

# NEW BREED

a publication of the Association of Metis & Non-Status Indians of Saskatchewan

NORTHERN HORROR STORIES  
WANTED: POLICE BRUTALITY INQUIRY  
WHEN LAND CLAIMS ARE SETTLED  
& MUCH, MUCH, MORE



*april '77*

*80 cents*

**STAFF:**

Cliff Bunnie: Editor, writer, artist, photographer, lay out & paste up  
 Brenda Triffo: Co-Ordinator, writer, photographer, secretary, typesetter  
 Leanne McKay: Writer/Reporter, photographer, secretary, typesetter  
 Donna Pinay: Writer/Reporter, photographer, secretary

**TABLE OF CONTENTS:**

Wilderness Camps - Northern Horror Stories .....	1
Police Commission Accused of Racial Bias .....	3
Jack Who? .....	3
Open Inquiry Into Police Brutality Called For .....	4
What Happens When The Land Claims Are Settled? .....	5
Getting Ahead .....	8
Think Indian .....	9
Native & Proud - Lamanite Generation .....	10
Our People - Louise Trotter Moine .....	11
From Outside Our Province .....	12
Board of Directors Map - centrefold .....	14
The Local News: Southeastern Area Meeting .....	16
Reserve Students .....	17
Swift Current Money Doll .....	17
Native Sports Complex .....	17
New Board Member Elected .....	17
Communication Workshop - South West Area .....	18
Housing Conference .....	19
Books, Poems & Stuff .....	20
Bits & Pieces .....	22
Pen Pals: N.N.P.S. Annual Meeting Successful .....	24
The Legend of Sacred Tobacco .....	25
Popcorn - one of the Indians many gifts to the world .....	25
Now It's Your Turn .....	26

**ACKNOWLEDGEMENTS & CREDITS:**

Jim Lotz, Big White Owl, Glen Sorestad, Willie Dunn, Mary Mudd, Lyle Lee, The New Nation & Marcus Van Steen, Cumberland Community College (photo pg. 17).



**CORRECTION:** In the January issue of the NEW BREED, an error was made in the article "Where Will It End?". In the statistics about infant mortality rates, the sentence should read "Saskatchewan's non-Native infant mortality rate is 15.8 per 1,000 births while the rate for Natives is 34.6 (per 1,000 births). The author mistakenly included percentage in the article. However, the percentage or per 1,000 live births was included in the original report. Government reports are often written in such a manner that the authors presume everyone has an understanding of statistics while many of us do not. Statistics are often used to support whatever position the government may be taking at the time and often misrepresent the true facts. Nevertheless, the infant mortality rate for Natives is still TWICE the provincial rate! Thanks to Martin Cohnstaedt of Regina for bringing the error to our attention.

**ATTENTION WRITERS**

Articles submitted to the NEW BREED and subsequently used for publication shall be paid for at the rate of \$3.00 per column inch (10 pt., 20 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 helpful and interesting.

**DEADLINE DATE:** Submissions must be in by the 15th of each month for the following month's publication.

**SEND TO:**

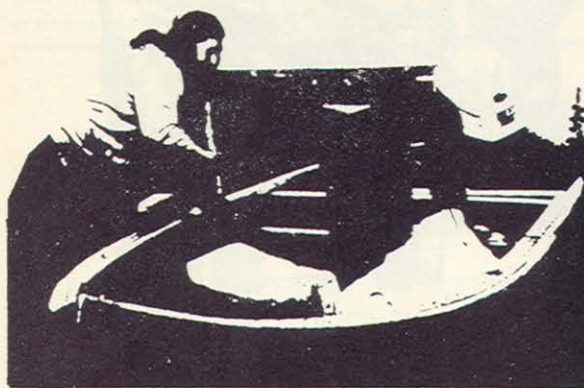
Articles, NEW BREED  
 Association of Metis & Non-Status Indians of Sask. (AMNIS)  
 No. 4, 1846 Scarth Street  
 Regina, Saskatchewan S4P 2G3

Articles must be signed in order to be printed. If you don't want your name to appear in print simply request that your name be withheld.

# WILDERNESS CAMPS

## Northern Horror Stories

by Leanne McKay



A great deal of attention has been paid lately to the Juvenile Correction camps in Northern Saskatchewan. It is a good thing that the realities of these atrocious places are finally being recognized but it is a shame that it has taken this long to get any type of action on the issue. As long ago as October 1975, The Association of Metis and Non-Status Indians of Saskatchewan (AMNIS) asked for a public inquiry into the operation of Camp Klahanie on Smoothstone Lake. As a result, the Human Rights Commission held an investigation and found that some of the discipline administered by staff members was excessively violent and brutal. As a result AMNIS asked that all such facilities be closed. This was not done and one year later two young boys, both residents of Camp Klahanie died. One boy committed suicide by hanging. The other left the camp in a canoe in July of 1976 and has not been seen since.

A great deal of noise has been made concerning the physical abuse these boys allegedly endure, but no one has made much mention of the mental abuse they are subjected to. Physical wounds will eventually heal but mental and emotional scars sometimes never heal. AMNIS is presently negotiating with the Attorney Generals Department to have criminal charges laid in

the cases of alleged physical brutality. But what can anyone do to achieve justice for the mental anguish these boys have suffered.

The elected officials are having a great time playing politics with this latest bunch of horror stories coming forth from Ranch Ehrlo's Wilderness Challenge Camp but where were they almost two years ago when we asked them to close these camps down. And where were they one year later when two young boys died in one of the camps we had asked to have closed. Our politicians are just a little too late in dealing with the issue. We tried to warn them before all these boys were beaten and before two little boys had to die. No one with an ounce of common sense will believe that anyone is truly concerned at this point. It seems the politicians are closing the barn door after the horse runs away.

The basic idea of these camps is contrary to proper treatment of these boys. All the boys are suffering from anti-social personalities or else they wouldn't be in trouble with the law in the first place. Now what good does it do to take a boy who can't cope with society and isolate him in the Northern wilderness? How can this help him to deal effectively with the school system, the welfare system, the employment system, and just the every day

of caring for yourself within society. All this type of environment can hope to do is teach these boys how to live alone in the wilderness. I wonder how many of these boys plan to spend the rest of their lives in this kind of environment? NONE! So what is the point?

According to Brian Cousins of the Department of Northern Saskatchewan (DNS) the purpose of these camps as outlined in the license application is "To rehabilitate disturbed youths who have had brushes with the law and have not responded to other more conventional types of treatment." In actuality these camps serve only as holding facilities for youthful offenders.

Some of the boys I have seen from these wilderness camps are definitely not properly provided for. Their clothes are not warm enough for our harsh Saskatchewan winters, their hair, fingernails, and clothing is not clean or well kept. All the boys I have seen were painfully thin and had the pale hollow look of children who are not properly nourished. The executive director of the camp seemed rather conspicuous by comparison in his leather coat and fine clothes. He was definitely not suffering from a lack of good nutritious food. In fact quite the opposite might seem true. I don't think it would be asking too much to

properly feed and clothe these boys since the Camp is being paid \$45.00 a day to do so.

The "treatment" description as given by staff members White and Hunker of Wilderness Challenge Camp to RCMP officers Shortt and Maxwell reads as follows:

- \* Night walk - walk at dead of night East to West Norbert and back with only a stick for protection. (Wolves are known to be in the area)

- \* Camp out overnight alone

- \* Three day campout alone. Must provide their own food, shelter, and warmth. If the boys pass this "test" they may have a three day leave.

- \* The last step is a seven day camp out alone with only food supplied. If they make it presumably they can be discharged. This is not necessarily done but few make it this far.

Some excerpts from Linda Hope's report to Eugene David, former Director of the Social Services Branch of the DNS are as follows

- \* A boy who had been at the camp before Christmas had been sent out on his three day solo and had frozen his foot. Because of the severe frost bite he had to have five toes amputated. (There was a discrepancy as to the number of toes actually amputated.

- \* George Young has a scar on his face from being beaten by a staff member. Other boys saw this incident and said George's eyes were swollen shut. The scar is about an inch long under the right eye.

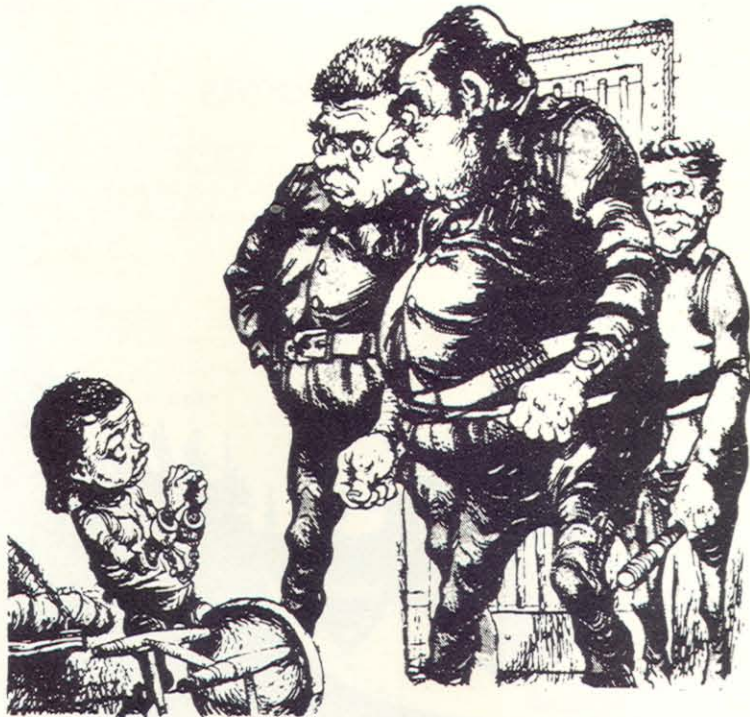
- \* When some of the boys ran away last summer one of the boys was dumped in and out of the water while being hit on the chest. This boy had an asthma problem and had an attack at this time.

- \* The boys advise that any time one of them steals another's belongings or do something wrong they have to go out on the lake (staff included) and strip until the guilty person confesses.

- \* The boys stated the program consists strictly of working. When asked what they did for fun they said they wrestled or played cards. They said there was no specific academic program. If a boy wanted something in this line it was set up for him. However, if he didn't complete it his allowance was withheld. The staff concurred with this.

- \* When asked about counselling they stated there was no time set aside for individual counselling. Group meetings are held occasionally but only at random and often only when requested by the boys.

- \* One of the staff members who



has only been at the camp for a couple of months is quite confused about the whole camp program. He states that the punishment aspect is a policy and that he is expected to have control which means using physical punishment. He further stated that the treatment of the boys not only involves physical punishment but also mental cruelty.

- \* While Ms. Hope and the RCMP were at the camp the constable noted that Jim White, a staff member, was openly using mental cruelty in front of them!

- \* The boys all worked to build the cabin and furniture which was adequate and comfortable but obviously a lot of hard labour. This is a definite exploitation. The boys receive nothing back from the place except a roof over their heads. This is their right if only because agencies are paying \$45.00 a day for the boys.

- \* Most of the boys do not hear from their workers on a regular basis. One boy has not heard from his worker for over two years. In spite of what it says in the license application it is obvious the program is lacking in any treatment or therapy.

- \* In summation, the cruelty and treatment these boys are receiving is devastating and will mar them for life. The question has arisen as to where they will go or what else there is for them, my comment is that Jail would be better by comparison.

It is my sincere wish that Ms. Hope's prediction concerning jails is true. I say this in light of the fact that Brian Cousins of DNS told me that the boys have been sent to more formal institutions. I took this to mean jails. None of the boys were returned to their families.

The proof of failure on the part of these camps is easy to find. Simply look in our courts and jails. Every day young adults are being tried and convicted on charges ranging from joy riding to first degree murder. A great number of these young offenders are ex-inmates of northern wilderness camps. It would seem that these camps serve only to harden our youth and prepare them for jail

Many of the boys have no homes and have been initiated into institutional life since infancy. This is a gross and needless waste of our human resources. But a more shameful waste by far is the young people who are pulled from their homes and family and placed in public or private institutions during early childhood. Often times this decision is made arbitrarily by government departments (Social Services, Indian Affairs, etc.) with little or no prior consultation with parents or family. This is generally done in cases where the government agencies feel the child is neglected or in need of protection. Again, this is an arbitrary decision based on some bureaucratic

standard. Admittedly there are times when a child's parents simply aren't capable of properly providing for or caring for their children. But why on earth do our government agencies insist on punishing the children for this? In fact, why punish anyone?

When parents become unable to care for their children because of problems with finances, housing, employment or alcohol, our government agencies should provide suitable assistance. This could take many forms. Budget counselling, alcoholism counselling and treatment, upgrading or trades training as well as social counselling

for both parents and children are only a few.

This type of approach would do much to improve the quality of family life in this country and would do away with such costly institutions as wilderness camps and reform schools. In the long run our jail population would also decrease as fewer and fewer young people would be entering these institutions yearly. If this approach were taken our youth could grow up to be happy, responsible, productive members of society rather than miserable, bitter, hopeless inmates.

## Police Commission Accused of Racial Bias

THE GOVERNMENT'S TACTICS OF SETTING UP POLICE COMMISSIONS TO APOLOGIZE FOR POLICE BRUTALITY AGAINST NATIVE PEOPLE WILL NOT WORK - THE PROBLEM WILL SIMPLY INTENSIFY.

Rod Durocher, Vice-President of the Association of Metis and Non-Status Indians of Saskatchewan, has accused the Saskatchewan Police Commission in their decision of the Harold Pambrun case of being "obviously racially biased".

"It is clear," Durocher said, "that the all-white Police Commission did not put any stock in what the only Native witnesses, Pambrun and a friend, had to say."

"Once again, it has been proven how the law is biased against Native people in the Province. The government's tactic of setting up Police Commissions to apologize for police brutality against Native people will not work and the problem will simply intensify," Durocher said.

"The people of this Province should not think that the Pambrun case is an isolated incident. All we've really learned from this drawn-out affair is that the police are smart enough to conduct their beatings in situations where they can avoid conviction. They now have a license to continue their brutal practises. The only solution for Native people is clearly to organize against police attacks and not to rely on the courts," Durocher said.



"Once again we have seen a perfect example of the double standard of justice this country so willingly endorses," he concluded.

## JACK WHO?

THE POLICE FORCES CAN AND DO PERMIT SPECIAL "RIGHTS" TO THEIR OWN MEMBERS AND HAVE A VERY TIGHT SYSTEM OF COVERING UP THEIR MISTAKES AND ERRORS.

After years of publicizing the abuse and cruelties Native people are faced with by the police forces, perhaps some of the non-Native people will realize that they too are victims of the same thing. The police forces can and do permit special 'rights' to their own members and have a very tight system of covering up their mistakes and errors.

This has happened in Saskatchewan recently. In May of 1976 three teenagers were killed while riding their motorcycles on the outskirts of Yorkton. They were hit by a car and some time later a member of the R.C.M.P. was charged with criminal negligence. Three months later he resigned from the force.

Vernon James Fitzpatrick went to trial recently. He claimed he had been at an R.C.M.P. party but did not drive his car back to Yorkton. Instead a man named "Jack" approached him for a ride and he allowed him to drive his car. He vaguely remember the accident and said he was sitting on the passengers side of the car. He was told to run by "Jack" and did so.

Other evidence presented at the trial includes blood samples found on the driver's side of the car which match Fitzpatrick's. His clothes were also found hidden in a bush near the scene of the accident.

Whenever a murder or even a break and entry is committed, the efficient police forces have little problem in apprehending the alleged wrong-doer. If local attempts to find the person are unsuccessful, Canada-wide descriptions and warrants are issued. This was not done at the time of the Yorkton accident ... if it had been, surely "Jack" would have been found and brought to trial.

The jury at Fitzpatrick's trial could not come to any conclusion and a re-trial will be held in May. Is this not proof the 'Justice' system exists for some people - those who have connections or those who are police force members, for example?

# OPEN INQUIRY INTO POLICE BRUTALITY CALLED FOR

Donna Pinay

With legal representation and careful documentation of several cases of police brutality, the Association of Metis and Non-Status Indians of Saskatchewan (AMNIS) has called for an open inquiry into the practices of the Regina City Police Department. In a letter to Attorney General Roy Romanow, AMNIS has asked that a committee be established to investigate the charges.

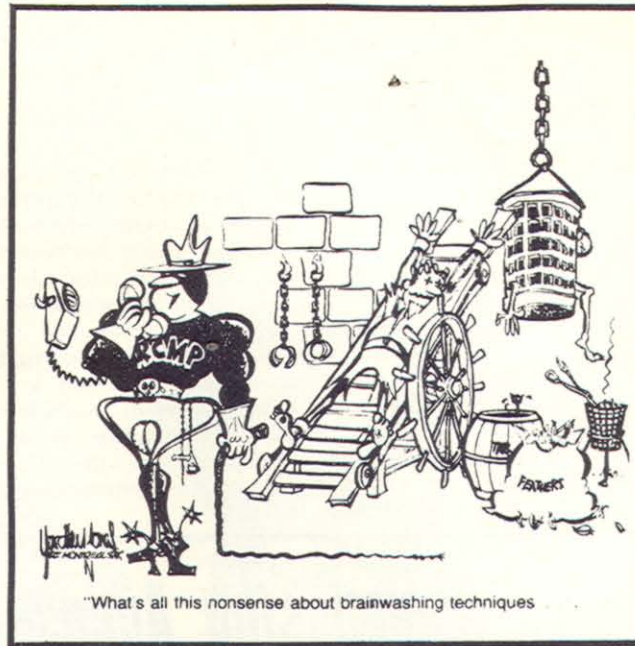
The Attorney General responded saying that the possibility of an inquiry is doubtful although he may ask the Saskatchewan Police Commission to look into the charges. The Attorney General doesn't think an inquiry is warranted.

It makes one wonder just how many more Native people have to be abused before someone will at least look into the situation. The Regina City Police has been abusing our people for years and yet an inquiry is unwarranted???

In the letter, three recent examples of police brutality are cited. Valerie Morris, Ken Sinclair, and Lloyd Pelletier were victims of some very abusive treatment and have suffered injuries because of this. Although these are only three examples, the number of people beaten up by the police would be hard to estimate. Many victims do not want to make formal charges or even alert others of it because they fear they will be subjected to further beatings and harassment.

To quote from the letter, "These types of recent occurrences appear to be indications that there is a general bias by members of the Regina City Police Department against persons of their (Native) origin. Further, they (the Native people) have indicated and seriously believe that these incidents are straining the relations between the Indian and Metis population of Regina and the Regina City Police to the point where they sincerely fear that it may lead to a major backlash and outbreak of violence against individual police department members."

The lawyers for AMNIS went on to request an inquiry be conducted by the Saskatchewan Police Commission and that a further inquiry be held



which would be public. Individuals sitting on the committee would include a person of Native or Metis ancestry, a member of the Judiciary of Saskatchewan (preferably a Superior Court Judge), an individual from an Independent Police organization (preferably from outside the province and a member of the RCMP) and an alternate committee member (preferably a professor of law specializing in civil liberties.)

What AMNIS is asking is that the time for closed door inquiries conducted only by other police force members be stopped. These have been held before and are ineffective and nothing concrete ever comes out of them. The police forces are afraid of the public knowing just how racist and cruel their members are.

Responding to the AMNIS charges was Dennis Chisholm, deputy police chief, who said he would have no objections to a public inquiry. He said the City Police department investigates all complaints against their members. If this is the case, why do we still have city police members beating up Native people? Surely such investigations would be instrumental in stopping unwarranted assaults on Native people.

City Council member, Al Selinger, police commission chairman, said he has not received any complaints about police mistreatment of Native people. He is prepared to look into the situation. He suggested that the police commission look into charges rather than having an inquiry. He commented on the difficulty of police work in the city because of the high crime rate.

"How many police have been kicked in the ribs and stomach?" he asked.

For anyone who has been able to kick a policeman anywhere they have received the same in return and probably many times worse. The letter also made reference to a juvenile being detained by the police for over five hours. This juvenile is of slight build and is now being charged with assaulting two male members of the police force. It makes one wonder how this juvenile could do such a things - it was SHE who had the bruises on her face and surely not the police officers!

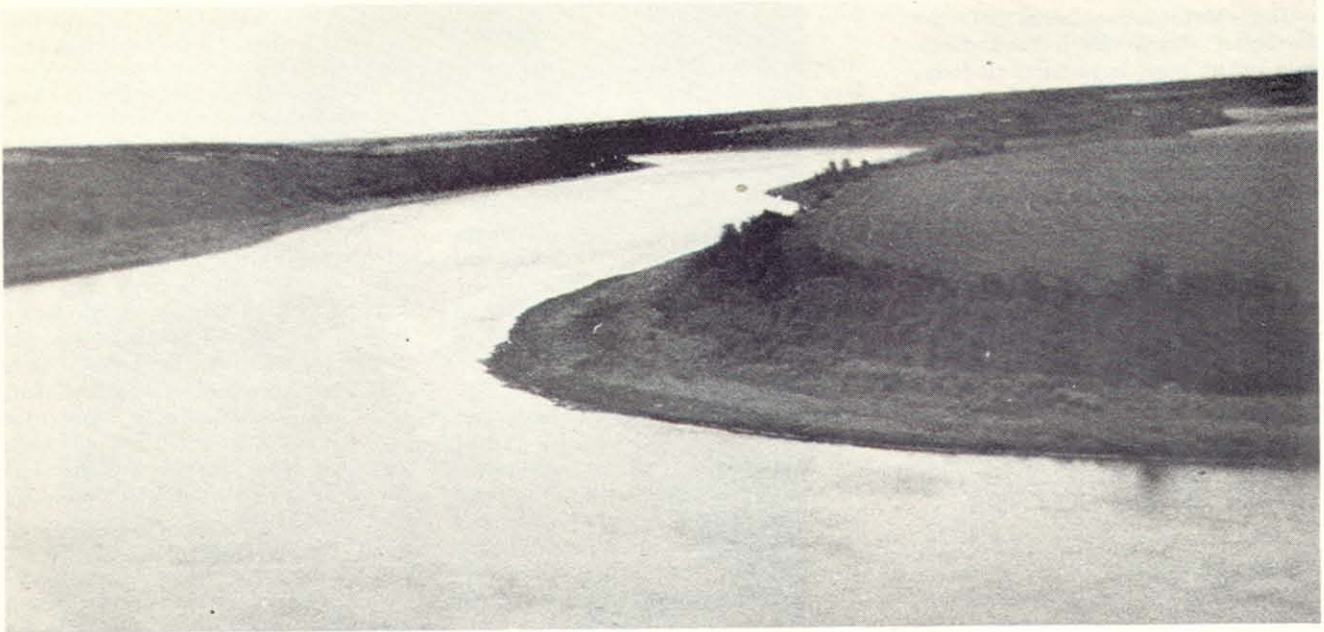
It is common knowledge that if you try to defend yourself it will only serve to worsen the situation. Any indication that you are aware of your rights or a willingness to proceed with legal action against the police will invoke a negative reaction from the police. They seem to lose sight of the fact that the police officer's job is to protect these rights.

The request for an inquiry has been refused by the Attorney General's department. Roy Romanow said he would not order a judicial inquiry unless the allegations were valid. He said other options are available such as laying charges or having the City of Regina establish its own inquiry.

AMNIS plans to continue gathering further information on the police abuse. With a large number of cases documented it will force those in authority to deal with the issue. Native people should no longer sit back and accept this type of brutal and racist treatment.

# What happens when the land claims are settled?

by Jim Lotz



*Only too often development in the Canadian North has been based upon southern romanticism, rather than upon northern realities.*

Last year a Native organization in Quebec advertised for education staff. The ads sought people with skills in "cultural synthesis" and I applied for one of the positions. The Indians had received a land settlement and cash and were in the process of setting up their own system to handle their problems. They had hired a management firm to recruit staff and I was interviewed by members of this firm in Halifax. The first interviewer was a friendly American who talked a lot and told me that he had worked with the Montagnards in Vietnam. The second interviewer was a cool Englishman who was obviously higher up in the firm because he had a suite rather than just a bedroom. This man probed my motives for applying for the job and I probed right back.

I asked him what the Indians were planning to educate their children to do - work on hydro-electric schemes or trap? He did not know the answer. I asked him who would head the education programme. He said he assumed that a Native person would be in charge. How long would it be before I transferred any skills and knowledge that I had to an Indian counterpart, while learning from him? I asked. Again, there was no answer. Did the management man know of the work of Frank Darnell in Alaska? No he didn't.

In the sixties, Alaska faced a problem of many northern areas in Canada.

For years, graduates of small colleges had gone north from the Lower 48 for a life of adventure, teaching in the rural schools of Alaska. The Native peoples had seen these teachers arrive with enthusiasm, and depart, usually within a year, in frustration. One of the first priorities of the new state was the training of an indigenous corps of teachers, committed to the goals of the Native peoples. Frank Darnell started a small schools training programme with the help of a grant from Ford Foundation, and later headed up an Institute for Northern Education at the University of Alaska.

It seemed strange that a Native organization should hire management consultants who had not done some elementary homework about the real world of northern education, and who had pioneered there. This incident illustrates a future dilemma of the Native peoples of Canada. How will they manage the lands they are to receive?

When Alaska achieved statehood in 1958, it had to select land from the Federal reserves. This "gift" was an expensive proposition, for the land so acquired would have to be surveyed, recorded, managed, protected. Doing this threw a great strain on the new state's revenues. In Canada, it is conceivable that the money received under land claims settlements will all be needed to protect whatever

land the Native peoples receive. They must either train their own people in modern land management, or hire a corps of outside experts.

In the past, forces beyond the control of Native peoples destroyed the land, as when forest fires started by lightning, raced through the boreal forest. At other times, new technologies were used unwisely. In Northern Quebec the Inuit waited at the fords with rifles and shot down the caribou as they crossed. Then they took only the tongues leaving the rest of the meat to rot. In traditional times, life in the bush was uncertain and hard. Native peoples had to keep on the move over large parts of the North to survive.

Only too often development in the Canadian North has been based upon southern romanticism, rather than upon northern realities. Last year, the staff of the Berger Inquiry into the Mackenzie Valley pipeline came out with a report that gave a picture of Native peoples living in bush camps and small settlements, depending still on the land. The vision of Native peoples of the North, living on the land in peace and harmony, is one that was featured in the testimony of many whites before the Berger Inquiry. A friend who went out trapping with Saskatchewan Indians in the North about fifteen years ago recalls three cold days, living in tents in the bush. The total return for their efforts was three muskrats. As a witness at the Berger Inquiry noted: "The bush is a Bitter Teacher."

---

*There is an old African saying that summarizes the plight of Native peoples of the North - "when the elephants fight, it is the grass that gets trampled."*

---

The Metis Association of the Northwest Territories turned White logic on its head in its brief to Judge Berger:

*We as Metis people object strenuously to the ideal view taken of Native people and its association or attachment to the land. No useful purpose is served by such an ideal view. We concur that Native people have a certain use, attachment and love of the land; but such feeling is not based on a daily grueling and tough existence made from the land. Do white people in the South who work daily in factories look upon the factory in such a loving and emotionally attached way?*

Over the past ten years the North has been the scene of a great struggle between the "developers" and the "environmentalists", with completely different visions of the future of the North. One group wants to rip out the resources, and the other sees the North as remaining an empty wilderness, with the Native peoples living undisturbed in a natural setting. Both groups have hogged the media and their squabbles have dominated the headlines. There is an old African saying that summarized the plight of Native peoples of the North - "when the elephants fight, it is the grass that gets trampled." The Native peoples have been forced, again and again, to take sides in the fights and power plays of outside interests. Again and again northern development programmes have been designed to meet the needs of southern Canadians and the views of the Native peoples have been ignored or pushed to one side, or used to buttress the arguments of people with special interests.

---

*Every northern Canadian community contains members of the Lost Generation - young Native people who know neither the old ways of the bush nor the new ways of technology.*

---

Every northern Canadian community contains members of the Lost Generation - young Native people who know neither the old way of the bush, nor the new way of technology. This generation has every reason to be resentful - for they are the victims of northern education. Time and time again these young people have seen outsiders come into the North and take over positions of power and authority. Any southern university student taking a course in biology and botany suddenly became an "environmentalist" and an instant expert on the North as soon as he arrives in a

northern community. The results of the research on Native land use reveal that the Indians, Metis and Inuit have long been environmentalists, if this term is used to describe someone who understand and cares for the land.

The Metis Association of the Northwest Territories has come out in favour of the Mackenzie Valley pipeline and sees the need for "developing structures and assisting individuals to take part in the developments occurring in the North today and in the future." The Metis are already involved in wage employment and small business. But where do the future employment opportunities for Native people lie? And can such opportunities be related to land management?

In 1971 I visited the Lummi Bay Indians who live south of Vancouver in the state of Washington. These people had alienated their land during the Eisenhower Administration. Traditionally they had been sea people, and during the sixties they turned their attention to Lummi Bay. With the help of a biologist they began to exploit the sea resources moving into aquaculture, and also monitoring pollution at a nearby oil refinery. The Lummi Indians dug out their old symbols and painted them on the walls of the laboratories. Once again the salmon became a central part of their lives. One man had a drinking problem. He was trained to handle one aspect of the operation and everyone who needed information on it had to come to him. He saw how others relied upon him and stopped drinking. It is extremely easy to train people to handle complicated scientific equipment ... if they are well motivated.

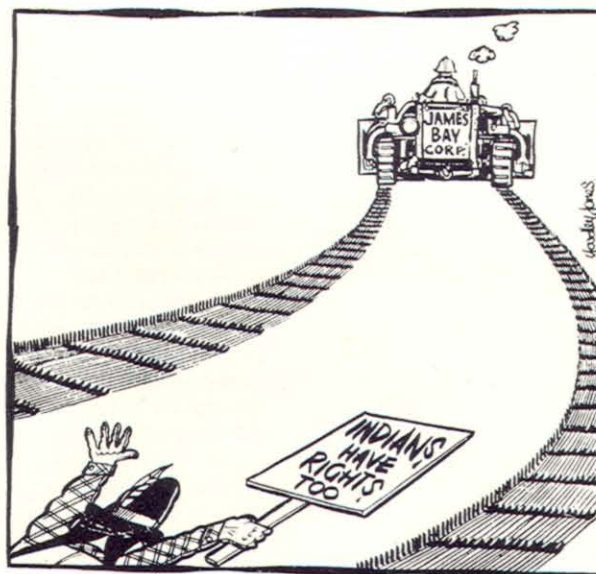
It is also easy to train people together in teams to handle complex scientific operations. In the past in Canada, competitive individualism (a southern ethic) has overwhelmed the traditional approach of co-operative collaboration and the sharing of power and resources.

---

*"Cultural Synthesis" which is the blending of traditional ways with modern needs is, unfortunately, not practised much in Canada.*

---

The Lummi Bay Indians have not "solved" all their economic and social problems. But they have regained a large measure of control over their lives and found a new sense of pride in linking the old way with new opportunities. This is what "cultural synthesis" means - blending traditional ways and modern needs. Unfortunately it is not much practised in Canada. A friend who directed a Native land use study offered to double the budget and to pair up each member of his team with a Native person. In this way the Native person would learn from a highly skilled specialist who would also learn much about the way that Native peoples saw the land and its use. The executive of the Native association turned down the idea. Another friend in the Government asked me whether I thought Inuit young people would like to go on Arctic expeditions. Each year the government recruited large numbers of people to serve on such expeditions and employment with them seemed like a logical opportunity for young Native peoples. I said I thought they might, but that I could not speak for them. My friend checked out the idea with his boss, who turned it down.



*Schemes to "help" northern Native usually fail because they are based on the assumptions and needs of southern specialists and urban dwellers, not upon the real world of the Native peoples.*





Judge Berger

The situation in Alaska shows that it is possible for Native people to adopt new strategies for handling change and opening up opportunities. The Native peoples there have formed development corporations for economic development. In Canada the Inuit came out with the idea of Nunavut, in which the local people would participate in an effective manner in their own social, political and economic development. Community councils would come together in a development organization that would ensure that nothing was done in the Arctic that was detrimental to the interests of the Native people. The Inuit said that they were neither for or against development - they

just wanted to be honestly informed about who was planning to do what on their land. The Nunavut report had hardly been printed before the Territorial Council of the Northwest Territories commissioned a university professor to evaluate it. He shot it down - even though his facts were wrong in some cases. The proposal was withdrawn for further discussion.

Jim Lotz is a freelance writer, research worker, teacher and organizer who lives in Halifax. He has been involved in research, teaching, administration and action in the community development field for the past sixteen years in various part of Canada, Alaska and Britain. He is the author of "Northern Realities" and of "Understanding Canada".

The real enemy in Canada is time. Over the past twenty years a large number of schemes to "help" the northern Natives have been tried, usually without success. The reason for their failure has been because they were based on the assumptions and needs of southern specialists and urban dwellers, not upon the real world of the Native peoples. The Native peoples in the North are moving into control of their own destinies and ownership of land after a long string of disasters. They are also under pressure to conform to the concept of the "noble savage", a stereotype dear to the hearts of many southern Canadians which traps Native peoples in a set of expectations about their behaviour carried in the minds of others.

*In the past the Native peoples of the North have got the worst of both worlds.*

The Metis Association of the NWT has shown a great deal of courage in breaking through the myths surrounding Native people of the North. They want to be partners, not victims, in the northern development process. In the past the Native peoples of the North have got the worst of both worlds. But the experience of peoples like the Lummi Bay Indians indicate that by careful planning and with the help of a few outsiders who respect the traditional way of looking at the world Native peoples can synthesize the past and the future around opportunities for all members of the community of the present.

### A FORETASTE OF HINDSIGHT

*An Indian reserve is a big bottle. The bottle is wide at the base and holds a great many people. It has, however, a very narrow neck. In the neck, the Indian Agent is a stopper. Outside the bottle is the world. To the Indians, the world is the Indian Affairs Branch and assorted white men. Inside are the Indians; the chief and council are the cream, and they're at the top of the bottle near the stopper. Periodically the bottle is open and some children and a few adult Indians are let out; sometimes money is put in, then the stopper is replaced. No information passes through the glass walls. Indians don't know much of what's happening outside, and the outside knows less about them. Few outside get past the stopper.*

*- quoted by "a former official of the Indian Affairs Branch."*

# GETTING AHEAD

Do you want to get a steady job, or a job with better pay?

Do you want to learn how to do things yourself instead of having to pay someone else to do it for you?

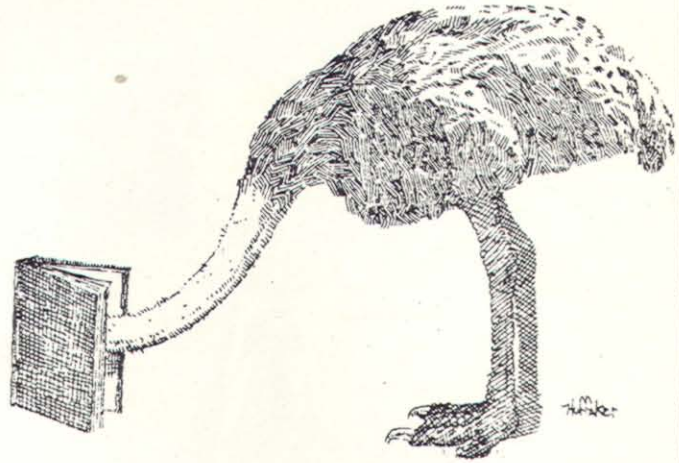
Do you want to try something new and interesting, learn something that comes in handy?

Maybe you should think about getting some training.

There are different kinds of things you can do.

- go to school full time to get a trade
- go to upgrading so you can have a higher grade level
- go to life skills where you can learn how to be stronger as a person
- go to night school to learn plumbing or sewing or how to repair your car
- help plan a new class that doesn't exist in your area, like community awareness, native history, beading, etc.

AND THE BEST PART IS, MONEY IS NOT A PROBLEM.



The N.R.I.M. program still exists even though it is no longer available directly from the Metis Society. If you are Metis or non-status Indian, 17 years or older, and planning to enroll in a course, you can apply to the government to pay the costs. If you are going to school full-time, you can also ask for a training allowance.

**HERE'S HOW TO DO IT.** Lots of people at the Metis Society and in Native Women and at the Friendship Centre know about the program. Drop in to talk about it if you want. To apply, drop in to the Regina Plains Community College, 1801 Broad Street (kitty-corner from the Army & Navy at the corner of 11th). Ask for the N.R.I.M. counsellor. You'll get help to apply for the assistance and it won't take long. Call ahead if you wish: 569-3811.

The College also has a lot of information about trade schools, so come even if you are not sure what you want and talk about it.

## LIFE SKILLS

Not many people understand what life skills is all about, so a student who has just completed the program described it for you. Classes are at the Friendship Centre, as well as at the Regina Plains Community College and at Sacred Heart Church. A lot of people find that it helps to get direction and decide what you want to do. Some recommend you take it before upgrading if you are mixed up about what you want.

"Life Skills is an adult training program sponsored by different educational agencies. It's a period of 12 weeks. The program is to teach adults to have better communication skills with other people (people you live with, friends, people you work with etc.) To better one's self in dealing with problems and feelings in life. Knowing a much easier way to solve one's problems by practising during sessions. Doing Role Plays in problem-solving. It also gets you to know other people as well as yourself.

NEW BREED, page 8

During the 12 weeks of Life Skills, we get two weeks of training on the job. Whatever kind of a job you always wanted to work on. It gives you the opportunity of getting into the job. It could be anywhere you've always wanted to work, but couldn't get in. The job training gives you a chance to see what it's like to work in that type of job. It also gives you better work habits, as well as knowing your strengths and weaknesses during the two-week period. The course could also give you different interesting things to do in life. It will give you a chance for steady employment after you have completed the course. I feel that everyone should take it (especially young couples that are starting life together). It should be recommended to people on the street as well. The program has openings for anyone interested. The program pays a training allowance for your attendance in class as well."

## UPGRADING

The upgrading classes are also available at the Community College, Friendship Centre, and Sacred Heart. You can come if you want to learn to read or write - the program starts at Grade One if that is what you need. Or you can come just to complete a high school grade you almost finished. An N.R.I.M. student who is now in upgrading wrote this:

Upgrading 5 - 12

I am a student of the Community College, sponsored by N.R.I.M. My reason for coming back to school is advancement in life. I wanted to get a trade and in order to get a trade, minimum education is Grade 10. So I applied to the N.R.I.M. program for upgrading. I was gladly accepted through the program, and went on to classes. At first I was a little frightened from not knowing what to expect and mostly because it was at least eight years since I was last at school. But once I got into class, I saw everyone else around me were here for the same reason as me.

We were all here to continue our education and look for a main goal in life. This is probably why each student is so willing to help each other.

This 5-10 Upgrading Program is a well-designed adult education program. By expressing this, I mean it starts slowly, introducing you from a lower level or grade until your mind is refreshed and the individual is ready to be advanced. This means that each individual may work at his or her own speed. It's a course set from approximately 3 months to a year, entirely left to each individual in how fast they learn. This is because you're not forced to learn something overnight like you were in public school. The instructors are willing to help each individual to success.

So if you are interested in continuing your education this is a program worthwhile looking into.

(Think about it!)

#### NEW PROGRAMS

It is possible to plan a new program you want to have. The Native Women's Organization already has two classes taking place in their Treatment Centre and more are planned. They also designed a special staff training program.

The Friendship Centre has sent a questionnaire to its mailing list and is planning several classes for fall.

More complicated classes can be planned too. This was written by a New Breed staff member to describe what they are doing.

#### THE CUSTOM MADE COURSE

In speaking with other people involved in community newspapers and alternate press, as well as several interested individuals we found that there was a need and a desire in the community for a Journalism Training Program. Once we established that there was a demand for such a course, we got together with our local Community College Office and got to work on the idea. It took a great deal of discussion, planning and just plain hard work but the idea finally began to materialize into a workable program. We were able to outline the course as we wanted it to be and we were able to choose (to a significant degree) the resource people we wanted to actually teach the course. Now that we are half way through the course it is easy to see that it will be very helpful to those of us who are employed with existing magazines and it has already been a great source of information for all of us involved.

It's nice to see just how far an idea can go when you work together and utilize fully the existing resources in the community. A need was there and now that need has been met. It's nice to know that if the situation ever arises again, we will be able to have the need filled.

---

If you want to plan a new course, and you live in the Regina area, call Sally Bowen at the Regina Plains Community College, 569-3811.

---

#### THINK INDIAN

*Think Indian— and you will always be respectful, courteous, friendly, helpful, to your fellow man.*

*Think Indian— and you will always be grateful and proud of your ancestry.*

*Think Indian— and you will never be wasteful, you will never pollute and destroy.*

*Think Indian— and you will never take part in thoughtless, indiscriminate, senseless vandalism.*

*Think Indian— and you will learn how to respect and how to love our mother - the good earth.*

*Think Indian— and you will always be a good conservationist.*

*Think Indian— and you will never need to use the White Man's mind destroying drugs..*

*Think Indian— and you will better understand what our forefathers meant when they said: "Drink not too excessively of the white man's fire-water for it can turn a good man into a whimpering fool."*

*Think Indian— and you will realize that life is good and beautiful, that there is life even in the rocks and stones; that there is life in the earth, around the earth, and beyond the earth; that the Creator of All Life is "Kitche Manitou" - The Great Spirit.*

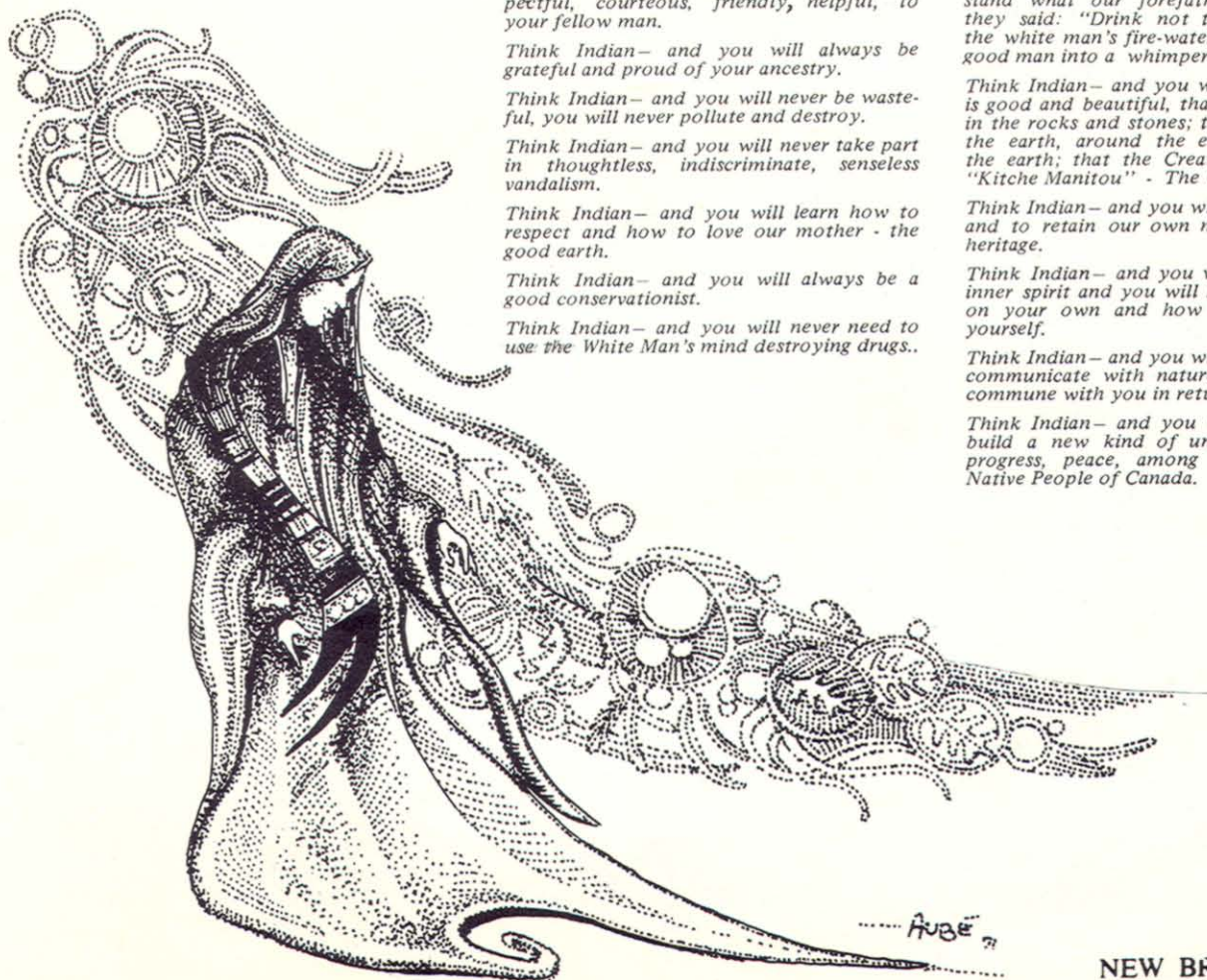
*Think Indian— and you will help to preserve, and to retain our own native religion and heritage.*

*Think Indian— and you will revitalize your inner spirit and you will learn how to walk on your own and how to do things for yourself.*

*Think Indian— and you will be better able to communicate with nature and nature will commune with you in return.*

*Think Indian— and you will be helping to build a new kind of unity, brotherhood, progress, peace, among our people. The Native People of Canada.*

*I Have Spoken!  
BIG WHITE OWL*



# Native and Proud

"LAMANITE GENERATION"

Coming to Saskatchewan May 23, 24, 25 & 26

Many forms of contemporary entertainment have been offered to Saskatchewan but seldom have the abilities and talents of Indian people been showcased. A unique exception is the "Lamanite Generation". Selected from over six hundred Indian and Metis students from Brigham Young University and representing over sixty tribes, these talented and energetic students present a colourful two hour family program. Included are Mexican and Polynesian students whose common ancestry is described in the Book of Mormon term, "Lamanite".

This group will present a program of contemporary music and dance blended carefully with traditional Indian, Polynesian, Latin American and Mexican numbers. Several of these numbers as "Friendship Fire" and "Go My Son" will be performed as part of the program. "Go My Son" is a message to all native people instructing them to get an education so that they may be able to help the Indian nation and "make your people proud of you". In addition there will be performed songs written by Caines Burson a former member of the group. Also there will be performances of traditional tribal dances. All this activity when combined, make up an evening of unique variety.

Since the inception of the Lamanite Generation in 1971, they have been on 13 tours and have given 296 live performances to over 239,000 people. Performances given to national and international television audiences number well over 100 million. They have travelled extensively throughout Central and South America. Thousands more

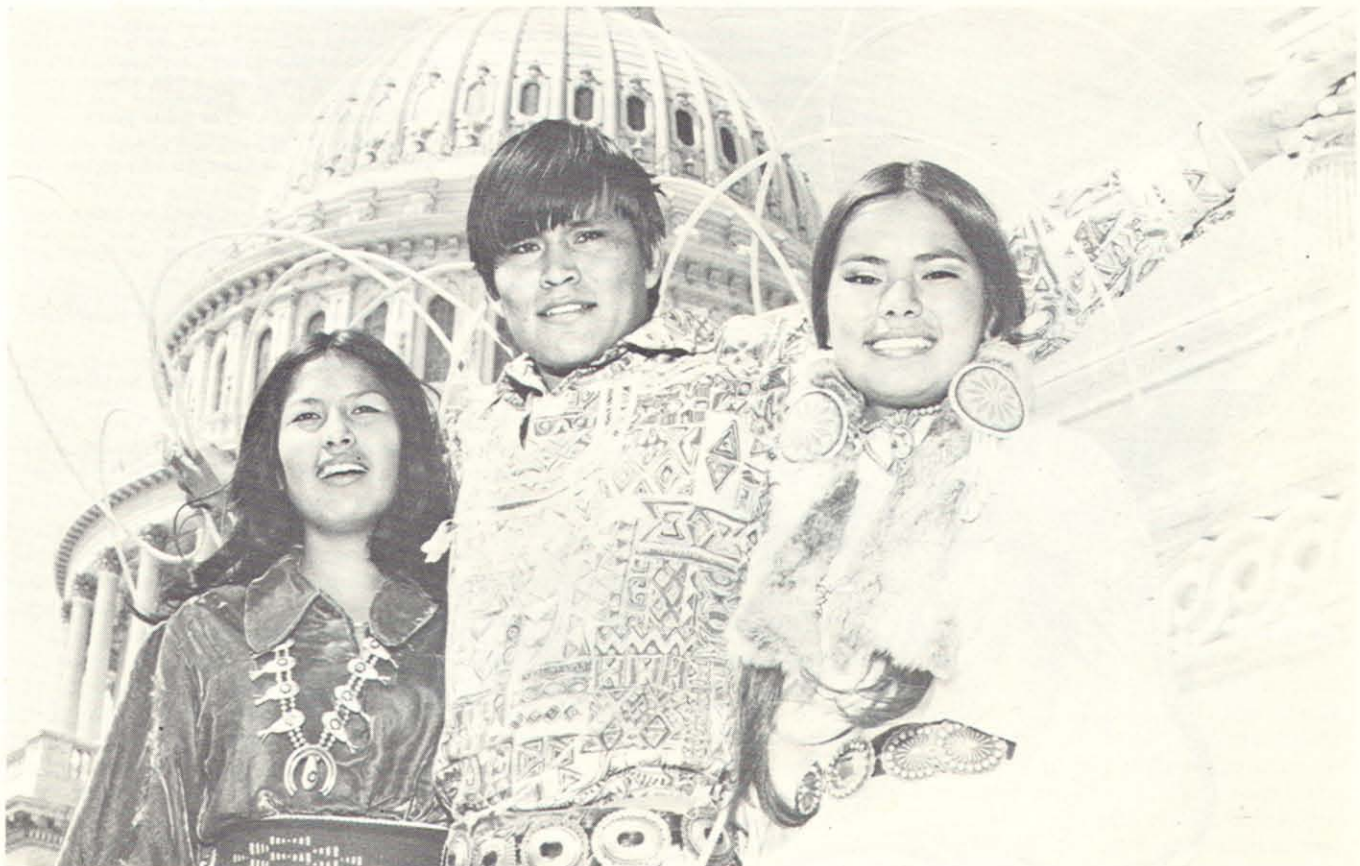
have seen them in many locations through the United States and Canada.

The Lamanite Generation represent a renaissance in the traditional Indian culture. They serve throughout the world as emissaries of the Indian people and offer the most hope instilling examples of creativity, poise and self-esteem of Indian young people that you will ever see.

The Lamanite Generation will be in Saskatchewan May 23, 24, 25 & 26 at the following places:

North Battleford	Cairn High School Auditorium
Saskatoon	Centennial Auditorium
Duck Lake	Indian Residential School Aud.
Prince Albert	Carlton High School Auditorium
Cote Reserve (Kamsack)	Band Auditorium
Carry the Kettle Reserve (Sintiluta)	Band Auditorium
Lebret	Indian Residential School Aud.
Regina	Centre of the Arts
Brandon	Centennial Auditorium

Tickets are available for all performances. Watch for posters, listen to Moccasin Telegraph, check your local Friendship Centres, check your local newspaper, radio and television stations for information on places the tickets will be on sale. For further information on tickets phone in Saskatoon 374-7571 and in Regina 584-4275 or 545-2902.



# Our People

## LOUISE TROTTIER MOINE

Perhaps one of the greatest contributions to Native writing will be made by a Cree Metis woman who has been recently recognized for her work. Louise Trottier Moine is the second time winner of the Annual Native Writer's Contest sponsored by the International Order of the Daughters of the Empire (I.O.D.E.).

Mrs. Moine's stories are written in an easy going manner as she recalls her past and the times in which she grew up. Much of her writing indicates the slowly dying traditional lifestyles of the Native people over half a century ago.

Louise was born while her family was on the road since many of the Native people then were still able to lead a mobile lifestyle. She was the daughter of Patrick Trottier and Thalia Whiteford. Originally from the Lac Pelletier area, her family eventually settled near Val Marie, Saskatchewan.

In 1911 Louise entered the Lebret Indian Residential School where she remained for six years. Her winning manuscript in the 1975 Native Writer's Contest is of her early life and education at Lebret and is entitled "My Life in a Residential School".

In this story she refers to her education at Lebret as being one of the four R's reading, writing, arithmetic and religion. Although her schooling may be considered institutional and somewhat harsh, Louise is not bitter and commented that youth allows one to forget much easier and she has found that much of what she learned helped her in later years.

After leaving Lebret in 1917, she attended high school in Ponteix where she obtained her grade nine which was then equivalent to grade twelve. Her family later moved to Val Marie and this is where Louise met Victor Moine. The two were married in 1932 and had three children - two daughters and one son.

The Moine's spent most of their married life in Val Marie but resided in the United States for a short period of time. Louise did not write at this time but later when her children had grown up she found she had more and more spare time on her hands.

Although her writing has been a hobby for the last twenty years, it is only recently that she has undertaken it as a serious and rewarding pastime. Her first recognition came when she helped the community of Val Marie in compiling a local history in 1971. After what Louise refers to as "either compliments or flattery" she began to write about many events in her past and present.



In 1975 she entered the first Native Writers' Contest. This had been an idea of the Provincial Library who saw the need for more literature written for and by Native people. The I.O.D.E. at this time was searching for a suitable project to commemorate their 75th anniversary. They also realized how important it was to have this Native literature and felt that such a project would not only be worthwhile but also could be expanded if the materials were published on a wide scale.

The contest was offered in four different categories: biography, history, humour and fiction. It was open to anyone of Native ancestry who was a resident in Saskatchewan. The judging panel was to be composed of members of the Federation of Saskatchewan Indians, the Association of Metis and Non-Status Indians of Saskatchewan, the Saskatchewan Arts Board, Department of Culture and Youth as well as the Provincial Library.

When Louise first heard of the contest she had decided to write a story of her early life. She found this would be quite a task which would not be completed by the contest entry deadline and decided to instead write of her experiences in Lebret.

Her entry together with the other winning three, impressed many. It was a well-written story and provided an interesting insight into the residential school system. The other three winners wrote of legends and the traditional life before the arrival of the whiteman. Their work was well done.

The four winning manuscripts were edited and then designed into attractive books with illustrations by some Saskatchewan Indian artists. Louise's book was printed with some early photographs of the Lebret school.

Louise's 1976 entry was entitled "Remembering Will Have To Do" and

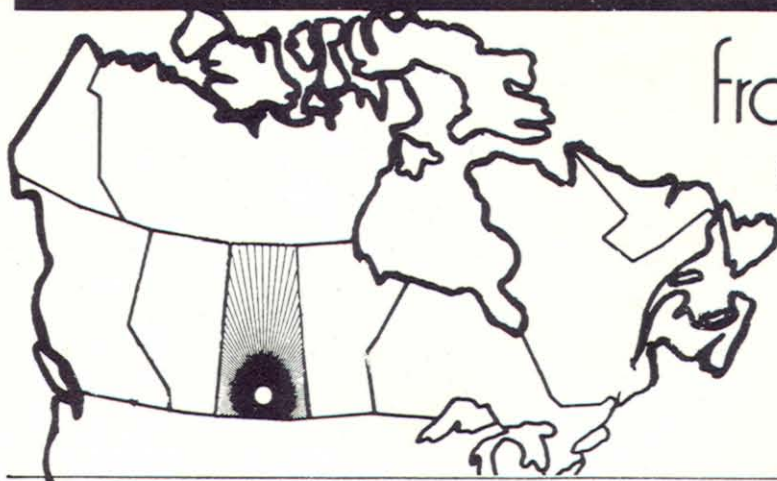
is of her early home life. (note: this article was printed in the Dec. 76 issue of *NEW BREED* entitled "The Way It Was Then") The story starts out with Louise returning to her parents homestead and recalling many of her childhood experiences. The Trottier family was still very mobile as were many Native families at that time. Louise deals with the many traditional lifestyles of her people.

Although the manuscript remains to be edited it will also be published. The number of copies made is limited but the Provincial Library hopes to someday find a publisher for the works which could possibly be distributed to Saskatchewan schools.

This year Louise was presented her prize money by Dot Volding of the I.O.D.E. Ed Tchorzewski, the Minister in charge of libraries, was also in attendance. Mrs. Volding commented on the importance of work such as Louise's and the other winners. She said Native people have a very important contribution to make to the non-Native world of literature. The Minister also commented on how impressed he was with the winning manuscripts and looked forward to the 1977 contest.

Mrs. Moine said she enjoyed her writing and would continue to write as long as she could. She was pleased with winning the award and said she planned on entering once again. Writing, to her, is an opportunity to express herself. It also provides many worthwhile hours as she is able to totally involve herself in the stories.

Perhaps with the proper promotion and a willing publisher the works of Louise and the many other talented Native writers could reach many more people. The need for this is apparent as it would serve to provide much more meaningful literature to Native and non-Native alike.



## From OUTSIDE our PROVINCE

### INDIAN FUR COMPANY CONCENTRATES ON QUALITY NOT QUANTITY

THUNDER BAY, ONT. - Shong Way Shi (meaning mink in Ojibwa), the first completely Indian owned and operated fur company in Canada concentrates on the quality not the quantity of all its handmade fur coats. They have come a long way since beginning operation in the basement of an old school on the reserve in 1970. In 1973 a factory was built on the reserve with borrowed capital and government grants. Now the company works with an estimated \$250,000 worth of dressed furs each year and employs 22 furriers. All the employees get excellent on-the-job training. Although it usually takes about 10 years for a person to apprentice as a furrier, most of the people there have mastered it in five years.

Furs including mink, raccoon, wolf and lynx are all Canadian furs 'because they are superior to other nations'. The finished products, done completely by hand, are sold at much lower prices than similar coats in retail outlets. For instance, one woman's lynx coat is sold by Shong Way Shi for \$2,400 but at a retail store it might demand a price as high as \$11,000.

As well as getting excellent on-the-job training a day-care centre was initiated at the factory to care for employees' children.



### DRINKING DRIVERS IN N.W.T. BEWARE

N.W.T. - Stiffer penalties for impaired driving will take effect in the N.W.T. as of March 1, 1977. Under the new federal law first conviction of impaired driving will mean a fine of \$50 to \$2,000, a six-month jail sentence or both. A second offense will bring an automatic jail sentence of 14 days to a year. Further convictions mean three months to two years in jail.

To help police enforce the new law a new portable electronic breathalyzer device will be used by police to test drivers at the road side. The new device currently being tested in Edmonton is called A.L.E.R.T. meaning alcohol level evaluation tester. Refusal to take the road side test or a formal breathalyzer test at a police station will mean an automatic offense. The penalty will be very similar to a conviction for impaired driving.

80 milligrams (and over) of alcohol in the blood per 100 millimeters constitutes legal impairment.

### LAW HANDBOOK BEING PREPARED

YELLOWKNIFE, N.W.T. - The Northwest Territories Status of Women Action Committee has received a grant from the Secretary of State for research into a law handbook for northern women. The main areas within the book will include: physical abuse, employment and discrimination rights, property rights, venereal disease, children, health and welfare. This law handbook once researched will be reviewed by lawyers to make sure the terms and language is properly interpreted and in a language that all northern women can understand and read. Gillion Philon, the contact person for the Action Committee, says she hopes the final results of the handbook will be translated into four main Native languages: Dogrib, Loucheux, and eastern and western Inuit.



### NO PIPELINE WANTED FOR AT LEAST 20 YEARS

FORT FRANKLIN, N.W.T. - The Dene Assembly of the Northwest Territories plans to bring 500 Indians to a tent city in northern Alberta in June to "settle once and for all" the land claims of the territories Metis Association. The gathering of Indians from the Mackenzie Valley is scheduled for the end of June at Fort Fitzgerald, Alberta, near the boundary of the N.W.T. George Kodadkin, Chief of Fort Smith, said the federal government and the oil companies "will try to buy us off, so we have to make a very strong statement by holding the meeting in Fort Fitzgerald." The June date for the gathering was selected because it will be close to the time the Metis Association plans to present its land claim to the federal government. The assembly agreed unanimously that no pipeline should be built in the Mackenzie Valley for at least 20 years.



### PELTIER FOUND GUILTY

FARGO, N.D. - Leonard Peltier was arrested February 6, 1976 for his alleged involvement in a shoot out on the Pine Ridge Sioux Reservation near Wounded Knee. While in jail he was quoted as saying "... by the treatment I am receiving they have already condemned and convicted me." Neither the public nor Leonard's family were allowed to return to the court room to hear the verdict. The government's case was largely circumstantial; it produced no eye-witnesses to the killings; and no witness could place Peltier in the immediate area of the agents. Even so, Leonard was found guilty of first degree murder on April 20, 1977.

## INDIANS TO CLOSE ROAD

OTTAWA - A popular access road to the mercury-contaminated English-Wabigoon River system in north-western Ontario will be blocked around the end of April. This blockade will prevent sports fishermen from driving to sports fishing lodges on the English River. Isaac Mandami Chief of White Dog Reserve was in Toronto to talk to provincial officials about closing the river system to sports fishing. He said the situation remains about the same ... the federal government wants closure but Ontario is opposed. The Indians blockaded the road for about two month last year. It runs through part of the reserve which has been plagued with problems since mercury-contamination was revealed seven years ago. Indian leaders are seeking closure because they cannot convince their people to stop eating fish from the system when sports fishermen continue to use it.

Chief Mandamin said Ontario opposed closure because it fears the tourist industry will be damaged.



## METIS CENSUS PROJECT FOR MACKENZIE DISTRICT

YELLOWKNIFE, N.W.T. - Estimates on the number of Metis & Non-Status Indian people presently living in the Mackenzie District vary from four to twelve thousand. While Treaty Indians are registered and recorded on Band lists, no such registration exists for the Metis and Non-Status Indians.

With the question of impending land claims, it becomes very necessary to document those people who may be eligible to share in the benefits. The Metis Census Project will produce a listing of these people so that they may be kept fully informed of land claim negotiations through regular mailings.

The system for collecting and storing this information is presently being designed. Census-takers are also being recruited and will be trained shortly. It is important that all adult Metis and Non-Status Indians contact their local Metis Association office to make sure that their names are on the list of those to be canvassed. Anyone wishing information on the project contact: the Project Manager, Bunny Yanik, Box 1375, Yellowknife, N.W.T. or phone: (403) 873-3505.



## NORTHERN QUEBEC INUIT FACE ECONOMIC ADVENTURE

FORT CHIMO, QUE. - The 4,200 Inuit in this northernmost part of Quebec are at the beginning of an economic adventure they hope will eventually free them from an almost total dependence on the south. Their hopes are riding on terms of the James Bay agreement, the first modern land settlement with native people, which provides for new Native controlled investment and the establishment of a regional political structure for self-government. The Inuit share of the monetary settlement is \$90 million. Much of it is in the form of Hydro-Quebec bonds but about one-quarter of it will be available for investment in Native owned companies in the North. It's on these Native-owned companies that the Inuit are putting their hopes for a return to the self-sufficiency of past years. Makivik Corp. is the new Inuit-controlled investment organization that will oversee the use of the \$90 million.

## MANITOBA INDIAN & METIS CANDIDATES TO CONTEST NINE SEATS

WINNIPEG, MAN. - Manitoba Indian and Metis leaders have decided against forming a new political party, but will run independent candidates in at least nine ridings in the coming provincial election. The candidates will likely contest all seven northern ridings and two Winnipeg seats. The decision to run independents was a move to protest an alleged lack of political representation for Indian and Metis people.

George Munroe, a former NDP supporter, said the political system can be fought; he urged Indians and Metis to get involved in politics and give the traditional parties a run for their money. If only 15 percent of the 120,000 Native people in Manitoba would take part in a campaign it would be a force to be reckoned with, he said. "The issue is that we've been humiliated and exploited as a people for too ... long." Involvement in the political process would be a start to change those conditions.



## TWENTY YEARS OF INDIAN & ESKIMO ART

TORONTO, ONT. - From March 1 to 12 an art exhibition entitled "Twenty Years of Indian and Eskimo Art" was shown in one of Toronto's larger department stores (Simpson's) on loan from the McMichael Canadian Collection. On display were the paintings of such artists as Norval Morriseau, Martin Panamick, Carl Ray, Saul Williams and Blake Debassige.



In the above picture is a painting by Norval Morriseau called Sacred Trout With Eggs. Morriseau who has written a book called 'Legends of My People: The Great Ojibway' was born at the Sand Point Indian Reserve. In 1962 his works were discovered by a Toronto art dealer; subsequently his works have been exhibited in such diverse places as the Royal Ontario Museum in Toronto and the Mount St. Vincent University Art Gallery in Halifax. This picture combines the Indian's close feelings for the animal world with the beautiful Ojibway legends of the past. Morriseau shows a strong respect for Nature by calling the picture SACRED Trout With Eggs. This is a lesson which Canada's white populace could learn from. If all Canadians had Morriseau's respect for Nature Canada would not be in the ecological mess it is in.

# BOARD of DIRECTORS for A.M.N.I.S.



*BILL DANIELS  
Wollaston Lake, Sask.  
Uranium City  
Black Lake  
Wollaston  
Stoney Rapids  
Camsell Portage*



*JACQUES CHARTIER  
Buffalo Narrows, Sask.  
Turnor Lake  
La Loche  
Dillon/Michel Village  
St. George Hills  
Buffalo Narrows*



*JIM FAVEL  
Ile a la Crosse, Sask.  
Partuanak  
Bearval  
Jans Bay  
Cole Bay  
Ile a la Crosse*

*THOMAS SANDERSON  
La Ronge, Saskatchewan  
Prince Albert*



**ROD BISHOP**  
30-10th St. East  
Prince Albert, Sask.



Meadow Lake  
Big River  
Chitek Lake  
Dore Lake/Shed Lake  
Pierceland  
St. Walburg  
Rush Lake  
Waterhen  
Leoville  
Dorintosh  
Livelong  
Makwa  
Green Lake  
Glaslyn

**BUD POCHA**  
30-10th St. East  
Prince Albert, Sask.



Saskatoon  
Lloydminster  
Cochin  
St. Louis  
North Battleford  
Cando  
Kindersley  
Belennie  
Allan  
Crutwell  
McDowall  
Leask  
Shell Lake/Mt. Nebo  
Deben  
Rosetown  
Batoche  
Biggar/Springwater  
Duck Lake  
Battleford  
Paynton  
Asquith  
Beadle  
Debnas  
Frenchman Butte  
Onton Lake

**WAYNE MCKENZIE**  
4-1846 Scarth Street  
Regina, Saskatchewan



Maple Creek  
Willow Bunch  
Regina  
Moose Jaw  
Assiniboia  
Big Beaver  
Swift Current  
Craven  
Regina Beach

Prince Albert  
Hudson Bay  
Malonosa  
La Ronge  
Timber Bay  
Melfort  
Cumberland House  
Kinistino  
Emma Lake/Christopher Lake  
Love  
Creighton  
Sandy Bay  
Pelican Narrows  
Sturgeon Landing  
Deschambeault Lake  
Stanley Mission  
Beaver Lake  
Co-op Point  
Southend Reindeer  
Tweedsmuir



**CLARENCE CAMPEAU**  
Archerwill, Saskatchewan



Gerald  
Bjorkdale  
Esterhazy/Stockholm  
Reserve  
Porcupine Plain  
Lestock  
Yorkton  
Melville  
Punnichy  
Wadena  
Archerwill  
Caragana  
Dysart  
Lady Lake  
Langenburg  
Crescent Lake

**NAP LAFONTAINE**  
Lestock, Saskatchewan



Sintahuta  
Qu'Appelle  
Abernathy  
Indian Head  
Estevan  
Fort Qu'Appelle  
Welwyn  
Lebret  
Moosomin  
Balcarres  
Weyburn

## SOUTHEASTERN AREA MEETING EMPHASIZES IMPORTANCE OF WORKING TOGETHER

FORT QU'APPELLE - Recognition of this local's successful housing efforts was recently shown here at a Southeastern Area Meeting of AMNIS. Over 100 people attended the one-day event which included speakers and the official opening of the new houses and the new area office.

Area Director, Napoleon Lafontaine chaired the meeting and offered his congratulations to the Fort Qu'Appelle local in the construction of seventeen new homes. He commented that "when a local works together, they will succeed in their programs." The housing project is only one of many projects and ideas the local can work on to improve conditions.

Napoleon said he hoped "each and every local and their membership will continue to work together and use the housing project as an example of the work that can be done." He commented on the wide representation of locals at the meeting, many of whom had to travel great distances at an early hour in order to arrive on time.

Fort Qu'Appelle Mayor Hefner commented on the results of the housing efforts saying it was good to be on the inside looking at progress rather than being always on the outside. He encouraged the local to work together with the town to improve conditions and offered his support whenever it was required.

Norbert Desjarlais, local president, said all the families are extremely proud of their new homes that have now been completed.

Another Speaker, Ben Baich of Ottawa spoke on the importance of Metis people working together to improve conditions. He said continued awareness of programs is an important factor but at the same time, the locals must recognize their parent organization and work together with it. He commented on how important the leadership of Jim Sinclair is and how each member must show their support at the provincial housing meeting.



Mr. Baich also dealt with early education of children and the importance for children to have self-identity. He said it is the parents responsibility to instill this pride but the education system must also help in this area.

AMNIS president, Jim Sinclair, addressed the group and spoke about the upcoming housing conference. He said he hoped AMNIS would show government where the support is since recently he has been accused of not representing very many people. He also commented on local control and how AMNIS has adopted a position of registering all locals and letting them decide on their programs and needs. He stressed the importance of working together and said AMNIS will not play as great a role as before but would always be the political voice for the Metis and Non-Status Indian people.

Following, everyone moved to one of the new homes where Mayor Hefner cut the ribbon to officially open the new homes.

The crowd then went to the location of the new AMNIS office for the Southeastern Area. Located in a building owned by the Parkland Community College, it is hoped a greater understanding of the Community Colleges and AMNIS can be brought about.

Napoleon Lafontaine hopes many members will take advantage of classes offered at Community College and perhaps develop specific classes to suit the needs of the local.

Napoleon said the area meeting was very successful. He thanked everyone for making the day the success it was and looks forward to more meetings of this nature.

## RESERVE STUDENTS INVOLVED IN MORE THAN CLASSES

RESERVE - The Reserve students taking the adult upgrading class are involved in a great deal more than just their classes. The class has become an active community group.

The class, under the guidance of instructors Betty Hamilton and Peter Popoff are busy raising funds for the year end graduation ceremony. The elected class executive are co-presidents George Genaille and Pat Hoffman and secretary Pat Genaille.

The class executive have a great many responsibilities and among them is co-ordinating fund raising projects such as bingos, box socials and dances. As well, the class has taken on caretaking responsibilities at the community hall in order to earn extra money. The executive have also set up a book-keeping system and are gaining valuable experience while keeping track of the class funds.

Graduation for the students will be a formal affair. Out of town guests and speakers are invited to the banquet and graduation ceremonies.

Although the students have been very busy preparing and raising funds for their graduation they have not neglected their schoolwork. Just re-



cently eight students wrote their final exams in grade eleven chemistry. Students will continue with their classes until the program ends in April.

---

affle next fall said Cecile Blanke who is the President of the Swift Current Local.

---

## SWIFT CURRENT MONEY DOLL

SWIFT CURRENT - In order to raise money for their local, the people of the Swift Current Local decided to sell tickets on a "Money Doll".

The Local purchased a large walking doll and draped her with money. Two \$10 bills were pinned on her hat, a \$50 and \$20 were pinned on her blouse, and ten \$1's were pinned around the bottom of her skirt.

A table was set up in the Wheatland Mall in Swift Current on Thursday nights and Saturday afternoons for a month. The doll was on display and the public was very eager to purchase tickets.

The draw was made on February 14 at a local meeting. Rosemary Houghton of the Swift Current Sun was chosen to draw the winning ticket. Proceeds from the raffle were high enough to warrant holding a similar

## NATIVE SPORTS COMPLEX

REGINA - Activity on the Native Sports Complex has slowed during the winter but the need for such a facility has not diminished.

Don Walsh, architect for the complex, visited the NEW BREED office recently to update us on the project. Things have been reasonably quiet on the project during the winter months but Mr. Walsh feels activity will resume shortly.

"Jim (Sinclair) is a real goer and if anyone can pull this project through, he can," Walsh said.

Jim Sinclair and Mayor Baker will soon be signing the 99 year lease for the proposed complex site. Following this it will be possible to actually begin construction on the site.

---

## NEW BOARD MEMBER ELECTED



LA RONGE: Tom Sanderson, newly elected Board Member for North Central Saskatchewan, has a big job on his hands. La Ronge is one of Northern Saskatchewan's major centers but it did not have an AMNIS office or a board representative until now. The election of Mr. Sanderson will enable AMNIS to establish a permanent office in La Ronge.

Mr. Sanderson is a long time resident of Northern Saskatchewan. He has been a trapper, guide, and fisherman in the North for a number of years. He is also a former fieldworker for the Native Alcohol Council (NAC). He is well aware of the unique needs and problems of northern residents.

Mr. Sanderson's main concern is seeing that Native people keep their land. The land is an integral part of the Native person's life style and livelihood. As well as Aboriginal Rights, Mr. Sanderson will be dedicating a lot of his time to establishing a NAC program in the area.

In order to properly serve the locals in his area, Mr. Sanderson will have to travel extensively to the many scattered communities. Good communications between Mr. Sanderson, local members, and AMNIS executive and staff will be necessary if he is to be effective in his position.

## NEW BOARD MEMBER continued

In an open question period following the election, Jim Sinclair, AMNIS president, explained that AMNIS is planning to have a Canada Manpower consultant work with the Association to develop adequate training and job creation programs in the North. "The mining companies are developing the North very quickly and at the expense of Native people. We should have some say in the way our resources are used and we should have meaningful employment in the development of these resources. Without the question of aboriginal rights settled, our people can never hope to advance in the area of economic development and economic independence. This issue is perhaps most important in the North where mineral and other natural resources abound. Many of the big companies are attempting to move people off the land by offering them housing near settled areas. We should be very cautious about accepting these offers. Once we are off the land, the companies will move in and there will be nothing left for us."



"I am aware that alcohol is a problem in the North, but I'm also aware that the situation is improving. The people right here at this meeting are proof of that. Years ago people would come to our meetings drunk. No one here today is drunk. Our people have done this in spite of the government's efforts to keep us drunk. Why should a bottle of wine cost as much in the North as in the south

when a quart of milk costs twice as much in the North?"

Delegates from the Sandy Bay local No. 90 presented a list of what they have done and what they have yet to do. They feel their greatest need is adequate day care facilities. Among their most outstanding accomplishments are new housing, an adequate health clinic and an alcohol rehabilitation center.

---

## COMMUNICATIONS WORKSHOP — SOUTH WEST AREA

MAPLE CREEK - "The Metis and Indian people in Saskatchewan are not going to take injustices lying down any more," said Wayne McKenzie, South West Area Director of AMNIS.

March 5, approximately 75 members of the Association of Metis and Non-Status Indians of Saskatchewan (AMNIS) attended the South West Area Communications Workshop held in Maple Creek. As well as local members from Maple Creek in attendance, AMNIS members came from Regina, Swift Current, Regina Beach, Moose Jaw and Medicine Hat, Alberta.

Wayne McKenzie gave a dynamic talk outlining some of the work that was going on in his area. He explained the various proposals that had been submitted to government, in particular the presentation to Secretary of State for the United Native Communications Program for all of Saskatchewan.

The up coming March 25, 26 & 27th Housing Conference was stressed with everybody requested to attend.

He told the people that inadequate housing was not the only issue facing the people. The number of our young people going to jail, discrimination, unemployment and police brutality will be some of the issues discussed.

"We're going to challenge government on why, for instance, they spend \$1 million a month on slum housing or why they have money for three new jails but not enough money for proper housing for our people," Wayne said.

At the Housing Conference time will be spent discussing such issues as: where we've been, what we've done and where we're going. The discussions will deal not only with housing, but with communications, education, aboriginal rights, economic development, racism, employment, alcoholism, the welfare system, the justice system and foster care & adoption.

Wayne then introduced Ben Baich from Job Creation Branch, Ottawa. Ben stressed the necessity of working together. He echoed Wayne's ideas, "You must start working together

on basic issues and not get bogged down fighting as individual organizations."

He outlined the political, social and economic reasons Metis and Indians people are at the bottom of the Canadian scale.

A film crew of economic development students from Prince Albert, along with their director, Roger Butterfield, were on hand to video tape the proceedings.

When the meeting ended, everyone in attendance sat down to a great meal provided by the Maple Creek Local.

The importance of working together to organize for a better world by never sitting back and expecting the other person to do it was expressed very aptly by Mr. Baich:

---

*"Those who make peaceful revolution impossible, make violent revolution a reality!"*

---

# Housing Conference

REGINA - "The promise of a Native Housing Program in 1973 was not made to provide Native people with the houses they so badly need. It was made to buy off a specific pressure group, increase productivity, and stimulate the economy," said Fred Storey, Metis Association consultant.

This negative government attitude predetermined how they would act on this promise. Today only a couple of hundred of the 5,000 houses promised to us have actually been built.

On March 25, 26 and 27 over one thousand Native people from all parts of Saskatchewan met in Regina to discuss the problem with Native leaders and to question government ministers and deputy ministers who were invited to the conference. The government officials who were invited did not even have the courtesy to accept the invitation and instead sent their hired lackeys. Their reason for doing this was to avoid having to make any definite commitments to Native people. The people they sent to represent them did not have the power or authority to make any concrete commitments.

This however, was not a prime objective of the conference. The three main objectives were to overcome rumours that the Association of Metis and Non-Status Indians of Saskatchewan (AMNIS) is not representative of Native people in the province; to over-

come rumours that the present leadership of AMNIS did not have the support of the people even though Native people did support the organization; and thirdly to make a firm but reasonable demand for housing. With respect to these objectives it was a success.

The government is now aware that we are serious in our demands and can't be ignored without causing a large political problem for them.

With respect to the Rural Housing Program we will be able to start building as soon as the areas are designated and the applications are approved. In some communities they are ready to start building any day.

As yet there has been no policy out of Ottawa concerning an Urban Native Housing program but the general opinion out of Ottawa is that they will be taking some definite action on the problem in the very near future.

This is just another promise and we all know by now that the government does not have a very good track record when it comes to keeping promises. "The federal government offered us 5,000 homes five years ago; now they are promising us the same 5,000 homes. When are we going to get them," asked Bruce Flamont, Executive Director of the Association.

Ken McKay, president of the Prince Albert Local stated, "they



**Frank Tompkins**

should RRAP the houses that really need it, not the new DNS houses." In response Bill Daniels AMNIS Board Member for the Far North added, "the new DNS houses are of such poor quality and construction they may need RRAPing even more than the older homes."

(RRAP - Rural Renovations Assistance Program)

During the Saturday afternoon session a special presentation was made to Jim Sinclair. The government presented him with a cheque for \$31,000 to pay for the conference. The government always seems willing to dole out token sums of cash for more meetings but they are rather reluctant to spend any money on actually building some houses.

Our people are tired of empty promises and fancy talk about vague programs. Our backs are against the wall and we want some action and we want it now.

"All we've heard here today is promises for more meetings. Where the hell are the ministers who can make some commitments," asked Frank Tompkins, Executive Secretary of AMNIS.

That's a good question Frank. I wonder when we will get an answer?





# Books, Poems and Stuff

## AMONG THE BLACKFOOT AND SARCEE

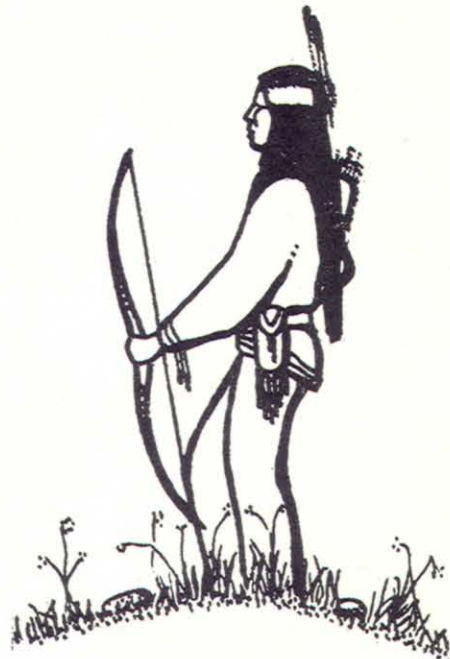
76 page booklet  
available from Extension Department  
Glenbow-Alberta Institute, 9th Ave. & 1st St. S.E.  
Calgary, Alberta, T2G 0P3

Life among the Indians of southern Alberta almost a century ago is vividly described in a new booklet published by the Glenbow-Alberta Institute of Calgary. Entitled "Among the Blackfoot and Sarcee", the 76-page booklet contains reminiscence of Canon H.W.G. Stocken, an Anglican missionary in Alberta from 1885 to 1923.

When he first arrived at the Blackfoot Reserve after the Riel Rebellion, he found the Indians poverty-stricken and suspicious. "Small wonder that these people viewed with suspicion the advent of the white man," he recalled. "They had destroyed their chief means of livelihood. Starvation drove them into the hands of the government and finally a treaty was made and signed between them and the Federal Government."

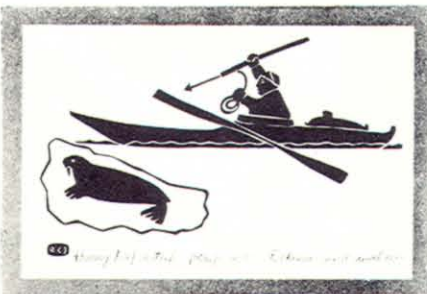
From the beginning, Stocken found their language and culture fascinating. He made a detailed study of the Blackfoot tongue and, in 1893, he began to master Sarcee, a language which had been told was "unlearnable by a white man".

As a missionary, Stocken was naturally preoccupied with church work on the reserve. But his interest extended far beyond the spiritual needs to a concern for the well being and future progress of the Indian tribes. Illustrated with photos taken by Stocken in the 1890's, the booklet offers a unique insight into the problems and attitudes of the early missionaries.



## AS LONG AS THIS LAND SHALL LAST

by René Rumoleau, OMI  
415 page paperback - \$5.95



An oblate missionary has produced one of the most carefully documented stories of the life of the Indian People of the Mackenzie Valley in the Northwest Territories. Fr. René Rumoleau started out to prepare a "modest paper" on the significance of two Indian treaties signed in 1899 and 1920.

Rumoleau spent many hours interviewing old people who remembered the early treaty parties, and became the star witness before Mr. Justice William Morrow in a caveat action asking the courts to designate the 450,000 square miles as having "prior interest" for the Natives. Morrow ruled they did, and it was the evidence of René Rumoleau which helped convince the Judge that the Natives of the NWT had aboriginal rights predating the spurious treaties.

It became the basis for a precedent-setting court decision and provides a chilling lesson in the chicanery and insensitivity of the white government of that day which employed any method to obtain signatures on a document which no Native - and few whites - could comprehend.

But this is no dry legal treatise. It reads more like a tale of a forgotten people and land who have suddenly become headline news.

Thoughtful, unbiased, clear, it is a major work for those who would care to understand the just aspirations of the Natives of northern Canada.

INDIAN PETROGLYPHS AT ST. VICTOR

for Andrew Suknaski

The sandstone outcropping  
a few miles southeast of St. Victor  
in the Big Muddy country  
drew unknown Indian artists  
of centuries past to this soft stone  
driven by that timeless impulse  
to create and to record  
to give a people's thoughts and deeds  
a lasting shape in this stone  
where others might see and know.

Perhaps today we can not fathom  
the precise motivation  
of these forgotten artists  
anymore than I, standing here,  
can understand the twisted impulses  
that drive the host of defacers  
who have come before me  
to these petroglyphs.  
What small satisfaction drives  
the vandals of all ages  
the scribbles on shithouse walls  
all the miserables  
who make their mean attempts  
to add their dubious marks  
to something they can not understand  
and must therefore destroy.  
Standing here before these petroglyphs  
I try to beat back the growing rage  
and the sense of guilt and shame  
at being just another whiteman  
trampling across these sacred grounds  
feeling the need to apologize  
for the senseless and the insensitive  
that I don't even know.

by Glen Sorestad



FOX

Like the ruined buffalo,  
carcasses for their tongues,  
bleach the distant plains,  
Where was there to go,  
but grouped and circled,  
immeasurable thoughts,  
looking from the village  
to the plain  
the swelling grass  
waving endlessly,  
men and trespassers,  
the encampment was trapped  
we looked in every way,  
and wondered,  
like a wounded moose,  
harried by summer blackflies  
runs askant to the water,  
or a three legged fox  
on the hunt,  
o' the damaged water,  
we heard the cry,  
many long years before,  
Bring back the buffalo,  
the wisdom of the ages,  
Respect ourselves,  
beware the geese.

by Willie Dunn



AFTER THE RAIN

The chill sets in my bones  
The fresh smell captures my being.  
A flower suddenly grew  
It was thirsty.  
The waves lap softly  
The hush after the rain.

Birds chirp in a silly chatter  
All is silent, but they,  
Spiders creep out of hiding places  
Walking across the floor  
To feel the warmth after the rain.

People are hiding in their houses  
Except I, I am out here.  
Clouds cover the dimly lighted sky  
Grass greener then ever  
Sways to the light moving breeze.  
All is calm, after the rain.

by Mary Mudd  
-July 3, 1971  
written at our cabin at Day's Beach, Sask.  
after a light rain storm



GREY LADY



Grey lady -  
Rises at dawn  
Sweeps her hair in braids  
Winds her way to the river  
To begin her day.

Grey lady -  
Shivers in the light  
Cold greyness touching her bones.  
Winter is coming  
It says.

Grey lady -  
Resting at dusk  
Watches the sunset  
Between sighs for youth and youngness  
Dying ends the day.

BROKEN ARROW

Take your case to the alien  
And you'll be fighting a useless cause  
He don't understand you  
And I doubt if he's that concerned  
Express to him your problems  
And he has nothing to offer  
he's not like you  
He doesn't know what it's like  
To be a native  
Brothers and sister of this world  
Talk to me, I am as you are  
I will try to understand  
We have depended on alien people  
For a hundred years  
And we still live in dark  
Talk to me, we are equal  
Don't let them humiliate and discourage you  
Don't give them that little bit of happiness  
Keep it for yourself

all rights reserved  
written by Lyle Lee

LESTOCK NATIVE WOMEN'S CENTRE has received a \$32,380 grant to help pay staff salaries and administration costs for the 1977-78 fiscal year. The Centre, as well as dealing with social and cultural problems, provides opportunities for persons to participate in the economic life of the community. Among the services provided are: family and individual counselling, information and referral service, support services to improve home care and lifeskills, group programs where people can meet and discuss and solve problems.

AN ANNUAL GRADUATION PRIZE OF \$500 FOR NATIVE LAW STUDENTS has been established in Saskatoon by Mrs. Eileen Bell. Called the Harvey Bell Memorial Prize, in honor of her late husband, it will be open to Status Indians, Non-Status Indians and Metis who have received a bachelor of law degree from a Canadian University. The late Mr. Bell, a graduate of the U. of S. practised law in the province for more than 40 years, spending much of that time in North Battleford. He was actively interested in Northwestern Saskatchewan history and in particular the Cree Indians. In recognition of that interest, the Crees gave him the honorary title Chief Big Fighting Bear.

IT IS ILLEGAL TO BOIL GARBAGE IN ONTARIO. This is just one of the many inane laws gathered by Nigel Napier-Andrews for his book - "This Is The Law? A Selection of Silly Laws From Around the World". Other examples of the entries in his book are such tidbits as requiring building permits for tree houses in Etobicoke, Ontario. Also, wooden ladders may not be painted in Alberta and it is illegal to make the Fredericton Chief of Police pay for a game of billiards. Although these local restrictions are amusing it makes one wonder how valid many of our more formal and rigidly enforced laws are.

SEVEN MEMBERS OF A CANADIAN CREE FAMILY, DESCENDANTS OF CHIEF POUNDMAKER, have released two record albums of Grass Dance and Round Dance songs. The Tootoosis family of Saskatchewan - father John, and brothers, Wilf, Eric, Austin, Arsene, Gordon and Leonard - recorded the collection of songs partially in recognition of the centennial celebration of Treaty Six. The Elder Tootoosis, John, has been active all his life in Indian politics, often travelling on horse back, in his younger days. He is still active today. Prairie Crafts, 215 Wall Street, Saskatoon, Saskatchewan is the Canadian distributor.

A BRITISH MILITARY LABORATORY HAS BEEN SELLING INFECTIOUS BACTERIA, arousing fears that terrorists could purchase them and use them to contaminate entire cities. Ads for the organisms have been running in a prominent British scientific magazine since December, 1976. The ads offer "Bacteria by the Kilogram" including three strains of germs which cause severe stomach infections, and one strain of influenza which can cause pneumonia and other lung infections. They were all selling for under \$100 per pound. Does it sound like something out of a science fiction story? Well it isn't! It's really happening! If it sounds to you like the world is going crazy - you're probably right!

THE GREAT REMOVER. Alcohol will remove stains from clothing. This is quite correct and just to prove its amazing versatility: it will also remove the winter clothes, spring clothes and summer clothes from man, his wife and children if used in sufficient quantity. Alcohol will also remove furniture from the home, rugs from the floor, food from the table, lining from the stomach, vision from the eyes and judgement from the mind. Alcohol will also remove reputations, good jobs, good friends, happiness from the children's heart, sanity, freedom, man's ability to adjust and live with his fellow man and even life itself. As a remover of things, ALCOHOL HAS NO EQUAL.



HERE IS A HUNTING STORY SENT IN BY JOE GUILLET OF NIPAWIN who wants to say hello to all his friends and relatives. Whether you believe this story or not is up to you! I went hunting one day during the hungry thirties in a Jackpine flat near the Saskatchewan River northeast of Nipawin. I only had one shell for a 44-40 rifle. While travelling in this Jackpine flat along the river bank I came to a two-pronged road. Coming down one road was a bull moose; coming down the other road was a bear. I knew if I didn't kill the bear and the moose, they would kill me. Not in front, between me and the bear and the moose was a sharp rock. I fired at the rock and it split, one half killing the moose the other half killing the bear. The 44-40 kicked like it usually does, knocking me down into the river. When I got up I had two muskrats in one pocket, a mink in the other, the seat of my pants was so full of fish the weight of them burst the buttons from my braces and they, going into the air, killed two ducks and three geese flying over. Thank God I had the good old 44-40. I have done a lot of good hunting with my 44-40 but this was the best.

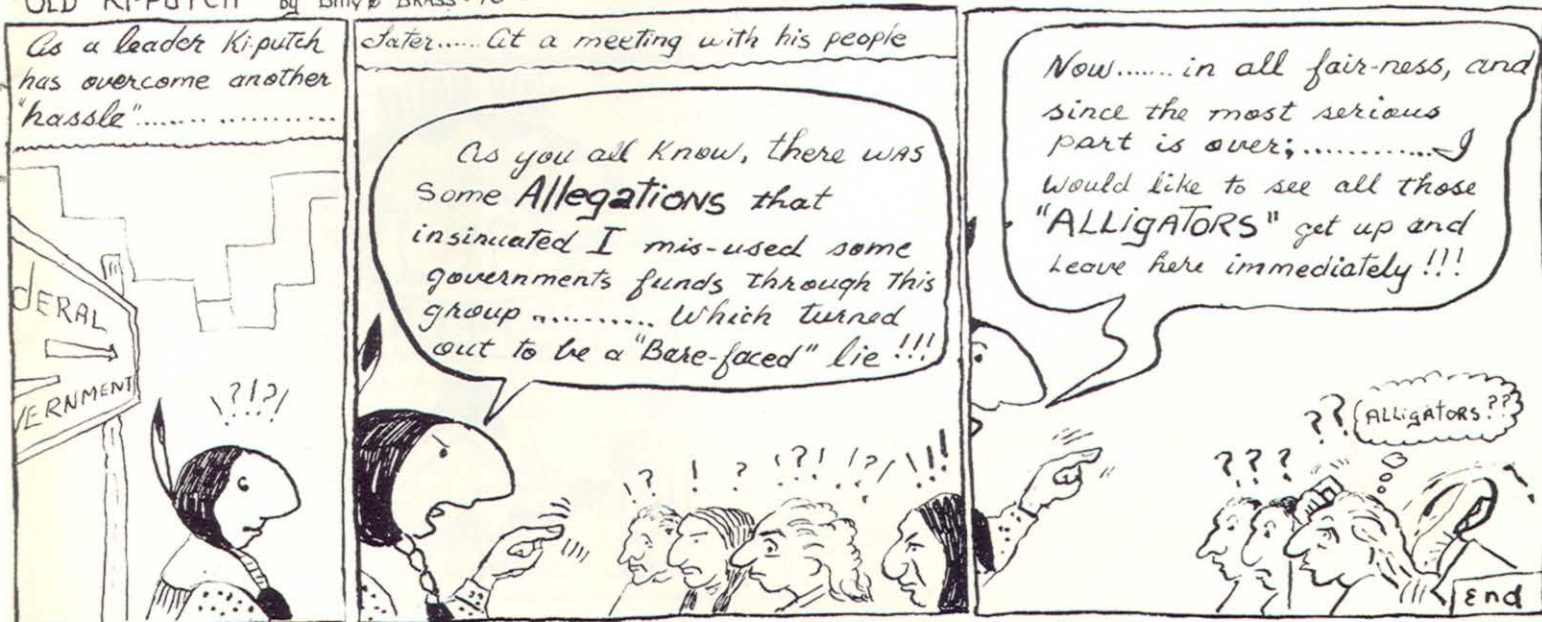
POEMS WANTED. The National Society of published poets is compiling a book of poems. If you have written a poem and would like our society to consider it for publication, send your poem and a self-addressed stamped envelope to: National Society of Published Poets, Inc., P.O. Box 1976, Riverview, Florida, U.S.A. 33569.

IF YOU BOUGHT A GENERAL MOTORS CAR LAST YEAR you have the satisfaction of knowing that somewhere in GM's \$160 million tax-free profit for 1976 is your own personal contribution. Maybe the dealer told you it was a steal - just didn't make it clear who was stealing from whom! A year earlier, GM had a mere \$111 million to play with after paying taxes and all expenses, including the autoworker's wages they cry about. (figures used are from the company's financial statements.)

"LET US NOT FORGET, WHEN WE TALK OF VIOLENCE, that the death of a young mother in child-birth is violent; that the slow starvation of the mind and body of a child is violent; let us not forget that hunger is violent, that pain is violent, that early death is violent; and that the death of hope is the most violent of all. (by Si Kahn from "How a People Get Power").

THE FOURTEENTH ANNUAL YORKTON INTERNATIONAL FILM FESTIVAL will be held October 11 - 15, 1977. The Festival, North America's oldest, was until this year the only international film festival held in Canada. This year for the first time a conference of Western Canadian film makers will be held in conjunction with the Festival. Included in this will be a forum for writers and film makers intended for exchange of ideas and possible sales of films and stories. The Festival's diversity of awards has paralleled the film industry's development and secured Yorkton's position as one of the foremost short film festivals in the world.

"OLD KI-PUTCH" by Billy BRASS - 76-



# pen pals

## ANNUAL MEETING SUCCESSFUL

Despite the rumours it would be cancelled due to recent inmate unrest, the annual meeting of the New Native Perspective Society proved to be a success. With a large membership and active outside participation, the meeting was well organized and will hopefully bring about improvements in inmate activities and services.

First item on the agenda included the election of officers for the next six months. After very impressive and lively speeches by the two candidates for Chief, Ray Moosomin was successful while Billy Brass was elected as Second Chief by acclamation.

Also elected were secretary-treasurer, Marvin Starblanket and six counsellors including Tommy Roy, Ian Dreaver, Dave McDonald, Alvin Brass, John Chikeeta, and Lorne Umpherville.

Keith Fairbanks, director of the Prince Albert Correctional Centre, also addressed the group and commented on the well organized event. He said he hoped NNPS would continue its activities and events and offered his help when ever possible.

The annual report of the group was given by Ray Moosomin who outlined the activities over the past year. A legal support committee has been established which involves inmates helping each other in preparation for appeals or parole. Ray also commented on the establishment of the Outreach program which has been met with much government interference lately. He feels the program should be under the control of the established board from the community and the inmates themselves.

Rick Hesch of the Prince Albert Legal Aid Clinic also spoke. He mentioned that inmate groups are important and they must realize that it is mainly poor people who are in jail. Corporate and higher level crime is much more common than the ordinary "street" crime and yet the people who are responsible for the corporate crimes are not found in jails.

Rick went on to say that the Legal Aid Clinic is prepared to continue to assist NNPS in whatever way they can. He said active community involvement is vital to the group and that shortly, one representative from the group would be on the Legal Aid Board.

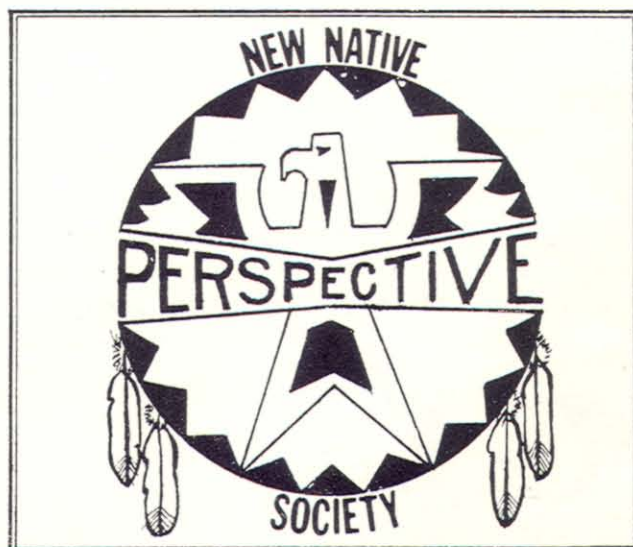
Rod Durocher, Vice President of the Association of Metis and Non-Status Indians of Saskatchewan outlined the concerns of his organization and said he realized inmate groups cannot actively support the issues due to the position they are in while imprisoned. He said AMNIS would continue to assist and support the group in whatever way they could. Rod was presented with an honorary membership in the New Native Perspective Society. He was told the inmates greatly appreciated the work he had done for them.

The Native Project Society of the Regina Correctional Centre was represented by Donna Pinay who outlined the activities of that group over the past year. Although they are without funds, the group still has some programs on a volunteer basis. She hoped a greater communication could be established between the Native inmate groups but one day before two NNPS members from the Regina Center were to attend the meeting in Prince Albert, the administration withdrew the pass due to the recent unrest in the Prince Albert institution.

Native Project Society Liason officer Ed Pelletier also spoke about the importance of recreation. He spoke of the NNPS team who had entered a six-team all Native league last year and had placed second. Through the team, many inmates had the opportunity to meet with other communities and gain respect and understanding.

The Native Fellowship Group of the Pine Grove Correctional Centre was also in attendance with president Margaret McDonald speaking on their behalf. She mentioned the importance of having communication between the two groups and hoped this would continue.

Inmate discussion centered on the downtown referral office and how Canada Manpower had continually tried to control the offices. The inmates feel they, together with the community board, should have control and input into the program as it is a service designed and initiated by themselves. They are presently attempting to gain further financial support to keep the center operational.



# The Legend of Sacred Tobacco

by Marcus Van Steen

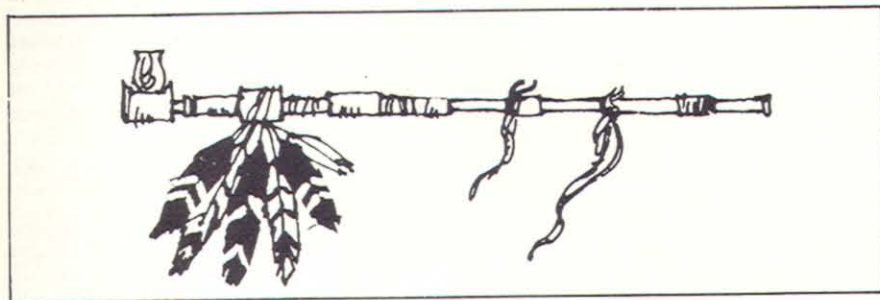
Tobacco had a great significance to the Indian people of Canada. In religious ceremonies, tobacco smoke was used to send a message to the Great Spirit. In time of trouble or stress, tobacco was smoked to secure peace, to still the tempest, to ensure good fortune. In negotiations for a treaty, the wise men or chiefs passed a pipe around before an agreement was concluded. Medicine men used tobacco in the treatment of several diseases.

The Petuns of southern Ontario were the first to have tobacco, and so they are often called the Tobacco Nation. This is the story they tell of how they received the gift of tobacco.

Long, long ago when the Hawk Clan of the Petuns was living by Nottawasaga Bay, an arm of Lake Huron, an old man was saddened by the deaths of his wife and their two young daughters. In spite of his grief, he spent his days doing good work among his people and was held in high regard by everyone.

One day a flock of large hawks was seen to fly across the lake towards their village. One of them dropped on the shore as though stricken. The others circled overhead and then flew

away again, disappearing quickly across the water. The people regarded this as an omen of some great evil and were terrified, all but the old man who said he would go to the fallen bird to find out what had happened. His friends tried to dissuade him but he said he was not afraid.



“What have I to lose,” he asked. “I am alone and my life is almost done. I shall go to the stricken bird, and if evil befalls me, at least you will know what to expect.”

As he walked towards the water's edge where the great hawk had fallen, a flame descended from the sky burning the bird to ashes. Still the old man approached and when he got close his first-born daughter walked from the ashes.

“I have been allowed to return to you, my father, with a precious gift from the Great Spirit,” she said, holding out her hand which contained a number of very small seeds. “The Great Spirit has noted your kindness and devotion to others and he wants you and the Hawk people to grow this plant and spread its use among other clans and nations.”

The girl told her people how to plant the seeds, with special ceremonies and songs, how to cultivate the plants and harvest them. She remained for several years to make sure that her

people knew how to cure the leaves, and how to offer up the smoke in tribute to the Great Spirit. Eventually she returned to the Great Beyond, taking her father who by this time had grown old and tired.

The Petuns became famous because of tobacco, and people travelled from great distances to trade their finest weapons and other valuables in exchange for the magical herb which they brought back to their own nations.

## POP CORN

Did you know that Pop Corn was one of the Indian's many gifts to the world.

We have all heard the story of how the Indians showed the Pilgrims how to grow corn, and brought them turkeys, pumpkins, and the “magic” pop corn they had never seen. And when they were sick and starving, the Indians fed them.

They did the same for the Jamestown settlers, Captain John Smith's group and many other early adventurers.

The fact is, the Indians had many wonderful food products, unknown to the rest of the world. And of these they gave freely, and with open hearts, to those strange people with the pale skins, who had come from over the seas.

Columbus took home the first chocolate Europe had ever seen. Sir Walter Raleigh went home with tobacco and the potato, which soon became the chief crop in Ireland. Scores of ships loaded with cranberries

## ONE OF THE INDIAN'S MANY GIFTS TO THE WORLD

brought Europeans their first native American fruit. Others returned to Europe with the Indians' sweet corn, tomatoes, squash, green beans, lima beans, peppers, peanuts, rhubarb. In fact the Indians gave the world about 30 different fruits and vegetables which were unknown in so-called “civilized” lands.

These new food were not only life savers for the early settlers — but they also helped save Europe! When Columbus set sail, hundreds of thousands of people were dying from plagues and diseases of poor nutrition. The average European man at that time was about five feet tall. His life span was not much more than 30 years. Infant deaths were numerous. People with horrible skin diseases, twisted, misshapen bodies, cripples of all kinds were common sights — mainly from a lack of variety of the right kinds of foods.

Then came the “discovery” of America.

And because the American Indian

had carefully cultivated and developed so many different fruits and vegetables unknown to all the rest of the world, the agriculture of Europe was changed and revitalized.

As news of the “new world” and its riches spread, hundreds, then thousands, then hundreds of thousands of Europeans came swarming over the sea.

In return for his life-giving help, they gave the Indians glass beads—and took away his land. When the Indian finally realized what was happening and commenced to fight back, he was called “savage” and “barbarian”.

Before long the pale-faces outnumbered the Indians, and these native Americans were shoved aside to the dry poor areas of this great country, to waste away on land nobody else wanted. . . left to find their way in a strange new life they couldn't understand.

# NOW IT'S YOUR TURN

## A CALL FOR UNITY

Editor:

Would you please print this in your next issue. I am a treaty from Saskatchewan but have been away for some years. Through a good friend I keep in touch with all Indian news throughout Canada and U.S.A. Many of our young Indian people went through high school and got good jobs with many of our Native firms and organizations. They usually visit schools, churches, reserves, penitentiaries, etc. They give good talks on how much they would like to do to help our Indian people. They impress people with their speech but afterwards you never see or hear from them. Do you call this unity towards our people that need help? Lets all work together. We need more young leaders. My plans are to work for my Indian people any way possible. And I will never forget even though I live in this whiteman's world.

So lets all work together. I hope to read this in your next issue. I just thought I would remind some of our young people.

My best regards to all your staff. I always read your paper the NEW BREED through a friend and I will always keep in touch. Let the Great Spirit guide you all ... please never forget the ones that need help. You too might need help some day!

As ever  
James Lewis  
Winnipeg, Manitoba

## WANTS MORE ON INDIAN RADICALS

Dear Ms./Mr.

I received your Feb./March edition today and have read every page with interest. I liked the article "On The Arts of Stealing Human Rights", "Where Are Our Leaders?", the poetry section and the little excerpt on page 3 about the blankets the government gives us to hide our shame. That really hit home! As a Sociology student I'm worried about becoming bureaucratized if I become a social worker; there must be a better way. I'm hoping for the day that we all can throw our blankets away.

I would like to see more information

in your magazine about Indian radicals; the ones that are supposed to be financed by the commies! Why don't they speak up and make themselves known - or is it just that I'm looking in the wrong places? Also I would appreciate knowing or hearing about peoples' opinions of Harold Cardinal's book "The Rebirth of Canada's Indians" - unless I missed it in another issue.

I wish you continuing energy and success.

Yours,  
Manuela Schlieff  
P.O. Box 205  
Grande Prairie, Alberta

## LEARNED MORE FROM NEW BREED THAN HISTORY CLASSES

To Whom it May Concern:

I am interested in a twelve month subscription to your paper after reading the first three or four pages of your latest issue. Without going into a lengthy personal explanation of my interest, feelings, philosophy and ambitions of Canada and its peoples: I thought that you might be interested in knowing I learned more from a few pages in your paper than from my combined History classes of Public and High Schools.

With interest and Love,  
Arabella,  
Box 247, Station P.  
Toronto, Canada

## "GREY LADY" ENCLOSED

Dear Sirs:

I enjoy your magazine and read it through our subscription at work. I have enclosed a poem entitled "Grey Lady" that I hope you will publish. I must request, however, to have my name withheld from appearing in the publication.

I look forward to your next issue.

Yours sincerely,  
N.B., Regina, Sask.

NOTE - see poem page 21

## NEW BREED NOT ALLOWED? ?

Dear New Breed

Hi there! I just got your cheque for the poems I sent to you. I thank you very much. I will keep writing poems, and sending them to you, OK?

Some of my brothers say that we will not be able to receive any more copies of NEW BREED in here. I can't understand why. I enjoy NEW BREED very much, so keep up the good work. Thank you again.

Sincerely yours,  
Mr. Gregory Gordon Cochise Park  
Box 160  
Prince Albert, Saskatchewan

## MONEY DONATED TO P.O.P.

Dear Friends

Thank you very much for the cheque of \$150.00 for my essay "The Image of Native People in Modern Children's Literature" (Jan. 77 Issue New Breed). It came as a bit of a surprise. (I had not read the fine print on the inside front cover). Being able to get one of my "pet beefs" off my chest was reward enough.

However, your cheque will be helping a very good cause because I am turning it over to P.O.P. (Porcupine Opportunities Program) for creating jobs for physically, mentally and socially handicapped people. They have hired a few Metis and are well pleased with the result and no doubt will be hiring more in the future. Thank you again.

Yours truly,  
(Mrs.) Dorothy Gunderson  
Box 187  
Porcupine Plain, Saskatchewan

## NEW BREED FOR MUSEUM

To New Breed

In reading the NEW BREED I have come across several articles which I would like to display in our Metis Museum in Saskatoon.

The reason I am writing to you is to ask permission to use some of your articles, particularly from "Native and

Proud", to display in our museum. Your co-operation would be greatly appreciated and I hope to hear from you at your earliest convenience.

Yours truly,  
Sheila Safinuk  
Museum Worker

## CONTINUED GOOD SUCCESS

The Editor:

I am enclosing a poem called "Indian Petroglyphs at St. Victor", which I hope you will find strong enough to use. I was very pleased with the fine job you did with the poem for Eduouard Beaupre in your January Issue. I hope you get other favorable comments on it.

Continued good success to NEW BREED.

Yours sincerely,  
Glen Sorestad  
668 East Place  
Saskatoon, Saskatchewan

NOTE - see poem page 21

## DOES INDIAN AFFAIRS CONDONE ALCOHOLISM?

In the NEW BREED (Feb/March Issue) there is an article written by Donna Pinay on Native Alcohol Council. The information is very factual and true. Being a Treaty Indian and thus coming under the Department of Indian Affairs, it is sad to read about the ineptness of I.A.B. (Indian Affairs Branch) in respect to their payments to N.A.C. for treatment of patients. I can only assume that I.A.B. condones "Alcoholism", and would rather see Indian people suffer on the streets of major urban centres like Regina, Saskatoon, Prince Albert, than to see those people of Indian decent receive treatment in N.A.C. The Indian Affairs Policy is that the Treaty Indian

must live off of the Reserve for a period of one year and then is turned over to Social Services so that he/she may become eligible for treatment. Therefore, an alcoholic (if he/she is suffering from alcoholism) will be drinking for one year before he/she becomes eligible for payment of treatment.

I've lived off of the Reserve for more than one year - also I am an alcoholic and I thank God that when I decided to do something about my disease N.A.C. was there to HELP! I have been sober now for a period of five months due directly to the treatment I received at the N.A.C. Centre in Prince Albert. I would especially like to express my thanks to the Senior Councillor, Max Lucier, and all the staff for a rewarding experience by bringing to light my affliction and the causes and effects it had on my personal life. They brought to light the facts that I suffered from the disease of Alcoholism mentally, spiritually and physically and that my only hope for recovery was complete abstinence; that I am "powerless and that my life had become unmanageable because of BOOZE."

Thank you NEW BREED for printing the article. Thank you Donna Pinay for writing it. I hope every office of Indian Affairs received a copy.

Arthur Fourstar  
A reader of NEW BREED

## CATS, RATS & SNAKES!

I know you are constantly looking for additional investments to supplement your present investment program. I know you are always open and interested in a good, live proposition, and since you have also previously evidenced interest in investments south of the border, I have come across something which I feel might be of mutual interest.

Since time is of the essence, I would appreciate it if you could respond as quickly as possible as to your interest.

The object of the company is to operate a large cat ranch near Mermasilo, Mexico, where land can be purchased cheaply for the purpose. To start with, we want about 1,000,000 cats; each cat will average about 12 kittens a year and skins run from 20 cents for the white ones to 40 cents for pure black. This will give us 12,000,000 skins per year to sell at an average price of 30 cents - making our revenue about \$3,600,000 per year; or an average of \$10,000 a day, excluding Sundays and Holidays.

A man can skin about 50 cats a day at a wage of \$3.00 a day and it will take 666 men to operate the ranch, therefore, the net profit will be \$8,200 a day. We feed the cats exclusively on rats. To do this we will start a Rat Ranch. Rats multiply four times as fast as cats. If we start with a million rats, we will have four rats per cat per day. Then we will feed the rats on the carcasses of the cats from which the skins have been taken, giving each rat a quarter of a cat. It will be seen that the business is self-supporting and automatic throughout. The cats will eat the rats and the rats will eat the cats, and we will get the skins.

I look forward to hearing from you and trust that you will appreciate the opportunity to get rich quickly.

Yours very truly,  
Mr. P. Trudeau

P S. Eventually we will cross the cats with snakes and they will skin themselves twice a year thus saving labor costs of skinning and also give us two skins for one cat.



Comments on our publication would be most welcome.

- what do you think of the 'New Breed' in general?
- what are your opinions on specific articles?
- what else would you like to see in the 'New Breed'?

These are but a few of the questions we would like to have comments on.  
Send to:



**NOW IT'S YOUR TURN**  
**NEW BREED**  
4 - 1846 Scarth St.  
Regina, Sask. S4P 2G3



# A BETTER WAY TO GROW

**Development  
... let's talk about it!**

DREE'S special ARDA program may be of interest to anyone involved in starting up or expanding an existing business. Applicants must be prepared to employ people of native ancestry.

## FOR MORE INFORMATION, CONTACT

DNS Economic  
Development Branch  
La Ronge

Dept. of Industry  
and Commerce  
Sask. Power Building  
Regina

Dept. of Indian Affairs and  
Northern Development  
1874 Scarth Street  
Regina

Dept. of Regional  
Economic Expansion (DREE)  
1919 Rose Street  
Regina

**DREE ...**  
OUR BUSINESS IS HELPING  
SASKATCHEWAN GROW



Regional  
Economic  
Expansion

Expansion  
Économique  
Régionale

MARCEL LESSARD, minister

## SUPPORT NEEDED FOR NATIVE PEOPLE'S CARAVAN

We are writing a history of the Native People's Caravan which travelled from Vancouver to Ottawa in September, 1974 to present the grievances of Native people to the government of Canada. We were members of the Caravan ourselves, and we believe that it was an important event in Native people's struggle for unity and self-determination. The history of the Caravan is part of Native people's history, and we are directing it towards a Native audience. The book will be published by NC Press in the Spring of 1977.

We want the book to be well-illustrated with photographs, drawings, and graphics of the Caravan, from the time it left Vancouver to the demonstration on Parliament Hill. We also need material on the Native Embassy. Do you have any photographs, drawings, news-clippings, or other material that we might be able to use? We particularly need photographs of the early days of the Caravan, because these are very hard to find. Please send us what you have, and we will return it after the book is published. If you do not have any material yourself, perhaps you could suggest the names and addresses of other people who might be able to help us. Thank you for your support in this project.

In solidarity, Vern Harper and Pauline Shirt  
Toronto Warrior Society, North American Indian Movement  
19 Darcy Street, Toronto, Ontario

## LAC LA RONGE BAND LOOKING FOR TEACHERS

The Lac La Ronge Indian Band is accepting applications for teachers. Schools are located in Stanley Mission on the Churchill River, Grandmothers Bay on Otter Lake, Sucker River on Lac La Ronge and the town of La Ronge.

The Band has recently assumed control of education and is seeking teachers for all grades to Division 111.

Applicants must make a commitment to Indian Control of Education and work within the philosophy as set up by the Chief and Council.

Submit applications to:

John Stobbe  
Education Developer  
Education Office  
La Ronge Band  
P.O. Box 480  
La Ronge, Saskatchewan  
S0J 1L0

## METIS HISTORY & ARTIFACTS

Metis history and artifacts are being collected for a Metis Historical Museum. Donations and information are needed. If you can be of any assistance please contact:

Wayne Trochie or Sheila Safinuk  
111 Avenue B South, Saskatoon, Saskatchewan  
Phone: 242-1172

## CONSUMER'S PROBLEM OF THE MONTH



"I intend to order a watch I saw advertised in a magazine. Is there anything about buying by mail that I should be aware of?"

### ANSWER

YES... a great deal of risk can exist in mail-order purchasing.

### THE WISE CONSUMER WILL ALWAYS CHECK:



- to determine the reputation of the company by obtaining from it a list of customers in your area. Then, contact some of these people and find out if they were satisfied.
- to find out all the facts about a product before making a purchase. Don't rely only on information provided in an advertisement.
- to see if a satisfactory equivalent to the product is available locally.

### REMEMBER:

**Never** send full payment by mail in advance unless you are satisfied with a company's reputation. A small down payment should indicate your sincere intention to pay for the merchandise when it arrives C.O.D. at your home. **It is questionable if any money should be sent to only a box number.**

If you are unable to resolve a consumer problem, contact:

### THE SASKATCHEWAN DEPARTMENT OF CONSUMER AFFAIRS

1753 Cornwall Street,  
REGINA. 565-5550.

#308 - 230-22nd Street East,  
SASKATOON. 373-3433.

Or write to BOX 3000, REGINA.

## ADVERTISE!

### Mechanical Requirements.

Printed by Offset  
Width of column . . . . . 13 ems (pica)  
Depth of column (in agates) . . . 10" or 140 lines  
Columns to page . . . . . 3  
Printed page size . . . . . 7 in. x 10 in.

### Advertising Rates

Per agate line . . . . . \$ .72  
Quarter page . . . . . \$75.00  
Half page . . . . . \$150.00  
Full page . . . . . \$300.00

Deadline date for material is the 15th of each month for the following month's publication.



**THE ASSOCIATION OF METIS & NON-STATUS  
INDIANS OF SASKATCHEWAN**

*invites you*

*to become a regular subscriber  
to our publication  
NEW BREED*



*Association of Metis & Non-Status Indians of Sask. (AMNIS)  
No. 2, 1846 Scarth Street  
Regina, Saskatchewan S4P 2G3. Phone: 525-6721*

Name ..... 1 year ..... \$ 8.00  
Address ..... 2 years ..... \$13.00  
City ..... 3 years ..... \$20.00

Prov. .... Code ..... ( ) payment enclosed

( ) please invoice

REGINA  
27 V 77  
METIS PR  
CANADA  
E 0.1 5