

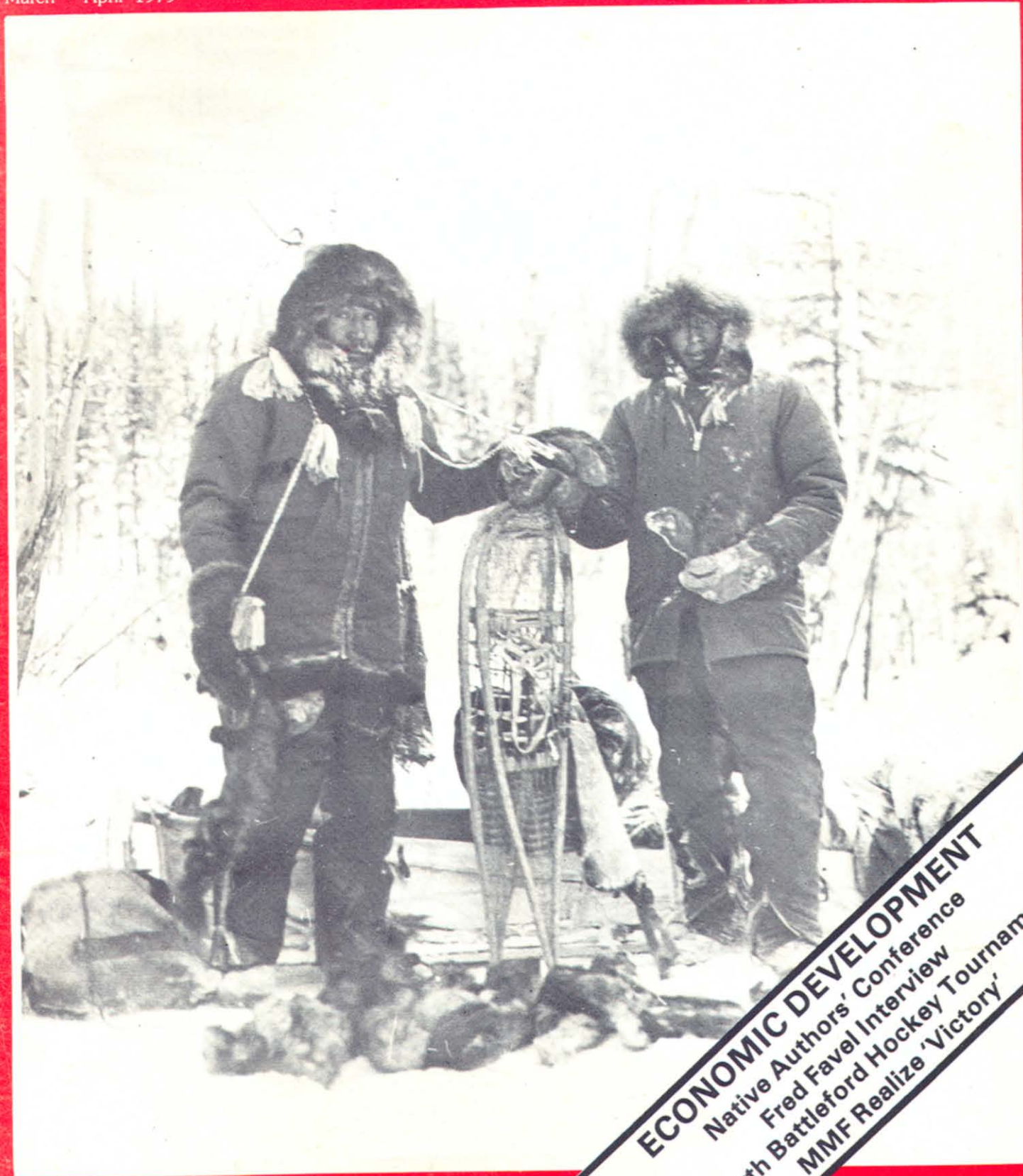


NEW BREED

"Voice of Saskatchewan's Metis and Non-Status Indians."

March - April 1979

80 Cents



ECONOMIC DEVELOPMENT

Native Authors' Conference

Fred Favel Interview

North Battleford Hockey Tournament

MMF Realize 'Victory'



Editorial

One tends to become somewhat cynical over the flood of pathetic Riel era books that are mass-produced out of eastern Canada.

Historians are like a flock of crows sitting on a fence. One flies away and the rest follow. This 'wolf pack' perspective on history more often than not does just not jive with our own understanding of ourselves.

Western Indians and Metis, with the possible exception of Newfoundland seal hunters, are the most written about sector of Canadian society. Everybody seems interested in our past but few in our present.

Life is strange. It's a long way from the road allowance to becoming the darling of the social set. They hung our leader, now they sell him and somewhere along the line our understanding of ourselves is interpreted - always interpreted - by someone else. For some strange reason most of those who write our history come from eastern Canada. Moreover, most don't know bannock from beans.

Non-Native writers don't understand Riel because they don't understand our people. Sixteen troubled years, 1869-1885, is more than the story of man, it is the story of a people. A people whose fight is not yet over.

The wolf pack constantly grapples with the question: was Riel sane or insane? My question is just how sane were the times? Was Riel's dream of a New Nation any more absurd than an alcoholic prime minister's dream of a railroad from Atlantic to Pacific? Riel was indeed a "prophet" simply because he understood the drama that was unfolding. He lived in eastern Canada and so knew what was to come to the North West in a way that those born to the prairie could not.

Riel has become a hero to other people for reasons which may or may not be shared by the Metis. There are people in Quebec who claim Riel as their own hero. Incredible as it may sound, Russian school children are learning about Riel. They are being taught that he was a Lenin of the new world.

History may then very well be one peoples' interpretation of another. During the American Revolution those still loyal to the British crown were termed traitors to the revolution. In Canada we are taught that they were "British Empire loyalists".

If history is indeed an interpretation, then we must ask ourselves some very important questions. Having another people write our history is bad enough - but when we start to believe it? There is something very dangerous involved here.

There is a little story that goes if a tree fell in the forest and there was no one there to see or hear it fall then did it fall at all?

Native researchers have been denied access to certain historical documents in Ottawa. If we can't obtain these documents then it is like that tree falling in the forest. If we don't know what happened, then it didn't happen.

Our history, it seems, is more than just lost, it is actually stolen. Therefore history, or the lack of it, can actually be wielded like a weapon.

There is an elderly woman in Saskatchewan who tells a story of an event we aren't taught in school. At the turn of the century she remembers a train pulling into the rail siding of a small south Saskatchewan town. The Metis lived on the rail allowance and made a living by odd jobs and/or collecting buffalo bones, which they were paid pennies a bushel for. The Metis were promised land at Green Lake. With what few belongings they could collect they were herded aboard cattle cars along with their horses and cattle. As the train pulled out she remembered the Metis homes burning in the distance.

The implication of the story is incredible. A people who collected the last visible legacy of the buffalo, its very bones, were in turn picked up leaving ... nothing? Remember the tree falling in the forest?

It has become obvious that our history is very important to us. We are a people with a long memory. The time is coming when our history shall be truly written and others shall know. Careless author of "The Birth of Western Canada" hit the nail on the head when he stated, "The history of Western Canada shall never be truly known until Native people write their own history."

As for the circling crows they are full of sound and fury signifying not a hell of a lot.

On a more cheerful note (one does tire of being cynical) Saskatchewan born and raised Metis, Maria Campbell is said to be working on a film based on her book "Half Breed". According to sources Maria is keeping a tight rein on both the script and production of the film.

Finally one of our own people is going to tell it the way it was and is through film. One can only offer a toast to this fine woman and say, "It's about time."

Trivia: Part of an endless series

After being booted out of Baker Lake, NWT by some ungrateful Inuit, Polar Gas, the pipeline people, developed an extensive public relations campaign aimed at placating said Natives. A series of widely circulated newspaper ads were developed, written in Cree, Chippewyan, Ojibway and Inuit syllabics.

The campaign developed a few unseen hitches along the way. This winter a rather bewildered Cree radio announcer in The Pas received an Inuit typewriter by mistake - sent air express yet. One has to wonder what an Inuit interpreter thought when he/she received a Cree typewriter by mistake.

Stranger still is the name of a company a group of Ojibway translators set up for themselves in Sious Look Out, Ontario. The group, contracted by Polar Gas, call themselves, "The Forked Tongue Translation Company."

Letters

More on "racist attitudes"

Dear Editor/

I would like very much to comment on an article in the January/February 1979 edition of NEW BREED concerning Metis rights.

First, how can anybody say and honestly believe that the Metis have no right to, or even deserve their own culture? On what ill-conceived and self-centered idea is that statement based?!

Let us suppose that one day a government he desires (for support of what he believes to be his rights) fail to gain power. Would he assume that he no longer deserved a place in our society? Would he be content to pack his bags and leave immediately? The answer is obvious.

As for the view that the Metis should conquer their own country, apparently the author was over-educated in his Ancient History. However, being that I am as uncertain as to this person's state of mind as he is to mine, the statement could very well have been a touch of humor for the sake of the reader's interest.

I don't believe the author really understands the problems facing the Metis people. From my own observations, he should study the situation in greater depth before expressing such an extemporaneous opinion on the goals of the Metis.

Cheryl Elder

Out of the past . . .

Dear Sir or Madam:

I have been reading some of the past issues of NEW BREED and am particularly interested in the January 1977 issue and some of the facts concerning history and literature which are not available from another source. If you still have copies of this issue, I would appreciate having one sent to me. As I am a teacher and presently employed by Mistikiwa Community College at the Willowfield Local, copies of the bibliography of literature mentioned on page 11 of the January '77 issue would be helpful to me and two of my friends who will endeavor to bring them to the attention of the School Boards and Regional Libraries of this area.

Thank you.

Elsie Livingston

Pictures and posters wanted

Dear Editor - Brothers & sisters:

The Native Brotherhood Society (NBHS) is an institutional organization at the Saskatchewan Penitentiary. We promote cultural strength and direction among our membership. For this purpose we utilize all educational and inspirational materials.

For your information the NBHS is currently lacking in the way of sufficient funds to make any form of purchase. So we are respectfully requesting your support on a small matter which may seem strange. But we rely on Indian faith that you'll help.

Our group membership fluctuates around twenty to

forty people. We are incarcerated and therefore subject to 'lock-up' in cells. This cell-time is spent thinking and writing, studying and where possible with hobby work, etc. The point is some of the people could make do with pictures and posters for their respective dwellings.

Would it be possible for your office or department or group to donate old discarded or unused posters or calendars (even outdated ones) of any number. We will distribute these and utilize them in our membership.

Simply mail them to:

H. Gordon Hourie, Native Programs co-ordinator
P.O. Box 160, Prince Albert, Sask., Canada. S6v 5R6

Any type of cultural or traditional posters or calendars that you have no use for will be welcome. (5, 10, 15 or 40 of them.)

Billy Brass, Secretary, NBHS



NEW BREED

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Articles submitted to the NEW BREED and subsequently used for publication shall be paid for at the rate of \$2.00 per column inch (10pt., 13 pica). We reserve the right to publish whole or parts of articles submitted.

The subject topic is unlimited - political editorials, community happenings, personal stories, poems, historical essays, or abstract writings are to name but a few of the possibilities. Present day problems and your personal solutions might prove both helpful and interesting.

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photo courtesy Native Press.

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OPINIONS

Government funding steals Metis pride?

To be written as is, or not at all - if the New Breed has the guts that is - if not I'll understand.

ECONOMIC DEVELOPMENT - an idea to successfully develop an enterprize that will have Natives become more dependent on welfare grants. A blanket of dependency for the price of pride, dignity and self-respect. A security blanket so subtly given that very few are aware of what its done to unity and organized leadership. If ever a plan was conceived to divide, this one will have to be given an "OSCAR".

I remember attending meetings without the fancy beads and trimmings; without thought of how many miles did I travel times 21 cents. It sickens me to watch my people register for a conference or meeting - hey, do we collect now or later? I wonder was this what our early leaders of the 1920's; Malcom Norris and Jim Brady had in mind when they brought their ideas of a NATIVE VOICE to Saskatchewan. Was this why Louis Riel fought and died, so we can have our "cheap" blanket of warmth in exchange for the soul of a Nation.

I don't need a two-dollar Metis card to claim Indian blood. I was born and will die a Metis without a numbered card. We have a heritage and roots; no one can take that away.

Many people have a price tag. Whats yours? Canada Works... ARDA...DREE...LEAP...ESP... Secretary of State? How about a brain washed education with Community College? Did you say AB RIGHTS? After our political

leaders get through using this program as an issue, after years of kicking it back and forth, we not have a AB RIGHTS program left. As it now stands, our chances are slim, and getting slimmer as time passes. Our number ONE priority and last in action.

Our energy is channelled towards our security blanket being wrapped more tightly around our fears. Fear of losing that holiday in Vegas. Fear of getting behind those car payments. Fear of not being able to meet those house mortgage payments. Fear of fear itself. So whats left? Self survival. Discredit any one that objects, regardless of what method, just create organized confusion. Don't let anyone think rationally - for there goes your security blanket and exposure shows truth.

It takes many lies to cover the first one. Then comes violence. Physical threats against family and friends. KEEP YOUR MOUTH SHUT or someone will get hurt.

You can keep your f--k--g fears and forgotten dreams. Mine will not be sold for any cheap security blanket.

What ever happened to PEOPLE DEVELOPMENT. What government grave digger did we hire to bury our pride...White Consultants or did we do it ourselves?

The answer is here, all you have to do is take off your rose colored glasses and see the stark naked truth of reality; and prey your children won't hear the clang of those jail doors, or the clink of beer glasses in a crowded bar.

The toboggan ride down hill is over too quickly. Just hope your maker is not waiting for your Metis pass card or maybe you think a reference from Jim Sinclair will get you in.

AMNSIS must have people involved or the organization is meaningless. The ball game can not be played without team effort. AMNSIS - wheres our team...tired...on deck... or just plain gave up?????

Olga Flesjer
Hudson Bay, Sask.

OPINIONS -

?!

New Breed, 2-1846 Scarth Street,
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AMNSIS proposal meets mixed gov't reaction

The long term development strategy of Native people is to gain ownership and control of sufficient natural resources to build their own economic base.

This was the theme of a brief presented by AMNSIS to provincial and federal government officials at a recent Economic Development conference April 25 and 26 at the University of Regina.



Bruce Flamont, AMNSIS executive director: "Assimilation does not work. It has not worked in the past and it will not work in the future. We as a people here today are proof of that. We want to become a part of Canada but we won't sell our souls to do it."

Otto Lang, Minister of Transport: "I understand that you are willing to take a certain amount of responsibility in the development and promotion of programs. And with that spirit I agree with you. I think it is vital that we have that kind of coordination in program development."



Jim Sinclair, AMNSIS president: "Our people in the north have been told that the south can no longer go on supporting them. I think it is the other way around. Our people are supporting the south through natural resources that are rightfully the property of Metis people."



The long term development strategy of Native people is to gain ownership and control of sufficient natural resources to build their own economic base.

This was the theme of a brief presented by AMNSIS to provincial and federal government officials at a recent Economic Development conference, April 25, 26, at the University of Regina.

In the meantime, however, AMNSIS stated that government and Native people must develop co-ordinated short term programs to meet immediate needs such as housing, social and recreational programming, historical and cultural education and employment.

The brief calls for separate southern and northern Saskatchewan schemes.

"It is our view that the implementation of the integrated socio-economic development strategy which we are proposing does not need to cost the government a great deal of additional money. The government is already spending a good deal of money on Native programs and Native development, most of which is not producing any desirable or constructive results."

The brief asks that government money currently being spent on economic development programs, job development, social assistance, alleviation of alcoholism and family problems and law enforcement be partially or totally diverted into economic development.

"We are not saying that these services are not required," the brief states, "We are suggesting the volume of services required relates directly to the social and economic

deprivation and problems of Native people."

We are also suggesting those needs can be best met as part of an integrated socio-economic development strategy designed to create development opportunities."

"These programs must be under the control and direction of Native people rather than be operated in isolation under the control and direction of government which uses them for the sole purpose of social control."

The brief calls present government programs "Band-aid economic assistance" which has been eaten away by administrative expenditures rather than actual funding.

"When one examines these programs closely, one finds they are so tied up in red tape that one has to seriously question whether the government ever intended any meaningful development to take place."

AMNSIS speaks of the lack of a mechanism to co-ordinate government services and resources, saying not only are there constitutional forces at play but also problems within the federal and provincial government departments that leave the organization talking to individual ministers and departments rather than the whole."

As a result, we end up with programs which are destined to fail because they are tailored to the mandate of a specific department rather than being tailored to solve the problem and relate to the needs of Native people."

The brief emphasized AMNSIS's view that there is a need for govern-

ment commitment to this development proposal.

Bruce Flamont, AMNSIS executive director was adamant "Assimilation does not work. It has never worked and it will never work," he stated, "If we as Native people have to become part of Canada, we could, but we won't sell our souls to do it." He added that paternalism also does not work. Paternalism, Flamont's words, means Native people are thought not capable of doing their own thinking, planning and administering as a people.

"If paternalism had worked and if assimilation had worked we would not be here today," he concluded.

Jim Sinclair AMNSIS president stated, "The economy of this country is a product of our poverty. We talk about programs. We've met with ministers and talked about administering programs which will meet our needs, but by the time they reach local levels they are tied up with so much red tape that they become meaningless.

Some government officials replied that people of any ancestry should have the right to determine their own destiny.

Ottawa Lang, Minister of Transport stated, "I understand that you are willing to take a certain amount of responsibility in the development and promotion of programs. And with that spirit, I agree with you. I think it is vital that we have that kind of co-ordination in program development."

'Explosive years' report predicts future racial turmoil

A confidential federal government report states that the next 25 years could be years of racial turmoil in Saskatchewan.

Prepared by a senior federal government official, the report, entitled 'The Explosive Years', states that developments in Saskatchewan Indian-non-Indian relations will set the stage for events in all Canada.

"If racial turmoil does occur in Canada, it is likely to begin in Saskatchewan and spread to other areas."

Based on a rapidly increasing Native population, the report recommends a number of policy changes. Estimates put the Indian population at 24.3 per cent provincial and 36.8 per cent of Regina's population by the year 2001.

The report states that a change in Parliament be considered in order to ensure a certain number of "Indian seats". This could conceivably be accomplished during the current constitutional review.

Further, that the manner of provincial and municipal elections be adjusted in order to permit formation of Indian ancestry constituencies. This would facilitate Native participation at these governmental levels.

It continues on to state that the Provincial Education Act be revised to allow Native participation on school boards and in curriculum development. The Act should also permit formation of "separate" schools in off-reserve areas on the basis of Indian ancestry and religion.

In the area of tribal government, changes should be focused on making them true governments responsible to Indian people and not to Parliament of Indian Affairs.

Economic problems being experienced by Indian and Metis people could be changed through job placement counselling or income support to individuals in need.

'The Explosive Years' recommends there be a major public information campaign launched to inform the public of Indian history, culture, treaty rights, aspirations and plans.

"The information campaign must emphasize the high value placed upon the maintenance of Indian identity by Indian people and many of these public information activities could be undertaken by Indian and Metis organizations."

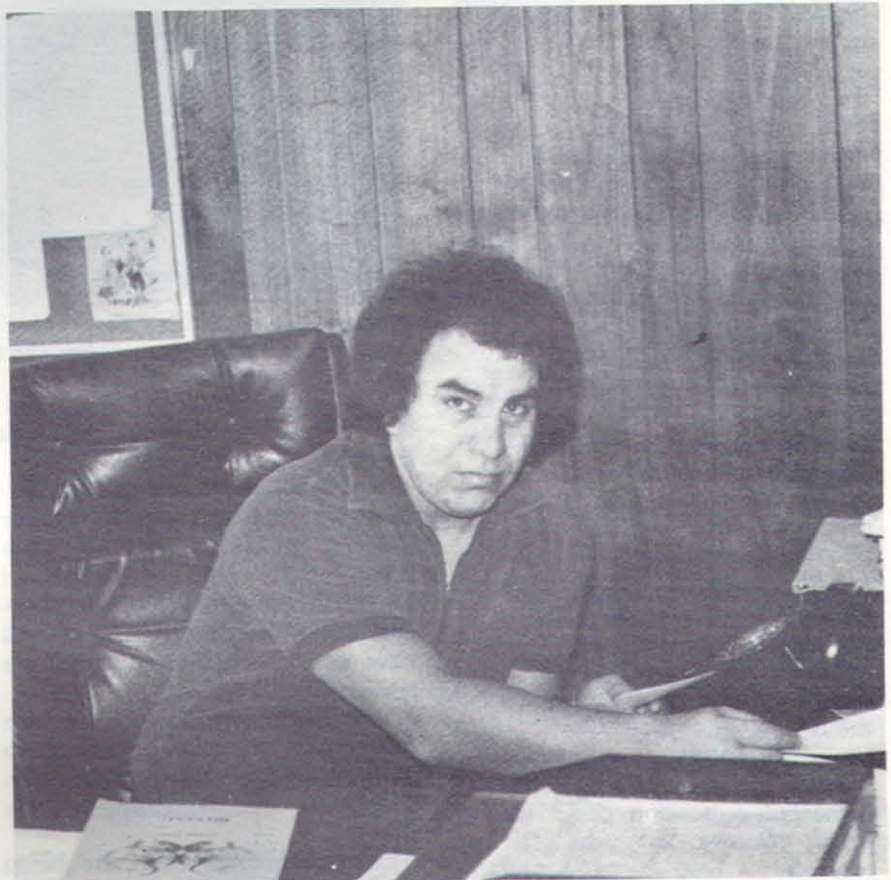
Bruce Flamont, AMNSIS director, stated that the report reflects much of what Indian and Metis people have been saying for years. He also referred to a report done in 1976

which has many similarities to the current report.

"The problems of 1976 are the problems of 1979 and will be the problems of 1985 unless something is done."

Sol Sanderson, acting president of the Federation of Saskatchewan Indians, said that the federal government "may be trying to incite something" with the mention of racial turmoil.

Sanderson stated that the leaders of the Indian population have been very responsible in the past "and I don't expect that to change."



Bruce Flamont AMNSIS Executive Director

Economic development and aboriginal rights key issue

MEADOW LAKE - Economic development and aboriginal rights were the key issues discussed at a meeting held in the Meadow Lake arena March 28. Over one hundred people attended the one day meeting.

Guests included Jerry Cheezie representing the Dene Nation, Harry Daniels, president Native Council of Canada (NCC), and Jim Sinclair, president of the Association of Metis and non-Status Indians of Saskatchewan (AMNSIS)

Jerry Cheezie stated that the Dene Nation wanted recognition of their rights before any development takes place, including the Mackenzie Valley Pipeline

NCC president, Harry Daniels, challenged AMNSIS president Jim Sinclair to sit in on the next NCC board meeting. The challenge was accepted by Sinclair who remarked that he wanted to know what the NCC was doing about economic development and aboriginal rights.

Daniels also stated the NCC presented papers to the government regarding aboriginal rights. The government stated that in their opinion there are no more rights for Native people in Canada.

Daniels went on to say the NCC also would like to have special seats in the Senate. The seats will be occupied by Metis representatives chosen by their people.

"We have the right to control resources. We are not just a group of people. We want to become a part of society," he stated, "We should have the right to educate our children in our own culture. We are a national minority, a special people who deserve special rights. Louis Riel is the real father of Confederation and we want our presence well known."

Sinclair remarked that AMNSIS presented a position paper to the Prime Minister last year. "If we research for 5 to 10 years nothing will be done and nothing will be here" he stated. "We, as people, will have to be heard to take this kind of



Jim Sinclair, "People will have to take action to take back the resources."

action to show government we're serious."

Sinclair added that "Metis demonstrate for what other people take for granted. No Indian leader will get a fair deal if the people are not behind him. The problems we face are identical across this country. People will have to take action to take back the resources."

Rod Bishop, Meadow Lake area director stated, "We will have to struggle to get recognized, even though we are the people of this country."

"Our resources which are being exported should go back to the northerners. Soon we will have to make a decision to obtain some rights.

Then we can start moving ahead. If not the fox from Ottawa will play games with us by giving us Mickey Mouse programs to run."

Bishop also stated, "We people will have to be more independent to take the sort of action asked for."

Peter Bishop an observer at the meeting stated, "People know we have problems with alcohol, drugs, housing, etc. Now we have to have solutions to these problems. A start is to have our aboriginal rights back."

Bishop also proposed that the provincial executive and board of AMNSIS attend the meeting in Montreal on Indian government. The motion was carried.

Native Authors meet in Regina

They came from all across Canada. Native authors and their publishers gathered together at Regina's Sheraton Centre, March 30 and 31, for the First Annual Indian Authors' Conference.

"Halfbreed" to become a movie

A feature film based on the life story of Saskatchewan born Metis author Maria Campbell will begin shooting this fall.

The movie, based on her book, "Halfbreed" will be shot on location in western Canada. Actual filming will take a year.

Frazer Films of Edmonton will produce the full length feature movie. Although approached by larger film companies Ms. Campbell chose the smaller Canadian firm. "When the book first came out I had all kinds of offers. Even some from the United States." The soft spoken author remarked, "They wanted to buy my film rights, leave and make the movie... "Halfbreed" is my life story, so I wanted some control. (By working with Frazer Films) I am able to both write the screenplay and keep control over the picture."



Sponsored by the Saskatchewan Indian Federated College and the National Book Festival, the two day event was the first of its kind in North America.

Walter Currie, Director of the conference, stated in his closing remarks that, "this has been thirty six hours filled with warmth, humanity, sharing and a feeling beyond words."

Currie outlined five objectives which the conference dealt with. To get Indian writers together to discuss their experiences and problems as writers. To present models of success to young Indian writers. To make the Canadian public aware that books are being written by Indians. To learn the publishers' views on how to get Indians into print. To raise the idea of an Indian Writer's Guild.



The major emphasis throughout the conference was to get Indians reading about themselves and their culture.

Maria Campbell, author of Halfbreed, stated that, "You have to know where you come from before you can know where it is you are going."

Basil Johnston, author of Ojibway Heritage, said in his theme address that, "Only the past has recorded

the direction we must go. Only the past dictates the future course. There is benefit to be attained by looking back. Not to restore bows and arrows but to perpetuate the values, ideas and insights that make us what we are."

We urged young writers to listen to the stories of their elders and to learn to write well. He cited precision of expression, a sense of purpose, the art of listening and reading as important guidelines to follow.

"Publishers want a fresh viewpoint, a new interpretation and we as Indian people have that. You go home tonight and write."

Each of the authors present, Johnston, Campbell, George Clutesi, Eleanor Brass and Don Whiteside addressed the conference. Each stressed the need for Indian people to learn about themselves.

Whiteside, a researcher for the National Indian Brotherhood, urged Native writers to write about their history and culture.

"We are one of the most written about cultures in the world but unfortunately much of it is written as seen through blue eyes."

"What binds us together as Native people is our history and we have to make our people aware of our history."

Currie stated in his summation that several of the objectives had been met. He also hopes that the conference can become an annual event.

Presenting Indian authors to the public and to their own people is important because, "Red heroes are something we have been without for a long, long time."



agreement reached

MMF claim economic development victory

WINNIPEG - The Manitoba Metis Federation (MMF) has ended a tense ten day sit-in at the Winnipeg head office of Manpower and Immigration after successfully negotiating an economic development agreement with the federal government.

The MMF were protesting what they termed 'government inaction' to deal with a 60-80 percent unemployment rate among Manitoba Metis.

The eleventh hour break through in the on again off again negotiations came April 16 with a telegram from Manpower and Immigration minister Bud Cullen. The minister agreed to virtually all of the MMF demands with the exception of the firing of Jack Vanderloo, Manitoba regional director of Manpower and Immigration.

Morrisseau blames region

MMF president John Morrisseau termed the agreement a "victory" citing the "deplorable attitude" of the regional Manpower office as the source of Metis frustration.

Morrisseau remarked that the MMF had originally negotiated with Manpower for target monies of one hundred thousand dollars over six months. He added that a verbal agreement had been reached with the Manpower regional office for this amount. Later the figure was dropped to seventy-three thousand dollars over six months, a figure Morrisseau said he had little choice in not accepting. Still later the Ottawa head office returned to the MMF a figure of one hundred thousand dollars over twelve months. The MMF response was an immediate sit-in of the Winnipeg head office. In a series of tense negotiations Manpower offered the MMF one hundred thousand dollars over eight months. Then a figure was finally agreed on



MMF president John Morrisseau... blame must be placed with regional office.

of one hundred thousand dollars over six months - the target figure the MMF had originally negotiated for.

"We have won a significant victory," Morrisseau concluded, "It is unfortunate though that we had to use a sit-in to achieve our goal. I

hope we never have to resort to these tactics again. The problem lies with the Manpower regional office and that is where the blame must be put."

Ottawa shall intervene

Cullen not only agreed to the original figure but also agreed that the Ottawa head office would intervene between its regional office and the MMF should the need ever arise again.

On the evening of April 6, the first day of the sit-in, the Winnipeg City Police were asked by the regional office to forcibly evict the demonstrators. A tense stand off followed. At 4:30 p.m. the police arrived. The demonstrators were told to leave the building peacefully or risk forced eviction. The demonstrators refused to budge. Anxious leaders, within the building, told them to remain calm. The stand off continued 'till 6:30 p.m. Finally a phone call came through from Ottawa rescinding the regional office's order. The majority of the police left leaving a smaller force to monitor the sit-in.

The demonstrators numbering twenty-six included men, women and children.

Immediately following the April 16 breakthrough a mass demonstration of MMF members from across the province, was held at the Manitoba legislature. Over four hundred Metis took part. There were no incidents. A victory dance at the Winnipeg Friendship Centre followed.

Ed Head, a former MMF president and leader of the sit-in was satisfied with the economic agreement. "I'm quite pleased that we succeeded," he remarked, "This is only the first step, however, we have a long way to go yet."

Head declined commend on future MMF strategy.

Nine graduate in second year Life Skills course



The 1979 Life Skills graduates. From left to right: Allen LaPlante, Connie Copenace, Velma Bigsky, Wayne Friday, Blanche Nokohoot, Lorraine Racette and Donna Aubichon. Missing, Martin Shepard.

REGINA - A graduation banquet was held at Regina's Plains Hotel, March 22 for nine graduates of the Regina Friendship Centre's Life Skills Course.

The graduating class of 1979 was the second of its kind.

Roland Crowe, Assistant Director of the Regina Friendship Centre and newly elected Chief of Piapot Reserve gave a brief speech. Mr. Crowe asked the students to remember what their elders had passed on to them so that no matter how rough it gets they won't give up.

He also stated that he would like to thank the coaches Jerry Epstein, Henry Cote and Wilfred Deiter, who came in when the program desperately needed a coach.

Allen Quigley, director of adult education was the next guest speaker. Quigley stated that if it wasn't for the encouragement of the elders this program would not have become a success. He also stated that credit goes to a great deal of people for making this program work - people such as the late Lloyd Pelletier and Sally Boen (who both used to work for Community College) and sponsors Neil Gavagain from Canada Manpower and Myrna LaPlante from N.R.I.M.

A program such as this takes time and a lot of research. This program is designed to help the students both speak and be heard and to give them self respect. But final congratulations go to the students who completed

the class.

One of the graduating students Wayne Friday stated that the program helped him develop feelings, speak in conversations and make relationships work.

Allen LaPlante and Donna Aubichon, two of the students who did an excellent job chairing the banquet, expressed their thanks from the graduating class of '79 to the guests who made the banquet a success.

Graduating students of the 12 week course were: Lorraine Racette, Martin Shepherd, Allen LaPlante, Wayne Friday, Donna Aubichon, Lillian Sonasanis, Connie Kanapace, Blanche Nohahoot and Velma Bigsky.

Environmental Festival to be held in Regina

The Great Plains Alliance, a newly formed coalition of environmental, labour and human rights organizations, has organized the Great Plains Environmental Festival to be held June 2 to 5 in Regina.

The four day festival, the first of its kind in North America, is planned to give people an opportunity to hear all sides of environmental issues. The focal points will be energy, labour and industry, human rights, agriculture and land use.

"What we hope to accomplish in the Great Plains Environmental Festival, is to promote a wide discussion of human concerns about environmental issues," said Helen MacFarlane, festival organizer. "It's very rarely that people in Canada can meet to exchange information and opinion like this within an immediate kind of setting such as the festival will provide."

Activities will include a film festival, conference, concerts, street dances and workshops. Buffy Ste. Marie will appear in a special concert June 5.

The indoor-outdoor festival will take place at the College Avenue Campus of the University of Regina.

According to MacFarlane, "It's going to be informative, provocative and lots of good healthy fun!!"

"I thought too of our own people, our unfortunate ones, woefully un-equipped fearing the rocks of life. Too many with life meaningless and empty, no guidance, drifting on the remorseless tide of life that stirs the deep of the vast forces that toy with puny humanity. ... Today it almost seems a denial of life. I have seen it so much."

Jim Brady, 1930



Peter Deranger

A path with three forks

There seems to be a lot of different speculation over the issue of uranium mining and northern development in Saskatchewan.

Some questions raised centre on the hazards of uranium mining, environment, social impact, northern Natives land claims, and self determination for northern Native peoples.

Native organizations have come to a path with three forks. Some people in the two Native organizations are saying that we have to settle land claims, and become recognized as a Nation, before any kind of development begins.

Other people in the two organizations say that the only way for the northern Natives is to give in and work along with development. They say there is no use fighting the multi-national corporation and the government because they are too powerful for us. The traditionalists are saying that the only way we can survive as a people is to ignore the whole idea of development and go on living as our fore-fathers did. The argument goes on.

The reality is that uranium mining and northern development is going to go ahead. The government is already working on a plan to extinguish the aboriginal rights of all Native peoples. The Metis colonies and Indian reservations will become municipality. The Indian Nations and Metis people will become Native Canadians.

The Native organizations talk of unity, but no one has agreed on

what direction is that unity. Unity begins with the burning of sweet-grass and smoking of the sacred pipe, and talking about the three different paths. The three paths, ideas and arguments will meet together to become one.

In order to confront the government and the very corporations that are taking control of Native lands, some Native people will have to become teachers, doctors, lawyers, politicians and business men. Native people must learn to use every front in the system to take control of our own affairs. If the government and the corporations want Native lands, Natives resources, and Native support, then Native people will have to be in a position to put a price on it. That way everyone will benefit from northern development.

Native people will always need political leaders. So long as the governments refuse to recognize the moral and legal rights of Native peoples then the rest of Canada is in danger of losing all their human rights.

Native people, like all people, have grass roots. The grass roots of Native people are the traditional people. People who practise the ways of their fore-fathers. People who hunt, fish, and practise the ancient ceremonies. The people and these ways must be kept alive.

The businessman, the politician and traditional Native people must support one another, for the benefit of all people. Then this is northern development.

Pre-School program needed

An ounce of prevention is worth a pound of cure. So says Ivy Smith, volunteer co-ordinator of the Native Children's Headstart Program at Kitchener School.

In a presentation to the Regina Board of Education, March 19, Mrs. Smith stated that the Under-achievers in today's schools were initially unprepared to begin their scholastic careers.

"A year of two of concerned help in their pre-school years could better prepare disadvantaged children for entry into our middle class school system," she said.

The report contained a total of eleven recommendations. Based on ten months as volunteer co-ordinator of the program, the report was received with enthusiasm.

After thirty three years as a teacher, Mrs. Smith came out of retirement to initiate the native children's program. She believes that making school an enjoyable experience greatly increases their chances for success. A total of fourteen children have attended the program thus far and Mrs. Smith feels that her assumptions were "dead on."

"I am absolutely sure that a head start program of this kind is one of the ounces of prevention necessary to avoid much greater expense later on," she said. "Provided that the effort is not lost by prejudice and indifference elsewhere in the system as the children advance through the grades."

One of her major recommendations was that the Board take over the program. Two half-day sessions with a maximum attendance of ten three year old children should be considered.

The goal of the program should continue to be to prepare the children for successful school experience. She cited building self-assurance, improving communication skills, stimulating curiosity and developing a love for books as para-

mount in the preparation process.

"Through a program of complete acceptance," she stated, "We can show these children that they have real value."

"I have found that these children have grown and improved immeasurably in every area."

A second major recommendation concerned the hiring of a full-time teacher. According to Mrs. Smith, such a person should possess exceptional ability with children and an unusual capacity for tolerance, acceptance and affection.

Also, that an assistant, preferably a woman of Native origin, be hired. This would ensure a low teacher to child ratio of 1:5, thereby strengthening the process.

One of Mrs. Smith's main concerns was the possibility of problems arising later on in the system. She recommended that the Board establish Human Relations workshops for all teachers to assist them

in "coming to grips with their fears and prejudices."

In schools with high native enrollment, she stressed the need for social studies units dealing with native background and history. "We want these children to be proud of what they are," she said.

Cree language should be offered as a second language along with French at the grade seven level. "We must do whatever is necessary to bridge gaps in their social and academic backgrounds."

The school board reaction was favorable and enthusiastic. The report has been referred to the Administration and a reply is expected shortly on continuation of the program.

According to one source on the Board, there remains only one major problem. Where to find another Ivy Smith?

New Friendship Centre for Regina

Regina's Native community will have a new 1.3 million dollar Friendship Centre as early as April 1, 1980. Roland Crowe, Director of the present Friendship Centre, stated that construction is slated to begin June 1 of this year.

Plans for a new centre came about because of a City of Regina proposal to widen 10th Avenue, where the present building is situated. Mr. Crowe was informed six months ago that the property was to be expropriated and relocation plans were put into motion.

A lot has been purchased at 1175 South Railway St., and the City of Regina will purchase the present property at a \$225,000.00 plus figure. Financing of the construc-

tion is expected to come from the Secretary of State and Department of Culture and Youth grants.

Alex McDougall, under contract to build the new centre, says that plans are set for a two-storey building. Office space, complete gym facilities, a commercial kitchen as well as an auditorium capable of seating 600 people will highlight the expanded centre.

Mr. Crowe believes that the new centre will be able to provide better services for the Native people. Expanded sports programs, weekly bingos and regular films for children are just a few of the changes he plans in operating format. Once construction is started he expects things will "go smoothly."

Toward a new Canadian constitution

The paper briefly outlines the past injustices done to our people. This included the taking of our lands and the non-recognition of our basic human and aboriginal rights. This included the plan of the Canadian Government to allow the Halfbreeds of Manitoba to negotiate entering Confederation, followed by the sending in of large numbers of white immigrants and settlers so that the Halfbreeds would lose their nationhood rights, that is, that they would lose control of that part of the country which they claimed as theirs, and in which they practised their own form of self-government and self-determination.

This forced the majority of the Halfbreeds to move further west, where they would be free to continue practising their way of life. In addition, although they weren't negotiating on Indian title or Aboriginal title, the Federal Government by means of the Manitoba Act, through which Manitoba was admitted into Confederation, took it upon themselves to set aside land for the Halfbreeds in extinguishment of Indian title. This had been objected to originally by at least one of the delegates from the Provisional Government and in any event, the delegates did not have the authority or right to deal with that matter. This method of dealing with Indian title was contrary or didn't follow the rules set out by the Royal Proclamation of 1763, which is a statement by the English Crown, confirming Indian title and setting out the rules by which this Indian title could be bought or bargained for, from the Indians.

In addition, it took the Government about 9 years before the land grants provided for by S.31 of the Manitoba Act were distributed. By this time the land of the Halfbreeds was taken by the immigrants and by some speculators. The land that was finally available, was also generally lost to crooked people who cheated them of the land, these people are known as speculators, and included politicians, lawyers, bankers, clergy and other small businessmen.

In the late 1870's and early 1880's the Halfbreeds further to the west of Manitoba began petitioning for similar land rights and this was denied them, although an amendment to the Dominion Land Act of

1879 made provisions for it.

Louis Riel was recalled to Saskatchewan and a peaceful and legal method of petitioning for their rights continued. The conditions in the West were very bad around 1882-85 and the Government adopted a wait-and-see-what happens attitude. Sir J.A. Macdonald whose National Dream of a railroad across Canada was having problems getting more money to complete the work and when he heard about the Duck Lake incident between the Halfbreeds and the Northwest Mounted Police, he convinced Parliament to give him more money for the Railway because of its import-

ance for transporting troops. In the end result, the 1885 Rebellion or War of Resistance to us, was a complete lack of the Government's willingness to recognize the rights of our people.

However, just after the start of the resistance, a Commission was sent to issue scrip to eligible Halfbreeds and this again was contrary to the Royal Proclamation. The issuing of this scrip between 1885-1906 was completely fraudulent or crooked and it is our position that we have not given up our Indian title.

The paper also portrays the current problems that our people are

ABORIGINAL RIGHTS

QUESTIONS AND ANSWERS



Why did the British Government recognize Indian Title or Aboriginal Rights?

Because they believed it was an expedient way of dealing with the Aboriginal people and in their relations with other nations. The British wanted to avoid Indian wars. Indian wars interfered with trade, settlement and the acquiring of the land. Also they wanted to get the land in a way which would give them perfect title which could not be challenged by other nations or by their own courts. In some cases this helped them to pacify the Indians until they could be overwhelmed by immigrant population.

What was the Royal Proclamation and what did it say?

The practice of private companies in obtaining Indian land led to wars. For example, Manhattan Island was purchased for \$24 in trinkets. Lord Selkirk purchased the Red River area for 200 pounds of tobacco. It is

not known today whether Selkirk paid his bill to Chief Peguis. The British Government therefore decided to take over the management of Indian affairs. The rules of the Royal Proclamation for acquiring Indian lands are as follows:

- only Government can acquire Indian lands
- must be done at a public meeting
- terms must be negotiated
- terms of surrender must be set down in an agreement (treaty)
- Treaty must establish what was to be given up and what the compensation was to be
- Treaty must be approved by a public assembly of Indians and by Cabinet and a Representative of the Queen

These rules were not followed when the Government issued scrip to the Metis and Halfbreeds. Scrip was designed to benefit the land speculators and not the Native people. Also, there were no laws passed to protect the Metis and Halfbreed lands.

facing in the fields of housing, alcoholism, employment, incarceration, etc.

The main thrust of the Submission is to enforce our rights as being a title derived from the Law of Nations, for both our Aboriginal title and Nationhood.

It is established by a number of legal writers and court cases that Indian or Aboriginal title grew out of the Law of Nations. The Government in 1969 had tried to deny the existence of Aboriginal title, but since a court case in 1973, are prepared to listen to our arguments as to whether or not we still have legitimate Aboriginal title.

This same Law of Nations was followed in recognizing the legal Provisional Government which was headed by Louis Riel in 1870 and which entered Confederation as seen above. Our research to date backs up these statements that we have made to the Constitutional Committee.

At the present time, the existing B.N.A. Act, 1867, which is the written portion of the Constitution of Canada, does not define who is an Indian for the purpose of S 91(24), "Indians and the lands reserved for Indians". The Federal Government is responsible for those "Indians" and those "lands" reserved for "Indians". Our study on the matter as well as legal opinions of various writers, states that the word "Indian" in S 91(24) includes the Indians, Inuit and Metis.

As regards the current debate on the Constitutional Amendment we are therefore saying that any definition of Indian must include the Halfbreeds. We also state that the rights under Indian title must be included in the Amended Constitution, but not so as to restrict any rights we may not be aware of.

We go further and state that the Indian peoples or Aborigines must be recognized as the first of three founding nations, along with the French and the English. We also stress the need and the "right" to self-determination. That is, that we have to be given sufficient land where we can establish our own government system and institutions including the control of our natural resources. This also includes the right to determine our own membership, speak our own languages, practise our own religion, make and enforce our own laws, and generally do all those things that a nation does, except that we would still be a part of Canada. In essence, we would be like a small province.

WE HAVE MOVED



The Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) has moved its Regina head office from 1846 Scarth Street to 1170 8th Avenue. The move includes the AMNSIS provincial offices of Administration, Native Alcohol Council, Sports & Recreation, and the New Breed newsmagazine. Our phone number remains at 525-6721.



From OUTSIDE our PROVINCE

Canadian Indians to seek Queen's council

OTTAWA - A delegation of chiefs, elders and senior co-ordinators are to visit the British Prime Minister, the British Foreign Secretary and Queen Elizabeth II in London, England during July.

Indian bands and delegates from across Canada have been asked to pay their own travel and expenses through fund raising, contributions and donations.

The project was launched by the National Indian Brotherhood (NIB) as a result of a motion passed during a general assembly in August of 1974.

The delegation will inform Her Majesty, Her First Prime Minister and Foreign Secretary, that repatriation of the British North American Act to Canadian soil should be denied unless an agreement is made to recognize aboriginal rights in the constitution.

Lakota and white ranchers unite against uranium

RAPID CITY, South Dakota - In an effort to save the Black Hills from uranium development, South Dakota Indians and non-Indians have formed a joint working group, the Black Hills Alliance.

The Black Hills, sacred land to the traditional Lakota (Sioux) people is

also home to many non-Indian ranchers. Both groups, who have been in conflict during the past, over land rights, have agreed to a somewhat uneasy alliance against the proposed massive development.

Former American Indian Movement (AIM) leader, Russell Means stated "The Black Hills Alliance is the ranchers and Indians finally getting together, realizing that if they don't, then the bigger monster (the real enemy) will destroy us both."

Over a million acres have already been staked out. Open pit mines, strip mines, solution mines and new railroad systems have resulted in the influx of thousands of workers.

"A precedent can be established in the Black Hills," reads a statement from the Black Hills Alliance, "But it cannot be done alone, as nuclear power cannot be halted by anyone alone. It is time for all people with a vision of providing a healthy habitat for our children and our children's children to join hands in a co-ordinated effort."

Council of Yukon Indians will fight new application

WHITEHORSE, Yukon cp) - The Council of Yukon Indians said April 27 they will fight against a new application by Foothills Oil Pipe Line Ltd. for a pipeline that would carry Alaskan oil to the continental U.S.

The company filed the application before the National Energy Board (NEB) April 26 seeking permission to build the pipeline through Skagway, Alaska, north to the Yukon, and down the Alaska Highway to the prairies.

Dave Joe, chief negotiator for the council, which represents about 6,000 Native people in the Yukon, said in a news release the group will oppose construction of the pipeline until a "just settlement" of outstanding land claims is reached.



Representatives of northern Native organizations were in Regina April 12 as part of a northern rights campaign. The campaign was designed to inform the southern public on northern land claims. From left to right: Lloyd Barber former Indian land claims commissioner, Bob Overvold representing the Dene Nation, Louis Profit council Yukon Indians and "Let's talk" moderator?

NWT Dene & Metis to form one organization

YELLOWKNIFE, N.W.T. (CP) - The Northwest Territories' Dene Nation and Metis Association have signed an agreement to form a single organization for resolving outstanding land claims with the federal government.

Dene Nation spokesman Bob Overvold said in an interview the unprecedented grass-roots commitment followed three days of talks between Dene chiefs and Metis local presidents in Inuvik.

He said he is optimistic the decision marks the end to the chronic bickering which has separated the two native organizations in the last few years.

"With this meeting, I detected a sincerity on both sides," Overvold said. "People at the grass-roots level kept saying they were tired of this (stalemate). They want to resolve it one way or the other.

"I think for the first time there's a sincere intent on both sides to work it out."

Neither the Dene Nation nor Metis association executives were allowed to participate at the Inuvik meeting.

"People were saying it was the head offices that couldn't get together, couldn't agree on anything. They wanted them kept out of it."

The Inuvik group agreed that a special committee responsible to them will be formed to develop a constitution for the creation of a single organization to deal with land claims. It would comprise both Dene Nation national committee members and Metis Association executive.

Overvold said there is plenty yet to be resolved.

"There are some things they haven't dealt with, things important to both sides, like the name of the organization, that type of thing. And they didn't decide when this organization will be formed."

Meanwhile, there has been a slow but steady growth in opposition to the land claims settlement process.

The territorial government and native groups across the north have voiced concern and displeasure that land settlement is to be completed by May 16 - six days before the federal election.

An election almost too hot to handle

YELLOWKNIFE, N.W.T. - Indian rights in the face of economic development has emerged as the key issue of a heated political battle in the North West Territories.



Dene Nation president
George Erasmus

At stake is the office of member of parliament for the new riding of the Western Arctic.

Wally Firth, former MP for the N.W.T. shall be leaving his position at a politically volatile time. The critical issue of Native land claims combined with northern development has produced two distinct, diametrically opposed, political camps.

On one hand there is George Erasmus the outspoken president of the powerful Dene Nation seeking office on the NDP ticket. Erasmus' stand for the "decolonization of the Dene" stands out in sharp contrast to the eager development policy proposed by his closest rivals territorial councilors David Searle and David Nickerson of Yellowknife. Searle, a lawyer whose clients include mining and development concerns is running on the Liberal ticket. Dave Nickerson, a former mining engineer, meanwhile is running on the Progressive Conservative ticket.

Both Searle and Nickerson have favored the building of the controversial Mckenzie pipeline and were opposed to the Dene Declaration, a statement of rights forwarded by the Dene Nation in 1974.

The Dene Nation has refused to recognize territorial council, a pre-provincial government with limited jurisdiction powers subject to Ottawa's veto. The Dene Nation, moreover, regard themselves as a Nation negotiating its way into confederation.

This rift between the Dene Nation and Territorial council has sparked some spirited, if not heated debate between the two over eight years.

When reached at his Yellowknife campaign headquarters and asked how he found the campaign Erasmus succinctly remarked "Oh the two David's and I are quite close friends."

Erasmus remarked that he chose the NDP nomination as "They're the only party which aren't run by the multi-nationals.

Erasmus is joined by two other Northern Native NDP candidates Joe Jack of the Yukon and Peter Ittinuan.

Indian Candidates in the federal election

A total of eight Indian candidates will be seeking office in the May 22 federal election. Five are seeking the office of member of parliament on the Liberal ticket, three with the NDP and none with the Progressive Conservatives.

The Candidates are:

LIBERAL PARTY

British Columbia

- Leonard Marchand
- Donald Moses

Manitoba

- Bill Shead
- Andrew Kirkness

Alberta

- James Gladstone

NEW DEMOCRATIC PARTY

Yukon

- Joe Jack

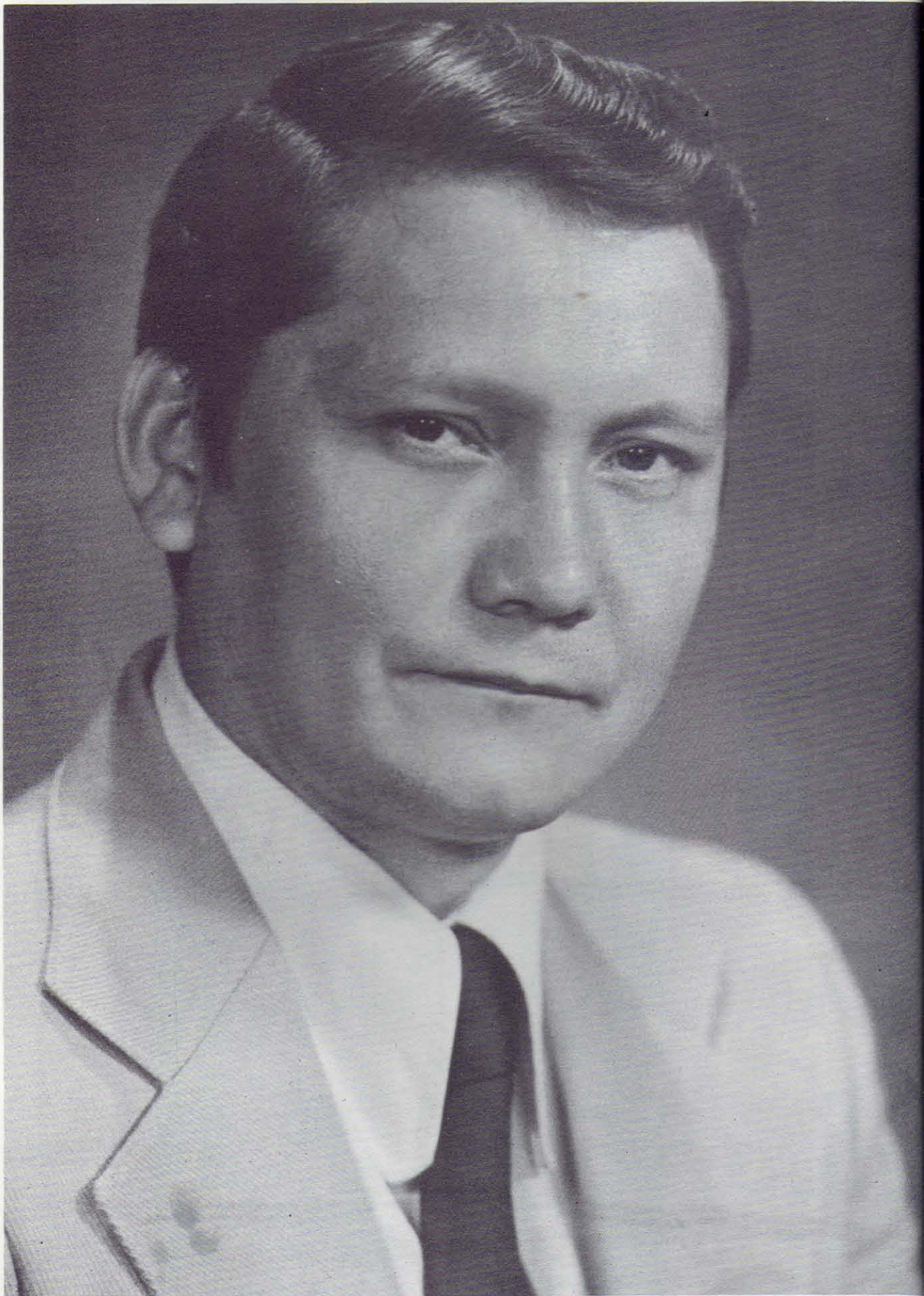
NWT

- George Erasmus
- Peter Ittinuan





Exovedat



Regina, Queen City of the Plains, has a race problem. There is a certain tension here - visible yet invisible. A paradox that both stains and strains relations between Native and non-Native.

Meet

Regina Race Relations Director, Fred Favel

In 1976 a powderkeg of racial tension threatened to explode. A skid row bar, one of many in the city's core area, was heavily smashed up. The City of Regina, in a move bordering on fear, reacted. Two police officers were assigned to every block in the downtown area. Bars closed at nine P.M. The atmosphere smoldered with resentment.

In time the tension relaxed but race relations remained strained. The writing was on the wall. Concerned citizens of both races felt that something had to be done. In 1977 something was done. For the first time in North America an association was set up to bridge the widening gap between Red and White.

As director of Regina Race Relations, Favel knows the city, its' people and its' problems. He is aware of the issues and he pulls no punches in revealing them.

Born in Winnipeg of Cree descent, Alfred Joseph Favel passed through a total of twelve foster homes before he was fourteen. The trail which led him to Regina has included stints as public relations man for the Canadian Indian Youth Council, program development officer for the Native Courtworker and Counselling Association of British Columbia and publisher of the First Citizen newspaper of Vancouver.

A tough minded , straight shooter, the 37 year old

Favel sees Race Relations as a Step in the right direction. In their first year they have worked with the Regina City Police, teachers, businessmen and various organizations in attempts to pull both sides closer to mutual understanding.

In conversation with New Breed, Favel discussed the role of Race Relations in Regina and spoke openly about the problems of Native persons in the community. A candid and impassioned speaker, he spoke of the objectives and direction Race Relations is taking.

A three year pilot project, Favel feels that there is a definite need for programs of this type where there is a high ethnic population. People must be made aware of Native problems. Mutual understanding is the key.

With two co-workers, Pat Lachance and Connie Dieter, under his direction, Favel and Race Relations aim their sights at finding a crack in the armor.

Regina Race Relations was set up through the participation of : Local 9, AMNSIS, Regina Friendship Centre, Regina Urban Indian Association, Native Project Society, Regina Native Women's Centre, Native Youth and the non-Native participation of the Regina City Council, Community Education Centre, University of Regina, Inter-Church Race Relations Committee and the Plains Community College.

New Breed: Under what conditions was Race Relations formed?

Favel: You probably know better than I do what the situation was here three or four years ago. The Police and Native people were just kind of heading directly at each other. There was just no communication whatsoever.

As I understand there were five cases of police brutality brought up and submitted to the Attorney Generals office, and an inquiry was begun. The Attorney Generals department didn't feel that there was enough documentation or evidence to warrant a public inquiry.

So it was just after this time that several groups got together and decided to try to set up an association which would deal with police complaints - informing the general public at large to enlighten them about the Native factor in Regina.

That's how it came into being.

New Breed: How would you describe the work that you do?

Favel: I would have to say that we have become basically trouble-shooters. I don't think it was meant to be that way when we first started. It was meant to inform not to litigate which is almost what we're doing now.

We'll get a complaint that comes in at two in the afternoon and nine times out of ten we'll have something done about it by three or four that afternoon.

The Native Courtworker Program is not intact in this province and to put it mildly is not capable in dealing with any weight.

So anyway, we've been dealing with an awful lot of what would normally come under the Native Courtworker's job description. Such as, if somebody's in jail at ten o'clock at night, we'll go down and check out what the charges are, find out if it's possible that that person be released and if necessary, call the J.P. have him hear the case and have basically a show-cause hearing right there and have the person released. They've always been released when we've requested they be released, by the way.

New Breed: How do you measure success in what you do?

Favel: That's very difficult. The

person can walk down the street and probably a cop will smile at him, whereas, two years ago people would probably walk on opposite sides of the street - and the fact that the police will call us. We've had several calls from the police. Say, about teenagers being in there, could we come down and help get them released. There's been a change there.

At the beginning, when we first worked at the police station on week ends there was a bit of resistance in that people didn't know what we were up to. But now they find that by us being there, we're in fact assisting them.



"At Race Relations we go after the thing right now. We don't wait till the thing is so far in the past that people have forgotten what happened."

I can recall one case. I went there and had two girls released and they sent the matron home. So it's got to save them money if they don't have inmates in there and they don't have to send out for meals and the rest of it.

Often a Native person doesn't understand the charges, he's given them a wrong name or something and we'll go down and talk to them and

say, "Well it's just a small charge, they'll keep you here all weekend and run you through fingerprints on Monday and know who you are anyway. So why don't you just tell them who you are, never mind what the charge is and we'll probably be able to get you out right away." But the thing is that a Native person for the most part just won't talk to the police. They just don't communicate. We, more or less act as a go between. I can give you one instance of a girl who was in there who had a pile of charges which had come up on CPIC with the name that she'd given. She was supposed to be eighteen years old. Well, I had her brought down and I talked to her and I said, "You're not even eighteen are you?" and she said, "No I'm fifteen." And I said "This isn't your real name is it?" She said "No it isn't."

"Well," I said, "Why don't you tell these people that because with the name you're using, if they buy it, you're going to wind up with two years in the slammer. Whereas this way all you have is a juvenile charge on you and I don't even know if they have enough evidence to pursue it." She said, "Well I carry this ID around sometimes to get an apartment." I said, "Well that's fine. A lot of teenagers do that. But I need something to verify that you are this other person. Have you ever been in before?" She said, "Yeah I was in last year in the spring."

So I took her name and I told her, "I can't promise that I will get you out but I will let you know, within half an hour if you're getting out or not." So I just had the police cross check their files under that name and sure enough she had been in before under that name and they just said, "Here, take her home."

Again, that's just one instance where had we not come in she'd have had to stay in lock-up all weekend, and they wouldn't have known who she was until Monday morning when they could do a fingerprint check.

Another case, a juvenile was picked up as a material witness. They were going to have to keep him locked up for five days unless we could provide some place where he could stay. In this case we contacted

Mobile Services, Native Women, a couple of private Native citizens and his social worker. It took three hours but by the time we were finished we had a home for him. He was released and appeared in court as he was supposed to and everything went fine. Otherwise he would have spent five or six days in the bucket.

And these are the types of situations we find ourselves in.

New Breed: More or less crisis situations?

Favel: Sometimes it's over-reaction people not understanding what's happening. I had a call one time from one of the locals and they said get down to the police station right away, they've picked up this guy and are questioning him for arson. I called two lawyers I knew and neither one of them were in so I took my attache case and went to the police station. I got there and said I'd like to be in on the interview with so and so and so and so. They said, "What are you talking about?" And I said, "He's been picked up for questioning," and they said, "No, we asked him to come in and identify one of the bodies".

So any call that comes in we have to check it out or we're going to look pretty stupid. But often it is over reaction or sometimes people just need a little nudge.

We had a case where a woman comes in from a reserve, she's got three kids, she's stuck in town. If you find anybody in Indian Affairs office after three o'clock on Friday, you're doing pretty good. In this particular case what we did was phone back and call the councillor from the place where she came from got in contact again with the department and with Native Women. Finally, within a couple of hours we had her in a motel with money for food for her kids until Monday. Then Native Women picked it up on Monday and that's when it's out of our hands.

But basically, yes, it is a crisis type of thing.

New Breed: We've heard all kinds of conflicting reports about Regina. Some people say that it's a very rough city. Some say it's not that bad. With your job you have a very

close insight into what's happening in Regina. Just how bad is the race problem in Regina?

Favel: Well, people like to throw that thing around that Regina is the worst city in Canada for Native people and I suppose in some ways it is, but there are reasons for that that are unique to any city in Canada. One of them is that you have a population of 150,000 here and 30,000 Native people, which is twenty per cent of the population. Now that fluctuates, some say twenty thousand, I've heard as high as forty thousand, nobody really knows for sure but I believe the Social Service statistics came out at twenty-four



"If you can find anybody in Indian Affairs after three o'clock on Friday, you're doing pretty good."

thousand, which is where I put the figure. You have a very polarized Native group here in town. You know the areas where Native people live, predominantly. Jobs are hard to find for Native people. Never mind attitudes. But the fact is that the majority of Native people are unskilled. They just don't have the skills that are required for the majority of jobs that are open, which are skilled jobs.

Now, there's also attitude. Somebody from the Civil Service once asked me, "How come it's so difficult for a Native person to get a job

in this city?", I said, "I think you should be answering that question" he said, "what do you mean?"

How many Civil Service people do you think there are in Regina? That's Federal, Provincial and Municipal. He said probably about five thousand. How many of that five thousand are Native people? He said, "I don't know."

If we go by the twenty per cent figure you should have on thousand Native people employed in the Civil Service in Regina. He said, "No, we don't have that!" I said, "Well I'll make it easy for you. Do you have a hundred?" He said, "Well, I don't think so." So, I said, "How about ten?" He said, "I'm sure we have that!" So this is where it's at. People are basically, as far as I'm concerned, reluctant to hire Native people, and I just attribute that to an attitude. An attitude that prevails not only in Regina, but I think generally speaking in Saskatchewan.

New Breed: Outside of working with Native people do you work with non Native people?

Favel: Just to skim over the things we do, we've been involved in Police training. That's where 30-35 policemen go in off the beat and have inservice training. We've come in, say for four hours one afternoon, set up a panel and talked to them about Native people and some basic things like treaties.

Some people are still under the illusion that treaties are four hundred dollars a month, you get a house so no wonder the Indians don't want to work when they're getting all this money. They don't have any idea that people are sitting around poor, that they don't have any work and very little opportunity.

These are the kinds of things we try to explain in answer to some of their questions. Sometimes it winds up to be a bit of a bitch session but that's part of it. What we try to do is bring an equivalent amount of Native people to the police that are there. Then we break into groups of six. The purpose of this exercise is that for the first time Native people are able to sit on the same eye level with the police and talk about things that concern them without getting a pair of handcuffs slipped on them. Exposure, to me, is nine tenths of

the battle won right there. I've heard Native People say, "Gee, he may be a cop but he's alright." I've heard Police say, "I didn't know Native people had all those problems."

Basically, one of the biggest problems is that the police do not understand Native people and Native people from past experience, have a total distrust for the police force.

Now, I'm not coming out here and saying that the police are white knights riding a white horse, as a matter of fact the horse is a little crippled right now, but I would say that a good majority of people in the force come in with the idea that they want to be good law enforcement officers. But there is a percentage of people that are "rednecks" and the police force has them, perhaps more in Regina than any place else.

New Breed: Do you think you're facing a brick wall?

Favel: No, I think I'm being very realistic. I think what Race Relations is doing is buying this city three years time.

Now, one of two things is going to happen. Either some attitudes are going to change and Native people are going to take a bigger part in the community and in the job force or else we're simply going to prove in three years that Regina is not the place for a Native person to live.

But one or the other, the thing is, that since we've been in existence the friction has gone down. But, we're just a buffer right now. We're a three year pilot project. Once that project is over things could revert back to the problems that were here three or four years ago.

New Breed: It must be hard to evaluate?

Favel: Well, we've got a fellow in right now who's doing an evaluation of our first year and that evaluation process is very difficult because, for instance, how can you say that four more children will go to high school because of the work we did with teachers? How can you say that five less Native people got beat up this year because of the work we did with the police? You can't evaluate that kind of thing. We do get indications from some places like the Metis Society who say that they don't

get the complaints they used to get. Mind you they can be simply directed over to our office now but I don't think it's a brick wall. If I thought it was I wouldn't be here.

In this job, one of the main qualifications that you have to have is a very positive attitude. If you don't, the work will defeat you.

You've got to keep thinking that things can get better. Somewhere, somehow, someday, there's got to be a weak spot in the armour and you'll be able to break through it. And if it isn't there, well, I won't be here.

New Breed: Is Regina Race Relations a first in Canada?

Favel: It's the first of it's kind in North America.

New Breed: How would you respond to someone saying that what you do is a duplication of services?

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*"...it takes Native people to relate to Native people."*

~~~~~

Favel: I would say right on. You won't get an argument from me. The Native Courtworkers are perfectly aware that we're doing work that is Native courtwork. Human Rights would probably rather that we did handle these cases and actually I'd prefer that we handle these cases because again you have a Human Rights legislation that has no teeth in it and about all you can do is scare the hell out of somebody by having them up for a hearing. The end result will probably be a twenty-five dollar fine and a slap on the wrist. There's really little clout there.

At Race Relations we go after the thing right now. We don't wait till the thing is so far in the past that people have forgotten what happened.

New Breed: How important is it to have Native people working in Race Relations?

Favel: One of my staff has referred to me as the "racist director of Native Race Relations."

The reason for that is because of one of the ideas I brought with me from Vancouver, when I was with the courtworkers. I think it was Abraham Lincoln who once said, "of the people, for the people, by the people" and I apply that to Native people.

The reason our courtworkers program was the most successful, still is and the most progressive Native organization in all Canada was because we believed that it takes Native People to relate to Native people.

Our feelings is that as long as there's one Native person unemployed who's qualified to do the job then he's the one who'll get it: I follow that here too.

There has been an exception. We have a student from the School of Social Work, he's a Ukranian fellow and one of the best workers I've ever had the pleasure of working with. But I believe people like that are few and far between.

It takes a Native person to relate to a Native person. Native people have been related to for too long by non-Native people who have managed to totally screw up their lives.

New Breed: Would you say a thick skin would have to come with the job as well as a positive attitude?

Favel: You have to have a thick skin or you become an alcoholic very quickly or else you wind up on the funny farm. Furthermore, I don't think anyone should work in Race Relations for more than a year.

The burnout point is too high. When you're dealing with complaints day after day after day, there's a certain amount of suspicion from the Native community towards the work that you're doing. The organizations keep a kind of watchdog role on what you're doing and the police are constantly keeping you under surveillance. In other words you tend to wind up with a fishbowl type of life. People don't talk about the ten people you helped last month, they talk about the one person you may not have been able to help. But you just have to live with that. We're not a Race Relations to win any popularity contests. We're there to make the best of a very bad situation.

Exploding a few myths

We humans have an amazing ability to twist facts and distort the truth until it fits - or at least seems to fit - our pet theories. As the old saying goes, we sometimes blind ourselves until "we can't see the forests for the trees" which is unfortunate, because the truth is usually deeper and richer and far more exciting than the cut and dried stories around which we build so many legends.

For example, consider the myth that we white folks have about our ancestors brought civilization to this continent from Europe. That particular fairy tale would have us believe that the white pioneers conquered an unmapped wilderness and introduced a superior concept of agriculture, government and justice to the savage, ignorant Indians that the settlers found here.

Which makes a fair-to-middlin' story, of course, but the truth is a lot more interesting...because it just happens that those pioneer ancestors of ours and the folks who stayed in Europe all learned a great deal more from the American Indian than the Indian learned from them.

To get right back to the beginning there wasn't much real "conquering of the wilderness" done by those early white settlers. In both North and South America, the white man moved west on Indian trails... some of which had been blazed centuries before Columbus set sail for the New World. The Indians also taught the white man how to stalk and snare wild game, gather food plants and grow, harvest and prepare crops that he never had seen before. Even our white-biased history books mention a few of the thousands of times that Indians fed, adopted and otherwise saved colonists, pioneers and explorers when the going got too rough for the white man.

Few of us realize the tremendous impact made upon the rest of the world by food, fiber and other crops developed by the American Indian. "Irish" potatoes, "Turkish" tobacco and "Egyptian" cotton, you know, were all introduced into civil-

ization by the Indians, as were sweet potatoes, corn, tomatoes, beans, peanuts, pumpkins and chocolate.

One of the crops changed the course of history when the white man found that a family that starved on four acres of wheat could thrive on an acre of potatoes. The multiplication of farm wealth dramatically raised the standard of living in Europe and the British Isles and laid the foundation for a vast expansion of commerce and industry. Even today, in this country, four out of every seven dollars earned by agriculture is earned on a crop developed by the American Indian.

Having those seven dollars instead of only three, by the way, is important in far more than just an economic sense. Without the Indian gifts to America and world agriculture, we all might still be scrimping along at the level of permanent semi-starvation that blighted the spirit of Europe so severely (remember feudalism, serfdom and debtors prison?) right up until the discovery of the New World.

In the field of medicine, it's interesting to note that all our millions of dollars spent on modern research have not yet turned up one medicinal herb that wasn't already known to those so called "ignorant" Indians - quinine, cocaine, witch hazel, oil of wintergreen, even a primitive form of penicillin - and hundreds of other natural medicines were discovered and used by the red man long before the first white doctor landed on these shores.

And did you know that the United States Constitution owes more to the Iroquois Confederacy - with its provisions for initiative, referendum and recall and its suffrage for both women and men - than it owes to any earlier document written by white men? In fact, even the democratic councils for which New England is famous were first organized under the guidance of that same Iroquois Confederacy.

Benjamin Franklin freely admitted that he lifted much of this "original" wisdom directly from the

American Indian and Thomas Jefferson often stated that the concept behind the Declaration of Independence and first Bill of Rights were based on the teachings of the red man.

Nor should we forget that the sports of pre-Columbian Europe were primarily concerned with killing or the practice of killing; jousting with and without armour, the slaughter of stags, bears, bulls, birds and fish. We still use the word "sportsman" in its European sense to denote someone who kills for pleasure rather than for food or profit.

The South American Indian, of course, helped to change all that on Columbus' second voyage to the New World, when they introduced him to rubber balls and the games that could be played with the bouncing toys. Thus began the white man's preoccupation with relatively bloodless group sport and team play that eventually evolved into football, soccer, baseball, basketball, tennis and other related games.

And let us not forget that "ignorant", "primitive" Indians invented the teepee - only the most practical and most comfortable tent ever devised - moccasins, canoes, hammocks, pack baskets, trampolines, toboggans, snowshoes and a whole host of other things that our society now calls its own.

And let us not forget that - in the Europe that Columbus came from - bathing was considered a sinful indulgence. The "dirty" savage he discovered so shocked Queen Isabella by their often repeated engagement in the practice that she instructed her "Civilizing" agents to order the Indians "not to bathe as frequently as hitherto".

Yes sir, sometimes we just can't see the forest for the trees.

I think it was an Indian who said that.

John Shuttleworth is a non-Indian writer from Oregon.



KOH'KOOM'S HEART

Koh'koom's heart is like the heart of Saskatchewan
prairie nation
Always encouraging her wee people
Giving them much kindness and goodness of her old heart.
Satisfaction lies in this old heart.
Do you remember the kindness of this halfbreed heart?

Submitted by:
Elaine Jessop
Saskatoon, Sask.



'THE DRUMS LIVE ON

The blanket of stars impaled upon a clear night sky bring memories of drums on distant hills. Of campfires throwing spirals of smoke towards the birthplace of the sun. Of dancers' shuffling steps and the wail and chant of singers praising Earth and the spirit of its' dominion.

In my heart the drums live on. The campfires, long turned to ash, still burn, though my moccasins have never danced nor my singing married to the wind.

Throughout these years my trail has led through many concrete lodges. Across the fenced and furrowed plains where once the eagle soared unbounded and the buffalo, brave monarch of those plains, roamed in countless numbers beneath an endless sky.

My feet have walked the ground where brave men died, defending land they sought not to conquer but to share.

They have walked me through the forests where the teeth of metal beavers strip the glades where once the Spirit walked.

I have stood on crests of mountains and seen the giant silver eagles on wings of thunder, rulers of a sky that once was blue.

I have used my thumb to travel concrete pathways that once were hunting party trails.

My brown eyes have seen the villages of mortar and of steel, with towers stretching skyward where once the pine trees swayed and kissed the wind.

My eyes have seen the faces of my people and the silent tears that pride will not roll free.

My ears have heard their words, spoken in a foreign tongue, and my heart has bled and my spirit cried for yesterdays buried 'neath the march of heavy handed time.

But the dreams live on inside of me. The campfires where once the elders spoke, still grow within my heart. In my spirits' eye I walk the trails and breathe the morning air of prairie and of forest yet unspoiled.

The drums within my heart are strong. The song my spirit sings is pure. My brown eyes shine, not with tears but pride because the People are forever and our eyes were never meant for tears.

How many years will Earth go on before returning to the dust from which it came?

For whatever length of time, the drums will live. And the People will

live because theirs is the spirit of the Earth and their eyes the brown of the Earth.

Yes, the drums live on in distant hills and the fires burn within our hearts. Our moccasins will travel many miles but our spirit marches and the drums live on.

-Gilkinson



SPORTS

Duck Lake rink sweeps to victory in All Native Bonspiel

PRINCE ALBERT - Ernie Camerons rink from Duck Lake were the winners of the eleventh annual all Native Bonspiel held at the Prince Albert curling club April 13-15.

Ernie Cameron, Bill Cameron, George Cameron and Oliver Cameron defeated Leonard Aubichon's rink from Green Lake to take the A event final. Along with Leonard were teammates Gilbert Laliberte, Bob Roy and Stan Bouvier.

The Camerons went on to win the Grand Challenge event defeating the Fiddler rink from Cumberland House. In the Grand Challenge the first rink out was J. Laliberte's Rink from Green Lake. Teammates included Allan Lafond, Stan Roy and Leta Laliberte. In B event action, Don Fiddlers rink from Cumberland House dominated over Victor Laliberte's rink from Green Lake. Others on the Fiddler team were Ben Fiddler, Dale McAully and Brian Chaboyer. Peter Bishop, Lloyd Bishop, Isadore Durocher and Victor Laliberte settled for second.

C event action saw Green Lakes Francis Laliberte's rink with teammates, Len Bouvier, Floyd Laliberte and Calvin Laliberte defeat Gerald Pewap's rink from Payton. Other members of the Payton team were Carl Pewap, Gary Pewap and Ron Ironchild.

The eleventh annual all Native Bonspiel was sponsored by the Recreation Department of the Association of Metis and Non Status Indians of Saskatchewan.

Trophies were donated by Local #9 of Regina, Saskatoon, Prince Albert and Moose Jaw Friendship Centres.

There were 48 rinks accepted with prizes ranging from Microwave Ovens to Electric Knives.

-Ken Sinclair



Champions, All Native Bonspiel, left to right: Ernie Cameron, Oliver Cameron, George Cameron, Bill Cameron.



2nd of "A" Event - left to right: Stan Bell, Bob Roy, Gilbert Laliberte, Leonard Aubichon

Prince Albert big winners in North Battleford Tournament



Sacree "7" Chiefs, North Battleford, B side winners

North Battleford - Prince Albert Friendship Centre skated to a 7-6 victory over the Regina Friendship Centre in the championship game of the 14th Annual Indian and Metis Hockey Tournament held in North Battleford, March 18-19.

Prince Albert proved to be the team to beat in defeating three other outstanding Native hockey clubs to advance to the final. In Prince Albert's opening game they defeated the home town favorite North Battleford Friendship Centre. The game was televised on Channel 3 of North Battleford.

Meadow Lake was yet another victim of Prince Albert's hard skating and hitting. Prince Albert was put to the test in the semi-final game against the Hobbema Oilers, one of the top Native hockey clubs from Alberta. Prince Albert went on to defeat the Oilers 6-3 to advance to the finals against the Regina Friendship Centre.

Regina Friendship Centre had advanced to the final after defeating Alberta's Alexandra Braves 5-4 in overtime action.

Tension mounted as the two teams skated onto the ice for the \$1400 first prize, coupled with the championship trophy and the sweet success of victory.

After two minutes and forty-five seconds Regina lead 2-0 on goals by

Harold Kaisowatum and Auggey George. Steve Kaisowatum and big Norm Ash added singles.

It looked as if Prince Albert would go into their dressing room trailing 4-0. In the closing minute of the first period Steve Boyer opened the scoring for Prince Albert shooting the puck by Regina's goalie Don Ross Sr.

Going into the 2nd period with a 4-1 lead Regina may have had a little too much confidence. Prince Albert came back with goals by Sid Boyer, Mel Poronto, Ron Burns, Steve Boyer and Don Poronto. Regina's only goal of the period was

scored by Morris McCallum at 18:25

In the 3rd period Prince Albert opened the scoring early with a goal by Sid Boyer at 1:27. Regina's Morris McCallum closed the gap to 7-6 with his second goal of the game. At 15:41 Regina's Don Sebastian blistered the puck past goalie Gerald Henry to tie it up 7-7.

Prince Albert immediately protested the goal which was disallowed for use of an illegal stick. Regina's Don Sebastian was given a two minute penalty. Prince Albert went on to win the 1979 Indian and Metis Hockey Tournament.



Receiving Championship Trophy: Captain Ron Burns and Assistant Captain Frank Carrier.

Guides for a successful recreation program

by Barry McKay

- 1) Recreation programs must be geared to meet important community needs and to promote the values of a society. By providing constructive, morally sound, and physically healthful leisure activities and opportunities for group involvement, recreation programs make significant contributions to the communities in which they are carried on.
- 2) Recreation programs must be realistically planned to meet the individual and group needs of participant. In meeting these needs, the program should place emphasis on those activities and group experiences which are the highest quality - in the sense of interpersonal experience, creative involvement, and self-fulfillment. At the same time, the program must stress enjoyment and must yield pleasure and satisfaction to the participants.
- 3) Recreation programs should serve all individuals in the community, regardless of age, sex, religion, socio-economics class, or other factors. Realistically, certain age levels (children) are much more likely to participate fully and eagerly in the program than those of other ages.
- 4) In planning recreation programs, administrators should survey needs and interests, existing services and potential resources, and should enlist the cooperation and assistance of other agencies and individuals in the community. In providing services, the recreation program should seek to promote recreation generally throughout the community.
- 5) Recreation program activities should have diversity and balance. In order to appeal to all age groups, people of both sexes, and a variety of interests, the recreation program must cover a wide range of opportunities. This includes basic offering in such familiar areas as sports and games, dance, drama, arts and crafts, social recreation, nature of activities and outdoor recreation, hobbies and club activities. Balance must be achieved between the following extremes: quiet activity and those which are physically demanding; individual and group activities; activities which appeal to one age group; or sex, or social class. No one type of activity must be permitted to dominate the program, nor should any group of potential participants be ignored in selecting program activities.
- 6) The recreation program should involve challenge, continuity and depth. Challenge implies that the program must provide activities that are new to people, that challenge their skills and heighten their motivation. Whereas it is often desirable to start with known and accepted activities, new skills and interests should constantly be introduced, thus expanding the recreation horizons of participants. Continuity means that the program provides activities that continue leisure skills and interests that were first developed in schools or youth groups and makes it possible to carry them on as adolescents or adults. It also means that a person may continue with a hobby or recreational interest year after year, experiencing it in greater depth and gaining greater rewards and satisfactions. Thus, there is the necessity to offer certain activities both on a "beginners," or elementary level, and also on "intermediate," and "advanced" skill levels.
- 7) Recreation program activities should be carefully geared to meet the interests and abilities of the group participating. To be most successful, activities must be thoroughly selected, adopted and presented to insure fullest participation and accomplishment, on the part of what ever group is participating (in terms of age, sex, numbers, background, setting).
- 8) Recreation programs must also be designed to meet the needs of special groups in the community, such as the aged, or the physically or mentally handicapped. This may be done by providing special group activities for such groups, modifying or adopting activities and facilities when necessary.
- 9) Whenever possible recreation activities should be meaningfully related to each other. For example, dramatic activities may also involve music, dance, language, arts and crafts.
- 10) The recreation program must be scheduled at appropriate times to ensure maximum participation. In serving different groups, it is necessary to "block out," activities so they fit into "time slots" that are convenient for participation. The recreation program should have opportunities for each person to participate when he is able to do so.
- 11) Recreation programs must make the most efficient and imaginative use of all community resources and facilities.
- 12) Qualified professional leadership must be used to fill the key positions. They must carefully guide, supervise and put in the proper skilled areas.
- 13) The recreation program should be meaningfully interpreted to the community at large, through effective public relations. They are based on effective brochures, printed announcements, and annual reports. Finally, and most important, they are dependant on having "satisfied users" - that is, the best public relations come about through children or adults who have been successfully involved in the program and who praise and promote it.
- 14) The recreation program must have adequate financial support. The fundamental principle is that as many activities as possible should be made freely and easily accessible to all.
- 15) The recreation program should be thoughtfully and systematically evaluated. What this suggest is that every recreation department needs a clear statement of goals and objectives, and that it then must carefully examine all program activities, experiences and techniques to determine how successful goals are being met. How is this done? Too often, the only basis for determining success has been through counting attendance. This must be one of the only means of determining outcomes. Evaluation may be carried out on a short term basis, with respect to specific practices or projects. It may also come as a total program analysis at the end of each fiscal year.



Recreation Golf Tour

May 12-13 Regina Murray
Tee Time Sat 1 pm, Sun 12 noon

May 26-27 Yorkton Deer Park
Tee Time both days 10 am

June 30/July 1 Regina Murray
Tee Time both days 12 noon

July 7-8 Saskatoon Holiday Park
Tee Time both days 11 am

July 28-29 Prince Albert Cooke
Tee Time Sat 10 am, Sun 10:30 am

August 4-5 Regina Murray
Tee Time both days 12 noon

Entry Fee: \$15.00

Registration of entries on day of tournaments

TOMMY BURNS

1881-1955

Tommy Burns, Canada's only world heavy-weight champion, was a pugnacious, stouthearted man. Recent boxing historians agree that his reputation has been downplayed undeservedly. At five-foot-seven and weighing under 175 pounds, Burns was the shortest man to ever win the heavyweight crown. A fast mover and crisp puncher, he had both the killer instinct and a cocky, taunting attitude in the ring. His bitter tongue often psyched his rivals into rage and mistakes, and he never hesitated to take on ranking boxers bigger than himself. In a career of sixty fights he only lost four. In two years and nine months Burns defended his crown ten times, more than any other champion in a similar time span.

Burns was an all-round athlete who became a boxer by accident. He was the twelfth of thirteen children born to Frederick and Sofa Brusso (he changed his name when his choice of a career upset his mother) in a log cabin farmhouse near Hanover, Ontario. His parents were German Methodists and despite a strict upbringing young Tommy (his Christian name was Noah)

loved to fight and eagerly joined in the schoolyard free-for-all. He excelled in lacrosse, hockey and skating. One day, while working on a passenger boat in Lake Erie he got into a fight with a burly second mate and trounced him. This episode made Noah begin to think seriously about boxing as a career. He jumped ship at Detroit and joined the Detroit Athletic Club where his training began in earnest.

For six months he didn't meet an opponent or put on the gloves; he skipped rope, he shadow boxed, he pounded the heavy bag - he trained. One night he and some friends had gone to see a Jack Cowan fight. Cowan waved to the crowd from the ring apron, vaulted over the ropes and collapsed with a twisted ankle. Burns was pushed into the ring by his buddies to fight in Cowan's place. He went to work with gusto and knocked out his opponent in the fifth round. The year was 1900.

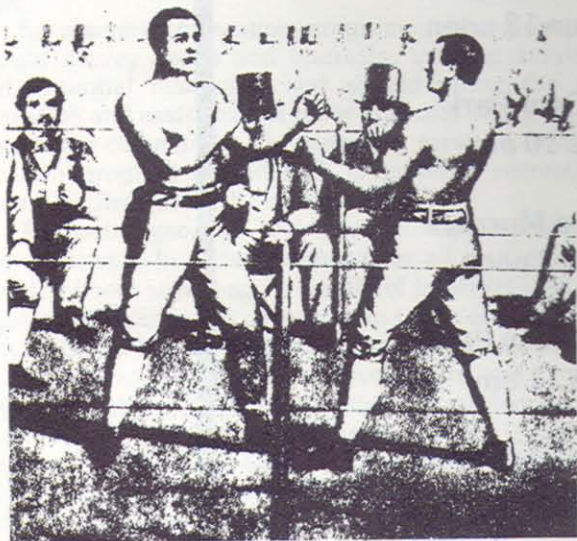
He now started fighting regularly and after five wins, all knockouts, he was middleweight champion of Michigan. One of his bouts, with Ben O'Grady, was so devastating that O'Grady was unconscious for three days and Burns and his seconds spent the night in jail for assault.

Tommy was steadily improving, but he still could not get a fight for the middleweight crown. In 1905 James Jeffries retired as world heavyweight champion and passed his title to Marvin Hart. Hart had to defend his new title and, looking over the field of contenders, decided that Tommy Burns would be an easy opponent. He underestimated the cocky young Canadian as he was to find out in the ring at Los Angeles in February 1906. Burns deliberately insulted Hart and taunted him into losing his temper. For round after round Hart chased Burns with wild rushes, while Burns kept pounding away, making every blow count. After the scheduled twenty rounds both boxers were still on their feet but Burns had won a resounding victory; the heavyweight title passed to a Canadian.

Burns was determined to prove that he deserved the crown despite his size; he embarked on a worldwide tour to defend it. In San Diego he met two challengers in one night - and knocked both out in the first round. He took on Jim Flynn, a solid puncher who outweighed Burns by thirty pounds. After a brutal fifteen rounds, Burns landed a shattering right that knocked Flynn to the canvas and ended the fight. At his first meeting with Philadelphian Jack O'Brien, light heavyweight champion, the two men boxed to a draw, though reporters insisted that Burns had won on points. In the rematch a few months later Burns won easily. He finished his triumphal progress in the United States by knocking out the Australian Bill Squires at 2.28 of the first round.

Burns then went to Europe to look for challengers and gates. As the seventh Marquis of Queensberry later observed:

Boxing Anyone?



A meeting to discuss the Canadian National Boxing Championships will be held at the AMNSIS Regina head office May 15, 1979. The meeting will start at 2:30 p.m. The head office address is 1170 8th Avenue. For more information contact Claude Petit at 527-6721 extension 17.

Burns was prepared to tell anyone who would listen that he was in a class by himself. As champion he was arrogance itself during the preliminaries leading up to his fight with Gunner Moir, the best English heavy-weight available at that time.....In view of his offensive conduct it is not strange that for once the National Sporting Club members permitted parisanship to sway them. It was not so much a case of plumping for Moir as it was a devout hope that the braggart and mannerless visitor should be taught a salutary lesson. Unhappily the Gunner was not equal to the task; Burns was too good for him, scoring a knockout in the tenth round.

The Canadian knocked out another Englishman, Jim Palmer, in four rounds, then disposed of the Irish champ, Jem Roche, in the first round. (This match remains the shortest heavyweight title defense on record) Only his Irish-sounding name saved him from the wrath of the Dublin crowd. He moved to Paris for two knockout wins, one over Jewey Smith, the other over a former opponent, Bill Squires.

Then came the fatal trip to Australia, taken, some say, because the formidable Jack Johnson was headed for London to challenge him. After the long sea voyage Burns took on Squires for the third time. According to Burns's later account he carried Squires for thirteen rounds so the Australian would look good to the local fans. Jack Johnson had followed to Australia and was demanding a title match. Johnson was one of the great heavyweights of all times - some say the greatest. The Negro was a giant compared to Burns; he stood six feet tall and weighed 203 pounds. He had a tremendous reach, much experience and an almost impregnable defense. Burns was persuaded to meet Johnson for a guarantee of \$30,000 - the first of the championship "golden gate" fights - and the bout was held in Sydney approximately enough on Boxing Day 1908.

Accounts of the fight vary. Johnson was not liked by the American boxing public. Black fighters were unpopular and Johnson's relationships with white women did nothing to improve his reputation. If Johnson was not a good boxer - the argument went - the man he defeated must be worse. Reports sent back from Australia were lurid and biased, one of the worst coming from the novelist Jack London. Sober second thought was admitted that Johnson was an exceptional champion, and no one needed be ashamed of losing to the first black heavyweight champion.

Burns himself admitted that he had "badly underrated Johnson's boxing skill, his tremendous strength and unquestionable cunning. The situation demanded that I move rapidly round the ring, boxing carefully, at all times. It actually was my only chance to cope with the larger man, but I had elected to tear into him and outfight him." The results were predictable - and disastrous. Burns tried to bore in on Johnson from the start of the first round, but was tied up by the bigger man. Near the end of the round Johnson delivered a tremendous right uppercut to the jaw and Burns dropped like a log for a count of five. The fight is described most graphically in Tommy's own words: "From the start of the second round it was simply the story of a small man who never gave ground, gaming it out

against a great fighter. The big fellow dealt out terrific punishment as the tussle progressed."

The punishment went on until the fourteenth round when police stopped the fight and Johnson was declared the winner. Burns retired for two years, then returned to the ring in 1910. Over the next ten years he had six scattered fights and quit forever when he was knocked out for the first time on July 14, 1920. He tried running a clothing store in Calgary, then a pub in England. Eventually, he turned to religion and became an evangelist. He was on the evangelical trail when he died of a heart attack at the home of friends in Vancouver; he was seventy-three.

Submitted by: Claude Petit



Meet Jennifer Renee Fiddler

Ask Jennifer Renee Fiddler how she likes to spend her free time and she'll answer - playing hockey. Jennifer, age 6, is the daughter of Mr. & Mrs. Joe Fiddler, formerly of Cumberland House and now of Saskatoon. Her mother, Janet, is an education student at the University of Saskatchewan and her father, Joe, is taking Carpentry at Kelsey.

Jennifer attends St. Michaels School and along with brother, Donovan, age 5, is a member of the Novice Hockey Team. While she also participates in gymnastics, baton and tap dancing, Jennifer's preference is hockey.

To date, she has 2 goals and 3 assists to her credit. Jennifer has a reputation as a fast skater, so a word to all hockey scouts: "keep an eye on this little girl!"



THE COST OF COURAGE . . .

Seventeen year old Vivian Wapemoose lays in a Saskatoon hospital awaiting the kidney transplant that can save her life.

In August 1977, Vivian began to experience the first major signs of kidney trouble. Now, almost two years later, she awaits the go-ahead to transplant her sister's kidney into her body.

Stella Wapemoose, Vivian's mother, stays close by in a hotel presently on Welfare, Mrs. Wapemoose is beginning to face a mountain of medical bills and personal expenses. The price of moral support is high.

Much of 1978 was spent in a hospital bed. Vivian went through many minor operations and required Kidney Dialysis three times a week.

In January 1979, Vivian's older sister began taking tests to determine whether she could donate a suitable organ to her sister. Vivian waits, anxiously, eagerly, for the decision. Two years filled with pain frustration and hardship may soon be over.

If you would like to help Vivian, please contact:

Mrs. Stella Wapemoose
1136 Caribou St. West
Moose Jaw, Sask.
Phone: 693-0149

Important Notice

AMNSIS starts new membership card system



MEMBER OF THE
METIS NATION

ITS OBJECTIVES

1. To unite Metis and Non-Status Indians.
2. To promote the Culture of Metis and Non-Status Indians.
3. To work for the betterment of Metis and Non-Status Indians.

PLACE
PHOTO
HERE

THIS IS TO CERTIFY THAT

.....
Print Member's Name

.....
Local No.

Is a Life Member of

**The Association of Metis and Non-Status
Indians of Saskatchewan**

FEE

.....
Signature of Member

No 21000

.....
Witness, President or Secretary

The Association of Metis and Non-Status Indians of Sask. (AMNSIS) has developed a new system for membership enrolment. Starting April 1, all AMNSIS members will be able to hold a lifetime membership card. The new card system replaces the old system of purchasing cards once a year.

Lifetime membership cards will be a different color for each of the nine AMNSIS areas in the province. Associate members' cards will be white. Unlike full members, associate members may not vote or hold office as outlined in the AMNSIS constitution.

The membership cards are color-coded for voting purposes. This year will be the first time all AMNSIS members (*excluding associate members*) may vote in the election of their provincial executive.

The use of color-coded cards is designed to end confusion in the election of area directors. For example: pink cards with black lettering is the North West Central area's color. Therefore, only members bearing this color of card are eligible to vote for the North West Central area director.

If you are Metis or Non-Status Indian of Saskatchewan, please answer questions below:

1. Name _____
2. Date of Birth _____
3. Where were you born? _____
4. How long have you lived at your present address? _____

Years (months) _____

5. Give names of brothers and sisters?

Name	date of Birth
a) _____	_____
b) _____	_____
c) _____	_____
d) _____	_____
e) _____	_____
f) _____	_____
g) _____	_____
h) _____	_____

6. Give names of parents?

Name	Date of Birth
a) _____	
b) _____	

7. If you are Non-Status, explain giving details on what happened to your treaty rights?



We are the New Breed...

The New Breed is all about Saskatchewan's Metis and Non-Status Indians. We are a mirror of their problems, frustrations, victories and dreams. Whether it's a sports function, a community meeting or the sweeping political concerns of a people in transition the New Breed is there. From trapline to city streets the concerns of Native people are our our concerns. The New Breed "Voice of the Association of Metis and Non-Status Indians of Saskatchewan. Now in a new format.