

NEW BREED

● is a publication of Association of Metis & Non-Status Indians of Saskatchewan ●



IN THIS ISSUE:

- Dan Pelletier, War Veteran
- Aboriginal Rights
- The Banking Industry
- AMNSIS Annual Meeting
- Back to Batoche 1978
- The Government Man and The Indian
- Local News
- Sports
- & Much, Much More

Edith Pelletier 1978

OPINIONS

"OPINIONS" SECTION HELPS PEOPLE RELATE TO OTHERS

Dear New Breed:

First off I would like to congratulate you on a really right on magazine. I am Metis myself and I like reading your magazine to hear comments from others such as I. I think personally your "Opinions" Section is right on! - as people can relate to others what they feel. Being Metis has its advantages and disadvantages although I cannot think of any advantages right off.

I would like to hear comments from inmates such as I and others on the outside. I am thinking very seriously about writing to your articles; an article about this.

Could you please send me NEW BREED. I just received your April issue yesterday that's why I am anxiously awaiting the arrival of your next issue.

Thank you
Dwayne C. Murray
Regina, Sask.

WE MUST PRESENT OUR CASE

Dear New Breed:

I am sending you some verses.

If you use them I would like them to appear under my own name.

Your magazine is very well written. It is informational. We must present our case.

Yours sincerely
Mrs. Helen Seidler
Moose Jaw, Sask.

"BROKEN SPIRIT" AUTHOR ENJOYS NEW BREED

Dear Editor:

I am enclosing a copy of my new book "Broken Spirit", which I hope you will include in your next issue of NEW BREED.

In my book I take a critical look at

Native people as I am concerned about the future of our children so that their spirit won't be broken by our past history. I see our people drifting away from each other - we are a meek race and I feel we should be fighting for each other not against each other. It is my belief that we should stop worrying about racial labels and concentrate on the poor people of this country - to share our ideas with all human beings.

I enjoy reading NEW BREED as I feel it is one of the finest Native publications.

Yours truly,
Leonard G. Dick
Thunder Bay, Ontario

PHOTOGRAPHS WERE FITTING

Dear Editor:

I feel that I have to thank you for using my article and the cheque. I thought the pictures included with the story were exceptionally good and very fitting. I especially like the middle page; the scene and the sentiments attached were excellent.

Enclosed find cheque for one year subscription for the NEW BREED.

Yours truly,
Louise T. Moine
Val Marie, Sask.

QUEBEC POLICE FORCE WANT NEW BREED

Dear New Breed:

I am writing to request subscription to your newspaper. From now, could you send the Amerindian Police Headquarters your magazine, along with a subscription charge if any?

Your co-operation would be greatly appreciated.

Yours truly,
Police Amerindienne du Quebec
Pointe-Bleue, Quebec

APPRECIATES BACK ISSUES

Dear New Breed:

I recently had an opportunity to read your magazine. I enjoyed reading everything that was printed in the NEW BREED magazine. I'm particularly grateful to you for publishing such an extremely good magazine. It is really interesting and understanding - keep up the good work.

Congratulations and I appreciate you sending me the back issues of NEW BREED.

Sincerely,
Gerald Ochoch
Regina, Sask.

THANK YOU FOR FINE PAPER

Dear Sir:

Enclosed please find a check to cover the one year subscription to the NEW BREED. Thank you for putting together a fine paper. I look forward to reading the informative and interesting articles and comments.

Sincerely,
Paulette Legiehn
Yorkton, Sask.

THANKS FOR CONTRIBUTION

Dear New Breed:

I am enclosing a copy of 'Rafiki' which I hope you will enjoy. While most of the magazine contains serious articles designed to increase students' awareness of development issues in the Third World and in Canada, we have tried to supplement such articles with activities which we also hope will stimulate interest in development.

When we came across your quiz in the NEW BREED, we thought the idea was a good one that could be adapted for use in 'Rafiki'. We've included three of your questions in our quiz "What in the world is going on?"

In addition to the quiz, we have a feature article on Native people which we hope accurately reflects the position of your people in Canada both today and in the past.

As we are very anxious to receive comments from our readers and contributors, we'd like to hear from you. Thank you for your contribution to this issue of 'Rafiki'. We look forward to hearing from you in the future.

Yours sincerely
Leslie Hardy
Development Education Co-ordinator
Miles for Millions
Box One Million - Postal Station A
Toronto, Ont. M5W 1A0

The NEW BREED is published ten times yearly by the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) at No. 4, 1846 Scarth Street, Regina, Saskatchewan, S4P 2G3. Phone: 525-6721 Views expressed are not necessarily those of the Metis Association, however free expression of opinion is invited.

OPINIONS

Comments on our publication are 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:

OPINIONS
New Breed
2 - 1846 Scarth Street
Regina, Sask. S4P 2G3

SUBSCRIBE

Subscriptions to NEW BREED are available for \$8.00 (one year); \$13.00 (two years); or \$20.00 (three years). See back cover for more details.

OLD "NEW BREEDS" WANTED

Anyone having old copies of our publication NEW BREED, particularly older than five years, please contact us. We have had many requests for old issues and are interested in obtaining same.

We would be interested in either buying the newspaper or borrowing them in order to have copies made.

ADVERTISE

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June 1978 Edition

NEW BREED

#2 - 1846 Scarth Street, Regina, Sask. S4P 2G3

STAFF:

Donna Pinay, Leanne McKay, Gene Stevenson, Robert LaFontaine
Cliff Bunnie & Brenda Triffo

TABLE OF CONTENTS:

Dan Pelletier - a veteran	2
Aboriginal Rights	5
The Banking Industry	7
AMNSIS Annual Meeting	8
RCMP is acquitted	10
A Story - 'A Little Bit'	12
Outside Our Province	14
Centrefold - Northern Development	15
The Local News:	
Local faces discrimination	18
New northern local formed	18
Livelong completes project	19
Regina local walk-a-thon	19
Education and employment concerns	20
Nature trail left uncompleted	20
Yorkton women's starv-a-thon	21
Native Women's Group established	21
Furniture shop planned	22
Curriculum changes needed	23
Bits & Pieces	24
Our People - Jim Durocher	26
Sports:	
Your support is needed	27
Wrestler in international tourney	28
Regina Local boxing card	29
AMNSIS 1978 Golf Tour	30
The Pipe Ceremony	31

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COVER:

This month's cover is by Eddy Poitras, a young Metis from Fort Qu'Appelle. Eddy has studied Indian Art and was employed at the Saskatchewan Indian Cultural College for several years.

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

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

Daniel Pelletier

- a veteran of the two World Wars

by Donna Pinay

Residential schools, Horses. The two World Wars. His strong faith in the Indian way. These are a few of the many remembrances of an elderly man who has contributed much to his people.

Eighty-seven year old Daniel Pelletier is a member of the Crescent Lake local of AMNSIS (Metis Association of Sask) and a veteran of many things including the two World Wars.

Together with wife Eliza, the two are well-known throughout the province and in many parts of Manitoba and the United States as respected and honoured elders. They travel to participate in countless Indian celebrations and activities.

Eliza and Dan have raised seven children, numerous grandchildren and have taken many young people under their guidance.

Although asked to comment mainly on his war experiences, Dan

preferred to talk and reminisce. His early life was not an easy one as a Native living in a society he was not part of.

He spoke out strongly against the residential school system and what it has done to destroy his people. He talked easily about fellow veterans with a fondness remembering names, home towns and regiment numbers. But his strongest concern was for the young people and the need to return to Indian beliefs...

Born in Manitoba in June, 1898. Dan was the son of Abraham Pelletier and Sarah Jane Brass. Sarah was from the Keeseekoose Reserve near Kamsack and Abraham from the Turtle Mountain, Agency in North Dakota.

Abraham left his family of four when Dan was quite young. Dan had a twin brother - Sandy - who was also a veteran. Dan's two sisters died at an early age.

Raised by his grandparents, Daniel had to attend residential school in Marieval - and he seems somewhat bitter and angry about these institutions. "I never did care much for those mission schools - I don't believe in them even today. Especially those nuns and priests. When I was small I used to wish I was big so I could clean up on them," he chuckled.

Dan remembers dropping to his knees in prayer whenever a bell rang. He found this system of religion to be stupid - "You don't need to have a book in front of you to pray - it is what is in your mind."

"In those days, once you got a little far ahead and a little smarter, they would put you to work. We never had any Native people then

who were well educated - we were never given the chance."

Dan then attended school in Lebret and finally at the one near Lestock for ten years. His grandparents had wanted he and Sandy to be closer to their home near Kamsack.

He spoke of working with a team of oxen with a friend Peter Windigo. He must have enjoyed this aspect because he laughed heartily.

"Nevertheless, it was a poor system of education - these mission schools did not produce any doctors and lawyers"

"But nevertheless it was a poor system of education - these schools did not produce any doctors or lawyers - it is just in the past few years that our people began to fight for what they should have had years ago."

Daniel left school when quite young - he actually ran away and laughed "Oh. I guess I was about 14 and I took off on my own. I am still at large. They haven't caught me yet ... and they better not try either."

After leaving school, Dan worked for several farmers throughout southeastern Saskatchewan near towns such as Balcarres, Willowbrook and Lestock "After I left school (and I didn't leave with a diploma either) I worked looking after horses and cattle and I worked hard."

He laughed, "I worked hard for real good wages, too - \$10 a month in the winter and \$15 a month in the summer."

Daniel recalled his entrance into the army. "I was working for this



Dan Pelletier in a photo taken during World War I

tanner near Balcarres when I received a letter. The boss gave it to me — it was from my brother Sandy. He was overseas and wanted me to join up too. The next morning I packed my duds and signed up ... we wintered in Quebec that year and then went overseas in the spring."

Dan recalls being in the same outfit as his cousin Leo Lafontaine who had run away from home at 15 to join the army ... Leo was killed in action. Leo's brother was in the same outfit as Dan's brother and another Indian, Tommy Sanderson of File Hills.

Dan spoke of these men with a fondness and could easily remember the ones alive today - where they live now, who they married and other facts.

When he was first overseas, he landed in Bramshaw, England. Dan spoke of those times as simply being 'rough'. "Oh yes, it was rough... once my buddy and I were separated from our outfit and we got lost. We were getting shot at but we weren't hit — someone was looking after us I guess."

Dan was in the Battle of Montchee. He spoke of being a sniper... shooting...and hitting. It was something done out of necessity, he recalled one of his buddies being shot and saying goodbye to him...

In Belgium many soldiers, including Dan, were affected with a Flu. "I was left over there - in Belgium. It rained this one day and I walked five miles with a full pack. When I finally got to the clearing station, I couldn't move." He spent time in hospitals in France and England. His outfit had returned home before he did (Canadian Mounted Rifles of the 8th Brigade, 3rd Division).

"You could see different places and different people. But you know you were there for a purpose."

Why did he join? "I guess it was the idea of something new, something strange. You could see different places and different people. But you knew you were there for a purpose after you'd capture a town

and meet the few people left. They would tell you of the things that went on. Then you realized your purpose and that you weren't there just out of curiosity."

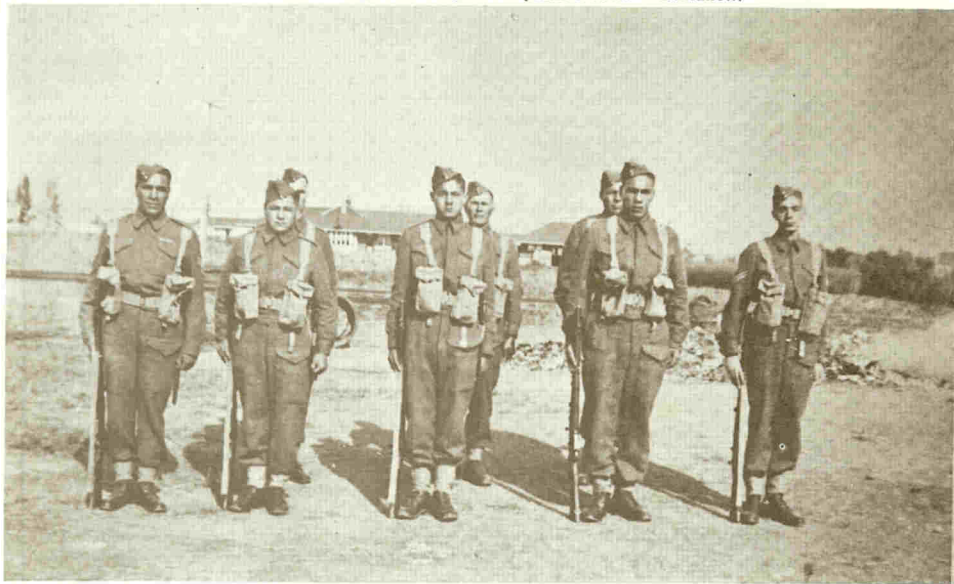
Dan seemed to place special importance of the people he met in the war-torn town and villages.

"Four of us were going around together in Belgium. We visited with this old man and his wife — they made us coffee and postum. They told us about their daughter being sick. They (Germans) stabbed her to death. After hearing this, I knew why I was there."

He recalled escorting German prisoners with another man.

"There was only two of us and about 300 prisoners. We walked all night — but we gave them a five or ten minute break about every hour. We even became chummy with some of them... I guess they too were sort of glad to get out of it (the war) too..."

Daniel remembered meeting an uncle and a cousin overseas. He ran into his uncle, Paul Pelletier, in Paris. Paul was with the 46th Battalion.



"The Prairie Warriors"

Front Row (left to right): Dan Pelletier, Jimmy Cote, Albert Cote, _____ Robertson.
Back Row: Gasper Moran, Stanley Durocher, unknown.

When Dan returned to Saskatchewan he worked on the railroad at Melville and on several farms. In 1929 he married Eliza Cappo from Muscowpetung Reserve. The Depression years affected everyone but it was even harder on many Native people. During this time, Eliza and Dan became active in the early Metis movement. They lived at Crescent Lake where five of their seven children reached adulthood.

When World War II was declared Daniel again joined. This time he was made a corporal in charge of an all Native battalion. "Many of them were from Kamsack. We were called the 'Prairie Warriors'," he laughed. (1622nd Saskatchewan Horses Regiment).

The outfit was in charge of guarding prisoners at the camp in Lethbridge, Alberta with 14,000 prisoners. Dan says the prisoners were treated well — with adequate shelter and food. Dan compared the camp to a small town.

When asked why the Native outfits were formed, Dan felt a lot of it was done for show. Many Native people joined the wars and were good soldiers. And, countless gave their lives... almost every reserve or Metis community in Saskatchewan has several veterans or those who didn't return...

"I guess they wanted adventure and a chance to see other countries ... after all, we had nothing here."

Why did they join? Dan feels the reasons were the same as his. "I guess they wanted adventure and a chance to see other countries... after all, we had nothing here."

"Many were patriotic too although they had little to fight for... but it was wrong. Many died and although there was no discrimination 'over there' and we were treated good, we had nothing back home. Yes, we were treated good but not when we came back..."

Today, at 87, Dan looks 60. He keeps active with four horses and rides these regularly. This summer he is going to the States to pick up a horse given to Eliza last year. Next year they will celebrate their 50th wedding anniversary.

When asked why he looks so young he says he eats well. "This food you buy in stores — all that



Eliza & Dan Pelletier & grandchild

instant stuff — it's no good for you. The only good food is in your garden that comes right from the ground."

Eliza interrupted "every morning he gets me to make him porridge. And if I don't get up, he'll make it himself. And of course, he goes to bed early."

Both Dan and Eliza are part-time employees with the Saskatchewan Indian Cultural College. They are considered cultural advisors and elders - their duties range from attending workshops to teaching younger people about Indian beliefs. Both feel that a strong spiritual belief must be revived among

the young people.

After a conversation with the couple, it is easy to understand why the two are honoured and respected among many Native communities. They easily shared their remembrances of early days and reflected on what they had learned from the past.

They stressed the need for all Native people to work for the betterment of everyone regardless of status... "It is the only way we can work together to fight for our rights — long ago, our people never made any differences - we were one, we were a Nation."

Society prefers to look at a Native person as someone who does nothing for the country but simply lives off government hand-outs. Far too often Native contributions are forgotten and the negative aspects are dwelt upon. There are thousands of Native people who served during World War I and II — many did not return.

Not too long ago, Tommy Prince died in poverty - and yet he was one of Canada's most decorated veterans. How many others have died or will die with little in their lives?

It is up to us to acknowledge our own people and their contributions. The Native people who served during the World Wars fought bravely despite the fact they had little to return to. And in many cases they are forgotten.

In the January/February NEW BREED, we asked for information from Native war veterans. To date we have had one response. Dan Pelletier had many interesting remembrances — there are many others with equally interesting stories — hopefully, we will hear from them.

Research indicates scrip did not extinguish rights

by Leanne McKay

Two years of Aboriginal Rights research indicates that the original scrip settlements were not intended to extinguish the aboriginal rights of the Metis people, but were arranged only to facilitate the simple and inexpensive purchase of land by land speculators and developers.

Scrip was issued in two forms: Land Scrip and Money Scrip. Land Scrip was simply a piece of paper entitling the person to whom it was issued to a land grant equivalent to the amount of the scrip. (\$160.00). It must be noted that this land scrip could only be applied to surveyed unclaimed and unoccupied crown land. A person who received land scrip had to register his land scrip with the provincial Land Titles Office and provide some suitable and acceptable type of identification.

Because of the cumbersome and complicated procedure involved in securing land scrip, the government, likely in collaboration with the developers and financial interests, issued Money Scrip. Money Scrip was simply a piece of paper entitling the bearer to an amount of land equivalent to the value of the scrip (\$160.00) upon proper registration with the scrip office. This meant that the financial institutions and development companies could purchase the scrip from the half-breeds at a fraction of its value and apply it to any piece of land they wished.

The Imperial Bank of Canada, and the Bank of Nova Scotia were involved in the exploitation of the Metis.

The Imperial Bank of Canada and the Bank of Nova Scotia are among those banks known to have dealt in Money Scrip.

Before the creation of the Bank of Canada by an act of parliament in 1935, banks were allowed to print their own money on the basis of their deposits on hand. This

meant that for every dollar on deposit, the banks could print 3.00. For every dollar of scrip the banks had they could lend 3.00 to the land speculators who in turn would buy more money scrip. It must be noted that the banks, financial brokers, and the land developers did not pay the entire face value of the money scrip. They would often pay as little as \$.25 on the dollar. The people involved in purchasing scrip held a monopoly and co-operated amongst themselves to fix the prices at which they would purchase money scrip from the half breeds.

Saskatchewan Valley Land Company established as a colonizer for white settlement of the Prairies.

The Saskatchewan Valley Land Company (SVLC) was established as a colonizing company to encourage settlement in Saskatchewan. Towards this end, the Saskatchewan Valley Land Company purchased 1.25 million acres of land from the Canadian Northern Railroad at a price of 1.75 per acre. The Saskatchewan Valley Land Company also picked up 250,000 acres of

crown land via an order in council of the Federal government. The terms of the land grant were 50% down payment and the other 50% repayable at 25,000 per year for five years. The government set the price of the land at \$1.00 per acre. The Saskatchewan Valley Land Company used \$125,000 worth of half-breed scrip to make the 50% down-payment. The price the Saskatchewan Valley Land Company paid for this scrip was in the area of \$30,000.

Their land purchase consisted of every alternate quarter section between Regina and Prince Albert. The Saskatchewan Valley Land Company then advertised in the United States listing the price for this block of land at between \$5.50 and \$12.00 an acre. The company realized an average of \$8.00 per acre profit on the total block of land.

Share holders in the Saskatchewan Valley Land Company included the Imperial Bank of Canada, and several private financial brokers. Both the public and private financial institutions bought the bulk of their shares with halfbreed money scrip.



The outcome of the entire transaction was that the company made profits in excess of 6 million dollars while investing very little of their own capital and a great deal of half-breed scrip.

The Metis people were experiencing severe financial and social upheavals.

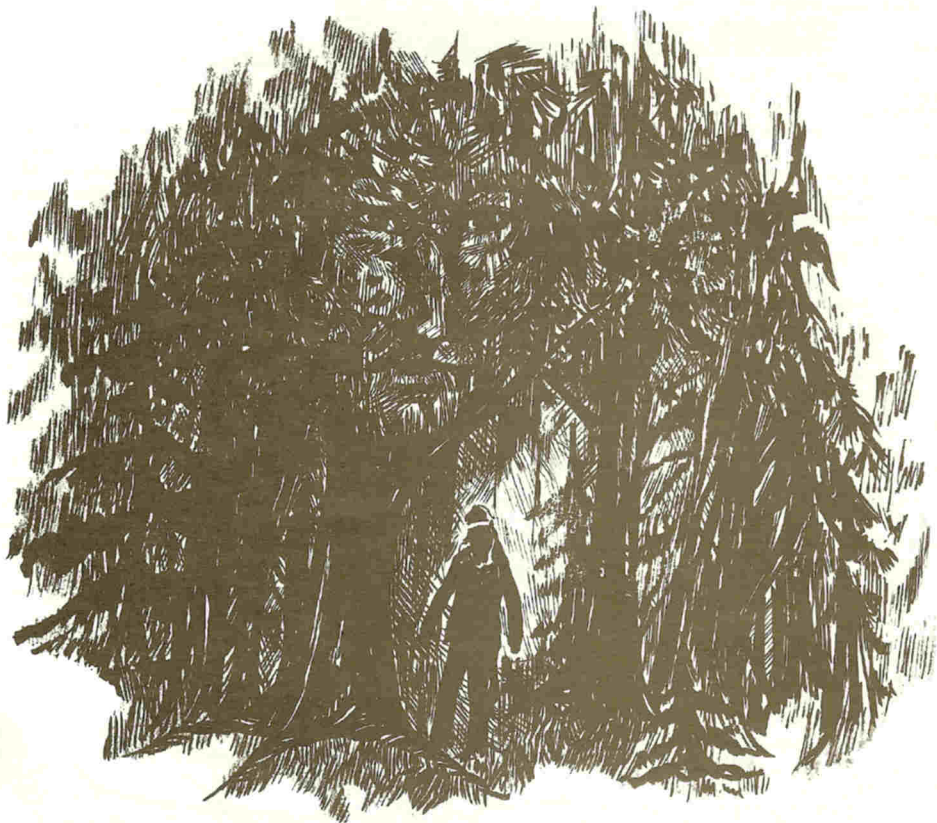
At the same time that these companies were making their huge fortunes, the halfbreed people were experiencing severe financial and social upheavals. Due to the exten-

sive settlement and colonizing going on in Saskatchewan at that time many of the traditional ways of life of the Metis were destroyed. The Metis people found themselves the victims of abject poverty with no resources and no economic base to build on. The money paid to the halfbreeds by the land speculators and developers was insufficient to sustain a family for more than a few months.

Often the sale of scrip to the speculators was done without the halfbreed person fully understanding exactly what the transaction meant in terms of his future and the

future of his children. The halfbreed people had no recourse once they had relinquished their scrip because they could not afford to buy back the land they had sold for \$.25 an acre for \$12.00 an acre.

"The obvious collaboration between political and financial interests in the formulation and administration of the scrip settlements proves almost beyond a doubt that the government did not intend land scrip to extinguish the aboriginal rights of Canada's only truly indigenous people - the Metis," stated Bruce Flamont, Executive Director of AMNSIS.



The Metis were left in severe poverty with no resources and no economic base. The money received from scrip sales was not enough to sustain a family for more than a few months. Many people did not understand what the scrip sales meant in terms of their future and the future generations of the Metis.

Bank industry now turns its back on Native people

The Canadian Banking industry, agent for Land speculators and development companies almost a century ago, is now turning its back on Metis people seeking employment in the industry.

Representatives of Native Outreach approached Mr. R. Holmes, Chairman of the Canadian Bankers Association (CBA), Regina Region. "We explained our Training on the Job and placement programs to him. Mr. Holmes presented our letter and proposal to the CBA at their next meeting but no action was taken. A follow-up letter was sent to all Regina Branches and another letter a month later. Out of the 120 letters sent we received one job order and none of our referrals were accepted for the position."

R. Donald Fullerton, President and Chief Operating Officer of the Canadian Imperial Bank of Commerce (CIBC) stated in the 1977 annual report, "Over the years, our performance as a major and growing employer has opened up more opportunities for employees as well as enhancing their job security. We strive to provide enlightened and responsible leadership in our ongoing relationship with employees..." Fullerton made this statement in reaction to the recent move towards unionization by bank employees. He feels that bank employees are generally satisfied with working conditions as only four branches have become unionized and "These certifications involved only 29 ... out of a total complement of some 34,000."

While boasting about a total complement of 34,000 it is doubtful if Fullerton could even boast 1,000 Native employees in the entire country.

This appalling lack of Native employees in the banking industry is accentuated even more when one studies in depth the participation of

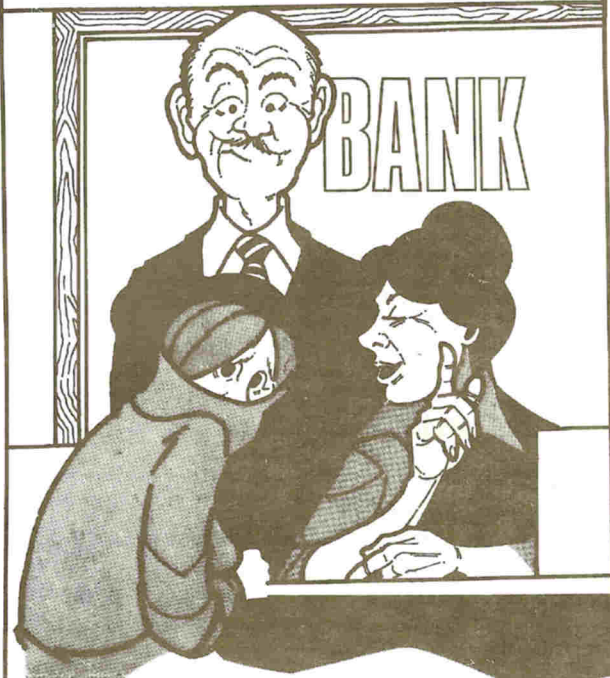
several chartered banks in the purchase of halfbreed scrip. The Imperial Bank of Canada, shareholders in the Saskatchewan Valley Land Company dealt extensively in halfbreed scrip as well as sharing in the vast profits made from their investment in the Saskatchewan Valley Land Company.

The 1977 annual report of the Canadian Imperial Bank of Commerce sets the banks total assets at 32 billion dollars. The CIBC paid

dividends to shareholders in 1977 in the amount of 48,776,000 and taxes of 103,000,000 and still realized a clear profit of 76,666,049.

"It seems only fitting that such a wealthy organization (and one that owes a great deal of its wealth to the exploitation of Saskatchewan's Metis people) should be more receptive and understanding of the present day desires and needs of Metis people," said a Native spokesman.

NEWS ITEM - UNIONS INCREASING IN CANADIAN BANKS.



FUNK, PRINCE ALBERT DAILY HERALD.

"It isn't a hold up, Sir! She is just inquiring into how we are becoming unionized."

AMNSIS Annual Meeting

July 26 & 27, 1978 — Batoche, Sask.

Note: THE FOLLOWING INFORMATION IS A NECESSITY FOR PARTICIPATION IN THE ANNUAL MEETING. ALL LOCALS SHOULD REQUEST FURTHER INFORMATION IF UNSURE OF NUMBER OF DELEGATES, WHO IS QUALIFIED TO VOTE, OR ANY OTHER ASPECT.

Election Procedures

The Annual Meeting of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) will be held on July 26 and 27 in Batoche, Saskatchewan.

Two Executive positions are up for election as well as four Regional Directors' positions. The positions of President and Treasurer are up for contention as well as Regional Directors in Northern Region 1 (NR1), Eastern Region 1 (ER1), Eastern Region 2 (ER2), and Eastern Region 3 (ER3). (Note: see map opposite page)

Any paid-up member of the Association who is not an associate member or in the employ of the federal or provincial government may allow their name to stand for nomination for any Executive position or Regional Director position. Nominations for these positions will be made from the floor at the Annual Meeting.

Voting delegates will be selected from the locals to attend the Annual Meeting. The number of delegates to be selected is determined by the number of paid members on the local's membership list. Four dele-

gates may be selected for the first 100 members or portion thereof and an additional three delegates for the second 100 members or portion thereof.

Only regular members and not associate members can be selected as delegates to the Annual Assembly. Associate members can attend but cannot vote and their mileage or expenses will not be reimbursed by AMNSIS.

An up-to-date membership list must be submitted to Provincial Secretary Frank Tomkins at the AMNSIS office in Regina as soon as possible. A list of delegates to the Annual Assembly is also required as soon as possible.

Delegates should arrive in Batoche on July 25 to register. Delegates are urged to bring their own accommodation (tents, trailers, campers) and their own provisions. Tents and rations will be provided but these may be limited due to the increase in membership. Delegates will be paid mileage to attend the Assembly.

Locals and Regions

The nine regional areas have been broken up and labelled as follows:

NORTHERN REGION 1 (NR1):

Uranium City, Black Lake, Wollaston, Stoney Rapids, Camsell Portage.
The position for Regional Director is vacant and up for election.

NORTHERN REGION 2 (NR2):

Turnor Lake, La Loche, Dillon, Michel Village, St. George Hills, Buffalo Narrows.
Tony Kiezie is the Regional Director.

NORTHERN REGION 3 (NR3):

Patuanak, Beauval, Jans Bay, Pine House, Cole Bay, Ile a la Crosse.
Jim Favel is the Regional Director.

WESTERN REGION 1 (WR1):

Meadow Lake, Big River, Chitek Lake, Dore Lake, Sled Lake, Pierceland, St. Walburg, Beadle/Netherhills, French Man Butte, Rush Lake, Leoville, Dorintosh, Livelong, Brightsand, Makow, Green Lake, Glaslyn.
Rod Bishop is Regional Director.

WESTERN REGION 2 (WR2):

Saskatoon, Lloydminster, Cochin, St. Louis, North Battleford, Cando, Kindersley, Beljennie, Allan, Crutwell, McDowall, Leask, Shell Lake, Marsdin, Debden, Rosetown, Batoche, Biggar, Duck Lake, Battleford, Paynton, Asquith, Marcelin, Delmas, Onion Lake.
Tony Camponi is Regional Director.

WESTERN REGION 3 (WR3):

Maple Creek, Willow Bunch, Regina, Moose Jaw, Assiniboia, Big Beaver, Swift Current, Craven, Regina Beach, Val Marie.
Wayne McKenzie is Regional Director.

EASTERN REGION 1 (ER1):

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.
Regional Director is Pierre Dorian. This position is up for election.

EASTERN REGION 2 (ER2):

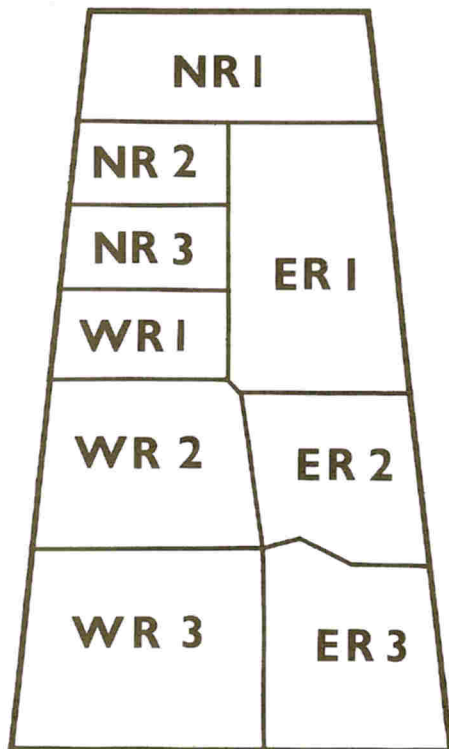
Gerald, Bjorkdale, Esterhazy, Stockholm, Reserve, Melfort, Love, Hudson Bay, Bertwell, Saltcoats, Bredebury, Porcupine Plain, Weeks, Yorkton, Melville, Wadena, Tisdale, Archerwill, Carragana, Lady Lake, Langenburg, Crescent Lake.
Regional Director is Alvin Campeau.
This position is up for election.

EASTERN REGION 3 (ER3):

Sintaluta, Qu'Appelle, Abernathy, Indian Head, Punnichy, Estevan, Fort Qu'Appelle, Welwyn, Lebret, Moosomin, Balcarres, Lestock, Weyburn.
Regional Director is Nap Lafontaine.
This position is up for election.

Any inquiries about the Annual Assembly should be directed to:

Frank Tomkins, Provincial Secretary
Assoc. of Metis & Non-Status Indians of Sask.
#4 - 1846 Scarth Street
Regina, Sask. S4P 2G3. Phone: 525-6721



Off-duty RCMP member is acquitted ... of course!

By Robert La Fontaine

The following is just one of the many examples of police brutality and abuse that Native people have suffered for over a century. As to be expected, the RCMP or other police forces are always found 'not guilty'. In this case, it went further than abuse - it was a case of actually causing the death of a 17 year old Indian boy.

It has been almost a year since a 17 year old native youth, Dougie Johnston, died following a scuffle with an off-duty R.C.M.P. officer. The people in white communities may have read about it and forgotten, but those of Native origin express concern and say that the matter should not be closed and simply forgotten.

Corporal Ken Munro, the officer involved, was charged with common assault and then acquitted. The cause of death could not be determined and was labeled "unnatural and accidental." Under the circumstances the residents of Watson Lake felt that an appeal would be launched, but the Crown decided against it.

Munro, off duty at the time, was investigating a possible break and entry at the local fire hall. Prior to this incident, Munro had been transferred to Whitehorse and was back to visit friends. He was joined there by a member of the Watson Lake Detachment and they then approached several youths at the rear of the Belvedere Hotel, who they believed were underage.

The youths were at the hotel to buy a case of beer then go to Chris Tinney's house. They were about to get into Tinney's truck when his wife, an hotel employee, took away his keys. She felt Tinney was too drunk to drive so Tinney and his companions decided to walk.

Two of Johnston's friends ran when they saw Munro approaching—he gave chase but failed to catch them. Munro then proceeded to question the others as to where they were going and whether or not Johnston would be drinking

with them. Johnston then swore at Munro and was consequently placed under arrest. Munro then proceeded to grab Johnston although he had volunteered to go with him.

All witnesses agree that Munro grabbed Johnston by the throat and then they rolled down a 12 to 15 foot embankment where Munro

swung Johnston against a garbage box. Chris Tinney then "brushed up against Munro" to distract his attention because he felt that Munro was getting a bit rough. Tinny then ran to the hotel lobby to phone the R.C.M.P. office for help.

Corporal Munro's testimony stated "I took a step forward and reached for his shoulder and he



moved right into my arm at the same time. The only thing that came into my grip was his throat." They then rolled down a 12 to 15 foot embankment where Corporal Munro says he "swung him around and he banged right into the box-I heard a gurgle from him at this time and immediately released my grip."

Both Johnston and Munro walked about a dozen steps before Johnston collapsed with blood pouring from his mouth and nose. The coroner's jury found that Johnston died on the sidewalk.

Munro then tried to revive Johnston by mouth-to-mouth resuscitation. Pollack, a friend of Johnston's, rushed to the hotel to get a cab. Mouth-to-mouth was applied enroute but Johnston was pronounced dead shortly after his arrival at the hospital.

One witness's testimony indicates she saw Munro kick and punch the victim before he fell.

At the inquest Cathy Burdock's testimony indicated that she saw Munro kick and punch Johnston before he fell. Others who didn't actually see the incident testified they heard her scream "You can't do that! You can't do that!". She was asked by the Crown representative at that time if she knew the seriousness of perjury. Another witness, who told the 'Yukon News' that he saw Munro "strike

the youth though he was not struggling at all," denied he said this at the inquest. He was seen drinking with several members of the Watson Lake Detachment the night before. (Neither of these people were called to testify at the trial.)

Magistrate who acquitted Munro says he was acting in an official capacity and says the act was 'policy'.

Deputy Magistrate Dwayne Rowe, who acquitted Munro, said that although Munro was in plainclothes and off-duty he was acting in official capacity when he arrested Johnston for disturbing the peace." It's impractical to suggest that Munro should have awakened the people in the hotel and taken an opinion poll to see if they were indeed disturbed." In defending his judgement, Rowe stated that it was police policy to "take drunken people in protective custody" as Munro who had served 11½ years on the force would know.

Evidence in the trial indicated that Johnston had taken five chloral hydrate capsules and coupled with the liquor, had given him a blood alcohol level of point .06. The combination of drugs and alcohol were sub-lethal, and were definitely not enough to kill Johnston.

Medical evidence entered into the trial could find no evidence of either choking or physical abuse from either kicks or punches.

Rowe stated that there was no more than superficial scrapes and bruises on Johnston's body.

The trial raised a lot of questions as to the validity of our societies system of "justice". The crown prosecutor was a former R.C.M.P. officer who was appointed at the last minute. Many local people question whether or not he was fully prepared for the trial. Munro's lawyer was Milt Harradence who is one of the top criminal lawyers in Canada. One wonders who is paying his fee? Neither of the witnesses who claimed to have seen Munro hit Johnston before he went down were called to testify at the trial and nor was the guard who answered the phone when Tinney called to ask for help.

One Native group is attempting to reopen the inquest - many feel justice was not done.

Margaret Joe, Chairman of the Yukon Indians and Law Committee plans to try to reopen the inquest and clear up some of the obvious questions that are being asked by the local people. Many people of the area are being left with the feeling that "justice was not done."

Incidents such as this will continue to happen again and again unless Native groups take effective steps to correct this. But before this can happen, the RCMP themselves must stop the 'police investigating police' system - it is obviously unfair and very racist.

R.C.M.P. ILLEGALITIES

R.C.M.P. agents have conducted at least 400 break-ins without search warrants since 1970, Assistant Commissioner Thomas Venner told the McDonald Commission earlier this spring. This figure is primarily for British Columbia and includes only those break-ins conducted for criminal investigations. It does not include break-ins by the Security and Intelligence Department of the force nor does it include break-ins to install wiretaps.

R.C.M.P. sources say that even if all these break-ins were totaled, they would still only tell "a fraction of the story." The Toronto Globe and Mail reported that these figures could easily be, "doubled and perhaps even tripled, since many of these break-ins are simply not reported to superiors.

Solicitor General, Jean-Jacques Blais maintains that these break-ins are legal but fails to explain how they

can be justified. Venner stated at the McDonald inquiry that "surreptitious intelligence probes", CAN'T be illegal because the police have no criminal intent.

Despite Venner's poetic definition of these illegal break-ins, Canadian law specifically prohibits conspiracy to "effect a lawful purpose by unlawful means."

Only by opening the R.C.M.P. files to public scrutiny in the courts will the fears of the Canadian public be effectively allayed. The overwhelming evidence that the federal law enforcement agency has been operating outside the law and with total disregard for the law indicates that this is official policy. These actions refute the government's claim that such police activities were unknown to top officials and government ministers.

THE GOVERNMENT MAN AND THE INDIAN

OR IS A LITTLE BIT REALLY BETTER THAN NOTHING AT ALL?

by Donna Pinay

ONCE UPON A TIME in a land not too far away, there lived a Government Man and an Indian. The Government Man had a good salary two cars, a colour television, two kids and a few other fringe benefits. The Indian had a condemned home, no car, six kids and no job.

The Indian realized that he too needed much more in life so he began to complain. Others in the same situation listened to him and decided he was a good leader. The Indian decided to do something about it so he pressed for a meeting with Government Man. Government Man thought it was best to meet with the Indian and do something. Maybe if he pleased him it would prevent all the other Indians from coming and banging on his door complaining.

The Government Man knew the Indian's complaints were valid but he had no real say as the Biggest Government Man had said, "No, we cannot fund wide-scale programs - there just isn't enough money to develop Indians." And, of course, he had also told the other Government Men that "Indians don't really want to develop themselves."

The Government Man (the little one) knew that when the day Indians started to solve their own concerns and problems they would no longer need him. He would be out of a job and this wasn't very good.

So he decided to give the Indian a little bit of money - he could do almost anything with it as long as he stayed away from his office. He laid a few rules about budget restraints and objectives of the program, but in the end offered a little bit.

The Indian pretended it wasn't enough but took it anyway. He decided to give the jobs to those he cared about... but they also needed houses...

Meanwhile, the Indian pretended it wasn't enough but decided to take a little bit. After all, a little bit is better than nothing at all. The Indian decided that it was best to give the jobs to those he cared about the most. So he hired his younger brother and then his older brother and a few cousins. And they needed houses, too.

Sometimes the workers did good things in their programs. Sometimes they didn't do good things. And sometimes they didn't know exactly what they were doing. But they all did their thing and the Indian was satisfied because he was still their leader and they listened to him.

But pretty soon a lot of other Indians without jobs and houses decided they needed a lot of things - like jobs and houses. They complained and complained and finally the Indian decided he'd best do something about it. After all, all the complaints made his group look rather bad. Most of them knew

he had hired his brothers and a few other relatives. So he advised them to go to Government Man on their own and express their needs.

They decided to do just this. And off they went to see Government Man demanding jobs and houses. Meanwhile, Government Man was thinking "It's those god damn Indians again. They're never satisfied. I wonder what they want now?" So he met with them and thought about giving them a little bit too.

But Government Man was confident this would be the last time. He couldn't overspend his budget because the Biggest Government Man wouldn't like this. Government Man also knew that a lot of Indians had simply given up. They did not enjoy not having jobs or houses but did not want to fight for this any longer. Most Indians do not have brothers or sisters to give them jobs or houses.

Anyway, Government Man gave the other Indians a little bit. He was somewhat surprised they took it with so little resistance. But they did. After all, a little bit is better than nothing at all.



The story should end here since a few people are happy, but it doesn't... Most Indians are not happy. All the little Indian leaders should realize how they are being used... as long as there are a lot of leaders and groups doing everything under the sun, the programs will fail and the problems will remain and get worse.

And all the little leaders should realize there is nothing wrong with hiring brothers, sisters or relatives because every Indian needs a job.

And they should realize there is nothing wrong with providing these relatives with nice houses, because every Indian needs a nice house.

And there is nothing wrong with providing recreation to the relatives kids because every Indian kid needs recreation.

They should realize that most Indians need a lot of things in life and rightfully, they should have these. But this won't happen as long as a little bit continues to be better than nothing at all.

The real leaders are the ones who are prepared to fight for programs for everyone. Not just little programs here and there but everywhere.

All the little leaders should realize the real leaders will pressure government for these things and that together, solutions will come. So everyone can have a good job, a nice house and happy kids.

And if the little leaders aren't going to work for this and tell

governments exactly how bad things are, then they should shut up and stick to providing houses, jobs and recreation:

But most of all, the little leaders should realize that as long as they continue to pretend to be leaders, someone else is sitting back laughing at them...

The Government Man can laugh now. He likes to see Indians fighting and calling each other down because he benefits too...

Government Man. He can laugh because he likes to see Indians fighting each other and calling each other down about hiring relatives and friends. He likes the petty things.

Government Man laughs now because, he loves his job and it's going to last forever. And he's the only one who's going to get a real nice house or two. He likes it when the so-called leaders suck-hole to him for more funds to continue their program so they and their relatives can have jobs.

And he likes the way they leave him alone as long as he grants them a bit here and a bit there. If they ask for too much or a new program, he can always tell them some other leader already got that. And they continue to fight.

Government Man knows a little bit can never do an adequate job — Government Man knows the programs will fail. He knows so much

and he loves to laugh and be happy in his security.

And Government Man also likes sitting back listening to all the little leaders telling him how good things are going since they got their little bit. He knows he's safe too, because the biggest Government Man likes him now.

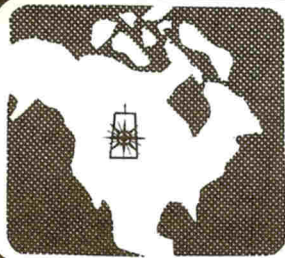
Government Man sits with other government men and then they tell the Biggest Government Man just how bad Indians are screwing up and they all have a good laugh because they know they are safe. And they can spend more money on other things which the Indians never have anything to do with.

Government Man also likes the little Indian leaders coming to him and talking about how bad other Indian leaders are. He hears how they hire their relatives and how some groups are stronger and some groups are weaker. He knows their membership figures and he knows that a little bit will do.

But some Indians (and the numbers are growing) know that these things are not good and that so many different Indian leaders simply confuse things. They know the truth about Government Man and how safe he is as long as they continue to fight amongst themselves.

The real leaders know that everyone must have houses and jobs and a whole lot of things and everyone has to work for this common goal. The real leaders know that a little bit is not better than nothing at all.





From OUTSIDE our PROVINCE

HUMAN RIGHTS CONFERENCE DISCUSS LOVELACE COMPLAINT

OTTAWA - Sandra Lovelace, an Indian woman formerly of the Tobique Reserve lost her status under Section 1B of the Indian Act. It states that an Indian woman who marries a non-Indian loses all rights and status. This however, does not apply to men who marry outside the Indian nation. In January Lovelace filed a complaint to the U.N. Human Rights Committee.

Walter Tarnopolsky, part time Canadian Human Rights Commissioner and representative on the United Nation's Human Rights Committee was asked whether the U.N. committee would consider if Lovelace has exhausted all avenues of domestic remedies in Canada. He hedged his answers, but in a telephone interview he stated that "since the leading authority in the land, the Supreme Court of Canada had already made a decision in the case of the Jeannette Lavell-Yvonne Bedard case, the U.N. would take the position that Lovelace would not have to go through the courts.

Lavell-Bedard took their case to the Supreme Court in 1973. They alleged discrimination on the basis of race and sex. Their decision closed all avenues of legal recourse for Indian Women in Canada until Canada signed the International Covenant on Human Rights in 1976.



TOMMY PRINCE SCHOLARSHIP FUND

WINNIPEG (CNNS) - The Manitoba Indian Brotherhood has announced that a memorial fund will be set up in memory of Canada's most decorated Indian warrior, Tommy Prince. This fund will provide further education through scholarships to Treaty Indians.

One of the three coins minted for Winnipeg's Red River Dollar Days (June till Sept.) will bear Prince's likeness.

Prince, born and raised on the Brokenhead Indian Reserve won a total of ten medals during the Korean War and World War II. As a Sergeant with the Princess Patricia's Canadian Light Infantry, Prince was twice decorated for valor by King George VI. His army career

ended in Korea when a burst of machinegun fire crippled his legs. "Helping his own people was something Tommy Prince always wanted to do ... This fund is his memorial to carry on his wishes," said a Manitoba Indian Brotherhood representative.

During his last few years Prince lived at a Salvation Army Hostel in Winnipeg. He died last November at the age of 62. His only mementos were old newspaper clippings of past Remembrance Days; all his medals and most of his possessions were destroyed in a house fire five years ago.



MOHAWKS UNITE

MONTREAL (CNNS) - A historic meeting of the Mohawk nation, believed to be the first of its kind since the white man separated the tribes, discussed unification of a common front against the "destructive Canadian and American legislation."

Approximately 300 Canadian and American delegates from six reserves and representing approximately 30,000 Mohawks met on the Caughnawaga reserve on the south shore of Montreal. Topics ranged from an independent education system to foster the Mohawk culture and lifestyle, to reunification of the Mohawk nation. Also discussed were water rights and legislation endangering Indian rights.



RAID RESULTS IN TRANSFER OF MOUNTIE

BRITISH COLUMBIA (CNNS) - An R.C.M.P. officer accused of racism and over reaction has been transferred from the Queen Charlotte Islands. Residents of Old Massett, B.C. made their complaints known after an early morning raid. Police say that Sgt. Ken Buck had not got on well with the residents since his transfer there at the beginning of the year.

Allegations by the residents of the five houses raided indicated that threats and physical abuse were part of

the procedure used by Buck and his cohorts. Undetermined damages were sustained to the homes involved.

Suspicion of illegal possession of handguns was the reason given for the early morning raid. The search resulted in the seizure of one starter pistol and laying of one charge. Myrtle Russ was charged with striking Buck during the raid. Carey Wilde, Russ's representative, commented, "It was simply racist, the most blatant example of the prevailing racism that police have towards Indians. They just went so far overboard." "The thing is," said Wilde, "there's no way those police would have done something like that in a white community."

A letter of protest has already been sent by George Manuel, President of the Union of B.C. Chiefs, to Solicitor General Jean-Jacques Blais.



INUIT SCULPTOR PRESENTS BATON

OTTAWA (CNNS) - Nick Sikkukark, a noted painter and sculptor, presented the Commonwealth Games Foundation with the official baton for the year's games. Selected from among 20 other northern artists, Sikkukark was commissioned to carve out two batons from the tusk of a narwhale. The baton (one is a backup) will be used to carry the Queen's message from Buckingham Palace to Edmonton, Alberta, August 3, 1978. The Queen was emphatic about having a relay this year so that a number of Canadians could be involved in the actual relay or as spectators.

Sikkukark who is also an author and illustrator of children's books is a Canadian representative to the International World Crafts Council. His works are exhibited in many collections. He also gave a demonstration in ivory-carving at the Montreal Olympics in 1978.



PIEGANS ALLOW WEIR TO OPEN

ALBERTA - The Piegan Indian band announced recently they have decided to allow officials to open the dam at Oldham River, 34 miles west of Lethbridge. The Piegans who defied an Alberta Supreme Court injunction said that the matter was under federal jurisdiction.

Chief Nelson Small Legs Sr. said in an interview that the band wanted to draw attention to the 85%-90% unemployment on the reserve. The Indians also want a levy for the use of Indian land on which the weir sits.

The irrigation canal served by the weir provides water for several downstream farmers and there was some concern over the effect that the blockade would have on their crops. The situation was eased somewhat by an unusually heavy rainfall in recent days.

Contempt of court citations will be heard in Lethbridge on June 6. Nelson and other band members

NEW BREED

will be obligated to appear before Chief Justice J.V. Milvain. A separate court action will be heard in Vancouver on June 5 when lawyers representing the Lethbridge Northern Irrigation District will file for an injunction from the Federal Court to prevent another blockade.



ALL ESKIMO HIGH SCHOOL IN QUEBEC

MONTREAL - A 12 room high school in the west end of Dorval will be taken over by 60-150 students of Eskimo origin next year. The Kativik School Board, which officially becomes responsible for the students July 1st will open Quebec's first all-Eskimo high school in agreement with the Montreal School Board.

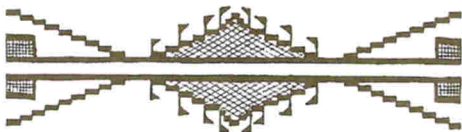
Traditionally Eskimo high school students have had problems adjusting to the lifestyle of the south. Loneliness, along with the different culture and climate, have discouraged many promising young students. The new school hopes to solve some of these problems. Details of the new school have not yet been worked out. There are still the problems of accommodation, curriculum and staff to be dealt with. Courses, however, will probably be taken in French, English and Inuktitut.



UBCIC & NBBC MAY JOIN TO DEFEND FISHING RIGHTS

BRITISH COLUMBIA (CNNS) - The Union of British Columbia Chiefs have invited the Native Brotherhood of British Columbia to work with them on the problem of Indian fishing rights in the province. Failure of governments to recognize Indian fishing rights and mismanagement of marine resources by the federal Fisheries Department are just some of the common problems shared by both UBCIC and NBBC.

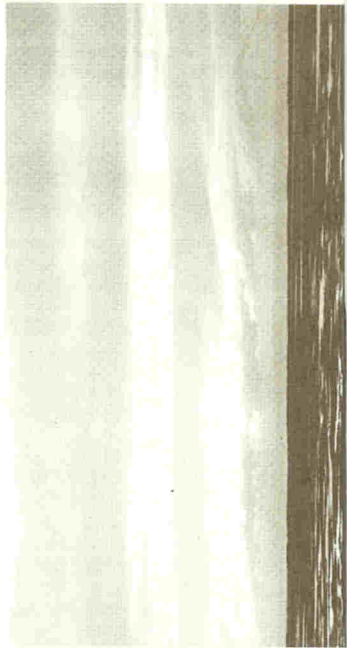
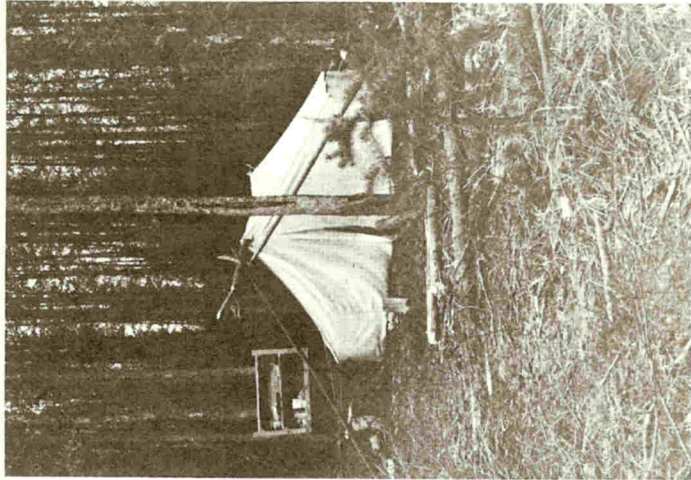
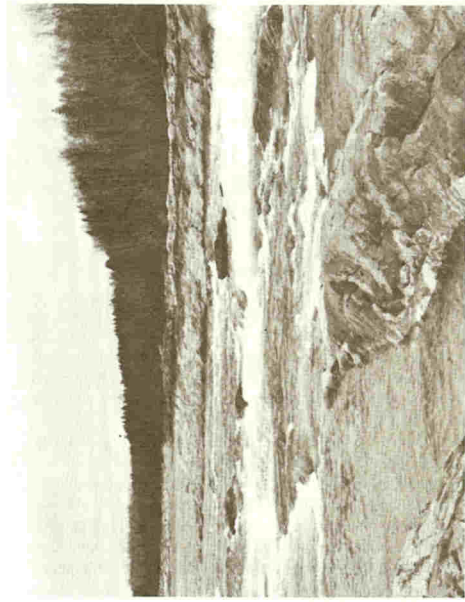
"By working together in a spirit of cooperation, we hope to develop a common position on fishing which is mutually acceptable to the Indian bands in the UBCIC and Indian fishermen in the NBBC", stated George Manuel, president of the UBCIC.

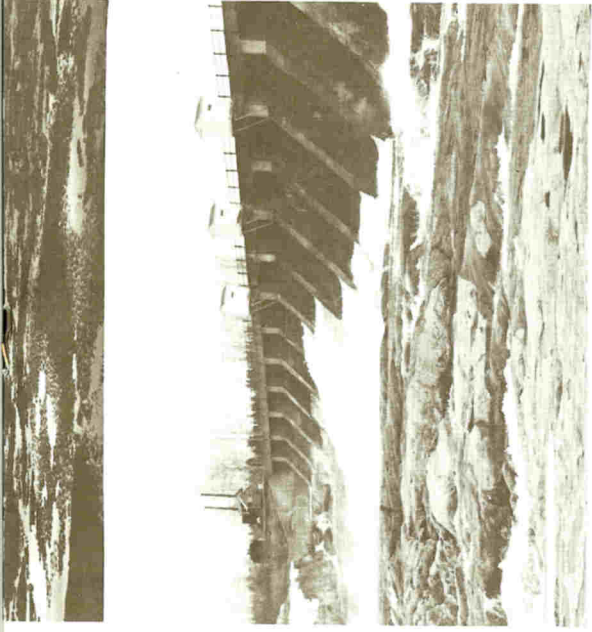
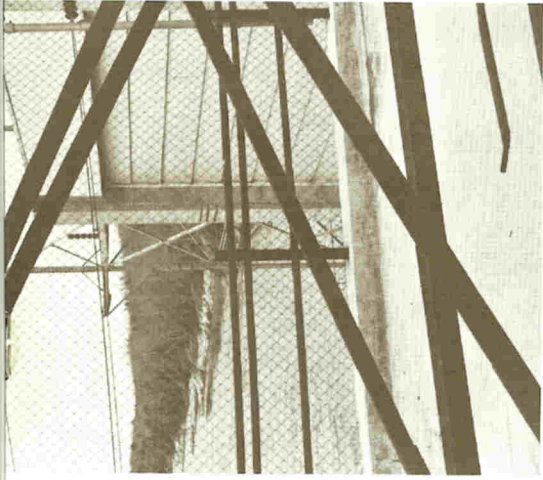


Native people, although the early developers of what is now Western Canada, are now excluded from all aspects of modern development.

The exploitation of natural resources has reduced rather than increased Native opportunities to work for a living.

Damns, mines and mills have not benefited Native people - welfare and unemployment have destroyed their families and threatened their existence.





*The Native people are the rightful owners of
Northern Saskatchewan and its resources.
They should decide whether or not
development will go ahead.*

THE local NEWS

Local faces discrimination

REGINA BEACH The construction of five new homes for Native families in Regina Beach has been held up for the fourth time in the last year.

Local President, Dave McKay made his fourth presentation to the Village Council on May 23, 1978. In his presentation he again outlined the Section 40 Rural and Native Housing Program, emphasizing that applicants for these houses had to pay for them and that they were not a gift nor were they paid for by Welfare.

To help allay councils fears that construction of houses under the Section 40 program would result in an influx of jobless, poor Native people, McKay pointed out a number of facts. "Most of the people who have applied for these houses have lived here all their lives. We aren't trying to move a lot of Native people in here, we are just trying to provide decent accommodation to Village residents."

Council had previously told McKay that they could not allocate five lots for new construction because there was a water shortage in the village. "How can there be a water shortage in a town built along an 80 mile lake front?" McKay said in response.

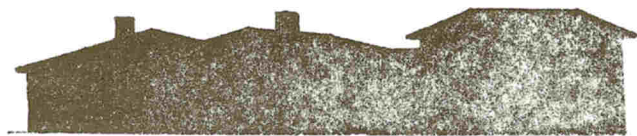
McKay pointed out that the Human Rights legislation of Saskatchewan provides that people are entitled to decent accommodation. "I'll ask council to table this issue and discuss it. I'll call for your decision in the morning, but if you don't have a positive answer for us we will have to start a Human Rights investigation into this whole issue."

Council responded to this statement by saying, "That sounds like blackmail to us, Dave. We won't have anything to do with blackmail so don't make threats."

McKay restated his purpose for the presentation and pointed out, "If you aren't stalling this program because you have some bad racial prejudices then you won't have to worry about a Human Rights investigation."

McKay and a number of local supporters then left the meeting. The decision of the council was that the local could build Section 40 homes if the houses could meet the village minimum square footage requirements of 1000 square feet. In response, McKay said, "That is a pretty safe decision on their part. They know full well that we don't have any floor plans that meet their size requirements."

A Human Rights investigation has been launched into this matter but the date of the investigation has not as yet been set.



New northern local formed

DESCHAMBAULT LAKE - This community, located approximately 150 miles northeast of La Ronge, recently formed a new AMNSIS local to become the 21st local in Northern Area II.

The following were elected to the executive: Larry Beatty as president, Walter Beatty as vice-president, Clara Beatty as secretary-treasurer, with Oscar Beatty and Joan Beatty as board members.

The majority of Deschambault Lake residents are Treaty Indian members of the Peter Ballantyne Band. According to the new president, the need for an AMNSIS local never emerged in past years as the

non-Status and Metis population in Deschambault is small. However, with increasing activity of the government and the Indian Band Council, the twelve families saw the need to channel their concerns through a parent organization such as AMNSIS. There is some concern over the possibility of the community becoming an Indian reserve.

Concerns of the new local are similar to those of other northern communities including aboriginal rights, housing, economic development and the desire to be recognized by governments. At last count, 25 memberships had been sold.

Livelong completes furniture project

The 1978 Canada Works Program for the Livelong local and area was underway in February and lasted until mid-May. The program, initially started as a furniture repairing service, turned out to be a very successful venture in the making of lawn and patio furniture.

The styles of the chairs and tables was tremendous. Several orders came in and although the nine employees did complete as many as possible, the program ended before all could be finished. The Livelong local is hoping to obtain a grant to complete these orders.

Project Manager was Jack Brady of Livelong who proved to be a patient and good manager. The following were employed in the pro-



gram: Jim Rodh, Ron Malheuf, Neil Makepeace, Dean Dion, Kathy Pruden, Oliver Malheuf, Jenny Nichol and Judy Makepeace. Jenny and Judy did the bulk of the staining and painting of the furniture.

The employees would like to thank Jack Brady and are hopeful that the program could continue. They enjoyed and benefited from the project.

By J. Makepeace, Livelong, Sask.

Regina local walks for recreation funds

REGINA — Members of local #9 organized and participated in a walk-a-thon on April 30, in an effort to raise money for recreational programs for Native children.

"We don't want to depend entirely on grants to provide recreational programs for our children; we want to be independent," said Bev Ross local #9 recreation worker.

The walk-a-thon was well organized itself but support and attendance was poor. "A lot of people promised to walk and even collected pledges but never showed up on Sunday morning." Of the handful of people who did walk the 20 mile route only three men participated. The rest of the walkers were female office staff. Only two walkers were not staff members.

"This seems to indicate that people aren't too concerned about the situation. Perhaps the kids themselves should have walked and

brought their parents along," said one of the walkers. "It should be obvious to kids and parents that we will never get anything if we sit around and wait for the government to provide us with the money and facilities we need. We will have to motivate ourselves to get out and participate in events like this. Maybe this kind of initiative will spark the government into some kind of action," she said.

"Another thing we might do is invite Mr. Shillington (Minister of Culture and Youth) and Mayor Baker to walk with us. They might decide to fund some of our programs while they are massaging their stiff muscles and soaking their blistered feet," she said.

Prizes were awarded in three categories. Toni Pierrero won the trophy for the most pledges. One month after the walk-a-thon Toni gave birth to an eight pound ten and one half ounce baby girl. Toni

walked the complete 20 miles to raise almost \$1200.00. Wayne McKenzie won the prize for the oldest walker. Wayne also completed the course in the shortest time - less than three hours. Carla Pierrero won the trophy for the youngest walker. Carla, who is only 14 years old finished the complete 20 miles.

"Every year younger and younger kids are getting involved in glue sniffing and crime. If we don't do something to provide some meaningful recreation for them this situation will only get worse," said Ms. Ross.

The local would like to extend its thanks to McGavins, Fuhrmann's Meats, and Coke-a-Cola for donating buns, hotdogs, and coke for the walkers. Special thanks also go out to all the people who walked and all the people who made pledges.

Education and employment are main concerns

HUDSON BAY - The Hudson Bay Local received approximately \$100,000.00 under the Canada Works program. The project employed ten people for one year. The workers applied ERP (Emergency Repair Program) materials to 25 homes in Hudson Bay.

"I'm really excited about the things that are happening in the area now and I hope it will continue," said Olga Flesjer, Local President. "The people are really starting to work together and pull as a team. We elected our area director on the issue of Unity and that is what we are all trying to work towards."

The Local secured eight seats in adult Upgrading but were only able to fill six of them. The Local approached FSI (Federation of Saskatchewan Indians) and offered to sell the extra two seats. "FSI would never have made the move to obtain any seats if we hadn't approached them first. Even then they said there was no money to buy the seats. All we could do was go to the people and explain the situation,"

said Ms. Flesjer.

"Once the people started to complain, FSI finally found the money." Ms. Flesjer pointed out that there are five reserves in the Hudson Bay Area and her local works with these people as well as the Metis people



in the area.

The Hudson Bay Local is involved in several activities and projects. One of their projects is the Young Canada Works program which employs six students to plant and maintain a community garden. Four young girls from the Local will be hired on July 1, 1978 to work with the children in the area to set up ball games, picnics, hikes and other recreational activities for the children.

Besides the NRIM Upgrading classes held in Hudson Bay the local is also involved in Community Awareness Classes. These classes help the people in the community to become more aware of the political system and the programs and services available to them.

"I think it is a good thing that the area is getting involved in all these activities but I also think it is important to work together so that we don't duplicate services. If we all work together we can accomplish more and learn from each other's mistakes and enjoy each other's successes," said Ms. Flesjer.

Nature trail left uncompleted

The Duck Lake Canada Works project has run into several problems before reaching a successful completion. The Local members who applied for the Canada Works grant to construct a Nature Trail in the area seem to have gotten tangled up in a maze of bureaucratic red tape.

The first cabin on the trail is completed and the logs are cut for the second. Both sites, however, should have been surveyed before construction began. This rather small technicality seems to be the bone of contention with both the Department of Tourism and Natural Resources and Canada Manpower.

"The local is only trying to get some of its members employed but Tourism seems to be against our

efforts," said Claude Petit, a former resident of Duck Lake. The local has only had one summer student project before and it employed only five or six people for a very short time.

People like Ross Brundt are trying to stop our funding. They claim that we didn't give Tourism the proper information," said Petit. "I found it funny he wasn't kept up to date since his own appointed patrolman was with us at all times and always knew exactly what we were doing."

Despite the fact that Tourism maintains the project was not properly prepared for, local president Len Pambrum and vice-president Lorraine Penner did a lot of preparatory work with Claude

The project itself was to employ 10 people for a period of five months and the total grant amount was to be approximately \$32,000. The projects funds had to come out of the Meadow Lake constituency rather than from Saskatoon-Biggar because there were no funds left unallocated in the Duck Lake constituency.

Canada Manpower wanted to cut back on the grant because they felt that the local had applied for more money than was necessary to complete the project. The project is not yet finished but all the money is spent. Eventually the Local had hoped to build two more cabins. It had been planned to hire one person year round to maintain the cabins and Nature Trail.

Despite all the problems with government to date, the local is applying again to Canada Manpower for more funds to begin clearing more trail in September.

The trail is set up to accommodate both winter and summer sports of many different varieties. Among some of the recreational uses for the trail would be horseback riding, snowmobiling, cross country skiing, and even camping.

"This trail would be a good thing for the area especially for winter recreation," said Petit. "I hope that the people in the area will support the local so that we can complete the project this coming year."

Yorkton women hold starve-a-thon

YORKTON — The Starve-a-thon, an original idea in the Yorkton area, was held May 19-21 at the Metis Hall in Yorkton. The money that was raised will be used to start a bingo for the Native Women.

The nine women that participated could not leave the building and were to abstain from eating for a period of 48 hours. All participants completed the two day ordeal

losing many pounds in the process. This was all gained back however when the women were treated to a meal Sunday afternoon.

The Native Women of the Yorkton local would like to thank the many businesses and individuals who helped make this project a success. A special thanks to all members of the Yorkton local for their support and encouragement.

Native Women's Group is established in North

The La Ronge Native Women's Organization was started by a group of working mothers concerned about daycare facilities for their children. Through the help of Social Services and Legal Aid, a daycare society was set up. This society did the ground work and planning for the daycare centre now operating in La Ronge. This daycare was established to meet the needs of low-income people. The society was basically made up of Native women.

From the meetings of the daycare society, many other concerns relating to working mothers and northern people were brought to light. This led to the formation of a Native Women's local in La Ronge. The local saw a need for involvement of northern Native women in the development of their communities.

As a group of women, we were concerned with children, women, and Native people as a whole and the problems that face them living in a racist society. We believe we could improve the situation by organizing Native women's locals in Northern communities. We attended a Saskatchewan Native

Women's Association conference to get information about the provincial organization.

A conference was organized in La Ronge and women from northern communities were invited to attend. This conference presented information on human rights, civil rights, legal rights, children's rights, housing, job opportunities, alcohol awareness, women's rights and the Provincial Native Women's Organization. At the time of this conference the Native Women's Organization was active only in the south.

By having this informational conference we established contact with women in other northern communities. We are now providing support in the form of information to the women who are trying to set up their own locals.

Locally, we have been gathering information on services provided by various agencies. We are going to do a Needs Identification Survey to help us prioritize major concerns in our community. We can then tackle problems in an organized fashion. We are hoping this will cut down on duplicating services already estab-



Marg Beaumont, president of the La Ronge Native Women's Group.

lished. This survey will bring us into direct contact with Native women of La Ronge.

The major concerns we are working on now are child care, young people, women's rights and human rights. In the area of child care we are establishing closer contact with the daycare centre in La Ronge.

We hope to have government increase the number of daycare workers so that more communities can get information about daycare.

We feel a lot of work has to be done with young people in our communities. In La Ronge one of our greatest needs is to have an activity centre where young people

can go to spend their free time. We are supporting the Neginuk Society in their efforts to set up an activity centre here.

We have had meetings with the Police, Lawyers, Judges, Social Workers and Probation officers about the juvenile delinquency problem in La Ronge. We are also hoping to involve churches to bring the community together to come up with some solutions on how to solve the problem of juvenile delinquency.

In the area of women's rights, we are gathering information provincially, and nationally. We keep in touch with the Saskatchewan Native Women's Association and the Status of Womens group in Saskatchewan.

We have started workshops on community awareness, personal development and leadership training. These workshops have been open to any woman who is interested, but so far we have had limited response.

On human rights we are concerned about the court system in the North. We feel it is not fair when the majority of court cases prosecute Native people but are held in English with English speaking lawyers, prosecutors, and Judges. As a group, we have written a supporting letter for the Legal Aid Office to hire court translators.

Another concern is the amount of money being poured into radio and TV in the north. A great amount is being spent on equipment with nothing for Cree or Chipeqyan programming. Like everything else, the programs come from the south with very little input from northern people.

We are still a fairly new organization and will probably make a lot of mistakes, so we would appreciate any letters, phone calls or visits from anyone in the north who has suggestions or ideas for us.

You can contact us at our office located in the same building as the AMNSIS office in La Ronge.

Or you can phone or write us at:

La Ronge Native Women
Box 657
LA RONGE, Sask. S0J 1L0
Phone: 425-3051

Furniture shop is planned within two years

YORKTON - A self-supporting business is the ultimate aim of the AMNSIS local here. Newly-elected president, Henry Pelletier, says that every effort is being made to establish a furniture shop to restore and build furniture.

The many aspects of successful business operation have been taken in account and although it may take up to two years to establish, the local members are confident it will be a reality. Much of the members' experience in repairing, restoring and building furniture is a result of courses offered through the NRIM program.

Several years ago, an introductory course was taken in furniture repair and construction. Last fall, further experience was gained by a Canada Works project and a more extensive furniture class. These and other classes such as sewing, upholstery and drywalling have contributed much to members as they now know how to repair their own homes and furnishing. It has also provided some employment skills which would be put to use if the shop becomes a reality.

Many of the furnishings completed by the local members were on display in local Yorkton stores. According to Pelletier, this served a dual purpose. "The public was able

to see what type of work we had done and they also became aware of the fact there is a Yorkton AMNSIS local."

The restoration of antique furniture has interested many. Pelletier also feels this has contributed to the members confidence and belief in themselves. "This type of training is valuable - but it is also important to have secure employment."

As to location of the shop, the Local is hoping to purchase a vacant elementary school about two miles west of Yorkton. St. Magnus School has adequate buildings for the shop and Local centre but would also provide excellent recreation space. Obtaining facilities for various sports activities has always been a problem which would easily be overcome with the purchase of St. Magnus.

According to Pelletier, the Yorkton School Unit is willing to sell the building to the Local but negotiations must be held with the Rural Municipality of Orkney who own the land.

Pelletier is confident the combined furniture shop and centre will become a reality. He says local members are working hard towards this goal and that it is a necessity for any successful operation.



St. Magnus School west of Yorkton.

Curriculum changes needed

While present day text books still teach students that Indians are pagans and savages, 15 young Native people have just graduated from the Indian Teachers Education Program (ITEP) in Saskatoon.

At the graduation exercises held May 17, Dean Farquhar of the University of Saskatchewan told the students, "You have a very noble heritage, and you can take great pride in yourselves. Many of you have come further, and worked harder than most students who have come to this university."

Frank Tomkins, AMNSIS Provincial Secretary, in response to Mr. Farquhar's statement had this to say to the students, "We have been told we have a very noble heritage, and it is nice to hear that we have a noble heritage; but why is it that our school books still teach children that we are pagans and savages?"

Tomkins feels that discrimination is only one of the many problems facing Native people today. The job of correcting these injustices and untruths will fall on the shoulders of our young teachers who have graduated from this program.

"It is the moral responsibility of those who receive an education to help correct the history which portrays Native people as savages," said Tomkins.

As a young man his grandfather told him stories of the things he had seen and experienced. His grandfather was a prisoner of war at the battle of Batoche and told Frank many things that happened at one of the most important periods in Indian and Metis history.

"When I started school they began teaching me a history that was totally opposite to the stories my grandfather had told me. I was taught that my people were pagans and savages and that we were a lazy bunch of no-goods," said Tomkins

As a child Frank grew up in a

white community and had a lot of non-Native friends. "When we all started school I found that my old friends were no longer my friends.

In school the teachers said that my people were pagans and savages. You could see and feel the racism that was being taught."

Tomkins feels that the educators cannot be fully blamed for the way Native history is written. "Educators would do well to better inform themselves so that at least they know that teaching history the way it is written is not the truth."

The fathers of confederation began this campaign of racism so that the land could be easily taken away from the Native people. It was Sir John A. McDonald who formulated the administration of Land and Money Scrip to the halfbreed people on the plains. It was also McDonald who imported foreign labourers to build the railroad. This move only furthered the poverty of the Metis people, who out of desperation and hunger sold their scrip for only a portion of its value to greedy and unscrupulous land developers.

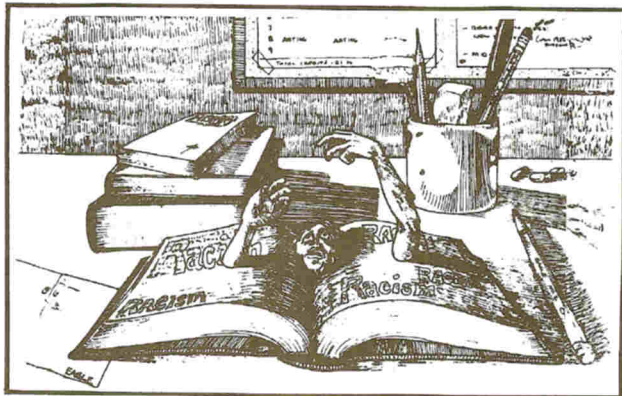
Frank Tomkins asked the stud-

ents to "go and rewrite our history to conform to historical facts; because the racism that is being taught is killing our people. Apartheid lives in Africa but is conceived in North America."

Of the 15 students who graduated in May, three of them were Metis people. The program which started in 1973, has now seen three such graduations with approximately 15 students graduating each year. The program was started to give Native students the opportunity to attend university and obtain a teaching certificate. Some of these students might otherwise not have had this opportunity due to the rigid requirements for entry into regular teaching programs. In this program the Native students who have expressed an interest are tutored in specific subjects so that they may continue in their pursuit of their certificate. Successful graduates receive a Teachers "A" Certificate.

The three Metis students to graduate this May were: Cort Dogniez of Saskatoon; Beatrice Flett of Cumberland House and Harold Flett also of Cumberland House.

Chief David Ahenekew, of the Federation of Saskatchewan Indians told the students, "your success has shown us that you have accepted the challenge of obtaining an education to help your people, and you have met that challenge head on. Because of your success we are all going to benefit by your knowledge and your strength."





THE SASKATCHEWAN REGION OF INDIAN AFFAIRS HAS OVERSPENT their 65 million dollar budget by an estimated 14 million dollars last year. Discussion in the Commons last week prompted Indian Affairs critic, Robert Holmes to call this kind of spending "intolerable and inconceivable". He also stated that he is alarmed that the Financial Administrations Act might have been breached. The Act states that departments shall not exceed their appropriations. Rod Brown, Assistant Deputy Minister, in response to Holmes questions, stated that the actual over-expenditure was 9 million dollars. Brown explained that the Saskatchewan budget should have been 70 million dollars. Brown also stated that in order to rectify the situation there have been some staff shifts and changes and the Saskatchewan region is being monitored weekly. Despite the millions of dollars being allotted to these departments, unemployment on Indian reserves has been at least 53% and at times up to 98%. According to John Rodrigues the entire department has spent 649 million dollars. The N.D.P. member for Nickle Belt would also like to know how much of it went to "pencil pushers and paper shufflers."

THE PEIGAN INDIANS OF ALBERTA BLOCKADED AN IRRIGATION CANAL near Lethbridge demanding compensation for the use of their land and their water. They ignored an injunction issued May 23 and demanded that the province negotiate a settlement. They lifted the blockade June 1, only after they received threats of contempt of court citations and a force of 50 RCMP moved into the scene. The Peigans are continuing the fight, refusing to allow their roads to be used to reach the dam located six and one half kilometers within their reserve. The Irrigation District is being forced to fly men and equipment in by helicopter.

"TELL ME DEAR, DO YOU INTEND TO KEEP YOUR BABY?" is always the first question asked by the Social worker sent to the hospital to visit all unmarried new mothers. This attitude simply serves to reinforce the suspicions of most Native women that the prime objective of Social Services is to take Native children away from their mothers. If the Department's intent were truly a positive one then the first question would be, "Did you know that we have family assistance plans and day care subsidies for single parents.?" It is high time that Social Services started to be more honest about their intentions towards our children. Native women are no longer as intimidated and insecure as they once might have been. The Department isn't fooling anyone anymore.

PROSPECTIVE PARENTS SHOULD HAVE TO UNDERGO TESTING and be licensed to have children according to Mary Van Stolk of the Tree Foundation of Canada. Van Stolk also advocates "enforced sterilization where necessary." A great deal of the research done on child abuse, centers on families who are poor and predominately Native while ignoring the Battered Child Syndrome of the Suburbs. These recommendations for forced sterilization appear to be just another way of committing genocide against an oppressed people. Toronto Sun Reporter, McKenzie Porter states that, "...the overwhelming proportion of persons who must be fed and clothed and housed by welfare, medical and penal authorities come from the slums." His solution is to eliminate the slums by "well administered government schemes of sterilization of the unfit. The fact that Hitler had the same ideas is unfortunate but irrelevant."

THE WORD 'ESKIMO' MEANING 'EATERS OF RAW FLESH' DID NOT SIT TOO WELL WITH THE INUIT. The name "Inuit" is more to their taste. The expressed concerns by the leaders of the Inuit people have prompted an official name change. The Department of Indian Affairs and Northern Development announced recently that the Indian and Eskimo Program would now be called the Indian and Inuit Program. There are approximately 22,000 Inuit now living in Canada, the government of Canada have finally recognized the Inuit as "Inuit".

THE DEPARTMENT OF INDIAN AND NORTHERN AFFAIRS ANNOUNCED THE APPOINTMENT of two regional directors, Dr. Owen Anderson who will assume the post in Regina and Cecil Thompson, Director General for the Program's Maritime office in Amherst, Nova Scotia. Dr. Anderson will be responsible for the services of the provinces' 69 bands. He succeeds Mr. Joe Leask who returns to Headquarters for another post within the Program. Mr. Thompson will be responsible for Nova Scotia's 28 bands. Both Directors General will be responsible for regional programs geared to the social, economic and political development of Native people.

THE SASKATCHEWAN ASSOCIATION OF HUMAN RIGHTS IS HOSTING A CONFERENCE ON RACISM, November 8-11. Invitations have been sent to the Federation of Saskatchewan Indians and also to the Saskatchewan Association of Metis and Non-Status Indians to join in co-sponsoring the Canada wide conference by the Saskatchewan Federation of Labour. The main aim of this conference is to seek practical guidelines and solutions to deal with racism at the local and national levels. Topics will include, law, suicide, women, children, housing, and racism of all types. The Saskatchewan Association of Human Rights, in a statement, says it hopes to bring in participants from all walks of life who are active in the fight against racism. This conference is being held in response to the U.N. declaring 1978 as anti-apartheid year.

Lutchman Naidoo has been appointed by the SAHR as chairperson of its conference on racism. He is especially keen that people in Saskatchewan become actively involved in the conference. "The large Indian and Metis population in the province commits all of us to a position of working for and defending basic human rights of these and other ethnic minorities who maybe discriminated against. The conference will offer an opportunity for Saskatchewan people to set an example to the rest of Canada on the race issue. We must, therefore, demonstrate that collectively, we are deadly serious about shaping a healthier society, free from racist bigotry and ignorance. The support we receive for this conference will be a good indicator of our attitudes," said Naidoo. For further information, Lutchman Naidoo can be contacted at # 12 - 2213 Cornwall Street, Regina, Saskatchewan. Phone: 523-9267.

THE FATE OF A 1000 YEAR OLD INDIAN BURIAL GROUND will be decided in meetings between the Public Works Commission and the Caldwell Indian Band. Commissioner Gordon Harding has asked Caldwell Band Chief Carl Johnson to arrange a meeting with the band council sometime in the middle of June. The burial site, which blocks a proposed interchange, has been previously surveyed. The Indian people of the area say that the site is actually much larger than the 1975 survey indicates. The report that was submitted to the Provincial government by archeologist, Philip Wright states that the site is of no historical importance and that it has been destroyed by time, farming and road grading. The Ontario Heritage Act, which has jurisdiction over historic sites, could halt or delay construction. The remains of 17 bodies have already been exhumed from the burial site by Wintenberg, an archaeologist with the National Museum of Man in Ottawa. Wintenberg, who exhumed the bodies in 1935 believed them to be only a part of a larger burial ground. The Caldwell and Walpole Indian Bands want the remains, if any, to be left alone and not moved or disturbed.

THE FEMALE STOMACH HAS NEVER BEEN GREATLY ADMIRERD. Somachs are beautiful only when unnoticeable. Fashion decrees they shouldn't stick out. Early efforts were made to control them by fencing them in with wooden slats around the waist. Metal plates were added. By the fifteenth century, wood had been replaced by iron. Knights wore armor, so why not their ladies? Armorers hammered suits into female shape and clamped women into them. But while men wore their armor openly, women wore it next to the skin. The heavy plates were lined with velvet but still hideously uncomfortable when locked and bolted into place. These ironclad women moved slowly and must have been hard to dance with.

GARTERS BEGAN HUMBLBY AS HOLDERS-UP OF STOCKINGS but were to be admired for themselves alone. There is no Order of the Stocking, yet the Order of the Garter is bestowed only on the noblest and bravest of Britons. In the oft-told tale of its origin, King Edward III was dancing with his mistress, the lovely Countess of Salisbury, when one of her blue garters dropped to her ankle. The courtiers giggled, but Edward, equal to the occasion, fished it out from under her skirts and held it up, crying, "Honi soit qui mal y pense!" (Evil be to him who evil thinks) and added, "I shall raise this blue riband to such honor that all shall be proud to wear it."

OUR people



Jim Durocher

"Local people have to be organized to be able to handle situations such as discrimination, unemployment and even to deal with the justice system," said AMNSIS provincial treasurer, Jim Durocher.

Towards this end the provincial body of AMNSIS is making definite moves towards decentralization. Presently almost 75% of the programs in Saskatchewan are administered from the Regina Office. Through decentralization many of these smaller programs (Canada Works, LIP etc.) could be administered at the Local level.

One of the present problems in administering such programs at the local level is the lack of special training and education of Metis people at the local level. Educating Metis people in the areas of administration and bookkeeping as well as training them how to deal with bureaucracies is the first step towards decentralization. Canada Works programs and other similar make work programs are not the answer in themselves but these programs could become a valuable training tool for people at the local level.

In 1968, Jim Sinclair, presently AMNSIS provincial President, was a fieldworker for the organization. He approached Jim Durocher of Ile a la Crosse to recruit his aid in organizing people in the north. There were no phones in the north so there was a lot of travelling involved.

"Because the Metis people in the North had lived under control of the RCMP and the Missionaries for so

long the Metis Society was a dirty word in the north. This meant that a lot of the organizing had to be done secretly," said Durocher.

In the period between 1971 and 1977 most of the Society's work involved organizing people and holding area meetings. People began to show an increasing interest which resulted in the need to have more funding to hold these meetings.

"Government looked at this practice as mismanagement of funds," said Durocher, "but adequate funding is a necessity to create the awareness of Native rights."

People at the local level must be organized and unify on basic issues: housing, employment, and their traditions and culture.

People at the local level must realize that they have to be organized and unified on the basic issues of housing, employment, maintaining traditions and culture and understanding the Justice system. Understanding the problem is the first step and the most important. As long as the majority of the people are aware of what is going on then the problem can be solved.

"There is no clear cut organization policy and there will be differences of opinion, but on the basic issues we must stick together," said Durocher.

AMNSIS has been criticized for using confrontation tactics when dealing with governments. Because of these confrontation tactics the organization is getting projects and is using these projects to politicize

the people.

"We have to use confrontation tactics with governments because it is the only thing that they understand," said Durocher. "Governments don't want to develop Natives."

Durocher also feels that confrontation politics will teach the people at the local level that they can stand up to big bureaucracies. Native people should no longer feel that they cannot speak out to the various authority figures that have oppressed them for so many years.

After decentralization has become a reality, the central body of the provincial organization will be able to make decisions on such things as Aboriginal Rights which can't be decentralized.

Total and full control of natural resources is needed as is an education to control the development of these resources.

Durocher feels that what Native people really need is total and full control of mineral and other natural resources. But this in itself will not be enough. Native people will have to become educated to a point where they can control the development of these resources.

To help facilitate this our young people should now be training to become managers, engineers, teachers and other professionals. "so we won't have to depend on the white man any longer; and so that we will have total control over our own economic & cultural destiny."



SPORTS

Your support and help is necessary

Sports and recreation participation has increased dramatically in the past few years. Today there are 36,000 registered boxers throughout Canada. Jogging and other informal methods of exercise has also increased dramatically compared to twenty years ago.

by Robert LaFontaine

Although we are bombarded with sports through television and other communication methods, we seldom hear of professional athletes of Native origin. There are about 50,000 Metis people in Saskatchewan but only one has emerged recently as an athlete of distinction. Bryan Trottier has been acknowledged as one of the premier hockey players in the National Hockey League.

There are countless reasons for



the poor showing of Native people in professional sport and high costs and lack of participation are among them. Alcohol also plays a negative role in sport - it ruins the careers of many promising athletes.

It is not difficult or unrealistic to say it would cost from \$150 to \$200 to start a child off in hockey. The cost of registration is \$20 and then you have to buy the equipment. \$15 for a helmet, a protective wire cage is another \$12, elbow pads cost \$7 and shinpads are \$12. Hockey pants are \$25 and unless sweaters and socks are supplied, these will cost another \$15. Gloves and ankle guards are extra and may cost \$20 to \$25.

Skates, the most expensive article, may range in cost from \$30 to \$150. This is an especially expensive item as a youngster may require at least one pair of skates per season. Hockey is used as an example because it is one of the country's most popular sports - and the most expensive.

Involvement in any sport invariably costs - even running shoe's prices start at \$5. It's really no great wonder most Native children never get a start in organized sports - they simply cannot afford it. In Regina it costs \$300 to join a tennis club and then there is a \$4 to \$6 an hour charge to use the courts. (You do not see too many Native people playing tennis.)

Not only cost but lack of facilities contributes to the lack of participation by Native children. School boards seem unwilling to let our



children use their facilities. There are three schools in Regina that have opened their doors to Native children but there are more than 100 schools, many with excellent recreation facilities.

The odds are against our children ever making a living or gaining any sort of prominence in professional sport. When the Native child happens to overcome the financial problems, he is often faced with a whole new set of problems. Competing with or against white children often involves discrimination and ridicule by coaches, fellow players, their parents and fans. Probably the worst condemnation is being ignored or simply left out.

The solution is not simple. But as a parent you have a responsibility to involve yourself in your children's interests. You can be active in your local's recreation committee and provide encouragement and financial support to your child. Sport has many advantages for a child - it builds character and develops the mind. Perhaps with a greater emphasis on sport we can keep our children off the streets and out of trouble. It's worth a try.

Young wrestler enters international tourney

Seldom do our young people enter international sports competitions, but a young Metis student from Regina recently travelled to Chicago to compete in the First Annual Chicago International Wrestling Competitions.

Seventeen year-old Terry Fisher, the son of Mike and Pearl Fisher, is a grade 11 student at Miller High School in Regina. He began wrestling in grade nine but due to a leg injury could not wrestle in grade ten and most of this year. However, he did win the high school title for Regina and went on to win the provincial title. He was one of 16 wrestlers chosen from throughout Saskatchewan to participate in the Chicago Tournament.

The trip was Terry's first to the United States. The boys stopped in Thunder Bay, Ontario, where they wrestled with the Cuban National Team. According to coach Tom Roy the boys did well as they were competing with adults. On their way to Chicago the boys were able to stop and sightsee. Held at Joliet, a Chicago suburb, the competition had participants from a number of European countries and New Zealand.

Over 700 wrestlers participated in various weight classes. Most were in the 15 to 20 year age group. Terry wrestled in the 132-pound weight class where he placed 18th out of 67 competitors.

The event was not all competition. Everyone was able to participate in seminars and training sessions. On hand to instruct were expert wrestlers from throughout the world. These coaching sessions were useful as various techniques and moves were demonstrated and practised by the young wrestlers.

Coach Roy says wrestling is a

flexible sport in which most people can participate regardless of size or weight. Techniques are important and if these are learned properly, the future of a young wrestler is good. Most clubs after high school are formed at the university or technical school level. However, he and others are working to form a Regina club which could have a good future.

Roy says Terry is a tough wrestler who never gives up. He did well considering he was unable to practice until a week before the city competitions.

Terry says he enjoyed the trip. What he found interesting was meeting so many people from the different countries. He was able to communicate fairly well with the New Zealand team members and was able to exchange souvenirs from the different countries. The opportunity to learn from expert

wrestlers was valuable and he believes this will help him.

As to his future in wrestling, Terry will join the team next year when he is in grade 12. After that, he is uncertain, but if a good club were available he would be able to further his interest in the sport.

Terry's trip to Chicago was made possible by contributions from various groups including AMNSIS, the Regina Friendship Center and the Regina Native Women's group. Without this help and support, he would not have been able to participate. Terry and his parents appreciate the support shown by these groups.

There are probably many more young people such as Terry who can do well in various sports but it is only with adequate support and encouragement that they can participate in such competitions - it is our responsibility to provide this.



17 year old
Terry Fisher
of Regina
placed 18th out of
67 competitors
in the 132 lb. class
at the Chicago
International
Wrestling
Competitions

SPORTS

Regina Local hosts card

The boxing card held at the Regina Exhibition Auditorium May 13 was well organized and offered excellent officiating. Although there were only 80 people in attendance, this boxing card was considered by many to be a success.

Junior boxers dominated the 16 bout card with clubs from Cando, Duck Lake, Weyburn, Saskatoon, Medicine Hat, Gordon's and both clubs from Regina, Local #9 and Regina Boxing Club, participating.

The boxing was good but to make any event a success you need community support. In Saskatchewan 70-80 percent of all boxers are of Native origin — it's up to us to make these events a success.

Results

Tony Schorr of the Medicine Hat Boxing Club defeated Shawn LeBat of Local #9 Boxing Club in the 70 lb. class by a unanimous decision.

Robert Risling of the Medicine Hat Boxing Club was defeated by Clarence Ward in the 70 lb. class by unanimous decision. Ward is from the Cando Boxing Club

Rodney Risling was defeated in the 75 lb. class by Claude Sayer of the Regina Boxing Club by a split decision. Risling is also from Medicine Hat Boxing Club

Rodney Bigland of the Medicine Hat Boxing Club was defeated in the 70 lb. class by Mike Parisons of the Regina Boxing Club in a unanimous decision.

Telly Flaig of Medicine Hat won over John Starr of Gordon's Boxing Club when the referee stopped the fight in the third round. Both fighters are in the 85 lb. class.

Trevor Acoose of the Local #9 Boxing Club defeated by a unanimous decision Tony Harvey of the Regina Boxing Club. Both fighters are in the 80 lb. category.

Milton Gamble of the Duck Lake Club was defeated in the 92 lb. class by Kelly Bellanger of the Regina Boxing Club. This was done by a split decision.

Gary Baptiste from Cando Boxing Club lost by a unanimous decision to Terrence Assiniboine of the Gordon's Boxing Club in the 95 lb. category.



Rick Flamont of the Weyburn Boxing Club won over Alfred Osecap of the Saskatoon Native Boxing Club by a split decision. Both fighters were in the 95 lb category

Gary Fulton from the Saskatoon Native Boxing Club defeated Garth Garipey of Prince Albert by a unanimous decision. This was the feature bout and both fighters were classed as heavy weights.

Wayne Ewenin of Gordon's defeated Baron Peterson of Weyburn in the 119 lb. class by a split decision.

Steve Stanford from Medicine Hat Boxing Club lost to Glen Friday of the Gordon's Boxing Club. Friday at 130 lbs. beat Stanford by a split decision.

Bruce Schorr of the Medicine Hat Boxing Club won over Sonny Gamble of the Duck Lake Boxing Club with a split decision in the 147 lb. class.

Barb Ward of Medicine Hat knocked out Rosario Carteri of the Regina Boxing Club to win in the 156 lb. class.

Stan Hirsch of the Medicine Hat Boxing Club won over Peter Hilsden of the Regina Boxing Club. Hirsch at 165 lbs. won by unanimous decision.

Andrew Mosquito of the Cando Boxing Club lost to Terry Acoose of the Local #9 Boxing Club by unanimous decision. Both fighters were classified in the 112 lb. division. Acoose was also named "most outstanding boxer"



AMNSIS 1978 GOLF TOUR



The first tournament in AMNSIS's All Native 1978 Golfing Tour had an excellent turn out. Held at Deer Park Course in Yorkton on May 27 and 28, there were 54 avid golfers entered.

CHAMPIONSHIP FLIGHT:

- 1st Lloyd Goodwill
- 2nd Francis Cote
- 3rd Jim Sinclair

MEN'S — 1st FLIGHT

- 1st Fred Schoenthal
- 2nd Butch Fleury
- 3rd George Cameron

MEN'S — 2nd FLIGHT

- 1st Bill Cameron
- 2nd Enoch Poitras
- 3rd Louie Sinclair

MEN'S — 3rd FLIGHT

- 1st Wally Fleury
- 2nd Gilbert Blondeau
- 3rd Ace Thompson

MEN'S — 4th FLIGHT

- 1st Howard Anderson
- 2nd George Desnomie
- 3rd Kevin Vandale

WOMEN'S FLIGHT

- 1st Linda Poitras
- 2nd Christina Pelletier
- 3rd Alice Pratt

MOST HONEST

Glenda McNabb

LONGEST DRIVE

- 1st Day - George Cameron
- 2nd Day - Jim Sinclair

CLOSEST TO PIN

- 1st Day - Lloyd Thompson
- 2nd Day - Mike McNabb

YOUNGEST Golfer

Bryan Cote

Remainder of the tour

PRINCE ALBERT COOKE'S — June 17 & 18

- June 17 - Tee off 9:30 a.m.
- June 18 - Tee off 10:00 a.m.

SASKATOON HOLIDAY PARK — July 8 & 9

- July 8 - Tee off 12:00 noon
- July 9 - Tee off 11:00 a.m.

REGINA MURRAY — August 5 & 6

Tee off both days 12:00 noon

Prizes for each flight

Entry Fee \$10 per tournament

Send entries to:

F. Schoenthal or S. Herman
AMNSIS Recreation Department
#5 - 1846 Scarth Street
Regina, Sask. Phone: 525-6721

The Ancient Pipe Ceremony

by Toka Kowapina

The meaning of the ancient ceremony of smoking the Ceremonial or Peace Pipe is sometimes forgotten and very often misinterpreted by those who watch it or see it graphically displayed.

The ceremony begins with the purification of the pipe. A braid of sweetgrass provides the incense for this purpose. Sweetgrass has always been considered special: even the buffalo held it in reverence and did not eat it. Tobacco was used originally for ceremonial purposes only, and the smoking of tobacco in religious rites, sealing bargains and as a sign of good faith, has come to signify the sacredness of the ritual.

The ceremony itself entails the offering of the pipe to the four directions. These represent the four elements, north, south, east and west that the North American Indian had to contend with all his life. Many things in the ceremony are done in fours and this number has, therefore, always had special significance in Indian life.

The pipe, after the initial prayers, is first offered to the east — the direction of the rising sun. For the new-born it represents the first day of their lives and for others, the beginning of another. We pray that with each new day our people and your people may understand each other better, and this understanding will reach out to the entire world.

Next the pipe is offered to the north — the land of the Great White Fox from whence comes the bitter north wind. That is the source of the most vicious element faced by the people of the plains.

Now the pipe is offered to the south — from where the warm winds come. These are the winds that bring the start of new life each

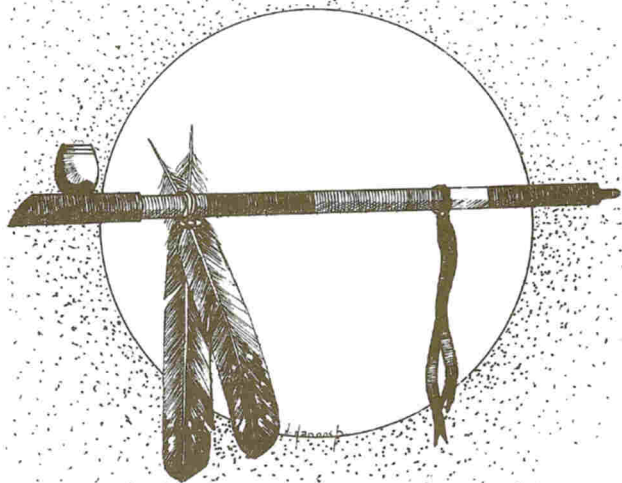
spring of our lives. We pray now that this day will bring new warmth to all people's hearts.

We pray now to the Great Spirit, the giver of life to all things, for it is known that, though He animates all living things with a portion of His power, only He gave us the lakes and streams, the trees and plants, the fish and the animals without which we cannot survive. For this we give thanks.

Lastly, the pipe is directed to the west — the direction of the setting sun. Perhaps for some it will be the last day of their lives. For most it is

the end of a perfect day. This is the time for us to reflect on all the good things that have happened in this day and we give thanks.

We thank, too, the Good Mother Earth who sustains the life-giving qualities of the trees and plants. Without her no beautiful flowers could bloom and the creatures that move upon this land could not live. When you and I will die as it is ordained, it is our Good Mother, the earth, who will not forsake us but will, as all mothers will, even in death, envelope us lovingly in her arms.



Attention Groups and Organizations

Canada Works means new jobs and a better place to live.



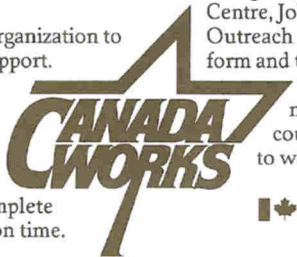
Learning new trade thru Canada Works project.

New jobs. And a better place to live. Canada Works, a Federal Government job creation program, has done it before and with the help of your organization, Canada Works can do it again.

Here's how. First, get your organization to agree on a project you can all support. Most importantly, it must make use of and improve the skills of unemployed people in your area, create at least 3 new jobs, and generate community benefits that will really last. Complete your application carefully and on time.

If your idea is good enough, Canada Works may be able to contribute to the necessary funding. To apply, just go to your closest Canada Manpower Centre/Canada Employment Centre, Job Creation Branch Office or Native Outreach Centre. Pick up the application form and the "Guide to Applicants."

Canada Works is for your community. Your province. Your country. For all of us. So get your group to work on a good idea.



Employment and
Immigration Canada

Emploi et
Immigration Canada

Bud Cullen, Minister

Bud Cullen, Ministre

Apply before June 24.

Back to Batoche

Activities

● MEN'S FASTBALL TOURNAMENT

- All Native Teams only
- No "A" players
- A minimum of 16 teams must enter
- Entry fee is \$25 per team, refundable once the team has been fielded.

Prize money:

A Side

- 1st - \$800
- 2nd - \$600
- 3rd - \$400

B Side

- 1st - \$600
- 2nd - \$400
- 3rd - \$200

● LADIES FASTBALL TOURNAMENT

- All Native Teams only
- A minimum of 8 teams must enter
- Prize money:

- 1st Place - \$600
- 2nd Place - \$400
- 3rd Place - \$200

-Entry fee of \$25 refundable once the team has been fielded.

Entries can be sent to Recreation Director, #3, 1846 Scarth Street, before July 21st.

● TUG OF WAR

● HORSE-SHOE TOURNAMENT

● CROSS-COUNTRY RUN

● CHILDREN'S EVENTS - ALL DAY

● BANNOCK BAKING

● TENT PITCHING

● TALENT CONTEST

● OLD TIME DANCE

● TEEN DANCE

● BINGO

● CONCESSIONS & DISPLAYS

● OLDEST MAN & WOMAN

● YOUNGEST BOY & GIRL

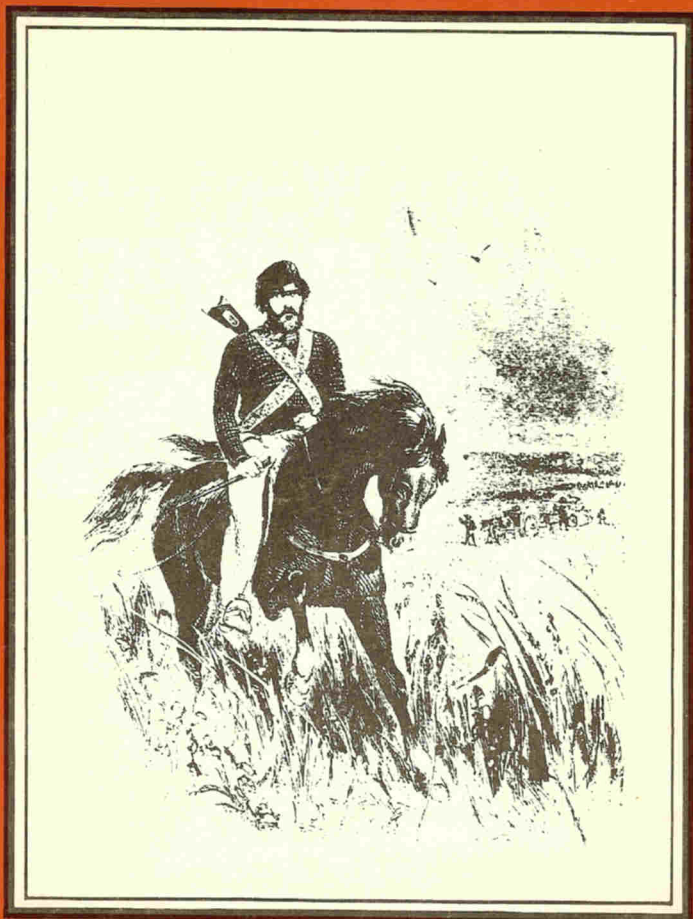
● OLD TIME FIDDLING & JIGGING

● VIDEO TAPES FOR SPECIAL SHOWING

If any further information is required please contact
Claude Petit or Ken McKay at the addresses below:

Claude Petit
#3 1846 Scarth Street
Regina, Saskatchewan
Phone: 525-6721

Ken McKay
30 10th Street East
Prince Albert, Saskatchewan
Phone: 764-9532



Larry Heinemann
2132 Dewdney Avenue
Regina, Saskatchewan

1040 Mr. Randall

Back to Batoche

July 28-30, 1978

*fiddling contests • jigging contests • teen & old
time dances • professional & amateur
entertainment • sports & recreational events •
horse-shoe event • tent-pitching • children's
events & much more*

COME AND JOIN THE CELEBRATIONS

