

August 1978

30 cents

NEW BREED

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

Featured in this
issue:
BACK TO BATOCHÉ '78



Also:

AMNSIS Annual Meeting
Blockade at Waskesiu
Part One: Metis History Series
Local News
and much, much, more.

OPINIONS

METIS PEOPLE - SUPER RACE

Dear New Breed Putter-to-gethers:

"The rotten shall not be forgotten". You guys know that I cannot do without NEW BREED.

Anyway, I have been on the move for the past five months and have been out of touch and delinquent in my payment for the NEW BREED.

My family and I have moved to Winnipeg and I am working for the Metis Federation of Manitoba.

Somehow, this Croaten-drop-out cannot get away from Metis people. Metis people, believing they are a super-race, have a way of morally involving one for life.

My death wish must be to join the Metis people - so far I am or have reached the brown stage and now only need hair. As far as being brain-washed, hell the Metis people have done a complete job on me years ago.

By the way, your magazine has good coverage and, at times, hit hard and accurately. This is needed to bring the socio-economic situation into focus.

Much success to you personally and to your magazine. I would appreciate a couple of back issues of NEW BREED.

Personal and kindest regards
Ben Baich
Winnipeg, Manitoba

LIFE SKILLS PROGRAM A SUCCESS

Dear New Breed:

The Life Skills Training Program takes this opportunity to thank you for your support during the 1977-78 training year in providing our stu-

dents with a work training experience in your business operations

The great majority of our Life Skills students express much personal satisfaction, self-confidence and clearer career goals as a direct result of this work training exposure, which you provide for them. Work training is an important element in the success of the Life Skills Program.

If you have any suggestions for specific changes and improvements in the work training system for Life Skills, please do not hesitate to write or phone us with your views.

Thank you for your co-operation.

Yours truly,
Jack Mitchell, Co-ordinator
Life Skills Program
Regina Plains Community College
Regina, Saskatchewan

R.C.M.P. WRONGDOINGS

Dear Editor:

Please find enclosed a petition on RCMP wrongdoing which the Canadian Civil Liberties Association has initiated to demonstrate that the Canadian public is not indifferent to and vigorously protests the Governments continued lack of action in the matter of RCMP law breaking - burglary, theft, mail opening and what else?

In recent months a book has been released, written by Johanna Brand, this book has been widely discussed by both the Native and non-Native press. This book is about the life and murder of a Canadian Native woman, Anna Mae Aquash.

This woman, a mother two, was killed by a bullet fired execution style into the back of her head. The first autopsy found her death the result of exposure. No charges have been laid and the Canadian government is extremely reluctant

to press American authorities for a full account. The RCMP involvement with the FBI is alleged to have played a role in the events before and after her death. Who killed Anna Mae Aquash and why?

How long will the Government continue to clothe the RCMP's criminal actions in so called necessity? Are we content to stand and watch?

Once more I urge you to read the enclosed material and to give it your support. Kindly send all monies and petitions to the Canadian Civil Liberties Association at the address on the petition letterhead. Thank you!

Yours truly,
Cathy Brooks
Information Officer
Canadian Civil Liberties Association
229 Yonge Street, Suite 403
Toronto, Ontario M5B 1N9

ALCOHOL CURRICULUM FOR YUKON SCHOOLS

Dear New Breed:

We are pleased to submit to your organization the enclosed information concerning the development of the unique Alcohol Curriculum 'Say When' for Yukon schools.

The sheet on the Yukon Counselling Association information is representative of a press release issued to local Native publications during the past two months, and was written by our department.

If you require further information, please direct inquiries to me at the address below.

Sincerely Yours,
Sue Peppers, Curriculum Dept.
Yukon Counselling Association
3159 - 3rd Avenue
Whitehorse, Yukon

(NOTE: 'Say When' is one of the many projects of the Yukon Counselling Association's work on Drug and Alcohol Abuse. Readers wishing further information can contact NEW BREED for a copy of the articles or can write to Ms. Peppers for further information.)

(continued on page 40)

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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.

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 (10pt., 13 Pica). We reserve the right to publish whole or parts of articles submitted.

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

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

SEND TO:

Articles, NEW BREED
Association of Metis and Non-Status Indians of Sask. (AMNSIS)
NO. 2, 1846 Scarth St.,
Regina, Sask. S4P 2G3

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

NEW BREED

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

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

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CENTER PAGE:

This month's centerfold was done by Edward Poitras of Fort Qu'Appelle. It is his interpretation of the plight of the Metis people today and the effects of industrialization.

August 1978

Local control, housing and aboriginal rights are key issues

BATOCHE - Over 400 delegates registered at the 9th Annual Assembly of the Association of Metis and Non-Status Indians of Saskatchewan. Election of a president and treasurer, all area and program reports and many different resolutions were a few of the many things discussed over the two day meeting.

Held on July 27 and 28 just prior to the Back to Batoche celebrations, the annual meeting had record attendance. The elections saw Jim Sinclair defeat Rod Bishop for his 9th year as president of the Association. Jim Durocher defeated Ken McKay for his sixth year as treasurer.

The candidates in the election had adequate time for campaigning as nominations were made on the first day and elections were held on the second.

Delegates expressed concerns over present AMNSIS programming and others wanted action on many issues facing them in the future. Housing seemed to be one of the main concerns. Some delegates questioned the number of houses allocated and why some of these houses went to white people.

AMNSIS Executive want a Native housing program developed that would meet the people's needs.

AMNSIS Executive agreed but said they have approached government over the matter and they want a program developed for Native people and not with tight income restrictions. It was explained that the government has yet to bring forward a totally Native housing program which could meet the needs of Native people in all parts of the province.

As it is now there are several different types of programs operating and some do not meet the needs. However, it must be kept

in mind that AMNSIS intends these housing units only as a start. They have proven that Native people can and will build their own homes and administer the funding properly. It has taken a long time to prove this to Central Mortgage and Housing Corporation.

The Executive and Board of Directors has taken the position they will not interfere in disagreements between locals. AMNSIS has to ensure that all Native people in Saskatchewan who qualify for membership in AMNSIS do so and involving the board in these issues is not what local control is about. When these differences are worked out, then a local can effectively administer programming.

As it is now, more and more programs are becoming locally controlled and administered. Many of the Canada Works grants have provided the first steps in this direction. AMNSIS sees these as a training base. It is hoped government will remember that Canada Works grants are not the answer to high unemployment and the lack of economic development.

All members of the Association will have an opportunity to vote in their own communities for the board of directors and the executive. Although legal technicalities have to be worked out, the move is seen by AMNSIS as a positive one. It will involve more people in the election process and not just the Annual Assembly delegates.

The establishment of a land claims commission, as part of the

aboriginal rights program, was urged by several delegates. This department or commission would deal with research, preparing legal work for claims and oversee the negotiations for land. This was supported by the assembly and AMNSIS has agreed to work for further programming in the aboriginal rights area. This has to be a priority for it is the key to economic independence.

Several delegates raised the issue of uranium development in Northern Saskatchewan. The Association has taken the stand that Native people must benefit from this development. They would also want a firm commitment from government and developing companies that Native people will receive priority in the employment.

AMNSIS is concerned over proposed DNS Homestead Act and its affects on Aboriginal Rights.

The Department of Northern Saskatchewan's proposed Northern Homestead Act mentioned. AMNSIS feels that northern people should be cautious when this act is brought up and if it is implemented. If the Homestead Act means taking away land from Native people and having them live on reserve-like land parcels, it should be stopped.

AMNSIS has taken the position that all education programs should be administered by the Dumont College when it is established. Negotiations are presently under-

way and it is hoped the Non-Registered Indian Metis Program would be part of the College as would be teacher-training programs and research into historical and cultural information.

Recreation and the need for improved services was mentioned. It was stated that AMNSIS realizes that one recreation worker in each area is not an answer but this is only what the program allows. AMNSIS is presently negotiating for a program that could provide not only staff but equipment, clinics and other resources that would provide recreation for the young especially.

The Courtworker Program becomes a reality in October in cooperation with the Federation of Saskatchewan Indians. AMNSIS does not want a government-controlled program - it wants a program that will really help people and not simply stop a few people from going to jail.

Legal aid is to be one of the Associations concerns as the present structure needs improvement.

Legal aid ties into this. AMNSIS plans on making legal aid an important issue with the board and areas in the near future. There are many questions which have to be answered as well as taking a serious look at the present legal aid structure and where improvements are necessary. Unfortunately, government has chosen to cut the legal aid budget rather than expand it.

Economic development workers have now been re-activated in the south. AMNSIS wants this program province-wide as the north needs programs such as this. Government appears to want to divide AMNSIS and its support by only providing such a program for the south and not the north.

It was said by many the Canada Works is not economic development and cannot be thought of as such. It does provide much-needed employment but is only a 'band-aid' type program. AMNSIS sees these short-term projects as being valuable to teach people at the local levels the skills necessary to operate and administer their own



programs. But it is not an answer to the under-development and under-employment.

Native-police relations also have to be examined. AMNSIS does not see talking to policemen as a method of improving relations between the police and Native people. The action, if any, must be concrete and offer something other than talking. Hopefully, the courtworker program will assist in this area. Native ombudsmen has also been a suggestion which AMNSIS feels will help the situation.

Unfortunately, the number of Native people in jails is increasing rather than decreasing. AMNSIS

sees this as an indication of the type of society Native people live in. As long as people are unemployed and poor, a great many of their numbers will be in jails.

Hunting, fishing and trapping rights of northern Native people cannot be ignored. The suggestion to have a province-wide Native hunting day was once again brought up and many delegates felt such an action would help. AMNSIS has agreed to further consider and plan this event. It would show that these hunting and fishing rights are part of the issue of aboriginal rights and cannot be ignored.

Constitutional changes included



discussions on the number of delegates one local could send to an annual assembly. It was mentioned that a larger membership in a local means greater strength.

An organization cannot limit its membership and the number of delegates at an annual assembly indicates the local is well-organized and supported in its community.

AMNSIS depends on growing numbers so they do have support when it is needed in political moves such as demonstrations. Although local control is the issue to many locals, AMNSIS, as an organization depends on these numbers when it fights government for funding. It was mentioned that AMNSIS fights for programming for every Metis and Non-Status Indian in the province not just a few.



Decentralization and local control are important but AMNSIS still has to negotiate for funding.

Decentralization in some programs has become a reality. Housing has become a locally-controlled program but the Provincial Housing Group is still required to co-ordinate efforts and train staff.

Negotiations with government must be left to the parent organization but local people can help in this area by making their concerns known to the executive and board members. They can also show their support by attending meetings and demonstrations for programming.

Discussions and questions at an annual assembly are a necessary part and we benefit from these.

AMNSIS Executive were pleased with the Annual Assembly turn-out and with the issues raised. Discussions benefit everyone and without these discussions they would have no support. In the words of one executive "It would be easy for us if no questions were asked. Discussions and questions are needed by our organization and if people do not agree with something, the annual assembly is the time to bring up these things."

Another resolution or motion that was approved was the concept of holding board meetings at the area level. This means that a board meeting would be held in every area on a regular basis. Two to three days would involve AMNSIS Executive and Board concerns and then one day would be left open for members of the area to meet about their concerns

"Government attempts to divide us" says Sinclair

"The government is now attempting to divide us in our struggle against the exploitation of our people and their resources in northern Saskatchewan," stated Jim Sinclair at the Annual Assembly.

"While the government has told us to go to each and every Local Advisory Council (LAC) and Local Community Authority (LCA) in northern Saskatchewan for a support letter for our economic development program, did they go to every LCA and LAC for their support when they made the decision to develop uranium?" Sinclair asked.

"We feel they are trying to undermine our efforts in the north. While they did provide funding for our economic development workers in the south, they have not done so for those in the north.

"Perhaps they do not want our people working in the north. Our workers are prepared to explain what development means and give truthful answers - AMOK has not

done this."

Sinclair explained that AMNSIS will concentrate on aboriginal rights. Native people have to realize that hunting, fishing and trapping are rights which should not be under the control of the Department of Northern Saskatchewan. And Native people also have a right to participate in and benefit from the development of the North.

Sinclair said "The development of uranium will go ahead but we must consider how Native people in the North will benefit from this. The airstrips, roads and buildings are not constructed for our people. The past has proven that the only work for Native people is the dirty work."

"I am not against this development but when this development means more welfare dollars in the provincial coffers, then we, as an organization, have to take whatever action is necessary to ensure our people benefit from this development."

This concept is seen as a positive one as it will ensure that AMNSIS executive and board members are aware of what is happening in each area and how they can best assist them.

Area directors elections can either be held at the annual meeting or at the area level. Alvin Campeau, elected last year, was re-elected for a two year term in the Eastern Region 2 area.

Nap Lafontaine was re-elected in the Eastern Region 3 at an area meeting held a week prior to the annual meeting. An election was not held in Eastern Region 1 but according to area director Pierre Dorian, this will be done at an area meeting in the fall. The position for Northern Region 1 was left vacant and an area meeting will be held shortly to elect their area director.



Durocher warns about DNS Homestead Act

The Department of Northern Saskatchewan's plans for a Northern Homestead Act have become a concern of AMNSIS. They feel that northern people should consider the implications of such an act very carefully.

It appears that the act is simply a legal method of taking away the land from the Native people. It could restrict Native people to small parcels of land similar to that of Indian reservations. If this is the case, Native people should not accept this act.

If the land is taken and arrangements are made with the people to either lease or own the land, it will mean the government will not recognize Native people's aboriginal rights claims.

This Northern Homestead Act becomes a threat when one thinks of the resource development in northern Saskatchewan. The government obviously wants all claim to the land to continue the exploitation that has happened in almost every area of the north.

The leasing of land to trappers is part of the Act. As Rod Durocher termed it "we will resist this leasing of land to trappers as it is designed

to divide our people. Our claims are made on behalf of all the Native people and meaningless leases to land already legally occupied by Northern Native people is not acceptable.

Durocher continued "We are insisting the DNS involve AMNSIS in further discussions of this act or before any other moves are made in this direction.

Native people in Northern Sask-

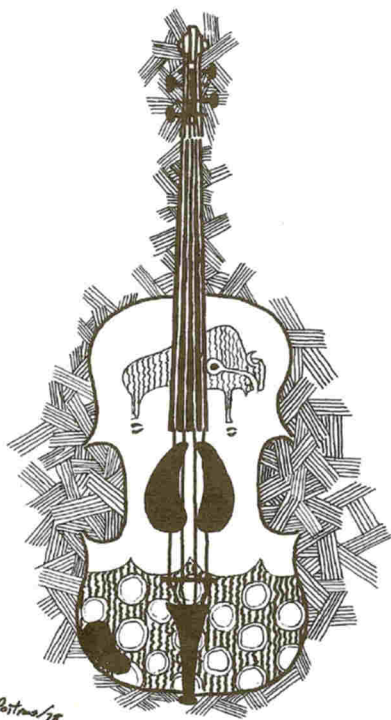
atchewan have to become more involved in this issue and in many others. It is their land that is being developed by government and corporations and it is only they who can stop this development which does not benefit them.

The Northern Homestead Act may be a more complicated and legal form of Scrip. Metis people do not have to be reminded about what Scrip meant to their ancestors a hundred or more years ago. If land settlements had been adequate then, Metis people would not be in the situation they are in today.

If the Act is similar to the reservation system used by the federal government to restrict and control Treaty Indian people, then it will have to be stopped. Native people cannot restrict their lives to small parcels of land which do not and cannot provide adequate economic development.

This is where aboriginal rights and land claims become a priority for AMNSIS in the next year. A settlement will have to benefit all Native people and the ways and means of obtaining a fair settlement will depend on the support shown to AMNSIS.





Back to Batoche

Back to Batoche included events and activities of all kinds. There were various contests such as tug-of-war, bannock baking, jigging and fiddling and ball tournaments.

Whatever the activity, it was apparent that the over 7,000 in attendance thoroughly enjoyed themselves. Although weather was not too co-operative, this did not dampen anyone's spirits or desire to enjoy themselves.

The jigging, fiddling and old-time dancing provided good entertainment for all ages. These activities are some of the links of the Metis culture. Metis dances were a great community event at which everyone, regardless of age, could enjoy

themselves.

This could be seen at Back to Batoche. Whether one actually participated or simply watched, it was a good thing to see young and old dancing in the ways of their ancestors.

Bannock-baking, tug-of-war, horse-shoeing, bingoes and talent contests kept even the most restless entertained throughout the three day event. Organizers are to be credited with the planning it takes to have a crowd of that size entertained.

The ball tournaments were a popular event. With the number of teams participating it was hard to determine which were the best,

good or whatever. Other teams participated in the women's and men's events.

Organizers were pleased with the turn-out. It was good to have the Back to Batoche celebration re-activated as the last one was held in 1976.

Sponsoring an event of this size is no easy task as any member of the Back to Batoche Committee will attest. It must be kept in mind that everyone wants to participate in a number of activities and that spectators want to see as many events as possible.

As well, there are other things to think of such as accommodation, food, toilet facilities, and security.

There were some complaints about rations and toilets, but this did not become a major issue - obviously these things do not have priority at a Metis gathering!

Security reported few incidents. Most of the people were willing to co-operate with the rules necessary to keep order at such a large

gathering. It was kept in mind that the thousands who came to Batoche were there to enjoy themselves and they obviously did.

NEW BREED does not have the room to provide pictures of everyone who won or participated in the many events. However, we have made an attempt to have our read-

ers see as much of Back to Batoche '78 as is possible.

Congratulations to the winners and participants in the various contests, activities and tournaments. And thanks to those who participated and attended one of the largest Metis gatherings in this country.

Talent contests

Fiddling & Jigging



The annual Back to Batoche Celebrations are never without their share of good hometown amateur entertainment. Batoche '78 was certainly no exception. Dozens of people both young and old mounted the stage to perform in several different areas. There were singers, dancers, acrobats and fiddlers on hand to entertain the hundreds of spectators.

On the whole the weather for the three day talent contest was excellent. Bright sunny skies and soft warm winds made the talent contest a joy to watch. Despite a few minor problems with the sound system the talent contest went off smoothly for the entire three days.

A back-up band was available to accompany the many people who stood up to sing for the crowd. Philip Gauthier, was on hand again to entertain. Philip has been a regular contestant at Batoche for several years. Each year, he has delighted the crowds with his pleasing voice, and this year was no exception.

Several youngsters were on hand to perform a slightly changed version of This Land is Your Land, entitled, This Land Was My Land. The truth of which rang true for the Metis people assembled at Batoche.

Jigging and Fiddling have always been the star attractions at the annual Batoche Celebrations. This year was no exception. The two seem to go hand in hand. It seems one can't Jig without good Fiddle music and good Fiddle music inspires one to Jig.

Music and dance have always been an important "Fun" part of Metis life. Many aspects of Metis life are a blend of Indian and European lifestyles.





Typical of this blending is the Red River Jig, developed by the Metis. In this Jig, the Metis combined both Indian and European dance steps. The Metis who originated this Jig put the steps of the Scottish and Irish Jigs learned from their fathers together with the steps of Indian Pow Wow dances learned from their mothers, and came up with the Red River Jig. Nineteenth century accounts of many people who traveled through the Red River Valley in Manitoba, record that the Metis would dance the Red River Jig for hours at a time. In some cases a competition would last for four days!

There are several ways in which the Red River Jig can be danced. First of all, people may dance alone. A man or a woman may dance to the tune of a violin and a guitar or drum and perform as many different steps as s/he possibly can. There are about thirty-six common steps. Once these are gone through, the dancer then introduces his own variations, making it a very creative dance, indeed!



The Red River Jig may also be danced by "couples." That is, a man may set a certain step, and then a woman or another man may then try to imitate that step. If the second person is successful, then that person dances his or her favorite step. The dance and the competition can go on and on, until one competitor has run out of steps to use in the jig.

Winners in the talent contest were: Angie McCallum of Ile a la Crosse, first; Clifford Senegret of North Battleford, second; and Frieda Church of Meadow Lake was third. An honourable mention was awarded to Flo Ebach of Prince

Albert.

Winners in the Jigging contest were: Bob Couplette of Saskatoon, first; George La Fleur of Sled Lake, second; and Irene Couplette of Saskatoon was Third. Derek McCallum of Prince Albert was awarded a trophy for being the youngest jigger in the contest. Derek is 11 years old.

Winners in the fiddling contest were: Bunny Peterson of Buffalo Narrows, first; Ernie Umperville of Prince Albert, second; and David Sayers of Lestock was third. Albert Boyer of North Battleford received an Honourable mention in this year's fiddling contest.

Miss Batoche, Oldest woman & man

This years Ms. Batoche was Barbara Parenteau of Duck Lake. Second runner up was Elaine Tanner of Moose Jaw. Third runner up was Joanne Ebach of Prince Albert. Eleven year old Donna Boyer of Meadow Lake was the youngest participant in this years Ms. Batoche Contest.

Mrs. Fayant of Sintaluta, Saskatchewan was awarded a trophy for being the oldest female participant



at this years talent contest. Mrs. Fayant was in both the Jigging and Singing competitions. Mrs. Fayant is 76 years old.

A Mr. Stonstand, aged 67, was awarded the trophy for the oldest male participant in the talent contest.



Bannock baking

The traditional staple of the Metis people of the Canadian Prairies is an unleavened bread known as bannock. Bannock is easily prepared and can be cooked over an open fire in a short period of time. Experienced trappers and hunters would often carry the dry ingredients necessary in a metal container and would only have to add water and lard when they set up camp for the evening.

At the July, 1978 Back to Batoche Celebrations, several men and women demonstrated their skills in preparing this traditional recipe. Large fires were built and the contestants set about trying to bake the tastiest bannock. Entries were not judged on how well the bannock looked but rather on the texture and the taste. Unlike traditional bread dishes, bannock contains no yeast and doesn't have the same attractive appearance of bread loaves.

Winners of the three day contest were: First, George La Fleur of Sled Lake. Second, Sharon Carrier of Prince Albert. Third, Carol Nippi of Prince Albert.

The winning bannocks were auctioned off each day, and some sold for as high as \$6.50 and \$7.00.



Tug-of-war

There was no shortage of teams for the tug-of-war contests. A lot of hard pulling and a lot of laughs was had not only by the participants but also by the people who took part by cheering for their favourite teams. Ile a la Crosse Northern Chiefs took the men's championship by beating out Duck Lake. Three Reserves

team was third in the competition with the Southwest Area's Tugging Tuckeyes placing fourth. There was also an exhibition pull between the team from Yorkton and McKenzie's Tugging Tuckeyes. The Tuckeyes won that one. The tug-of-war contests were one of the most successful events held at Batoche.



Cross country run

Traditionally the cross country run has been a part of our style of life. There were many reasons that the various tribes had their own special cross country runners. Messenger service was a part of the regular communication between tribes. These runners were also used to convey messages between two warring tribes. Many of our people held contests to see which of the young adults was the fastest, in the same way that the Romans used

their runners. Stamina and endurance are all a part of the traditional run. This year's contest was won by a young lad from Buffalo Narrows, James Durocher. In second place in the four mile run was Arthur Durocher, third place also went to Buffalo Narrows. The only person from out of the province to place was Richard Anderson from Edmonton Alberta. A lady from Sintaluta Mary Jean Worsley placed fifth in the competition.

Batoche is significant of present situation

Back to Batoche and the site of Batoche mean more than just a three day event where everyone has a good time and an election is held. It is a reminder of what Batoche was and stood for in 1885 when the beginnings of the Metis Nation were squashed by the government.

Batoche signifies a strong and united stand taken by the Metis and Indian people. Riel, Dumont and hundreds of other Metis and Indian people fought at Batoche for the same things we are fighting for today.

They wanted recognition as a Nation of Native people who wanted equal opportunity and recognition as a Nation. A Nation then, as today, meant real independence, a land base and rights.

Our past leaders, as the ones of today, knew the key to independence was land.

Our leaders then, as the ones today, knew that the key to their independence was a land settlement and recognition of the Metis Nation. We must not lose sight of their struggle because the situation of Metis people has not improved in the 93 years since the Metis Nation made its efforts for improvement.

It has worsened. We are in jails. Our lives depend on welfare checks. Our children and ourselves die faster. The majority of us do not have an education or skills to earn an adequate living. And we do not own land. All in all, we are in a situation that can only worsen unless the government recognizes our struggles and concerns today.

Batoche reflects the situation we are in today. AMNSIS does not own the land that our Annual Assembly and Back to Batoche celebrations took place. As President Jim Sinclair stated:

"We must remember that we do not own the land here and this is a good indication of where we are at today. We are like squatters, we don't own any land. The government has given us a grant to come and set up some tents and temporary buildings..."

"We are squatters on our own land and this is how we are treated in all parts of Canada."

"But when the meetings and celebrations are over, we have to tear everything down and move out again. This is the way we are treated in all parts of Canada - we are squatters on the land that was once ours."

There is a museum at Batoche. It has many different articles that once belonged to the Metis people and the Catholic Church. This is owned by Parks Canada, a part of the Department of Indian and Northern Affairs.

AMNSIS has negotiated for 60 or more acres at Batoche where our people could develop a permanent site. It may take up to two years to finalize the agreement but AMNSIS is confident the land will one day belong to the Metis people of Saskatchewan.

In the meantime, Batoche signifies how all people should be working towards a land settlement and aboriginal rights. The Metis Nation does exist - you can see it in the people who come to Batoche.



Yes. Back to Batoche is a celebration. But it is more than jiggling, fiddling, bannock-baking and ball games. It is a time where people can see each other again, visit and enjoy themselves.

But people do not forget their situation. The people at Back to Batoche return to unemployment, to seeing their kids in jail, to sickness and to welfare. And these people realize that things are not right - it is part of their lives.

Batoche is more than a celebration: it is a time to think of the situation of the Metis who fought in 1885. And to compare to 1978 and the situation we are in. In 93 years our people have been oppressed further but they have also become stronger. Government cannot destroy us as it did our people who fought and died at Batoche.

AMNSIS holds blockade at park

by Robert La Fontaine



AMNSIS Officials will reserve judgement on their blockade depending on the outcome of future meetings with both provincial and federal ministers about the Association's concerns. The blockade was kept secret and was in the planning stages for about three weeks. Support for this type of action was shown through the representation of AMNSIS members from across the province. Two blockades were set up, one at each entrance to the park. The people who manned the blockade were prepared to set up camp and wait out the premiers if need be.

Although there were close to three hundred protesters blocking the entrances to the park there was virtually no trouble had. There were many R.C.M.P. officers around, they also had dogs and there was at least one officer taking pictures of the protesters. The plainclothesman just mainly hung around wasting the tax payers money. The R.C.M.P. however kept the tourists in control and cleared the traffic after the blockade was lifted.

The demands of the Native people were expressed to not only the minister but to the media as well. There were spokesmen for the Natives at both entrances to the park. After a short discussion between the AMNSIS group a delegation of about ten people

went to talk to Premier Blakeney and they came away well satisfied with the result. Their main demand was for meetings and they also expressed some concern over uranium development in the north. Publicity it was felt was the only way they could get any kind of commitment from the government of Saskatchewan. Blakeney also signed a document committing him to these meetings. The days of the trusting halfbreed it seems is now over. The federal government it is hoped will also attend. Federal participation is essential in order to make these meetings a success.

One of AMNSIS's main concerns is Native peoples lack of participation in northern development.

Preliminary negotiations first took place between Mineral Resources Minister Jack Messer and Provincial Secretary Elwood Cowley. Blakeney confirmed he would talk to the protesters and arrived later in a helicopter to sign the document. He was met halfway by the designated spokesmen for the Native people. Demands for meaningful discussions and recognition of the rights of the Native people in the north was the main object of the blockade. Deep concern was also expressed over the benefits from uranium development. "We're not even guaranteed

the pick and shovel jobs." was the way one member of the delegation put it.

One complaint of the Natives was that while the government was handing out more welfare and building bigger jails they refuse to recognize our rights. Like any other ethnic group in Canada we are entitled to decent jobs, self respect and dignity. Indifference by all levels of governments prevail not only in this province but in all the other provinces as well.

A little bit of embarrassment and a little bit of publicity has finally gotten the government of Saskatchewan to agree in writing to meet with representatives from AMNSIS and discuss the problems of our people.

The Bayda Inquiry, which was established because of pressure from environmentalists and other groups seemed to the Native people to become nothing but a farce. The inquiry although not supporting the Native people's claim completely conceded that steps should be taken to ensure that the northern people should benefit from such large scale development. Blakeney, however publicly disclaimed the report and gave the go ahead to AMOK mine at Cluff Lake to proceed.

The time for action by the Native people has come. Consultation for constitutional change between the

Native people and both the Federal and Provincial government is essential in order to ensure our rights that were guaranteed in the British North America Act. While the informal discussions were being held to discuss the various changes proposed in the constitution there was no Native Representative invited to participate. Whatever effects us as a people we should have the right to have a say in it. When they start splitting up the power between the Federal and Provincial governments we should have the right to be there. According to Saskatchewan Premier Allan Blakeney the constitution does not belong to the Federal government but it belongs to the people. We are a part of this nation and we should have a say in what effects us. The blockade is just another example of the frustration experienced by the Native people.

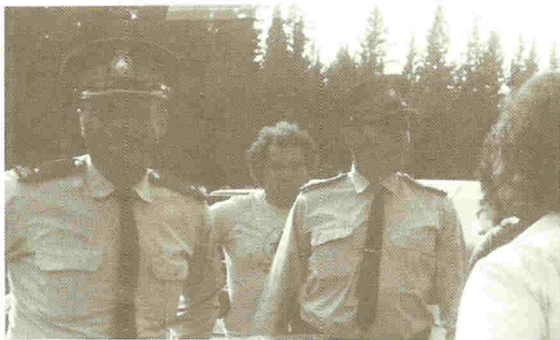
Uranium development and the social and economic problems are only a part of what has to be discussed at the meetings with Blakeney and Trudeau. Solutions to these problems must be found. We cannot continue to live off of welfare or be subjected to jail terms because of economic pressures that we as a people are incapable of dealing with. We must find an economic base to build on before companies like AMOK rape our natural resources and leave us with nothing.

Support and unity was demonstrated at both blockades in Waskesiu. People from throughout the province showed up. Co-operation was also shown in the way the people helped with keeping the blockades, handing out the position paper, and cleaning up.

Sympathy and concern was shown by many of the passing tourists who were either forced to wait until the blockade was lifted or they were leaving the park because they were unsure of the situation. Doubt however was most prevalent in most of their views. "This blockade will not change the views of Trudeau or any other government." was the way one tourist put it. It is just an inconvenience," was the view of another passing tourist.

There were a few tourists who didn't appreciate the rights and demands of the Native people.

NEW BREED



One man felt as a Canadian citizen they had a right to enter the park and demanded the R.C.M.P. arrest the protesters.

Now all we can hope for is that the discussions that are to be held will be meaningful and progressive and that the so-called socialist government recognize our rights as not only Natives but as people.

Pressure through the use of the media it seems is our only way of talking to the present N.D.P. government and probably the Federal government as well. We have to voice our concern over the gradual degradation of our people and hope for progress and the institutionalizing not of our people but of our basic human rights.

SHOULD OUR PEOPLE BE JAILED FOR WANTING NO MORE JAILS ??!

The recent AMNSIS blockade of Waskesiu Park has brought about some comments from political party leaders which should give Native people an idea as to how these parties view them and their concerns.

While Premier Blakeney is saying the same thing could have been accomplished by a phone call, he obviously does not realize that AMNSIS has been bringing their concerns to both provincial and federal government for the last ten years - without any real commitment or action.

The blockade was held to demonstrate that Native people's concerns have to be an issue with both federal and provincial governments. The very fact that the First Ministers Conference was held to discuss the revisions to the Canadian Constitution illustrates the lack of Native participation at all government levels.

The Canadian Constitutional revisions will include the rights of both English and French speaking people. The fact that Native people are not even included in these revisions shows that we are not even considered as having rights.

What has resulted from the blockade are a lot of statements which fail to discuss the issues that Native people are concerned about. Some of these include northern development which has excluded Native

people, the construction of new jails for our people, and the continual avoiding of commitments to Native people.

One Progressive Conservative Party member in the Prince Albert area, Dick Spencer even went as far as saying that the people should be charged! This clearly illustrates what many people, including elected politicians, think of Native people and their concerns.

In replying to his remarks, Rod Durocher, AMNSIS vice-president, said that it appears as if the PC party will accept demonstrations as long as the people demonstrating are the right color. He cited the example of the Canadian Agriculture Movement which blockaded roads to packing plants.

At this demonstration, no-one cried for charges to be laid and the arrest of the demonstrators. But when Native people do such a thing to bring to public attention their concern, an outcry is made.

Perhaps what Spencer is saying is that our people should be jailed for wanting changes - changes such as no more welfare, no more jails, a better education, jobs, and things that are supposedly 'rights' for Non-Native Canadians.

The only thing that statements such as Spencer's accomplish is votes and support from the racists... which there are plenty of. As

Durocher stated in a letter to Dick Collver (PC Party Head), "Let's make it absolutely clear that we would welcome this (laying of charges) as it would keep the issues we have presented, public for quite a while."

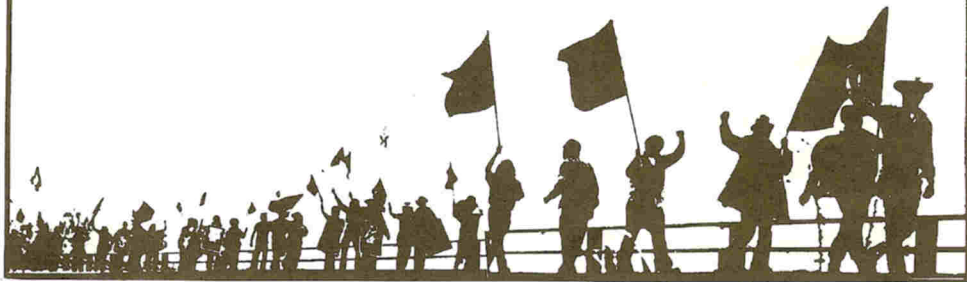
These actions clearly show that the so-called democratic country had democracy for everyone but the Native people. Perhaps there is democracy for the non-Native population; but for our people the country has nothing but trouble. Welfare jails, alcoholism and despair all add up to nothing but trouble.

Spencer even went so far as to publicly state that it amazed him that the government "would allow one group of our citizens - already heavily subsidized by taxpayers' dollars - to obstruct a public thoroughfare for seven hours."

Does Spencer think for one moment our people enjoy being on welfare? They do not want welfare and yet welfare has been the only answer given by federal and provincial governments!

It is unfortunate that politicians have such views ... many chose to condemn Native people rather than helping them in their concerns.

This type of involvement gives us an indication of the kind of support we have at all levels of government, and this must change.





*We want
ANSWERS
and we want
ACTION !!*

TO THE FIRST MINISTERS:

For over 100 years the Native people of Canada have approached you, as elected leaders, asking justice and action on their concerns. You have taken our land, denied us employment, allowed racism to control our lives, and have failed to provide our children with an adequate education.

All you have ever offered us is welfare, alcohol, and jails. Your policies towards us have been designed to destroy us as a people.

You have refused to deal with us as a people and to look and act upon our concerns.

You know that the British North American Act guarantees us rights which you have failed to recognize. And now you plan to revise the Canadian Constitution to eliminate these rights without involving us in these revisions.

You know that we have aboriginal claims to land and you have refused to consider these claims, and yet you continue to allow the exploitation of our land.

Recent examples of this exploitation are the Bayda Inquiry into Uranium Development, the Northlands Agreement and the Department of Northern Saskatchewan's Northern Homestead Act.

You know that the recommendations in the Bayda Inquiry that could benefit our people (a royalty-sharing scheme and a development board) have been ignored by the provincial government.

You know that the community consultation aspect of the Northlands Agreement has been ignored. This development, without our people's involvement, will only further their destruction.

You know that our housing conditions are the worst in Canada and yet you refuse to allow us to develop a Native housing program that will benefit our people.

You know that our children do not receive an adequate or meaningful education and yet you refuse to allow us to develop a better system.

You know our people are the most jailed in the world and rather than allowing us to develop economically to prevent this situation, your only solution has been to build bigger and better jails.

You know that we are the only province in Canada without a Native Communications Program and yet you have refused to provide us with such a program.

You know that as a people we are one and yet you continue to attempt to divide us - the most recent move has been attempts to create divisions between the north and the south.

You know that we want future meetings with you to develop programming that can benefit our people and yet you continue to refuse such meetings.

We, as an organization, are tired of not getting answers or commitments and we know our people are tired. They are tired of welfare dependency, alcoholism, and tired of continual government control of their lives.

We support the Treaty Indian people in their demands as well for we know their concerns as a people are the same as ours.

- THE ASSOCIATION OF METIS AND NON-STATUS INDIANS OF SASKATCHEWAN

Metis Struggles of the Twentieth Century:

THE SASKATCHEWAN METIS SOCIETY - 1935-1950

PART ONE: EARLY BEGINNINGS

The Depression Years on the prairies were years of hardship and frustration for all working people, in the cities and on the farms. They were particularly difficult for the Metis who had already been made poor by the rapid growth of white society.

During this time - some say as early as 1931 - a group of Metis from Regina, lead by a Joe McKenzie, began meeting to discuss the issue of Metis Scrip. The older Metis among them remembered that the last Scrip (which entitled the holder to land) had been issued about twenty-five years before. Those present at early meetings were convinced that the Metis' title to the land had not been paid for in full and that the distribution of Scrip should have continued for each generation.

The Metis had faced discrimination and injustice since their defeat at Batoche in 1885. The Metis Nation had been pushed aside and its people scattered across the west. By 1930, they were outnumbered 100 to one by the hundreds of thousands of white immigrants who flooded to the west from Ontario, Europe and the United States. The Metis - like millions of dark-skinned people around the world - were the victims of colonialism, the spreading greed of European civilization.

For 200 years this greed was only interested in the money from the fur trade - it was out of this fur trade that the Metis Nation was born and grew - but the 1860's saw changes and the immigrants arrived...

For 200 years this greed was interested only in the furs that could be taken from the land in the west. It was out of the fur trade that the Metis Nation was born and grew. However, only a few white businesses made money from the fur trade and by the 1860's things began to change.

Politicians and businessmen in the east began to take more interest in the west. The politicians were afraid that the Americans would take over the Western territories if Canada didn't claim them as part of Canada. The businessmen and industrialists needed new places to make their profits.

By building a railroad to the west, the businessmen and politicians solved both problems. They tied the west to the east and they provided transportation for the thousands of land hungry immigrants anxious to go west. The industries in the east could make profits by selling to the immigrants and the railways; grain

companies and banks could make profits from the grain the farmers grew.

There was no place for the Metis and Indian in this grand plan. The fur companies had made millions of dollars from the sweat and muscle of the Indian and Metis but this was peanuts compared to the profits to be made by the eastern businesses and industries. For they planned to use the sweat and muscle of hundreds of thousands of poor and homeless immigrants who would pour into the west chasing the promise of cheap land. From the point of view of eastern big business, there was much more to be made from a million immigrant farmers than from a few thousand Natives selling fur.

The Indian and Metis people used the land to feed themselves and not to create wealth. The immigrants had no use for the Indian and Metis and there was no place for them in the settlement of the West.

Very few Metis people were farmers - and most of those who were only raised enough food to feed their families. The immigrants were growing grain to sell for cash. Most of the Metis were workers who had worked for the fur trade as freighters, Hudson Bay Company employees and suppliers of meat. Most of the Indians lived as hunters and trappers. Both used the land to feed themselves and not to create wealth.

Like the government, the immigrants coming west had no use for the Indians and Metis. They had read hundreds of stories in eastern newspapers referring to the Native people as savages. They had been taught that the white race and European civilization were superior - and that everyone else in the world was backward and inferior. Because of this racism, there was no place for the Metis in the world of the settlers. Even though the Metis were workers, and had the skills and abilities needed by the new nation, the whites preferred to hire other whites to do the work. Banks preferred to lend money to whites and stores would give credit only to whites.

The Metis had experienced racism before - at the hands of the fur companies - but now racism took away their right to work. It placed them at the bottom of the new society. The Metis could do nothing about this discrimination and racism because they were so badly out-numbered by the white settlers and towns-

people. As more and more whites moved west, the Metis were pushed off the land and out of the jobs.

Some Metis - farmers, businessmen and workers - were lucky enough to be accepted. Most were not. They were forced to live on the road allowances, on the edge of Indian reserves and towns and up north in the bush country where there were fewer settlers. Most made their living at the poorest paying jobs, working alongside the poorest immigrants. As well, they cut and sold firewood, grew small gardens, and hunted and fished when they could.

The Canadian government had tried to make it seem as though they had treated the Indian and Metis fairly. They signed treaties with the Indians. But this was not a fair deal recognizing the Indians' right to the land - it was just a scheme to get the Indians out of the way of the settlers. The Indians were starving and had no choice but to 'agree' to the treaties.

The Metis attending them did not plan any action or approach the government to voice their grievances. They only talked among themselves.

In 1935 or 1936, some of the Metis had become frustrated with just talking. One of these was a Regina labourer named Joseph Ross. Ross and some others felt that what the Metis needed was an organization that could speak for the Metis people, an organization that could pressure the government to improve the conditions of the Metis - to help them get jobs, relief and education for their children, and to press their land claims.

At a meeting of seventeen Metis men and women, the Saskatchewan Metis Society had its beginnings. This meeting agreed with the suggestion of a Metis organization. Attending it were several families of the McKenzie clan, Mr. & Mrs. Ed Klyne, Mrs. Ray Dixon, Martin Knudson, Flora Diotte, Joe Ross and a



The Metis were not as badly off as their Indian brothers and refused to accept the idea of staying put on small reserves. To try to quiet the protests of the Metis, the government issued Scrip - documents that could be turned in for land or sold for cash. This turned out to be of great benefit to white politicians and businessmen who made big profits by swindling the Scrip from the Metis. These men knew that the Metis were not farmers and they knew that even if they were, the banks would not give them credit to buy machinery and seed grain. All but a few Metis were so poor that they had no choice but to sell their Scrip (sometimes for only a few dollars) to feed and clothe their children.

This was the history of the Metis people after the 1885 uprising. It was a history known only too well by the small group of Metis holding meetings during the Depression Years of the thirties. These meetings continued for at least a couple of years and perhaps more.

few others.

There was no executive elected at this meeting but Joe Ross was elected chairman of the group and Henry McKenzie, Sr. was chosen secretary-treasurer. Everyone at the meeting was to consider themselves an organizer. It was not clear whether or not they formally chose a name for themselves but one of the early members claimed they referred to themselves as 'The Halfbreeds of Saskatchewan'.

It seems that for the first year or more, the group organized the Regina local without trying to organize on a provincial basis. By 1937 the organization probably had other locals in the Regina area organized as well - Lebreton was one of the first. But the Metis did not publicize their efforts very much. Joe Ross explained: "We wanted to see first where we stood and how we could present ourselves. We held off until we knew we were going to be a chartered organization."

Up until 1937 the group did not have a charter under the provincial law and did not have a constitution. Part of the reason, explained Thomas Major, a member from Regina, was that up to then, the group hadn't asked anyone for assistance. Like most working people, they were uneducated and had little knowledge about the procedures to go through to make their organization official. They did, however, see the need for a Constitution and by-laws. One of the members, Ed Klyne, was asked by the group to seek the advice of a lawyer he knew in Regina - a Mr. T. H. Newlove.

To organize for a better life, to record the correct history of themselves and to work for unity were the objectives of the Saskatchewan Metis Society formally organized in the fall of 1937.

A committee of four or five Metis eventually met with Newlove and with his legal assistance, they drew up a constitution for the group. It was approved by a regular meeting in the fall of 1937 in Regina. The new name of the organization was the Saskatchewan Metis Society. The aims of the organization were three:

- 1) To organize the Metis of Saskatchewan so that they may strive to better their social, economic and cultural life,
- 2) To assist, as far as possible, in recording and perpetuating a correct history of the Metis in Saskatchewan,
- 3) To set up branches of the Society in Saskatchewan and to affiliate with or accept affiliation with organizations having similar aims and objectives.

At a meeting in the fall of 1937, Joe Z. LaRocque, an educated Metis from Lebret, was chosen president. The officers of the new organization were: Edmond Klyne, truck driver; Robert LaRocque, salesman; James Powless, labourer; Jerome LaRocque, retired; and Joe Ross, labourer, all from Regina.

The first organizers set out to various parts of the province to meet with other Metis people. It was an exciting time in which the SMS began the first efforts to tie together the Metis Nation since 1885.

Joe Ross, chairman of the original organizing committee, was chosen as organizer for the SMS. He and the new president, Joe LaRocque, immediately set out to organize a province-wide association for the Metis people. This was an extremely difficult task for it was still a time of few jobs and most Metis families were on relief. Joe Ross was even more handicapped for he was almost totally blind. This turned out to be an advantage, however, for because of his blindness, he had a free pass on railway. He was a single man with no family responsibilities and was an ideal organizer. He covered many areas of the province including Lebret, Lestock, Willowbunch, Ituna and Estevan in the south and Beljennie and Battleford in the north. Joe LaRocque travelled as widely as well - in the south and as far north as Meadow Lake and Green Lake.

It was an exciting experience for these early organizers of the SMS, for many Metis communities and families were finding out about each other for the first time in many years. The Metis Nation had been broken

up and scattered after 1885. Now the Metis Society was beginning to tie it together again. Sol Pritchard wrote a letter to Joe LaRocque in 1939:

"I have a letter from my uncle Ed Pritchard since you sent him a copy of the Leader Post (with a picture of Sol in it). I didn't even know I had an uncle living. Just imagine to find each other. You might say that happened through our Metis Society, the same as you and I found each other last year."

Joe Ross and Joe Z. LaRocque discovered many enthusiastic Metis leaders in their travels around the province. Among them were Sol Pritchard of Beljennie (He had saved the lives of several whites by buying them from their Indian captors after the battle of —); the McGillises of Willowbunch; Alex Bishop of Green Lake and the Sendenies of Prince Albert.

There was much enthusiasm for the SMS everywhere in the province but the new association had many problems as well. There were many Metis who were not willing to trust the SMS everywhere in the province but the new association had many problems as well. There were many Metis who were not willing to trust the SMS and felt that the SMS was working for the Liberal Party or some other politicians. But the most important problems at this time was the lack of good leaders. According to Joe Ross:

"There were all kinds of good leaders but they didn't seem to want to come forward ... there were also those who refused to join ... and the ones who would not admit they were Metis."

"There were all kinds of good leaders but they didn't seem to want to come forward...there were many who didn't want to have anything to do with the SMS - for various reasons. Many felt the politicians would destroy it anyway. Another thing is they felt the Metis people weren't reliable. There were all kinds of people who wouldn't admit they were Metis - couldn't talk to them at all - they wouldn't have anything to do with you. A lot of these people felt 'Well, I'm doing fine, why should I be bothered with anything like that?'"

Another problem facing the new organization was the differences between northern and southern Metis. Metis organizer Joe Ross claimed: "These differences held back the Metis Society for a long time." Because there were more settlers in the south, the Metis in this part of the province spoke mostly English as well as French. They relied on the white communities for jobs, for selling their firewood, for supplies from the stores. Their way of life was close to that of the white man. In the north, the Metis often spoke only Cree and their way of life was close to that of the Indian. They did not rely as much on white communities and often lived by hunting and fishing.

These differences made it difficult for the Metis in the north to communicate with those in the south. They also had different problems and saw different solutions to the problems. The northern Metis wanted the right to live on the land as they had always done. White farmers were moving north to escape the dry



conditions in the south and were forcing the Metis off the land - something that had happened to southern Metis years ago. The Conservative government of the early thirties had taken away the Metis' right to fish year round.

The issues facing the southern Metis were a lack of jobs and education. They also wanted land but they wanted land in the south. The government had been moving poor whites to the north and the southern Metis did not want to move north where the bushland was unfamiliar to them. Many whites and Metis who did move north soon returned, unable to make a living on land that was solid bush.

Relief, employment and education, but most of all, land, became the important issues to the SMS. Many meetings were held throughout the province to work for these issues and improvements.

Despite these difficulties, the year that passed after the founding of the SMS saw many meetings of Metis people in communities across the province. These meetings discussed the new organization and how to build it and discussed the issues facing the people. One of the most immediate problems was relief. Many Metis families were refused relief by the municipalities that made relief payments. The municipalities were angry at having to pay relief to the Metis because the Metis had always been too poor to pay local taxes. Relief was a day-to-day issue because many people were desperate but jobs and education were important issues as well. Few Metis children ever made it to high school because their parents could not afford to send them. Because many Metis

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could not pay taxes, their children didn't go to school at all.

Land, of course, was another important issue - the issue that had started the Metis meetings in the first place. The Metis in the north and south wanted land for different reasons but both saw land as one solution to their problems. In the south it was mainly the older Metis who wanted land. Those who did own land found that it now supported many families and was becoming overcrowded. Among the younger Metis in the south, land was not as important, for the dry conditions had made any kind of farming almost impossible. They were more interested in vocational training and jobs.

Many issues faced the Metis but it was the land issue that drew the most attention from the press and politicians. In 1919, the Metis land claim was talked about a great deal in the press and the SMS began to meet with the provincial government to seek help in its land claim against the federal government in Ottawa.

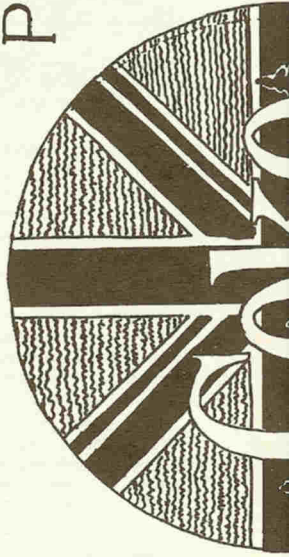
(COPYRIGHT: MURRAY DOBBIN 1978)

NEW BREED is anxious to gather information on Metis history. If you have any information to add - or corrections to make - to the history series, please send these to NEW BREED. If you know of any historical documents or of any Metis elders who could tell the story of the Metis, let us know and we will try to follow these sources up.

NEXT ISSUE: The land claim issue and the policies of the provincial government.

*THE METIS NATION:
A BATTLE
NOT YET WON...*

POSTAGE
POSTES





Eds. 1871-1874



From OUTSIDE our PROVINCE

INDIAN CONTROL OF INDIAN FISHING

VANCOUVER - Fishing is the Number one resource of B.C. Indians, and in order to ensure the reproduction and protection of our valuable fisheries, they must be controlled by Indian Governments.

The Union of B.C. Indian Chiefs (UBCIC) has acted on two fishing resolutions that will give Indian Governments responsibility for the regulation of Indian fishing. These resolutions were passed at the UBCIC Chiefs Council on June 22, 1978. These resolutions recognize the need for responsible management over our fisheries which have been severely depleted due to mismanagement by a non-Indian government.

"By resuming our aboriginal responsibility for the fish, we can begin to work towards establishing once again, the fish management and reproduction practices which allowed B.C. Salmon to flourish for thousands of years," said George Manuel President of the UBCIC.

Controlling the fishing industry is a huge step towards self-determination for B.C. Indians. Such a step ensures the continuation of the fishing industry and ensures the Indian people of a strong future.



THE LONGEST WALK

WASHINGTON D.C. - On July 15, 1978 approximately 35,000 people, both Native and non-Native completed a 3,500 mile walk from Alcatraz to Washington D.C.

A meeting with President Carter scheduled for July 15, 1978 had to be postponed as the president was in Germany at the time. Representatives from the walk did meet with U.S. Vice-president, Sirus Vance.

The most significant piece of legislation being protested by the walkers was HR 9054 which if passed would totally obliterate the treaties in the United States.

HR 9054 did not get out of committee at this sitting but the bill was re-introduced under a new number by Washington State Senator Cunningham.

Spokesmen for the Walk feel that they will be successful in their attempts to halt passage of this bill. They have gained a great deal of support from non-Natives.

Another piece of legislation concerning Native people, SJ 102 has been passed and now requires only the presidential signature of become law. If signed this bill would give Native people in the United States; total religious freedom. Representatives from the walk would like to urge Canadian people and organizations to send letters of support to President Carter, urging him to sign the bill immediately.

The walkers will remain in Washington until July 23. While there they have set up teepees near the Washington monument as informational booths. Floyd Westerman, a Native entertainer is with the group near the Monument providing entertainment for the walkers and interested people who have come out to see what it is all about.

The walkers experienced no difficulties with the police as they marched into Washington. This was probably due to the fact that from the very beginning Indian people has stressed that this is a Non-violent demonstration designed as an informational and educational experience for people across the United States.

The walkers will be returning home on July 23, 1978. In order to raise funds to help send these people home, any donations would be greatly appreciated.

Donations can be sent to:

The Longest Walk
100 Maryland Avenue N.E.
Washington, D.C. 20002



"SAY WHEN"

WHITEHORSE - An alcohol education program, called, Say "When" is being developed in the Yukon for elementary school children.

The programs aim is prevention and hopes to provide students with enough factual information and the decision making skills necessary to cope more successfully in a drinking world.

Program Curriculum developer, Sue Hellman, says that one of the purposes of the program will be to break what the group call "self-fulfilling prophecies."

"Northern living conditions tend to create in children a series of limited or negative expectations of themselves which are generally fulfilled if the cycle isn't somehow broken first," says Ms. Hellman.

"For example, there is little to offset the stereotypes about the drunken or lazy Indian who can't keep a job or the adolescent prone to vandalism, so you hear the comment from some young people, 'what's the use, that's the way they expect me to be, that's what I'll do.'"

"The aim of the program is to help them realize they do have real choices, and it is their responsibility to break that pattern." The reasons why young people drink are many and complex, but the family and the community influences are too very strong factors.

By 1980 those involved hope to have full packages of materials, including appropriate photos, films and teaching guides available for all schools.



DENE NATION GETS FUNDS FOR TRAINING PROGRAM.

OTTAWA - (CNNS) The Dene Nation has received approval and funds for a community development training program, following a second review of the project by officials in Ottawa.

In the July issue of **NEW BREED**, we reported that minister of Employment, Bud Cullen personally, "stepped in and said not to sign any kind of cheques for us," according to Dene Nation president, George Erasmus.

Dene Nation land claims researcher Joanne Overvold said that Indian Affairs minister, Hugh Faulkner asked Cullen to intervene because of the Dene Nation's hard stance on land claims. Overvold said that a cheque arrived on June 20 to finance the program.

Overvold said employment department officials in Yellowknife told her "off the record" they thought the second review had been "just a dely tactic". Ottawa officials "hadn't asked the right questions" while conducting the review, and "weren't really interested in anything having to do with the review," she said.



CARTOON CAUSES CONTROVERSY

BRANTFORD (CNNS) - An editorial cartoon that appeared in the Brantford Expositor drew a great deal of angry criticism from people of the Six Nations and New Credit reservations.

This reaction prompted an editorial clarifying the cartoon's intent. The cartoon, as described in the editorial, "depicted a 'fat cat' type in a big limousine, passing by an obviously poor Indian family at the roadside, and saying to his chauffeur: 'You'd think they'd have the decency to stay out of sight during Canada Week'."

Robert Hayne of Ohsweken maintains that the cartoon was "poorly done and shallow in message," and raised "concepts and pictures which are too often

held by Non-Indians who are out of date and out of touch with Native culture although they can live side by side."

The editorial staff of the Expositor regret that some readers drew the wrong conclusion about the true message of the cartoon. The point the cartoon had hoped to put across was that too many of the first Canadians have had second-class treatment, and too many non-Native don't even want to be reminded of that fact.



INUIT LAND SETTLEMENT WON'T AFFECT B.C. TALKS.

VANCOUVER - The tentative land claims settlement between the federal government and the Inuit of the Western Arctic will have no effect on land claims negotiations in B.C. according to a B.C. provincial spokesman.

"The situation here (B.C.) is entirely different," said Bob Exell, co-ordinator of Native Indian Programs. "It would be difficult to draw any correlation between that settlement (The Inuit) and the various aboriginal claims issues in B.C."

He said the B.C. government and Native Indians are still at a discussion stage in their negotiations dealing with aboriginal title.

Bill Wilson, president of the United Native Nations said B.C. Indians will never accept land claims settlements modelled after the federal government's tentative agreement with the Inuit people.



INDIAN AND METIS CULTURAL EXHIBITION

ENOCH RESERVE - The Native people of Alberta will stage an Indian and Metis cultural exhibition for the world to see. This exhibition will run concurrent with the 1978 Commonwealth Games to be held in Edmonton.

A huge Indian and Metis encampment will be situated on the Enoch Reservation, 15 miles southwest of Edmonton.

From August 3 to 12, the exhibition will be active both day and night. Activities will include pow-wows, hand games, and traditional Metis jiggling.

Sports activities will include over 15 ladies and girls softball teams involved in a tournament during the exhibition.

Traditional Native food and authentic handicrafts will also go on sale.



THE *local* NEWS

Northern concerns expressed

Native people in Northern Saskatchewan have been subjected to racial discrimination, oppression, and every other means of negative approaches by the government. One of the most controversial issues in Northern Saskatchewan is the 'Uranium Development in which again, Native people have been plainly ripped off'.

As stated in various issues 'Native people are the rightful owners of Northern Saskatchewan, they should decide whether or not development should go ahead.' The government has spent a substantial amount of monies for Justice Bayda to do a study, research, and give recommendations on the Cluff Lake Development.

The recommendations were then given, and the government totally ignored these recommendations, yet, in most confrontations with government they weasel their decisions time and time again, with Department of Northern Saskatchewan 'hatchet people' who are so-called representative of Native people in the North.

A person sometimes wonders at their magnificent psychologist games they create, where in the simplest form of social and political economy, we live in a very dictatorial and totalitarian society. The capitalists of this country are the benefactors of every little resource of Northern Saskatchewan, yet without guilty emotions. They tell us "We care for the economy of Northern Saskatchewan and are concerned for the north". In reality other countries are the major own-

ers of the 'Uranium Development'.

Quite the contradiction we live through every day, another interesting concern about Native people is the fine judicial process we have to live with in the north. Can you imagine two Legal Aid lawyers to try and give service to all of Northern Saskatchewan. Our fine Attorney-General's office stated in letters that due to budget restraints, eight per cent is sufficient for the Legal Aid program to operate on.

The logic in that statement, if any, is the government is more than willing to spend approximately ten to fifteen thousand dollars to keep a man alive in prison for one year so therefore cannot spend that amount to train legal aid lawyers. It would allow Native people in the north to have fair representation in the courts and in the judicial system.

Yet they are more than willing to build two more prisons so Native people can again be the prime targets to occupy their jails. The Carter Commission recommended that the office in La Ronge should have three lawyers, two paralegals, two articling students and two secretarial staff. This recommendation was completely ignored! What is the sense of having these boards to give direction and recommendations when these are ignored? There is a similar background in operation between the Bayda Inquiry and the Legal Aid Commission.

As for the other important concerns in the north, a person could sit down and talk about hundreds of

other issues...the other interesting thing that took place one evening in a small northern community is when a Member of the Legislative Assembly (MLA) accused a certain person of ripping off his sign and destroying it. Apparently the scene took place in front of many people who witnessed the incident. It must be embarrassing to see your elected representative act in this manner when in a so-called government standard, this man must maintain the rights, protection and democratic maneuver of his delegation.

There is a possibility that maybe government people are starting to take defensive attitudes because of the pressure from Native people. All in all, we, as northern Native people, will keep on struggling for our freedom to decide our future, our aboriginal rights entitlement, and a place in our fine democratic society where we have a voice.

I assure all Native people that being united only gives us a stronger voice and a stronger and better plan. As our forefathers have said 'Be strong and struggle each day, ask the Great Mystery for strength, wisdom and understanding.' In support of all our Native brothers and sisters, let us all be of one mind and fight for our freedom. And let us be the Natural People our forefathers were once, at one time.

by Tom Roy, President

Local 21, Ile-a-la-Croix

NEW BREED

Youth centre is needed for Punnichy area

PUNNICHY - This local has applied for a Canada Works grant to establish a drop-in center for the youth in the community. The local applied for a total grant of approximately \$68,000 to hire seven workers from within the local.

The drop-in center would provide crafts training, recreation, emergency day care, and information and discussions on law enforcement, legal rights and welfare rights. Local president, Wilma Tuttosi, feels that such a center is very important for the youth in the community.

"We live in a small community, and very often there is little or nothing for our kids to do and this can sometimes lead to problems for teenagers and young adults. This center would be a place where they could go to meet and take part in some meaningful recreation and activities."

The Punnichy local also serves

the community of Quinton. The local has placed small deposits on five lots in Quinton and six lots in Punnichy to build new homes in those communities under the Section 40 program.

Because of the Strike by Saskatchewan Housing, it appears that the local is going to lose four lots in Punnichy.

"If we lose those lots, we will have to try to get existing units in the community," said Mrs. Tuttosi.

In the area of Education the local will be holding Upgrading 5-10 classes in the fall. The local has secured 10 seats for this training and is taking applications for the classes now. The seats will be awarded on a first come first serve basis but will be held on a continuous in-take basis. Therefore if someone drops out people on the waiting list will be able to start classes.

The local will also be holding

Cree classes for adults sometime in January, and is taking applications for this class now.

The local now has 30 members and the president expects membership to increase during the next year. The local is very concerned about the people in the community and is doing all it can to provide services to the members of the local.

The local held bingos and other social events to raise money to take some of the young people in the local on a field trip.

The local was also able to lend some small financial assistance to the delegates to the annual meeting in Batoche, Saskatchewan in July of this year.

Mrs. Tuttosi feels things are generally going well in the local and hopes the involvement and support of the local members will continue.

Anyone interested in any of the classes mentioned above or wishing to obtain any information regarding the local and the programs and services it provides should contact:

Wilma Tuttosi
Box 335
Punnichy, Saskatchewan

Native-written literature to be a reality

REGINA — With the Native Writers' Contest gaining increasing interest, it is hoped that someday soon we will have Native-written literature available at libraries throughout the province.

The contest, held for the third time this year, is jointly sponsored by the Saskatchewan Chapter of I.O.D.E. and the Saskatchewan Provincial Library. It has given Native writers an opportunity to see their materials published.

This year's winners were Nellie Sokwaynace of Little Pine Reserve, Rosa Whitstone of Onion Lake Reserve, Judy Bear of Sweetgrass Reserve and George Agecoutay of Regina.

This year's winning manuscripts covered a variety of subjects

ranging from Indian folklore to a child's interpretation of what it is like to be an Indian today. In the previous two years, Louise Trottier Moine had won the contest with manuscripts about her early years. An accomplished writer, Louise is a Metis from Val Marie.

The contest is open to anyone of Native ancestry and there are different categories one can enter. Anyone wishing further information about the Native Writer's Contest can contact their nearest public library.

According to John Murray, provincial library consultant, "It is hoped that these authors and previous winners will receive royalties from the eventual publication of their manuscripts."

Murray also says that "these manuscripts will enhance the vast oral tradition of Canada's Native population which is stored in the elder's minds and simultaneously allow for expression of ideas appealing to children."

"Soon it will be possible for Native children to go into a library and select from a number of books written in their own language by Native writers."



Cole Bay local president concerned over fishing

Ambrose Bouvier is the president of the Cole Bay AMNSIS Local. He has been the president of the local for nine years. At the Recent AMNSIS Annual Assembly he presented president Jim Sinclair with a leather vest. The gift was to mark Sinclair's nine years of presidency and to express his thanks to AMNSIS for the progress in Cole Bay.

Ambrose does not speak English and an interview was held with Max Morin of Ile-a-la-Crosse translating. Jim Sinclair was also present to listen to Ambrose's concerns. Ambrose was able to tell of how AMNSIS has helped his community, further needs and why he will fight a present court case against his son.

In the past few years, Cole Bay has been an active AMNSIS local. The small community of 200 is located about 100 mi. southwest of Ile-a-la-Crosse in the northeastern part of the province. There is little employment in the community - hunting, fishing and trapping are some of the few ways a person can earn a living.

This year several projects have come to the community through the efforts of AMNSIS. The biggest one has been an ice-house and a packing shed which can be rented out to various fish buyers. This has meant that ten people will be working for six months. It is not an answer but it has helped with the high unemployment in the community.

There is also one student employed through the Secretary of State student program. This person has been responsible for helping people with various problems.

Ambrose says that every year AMNSIS is helping Cole Bay and people are becoming interested in the local. One indication is that older people are beginning to buy memberships in the local. He hopes that programs that provide employment can continue in Cole Bay as it has helped the people because

of the lack of work. He would like to see some permanent employment in his community.

Ambrose says he is a strong AMNSIS supporter because he believes Native people must do things for themselves. "We all know we are halfbreeds. Why should we vote for a whiteman when our own people can speak for us?"

In the years Ambrose has been involved with AMNSIS, Jim Sinclair has been the president. "Sinclair has been president as long as me... that is why I brought that present for him."

One of the reasons Ambrose fights for his people is because he knows how things are and says these things are wrong. He sees so many things happening to his people that shouldn't happen and that they have to stand up and try to change these.

He cited an example. Ambrose's son is being charged with a violation

of the fishing acts. He feels that he must fight this charge because it is wrong and that it happens to too many other people.

22 year-old Ronald Bouvier is being charged with 'unlawfully setting a gill net with mesh other than the size specified for those waters in violation to Saskatchewan Fishing Rights'. Ronald must appear in court on August 15th at Ile-a-la-Crosse. This means a trip to Ile-a-la-Crosse where he should see a lawyer. But it isn't so simple.

Ambrose says it is wrong that the DNS charged his son - the nets are his. He says he knew that he correctly marked the nets. "I have been fishing for 40 years and I know what I am doing. If I had marked the nets wrong, I would be afraid to face DNS but I am not."

"But" says Ambrose, "It will take DNS another forty years to make me plead guilty to the charge. I took the responsibility for those nets



but they charged my son ...maybe they think he will plead guilty. They know I would not."

According to Max Morin, situations such as Ambroses' are common. It happens every year as so many restrictions are placed upon fishing, hunting and trapping. "Our people know these methods and have lived from the land all their lives. Now, DNS comes along with so many different restrictions that our people do not understand and are not used to."

Certain lakes cannot be fished upon. In some lakes you can only take certain kinds of fish and you can only fish so many pounds from one lake. All this has created somewhat of a confusion.

Ronald Bouvier's court attendance is not simply a matter of going to court. He must travel the 100 miles to Ile-a-la-Croise where he may or may not see a lawyer. If he is found guilty or pleads guilty he could have to pay a fine of \$200. (\$200 is a lot of money if you don't have it and if you only make a limited income at fishing).

Most fishermen in northern Saskatchewan are not making a good living at fishing. All sorts of changes have come about in the buying, marketing and assistance in fishing. The total situation of fishermen is presently one of the worst but the government has yet to change this.

Another ironic twist to the situation. Ron Bouvier has been charged by a conservation student. Many conservation students from Kelsey Institute in Saskatoon live in northern Saskatchewan during the summer for 'practical training'.

Ambrose says he believes in aboriginal rights for his people. This is the reason he will fight the charge in court. He does not understand why so many people are charged with these regulations when they have fished for years. It is one of the few ways they know of making a living. It is not welfare.

Charges are common in the north. There are many different types of legislation under the Games Act and Fishing Act. Many people do not understand the charges and yet have no one to go to when they are charged.

Max is hopeful a courtworkers program in the north will help. He sees courtworkers (who can understand the language and also the legislation) as helping many people. But the courtworkers must be able to explain other rights as well.

There is a legal aid clinic in northern Saskatchewan but it is under-funded and a court appearance may mean travelling many miles to face charges one does not understand.

Sinclair agreed with the Bouvier's and Max. "Aboriginal rights becomes an important issue to people who have lived off the land and are

now faced with all kinds of restrictions and rules governing the use of their land. In many cases, people plead guilty."

"The fact is they should not be charged in the first place. This is where AMNSIS can play an important role in determining people's rights." He continued, "and it must be one of our most important issues."

Max agreed stating "Many people feel that since they have been charged, they are guilty. But this is not the case - it must change. Our people must know what their rights are and if these are not used, things must change."

Native Outreach expands

REGINA - The Native Outreach Office in Regina is a project of AMNSIS Local #9. The project has been in operation for over one year and has proven itself to be highly successful.

When the project originally started the office was staffed by one person. Stan Klyne is now the coordinator and the office has a three person staff to serve the needs of Local #9 members.

Native Outreach offers a number of services in addition to straight employment placements. Pauline Anderson is the Training on the Job Worker for the area. If a person is interested in a particular field but does not have the necessary skills it is possible to set up a training program with an employer in that particular field.

During the training period, the trainees salary is subsidized by Canada Manpower up to 85% depending on the education, work experience, and acquired skills of the trainee. During training, the trainee will learn through exper-

ience the skills necessary to excel in their chosen field.

Margaret Blondeau is in charge of the Casual Labour Placements. Anyone wishing to work for a short period of time should contact Margaret regarding temporary employment.

Any Native person, Metis, Non-Status, or Treaty can come to the Native Outreach office to apply for any of the services provided by the project. The only requirement is a current AMNSIS membership or Associate membership which can be purchased at the office for one dollar.

In addition to the services listed above, the Native Outreach office also provides career counselling, creative job search counselling, and help with preparing for interviews and help in preparing resumes.

If you require the services of Native Outreach, stop off at the office at #4-1846 Scarth Street, Regina, Saskatchewan, or phone 525-6721.

LOCALS:

REMEMBER TO PHONE OR WRITE US IF YOU HAVE AN EVENT YOU WOULD LIKE TO SEE ADVERTISED OR COVERED IN THE NEW BREED.

South - East Area is busy

FORT QU'APPELLE - As the newly-appointed reporter for the South East Area, I would like to tell you more about who we are and what we are doing. Basically, we are a group of Native people who got together and formed what is now known as the South East Area or Eastern Region 3.

From this, an area board was formed. This area board consists of two members from each local and the purpose is to put into practice the programs that have been established in the area. Our main accomplishment so far has been setting up a housing construction group. We have been allotted 25 houses and this has created employment and training for many of our local people.

We also have what we call the Ka-Pa-Chee Training Centre where various educational classes are held. We have people working on the housing committee, housing construction, and on the education and recreation committees. We have a communications group which keeps local people informed on the progress of our area and on other matters of interest.

We have also set up a library committee to create a library on Native history which will give us a better understanding of who we are and where we came from. Our eventual aim will be not only to inform ourselves but the public at large.

When we first started in this area we only had three employees. Now we employ almost sixty people. We feel that good local planning and understanding are the keys to success in our area.

A housing board meeting was held in early July at the Ka-Pa-Chee Training Centre. All housing board members were in attendance as were representatives from the Provincial Metis Housing Group.

A great deal of discussion centered around the extent of support which could be given to individuals

who want to go into a business of their own. In view of the fact that one of the main objectives of the area is to help individuals become self-sufficient we will support those persons in any way we can.



Nap Lafontaine
re-elected Area Director

We also had an area board meeting at the Centre on July 6th with all area board members in

attendance. Topics discussed were communications, economic development, education, the library and the housing programs. - This was basically an overall review of the progress of these programs. A motion was passed that four delegates from each local would be voting at a board of directors meeting at Katepwa at the end of July.

Also discussed at the meeting was the probability of houses constructed in the communities of the South East Area. The date for construction to begin was not determined as many formalities still have to be completed.

As the communications worker for the area, I would appreciate any news or information from South East Area locals. Please contact me or send this to:

Maryanne Cameron
Box 1159
Ft. Qu'Appelle, Sask. SOG I90
Phone:332-4598

Buffalo Narrows builds units

BUFFALO NARROWS - This local has recently embarked on a number of projects in the areas of community development and community services.

Housing in northern areas has always been a priority issue and an issue that has not been easily or satisfactorily dealt with.

According to area Director, Tony Kiezie, the local in Buffalo Narrows has begun construction on ten new homes. this construction has begun under a recent DNS/AMNSIS agreement for housing in northern Saskatchewan.

The local also has plans to begin construction on a local office. A local office would be helpful in administering and delivering programs and services to members in the area

These two construction programs would also help to alleviate the unemployment problem somewhat by providing jobs for the people involved in the actual construction.

Recreational and sports activities in the North have always been lacking for young people in northern communities. To help alleviate this problem the local applied for a Canada Works grant to provide a drop-in center for young people. Area Director, Kiezie, reports that the drop-in center has been quite successful and is providing a useful service to the youth in the area.

Any person interested in Housing Recreation, Employment or Educational programs offered by AMNSIS in Northern Region 2 should contact Tony Kiezie at Box 202, Buffalo Narrows or phone 235-4447.

Dene will suffer from Cluff Lake mining

REGINA - "We, the Dene people, are the guardians of this northern hemisphere," says Peter Deranger, trapper from near Cluff lake, the proposed site of Saskatchewan's latest uranium mine.

Mr. Deranger, interviewed recently in Regina, believes the Dene have a special relationship with the earth which all other people in North America have lost.

"We were put here to take care of a piece of land. We understand this land, and it understands us and our needs," he said.

The northern trapper says that the mining of uranium at Cluff Lake will destroy the bond between the Dene and their land.

"Uranium is the strongest element known to man. It is only logical to see that it is the heart of the earth, keeping it and us alive."

If this toxic material is taken from the ground, "the earth will die, die a terrible death," Mr. Deranger said. The destruction of the earth, he added, will mean more than the end of the Dene people. It will be a sign of the decline of all human life on the continent.

Mr. Deranger pointed out that Dene are the last aboriginal people in North America who still follow traditional patterns of life. They are the one remaining people who still possess an appreciation of the fragile, nurturing relationship between man and creation.

"The earth is our mother, because we were born from it . . . like it says in the Bible about man being created from dust," he said. "The earth, our mother, feeds, sustains and educates us."

The non-Dene of North America are asking the aboriginal people of the north "to sell their mother," Mr. Deranger said. Southern industrial forces are now claiming the Dene homeland as the last frontier in their search for natural resources and profit.

Mr. Deranger believes the desire

for unlimited industrial expansion is a destructive force, killing "the earth and life as we know it now." It is the result of a culture that is anti-human and aggressive toward the earth.

He sees northern developers as "people who are as cold as the machines they produce."

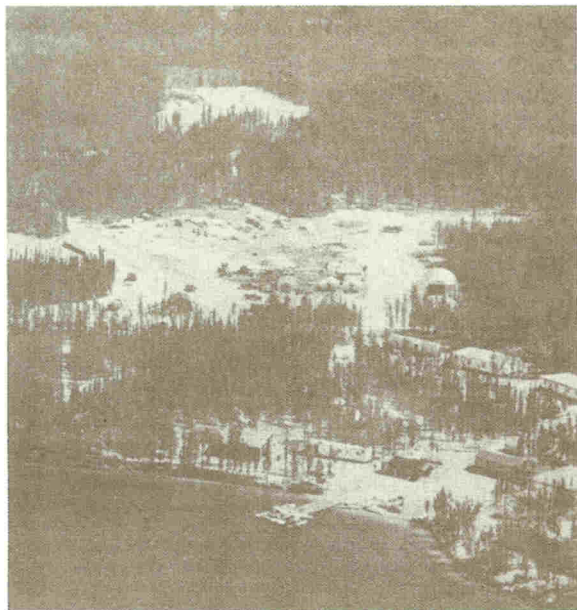
"They see us as sub-human, but we believe the opposite. How can they be human if they don't have feelings for men or the earth?" Mr. Deranger asked.

The industrialized people of North America must learn the lessons which the Dene have to teach, he said. Their survival, as much as that of northern Natives, depends upon the acceptance of the wisdom of the aboriginal peoples of the north. This wisdom teaches respect

and love for nature and the reverence of human life.

If southern industrial forces continue to use the north as an exploitable repository of non-renewable resources, and the uranium is mined at Cluff Lake, the Dene will die, Mr. Deranger said. The last remnant of any intimate relationship between man and Mother Earth will disappear with them from the North American continent, the results of this will be catastrophic, he said.

"If all the spirits and minds on this continent turn away from the natural way, then the earth will feel we have no feeling for it and the things of nature will disappear, there will be nothing left," Mr. Deranger said. "This is the teaching from our grandfathers."



The site of the Cluff Lake mine.

BACK TO BATOCHÉ '78

Horseshoe event

Morris Poitras of Regina finally emerged as the Men's champion, winning the championship game on Sunday by an overwhelming score of 21 to 0. Throughout the three day tournament, not one challenger came within more than 10 points of Poitras.

After accepting his trophy, Poitras was immediately challenged by friends and relatives and vowed to practice all year in order to successfully defend his title at next years Batoche celebrations.

"I used to play a lot of horse shoes years ago and I was quite good at it. I'm kind of surprised that I won because I haven't played for years and I'm a little rusty," said Poitras after receiving his trophy.

One word of warning should be offered at this time to avid spectators of horse shoe tournaments. It should not be attempted to photograph contestants in action or you may well find yourself dodging an overthrown horseshoe. Failure to



Maurice Poitras of Regina

duck a wild shot could prove hazardous to your health.

Of particular danger to the well being of photographers and reporters at the Batoche celebrations was the Ladies' Horse shoe Tourn-

ament. The accuracy of some of the Lady contestants was surpassed only by their enthusiasm. The winner of the Ladies' Tournament was Dorothy Roy and Second place was taken by Rose Boyer.



Ball tournaments

The annual Back to Batoche Celebrations were enlivened by two days of Men's and Ladies' Soft Ball Tournaments.

Several of the top Native teams in Saskatchewan were entered in the tournament. The A side saw some excellent teams battle it out for the \$800 first place prize money. Fans of Soft Ball felt certain that the team from Little Black Bear would win the Tournament. The final results were something of a surprise.

Spectacular fielding and good hitting by Muskeg Lake was good enough to beat Flying Dust 8 to 2 in the final game. Fred Arcand of Muskeg Lake saved the day for Muskeg Lake by making two outstanding catches in left field, stopping what otherwise would have been two home runs. The offense was sparked by the hitting of pitcher Bruce Wolfe. He hit two home runs. Donny La Fond, Pat Wolfe, and Greg Wolfe also contributed with a home run each to seal the victory. The line up for the winning Muskeg Lake team is as follows: Catcher, Wayne La Fond; Pitcher, Bruce Wolfe; First Base, Wayne Horner; Second Base, Donny La Fond; Third Base, Pat Wolfe; Short Stop, Greg Wolfe; Left Field, Fred Arcand; Center Field, Ricky Arcand; Right Field, Darrel La Fond. The rest of the team, coached by Clifford Tawpisin is as follows: Wallace Tawpisin, David La Fond, Gil Ledoux, Roy Sander-son, Eugene Ledoux. Third Place on the A Side went to the Team from Little Black Bear.

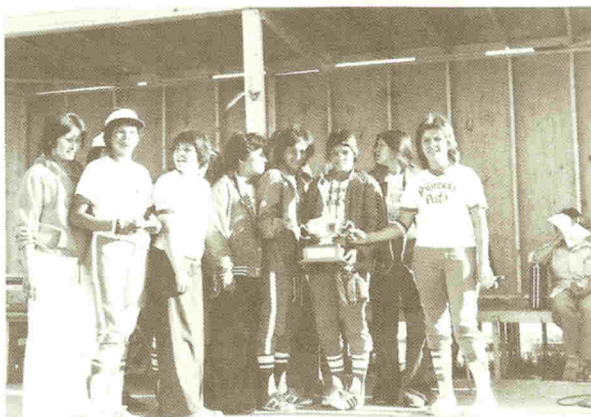
The Men's B side was also marked with excellent fielding and surprisingly good pitching. The James Smith Redmen dominated the B Side and came through with a first place finish. They were good enough to beat out the M.P Raiders for the \$600 first place prize money. Third place went to the North Battleford Friendship Center Team.

The Ladies Soft Ball Tournament was won by the team from Badger-ville. Behind the pitching of Eria

NEW BREED



Muskeg Lake Team accepts trophy.



Cote Selects Women's Team.

Cyr the Cote Selects beat Pound-maker 6 to 5. A hit by Iona Cote was enough to bring in Roma Cote and the final run needed to win the game and the \$600 in first place prize money. At one point in the game, the Cote Selects were down by five runs, but still managed to come back to win the game. The line up for the selects is as follows: Catcher, Iona Cote; Pitcher, Erla

Cyr; First Base, Kim Severight; Second Base, Marilyn Shingoose; Third Base, Diane Cote; Short Stop, Karen Shingoose; Left Field, Zelda Shingoose; Roma Cote, Center field Debbie Cote, Right Field. The rest of the team includes Alvina Musqua Pitcher; Loretta Friday, Field; Delphina Severight, Field; Fay Cote Pitcher; Denise Cote, First Base; Joan Cote, Field.



James Smith captain accepts trophy.

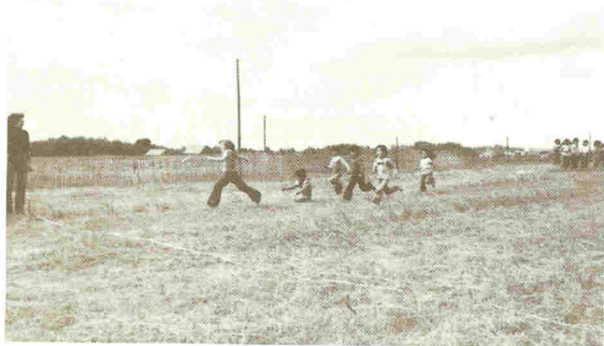


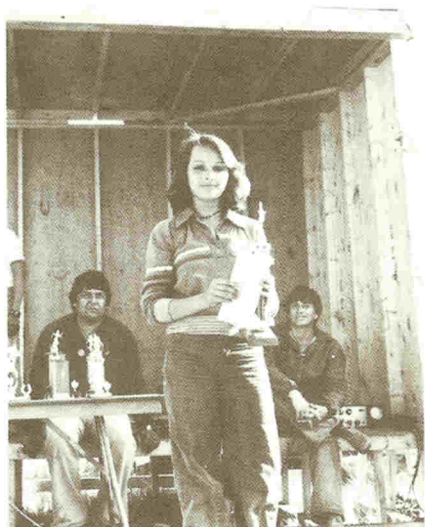
Children's events

The annual Back to Batoche Celebrations feature a number of competitions and events designed basically for adults. However, Batoche is meant to be a family celebration and every year people bring along their children. Back to Batoche '78 saw hundreds of children of all ages present and eager to become involved in the celebrations and activities.

Several children participated in the talent contest, but in addition to this special games and events were held for the children. The activities included foot races, three-legged races, sack races, and a number of other outdoor activities. The children were divided into different categories according to their ages.

The emphasis of these games was to provide a good time and constructive recreation for the children who participated. Ribbons and small cash prizes were awarded to the winners of the different games.







OUR PAST IS IMPORTANT

This month an important series starts in NEW BREED. It is a history of the Metis Movement in Saskatchewan or as it is entitled 'Metis Struggles of the Twentieth Century'. Murray Dobbin, the author of a soon-to-be published book on early Metis leaders Malcolm Norris and Jim Brady, contributed the series.

By Donna Pinay

Its importance and that of other Native histories cannot be stressed enough. The need for the truth and accurately written materials about Native people is long overdue. Many achievements have been made in this area by various Native groups across Canada.

But where is this literature? How have the schools accepted this history? Have they made any great effort to have this history included as part of the school curriculum- throughout Canada?

Unfortunately, very few have. The education system seems to prefer to hide the truth about Canada's treatment about Native people. Rather than teach the truth to our young people, they would prefer that our children learned that they are the descendants of tomahawk-waving savages

who were saved by the good kind whiteman.

'Metis Struggles of the Twentieth Century' is a well-written history. Part One is in this issue and the others will be published over the next three or four months. But where will it go from here?

How many teachers, interested in telling and teaching the truth to Native and non-Native alike, will incorporate this and other articles as part of what they teach? It would be naive to think many will.

Educators must realize the importance of teaching Native children their history.

But such actions require the approval of school boards in most cases. However, if enough educators realized the importance of teaching the history of Native people to their students, perhaps it would be done.

It is one thing to have a vague idea of how things went over a hundred years ago and to hear things from grandparents who remember. To have such history in front of you as part of a textbook is another!

Think back to your school days - what did you learn about Native people? And does this learning

reflect in your thinking today? Most likely it does because schools condition you to think and believe in a certain way.

Everyday we have requests in the NEW BREED office from many people who ask for such vague things as 'Can I have more information about Native people?' As much as possible we help with these requests through past issues, our files or other articles or books we have collected.

However, most of these requests come from white university students who are doing a term paper. Do they only become interested in Native people when doing papers or are they really interested in what the materials say?

And we get so many requests for numbers - the number of Metis or non-status Indians in the province, the numbers in jails, the number of treaty Indians in Saskatchewan, the number of urban Indians in Regina. Unfortunately too few agencies that should have this information do not.

Occasionally we do get requests from young Native people. Somehow we prefer these requests because we feel these are important indications that more and more young people want to know about their past.

But the non-Native population must also know things about us otherwise they will continue to believe only the worst. This is where written material becomes important...and widespread distribution of this material.

The history of Native people can be taught at all ages. We are not unique as an oppressed people as this has happened throughout the world but before one reads about this in other countries, Canadians should realize that Native people are oppressed in this country. But it is a history that most Canadians do not want to know about - with good reason.

We are told by some white readers not to dwell on the mistakes of the past. This may be true but we do have a right to learn of our past and of the efforts of our people to secure independence in the face of major white settlement and oppression.

We have a right to know about how white people scalped our people (most people believe it the other way around) and we have a right to know how our land was literally stolen through Scrip issue and treaties.

We also have a right to look at the present-day situation of our people if only to discover it is much the same as 100 years ago. We may not live in teepees but our situation is much the same.

We have to look at land claims, settlements and many many other things. We have to look at the situation today and plan for tomorrow's generations.

All of the responsibility for this does not lie with school boards but some of it does. If all people were taught the truth at an earlier

age, our struggles would be much easier.

Some Native people do not understand or know about their past and they must know the truth if they are going to help and support in their Native organization's efforts to change these things.

We do have a right to learn of our past and of our people's efforts for independence.

Many of us have learned our history as negative and from a white point of view.

It was an interesting experience to read Dobbin's history and future issues should prove even more interesting. Many of the things he wrote about were new to me or else I had studied the same thing in school but from a white and a negative perspective.

Yes, learning one's history is important. Just as we are required to learn about the great settlers who came to the west, their hardships and struggles in breaking the great country of Canada if only to be discouraged by raiding bands of Indians.

While all the various ethnic groups were settled in Canada (many to escape white oppression in other parts of the world) it should be remembered that Native people were pushed aside and forgotten.

Caught in a cultural change that was much too fast and threatening, our people were shoved off their land onto reserves and road allowances. This treatment is wrong but it has caused the many problems that exist today.

If our people are dying faster, going to jail more often, killing themselves with alcohol and drugs,

and living on welfare, let's hear about this and learn about it. But let's also learn WHY. And then develop our own solutions...

The schools do have a responsibility to give a fair and equal education to everyone and that includes Native people. We must learn of our past our present and the future. All those Native kids dropping out of school now will be adults in a few years.

It only makes sense that we educate them adequately for if we do not, our situation will worsen not improve. We need our own people educated to help prepare for a better future. But we cannot forget our old people and in writing our history, they are invaluable.

Yes, let's wait and see how far Dobbin's article will go. It would be excellent if materials such as this and the hundreds of others completed by other authors and cultural or historical centres could be part of one's education.

It must be remembered that we must support and encourage Native authors and our own people to write their own history - is this not what history is about?

To all readers of our paper, we hope you enjoy the Metis history. It should have been read about a long time ago. And help us by giving copies of NEW BREED to others whom you think would enjoy it. Bring it to the attention of schools or teachers.

We look forward to the day our own people write their history and that efforts such as this will be encouraged not only by school boards but by Native groups, government and anyone else who has a sincere desire to see improvements happen in the total Native situation.

"Our nation was born in genocide when it embraced the doctrine that the original American, the Indian, was an inferior race. Even before there were large numbers of Negroes on our shores, the scar of racial hatred had already disfigured colonial society. From the sixteenth century forward blood flowed in battles over racial supremacy. We are perhaps the only nation which tried as a matter of national policy to wipe out its indigenous population. Moreover, we elevated that tragic experience into a noble crusade.

Indeed, even today we have not permitted ourselves to reject or feel remorse for this shameful episode. Our literature, our films, our drama, our folklore all exalt it. Our children are still taught to respect the violence which reduced a red-skinned people of an earlier culture into a few fragmented groups herded into impoverished reservations."

Malcolm X

OUR people



Max Morin

As one of the first Native housing consultants within AMNSIS, year old Max Morin of Ile-a-la-Crosse sees his job as being not simply within the housing program. Although he works for the Provincial Metis Housing Program and is responsible for housing within Northern Region 3, Max sees his work as being more.

"In northern Saskatchewan you cannot just be a 'housing worker'. You are involved in housing but your involvement extends to almost every issue our people face. For example, legal aid, welfare, grant applications, program administration, aboriginal rights and many others make you a referral service. In order to meet our people's needs, we have to be aware of many things besides housing."

"We want to improve legal aid services in the north but instead the budget has been cut."

Max explained efforts towards improving Legal Aid services in the north. "At present two lawyers service the whole of Northern Saskatchewan...just two lawyers for so many people. We are forming a legal aid board and we want to improve these services. As it is now, a person charged with an offense may have three or five minutes to discuss his charge with a lawyer and then stand trial. He ends up with a fine or a jail sentence without really having legal counsel."

Not only do present services need vast improvement but these inadequate services have been cut.

Says Max "we have, together with the Native Women, written Attorney-General Romanow about our concerns - we have yet to receive an answer. And the budget has been cut. What will happen to the people who suffer from the already inadequate services?"

Max, who took an AMNSIS course in Economic Development, says he has had opportunities to talk to many old people. His fluency in Cree has helped. He has found that many do not understand the rules and regulations governing the use of the land and the lakes.

"Hunting, fishing and trapping are a part of their lives. It is the only way they can be independent. They cannot understand why government has put all these rules on the use of their land," explained Max. "Old people tell me that when their great-grandparents or grandparents signed treaties, everyone was the same. They never foresaw the halfbreed population. Why should we lose our rights now?"

"The whiteman made this distinction and unfortunately, some of our people have been influenced by this. In many cases, decisions were made by white people coming to a community and deciding what was best without ever asking our people."

People in communities such as Cole Bay and Jans Bay are being affected by present-day Treaty Indian land claims. "The people of Canoe Lake Reserve are now in the process of selecting their land and they have taken some of the land the non-Status Indian and Metis people believed was theirs. The

good timberland is being taken and it's a matter of leaving the muskeg for the halfbreeds."

"I talked to an old man who was treaty and he wonders about the present legislation that affects fishing. He told me that when treaties were signed many thought it was just the land given up but they now must abide by rules about fishing. The old man asked why they bother people about the lakes when these were never given up in treaties? Of course, the lakes are being saved for the tourists but this is not right."

"An awareness of rights is happening in the north and we have to encourage this."

Max sees an awareness of rights fast becoming a reality in many northern communities. "A few years ago our people would sign any piece of paper presented to them by a whiteman. Now, they will read it and if they cannot read, they have someone read it to them. They want to understand these things. I guess they have been used too much in the past and don't want this to happen anymore."

Max cited an example of people using their rights. A forest fire was burning near Patuanak and the Buffalo Lake areas. The Department of Northern Saskatchewan was not making any effort to fight the fire. The people of Patuanak demanded something be done as the land burning was their trapping land.



Max Morin (seated)

Says Max "DNS did take action on that fire and brought in equipment to fight it. The reason they didn't in the first place was because the land was not prime timberland. If it was timberland and not the people's trapping land, they would have put it out right away. This shows our people are aware and will speak for themselves. Before everyone would walk all over them and before they would listen to a whiteman. Now they want to know their rights and use these."

Max says present-day programming has to be locally controlled. "Housing is one example. We have trained our people to administer these programs and now they can administer it themselves. It would then make our area director responsible to obtain programs and the workers would help local people implement these. But it has to be administered by the communities who best know the needs of their members."

What of AMNSIS and its efforts?

Max says "We have to do things to show that better things can be accomplished by AMNSIS. Then you get real support. They used to ask us what the Metis Association was doing - now, they don't ask us because they see the things being done and they support us in our efforts to obtain more."

"Housing was an issue but now with local control we can deal with other things."

"In the past, housing was the biggest thing," says Max "but now that housing programs are becoming locally-controlled and administered, aboriginal rights will have to be worked out. From there will come economic development so we won't need welfare. But at the present, we have to give our people housing and employment - without this, what can they do?"

"We cannot expect our people to come to meetings without some

indication we can and will help them. Many of our people have tired of meetings as too many white politicians have come to them campaigning and promising things - they have yet to see these things accomplished."

Future planning for Northern Saskatchewan is important. Max says he encourages younger people "to go to school to learn trades and skills and then help our people. When they are trained and educated, let us try to make the DNS responsible to us - not us responsible to them as it exists now."

"The DNS was established for us and not to exploit us and our land. Once we have an education, let's apply for the better jobs within DNS and let's try to make DNS work for us. So far, all Native people ever have within DNS is training wages - the better paying jobs are held by white people who don't work for the people's betterment. We can and will work for better things for our people."

Arsenic contamination in Yellowknife

YELLOWKNIFE - (CNNS) Snow in the Yellowknife area is still to contaminated with arsenic to be used as a regular source of drinking water.

In June of 1977 a three man inquiry released an interim report concerning arsenic poisoning at Yellowknife. The report said arsenic poses no risk to the general population of the Yellowknife area. An inquiry consultant upon release of the report immediately said that statement was wrong.

Hector Blejer, a Canadian industrial health physician was appointed consultant to the inquiry at the insistence of the National Indian Brotherhood (NIB) and the United Steelworkers of America.

"There is no way they can say there is no risk," said Blejer. "It's fallacious."

The report also stated that there are "reasonably high levels of arsenic" among young Indian males, but they have no definite reason for this. The most likely explanation for this is that the arsenic came from snow and snow water.

The inquiry recommended in 1977 that people receive drinkable water at no cost. The polluters in the area, Giant Yellowknife Mines and the Cominco Mine have a responsibility to underwrite a water delivery program.

For whites in Yellowknife, drinking water is piped from some distance away; but for Indians, the water is delivered by truck. Many Indian people still use melted snow because they can't afford the five-dollar

monthly charge for the service, or they do not feel they should have to pay for something as basic as water.

Alan Bierbrier, Inquiry co-ordinator, said the problem was the long-standing Native custom of melting snow for water. "Natives must be educated," he said, "to realize that snow is not snow anymore, that it has arsenic in it."

"In Utopia we wouldn't want any arsenic anywhere, but in industrial settings arsenic is around" and the goal should be to recommend an acceptable level of risk.

Lloyd Tatryn, assistant to NIB president Noel Starblanket commented that as far as Indian customs are concerned, "The Natives didn't make the snow poisonous, Falconbridge did that."

"Now the Indians are asked to pay for water because Falconbridge has poisoned their traditional water supply. The company isn't asked or required to shoulder the cost of their money-making venture, but have imposed the cost...on the Native people."

And while a committee may have determined a level of risk it considered acceptable for Natives, he said, "Indian people never said it was acceptable - the definition of acceptability has been imposed on the people who will have to live with it."

The public water supply, used by non-Native residents, is arsenic-free!



ONE HUNDRED ARMED MEN INCLUDING 50 RCMP RAIDED THE KINGSCLEAR RESERVATION on July 15, seizing fishing nets and charging two people with "illegal fishing." They had a police dog with them and were backed by a helicopter hovering overhead. Some were in full riot gear. The raid met with angry resistance as residents of the reserve threw rocks and overturned police cars. Chief Sacobie of the Maliseet Indian Band on the Kingsclear Reserve has invited Indians from across Canada to a fish-in at Kingsclear, August 28 - 30 to protest federal government attacks on Indian fishing rights.

MODERN MEDICINE HAS MUCH TO LEARN FROM TRADITIONAL HEALERS, such as witch doctors, midwives, spiritualists and herbalists. Herbs, fungus, flowers, fruits and roots prescribed by witch doctors have the powers they claim and scientists in developing countries have begun experiments to find out why these plants heal. One advantage that traditional healers have over University trained doctors is that they live in the community with the people and are trusted and respected by the residents of the community.

THE GOVERNMENT SHOULD BAN THE SALE OF CHEAP SOUVENIERS THAT DEGRADE INDIANS, says Wally Firth, MP (NDP - NWT). Firth, himself an Indian, raised the matter because of a small plastic flask for sale in Ottawa stores for \$1.59. On the front of the flask is the word "Firewater" and what Firth said was a "degrading image of an Indian guzzling from a bottle." A gauge on the back measures the quantity of liquid in the flask. The various stages are marked as the flask is emptied: "Throat dry, whistle wet, feelum better, better yet, wantum sing, tonsils tickled, wow brave, your pickled, and dead Injun." Firth said Human Rights Commissioner Gordon Fairweather agrees that the stores selling the flask are showing a discriminatory attitude towards Native people, but said the Canadian Human Rights Act does not prohibit the sale of such objects.

THE ALCOHOLIC OR RUBBIE'S DRINK IS AVAILABLE FROM ANY CORNER STORE. A conviction in Regina courts saw an Indian woman charged with, and pleading guilty to drinking vanilla. As a result, she was fined \$200.00. It makes one wonder what type of mentality the police and judges have ... if the woman were able to afford a \$200.00 fine, she wouldn't be drinking vanilla in the first place. Prices for vanilla in the Safeway Store in the Regina Inn Mall range up to \$3.29 for a 16 ounce bottle. Several small confectionaries were contacted for prices but said they did not carry that particular item. It is a well known fact that vanilla is not strictly a corner store product - bootleg prices are said to be about \$5.00 for the large bottle.

The solution? Who knows ... our people have been drinking vanilla, Lysol, and rubbing alcohol for a long time - but it is not as if they enjoy this drink - it is cheaper and to an alcoholic, it really doesn't matter what is consumed. One thing that should be done however, is not to charge the victim. Perhaps the City Police Department would do better to charge the stores or if they are going to charge people for drinking vanilla, perhaps they should consider putting it on the liquor store counters. However, the government surely wouldn't do this. It might be too much competition for the 'legalized' and 'safe' forms of liquor - Canadian Rye Whiskey and all the other hundreds of brand name liquors. They make millions of dollars in taxes every year and might even consider getting in on the vanilla business .

INDIANS ON SASKATCHEWAN RESERVES ARE TREATED FOR PNEUMONIA SIX TIMES AS OFTEN AS NON-INDIANS. One opinion given for this difference in the rate of illness is that reserve homes are crowded and lack central heating. Also because many homes on the reserves are heated with wood fires, the smoke irritates the inhabitant's breathing tracts, producing excessive amounts of mucus, a ready medium for bacteria.

THE DEATH RATE FOR BOTTLE-FED INDIAN BABIES IS HIGHER THAN FOR BREAST FED BABIES. This may be because bottle milk lacks the disease-fighting agents found in mother's milk. For this reason, the Saskatchewan Council for International Co-operation is recommending the Saskatchewan government begin a campaign promoting the breast feeding of infants. This promotion could be successfully done through the present "Feeling good" program.

SPORTS



AMNSIS 1978 GOLF TOUR



Regina Murray
August 5 & 6, 1978

CHAMPIONSHIP FLIGHT:

1st Lloyd Goodwill
2nd Jim Sinclair
3rd Roy Cote

MEN'S FIRST FLIGHT:

1st Roland Desjarlais
2nd Gerald Morin
3rd Mike Klyne

MEN'S SECOND FLIGHT:

1st Jack Pelletier
2nd Willy Blondeau
3rd Mike Camponi

MEN'S THIRD FLIGHT:

1st Allan Landrie
2nd Fred Schoenthal
3rd Joe Gopher

MEN'S FOURTH FLIGHT:

1st Robert Pelletier
2nd Morris Blondeau
3rd Dennis Klyne

WOMEN'S FLIGHT:

1st Linda Poitras
2nd Christine Pelletier
3rd Alice Pratt

JUNIOR BOYS:

1st Brian Cote
2nd Ron Buffalo
3rd Todd Herman

MOST HONEST GOLFER: Glenda McNabb

CLOSEST TO PIN:
1st day - Oliver Cameron
2nd Day - Willy Blondeau

LONGEST DRIVE:
1st Day - Clarence Pratt
2nd Day - Francis Cote

«» PROVINCIAL GOLF CHAMPIONSHIPS «»

The Annual All Native Provincial Open Golf Championships will be held in Regina on September 22 and 23, 1978 at the Regina Murray Golf Course.

Tee off both days will be at 12:00 noon. Entry fee for the tournament is \$10.00 and can be paid at the club house on the day of the tournament or can be sent to Stu Herman, #5 - 1846 Scarth Street, Regina Saskatchewan.

There will be four flights plus

the championship flight, a Women's flight and a Juniors flight. There will be no entry fee for the Juniors flight for 15 year-olds and under. There will be no prize money in the Junior flight but a trophy will be awarded.

Golfers are responsible for their own rentals and must pay their own green fees of \$5.00 per day.

Prize money in the Championship flight will be \$150.00, \$100.00 and \$50.00.

Golfers will be on hand from Alberta, Manitoba, and Saskatchewan to battle it out for the Provincial Championship Title.

For further information regarding the tournament, contact

S. Herman
AMNSIS Recreation Department
#5 - 1846 Scarth Street
Regina, Sask.

THANK YOU FOR SUPPORT

Dear Editor:

Would you please print the following in your next issue:

'Thank you' - this is in regards to Norman Wayne Louison. For all the support and help given to my family, Mr. and Mrs. Alfred Louison of Broadview, Saskatchewan for their missing son.

A special thanks to Joe Williams and family, Hubert Gunn and family, and the Bear family as well as everyone else who have helped. I thank you.

Sincerely,
A Louison
Box 3000
Drumheller, Alberta

(Norman Wayne Louison is the young son of Mr. and Mrs. Alfred Louison. He has been missing for quite some time and to date, has not been found.)

MUSEUM IS INTERESTED

Dear New Breed:

You probably remember that my brother Peter Hawley sent me a copy of NEW BREED when my drawing of Chief Crowfoot appeared on the cover.

Recently I showed this copy to a friend who works at the Museum of Mankind Branch of the British Museum. He was very enthusiastic about it and thought the Museum's library would probably like to subscribe.

Would you be interested in sending a subscription to them? My friend said he would have to first give the head librarian a copy. I don't want to give them my one and only copy so would it be possible to send them one?

Many thanks for sending a cheque for my drawing. Best wishes and keep up your good work.

Sincerely,
Helen Hawley
London, England

LACK OF TRUTH AND MISLEADING

Dear Sirs:

I have read a number of issues of your magazine and I consider the following comments pertinent.

Most, if not all of your articles are characterized by a great lack of truth with the sole intent of misleading the people who read them.

Instead of constantly crying about how the Indian People are mistreated, your magazine should be encouraging the Indian people to develop their own self reliance and support instead of relying on government handouts generation after generation.

Yours Sincerely,
T. M. Anton
Winnipeg, Manitoba

THANKS FOR INVITATION

Dear Editor:

Thank you for your invitation to attend the 'Back to BAtoche' celebration: unfortunately, I will not be able to attend for my time is taken up for the next month to prepare for our 9th Annual General Assembly on August 29, 30 and 31, 1978 in Fredericton, New Brunswick.

I wish you a productive and useful celebration and hope that you will extend the same kind invitation to me next year.

Yours in Indian Unity
Mary Mudd
Administrative Assistant
National Indian Brotherhood
Ottawa, Ontario

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.

CAREERS IN CORRECTIONS

Saskatchewan Social services, Corrections Branch, requires Corrections Officers to fill ten positions which have been established to provide recruits with a sound entrance base for a career in Corrections. The first group of Corrections Officer trainees will complete initial training in early September and the Branch requires candidates for a second training course. If you are interested in an opportunity for a new learning experience and a challenging career, you may wish to apply for one of these positions.

Following recruitment, the Corrections Officers are provided with 18 weeks of training, including both classroom study and on the job instruction in one of the two major Provincial Correctional Centres accommodating male offenders. On successful completion of the training, appointments are made to permanent positions within one of the two centres. Preference will be given to applicants who are prepared to accept a position in either Regina or Prince Albert. Transfer to Saskatoon when the new Correctional Centre opens in approximately 2 years is also a possibility.

Candidates will be selected on the basis of responsible work record and their ability to work effectively with people in a custodial setting. Preference will be given to those having a Grade 12 education. Experience in working with people of various cultures is an asset.

SALARY: \$12,180 - \$14,940
(Corrections Officer 1)

COMPETITION NUMBER: 702011-8-783 closing date; As soon as possible.

Forward your application forms and/or resumes to the Public Service Commission, 1820 Albert Street, S4P 3V7, quoting position, department and competition number.



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CO-ORDINATOR OF NATIVE EMPLOYMENT

Salary: Up to \$23,000 per annum
Reference No.: 78 PSC/SASK-OC-100 (92)

The Public Service Commission of Canada has an active native employment program to foster increased employment to persons of Indian, Metis and Inuit origin within the federal public service through recruitment of such persons and the encouragement of departments to employ those referred.

We are looking for a person who can bring to this position an extensive knowledge of native culture and of native organizations, the knowledge and ability to apply appropriate staffing procedures and the ability to deal effectively with government officials at all levels and with native groups including provincial associations, friendship centres, student groups and individual bands.

This competition is open to residents of the Province of Saskatchewan only.

Knowledge of the English language is essential. Ability to work in a relevant native language would be an asset.

For further information, contact Anita Cox in Winnipeg at 949-2430.

Closing Date: 31 August 1978

How to Apply

Forward completed "Application for Employment" (Form PSC 367-4110) available at Post Offices, Canada Manpower Centres or offices of the Public Service Commission of Canada, to:

A. Cox, Staffing Officer
Public Service Commission of Canada
500 Credit Foncier Building, 286 Smith Street
Winnipeg, Manitoba, R3C 0K6

Please quote the applicable reference number at all times.

TOLL-FREE NUMBER

The Association of Metis and Non-Status Indians of Saskatchewan has established a toll-free number to the Central office in Regina. This number went into effect as of July 4th and can be used by anyone from anywhere in Saskatchewan who requires information or assistance from AMNSIS.

This toll-free number is part of AMNSIS's efforts towards local control in the hope that the Central Office can and will provide information needed by area directors in developing strong regional bases.

The number is:

1-800-667-5625.

(In more rural areas you may have to use 112-800-667-5625 depending on the region. You can check with your local operator.)

ADVERTISING RATES

MECHANICAL REQUIREMENTS:

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Depth of column10" or 140 lines
Columns to page3
Printed page size7 in. x 10 in.

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Quarter page\$ 75.00
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Full page\$300.00

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

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