Minister Jean Chretien's controversial white paper on the native population.

Mr. Dieter was not on hand for the opening sessions. Neither was another big power in the Indian rights movement — 25-year-old Harold Cardinal, President of the Alberta associa-

tion and author of The Unjust Society.

The delegates compared notes on the relations between the provincial governments and the Indians. In B.C., the Chiefs are barely on speaking terms with Premier W. A. C. Bennett's Social Credit administration.

Alberta and Manitoba leaders say their organizations have good working relationships with their respective provincial governments, but Saskatchewan, which has the only provincial department of Indian and Metis affairs in the country, is having problems.



Chief Joe Dreaver

Indian Statesman, Patriot and Soldier

Chief Joe Dreaver, grandson of Chief Mistawsis who was one of the many chiefs that signed Treaty No. 6 in 1876.

He is the son of Chief George Dreaver, who served as Chief of his tribe for 55 years.

Chief Joe Dreaver served in the same capacity for 25 years on the Mistawsis reserve which is 70 miles west of Prince Albert. Now retired, he is a life time member of the Federation of Saskatchewan Indians Senate and at 79 he is the oldest member.

He received several medals during war services. He was with the 107th Battalion in World War I, he fought along side men like Tom Longboat and Brigadier Martin. He won the military cross while serving with the Canadian Infantry. He enlisted again for another four

years in the Second World War, serving as a member of the Veteran's Guard of Canada in Medicine Hat. Along with the Military medal he proudly possess two Coronation Medals, one medal for each of the Great World Wars, a Jubilee and a Centennial Medal.

He is a proud father of a family of six. Four members of the family served with either the army, navy or air force and one acted as Chief while Chief Dreaver served in World War II. With his wife, the former Evelyn Cardinal, they make a handsome couple.

Dreaver Lake in Northern Saskatchewan was named after his son, Sgt. Harvey Dreaver, who was killed in World War II action.

He proudly recalled being the 1st N.C.O. in charge of six Indian athletes in the

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SASKATCHEWAN

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army. They won medals for high jumping and racing in England, France and Germany. Chief Dreaver and these six men were members of the Canadian army soccer team that won almost every game they played. He said because of their great speed the Indians were often used as runners to carry messages on the battlefield and our Cree language being foreign to the enemy was also used to great advantage in radio communications.

In the 1920's he was part of the movement to get Indian people organized. He stated it was a pleasure to work with men like the late Canon Edward Ahenakew, who represented Saskatchewan on many occasions at that time.

The 1930's depression saw the organization almost fade completely out of existence. During the depression many strong leadership qualities were displayed by many men. This resulted in splinter groups being organized in the Province and in 1947 he saw his dream fulfilled. The Saskatchewan Union of Chiefs came into existence at this time and in 1958 became known as the Federation of Saskatchewan Indians.

As a leader, he recalled fighting for many changes. There was the permit system which was a form of control over the Indian people by the Government. Before anything was sold or even killed for a family's own use as food, a permit had to be obtained from the Indian agent. He sadly recalled that shortly after his return from World War I, where he fought and many died for freedom of the country, he was travelling from his reserve (Mistawsis) to a treaty day celebration at the Sturgeon Lake reserve (Saskatchewan), when he was met by two policemen and the Indian Agent. They demanded he produce a permit which allowed him to travel to Sturgeon Lake. He drew the Indian Agent's attention to the fact that he was over in Europe fighting for freedom and he was there on leave for four years without a permit. He was allowed to continue. Upon arrival at the treaty day celebration he learned that several of his tribesmen were already turned back from the celebrations as their permits had expired before they reached the treaty celebrations. These are things that Chief Dreaver fought to have changed along with improved services in education, health and welfare of Indian people.

In 1936, he was instrumental in organizing a jubilee celebration to mark the signing of the 1876 treaty, known as Treaty No. 6. At these celebrations Prime Minister McKenzie King was made Honorary Chief. We can certainly see Chief Dreaver playing a leading role in the planning of the 1976 Centennial Celebrations.

On many occasions Chief Dreaver was called on to represent the Indian people. On June 5, 1939 he was selected as one of the celebrities to meet the Royal

train as the King and Queen sped across Canada and made a stop in Regina.

He spoke of one of the proudest moments of his life when he was made an Honorary Chief at Fort Qu'Appelle in 1966, at which time the Sioux Indians performed one of their honorary dances.

As he spoke of how pleased he was when the Federation of Saskatchewan Indians made him Honorary Chief in 1969 and a life time member of the Federation of Saskatchewan Indians Senate. He stated "Our society is so warm, we show our appreciation of one's work before he dies and not after, that is the beauty of it all".

In his own words of wisdom Chief Dreaver said, "Give us responsibility, and we shall be found to be worthy of it".

Solomon Sanderson
(Reporter),
Communication Director.

Natives Reported Angry After Volunteer Service

About 50 Saskatoon Indians and Metis are reported angry and upset over alleged mistreatment after volunteering as firefighters recently.

The Indians responded to a request for firefighters issued by the Canada Manpower Centre in Saskatoon June 8, and were assured in a radio broadcast that a month's work at \$7 a day was guaranteed.

With that understanding, the men purchased boots, bedrolls and hard hats as required. However, because of rain in the northern areas, the men were shipped back to Saskatoon after four days, many of them out of pocket, since the equipment they had purchased amounted to more than the \$28 they had been paid.

Director John Willson of Friendship Inn, who told the story to the Star-Phoenix said the situation was a "gross injustice" to the men who had volunteered.

"When a government agency turns around and pulls a lousy trick like this, it undermines everything other people are trying to do for the Indian people," he said.

He said many of the men had reported to Canada Manpower immediately after hearing the call for help, and had returned from the north bitter and resentful.

Acting manager M. H. Gordon of Canada Manpower said he had no explanation for the announcement that one month's work would be guaranteed.

He said the requests for firefighters came at a serious time, and were transmitted rapidly through several departments.

He said volunteer firefighters had been asked to bring boots, bedrolls and hard hats, but that it was assumed men volunteering for firefighting would have that equipment.

"It is possible a misunderstanding could have occurred," he said.

From the Star-Phoenix.

Report by Cy Standing

As one of your elected executive members, I have been asked to write a short report in this issue of the "Saskatchewan Indian". I was elected at the last annual meeting in October, 1969, and on May 1, 1970, I started on full time with the Federation of Saskatchewan Indians.

At present we are involved in a number of programs and the Communications Program is where I fit in. The area that I'm responsible for is large and it covers Prince Albert, east to the boarder and to the northern boundary of the province. In the northeast portion of the province, I have spent a lot of time getting acquainted with the many programs available to Indian people and attending many executive and other meetings.

During June and July we had the following meetings in this area. June 24-26, 1970, at Prince Albert for the Chiefs and Councillors of the Saskatoon district. July 2-3, 1970, at Prince Albert for the southern part of the Prince Albert district (formerly Carlton Agency) and July 4-5, 1970, in Prince Albert for the Chiefs and Councillors of the far north area of the Prince Albert district.

These meetings were successful in terms of providing information to the Chiefs and Councillors and the Chiefs and Councillors giving us information about their areas. There was a lot of sharing of ideas and of course resolutions and briefs were passed at these meetings.

On a temporary basis, we have hired Mary Rose Sayozie as a communications worker for the Stoney Rapids, Fond du Lac and Wollaston Lake area. She speaks Chipweyan and will be a real asset to her people. Mary is going to continue her education in October.

Every second Monday, I meet with the Indian Affairs Staff of the Prince Albert district. We exchange information and it gives me a chance to know what is happening on the reserves of the Prince Albert district. It also gives me a chance to see that the wishes of the people are being carried out.

Because of my position on the Executive, there is a lot of work and many meetings to attend. Therefore I cannot get into the field as much as I would like, however I know that in time I will be able to become thoroughly acquainted with the people in my area.

TRANSFER OF RESERVE LANDS

The following reserve lands in the northern part of the Province have so far been transferred under treaty obligations.

Morin Lake No. 217 (La Ronge Band) transferred by Order in Council 702/68 dated April 24, 1968.

Grandmother's Bay No. 219 (La Ronge Band), and La Loche Reserves No.'s 221, 222, and 223 transferred by Order in Council 247, 1970, dated February 11, 1970.

Lac La Hache (Wollaston Lake) No. 220 and Chicken Reserve No. 226 (east side of Black Lake) were transferred by Order in Council 988/70 dated July 7, 1970.

Fond du Lac Band No. 229 (west of Fond du Lac) transferred by Order in Council 1199/70 dated August 18, 1970.

Progress is being made on the following reserves but additional field survey work is required before these are transferred:

Bittern Reserve, No. 218.
Chicken Reserve, No. 224 and 225.

Fond du Lac, No. 227 and 228.

CHIEF'S REPORT

The Federation has been active in many fields of endeavours as was indicated in the last issue.

The most significant event is the submission of a budget for the research of the rights of Indian people of Saskatchewan. The preamble states: "It is anticipated the majority of the basic research and presentation of claims should be scheduled to be completed over a three year period."

During the first year, basic research will be completed by the legal consultants in areas which we are now aware are open to claims for compensation. At the same time our assistants will be communicating with each band to assure that they are aware of the progress and at the same time gathering information of the complaints of individual bands concerning the abrogation of their rights and treaties.

The second and third years will be required to take the legal reports received, back to the bands for their approval and then to present the final report to the federal government along with our documentation of the general damages.

The research in Saskatchewan will be carried out in co-operation with Alberta and Manitoba in order to avoid duplication.

Emphasis should be placed on the fact that we wish to

begin the actual research at the earliest possible date and schedule the program over as short a period as possible contemplating a definite and final result within three years."

Many of our rights as defined by Indian people are rapidly disappearing and this is no doubt a major concern of all Indians who hold their rights sacred. I wish to stress to all, that this research must be conducted in such a manner by which positive and constructive conclusions are reached. I am certain that full co-operation will be achieved so long as there are dedicated people around who are indeed very dependable in terms of getting the job done which will be satisfactory to all concerned.

Our main difficulty is of course Communication. We have submitted a proposal to the Federal Government for the expansion of our present program. We have received favourable response and hopefully we will get the required assistance to improve this deficiency in the near future. We have solicited the Provincial Government's moral support for our endeavours, however it appears that further discussions are necessary before this can be achieved.



The Federation of Saskatchewan Indians, regardless of its growing pains and shortcomings, is forever trying to meet the needs of the Indian people. We use the Senate and those people whom Indians have complete confidence as our advisors to try and resolve the difficulties our people are experiencing.

The concept of partnership with the Department is progressing which it must if the Indian is to benefit. Work which tends to lead in opposite directions can and will create hardship for the people we serve.

Know Your Communication Worker

The following are the names of the Communications Workers of the F.S.I. and their addresses:

SASKATCHEWAN REGION		Phone
CHIEF DAVID AHENAKEW	Prince Albert — 1114 Central Ave.	764-3441
	Regina — Midtown Centre	522-9944
SOLOMON SANDERSON	Prince Albert — 1114 Central Ave.	764-3441
CY STANDING	Prince Albert — 1114 Central Ave.	764-3441
GORDON TOOTOOSIS	North Battleford — 1391 - 104th St.	445-8945 or 445-8216
ERNEST TOOTOOSIS	Poundmaker Reserve — Box 35, Cutknife, Sask.	
PETER DUBOIS	Fort Qu'Appelle — Box 722	332-4494
HENRY LANGAN	Kamsack	542-3375

Communications and Community Development Explained

By JOHN URSAN

Since the Federation of Saskatchewan Indians has assumed the responsibility to provide Indian reserves and communities with Community Development, a confusion seems to have developed between the Federation of Saskatchewan Indians Communications Program and the Federation of Saskatchewan Indians Community Development Program. It is true that certain services, such as providing information on resources, may be duplicated by both programs, but basically the two services are very different, each playing its own unique role in its work with the people it serves.

The question "What is the difference", has been asked many times. The following short summary may provide some answers.

THE COMMUNICATIONS PROGRAM:

The workers in this program must necessarily be registered Indians who speak an Indian language and who can communicate quickly and easily with both the Indian and non-Indian. They must be men or women who know the Indian culture by having lived it. Since most of these workers are proven leaders and have backgrounds of leadership ex-

perience, their positions as communications workers are usually by election at the annual conference of the Federation of Saskatchewan Indians. In other words they must play a dual role as a member of the Federation of Saskatchewan Indians executive, and as a communications specialist in the area they represent or are appointed to. When it is necessary that the Indian speak in a unified voice at a regional, provincial or national level, the communications worker can do this. Because he is an expert in communicating with both the Indian and the non-Indian, he can fill that gap in understanding that has so long existed between the two races. He will have to use many means to put the Indian point of view across. He will lobby, make press releases, negotiate with politicians and civil servants, speak to groups of students, businessmen, ladies' groups, etc., to better the cause of our Indian people.

At the local level, he will re-act to the needs of individuals, small groups or a whole reserve by providing leadership against an unjust situation. He will help to seek out the truth.

The Communications will attempt to keep the Indian people informed in terms of their rights, responsibility and information which will help them progress and sustain their interest in the Indian culture by publishing an Indian newspaper (The Saskatchewan Indian), by issuing newsletters and by producing radio and television programs both in the Indian language and in English.

THE COMMUNITY DEVELOPMENT PROGRAM:

The workers in this program could be either Indian or non-Indian. The quality of his desire and ability to work with people will be the important factor. The main idea in Community Development will be to help people help themselves, to allow people on the reserves and in other places where Indians live to make decisions, and take the action they think is appropriate. In this way people will learn that by giving support to a worthwhile project or cause, and by getting involved as a whole Community, then something can be done to the satisfaction of a much greater number of people than if only one man does it. This is why the Community Development worker will rarely become a leader of a project. He will believe that it is better to have someone from the people become that leader. The Community Development worker will be a good listener. Every once in a while he may make several suggestions but he will allow the people to decide upon the idea best suited to them. This worker will work almost exclusively within the Indian Community. He will not make press releases (although he may help to write them). Someone from the reserve would do this. His main job will be to try and bring the people on the reserve together so that they can work on common interests as a group and so that they can realize their potential as a strong and progressive Indian community within the Canadian society.

We can see how inter-related both programs are, and how they complement one another. Community Development gets people started; Communications keeps people in touch with what is going on and how the people can be a part of or change it if they wish. Community Development can be the vehicle towards a goal. Communications can be the road map and the highway to that goal. Only the people's interest and desire will provide the fuel and the decisions as to which road to take to reach the goal.

(John Ursan is Community Development Director of the F.S.I.)

Blakeney, FSI Leaders Meet



Seated with Mr. Blakeney are Peter Dubois, Sol Sanderson, Henry Langan, Cy Standing, John Ursan, Alan Lueck and Walter Gordon.

The provincial Indian and Metis department is falling into the same rigid, bureaucratic mold as the federal Opposition Leader Blakeney said Tuesday.

One of the disturbing signs, Mr. Blakeney said, are the rules, regulations and strings which are attached to all department programs.

Such a department can only survive and be useful if it did not become segregationist and bureaucratic, he said.

Mr. Blakeney made his comments at a press conference following a meeting with executive and advisory members of the Federation of Saskatchewan Indians. It was the FSI's first get-together with a political party other than the government Liberals.

The meeting was mutually sought, Mr. Blakeney said, although he admitted to putting out feelers.

"I would like to see more effort channelled into assisting Indian organizations. There are some problems to be solved by government

rigidity but those confronting the Indians are not some of them," the Opposition leader said.

Peter Dubois, FSI vice-president, said the fact the meeting was held is evidence of the Indian frustration.

Both men agreed the meeting was not necessarily an indication of support for the NDP. Mr. Blakeney said it would be an abuse of the meeting to suggest political motives. An informed opposition is part of good government, he said.

The FSI informed him of the advances of the Alberta Indians under Harold Cardinal. Mr. Dubois said the Alberta government has extended consultant services to the Indians which the Saskatchewan government has not, which have made it easier to get to the grass roots people.

Mr. Blakeney said he is having second thoughts about the integration of Indian services with the larger society. "Several years ago, a clear answer to discrimination was integration. That may now not be necessarily so," he said.



Mr. Blakeney and Peter Dubois answer questions at Press Conference.

EDITORIAL

The meeting of the Chiefs of the Federation of Saskatchewan Indians which is to take place this October in Saskatoon, will be one of the most significant meetings held by the elected representatives of the Indian people of Saskatchewan in this century.

There are many decisions for the Chiefs to make, not the least of which is the assessment of the work of the current Chief and those of the Council who stand for re-election.

Against the performance of the elected officials of the organization must be balanced the tremendous demands that have been placed on them since the introduction of the proposed new policy by M. Chretien on June 25, 1969.

Suddenly, without warning, the Chief found himself in the very difficult position of speaking for the entire Saskatchewan Indian population on a topic which vitally affected not only the lives of the extant people, but generations and generations of Indian children of the future . . . human beings as yet unborn.

The problems were delicate and acute. Of immediate concern of course were the old difficulties like unemployment, poverty, welfare, alcoholism, housing, education and discrimination.

Now an added dimension involved the possible renegotiation of the very Treaties and Agreements upon which the foundations of contemporary Indian existence were built.

How well these problems were faced in total will be

decided as the Chiefs and representatives once more go to the polls to decide, in democratic fashion, who is to lead their organization for the next critical period.

The job demands a strength and toughness that asks the most from any man. To be a Chief of the F.S.I. in the 1970's is no longer a figurehead position for ceremonial occasions when some government department or social organization needs the presence of a presentable 'token Indian'. Instead, the job demands a person of great physical and mental strength who is equally at home hammering out policy at the negotiating tables in Ottawa, and speaking on an intimate basis with a band council or individuals on a reserve somewhere to find out what the wishes of the people really are. To the Chief falls the lonely responsibility of translating the wishes of the people into action for the people.

Above all, the Chief must keep in touch with his people, and preserve intact the strength of his organization. The old people who founded the Federation of Saskatchewan Indians knew that as long as they were separated from one another and left alone, their voices would go unheard and their sounds would be only cries against the wind and the waves.

But united, the Indians speak with a mighty voice that is heard by all the people of the nation, and listened to with respect.

The Chief must sound that call, and the sounds must be clear and strong.

THE SASKATCHEWAN INDIAN

EDITOR — DONALD LEITCH

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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.

New Friendship Centre Opened



Chief Dave Ahenakew, Cy Standing, Alex Primeau and Napoleon LaFontaine participate in the opening ceremonies for the new Prince Albert Friendship Centre (see story).

In this issue of the Saskatchewan Indian, I would like to bring the Indian of Saskatchewan up to date on the activities of the Indian-Metis Friendship Centre in Prince Albert.

On the afternoon of June 19, 1970 we had our new premises of the Indian-Metis Friendship Centre officially opened by Chief David Ahenakew. This was a very proud moment for all concerned as a lot of hard work had gone into planning and gathering funds to purchase the building. We become only the third Centre in Canada to own our own building in which to carry out our programs and activities. Service clubs and business men were canvassed. We were able to secure about \$30,000.00. The Kinsmen Club donated \$10,000.00 while the city of Prince Albert helped us in our purchase with an \$8,000.00 tax write-off. The Executive and Board of Directors are very thankful and grateful to all the people who have assisted by monetary sacrifice. Ken Williams was chairman of the building committee and other members were Sol Sanderson and Cliff Starr.

The Centre employs two full time workers and a part time stenographer.

The Centre was involved in some Community projects. We entered a girl in the Winter Festival in February and came away with top honours. Marie Robillard was our Queen candidate. She is now reigning Queen until next February.

June 19th, 20th and 21st saw the Centre host the second Annual Prince Albert Indian-Metis Days. The program included the official opening of the Centre, the Saskatchewan Indian Princess Pageant, a Pow-wow and Soccer and Softball

Fred Sangray Dies

Friends from all over Canada were saddened to hear of the death of Fred Sangray this summer, during the Northern Indian Days Pow-wow. Even as he was dying, his wife was accepting a plaque from the Pow-wow Committee, who were honoring Mr. Sangray for his part in reviving Pow-

wows throughout the country.

It was especially fitting that Celina Bird, Mr. Sangray's foster child, was this year chosen as Indian Princess for all the Tribes of Saskatchewan.

The next edition of the Saskatchewan Indian will feature a biography of Fred Sangray, and the importance of his work for the Indian people.

Games. The Indian Princess Pageant had 17 young girls competing for the title. Celina Bird of Thunderchild was the eventual winner. She represented Saskatchewan in the Dominion finals in Yellowknife, Northwest Territories.

The Pow-wow under the Chairmanship of Sol Sanderson was a tremendous success. People came from all over the province to participate in our pow-wow. The two dancers taking home the big money were Jim Bennett from Madison, Wisconsin, U.S.A., and Dorothy LaPlante of Regina.

Cy Standing resigned as President of the Indian-Metis Friendship Centre at the Board of Directors meeting in July. It was with regret that his resignation was accepted. Cy was in his second term as president. He is now the Chief of his reserve and Secretary of the Federation of Saskatchewan Indians, these duties take up all his time. He feels he would not be able to do justice to the Centre if he continued. The Vice-President Cliff Starr will fill the remainder of the term as President. His first duty will be to attend the National Conference of Friendship Centres, in the middle of August at Toronto.

In the coming school year, it is hoped that the programs for the students can be enlarged upon. There are to be many more students coming to school this year. In order for them not to become discouraged, they must be occupied with interesting activities.

In closing I would like to extend an invitation to everyone coming to Prince Albert to come and visit the Friendship Centre. You are all welcome.

Submitted by:
Cliff Starr.

WHAT THEY SAY ABOUT US

Editor's Note

The publication of the first issue of the Saskatchewan Indian has drawn editorial and news comment from other media sources in Saskatchewan and we reprint some of them here for the interest of our readers.

THE CANADIAN INDIAN By Dr. M. C. Schumiatcher, CKCK Radio

The Canadian Indian is, indeed, learning to talk with many tongues. Scarcely a day passes, but that there appears in the press and on television, and there is heard on the radio, expressions of opinion by Indians who speak for our native people. We have been hearing, more and more, from the Indians themselves, and many are capable of expressing their views and feelings with great eloquence.

Most recent of publications to be issued by Indians is a 8-page paper called "THE SASKATCHEWAN INDIAN". It has the assistance and support of Don Leitch of the Indian Affairs Department at Regina, and Mr. S. Sanderson of Prince Albert. It proposes to provide information concerning the activities of Indian people and their organizations — as the Federation of Saskatchewan Indians — in the months and years ahead.

These, the editors believe, may be crucial years, in the life and development of the Indian people.

The paper has some interesting comments on the Federal White Paper on Indian Affairs. It appears to be more concerned with the assertion of native rights under the Treaties than with welfare payments; more dedicated to the idea of preserving the Indian personality than with mere assimilation into the white man's culture.

This, of course, is a most interesting and desirable change in the outlook of the native Canadian. In earlier years, the cry of the Indian was for equality with the white man. Egalitarianism has always been a fashionable slogan in our culture; we have spoken out in favour of equality so long, that we have almost mesmerized ourselves into believing that all men are equal — realizing all the while, in our heart-of-hearts, that each of us is unique, and that there are no two human beings who are, in fact the same — or equal. This fact, of course, lies at the root of man's innate genius. And so it is now with the Indian: that immediately he learns that the white man is prepared to regard him as his equal, that he

starts proving that in fact, he is superior. And a healthy thing this is, too! Let us hope it is a viewpoint which takes root and thrives. Because it is out of this idea that free competition will grow; and out of it, the best of the good things that a free society can produce.

INDIANS HAVE NEW PAPER

By Nancy Gelber
Staff Reporter, Leader-Post

The Federation of Saskatchewan Indians has published the first edition of a newspaper it hopes will be a chronicle for Saskatchewan natives.

The July issue of The Saskatchewan Indian came out with the financial help of the Indian Affairs Department but in a few months the newspaper will be financed by the organization itself.

In the 3,000 copies being sent to band chiefs and councillors for distribution, the editorial says the next few years will be the most important ones "in the history of the Indian nations" and adds that a record should be kept of negotiations between the people and the Canadian government.

"Indian people have a right to know, to be kept in the picture and above all to have a definite voice in the proceedings now underway," the editorial says.

These proceedings not only affect the lives of Indians now living but those of "countless thousands yet unborn."

The newspaper intends to report, "with candor and honesty," a monthly assessment of F.S.I. work. The editorial board is made up of the F.S.I. executive plus, Don Leitch, editor, and liaison officer with Indian Affairs in Regina.

Mr. Leitch says letters written by anyone, including white persons, will be printed.

The front page of the first issue gives the F.S.I. history, the oldest provincial Indian organization in Canada, and the aims of the F.S.I., which are protection of Indian treaties and treaty rights and promotion of general daily life well-being of Indians. There is also a discussion of present programs.

In addition, there is local band news, chit-chat, film and book reviews, and poetry, but the bulk of space is devoted to a serious discussion of the federal and provincial native scene.

In his report, David Ahenakew of Prince Albert, F.S.I. chief, says it may be hard to accept Prime Minister Trudeau's request to "trust his government."

"We must begin to trust people again . . . one must be sure that we trust only those people who are loyal, dedicated and are, in fact, knowledgeable of the Indian culture, beliefs and aspirations where our rights are concerned."

He warns against "fast talking, so-called do-gooders."

"I get very angry and perturbed when a person starts telling me what's good for me," he says.

The challenge to make white people understand that Indian rights must perpetuate "will take a hell of a lot of work," Mr. Ahenakew says.

Princess Celina Bird



Princess Celina Bird was chosen to represent the Saskatchewan people at the Indian Days Contest in June. She is seen here with Marlene Lerat.

Three Beauties . . .



Princess Celina and her attendants, Lena Malhoeuf and Marie Robillard.

Scenes from Pow-wows and Indian Days This Summer

PRINCE ALBERT



"SOME FANCY STEPPING"



"ROMAN CHARIOT"



"PAPOOSE"



"GIDDAP YOU BEASTY"

Lighter Side



My cousin Fremont sent me an old Chinese saying "6 per cent of a chipmunk is not the same as 6 per cent of an elephant!"

Two lessons for all those who negotiate for the people.

Fort Qu'Appelle Holds Successful Pow-wow

By MADELYN CYR

The Fort Qu'Appelle Sioux Pow-wow and celebration which was once known as the biggest Indian Days in Canada has dwindled in size because of the growth of the smaller Pow-wows over the past few years. Many new Pow-wows have been started at different locations, attracting participants to see new country and meet other people.

This year on August 14th to 16th the Fort Qu'Appelle Sioux Indian Pow-wow attracted 3,000 participants from all over Canada and United States. One of the main attractions on Sunday was a dancing group from Oklahoma called "The Great Lightning Troup". The leader, Mr. Ted Bison, his sons and friends travel to different parts of the world entertaining with their colorful performances. Their nationalities are Cheyenne, Cherokee, Navaho and Sioux.

The final contests took place on Sunday, with trophies and \$500.00 in prizes.

The winner for the men's international champion dancing contest was Tyrone Head, South Dakota, a member of the "Great Lightning Troup". He was presented with a trophy sponsored by the Labatts Brewery, Regina, and \$75.00. Frank McKay, Manitoba, and Pius World Wind Soldier, South Dakota, each received \$40.00 for second and third place prizes.

The ladies' international champion dancer, Miss Beverly Goodwill, a Sioux from the Standing Buffalo school in Ottawa, received a trophy sponsored by Labatts Brewery, Regina, and \$50.00. Carol Tainte, New Town, North Dakota; Mary Cappel, Edenwold, Saskatchewan; Mary Louise Defender, Winnipeg, Manitoba, each received \$30.00 for second and third place prizes.

There were also dancing contests for the children who took part in the Celebration.

The President of the Annual Celebration, Mr. Wayne Goodwill, expressed good wishes, welcomed and thanked everyone for making this year's Pow-wow a successful one.

PIAPOT POW-WOW



Piapot in braids, Dan Kennedy behind.



THE BEAUTIFUL QU'APPELLE



SOME AMERICAN SINGERS



HAPPY PEOPLE

By Stan Cuthand

L P Q L J A
 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

Family Counsellor Found Indian Need

One hundred delegates attended the Saskatchewan Indian Women's Annual Conference held at Duck Lake Students Residence, Duck Lake, August 18th, 19th and 20th. The theme was "Challenges for Indian Women in the 70's".

About 45 delegates gave reports of activities on their reserves. Most of the reports indicated women are active in social activities in the

communities and they have concern for social problems. In Saskatchewan there is one woman who is an Indian Chief, and 22 women serve on Band Councils.

The highlight of the discussions centred around the need to remedy the breakdown of family life on the reserve. The resolution was passed, requesting family counsellors for each reserve be appointed as soon as pos-

sible. Saskatchewan Region has welfare consultants serving the entire Indian population. These are people with MSW's. These consultants are usually sitting behind desks doing administrative work, therefore there are no services being provided to families with problems.

Banquet guest speaker was Mr. R. Kohls, acting District Supervisor for the Prince Albert District, who spoke about historical background of the Duck Lake area and compared the struggles the native people had in those days to the struggles they have today. He indicated that communication problems still exist between Ottawa and the people in the west.

Mrs. Mary Ann Lavallee was made mother of the year and a resolution was passed asking Mrs. Lavallee to enter the Mrs. Chatelaine Mother of the Year with full support from the Saskatchewan Indian Women.

Other speakers present

were Beatrice Lavallee, chairman of the opening ceremonies. Father Gauthier welcomed the women. Mrs. Flora Mike was chairman re: "Family Life"; Lillian Pooyak, chairman at the banquet; and Lorraine Standing, P. Gibson, Frieda Greyeyes, W. Herringer, A. Gross, T. Tournquist, G. Porteous, M. S. Sanderson and Mrs. S. Lavallee. The speakers provided information from government services that are offered.

The delegates also toured historical sites of Duck Lake and a weiner roast and Powwow were held at St. Laurent Shrine. The Beady's Band were hosts to a dance and the Pow-wow.

This conference was sponsored by the Dept. of Indian Affairs and Northern Development, but the planning and chairing of all sessions were done by the Indian women themselves. Co-ordinator was Mrs. Gladys Johnston. Regional Indian Affairs Office, Regina, Sask.

Valley News.

The conference co-ordinator is Mr. Solomon Sanderson. Committees that were set up are as follows:

Agenda Committee — Chairman Henry Langan, Mr. John Gamble (Senate Member) and Mr. Chris Upal (Indian Affairs Branch).

Resolution Committee — Chairman Peter Dubois, Mr. Walter Gordon (Staff Member) and Mr. A. Lueck, Legal Advisor of the Federation of Saskatchewan Indians.

The By-laws to the Constitution were discussed and changes will be necessary at the Annual Conference. A Committee was established to review the By-laws changes further. Chairman of the Committee is Mr. Cyrus Standing, Secretary of the Federation of Saskatchewan Indians, others are Mr. Angus Mirasty and Mr. Allan Ahenakew, both Senate members. The By-law changes will be mailed to members 14 days before the Annual Conference.

EDUCATION

A resolution was passed supporting the many resolutions received by the Federation of Saskatchewan Indians, from Chiefs and the Urban Indian Association in the Province.

The resolution states that the cost of Education of the Indian people is a responsibility of the Government of Canada by rights of the Treaties signed;

AND Indian families who choose to live off the reserve in Saskatchewan find they are being deprived of their right to certain aspects of education, such as, payment for the tuition fees, books, and supplies which are provided to those living on the reserves attending Federal or Joint schools.

AND it is not a requirement to live on the reserve in order to be provided with those rights under the Treaties.

AND in order for the Indian people to develop to their fullest potential in our society, the Indian must be free to leave the reserve without feeling his rights are in jeopardy.

AND the Regional Director for Saskatchewan of the Department of Indian Affairs has refused to pay for school books, supplies, and tuition fees of the Indian children living off the reserve where these children attend a school of their choice claiming that the Department of Indian Affairs policy is that Indians living off the reserve for twelve months or more have enfranchised themselves as to further rights to Education.

THE resolution requires that the Government of Canada provide the same educational facilities to Indians living off the reserves as those residing on the reserves including the right to choose the school they wish to attend being assured that the cost of books, supplies and tuition fees will be paid.

The Board discussed at length the presentation made by Mr. William Fairs on the organized Sports and Recreation programs on Indian Reserves. It was viewed as an excellent one and seems to meet the needs of

Continued on Page 7

Federation of Saskatchewan Indians Annual Conference

OCTOBER 20th, 21st, 22nd



SOL SANDERSON, Chairman, Editorial Board, "The Saskatchewan Indian".

The Executive and Area representatives, which constitute the Board of Directors of the Federation of Saskatchewan Indians met on September 31st, October 1st and 2nd at the Saskatchewan Teachers' Federation Board Room in Saskatoon.

The dates for the Annual Conference are October 20th, 21st, and 22nd, with registration of delegates on October 19th starting at 7:00 p.m.

The Bessborough Hotel in Saskatoon has been chosen as the location of the Conference. A Tentative Agenda and Notice of the Conference have been mailed to all the Chiefs and Councillors on the reserves, and the Presidents of the Urban Indian Associations in the Province. The Chiefs and Presidents are requested to take note of the number of delegates that are allowed from each band, according to the By-laws of the Constitution. The By-laws state "Two Delegates for the first 400 band member or portion thereof and one delegate for every 200 band members thereafter."

The board was given progress reports on the Federation of Saskatchewan of Saskatchewan Indians pro-

grams. Mr. Rodney Soonias, Director of Research gave a report on the Education Task Force. Mr. John Urgan, Director, reported on the Community Development Program. Mr. Valentine Nightraveller, Assistant Director of the Culture Centre gave an account of their activities. Mr. Solomon Sanderson, Director, reported on the Communications Program. Mr. William Fairs presented a new Provincial wide Organized Sports and Recreation Program.

Mr. Peter Dubois made a report regarding the National Indian Brotherhood and the Indian Rights Committee. The new President elected to the National Indian Brotherhood is Mr. George Manuel. He defeated Mr. Walter Dieter in the election. Mr. Manuel was previously employed by the Alberta Indian Association.

The Federation of Saskatchewan Indians representative to the executive of the National Indian Brotherhood is Chief David Ahenakew and the Federation of Saskatchewan Indians representative to the Indian Rights Committee is Mr. Peter Dubois who presently holds the position of First Vice-President of the Federation of Saskatchewan Indians.

Continued from Page 6
the Indian People adequately. It was moved by Mr. Fred Martel (Area representative from Meadow Lake) that the proposal be placed on the Agenda for discussion at the Annual Conference of the Federation of Saskatchewan Indians, so that the delegates may have a chance to review and assess it. In the meantime the proposal is to be forwarded to the Department of National Health and Welfare so that this department may have

the opportunity to make a study of the proposal and allot funds for the program.

In other business the board were informed of the Federation of Saskatchewan Indians Staff training course and dealt with administrative problems.

The board extend heartfelt thanks to the Saskatchewan Teachers' Federation for the use of their Board Room.

Report by
Solomon Sanderson,
Director of Communications.

Women's Convention at Duck Lake Mother of the Year



Mrs. Mary Ann Lavalley of Cowesses Reserve was chosen Mother of the Year by the delegates to the annual Women's Conference, held at Duck Lake August 18-20. Mrs. Lavalley is the mother of Dr. M. Lavalley, the first native doctor of Saskatchewan (see story in August "Saskatchewan Indian" and four other children, Carole, Terry, Shelley and Sybil.

In addition to her very busy schedule as a homemaker and mother, Mrs. Lavalley finds time for women's work, education committee work and writing.

In the picture Mrs. Lavalley is shown wearing the corsage which was presented to her at the Women's Conference banquet on August 18th.

Sam Lavalley, Mary Ann's husband, farms on their home reserve.



This is a picture of some of the delegates who attended the banquet at the Women's Conference in Duck Lake. At the Conference Mrs. Lavalley was chosen Mother of the Year, and the banquet speaker was R. Kohls of Prince Albert.

SPORTS AND RECREATION

Throughout the Chief's Conferences the topics of Sports and Recreation have been constantly appearing with questions like: "What is being done about it, what is happening". At the present time the Federation of Saskatchewan Indians is formulating a proposal to bring the whole Province into the recreational guidance. The method of which we are proposing is to have a representative from each of the Bands to attend a course for five weeks, he will then go back to the Band on job training, putting to use organizing of teams, leagues, and tourna-

ments. Working closely with him will be an area coordinator. He will assist in the setting up of area games. On the completion and some progress being made on the reserve level we can then talk in terms of going higher in sports and recreation such as Provincial games, all Canada games, and possibly to a North American Native National Games. We feel that this proposal will help solve the recreation problems giving our children a much deserved program also allowing greater participation as spectators for all people of the Indian Nation.

We look forward to re-

ceiving comments on the above. Please forward them to Federation of Saskatchewan Indians Office, Box 1644, Prince Albert, Saskatchewan.

NOTICE . . .

To all Chiefs and Councillors. Be sure to Budget for your Recreation Grant for next year, so that this Program can get started as soon as possible.

RECREATION GRANTS TO INDIAN BAND COUNCILS

The Department is prepared to meet requests for grants for recreational programmes on the basis of on-reserve Indian population, at the rate of \$1.00 per capita for every 10 cents per capita contributed by the Band, up to a maximum of \$5 per capita but not exceeding a total of \$5,000 to a band in a year.

The following guidelines and procedures must be observed in the application of the grants to bands programmes:

The band council wishing to take advantage of the provisions of the grant programme must first consult with the Agency Superintendent to determine what programme fund are available and then indicate its wishes by way of a band council resolution. The resolution must indicate the following information in relation to the recreation grant requested.

1. In brief terms, indicate the recreation pro-



Soccer Action at Prince Albert.

REGINA NATIVES MEN'S FASTBALL TEAM

By Madelynn Cyr

Around the middle of May, 1970, a group of interested native citizens in Regina, saw a need and an interest and took the initiative in forming an all native men's fastball team.

Two fastball diamonds were acquired from the Regina Recreation and Parks division. Word was gotten out that an Indian team would be formed. During the first week approximately 70 potential ballplayers showed up for practice every Tuesday, Thursday and Friday.

The management composed of Arnold Dufour, Bruce Flamont, and Fred Starr were at short ends because of the lack of equipment and finances were nil.

The Regina Friendship Centre was contacted and an appeal made to the board of directors for funding of this team. There were no recreational funds available but

2. The source of funds for the band's 10% share.
3. The on-reserve population of the band.

The format and wording which a band council might follow in submitting a recreational grant request:

That this Council apply for a Recreation Grant in the amount of \$4,900 based on an on-reserve population of 980 at \$5.00 per capita. The Council will budget for an expenditure of \$490 from uncommitted Band Revenue Funds to meet the community's share of the cost of the Recreation programme. This would give \$5,390 for a working budget on the programme.

The programme includes a three-week summer camp for teen-age children in the community, salary for a playground supervisor for one month, repairs and replacement of playground equipment and the construction of an outdoor ice rink.

The application of such grants should be made as soon after April 1st as possible to get approval from Ottawa, then to the Regional Office, then to the Agency Superintendent and to the Band Council for use.

The grants do carry over from year to year but they must be audited as close to March 31st of that particular fixed year. (Reporter) Wm. Fairs.

and equipment, and are still self-supporting.

The Regina Natives Ball Club would like to extend heartfelt thanks and honorary mention to the following who have donated to the interest of the team:

In his Honor Mayor H. H. P. Baker, Regina; Fiesel's Billiards, Regina; Top Hat Billiards, Regina; Little Black Bear Indian Reserve; Peepekesis Recreational Club; Piapot Youth Club; Regina Friendship Centre.

GOODWILL DEFEATS LUKIWSKI TO WIN JUNIOR TEAM BERTH

SASKATOON (Special)—It's pretty well common knowledge that script writers aim for that big finish — a stirring climax that ends on a high pitch and sends followers home a little drained and talking to themselves.

The provincial junior boys, golf team trails ended Monday at Riverside Country Club and if they had a script writer he should win an oscar.

The final day of the 72 hole event had just about everything.

Firstly, there was a record winning total for the event under its present format.

Secondly, there was a play-off for the final spots.

Thirdly, each team member was from a different city or town, an occurrence that had event officials wondering if it had ever happened before.

And fourthly, an Indian boy who hits golf balls a mile, won one of the team spots after coming through with a brilliant round.

Doug Rittinger of Swift Current, a 17-year-old who could be dubbed Mr. Consistency, topped the field of 42 (only 29 started the final day) with a 72 hole score of 297, Doug carded 76 Monday, FOUR strokes over par. His earlier rounds were 71-76-74 and you can't find junior golf much better than that.

That total would have left him just one stroke off this year's men's Willingdon Cup team.

But while Rittinger was playing steady golf, another young man was battling par, sometimes winning, sometimes losing, Monday, Lloyd Goodwill of Fort Qu'Appelle was winning.

The big, strong 18-year-old Indian came through with a brilliant one under par 71 for the 18 holes. However, he wasn't finished — that was just good enough to tie him for the last spot at 307 and he had to step to the first tee again.

His opposition was Tom Lukiwski of Regina Golf Club, a member of a well-known golfing family in the province. Tom had fired a 77 Monday to leave him at 307.

They halved the first hole with par fours. Lloyd hit a tremendous drive of 280 yards and pitched to within six feet but his putter failed and he needed two putts from there. Tom was also on in two, 30 feet away but his putter almost turned the

Continued on Page 8

Continued from Page 7
trick when his long effort just slipped by the cup.

On the second, a 450 yard par five, Lukiwski was on in two, 300 feet away while Goodwill was away about the same distance but just off the green. Both moved to within three feet of the hole and a measure showed Lukiwski an inch further away.

He had a tricky, rolling downhill putt and he just missed on the high side. Goodwill, putting uphill, took heart from Tom's miss and wrapped his putt right in the front door.

The other two spots went to a pair of 18-year-olds. Ron Stewart of Prince Albert, who earlier won the provincial title, carded a closing 79 for 304 while Norm Jarvis of Regina's

Wascana Club had a final 78 for the same total.

The four team members will now represent the province in the Canadian team championship August 24-25 in Dartmouth, N.S.

Naturally the four members were all smiles Monday and each praised the Riverside layout, in fact they had nothing but kind words for all the four courses they played.

The most disappointed of course was Lukiwski.

"You can't take anything away from Lloyd," he said. When you shoot the kind of game he did today you deserve to win. I actually lost on Sunday when I four-putted the 18th green.

Glenn Palmer of Moose Jaw grabbed the sixth position by firing a final-round 78 for a 312 total.

Star Football game in Ottawa. In Hull, Quebec, they attended an International Fastball game and saw the world's best fastball pitcher in action. Games of badminton, ball, darts and swimming gave the visitors pleasure. The Mayor of Hull treated the whole group to a free supper in a park and made them welcome.

In Montreal Mayor Drapeau gave them a charming hostess to guide them through the pavilions at Expo. They enjoyed many of the rides at La Ronde. One place they were glad to see was the Montreal Forum. Sights of Quebec and Three Rivers came next and then they went on to St. Anne de Beapre and spent a while at the famous Shrine there. Heading back then they came to Sherbrooke, Quebec. This is the home town of Father Gauthier. They were guests of Father's parents and the Mayor of the town provided free refreshments and meals for them.

Toronto was the next call and here Maple Leaf Gardens, and Hockey Hall of Fame drew much attention and interest from the boys. The harbor and a few other interesting spots were viewed and then they hit the road for Detroit, U.S.A. A major league baseball game and a tour of the Ford Motor Co. factory were highlights of their visit in Detroit.

Everywhere the boys were given a warm welcome and treated to all kinds of sights and amusements. Their supervisors, Mr. C. Lambert, Mr. Harvey Cameron and Father Gauthier are to be congratulated on the success of their trip. One lady accompanied the gentlemen — Mrs. Harvey Cameron. The boys want to thank the people of Duck Lake, Rosthern, and all who helped them in this project. For most of the fellows who had never been beyond the border of Saskatchewan, this was truly a life time thrill.

Canadian Indian Art/Crafts Exhibition

The Canadian Guild of Crafts in co-operation with the National Indian Brotherhood is sponsoring a competition and exhibition of Canadian Indian Art and Crafts in November, 1970. This exhibition will take place at Place Bonaventure, Montreal, from November 10th to November 22nd. All entries will be judged, and individual prizes of up to \$200.00 will be awarded.

The aim of the exhibition is to bring together in one place the best work being created by contemporary Indian artists and traditional craftsmen. A festival of Indian dances, music, and films will be held at Place Bonaventure at the same time.

Indian craftsmen throughout the Northwest Territories and the northern parts of the provinces are invited to take their articles personally to the nearest Hudson's Bay Co. post. The Hudson's Bay Co. has kindly offered to supply packing material and assistance to the artist in wrapping and

sending the parcel to Montreal, but cannot take any responsibility for breakage or loss. These risks must be assumed by the Indian artist. Where insurmountable difficulties arise that would prevent the shipment of an article altogether, the craftsman is requested to write to:

The Canadian Guild of Crafts,
2025 Peel St.,
Montreal 110, P.Q.

Those who can send articles directly to the exhibition are asked to send them prepaid and insured to:

Canadian Indian Art/Crafts,
c/o Mr. R. Racine,
Loading Dock,
Place Bonaventure,
Montreal 114, P.Q.

All entries will be acknowledged when received. They must arrive between September 15th and October 31st in order to be exhibited to their best advantage and judged before the official opening date of the exhibition.

All objects entered in the competition will be offered for sale to museums and to the public unless otherwise requested.

Other exhibitions of In-

dian Art and Crafts have been held in Montreal in 1947 and 1964 under the auspices of the Canadian Guild of Crafts, and were most successful. This one promises to be the biggest and most comprehensive yet undertaken in Montreal.

The symbol of the 1970 exhibition is the work of Mr. Leo Yerxa, an Ojibwa who comes from the Couchiching Reserve on Rainy Lake, Ont. He was born in Fort Frances, Ont., on June 19, 1947, and attended residential schools there and in Winnipeg. In 1967 he came to Ottawa and received training in graphic arts at Algonquin College. Since 1968 he has designed posters, brochures, displays and booklets for the Department of Indian Affairs, and illustrated a book of Indian legends for McClelland and Stewart Ltd., in Toronto.

Leo Yerxa's design of a porcupine incorporates the solidarity of earth, indicated by the shape of a mountain on the porcupine's back, and the fluidity of water, represented by the wave-like design of the animal's legs and tail. The porcupine exists in an unconfined space.

Case Worker Shortage Said Cause of Children Kept from Parents

At least 25 percent of the more than 900 children Indian affairs has placed in foster homes, should be returned to their own parents, a department official said.

Harvey Lammer, welfare consultant for the Saskatchewan division, said the department budget does not permit hiring enough case workers to sort out the children.

Indian Affairs spends \$1 million annually in Saskatchewan on foster homes. It would be cheaper to hire a few more case workers than to spend \$100 monthly for each foster child, he said.

The concern is that Indian Affairs budget statisticians do not question the high cost of foster homes in conjunction with hiring a few child case workers to keep down the number of those homes.

Mr. Lammer admitted that with a field staff of 10 for the entire province, it is hard to tell if some foster homes are really any better than the original home.

"If we had a larger staff, we definitely could return more children to their parents. There is not proper interpretation put on the why and wherefore of foster homes," he said.

A number of foster parents are picked from letters written to the department by both Indian and white persons, offering their services.

At least half the homes are on Indian reserves and about 30 percent of those in towns and cities are with white families.

It is possible an Indian child may end up in a foster home close to his own home.

Indian Affairs only cares for those children abandoned on reserves. The province takes the responsibility in the cities.

"Abandonment is the main problem, although this may not be purely physical

abandonment. The child may be left with a neighbor," Mr. Lammer said.

Many children come under Indian Affairs' care for what Mr. Lammer calls medical reasons. That is, the children have been brought to Regina for hospital care, and when released the doctor wants them to remain near the treatment centre. They are then placed in foster homes.

The mothers have not been informed of their children's conditions and are often afraid to ask, he said.

"A lot could be cared for at home by their own mothers but we just haven't the staff to find out," he said.

Half the province's 36,000 Indian population is 10 years old and under.

Mr. Lammer expressed concern for conditioning of children who spend a few years in white homes and then are thrown back into reserve life.

"Child welfare services must be of top priority," he said.

Nancy Gelber,
Regina Leader-Post.

Paper Solicits Information

The Editor and Editorial Board of the Saskatchewan Indian would like to invite letters, articles and news items from the people all over the province.

Please keep us posted about your celebrations, sports events and accomplishments.

Send your comments either to Sol Sanderson at Prince Albert, or Donald Leitch, D.I.A.N.D., McCallum Hill Bldg., Regina.

UPCOMING DATE

Cutknife Rodeo and Three Day Whooperoo — October 15, 16 and 17th.



Saddle Lake Reserve Indian Girl Becomes Airline Stewardess

Alice Cardinal, 23-year-old native girl from the Saddle Lake Indian Reserve in Northeast Alberta, has completed her stewardess training course and is now flying on Pacific Western Airlines runs as a full fledged stewardess. Alice, who attended school in St. Paul, Grouard and Victoria Composite High School in Edmonton, has taken her basic stewardess training at the Pacific Western Airlines headquarters in Vancouver. She is now based in Edmonton, and is flying the Calgary, Edmonton and far north runs on DC-6, Convair and Boeing 737 aircraft. Miss Cardinal was also a runner-up in the recent Alberta Indian Princess Pageant.

St. Michael's Boys on Eastern Tour

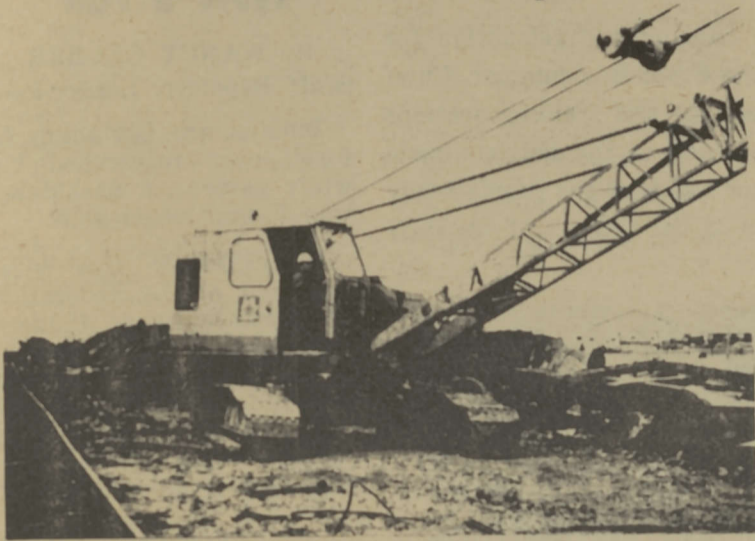
A group of 21 Indian boys, two supervisors and Father Gauthier left Duck Lake June 28th for Winnipeg, Ft. Francis, Ottawa, Hull, and East as far as St. Anne de Beapre. They returned via Sherbrooke, Montreal, Toronto, Detroit and Fargo, North Dakota, U.S.A. The whole trip was 5,268 miles, and lasted for 18 days.

They passed through Winnipeg where they took in a

few sights, and hurried on to St. Francis. The next stop was Sudbury, Ont., and then to Ottawa. Here they were given a tour of the city and met Prime Minister Trudeau; Hon. C. Chretien, Minister of Indian Affairs, also the Hon. R. Gregory, Secretary of State who gave Father Gauthier a cheque for \$1,000 to help finance their trip.

The boys enjoyed the All-

New Western Industry Owned, Run by Native People



Crane operator Joe Parisien of Fort Qu'Appelle at the controls of the company's 35-ton crane. (Photo—Bill Lewis)

The iron horse that helped win the West away from the Indian is giving an enterprising group of Saskatchewan Indians a new lease on life.

Since March 23, 54 Indian and Metis people in Native Metals Industry — a native-owned salvage business in Regina, have been dismantling railway cars and selling the scrap steel at \$4 a ton. Already, the income exceeds operating expenses and the annual payroll is expected to run to \$250,000. Less than a year ago all the Indian and Metis people now employed in this firm were on welfare.

The business grew out of a task force of Indian and Metis people and white businessmen, established by Saskatchewan Premier Ross Thatcher. A year ago, representation from the Federation of Saskatchewan Indians and the Saskatchewan Metis Society got together with the businessmen for a brainstorming session to find industrial projects that native people could own and operate. Jack Turvey, manager of Inter-Provincial Steel and Pipe Corporation in Regina, came up with the idea for the salvage industry. The Indian and Metis representatives accepted it enthusiastically. The task force engaged a Toronto industrial consulting firm to do a feasibility study and in October, 1969, the "go-ahead" came in loud and clear. The Saskatchewan government made a grant of \$40,000, plus a short term loan of \$15,000 and a guaranteed bank loan of \$7,000. Ralph Scharf, Regional Supervisor of Vocational Education for the Department of Indian Affairs and Northern Development, worked with

the staff of the Vocational Training Centre at Weyburn to draw up a three-week training course. Early in February, 14 Indian and Metis trainees began a course in metal cutting, industrial safety and business operation. A second class for 15 trainees began May 4. A Canada Manpower grant of \$8,000 covered the cost of training, including cost-of-living allowances for the trainees.

The enthusiasm of the native workers, who own the company on a limited share basis, continues to grow. "We won't put up with anything but a man's best efforts on this job," said Manager Jim Parisien, "we're in a highly competitive business and we're going to succeed." The day begins at 5 a.m. when the first cutting crew starts in, followed at 7 by the bulk of the cutters. At 2:30 in the afternoon the loading crew comes in. All crews work an eight-hour day. There is a friendly but intense rivalry among the crews to continually increase the output. And there's no absenteeism. When they've finished the 425 railway cars bought from U.S. firms, there is an abundance of scrap metal which they will cut up for the hungry furnaces of the nearby International Steel and Pipe Corporation.

Peter Dubois, of the Federation of Saskatchewan Indians, is president of Native Metals Industry. He said his spirit lifted when he saw how quickly the company had advanced. "There is a great deal of interest among our people," he said. "They finally believe they have an opportunity to do something, both Metis and Indian alike."

never know the magnificent diversity of mankind because our generation let disappear those who might have taught them."

We have offered Indians our trinkets, our language, our diseases, and our way of life. But we have never of-



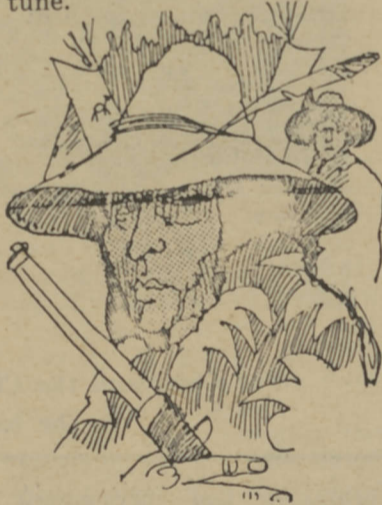
ferred friendship. We have never been brave enough to risk offering friendship.

As an "outsider", an Indian school teacher/principal, I have had a distinct — though nerve-wracking — advantage in witnessing the crumbling ethos of Canadian Indians, a once proud and independent people.

You stand by helplessly, sharing one of the many niches occupied over the past centuries by those emissaries of goodwill, the Great White Father Government, the Ottawa Santa Clauses, bearing gifts and empty promises, slogans and sneaky clauses.

You stand in the line of well-meaning padres, preachers, Bible-bangers, sacramentarians and salvation-sputters who have often done incredible harm in their scramble for believers.

You are one more cog in the machinery of paternalism and authoritarianism. Instead of a Mountie's gauntlet, you wield a textbook and an illusory promise of fortune.



You join forces with all the variants of social science: anthropologists studying the Indian as a species; archeologists and their exhumed data; graduate students who spend a few weeks preparing a paper flailing agencies, — religion and authority, and proclaiming the perfectibility of the Red Man.

And you aid and abet, by your alignment with white culture, those entrepreneurs of commerce — the fur traders, camp operators, storekeepers, bush "cat train" lines, and assorted empire-builders.

Rare is the teacher of Indians who can gain acceptance today. During a brief interlude at a pow-wow, or on a meditative canoe trip, there may occur a few seconds' look, a few scattered

words. Across the canyons of family training and language, side-stepping the fissures of history, habits, mythology, pieties, cult, and folklore, there is a fleeting embrace of hearts — an "I" touches a "Thou". The object labelled "White" or "Indian" is forgotten. Then the moment vanishes as suddenly as it appeared.

This is the stark reality; there is so little of the one absolutely essential ingredient — friendship.

Friendship does not mean "service". Any service corps efforts seem doomed, from the start, with all their plans to "upgrade" the Indians.

After nine years of living with Indians, including five years when I was the only white man on remote reserves. I have reached this unassailable conclusion: Indian people do not want our service.

Indians are looking for ourselves.

Service is relatively easy to give. But friendship cannot be dispensed like the vitamin pills we dole out in our classrooms.



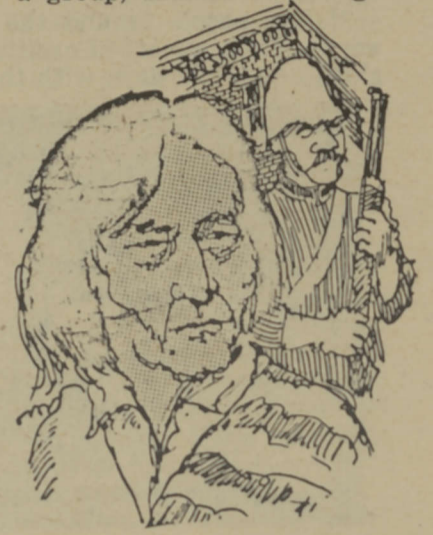
It is easy to talk about being friendly. But friendliness is not the same as friendship. Friendship is a supreme value in life. It cannot be accommodated in briefs, plans, research studies, and conferences. It seldom appears on any council agenda, or minutes, in Band meetings, teach-ins, "encounters", pow-wows, or "confrontations".

Thousands in Canada today are being drawn to the Indian underdog. Well-wishers and volunteers are willing to offer time, money, sweat, brains, and talent. But few are willing to offer themselves. To lay oneself open, for possible ridicule, inspection, acceptance, rejection, or criticism — who could bear these? And yet friendship would demand such self-sacrifice.

In 1967, those who were privileged to witness the Indian pavilion at Expo were bound to be touched by the tableaux painted on the walls, beginning with the first contact with outsiders (Jacques Cartier and Co.) we were led down the doomed path of the centuries into today's land of lost identities, the Bush Slum. To the background throbbing of recorded Indian drum-song, in eerie darkened light, we beheld a handful of fur-clad "savages" trading pelts for the newcomers' knives, pots, and hatchets. Underneath the scene were these words: WHEN YOU FIRST CAME TO VISIT US, WE OFFERED YOU OUR GOODS AND LOVE.

It is a far cry from that first encounter to the nowhere-ville, slums all across Canada where the Indian non-entities of 1970 have been driven.

Indians have been generalized over to the point of absurdity. It is true that as a group, Indians seldom go



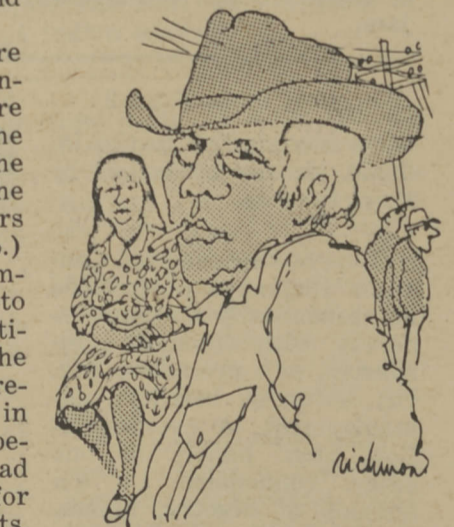
bald, have little color blindness, almost never go gray, have arches rather than whorls on the fingerprints, possess high cheekbones, and have little body hair.

But to lump together a Zuni Indian of the American southwest who believes in a pantheon of gods, with an Iroquois of Ontario who believes in one God, the Great Manitou, is hardly fair.

Some Indian tribes were male-dominated, others were matriarchal. Some cultivated corn and peas and beans and lived in longhouses; others lived in hogans and hunted antelope. Some were inclined to fight; others hid in mesas and canyons to preserve their pacifism. Some were the crudest of craftsmen, hardly able to fashion a water craft; neighbors exhibited some of the most complex artisanship known to man. The most unforgivable assumption is to lump all these diverse peoples into a vague blob of "savagery" and to exclude the lot from "civilization".

We may think that because they had no written alphabet, their language was primitive. But the vocabulary of many Indian nations was as large as that of their French or English exploiters, and was often far more eloquent; compare the coldness of "friendship" with the "one - who - carries - my - sorrows - on - his - back".

And we forget what we have already taken from the Indians. They had large-scale irrigation systems 2,000 years ago. More than four centuries ago, explorers found the "wild" red men



Europe, with foods we now take for granted, such as potatoes, corn, beans, peanuts, tomatoes, and smoked codfish and herring.

In return, we are now prepared to keep the Indian's body alive with handouts and medicare, at the expense of his way of life. The job of keeping the many Indian cul-

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From "The United Church Observer".

Genocide in Canada: "We Call It Integration"

An Indian school teacher says Indians don't want our services, our money, our way of life. They only want our friendship.

By JAMES E. MILORD

Genocide has been a lamentable fact in Canada for 400 years now. In the past it took the form of exploitation; today it is disguised as integration. The fact of this genocide is only now beginning to break into print, but it has not yet penetrated our

social consciousness that the Canadian Indian may soon be extinct.

If we allow the Indian people and the Indian ways of life to die by doing nothing to preserve their culture, we too will lose. As author Peter Farb wrote about the disappearance of "primitive cultures" all over the world in his book *Man's Rise to Civilization*: "To do nothing now is to let our children lament that they should

The Traditional and the New

Native people around the province this summer were engaged in a variety of exciting enterprises which blend the skills of the old days with those of the twentieth century.



Bud McArthur of White Bear is a pasture rider.



Chief Lawrence Stevenson and his son at Pasqua Reserve built this tractor from scraps in their home workshop. They use it for small garden work on their farm.



Peter Ballantyne of Pelican Narrows demonstrates the method of ponasking fish . . . said to be the most delicious method of fish preparation when washed down with mugs of black tea and accompanied by bannock and strawberry jam.

On the Action Lines of the Federation

There was little time for dancing and relaxation for the leaders and employees of the F.S.I. this summer. Chief Ahenakew held a series of meetings and training sessions all over the province where the Chiefs of the districts made clear to him what the wishes and needs of the people really are. Following are some scenes of the Chief and his staff at work.



A round table discussion at Fort Qu'Appelle.



Education Consultant John McLeod makes a point.



The Chief and the Chiefs, Ernest Tootoosis in the background.

Indian Surveys Now a Fad

By NANCY GELBER
Staff Reporter, Leader-Post

Indians are beginning to feel over-researched by white persons, a Saskatchewan Indian leader said.

Peter Dubois, first vice-president of the Federation of Saskatchewan Indians, said negative Indian reaction to the federal government's new Indian policy proposals has resulted in a spate of surveys which are reaching faddish proportions.

"Anthropologists, social scientists and many students keep coming and sending requests. They all want information that's different, but what else can we keep telling them?" Mr. Dubois asked.

His remarks grew from a conversation in which another FSI spokesman had said Indians were beginning to feel like caged monkeys.

"I'm in favor of all types of research as long as the final result is made available to the public," Mr. Dubois said.

In many cases, the questions are for a university paper leading to a degree and the information goes nowhere. Mr. Dubois doesn't feel this will do the Indian any good.

"That's a selfish reason for constantly questioning us. Others claim to be out for the welfare of our people. Sometimes it is hard to tell who is sincere," Mr. Dubois said.

So-called researchers are surprised to hear that Indians cannot help being swayed by the criteria of materialistic success of the larger society, he said.

Often researchers aren't interested in what Indians want to give to society, only what they think society ought to be handing out to them, he said.

"I, and we, want to offer what we have. Our belief is that the Indian, as a successful individual, is measured by what he gives his own community," Mr. Dubois said.

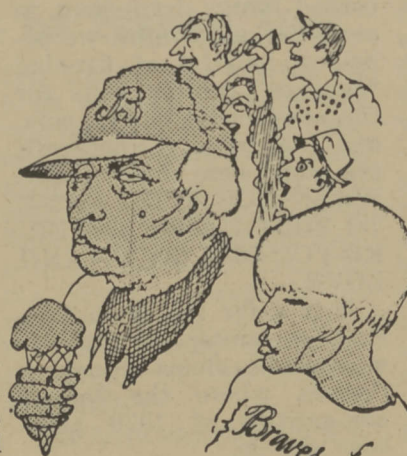
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tures alive is left to the Indians, already benumbed by their tragedy.

Tens of thousands of Canada's Indians are stranded on economically stagnant reserves, with diminished resources, in a precarious life. Or, driven by boredom, unemployment, or overpopulation, they huddle in our cities, condemned to an oblivion of bigotry, illness, alcoholism, friendliness and continuous failure. To call this abominable situation a "national disgrace" is to dignify it.

Half the Indians in Canada live on less than \$1,000 a year. Their unemployment rate is ten times the national average. Infant mortality is eight times the national average. A male Indian can

expect for his "three-score-and-ten", if lucky, 43 years. Like the buffalo, the Indian has been expendable.

And the proposition facing these remaining Indians is a gloomy one. They must relinquish their background of isolation for a closely



crammed and increasingly alienated society in the slums. They must abandon their silent society for an increasingly talkative and blandly articulate one; give up a life of observation for literacy. They face a surrender of a tradition of sharing and community consciousness for a crudely barbaric commercialism that stops at nothing to sell, sell sell.

One clergyman, a supposed "expert" on Indian problems, urged that Indians develop "aggressive behavior traits to succeed in our normal rat-race". He advocates that if Indians wish to have full privileges of citizenship without economic or social discrimination, they must be willing to "pay for it as all members of the dominant group do".

This reverend gentleman forgets conveniently that the white man has never paid for the land its resources that have made him prosperous. He has closed his mind to the incontrovertible facts of life about the richest welfare recipients of them all — the North American moneyed classes, a group of clever inheritors of the fruits of the earth who have a battery of lobbyists, lawyers, and advisers on hand to keep the subsidies, tax dodges, concessions, and political machinery in smooth order.

The Indians have no political voice. They couldn't even vote until recent times. They have no lobbies, no unions. And the land that used to be theirs alone, that was aggressively occupied whether they liked it or not,

continues to keep the rich man very, very rich.

Any attempt to pump aggressiveness into Indians — the kind of aggressiveness we have abundantly in the commercial establishment, in the Canadian/American way of life — is much like feeding them into a new kind of cultural gas chamber, different only in method from Belsen. North American society is sick enough without advocating that kind of action.

What is needed is a concept that has been historically alien to the development of this society — FRIENDSHIP. Perhaps if we can offer it, after four centuries of genocide, we can also begin to heal ourselves.

Friendship . . . with no strings attached . . .

Education, Community Growth Is Focus of Indian Federation

By NANCY GELBER

Within the next year, the Federation of Saskatchewan Indians hopes to embrace its far-flung reserve members in two schemes to foster the Indian entity.

Conceived to help the Indian become independent, the FSI plans are wide in scope and ambition.

Community development will be taken over from Indian Affairs, expanded and directed from Regina by specially-hired John Ursan, a psychologist involved in the establishment of the provincial Indian and Metis department.

Mr. Ursan, a white man long keen on working with minority groups, believes community development is a process which must not succeed at the expense of Indian culture but rather must gently lead the native nations into the main stream.

A task force has been set up to clarify the educational needs of Indians. Numerous studies by non-Indians have only confused this question.

Chairman is Rodney Soonias, Cree, a 29-year-old former lecturer at Saskatoon campus. Sharp, cool and wary, with an MA, he is the antithesis of his co-chairman, John McLeod, a grandfather, emotional, with little school education but local school committee experience. They operate out of Saskatoon.

For the Indian bands, community development has been slow, hampered by dogooders and too much government impatience.

With the advent of a strong FSI, communications between reserves increased and bands began to realize their problems were provincial although each had a local flavor.

"Action must be taken by large groups in order to get specific problems recognized. Community development can apply to any phase of community life, from youth activities or civic government to searching for industry," Mr. Ursan said.

Whites and governments are too impatient for them to "catch up," he said.

"This isn't a case of teaching a people. It is a matter of developing what is there. To say Indians live in static communities is wrong, but Kamsack is not Regina, and this is what the government must learn and what the FSI knows," Mr. Ursan said.

That is his philosophy, in part. To translate it into practical terms, money is needed. This means a transfer to the FSI from Indian Affairs of \$105,000 for 10 community workers and administrative expenses.

The majority will probably go to the north. No CD worker will go where he isn't wanted. Ultimately the province will be divided into five regions with 24 workers. Most will be Indians with some white persons, Mr. Ursan said.

The FSI doesn't expect much help from the provincial government for its CD program. The government tried for a year, between 1966-67, but success was not

fast enough, so the government dropped the idea. But the Indians picked it up.

CD workers must have "tremendous patience and be able to bite their tongues." They must know how to communicate without leading, suggest what is happening in the provincial mainstream but not demand the band follow, be sort of active but passive, he said.

Starting now, and hopefully ending in spring, 1971, the task force on education has set out to learn what relevance reserve education has for today's Indian student.

Mr. Soonias said Saskatchewan chiefs have given the FSI a mandate to make a thorough study.

"We intend to visit all the reserves, to do the first Indian research for and by Indians, to find out what Indians really want," he said.

The task force will study whether residential schools are needed — there are eight in Saskatchewan — why Indians drop out of school and if Indians are educated according to their historical legal rights.

By talking to Indians on both progressive and slower reserves, the task force hopes to determine the effects of the transfer of education from the federal to the provincial government.

There is a possibility, Mr. Soonias agreed, that some reserves are happy with the educational services provided by Indian affairs. He said he has an open mind.

"A lot of people think we're just going to take over and start teaching what we want. All we want to do is find out what's going on," he said.

It is likely that some will want to take over their schools. "I suspect that might be an outcome," he said.

Mr. McLeod is concerned with the unnecessary pressures of school which "make kids feel like they don't want to go back."

"I want them to be happy when they get out. I want them to have friends who'll speak to them in school and out. But Indians know they're not accepted," Mr. McLeod said.

The FSI thinks \$89,000 is required to properly carry out the project, including research, training, salaries, legal advice, living, travelling and consultant expenses and office costs.

The federation says it will be well worth it to the federal government since the results are expected to lead to better understanding between the FSI and Indian affairs, as well as recommend better use of the millions being spent on education.

Saskatchewan's Indian population is about 35,000. For them, \$13 million is spent yearly on education. According to one government official it has become a \$13 million headache he would be happy to be rid of.

According to Mr. Soonias, Indians feel the transfer of control over Indian education, "is long overdue — 100 years overdue".

STORY SECTION

In this edition of the Saskatchewan Indian Ida McLeod begins a series of stories in the Wesakachak tradition. Mrs. McLeod is a school teacher who was formerly the principal of the James Smith reservation.

THE LEGEND OF WESAKACHAK

By MRS. IDA McLEOD

Long ago a young man named Tawaham, his wife White Feather and their two sons lived in a wigwam near a beautiful lake. The elder of the boys was called Wesakachak. They were a very happy family for Tawaham was a good hunter and White Feather a fine wife and mother.

Most of Tawaham's time was spent in hunting. After successful hunts, it was the custom in those days for the women to prepare the skins of animals and make them into robes and clothing for their families. It was also the duty of the women to butcher, dress and haul home the meats. In all these tasks White Feather excelled.

By and by it became necessary for Tawaham to hunt farther and farther away from his wigwam and was absent for longer periods of time.

Meanwhile, White Feather kept the home fires burning. One of her daily duties was to go into the forest for firewood. She was a very busy woman. Garments for her family were carefully sewn.

Above all, she enjoyed working on a buckskin dress she was making for herself. It would be the most beautiful dress she ever had. It was decorated with shells and colored porcupine quills.

In time there were no more skins to prepare, no more skins to be made into clothing. White Feather waited for her husband to return. Towards evening she would put on her beautiful dress and comb her long black hair until it shone. She wanted her husband to see how beautiful she was in her new dress. But, alas, she would at the end, take off her fine dress, as his return would be delayed by the scarcity of game. As time went on she began to have more time to herself.

Early in the morning she would go off into the forest for firewood. Before long she began wearing her buckskin dress even to go for firewood. The boys would look at their mother fondly

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Karashowsky Accepts New Post

Mr. Walter Karashowsky, 15 McNall Place, has resigned his position as Regional Superintendent of Education, to accept the position of Director of Dependents' Education with the Department of National Defence, Ottawa.

Mr. Karashowsky took his elementary and secondary education in Alberta, and his undergraduate work at the University of Alberta. He completed his post-graduate work at Queen's Uni-

ONE MAN'S OPINION

Cut Knife Doing Things

By IRWIN McINTOSH

I drove out to Cut Knife recently . . . over the North Saskatchewan and Battle rivers up to the Eagle Hills.

There was a brief stop at Table Mountain — a land now in flood with high bush cranberries, pincherries and chokecherries.

Then up into the hills to Sweet Grass Reserve where bright, new bungalows scatter the landscape. Only a few years ago log cabins housed all our Indian neighbors.

Sweet Grass is blessed with a cheerful landscape carved out of poplar forest and divided by bubbling streams, high hills, and green, green ravines.

Indeed the 30-mile trip between Battleford and Cut Knife is one of the prettiest in the Northwest. Like a rollercoaster, you surge through one valley after another until finally you achieve the plateau upon which Gallivan and Cut Knife are built.

Cut Knife is a surprising community. In an era when all Saskatchewan's villages were supposed to die—they thrived, and last year became one of the province's newest towns.

In an age when people are in too much of a hurry to plan boulevards and plant trees, Cut Knife has lined its approach from the highway with happy trees and has taken care to retain its central boulevard through the residential section, a well cultivated one too.

The town's homes are well painted and its gardens are bright with flowers.



This is the small replica of the gigantic Tomahawk which will one day tower over Cut Knife to commemorate the growing relationship between the white and Indian communities, and to commemorate the work and devotion of Poundmaker and other great Indian leaders.

versity in 1950. Having taught in Alberta prior to the Second World War, he became an instructor in radio and radar work when he enlisted in the R.C.A.F.

From 1950 to 1958 he worked as a Research Officer for the Defence Research Board, Department of that time he transferred to the Department of Northern Affairs and Natural Resources to accept a teaching position in the Sir John Franklin School in Yellow Knife. He found these two years most rewarding because of the cosmopolitan composition of the group (Eskimo, Metis and White) which he taught. In 1960 he accepted the principalship of the federal school at Fort

Cut Knife people do things. Their businessmen retained the town's theatre by banding together and forming a special company for that purpose. You can still see a movie at Cut Knife in a modern theatre at a reasonable price.

In my search for the new Civic Centre I passed well kept churches . . . saw a friendly hospital and the beginning of a new park at the town's western edge already furnished with a pond and wild ducks. Soon there'll be a museum and a campsite too.

People plan for the future in Cut Knife. Right now the Tomahawk Days Association is getting ready for their annual three-day rodeo in October. As a result of their first show last year, and a very successful Tomahockey Tournament this spring, the association is planning to construct the world's largest Tomahawk.

The \$15,000 structure will likely be built in the town's new park, and will be dedicated to continued good relations between Cut Knife and its neighboring Indian people who play an important part in the association's annual activities. (They're burying the Tomahawk).

The point is that people at Cut Knife have and are continuing to do things. They're proud of their town and they realize that its future is in their hands today.

If we could only transfer that enthusiasm to the world at large, no dream would be beyond the grasp of man.

From the North Battleford News Optimist.

Smith. In 1962 he became Regional Superintendent of Schools for the Fort Smith Region. He transferred to the Department of Immigration and Citizenship, Indian Affairs Branch, as Regional Superintendent of Indian Schools in the province of Saskatchewan, in 1965 and has held that post until now.

Mr. Karashowsky has two sons: Michael, at home with him, and Christopher, who is married and living in Lusaka, Zambia, as the District Manager for a wholesale distributor.

Mr. Karashowsky's new duties began August 17. He will make his home in Ottawa, and will commute to Armed Forces bases in Europe when his new position makes it necessary.

Continued from Page 11 for she was a kind and beautiful woman. Wesakachak wondered why she wore her best dress to work. Each day she returned later and later, brought home less and less firewood and her hair would be tangled and her lovely dress untidy and soiled.

Very soon, Wesakachak had to get the wood himself. When Tawaham returned home in the evenings White Feather would hastily tidy herself and would pretend to be busy at some task.

It was plain to Wesakachak that his mother did not want his father to know about her mysterious trips into the forest.

All this mystery puzzled Wesakachak very much. Where did his mother go, to come back in such a state? His mother was a different person. She was no longer kind and thoughtful to her family. Wesakachak was kept busy looking after his

brother. More and more of his mother's daily tasks became his.

Finally, he could no longer wait to find out the reason for his mother's strange behaviour. So the very next day he stealthily followed her at a distance. To his surprise she followed the path leading to the lake. Not far off the path stood an old stump. Standing before it, White Feather struck it with three strokes. From a hole in the stump crawled out snake after snake. They coiled up around his mother's body until she sprawled on the ground with them.

For a moment Wesakachak could not move, he was stunned with fear and unbelief. What he saw before him was beyond all his understanding. When at last he was able to move, he turned on his heels and ran home as fast as he could to his little brother.

(To Be Continued)

A LAMP TO READ BY

By HUBERT GUNN

Hubert Gunn is a native from central Saskatchewan who currently works as a welfare officer of the Department of Indian Affairs. He lives in Saskatoon, where he devotes his time to work among the people, and to writing short stories. We will present other stories by Hubert in succeeding issues of the "Saskatchewan Indian".

It was a nice, warm sunny, fall day. A good day to haul a load of wood to town and sell it in that district the Indians called "German Town". The residents in that end of town were predominantly of German extraction and most liked to get a deal on a load of wood. The sharp blade of the axe bit deep into the dry poplar tree. Old Gus grunted as he pushed the tree down and started trimming the limbs off. The ring of the axe echoed through the bush. He guessed that there were at least twenty or thirty load of good dry firewood left in this part of the Reserve. He would be back again soon, but this log would complete today's load.

Old Gus stopped to take a grey, nearly empty package of tobacco out of the little pocket on the bib of his faded overalls. The cigarette papers that accompanied his tobacco were Chantecler's. There was a rooster drawn on the red cover of the papers in black ink.

Whenever Gus bought something because he could not read the brand name on the tag or label, he'd name the item by the first thing he saw. When he bought his cigarette papers at the country Co-op store near the Reserve that morning, Mr. Daws, the amiable, good natured old gentleman who had kept the store for many years, smiled as Gus looked over the counter at the shelves. Gus said at last, "Gimme a pack of them papers there, Mr. Daws".

"Which ones?" asked Mr. Daws.

"Those there," said Gus, pointing. "Red ones."

"You mean these?" asked Mr. Daws.

"Naw," said Gus, "them other ones."

"Oh these, they're called Chantecler."

"Yeah, Rooster," agreed Gus, looking at the bird on the cover and disregarding the name that the storekeeper called them.

Gus now fashioned a cigarette, rolling expertly. Then, lighting a match by whipping it across the seat of his overalls, he puffed contentedly on his cigarette. He was eyeing the team of blacks who were trying to reach a tuft of grass, causing the wagon to creep ahead a few feet.

"Whoa!" yelled Gus, at the same time grabbing the lines and jerking the animals' heads up.

"Allus tryin to eat when there's work to be done," he grumbled.

Gus was still peeved about events earlier in the day. At times, the horses were hard to catch, like this morning when they somehow sensed there was work to do. At other times he could fool them by putting a handful of gravel in the pail he usually fed them oats from. They would come trotting up to him, expecting to get a treat of grain when he shook the pail. But this morning they must have remembered and were not fooled by the old trick. They came close, necks stretched way out, trying to sniff at the pail to see if there was really oats in it.

Just as he was going to drop the pail and grab their halters, Old Dick, the wiser one, turned around as fast as a cutting horse and after kicking his heels up in the air a couple of times and bucking, he raced out of sight into the bush switching his tail, with Old Billie close behind.

It was a time like this that Gus felt like shooting his horses. He ran crashing and tripping through the bush, swearing. At last, his chest heaving, and trying to get his wind, Gus stopped to lean against a tree to plan other strategy. Rolling a smoke, but looking out of the corners of his eyes under the brim of his tattered

straw hat, he spied Dick's head, only partially concealed by the brush, calmly peering back at him. Gus began to whistle as he walked over in that direction, at the same time trying to make it look as though he had given up trying to catch them. Suddenly he made a dive into the bush and managed to grab Dick's halter.

"Just for that — no oats for you," he said triumphantly. Billie followed meekly behind.

Gus cut four, three-foot stakes and squared the ends. He put them in the stake holders of the wagon and loaded the poplar poles. He stepped back and surveyed his load. "Damn nice load," he said to himself. He then threw his axe on the top of the load and climbed up after it. He drove out of the bush, carefully skirting old stumps sticking up out of the ground.

Getting near town, he stopped and re-arranged the logs to make it look like a really good load, which it was. He generally had to haggle the deal for the five dollars he got for his wood.

He pulled into the town under the railroad overpass. The yard engines passing back and forth overhead made the horses nervous. They lifted their heads and pranced. "They'll think I have a fine team of lively horses," said Gus, proud of the way the team was acting. When he got to Herman Buckt's place, he pulled into the yard and noticed the curtains fluttering inside the kitchen window.

He got off the wagon and went to the door and knocked. Herman came out the door and pretended to see Gus only now, and shaking Gus' hand said, "So, I see you want to sell me a load of vood, yah."

Herman walked around inspecting the load of wood. He peered under it and over it and slipped in behind the team to see if the bottoms of the logs were rotten. He went to the back to see how small the ends were, and was trying to climb up on the load when Gus stopped him.

"Four dollars," said Herman.

"Four fifty," Gus answered.

Herman was adamant, "Four dollars."

"But I worked hard and had to come a long way to bring such a nice load of wood to town for you."

"No matter, all the money me and the wife get is the old age pension."

"I need the money, and besides I didn't have my dinner yet. If you won't buy the wood, I'll go someplace else."

"Vell, four fifty. No more."

Gus knew that he had won. "Four fifty and dinner to boot."

"All right, all right," said Herman, throwing up his hands as if he were being robbed, but he too, had won.

While Gus unloaded, Herman went inside to get his wife to prepare a meal. Gus tied a horse on each side of

the wagon and split the bundle of hay he had along between them.

He thanked Mrs. Buckt for the baloney and potatoes and with the money in his pocket, hitched up his team and drove down town. He tied up near the pool hall, where the Indians from the Reserve gathered whenever they came to town. As soon as he walked in he was greeted warmly by his friends, standing around the first table playing poker pool. "Grab a cue, Gus," said one. "We just started".

At that moment Gus thought about his old lady and her last words when he left the house that morning, "And don't forget the lamp chimney this time. Come home early and no pool and no drinking." At the awful impact of the thought, he backed out of the pool room and went to the general store.

"Well, Gus, long time no see," Mr. Lesser, the store keeper greeted. "What would you like?"

"Well, Mr. Lesser, my old wife's been nagging at me all week."

"What for?" asked Mr. Lesser.

"Well the last time I came in, I forgot to buy a replacement for that damn lamp chimney our grandchild broke on us. Before I go and play pool and stay there till midnight, like last time, and catch hell again, I thought I'd better get what I need first."

"Wise move," beamed Mr. Lesser, starting to get the items on the list Gus presented him with. "Come here, Gus, I'll show you a lamp chimney the kids won't be able to break so easy."

The store keeper took a package from the shelf and unwrapped a lamp chimney, threw it on the floor. It smashed into a hundred pieces and Gus jumped into the air. He then took another chimney from the shelf and throwing it on the floor, laughed when Gus again jumped back, expecting to see glass all over the place. Gus was amazed as he looked down at the fragile looking chimney, still in one piece.

"Well I'll be dawgonned," said Gus. "Let's see that trick again."

"That was no trick, its a new kind of lamp chimney," said Mr. Lesser. "You just have to be careful it don't hit any iron, like a nail or anything like that."

Walking out with his box of groceries and looking at the lamp chimney in its brown paper wrapping, Gus kept saying over and over to himself, "Well I'll be damned, just wait till I show Sarah this one."

Twenty miles away, Sarah, Gus' sharp tongued old wife, was cooking supper for herself, knowing that she would eat alone. She put another stick of wood in the stove. Gus did not get drunk every time he went to town, only once in a while, just when she least expected it. If he got drunk today, her mood would not let him hear the end of it for days on end.

Seeing that it was getting dark, Sarah cut a piece of cloth from one of Gus' old flannel shirts and placing it in a saucer, poured some melted grease over it. She lit the wick and watched as the room lit up dimly with the makeshift "bitch lamp".

It was nearly midnight when she heard the dogs barking and going outside, heard the wagon creaking in the distance. She went inside and made another fire in the stove. Gus would be hungry. The dogs were setting up a racket now, yelping and barking as they recognized their master.

The wagon stopped outside. Gus came in carrying the box of groceries and looking at the sputtering bitch lamp, started unwrapping the parcel. Sarah was trying to sniff at Gus' breath to see if she could detect the smell of liquor. She was looking at him closely in the fitful light.

His wife waiting, Gus finally got the wrapping paper of the lamp chimney and said, "Look, Sarah, I bought a lamp chimney, a new kind, if you drop it, it won't break. Sarah, her suspicions aroused now, stepped closer, wondering what Gus meant. Gus said, "Watch this." He threw the chimney on the floor. It hit a nail and smashed into a hundred pieces. Gus suddenly remembered the store keeper saying, "as long as it doesn't hit any iron, like a nail or anything like that . . ."

Sarah, frustrated after waiting all these days for a lamp chimney so she could read, grabbed the broom and chased Gus outside, yelling at the top of her voice, "You drunken old fool! Get out! You can sleep outside with the dogs again."

Old Gus unharnessed his horses and giving them each a syrup pail of oats before letting them go, grumbled to himself, "Now, what do you suppose got into the old lady to say that I was drunk like that?"

The dogs were staying away from Gus, just in case he was really drunk, they did not want to be within kicking distance. They watched him uneasily . . . but with some sympathy.

A government official and an old Chief sat in an aeroplane high over an Indian Reserve. The official pulled a twenty dollar bill from his pocket and asked the Chief if his poor people would be happier if he dropped it out the window for one of them to find?

No, said the Chief.

But if I dropped out two ten dollar bills, wouldn't two Indians be happy then? asked the puzzled sooniukimow.

No, said the Chief.

Well then, said the official, what could I throw out that would please the Indians?

Yourself, said the old man.