

# NEW BREED

publication of The Association of Metis and Non-status Indians of Saskatchewan

November, 1976 \*\*\*\*\* 75 cents

## FEATURING:

- ✦ Foster Care & Adoption
- ✦ Camp Klahnie
- ✦ Ostostotum

- ✦ Gov't Programs Designed to Fail
- ✦ The Psychology of Racism
- ✦ AND MUCH' MUCH MORE

COVER PHOTO: METIS NEAR MAPLE CREEK, SASKATCHEWAN, 1884



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**THE TYPOGRAPHICAL ERROR**



*The typographical error is a slippery  
 thing and sly;  
 You can hunt it till you're dizzy, but  
 it somehow will get by.  
 Till the forms are off the presses it is  
 strange how still it keeps;  
 It shrinks into a corner, and it never  
 stirs or peeps.  
 That typographical error, too small  
 for human eyes,*

*Till the ink is on the paper, when it  
 grows to mountain size.  
 The boss, he stares with horror, then  
 he grabs his hair and groans;  
 The copyreader drops his head upon  
 his hands and moans -  
 The remainder of this issue may be  
 clean as clean can be,  
 But that typographical error is the  
 only thing you can see.*

*Anonymous*

**ATTENTION WRITERS**

*Articles submitted to the NEW BREED and subsequently used for publication shall be paid for at the rate of \$3.00 per column inch (10 pt., 20 pica). We reserve the right to publish whole or parts of articles submitted.*

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

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

**SEND TO:**

*Articles, NEW BREED  
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*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.*

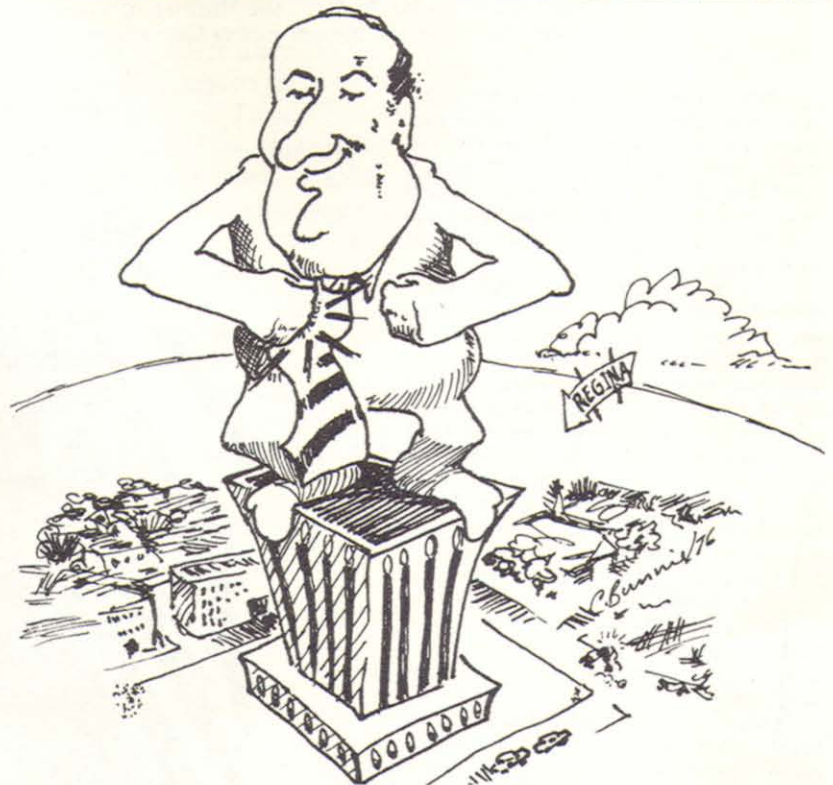
# HOUSING

## REGINA LOW-INCOME HOUSING CORPORATION

A new approach to low-income housing has begun operations in Regina. This new program, probably the only one of its kind in Canada, began in September. The new program is different from other low-income housing programs by virtue of the fact that it has representatives from Native and welfare groups on its Board of Directors. These groups are: The Regina Native Womens Association, Welfare Rights Association, Regina Friendship Centre, and Outreach Employment Centre (a special branch of Canada Manpower). Also on the Board are: Bob Gay, United Church Minister who works in the downtown area, Harry Van Mulligan, a social worker, and Marge Heath of the Fine Option Program.

Usually in conventional low-income housing programs, run by the city or the provincial government, the middle class representatives have as little to do as possible with the low-income people or their problems. These middle class administrators care little for the social problems of the low-income tenants, leaving them completely unaware of programs which may assist them out of their problems.

The shortage of low-income housing is the responsibility of the city councillors who have refused to recognize the shortage and its failure to approach the Sask. Housing Corporation in order to obtain the appropriate action. Instead of recognizing the need for more low-income housing city councillors decided that they were the ones who needed a new building in which to make more wise decisions. This new building, which is almost completely designed for offices will cost the city in excess of SIXTEEN MILLION DOLLARS! In addition to that wise bit of planning the city fathers are afraid that the presence of welfare families and Native people, in particular (quite often the habitants of lowincome housing), would make residents of some neighbourhoods angry and that could possibly cost city councillors votes at election time.



The city councillors should realize that you do not solve a problem by ignoring it, (OR IS THAT THE WAY THEY SOLVE ALL PROBLEMS). They should realize in fact, that these people require under the Human Rights Act, a decent standard of living accommodations.

This new citizen-run program will, in addition to acting as landlords, take a much broader look at the requirements of the tenants. They will also serve as a referral unit directing people to the many social service agencies which are available but are not aggressive enough to go to the people who need them. The new Program will attempt to have the tenants approach these agencies for professional counselling, in order to receive help in solving their problems. They will also make sure the needs and wants of the tenants seeking professional social service are looked after by the agencies.

The Regina Low-Income Housing Corporation, as the new program is called, has acquired 30 houses - all equipped with refrigerators and stoves. Seven of these houses are now being rented.

Persons or families applying for these houses will be given

extra consideration if they are able to show that by receiving a house it will enable them to continue their education, or that such housing is instrumental in keeping their family together. People with special housing problems will also be given special consideration. Final approval for tenants will come from Sask. Housing Corporation.

The low-income housing will impose no special responsibilities on the tenant other than those which a normal tenant has. The rent each tenant will pay will be geared towards the tenant's income rather than what the house would normally cost on the open market.

Most of the houses are located in the northwest or northcentral part of the city. Some of the houses are in need of repair to bring them up to standard before tenants will be allowed to occupy them. Most of the repair will be done by persons enrolled in other social assistance programs such as the Department of Social Services, Employment Services Program. The possibility of having the Correctional Centre Instructor-guards and inmates do some of the technical work has been discussed.

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## PROVINCIAL FOSTER CARE AND ADOPTION PROGRAM

---

Rod Durocher, Vice-President of the Association of Metis and Non-Status Indians of Saskatchewan, wrote to Mr. Rolfes the Minister of Social Services, on November 3 to request immediate changes in the present Foster Care and Adoption Program.

During the past year our organization has repeatedly made oral and written submissions to your department regarding the Provincial Foster Care and Adoption Program. We feel that there needs to be some immediate and necessary changes to the present program.

You will recall that this issue gained national attention when your department forced three Metis children to Michigan, U.S.A., from a home they had been in for 8½ years.

We are still of the opinion that your department is stalling from making any concrete decisions on this vital issue. While our organization feels that the moratorium that was imposed on all out of province adoptions is a positive step, we feel that this should only be a start for more definite and positive action by your department.

The area we are most concerned with is the lack of involvement of our people in all phases of foster care and adoption.

I want to only emphasize that our organization has submitted proposals upon proposals and we would appreciate some response on what changes are forth coming, in any, to the program.

Hoping to receive an early positive response.

Yours truly,  
Rod Durocher  
Vice-President AMNSIS



---

Below is a letter - a plea actually - from a child that was taken from her Native home and placed in a white middle-class foster home by the Department of Social Services.

Donna "Best Friend":

Hi, I just thought I would write since you're my friend. So how are you? As for me, lonely at times. The home I'm staying at is in E . . . , twelve miles out of Y . . . . The people are Mr. and Mrs. B . . . . They used to live in P . . . . , but Mr. B . . . . got a better job as a social worker, so they moved here. Mr. B . . . . is my social worker and he said I can't go home till my grandma improves, so I guess I'll never see you again, and he said that I'll probably go to another home - FOR THE REST OF MY LIFE! I'm so lonely for you and Patty, especially when I think about us on your grandpa's haystack. I'm really lonely for Dwayne, but he's better off with Francis and Yvonne. I'm the only one that is in a home.

Ask your Mom if she would like to take me now because I'd rather be with youz than anyone else. I hope

she would, because if not, I'll be in a whiteman's home and I won't ever dance Pow-Wow again. Say hi to Patty and tell her I miss her a lot. The reason I'm telling you to ask your Mom is because my grandma can't quit drinking and she seems like she doesn't care, so I hope that answer is yes. I'll be willing to listen to your Mom if she would like to take me. Donna, I hope you would understand you're the only friends I have faith in to answer this letter, so please answer!

I go to Church every Sunday, and really learned I was wrong. I also go to good News Club on Tuesdays and make things such as curler bags. I got glasses now, they are square and black, brown, purple frames. I got all A's on my report card, so it looks like I'm gonna pass. I'm in grade six now. What grade are you? Send me a picture of you and Patty. I hope I can be in your family. I'll send you a picture

of me when I get a hold of one.

I take you guys as my only family, because my Mom doesn't take care of me, and my Dad died, and my grandma drinks too much, so you're the only ones left to turn to.

So please get me back. Don't mind my horrible writing, it's terrible. Don't ever forget I love you all. Show this letter to your Mom and Herald okay. Say hi to your grandpa for me and kiss him. Kiss your Mom for me too. Donna better split so bye till you answer.

ANSWER SOON

Please say yes for me to be in your family.

Love you all!  
God bless you all.

---

# Camp Klahnie ... A QUESTIONABLE INSTITUTION

by Leanne McKay

On July 10 of this year, sixteen year old Reginald Merrick disappeared from Camp Klahanie while paddling a small boat on Smoothstone Lake. Initial press coverage of the incident was sketchy.

When Rod Bishop, board member of the Association of Metis and Non-Status Indians of Saskatchewan (AMNIS), became aware of the situation he made several inquiries concerning the boys disappearance. In a letter from A.L. Mosher of the Prince Albert RCMP office, Mr. Bishop learned that Reginald Merrick had been a resident of Camp Klahanie for one and a half months before he went missing. Mr. Bishop was also told that young Merrick was a ward of the Manitoba government and had been placed in Camp Klahanie by the Children's Aid Society of Central Manitoba.

I called Superintendent Mosher in late October to see if there was any further progress in the Merrick case. As of that date, Merrick had not been found and formal search operations have been suspended. Periodic air searches are conducted but Superintendent Mosher did not seem optimistic about finding the boy. I asked if the boy was assumed drowned and superintendent Mosher said he had no idea of what the boy's fate might be.

Superintendent Mosher feels it is quite possible that the boy may have run away. His family was questioned following his disappearance but they did not know where he might be. Superintendent Mosher also added that Merrick's family might not be completely honest concerning the boy's whereabouts.

Why? Why would they lie? To protect the boy perhaps. Protect him from what? Why was this boy

left alone in the boat unsupervised? Why would he try to run away?

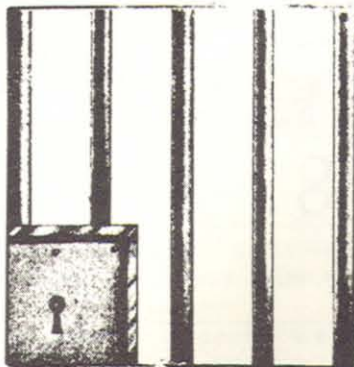
I don't have the answers to these questions, but it is interesting to note that the Saskatchewan Human Rights Commission investigated Camp Klahanie last year on physical abuse charges on the part of the camp staff. They must have very severe punishment practices in order to convince a boy after only six weeks to try and run away; if this was indeed the case.

At any rate it seemed strange to me that the ward of the Manitoba government would be placed in a Saskatchewan Juvenile correction facility. I questioned Superintendent Mosher about this matter. I learned that Manitoba and many other provinces do not have similar facilities so they ship their juvenile offenders to Saskatchewan. I feel it is commendable that our neighbouring provinces don't squander tax dollars on such offensive institutions as Camp Klahanie. So what is wrong with Saskatchewan? Why is it we require such facilities? Or do we really require these facilities at all?

JUST PRIOR TO GOING TO PRINT, A COPY OF A LETTER FROM SUPERINTENDENT MOSHER TO ROD BISHOP CROSSED MY DESK. THE LETTER DATED OCTOBER 28, 1976, CONFIRMED THAT YET A SECOND CHILD FROM THIS CAMP HAS LOST HIS LIFE.

ROBERT MCAMMOND, AGED 14, OF WINNIPEG MANITOBA COMMITTED SUICIDE BY HANGING ON OCTOBER 10/11, 1976.

WE DEMAND AN IMMEDIATE PUBLIC INVESTIGATION INTO THE NEEDLESS DEATHS OF THESE CHILDREN.



I DON'T BELIEVE WE SHALL EVER BE HAPPY UNTIL WE TURN TO THE PURSUIT OF TRUTH, COMPASSION, EQUALITY, LOVE AND JUSTICE AND INSIST THAT ALL OUR INSTITUTIONS REFLECT THE SANCTITY OF HUMAN LIFE.

# OSTOSTOTUM

Few can argue that the introduction of fire arms and liquor to Canadian Natives was the beginning of the end of our traditional way of life. But far more devastating to the Native people was the white man's diseases. Native people had no immunity to these diseases—diseases that were virtually unknown to Native people.

Small-pox was one of the first diseases to ravish the Native population. The Native population in the West was reduced to one-tenth its former numbers as Small-pox ravaged Native camps four times in one hundred years.

During the latter portion of the Eighteenth century, an outbreak of Measles and Scarlet Fever wiped out whole camps, with Measles being the most deadly. One-third of the Blackfoot and Gros Ventre Tribes were destroyed by a Measles Epidemic in the winter of 1819-20. Nearly two decades later, Diptheria struck children of the Blackfoot Nation and many infants as well as youngsters died. In the spring of 1881, Scarletina and Mumps added to the misfortunes of Measles and hundreds of Indians died.

From the early 1800's right up until today, Tuberculosis has plagued Canada's Native people. Poor sanitation and over crowded living conditions on Canadian reserves encourage the spread of Tuberculosis and make its cure almost impossible. The rate of Tuberculosis in Native people is twenty times higher than the rate among the general population. Medical health nurses are doing the best job possible on reserves but their heavy case loads and a lack of funding makes their jobs very difficult.

Another disease that has done much to destroy the lives and future of Native people is Alcoholism. There is a definite correlation between Alcoholism, Drug Addiction, and Mental Illness—and Low Blood Sugar. Proper nutrition and megavitamin therapy have done much to correct this crippling and deadly disease.

More recently, a possible link has been found between the high rate of Tuberculosis and Alcoholism in Native

people. Indian children under the age of two are hospitalized between eight and nine times as often for lung infections as the general population. A chronic lung disease, recently given the name, "Ostostotum Sickness" after the Cree word for cough, is one of the major causes. Indian, Inuit and Chinese people lack an enzyme necessary to break down and properly digest certain sugars. One reason this Ostostotum Sickness is most prevalent in very young children and infants is because these children are unable to digest the sugar found in cow's milk. One simple and healthy solution would be for Native women to breast feed their children. The same sugars found in cow's milk are not present in breast milk. Also breast fed children are generally less susceptible to all types of infections because they get antibodies from mother's milk that just aren't present in cow's milk.

Another factor in the cause of Ostostotum disease is the poor housing conditions many Native people are forced to accept. Recent figures show that 80% of Native peoples homes are heated with solid fuel (wood and oil burners). The leakage of fumes from stoves into the main dwelling can cause chest disease. Also, Native homes are often smaller, and over crowded making people more susceptible to infection.

With all the information that is available it is imperative that Native people pressure government for better housing and health care programs. If the housing conditions and health services for Native people are not improved we might well face the same fate as our brothers did in the Eighteenth and Nineteenth Centuries. During those early epidemics, simple medicines could have saved over half the Indian Nation. Today proper housing and nutrition could save the lives of our people who may also face death because of the white man's sicknesses.



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# Natives Emerging

by John Twiggs

Canada's Native Indians are emerging from 400 years of subjugation determined to survive culturally and not assimilate into white society.

That is the clear impression one received from a one-day workshop in Indian-white relations sponsored recently (Nov. 6) by the Saskatchewan Human Rights Association.

The workshop heard a 32-year-old Ojibway professor of Native studies give a history of Indian-white relations from the Native point of view; it heard two Dene from the Mackenzie Valley give a background and rationale for their land claim; and it heard Alberta Indian leader Harold Cardinal defend special status as a means of ensuring the survival of the Indian minority.

Throughout these three presentations there was an attitude that Indians are looking to determine their own future and no longer are going to submit to having white men find solutions to Indian problems.

Harvey McCue, assistant professor of Native studies at Trent University in Petersborough, Ont., said the Indians' history since the coming of the white man has been one of being forced to adjust to situations over which they had no control.

He said the Indian perspective of this history is divided into three periods: the fur trade period, the epidemic disease period, and the residential schools period.

During the fur trade period, Indians became dependant on white companies for food and other provisions.

This was followed by the disease period, when measles and whooping cough devastated Native populations across Canada and left people "literally stunned by all the deaths."

"The extent of the disease forced Indians to sell their land to buy food and clothing," said McCue. He said the white man's desire to sign treaties coincided with the disease epidemic and "took advantage of the extreme deprivation."

Once Indians were segregated onto reserves by the treaties, the residential school period began, with people going house-to-house to take away Indian children to schools run by the various religions.

The schools forbade the use of cultural attributes such as language and games, and disrupted the Native social structure which depended on the children to look after the adults in their old age.

McCue said Indian people are learning now that they must solve their own problems through self-determination, and are learning to make decisions for themselves in areas such as education curriculum. He said non-Native people really can't help the process because it must take place internally, other than to enable more Indian self-determination

Chief Fred Greenland and Steven Kakfwi of the Northwest Territories Indian Brotherhood, said the Dene land claim on the Mackenzie Valley is being made as a means of ensuring the survival of the Dene Nation which has lived in the area for thousands of years.

They said the Dene (which translates as "people") are seeking to re-negotiate treaties signed in 1899 and 1921 because those treaties have been broken, and the written versions do not compare with the verbal understanding of the elders who signed the treaties.

Kakfwi said the Dene are seeking special status within Confederation that will give the Dene control over the land and minerals in the area. He said this would give the Dene an economic base with which to ensure their independence.

Harold Cardinal, president of the Alberta Indian Association and author of *The Unjust Society* and the soon-to-be-published *Rebirth of Canada's Indians*, took up a similar theme of economic independence.

He said Native Indians are not now equal to non-Native Canadians, especially in the area of business, and therefore need special laws and status to bring them up to equality.

Cardinal, who is also president of the recently-formed Indian Tar Sands Economic Development Corporation which provides assistance to Indian businesses, said Indians have extra trouble raising capital because they do not have real property with which to secure mortgages.

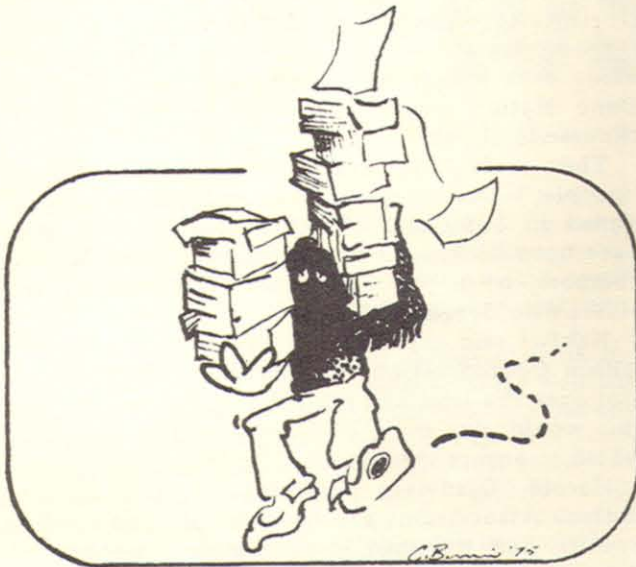
He said the Indian forefathers who signed the treaties thought they were creating a partnership between their children and the children of their guests, through which the best resources of both sides could be put together.

"Our leadership still yearns to reach that objective," he said, but they need special resources which will enable Indian children to graduate and compete on equal ground with white children.

"We need legislation that guarantees resources to our local leaders to help them overcome social and economic problems Indian face, and ensure the survival of our culture, our society, and our identity," said Cardinal.

This was perhaps most noticeable in the Dene presentation to the federal government, which offers a brilliantly-written *Agreement in Principle* which would in effect create a new province in Canada governed by Indians.

Such a proposal would have been unthinkable a few decades ago, but now the Dene are using every tactic available: legal, political, publicity, to further that cause. And most significant was that there was no tinge of futility in the Dene's presentation to the Human Rights Association.



**1. Time Failure Plan.**

"Let them send in all the proposals they want. All the budget is allocated already! heh heh heh!"



**2. Distance Plan.**

"And then we'll call the meeting in Ottawa. We know those guys don't have the money to get here anyway."

**3. The Money Game.**

"If that doesn't work, we'll grant them too LITTLE money and when they overspend, we'll cut them off or cry "Misuse of funds!"



**4. Cultural Difference Scheme. (Land Claims)**

"Or we could antagonize them with some forms of culture shock, ...Do you think they've played la crosse before?"

**5. Insult the Intelligence Trick. (Dept. of Education)**

"This groups has a lot of university grads...we'll treat them at a grade school level. That should get 'em."



**6. The Image Magic (Blakeney)**

"We'll tell them they're INCOMPETENT, ILL-INFORMED, NOT REPRESENTATIVE or NOT QUALIFIED or better yet ... IRRESPONSIBLE!"





**7. Public Relations Combat.** (Bowerman)

"We'll ignore their press releases, praise their initiative rather than follow it up, and to top it off we'll encourage those who oppose them!"

**8. Structure Rupture** (Faulkner)

"We'll get them to restructure themselves with the help of the appropriate authorities, request a written report on the new Empire Building ... that should almost do it!"



**9. Component the Opponents** (MacMurchy)

"We'll give resources and attention to dissident groups within the group to split the leadership, support and coherence of arguments!"

**10. The Lure Cure** (Andras)

"We'll tell them it's a duplication of services even though it isn't and then offer them a different job altogether."

**11. Technological Ideology.** (National Health & Welfare)

"We'll tell them that their reports haven't arrived and then we'll make "relevant" demands that prevent them from doing anything effective."



**12. Personnel Arsonal** (National Health & Welfare)

"Give them enough rope to hang themselves and support them to the bitter end."



**13. Information Confusion**

"We'll withhold the right information; we'll use the facts that go in our favor then we'll give them a ton of material to keep them reading for the next fiscal year!"

The above was adapted from MORE THAN 100 WAYS TO SABOTAGE A PROJECT:

ANTHONY J.N. JUDGE  
 Union of International Associations  
 Brussels, Belgium  
 - an article lifted from URBAN AND SOCIAL REVIEW V. 5, No. 2, Spring 1972)

Upon reading this article, we found not too many of the 114 methods used have not been used on the M.S.S.

Linda Finlayson & Wayne McKenzie.

reprinted from December 1974 NEW BREED

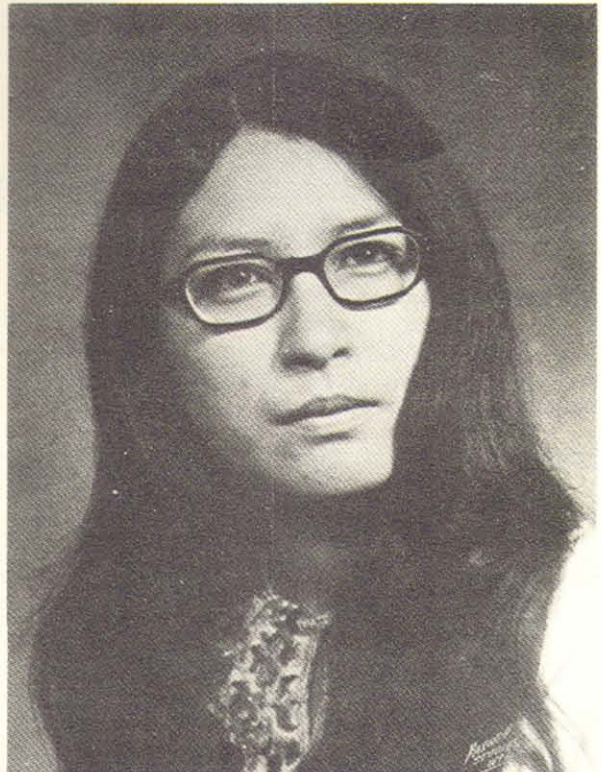
# • CULTURE SHOCK •

The absence of high schools in the North has brought many of us Indian students to Portage la Prairie, Manitoba to gain an education. Only one month has passed since school started, and already many Indian students have dropped out or else have turned to liquor for temporary escape from their frustrations, a way of escape which does nothing but add to our problems. Right now I wish to share with you the experience I had in leaving reservation life for city life and vice versa in hope of making someone realize that he is not alone in his troubles, conflicts and tensions.

I come from Oxford House, Manitoba, a Cree Indian Reserve about 500 air miles north of Portage la Prairie. About 800 Cree Indians reside there and three white families. Although our means of transportation include dog teams, skidoos, bombardiers, canoes, boats, two trucks, three motorcycles, and one lone horse, our main transportation is the airplane.

Oxford House, with its picturesque scenery, is a reserve of peace and quiet. The sounds of nature blend with the sound of happy children at play. This reserve is set in a land of great forests, colorful northern lights, unforgettable sunsets, and numerous lakes. On this reservation the houses are all situated on one side of Oxford Lake. The opposite side is the area where most of the men go to hunt, trap and chop wood for fuel. At Oxford House most of the older people do not speak or understand English. Very few even have Grade 6. Although some may understand English, they cannot speak it. And even though most all the young people can speak and understand the language, they do not practice it outside of school. When I first came to Portage la Prairie, I had a difficult time learning to speak English all the time. Even though I was in Grade 9 at the time, I had never used the language orally unless I was asked a question in class. When I arrived here, I found difficulty in expressing myself in English and pronouncing the words correctly. I had to think first in Cree and then try to translate my thoughts into good English sentences. People must have gotten the idea that I was either dumb or just plain rude not to bother answering because they would just stare back or give me a strange look. That look would make me feel uneasy and my mind would go blank. Also, because I was very shy about speaking English that made the situation even harder for me.

On the first separation from my home in the North at the age of fourteen, I left with great expectations. I knew I was about to enter into a world that was completely different from mine but I never realized it would be so complicated and harsh. I had expected in the new world, that things would be cosy, modern, brighter, happier, more beautiful, and easier. That trip to reach what would become my new home meant my first long plane ride and my first exciting bus ride. It also meant my first glimpse of the



*Iona Weenusk*

lovely cars, the great city of Winnipeg, and the beautiful prairies. Here, too, I was introduced to television, the modern telephone, and the stamp machine. Everything was so much fun and so exciting.

After a while I was settled in my boarding home. I found it hard to communicate with the family with whom I was living, and also with the other students at school, because I did not know what was expected of me. As a result I could not get along. My high spirits began to slide downhill as each day passed, and more and more I began to miss my family and long for home. I missed, moreover, being surrounded by nature and its sounds. I detested sitting inside a huge building all day with so many strangers. I hated the roars of the city and its continuous traffic. I could not find a corner all my own; everywhere I turned there were buildings, automobiles, and people.

essay continued ...

So many times I seriously considered quitting school even though I was determined to go on. I realized there was no future in returning home with no education. My ambition had always been to go through high school and in some way become of help to my people. These thoughts kept me here.

The school year dragged on and on. At long last the end of June finally came and I could leave. That was a glorious day when I got home. It seemed as though I was in some sort of haven with the sweet, fresh air, the placid lake, the lovely forests. The sounds of birds and animals calling out to me, and the very atmosphere of freedom and wilderness. For the next two months I never spoke one English word.

In my second year, I moved to a new boarding home. Things continued pretty much the same as in the previous year. Now, whenever I think back to those first two years, I truly wish I could relive those times and make them better. I had been so wrapped up in my own troubles and problems I had never really considered other people. During those times I actually considered life not worth living. I didn't even try to run away or take to drinking; I knew I would come face to face with the same old situation I was already in, and probably I would make it worse. Oh, the misery, the desperation of those times! I used to wonder how much longer I was going to go through that kind of life, but then, I used to tell myself, "Nothing lasts forever. It will end sometime." Then, too I had thought of all the handicapped people I saw every day around the city and how their burdens were far greater than mine. I also thought of the people who had no homes or families such as mine to go home to. Thoughts such as these were incentive enough for me to continue what I had begun.

I clearly remember the day I was to go home again for the summer. To my surprise, I discovered that though I

yearned to be back home once more, I wanted to stay here. Maybe I wanted to remain to try to make up for another bad year, or maybe I had resigned myself to city life - for by now I had grown accustomed to it.

At any rate, once I was back home, I became aware of things that I had never bothered to notice before - or maybe they were not there before. In any case, I seemed to notice that the people stared with their hawk-like eyes, trying to decide whether city life and education had changed me for the better or the worse. Some hesitated to talk to me. From a few, there were even some accusations of denying my own background and trying to be one of the White people. I was not sure, by this time, just where, if anywhere, I really belonged.

On my third year, I moved again to another boarding home. This time I shared a room with a Sioux girl. The couple we lived with were understanding, patient, very kind and hospitable. We all got along fine. I felt as if a heavy load which I had been carrying around for so long was lifted from my back. The future and everything appeared rosy and happy; and it was! Right now I just need two more subjects to complete my Grade 12. Next year I hope to start training either as a Registered Nurse or a Dental Hygienist.

I am glad now that I resisted the temptation to yield to my pessimistic tendency to drop out of school and go back home. I know that there are many other Indian Students who feel now as I did a few years ago. I hope that they too, will find the kind of people who are willing to help, understand and accept them.

Iona Weenusk

NOTE: THE AUTHOR OF THIS ESSAY DID SUCCESSFULLY COMPLETE HER GRADE 12; BUT MOST TRAGICALLY WAS KILLED IN A PLANE CRASH ON HER WAY HOME FOLLOWING HER GRADUATION.



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

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# Native and Proud

## Anahareo

*Anahareo & Grey Owl, Prince Albert National Park, 1935*



There are few who have not heard of Grey Owl the colorful English immigrant who adopted an Indian guise and fooled millions of people. There are even fewer who have heard of his wife Anahareo. There is however, reason to believe that without her convictions and influence, the world would not have heard of Grey Owl and he would have remained an obscure trapper in the Canadian back country.

Grey Owl himself admitted that it was Anahareo's ethical regard for wild creatures that led him firstly to become a defender of the beaver and secondly an ardent conservationist with a dislike for all steel traps. While he wrote books, went on lecture tours and became a public figure, she remained in the background, doing nothing to buttress her claim to a fundamental role in his success. This beautiful young Mohawk girl married the Englishman, Archie Belaney, in the Indian Tradition. A simple and beautiful ceremony performed by the chief at Simon Lake.

From the time she was a small girl she had had more than the usual Indian

respect for animals and although her father had periodically been a trapper, she had developed an intense hatred for steel traps and the cruelty they inflicted. She could not forget the screams of suffering animals held for days until they died from starvation, freezing or exhaustion.

Her strong feelings posed quite a problem in her marriage as her husband earned his living by trapping. This changed when two beaver kittens later named McGinnis and McGinty came into their lives. The mother beaver had been trapped and managed to get away with the trap to face a slow death. For the babies there was no chance of survival unless they received outside help. Despite his initial objections, Grey Owl finally yielded to his wife's pleading and took the kittens back to the cabin, where they were introduced to canned milk. Within a year, Grey Owl announced that he would never set another beaver trap.

Sadly, McGinnis and McGinty left their adopted family one spring to answer the call of the wild. During their

life together, Anahareo and Grey Owl took two more beavers into their home. These ones they named Jellyroll and Rawhide.

Anahareo moved with her unique family to Riding Mountain National Park when her husband was appointed as a naturalist there. The move was complicated when Jellyroll became the mother of four kittens. This peculiar family later moved again to Lake Ajawaan at Prince Albert National Park. This location proved ideal for the beavers, who immediately went to work to build a house for themselves—RIGHT AGAINST THE CABIN! The beaver lodge provided a direct entrance into the cabin.

While still at Lake Ajawaan, in 1932, their daughter Shirley Dawn was born. With the blood of two races and distinctiveness in parents, she seemed to inherit personality and charm. In the course of time her parents drifted apart. Back in Ajawaan in 1938, her father was buried beside the lake he loved so dearly.

Anahareo's finest hours came later when she renewed with greater vigor her opposition to cruelty to animals. Some of her most pointed criticism was for the so-called sportsmen who maimed and slaughtered animals and wrecked animals' families "for fun". "They don't even want the meat," she said. "They call that sport and they call us Indians savages!" The ladies who sought wild furs to satisfy their vanity were no better: "Those lovely ladies, clad in their exquisite furs would faint if they were to see the pain and torture suffered by only one of the many creatures whose lives must be taken to make up that fur coat or stole . . . if you must own a fur coat, then buy a ranch-bred fur or better still by far, a lovely fake fur. You will feel much better for it. . . and most assuredly the animal will."

She noted that even in the raising of domestic animals there was much thoughtlessness and cruelty. "Why can't we live at peace with Nature, in harmony with it as the Indians did. It is an awful greed that leads men to risk destroying the earth for the sake of a few dollars."

"How ironic," she once said, "That we have now seen fit to make the beaver our national emblem, yet continue to torture this intelligent animal in the leg-hold trap just as we did 200 years ago. What hypocrisy! We ought to call it our national shame."

OUR PEOPLE

Condensed and reprinted with the kind permission of THE NATIVE PERSPECTIVE AND Cliff Gazece.

# Buffalochild

For thousands of years the wisdom of the elders of the tribes was passed by word of mouth. There was no need for books, or the printed word because the truth and magic of the message was best contained in the spoken message in a way that could not be mechanically reproduced. Today there are a few elders who, in spite of attempts to suppress the knowledge of the past, have managed to maintain some of their traditions and religious heritage to pass on before it is lost forever.

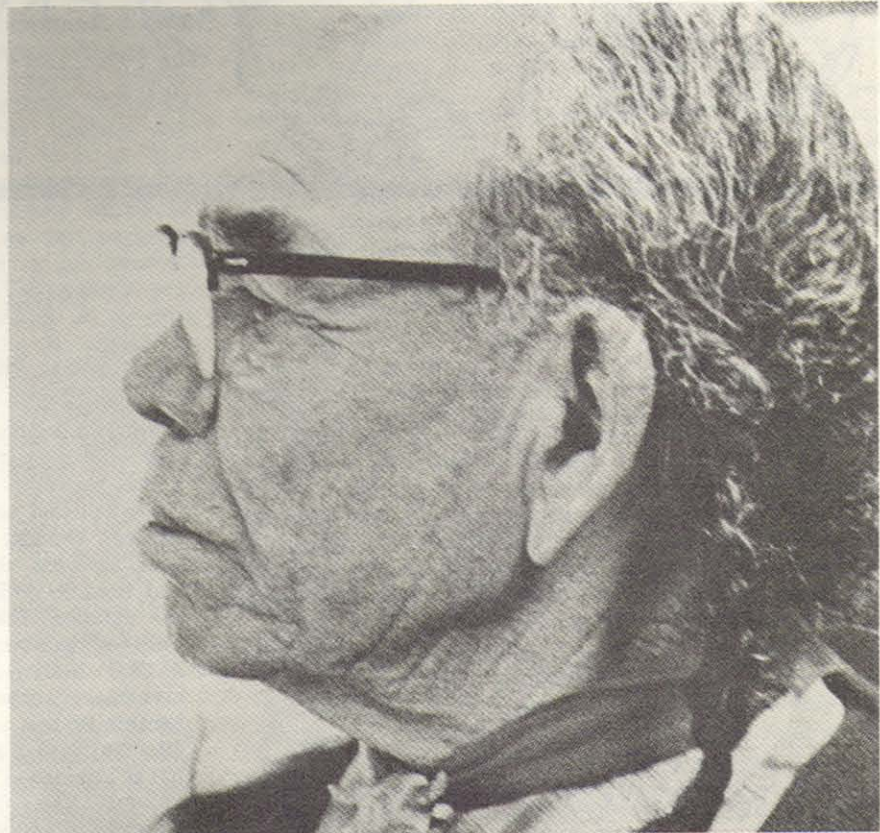
Buffalochild, born Albert Lightning 78 years ago is one of these few. When Buffalochild recently gave a lecture on Indian Spirituality to a group of Native people and representatives of various Christian denominations, the atmosphere in the room was charged with his presence and with his power to captivate the minds of his audience through the spoken word.

No amount of literary skill could ever hope to recreate the mood that prevailed in that room. With so few spiritual leaders of the caliber of Buffalochild, the best one can hope to do is to inspire those that care enough to seek out Buffalochild and others like him and hear the words for themselves. As Buffalochild spoke his voice was rhythmic, vibrant, and punctuated by pauses during which no one made a sound.

He began by explaining that as a child he had been taught to try to understand the advice of the elders of his tribe. He was told not to speak when others are talking and to respect everyone. As time went on he came to realize the importance of human existence and he says it would take a long time to explain his 78 years of experience with people and he doesn't expect everyone to believe what he has to explain.

"Today we have all kinds of problems with all kinds of people. When I say that you are born as a little angel, in that respect we cannot say that criminals are born... they are made. Everyone of us was an innocent at one time. From the time that we are able to think of our own ways and means of existing, everyone of us had a certain limited will. This we should not forget. For example what I'm talking about is recorded someplace, somewhere, and that goes with every person. Because we are given a certain length of time for a very important external preparation after this life.

According to the teaching of Indian spiritual knowledge, not one man is



ever condemned. It's people who condemn people. When the Great Spirit created man he gave him the powers that he needs to exist."

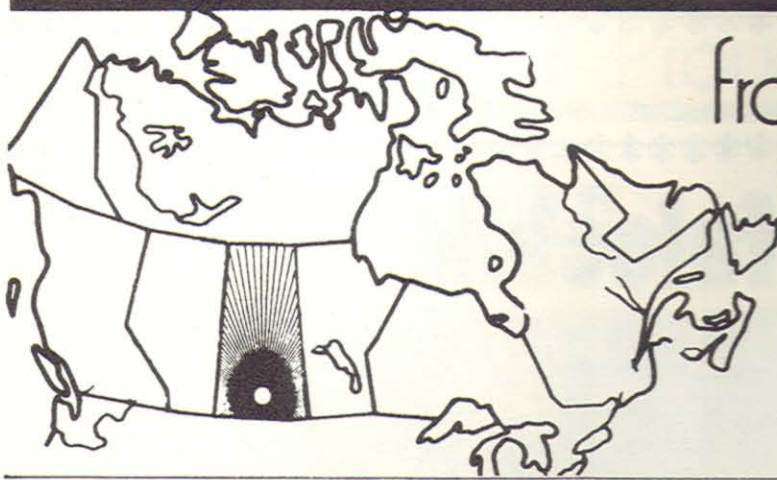
He tells the story of an eight year-old girl who appeared to be dead. He came to the house and found the mother holding the child and weeping. He went outside through the deep snow to the sacred tree and pinched off some of the bark. This he mixed with a small amount of water, pryed open the girl's mouth and poured it down her throat. A few minutes later the girl opened her eyes. Buffalochild instructed the family to thank the Great Spirit and told them other things that they must do.

"Today she is raising a family; when once she died for a while. This is what our Native religion does for whoever believes in it."

Buffalochild throughout his lifetime has seen the fulfillment of a prophesy that was made five generations before the arrival of the Europeans. The prophesy told of the eventual decline of traditional ways and of their eventual rebirth. "I have seen the

authorized representatives of the D.I.A. when us poor Indians were trying to perform our Native religion. The Mounties came and convicted people who were holding their hands up in offering to the Great Spirit, handcuffed them, put them in a paddy wagon and took them to Fort Saskatchewan in Alberta for sixty days. It happened several times. This was the prediction that was given by a person five generations before this took place. That would be the beginning of the time of destroying our Native traditions, including our religions and finally our Native languages. That is now happening."

Buffalochild has an important mission to carry out. A mission that he was destined for a long time ago. It cannot be fully told of what he knows or what he must do, only that he is carrying out his instructions. He explains that there will come a time when the great secrets can be shared with everyone. At that time the old ways will be strong again.



# From OUTSIDE our PROVINCE

## HOLDING TALKS ON LAND CLAIMS

**YELLOWKNIFE N.W.T.** The two-way struggle between the Metis Associations and the Indian Associations of the Northwest Territories seems to have swung in favour of the Indian Brotherhood with the announcement that the disputed joint assembly would go on as scheduled in Fort Simpson this month. The assembly will give final approval to the joint Metis-Indian land claim due to be submitted to Ottawa on November 1, in spite of the opposition of the Metis Associations who object to a single designation of status for all N.W.T. Native residents.



## PLEAS UNANSWERED B.C. NATIVES PLAN PROTEST

**PRINCE GEORGE, B.C.** The Nazko Indian Band near Quesnel say they have been writing to three different levels of government about getting control of land development and logging in the Narcosli unit, sixty miles north of the town, since 1973. Band councillor Dennis Patrick said recently they are through writing and will take up marching through the streets of Quesnel to protest "the governments inability to listen to Native people."

The band recently received a reply from Premier Bennett saying he would pass on the list of twenty demands to Indian Affairs Minister Allan Williams.



## FIRST NATIVE WOMAN GRADUATES INTO ONTARIO POLICE FORCE

Jennifer Montour, 24, from the Caughnawago Reserve in Quebec, is the first Native woman to be a member of the Ontario Provincial Police. Constable Montour has been determined to become a policewoman for the past four years and has prepared by taking police technology courses while waiting until some force began taking woman. "I believe women should get the same chance as anyone else," she stated.

## INDIANS NOT POLICE PROBLEM

**VANCOUVER B.C.** Until such issues as Indian land claims, aboriginal rights, education and housing are settled, the public should not see Indian problems as a police problem, John Hogarth, B.C. Police Commission Chairman said recently. He said this was one of the conclusions reached at a meeting which reviewed racial tensions between the white community and Native Indians and tried to define the role of the police in dealing with the situation. The meeting at the police commission offices, included members of the Human Rights Branch, the Union of B.C. Indian Chiefs, Indian court workers and Indian homemakers groups. It was sparked by racial problems that became evident as a result of the Vanderhoof, B.C. inquest into the death of a young Indian woman in a traffic accident but it attempted to discuss similar tensions throughout the province. The role of the police in white-Indian relations is a matter of concern to the commission and to the Indians, said Mr. Hogarth. "Indians have not pursued their rights under the Police Act." Mr. Hogarth said Indian court workers who now assist Indians in trouble with the law would try to assist Indians who have grievances against police. Hogarth said the commission would review the curriculum at the B.C. Police College as well as that used at the Regina training headquarters for the R.C.M.P.



## NATIVE WOMENS GROUP GETS GRANT

**FORT MCMURRAY, ALTA.** The provincial president of the Voice of Alberta Native Women's Society (VANWS) said recently that her organization has received a government grant to expand from 34 to 55 chapters. Bertha Clark, the Society's president, and a former national president of the VANWS said that the grant will also cover expenses for the three-day orientation seminar held recently in Edmonton. The seminar and workshop held in Edmonton was attended by the presidents and secretaries of all the provincial chapters who were there to pick up the basics of public speaking, basic bookkeeping, parliamentary procedures and other aspects of chapter work.

FROM OUTSIDE OUR PROVINCE continued

## MANITOU COLLEGE GUARANTEED SURVIVAL FOR ONE MORE YEAR

LA MACAZA, QUEBEC The federal government is providing Manitou College with a grant to ensure its survival for at least one more year. The Native people's college had previously announced that the Department of Indian Affairs had refused to guarantee further funding and consequently the college might be forced to close. The department now has authorized a one-year extension for all grants issued under its program for cultural education projects. A review of the grants program will be completed in 1977 and a final decision will be made on the future of institutions such as Manitou College. This college was established three years ago as an alternative to sending Native people to impersonal institutions in unfamiliar urban surroundings. Natives from isolated reserves often have difficulty adjusting to these institutions in large cities. About 120 students from Quebec, Ontario, the Maritimes, Manitoba, Saskatchewan and the Northwest Territories are enrolled at the college this year.



## ENOCH SATELLITE TOWN GIVEN APPROVAL

The federal government has cleared the way for the Enoch Indian Band's plan for a 25,000 resident satellite town to Edmonton. It was announced recently that a lease is to be signed early in November which will officially turn the designated property over to the band. Warren Allmand, minister of Indian Affairs, is scheduled to take part in the ceremony and officially sign the transfer document. The satellite town will be located about two miles from Edmonton's city limits, on the northeast corner of the Stony Plain Indian Reserve. Just more than 1900 acres of land is involved in the transaction, which will enable the band to carry out its plans for development of the area.

Six neighbourhoods will form the community, with a projected building rate of from 200 to 400 residential units each year. Included in the plans are mobile home parks, commercial areas such as shopping centers with office space, and institutional areas. The provincial government will be called on to establish guidelines for the community which will have to establish its own form of municipal government. The federal government will also be involved in the concept since it will remain in control of the region. No outright purchasing of land will be available for lots within the community, but there will likely be four land lease options, although this has not been announced.

Another difference future residents will experience is the lack of regulations governing the town. According to the announcement, a board of administrators will be elected to function as a municipal council. Since the land is on reserve property, no provincial statutes will be in force in the town. This means the band will have to establish rules and regulations in order to properly govern in the area.

## LEONARD PELTIER LOSES APPEAL

NEW WESTMINSTER, B.C. The Federal Court of Appeal upheld a British Columbia Supreme Court decision to extradite Leonard Peltier to the United States. Peltier was forced to flee to Canada for his life. Apparently the F.B.I. was acting as judge, jury and executioner and if Peltier was returned to the States it would mean certain death for him. "Peltier is very definitely being persecuted by American police authorities" said Bill Lightbrown of B.C. Association of Non-Status Indians. Peltier was quoted as stating "... by the treatment I am already receiving they have already condemned and convicted me."

Federal justice department lawyer and counsel for the U.S. said the decision will be given to Justice Minister Ron Basford, who will make the final decision on Peltier's extradition. Defence lawyer Stuart Rush said Peltier's 16-month fight to resist extradition is far from over.



## INDIANS READY TO DIE TO BLOCK REED TIMBER DEAL

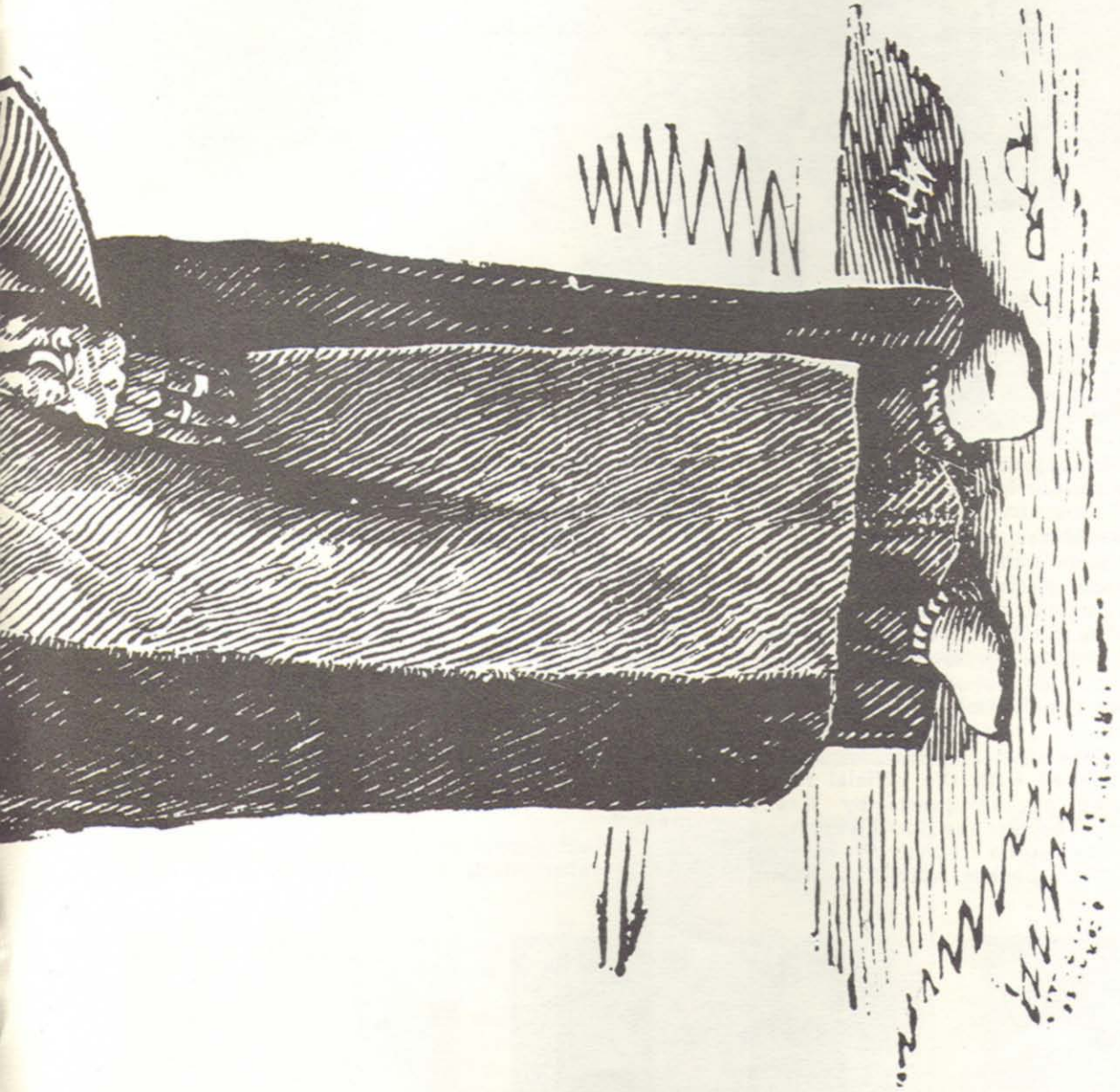
The Treaty 9 Indians of Northwestern Ontario warned that they will "abandon their peaceful ways" if the Government does not give them all the information they want about an agreement on timber rights. They have already put into action a plan, which includes banning from their land everyone working on studies outlined in the agreement and a halt to road construction leading to the cutting area, Andrew Rickard (Chief of Grand Council Treaty 9) told a press conference.

The Government signed an initial agreement with Reed Ltd. setting into motion a series of steps to be taken to see if it is desirable to give the company timber rights on 19,000 square miles of land. Chief Rickard said, "Through this agreement, we have been told that we are to die. The destruction of our environment is our destruction too ... We cannot allow this project to be implemented. The monstrous scheme will go ahead only over our dead bodies. This is our position. It is clear. It is not negotiable. ... If some must die that other might live, let it be so," he said, adding that the Government would be responsible for any violence.









BEARDY

# THE local NEWS

## SWIFT CURRENT HOSTS SOUTHWEST AREA MEETING



On November 5, approximately one hundred delegates from the various locals in the Southwest area met in Swift Current for an area meeting. This meeting marks one of the largest ever in Saskatchewan. Delegates from Regina, Moose Jaw, Maple Creek, Regina Beach, Assiniboia, Willow Bunch, Big Beaver, Swift Current, and Val Marie were in attendance. As well as the AMNIS delegates, several AMNIS executives and directors were in attendance. Also in attendance was the Mayor of Swift Current, representatives from the Community Colleges, and representatives from the Secretary of State Department.

The meeting opened with the official recognition and welcome of the guests by Wayne McKenzie, board member for the Southwest Area. Roger Butterfield was chosen to chair the meeting and introduced the first speaker, AMNIS president, Jim Sinclair.

Jim opened his address by thanking the delegates for attending and giving him this opportunity to speak. "I've said it in the past and I'll say it again, the organization can't work properly without the support of the people. We are in a better position to pressure governments if the people show strong support for the organization. There is a need for people at the community level to question the leadership and to approach leaders at the various levels in order to keep that leadership in its right perspective."

"There is a nation wide movement by Native people to obtain fair land claim settlements and Aboriginal Rights. Land Script deals are not proper settlement. All we are asking for is a rightful settlement."

"Indian people in Saskatchewan are forced to live in substandard housing due to various econ-



Roger Butterfield



Jim Sinclair



Bruce Flamont

omic and social circumstances. Native people need good substantial homes in order to build a strong family base."

"There is only justice for the rich. I am against Native police officers because then we would have Indians enforcing White Man's laws. We must have an input into the making of those laws. We need a strong workable courtworkers program to make sure that our Native people get a fair trial."

"In order to become self-sufficient, we must become economically independent of governments. There is a need on the part of governments to channel more money into Economic Development programs."

Following Jim's address, there were questions and general discussion from the floor. The chairman then introduced the next speaker, Bruce Flamont, Executive Director of the Association of Metis and Non-Status Indians of Saskatchewan. Bruce discussed in detail the issue of Aboriginal Rights. He explained exactly what Aboriginal Rights means and the importance of the outcome of the Aboriginal Rights issue on the future of Native people. Larry Heinemann has been working quite closely with Bruce on the Aboriginal Rights program and spoke to the delegates on this very important issue. Larry went on to clarify and expand some of the points made earlier by the Executive Director.

Fred Shoenthal, Director of the Native Alcohol Council addressed the delegates to explain the operation of NAC. The program is hampered by government bureaucracy and is therefore not able to function as the Association would like it to. For

instance, a person must meet a needs test before he can enter the NAC program. This means that if he has a steady job he does not qualify. This requirement was set by the Department of Social Services and not by the Association. The governments could not afford to have the Native people quit drinking. Prisons, and social workers to name only two, would be out of business if Native people were given the means to correct the alcohol problem. Alcohol is not a part of the Native culture and the white man uses it to control us. When we have learned how to shake off the burden of alcoholism, then we will be able to get ahead as a people.

Roger Butterfield, former director of the NRIM program and present director of the Economic Development program made a brief address to the delegates to make them familiar with this new program. This program is still in the initial stages and the fieldworkers are still receiving training in Prince Albert. When these students have completed their training they will be going into the communities to aid people in becoming economically independent by way of starting their own businesses.

The meeting was adjourned and the delegates were presented with a delicious evening meal by the ladies of the Swift Current Local. Several dishes were served including traditional Native dishes, bannock and choke cherries.

This was a very productive area meeting and a great success from every point of view. Many such meetings should be held in future in the different areas of Saskatchewan to enable good communication between people at the local level and the elected officials of the Association.

## NAC DIRECTOR WINS GOLF TOURNAMENT

Fred Schoenthal, Director of Native Alcohol Council of Saskatchewan (NAC) won the Federation of Saskatchewan Indians (FSI) Golf Tournament at Madge Lake this fall. On the second day of the tournament, due to inclement weather, all the golfers agreed to play only the first 10 holes. On the tenth hole, Schoenthal, who had been trailing Edwin Cote by one stroke, took a one stroke lead and the Championship. Wilf Blondeau shot a 44 to take the first flight, while Clarence Pratt took the second spot with a 45. Jim Sinclair's 45 got him the second flight, followed by Lloyd Thomson.

CONGRATULATIONS FRED!



## THANKS METIS SOCIETY

I would like to take this moment to thank the Metis Society for sponsoring my son and I to participate in treaty 6 Native National Golf Tournament held at Waterton National Park last August, 1976. It has taken me a long time to write this letter but I always thought of it and kept putting it off until tomorrow, but I realize it is better late than never.

I hope in time that we the Native people of Saskatchewan will play together in all the sports events. It was a pretty good summer of golf for me. Sorry I couldn't attend all the golf tournaments put on by the Society. I hope next summer, God, willing, we will continue to have those good times on the links.

In closing, again thank you very much. There was no way I could have made it to Waterton without your sponsorship. We really enjoyed ourselves. Good luck next year.

Yours truly, Francis & Roy Cote  
Sandbaggers of Badgerville  
Box 1102, Kamsack, Sask.

## STANLEY MISSION POST OFFICE . . . WORSE THAN THE PONY EXPRESS

On Thursday, September 16, The Northerner (a newspaper from La Ronge) carried an article about the postal service in the community of Stanley Mission. The article opened with the statement that "After total analysis of the situation, the federal Post Office Department has decided that the present ONCE-A-WEEK postal service for the community of Stanley Mission will remain in force".

Mr. Mackasey was quoted as saying, "I can assure you that the decision was not reached arbitrarily". Yet, the people of Stanley Mission were not consulted about their postal service - or rather the lack of it - by the Post Office representative who went to Stanley Mission to investigate the situation. The representative confined his investigation to talking with the local Hudson's Bay manager.

Mr. Mackasey finished up by saying that the situation would be watched closely and should conditions become "more favorable" then the matter may be reconsidered.

Stanley Mission is a community of 1,000 or so people which lies thirty-seven air miles North of La Ronge. Stanley's claim to fame is that they have the oldest church in Saskatchewan which is still standing. The community is still fairly traditional in that the people maintain a hunting and a fishing economy and spend a good part of the year away at their camps.

When people return from their traplines, it is not always possible to pick up the mail. First of all, the Post Office is not a separate building. It consists of one back corner of the Hudson's Bay store. Secondly, the Post Office is only open on Thursdays, Fridays and Saturdays. If you miss this time, you are out of luck until the Post Office again opens its wicket. Mondays, Tuesdays and Wednesdays you can't even buy stamps. Mail must be in the Post Office no later than Thursday afternoon so that it will make it out by Friday morning.

The Post Office is also famous for running out of money orders. At one point officials from the power company were going from house to house to collect the power bills - the reason being that the Post Office was out of money orders again.

How can people be expected to make their payments on time if they can't even get a money order to send it out? There is no such thing as a bank at Stanley Mission and the nearest one is thirty-seven air miles away in La Ronge.

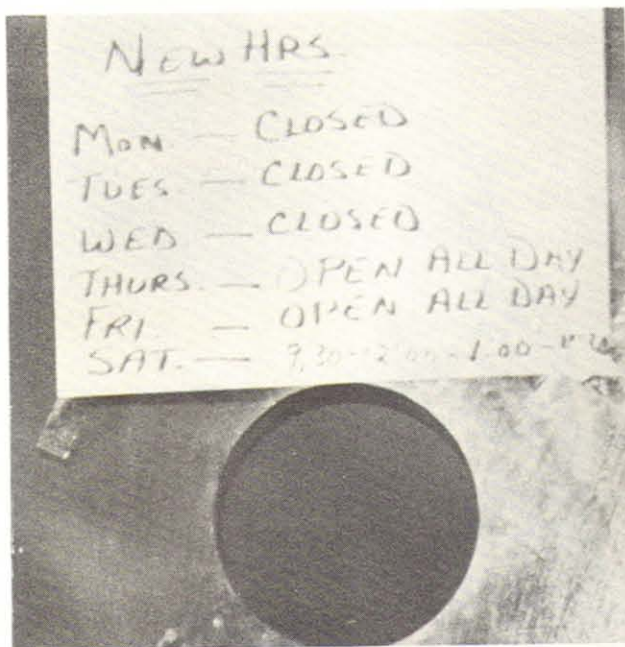
The inadequate postal service is very frustrating to the people who are sending in Unemployment Insurance cards. The cards must be returned to the Winnipeg Unemployment Insurance Office by the date specified or the person stands to be disqualified. How do you explain to a computer that it was no fault of yours that the mail only goes out once a week?



The same situation also holds true for Local Initiative Program grants, family income and all other forms which must be returned by a certain date. An individual often receives forms AFTER they were due.

The Post Office chooses to blame the lack of service on the fact that air transportation is very expensive. They will not admit their lack of interest in providing northern residents with good service. They apparently never stop to consider that airplanes are in and out of the community every day that weather permits. There are three air charter services which operate out of La Ronge. Surely it wouldn't be much of an expense to give one of the companies a flat rate for daily service; after all, the planes are coming in anyway.

Work at the Stanley Mission Post Office is not considered a full-time job, and needless to say, the wages are minimal. The job at the Post Office is very strenuous. The plane comes in at 9:45 and people start lining up to get their mail. There are only two women to deal with the crowds. Everything is general delivery, as there is no box service at all. The mail line-up often extends to the back of the store.



The community of Stanley Mission is by no means the only one in the North which suffers inadequate service at the hands of the Post Office bureaucracy . . . there are many other communities in the North whose service is no better. If the attempt of the people in Stanley Mission to get improved postal service succeeds, then it will serve as a precedent for other northern communities.

In this day and age of high speed transportation and emphasis on communications, it is ridiculous that the northern communities can be ignored so badly. There is no long distance telephone and the radio phone is very expensive. Therefore, people are totally reliant upon the Post Office.

What community of over a thousand people in the South would stand for this sort of treatment? Once again the government is making it clear that they don't really care about the Native population. It is only by northern people standing together and demanding their long overdue rights that the government will be forced to come across with better services.

Iskwao

### MISTIKWA COMMUNITY COLLEGE

A meeting held last month and attended by representatives from the Department of Continuing Education, Mistikwa Community College and the Association of Metis and Non-Status Indians of Saskatchewan resulted in a compromise regarding the Non-Registered Indian and Metis program.

Association field workers have received requests from interested local members for 41,300 training days. A training day consists of one student, registered in one program for one day. The college, however, only had an approved budget for 11,000 training days.

Assistant Deputy Minister of Continuing Education, Bob Baischel, said the NRIM budget had been reviewed and another 6,000 training days would be made available after the end of the college's fiscal year. Mistikwa Community College has said that these additional training days will be made available between April 1 and June 30, 1977.

Association president, Jim Sinclair, said he was prepared to accept the compromise if there were no time-limits involved. He said people might prefer to attend classes during the winter rather than during the spring or summer months. "We're not looking to the NRIM program as an alternative to welfare, but if people would rather go to classes than be on welfare, then by all means let's have classes" Sinclair said.



Leanne McKay



# Books, Poems and Stuff

## BOOK REVIEWS

### FROG FABLES & BEAVER TALES

by Stanley Burke

Illustrations by Roy Peterson

Publishers: James Lorimer & Co.  
35 Britain Street  
Toronto, Ontario

This delightfully humorous political satire gives us a unique insight into the workings of our country's parliamentary system. The country as a whole is quite aptly characterized as a swamp. The various ethnic groups are characterized as swamp animals. Beavers, Frogs, Turtles, Otters, etc. Not surprisingly, when the swamp finds itself in the midst of a political turmoil it is a wise old Turtle (Indian) who speaks out and returns the swamp to a state of peace and harmony. This, alas, was not to last forever. Our neighbours to the south (Eagles) have other plans in store for us.



### BLOOD, SWEAT & BEARS

by Stanley Burke

Illustrated by Roy Peterson

Publishers - J.J. Douglas Ltd.,  
1875 Welch Street  
North Vancouver, B.C.

This is the third book in the series by this exceptionally entertaining duo. Their subject matter this time deals with Hockey and its total affect on the swamp. More specifically it deals with the Canada Russia Series. True to form the political overtones that manifest themselves during the course of the games are dealt with most humorously. The great Swamp conspiracy to buy the Bear (Russian) team holds a twist ending. Pick up a copy and find out for yourself which sneaky creatures foiled our great plans for hockey supremacy.





### CHOICE OF LIFE

*I have stood alone against all odds,  
And from fellow man expected no lauds.  
From the pits of Hellfire,  
I've heard Satan inquire, "Is he theirs, is he ours?"  
It it a way of pavement or bars,  
Though he is never far, I still look in beauty of sun and stars,  
I have been the whole world over searching for my last repose,  
If things could only have been different, a way to love I'd have chose.*

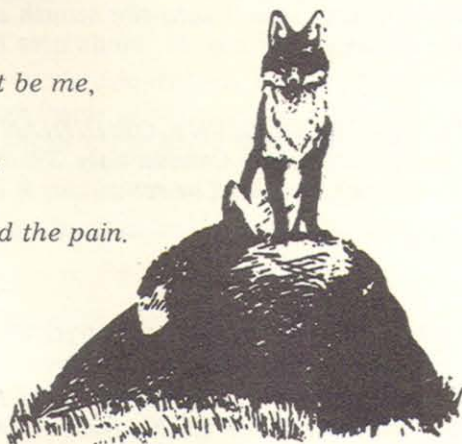
Larry McKay

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### TO WONDER AND PONDER

*I love to be free to see prairie and sea,  
To gaze on desert and sky, to lay on the grass, and just be me,  
To travel this world, without a care  
To ponder on nature's beauty, as I stand there.  
I forget the reason why the tears fall like rain,  
And the people who broke my heart, till I could not stand the pain.  
Nature is my guide whom I depend.  
She is also a friend whom I defend.  
And when I've walked my final mile,  
I'll think of you and smile.*

Larry McKay



# bits & pieces

**INDIAN CHOPS DOWN HYDRO WORKER.** Ontario Hydro warned this Cree Indian community, northwest of Thunder Bay, that its hydro service would be cut off when residents refused to pay their bills. When a hydro worker arrived, climbed a pole and cut the power line, an Indian appeared with an axe and chopped down the pole - with the worker still on it.

**THROAT SINGING IS A TRADITION AMONG THE INUIT (ESKIMO)** and, as part of that tradition, is performed by only females. Two women stand face to face very close to each other. One of the women projects sound into the mouth cavity of the other woman who, by moving her lips and altering the shape of her mouth, modulates the sound. The resulting sound is somewhat like an echo.

**ONLY 3% OF DEPARTMENT OF INDIAN AFFAIRS ARE NATIVE PEOPLE.** Yes, out of 9,100 Indian Affairs staff across Canada only 3% are Native. Also out of a \$400 million dollar budget only 15% reaches Indian people. The remainder is for the non-Native staff support and travel.

(info from Yukon Indian News)

**THE WORLD HEALTH ORGANIZATIONS ESTIMATES THAT 75% TO 85% OF ALL CANCER** in humans is caused by man-made substances introduced into our environment . . . and, according to a professor of human nutrition much of that percentage can be attributed to food additives. The professor says that more than 3,000 chemicals are now used as artificial flavoring, and of that number, less than 1% have been examined to see if they are safe or unsafe for human consumption.

**WHO "DISCOVERED" AMERICA???** The theory has been that the Norsemen "discovered" America several hundred years before Columbus. Now some archeologists feel that carvings found on coastal islands of New England are the product of Phoenician artists.

**BANK OF MONTREAL RIPPED OFF A PROFIT OF \$53,680,000.** in just six months. What did they do to deserve that? And that was on top of \$41,918,000 in the same period a year earlier - total \$95,598,000. Just think what an anti-monopoly government could do for the people with that kind of money, interest free, if banks were nationalized! (figures from company's financial statements)

**NATIONAL ASSOCIATION OF FRIENDSHIP CENTRES WHO'S WHO.** The following are the members of the new executive and board of directors of the NAFC. President: Albert Robillard (Sask.), Vice-President: Joe Blyne (Alberta), and Secretary-Treasurer: Joan Glode (Nova Scotia). Board of Directors: Stan Guiboche (Manitoba), Frances McIntosh (Labrador), Gloria Nault (Quebec), Maurice Blondeau (Sask.), Johnnie Johns Sr. (Yukon), Tom Eagle (N.W.T.), Bob Cantryn (B.C.), and Bella Marshall (Ontario).

**LEAD-ZINC DEPOSITS AT PINE POINT, LOCATED 500 AIR MILES NORTH OF EDMONTON** were discovered as early as 1898 when prospectors heading for the Klondike met Indians who had fashioned musket balls and fish weights from the metal.



**FIRST INDIAN TO BE APPOINTED DIRECTOR-GENERAL OF INDIAN AND NORTHERN AFFAIRS FOR ONTARIO** is Fred Kelly, President of Grand Council Treaty No. 3. Kelly said "I look upon my appointment as a collective breakthrough for the Indians of Ontario. It is historical and logical that the Indian people of this province should have one of their own at such a senior decision-making position." He will direct and co-ordinate the activities of more than 1000 department employees in Ontario. Kelly studies political science at Lakehead University and is known for his outspoken and volatile comments on federal and provincial handling of Indian Affairs.

**MAN IS AN ENDANGERED SPECIES**, according to environmentalist Barbara Ward. "No planet can carry indefinitely the freight of population, aspiration, consumption, destruction and exhaustion with which we now threaten the earth. The world could be headed into the 'hungry eighties' . . . a period more devastating and global than last century's 'hungry forties'".

**WHITHER THE WEATHER?** Old timers in certain parts of the country say that if you should happen to see a ring around the moon some night, count the stars inside of the ring and they will be the number of days before the storm. It works. Look carefully though, for if it's hazy, you may miss a star.

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#### A LITTLE INDIAN HUMOR

This is the story about a ship that was out in the Atlantic Ocean. It hit an iceberg and began to sink. As it began to sink everyone jumped into the lifeboats. There were only supposed to be 20 people to a lifeboat. In one lifeboat there were 24 people so someone asked 4 people to give up their lives so that 20 may live. An Englishman stood up with his derby hat and his umbrella and said, "long live

the Queen!" as he jumped over the side. Next a Frenchman jumped up and said "viva la France!" and dived over the side. Then came a Spaniard who stood up and said "remember the conquistadores!" and he jumped over the side. The fourth one to stand up was an Indian who said "long live mother earth!" and he picked up a little white guy and threw him overboard.

(by Billy Brass)



**HEY !! YOU OUT THERE  
WE NEED ARTICLES**

*If you are interested in contributing articles, stories, editorials, poems, community happenings, etc., send them (along with photos if possible) to:*

**"ARTICLES"**  
New Breed  
No. 2 - 1846 Scarth Street  
Regina, Saskatchewan S4P 2G3

*Contributions used for publication are paid for at \$3.00 per column inch (see inside front cover for more details).*

# pen pals



Quite recently, our entire Nation has been shaken by the public exposure of a "racist" training manual used by the Yellowknife Corrections Service.

I've read excerpts of this training manual and found it most humorous and entertaining. The mysterious author is obviously labouring under the handicap of extremely low intelligence and questionable observational skills. Many reports to date have taken exception to the manual's reference of the Natives "Mongol" origin. This is nothing to become upset about. This is a very popular theory and one that I personally subscribe to. The author of the manual blames many of the Indian's faults on their oriental heritage. It sounds to me like he hates Japanese people more than Indians. He blames the Japanese for the uselessness and lack of creativity of TWO races.

A brief examination of the FACTS disproves the author's allegation. Japan has one of the world's most civilized and technological societies of the 20th century. Japan is famous for its electronic manufacturing industry as well as its artistic contributions in the fields of gardening, flower arranging, and architecture. If we are indeed descendants of the Japanese, then we have a proud heritage to our credit.

Another point that has generated much ill-will is the author's contention that "the Indian belongs to a race in the process of evolution." Again, this is not a theory that should offend Native people. There is no living species on earth that is not in the process of evolution. When a species ceases to evolve and adapt to its surroundings, it becomes extinct, as did the mighty dinosaurs. The Native people should be proud of their adaptation over the past 500 years. In less than 500 years, the American Indian has evolved from a Stone Age society to a technological society. Perhaps this is the reason for so many of our Native peoples'

by Leanne McKay

difficulties, but nonetheless, Native people have come a long way in a very short time with great success. I wonder if any other race could have achieved this as well.

The balance of the manual is nothing but contradictions. How can anyone, be he Indian, English, or Martian, be at one time, timid AND insolent, silent AND loquacious, gay AND bitter. Even the world's greatest actor could not possess all these character traits simultaneously.

One thing I do take strong exception to is the sentence that reads: "... inclined to pleasure, especially to the ready pleasures of dance, love, drink..." I believe the author has substituted "love" for "sex". A poor substitution!! As for "drink," I'm sick of hearing that Indians are ALL drunks. It simply isn't true! Some Indians, admittedly, do have a drinking problem; but that is only the small minority.

The remainder of the manual lists all the Indians' "bad" qualities. Among them are the following: "is imaginative and dreamy, fidgets, scratches, twitches, sucks thumb, bites nails, picks or rubs nose, blushes and appears embarrassed..." I don't believe statements like that are deserving of a comment on my part.

In summation I would have to say that it is not the CONTENTS of the manual that is offensive. It is rather the place of APPLICATION of the thoughts contained within the manual that offends. Had the manual been written as a comic book, it would have been humour in very poor taste. As it is, this manual was written for the sole purpose of teaching one group of men about another group of men in hopes that the first group might be able to aid the second group to live happier fuller lives. In this light the manual fails miserably, and offends not only the Native people but every member of society.

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## WHO SAYS CRIME DOES NOT PAY

Two big American grain companies made 1.7 million dollars a year for four years by short-weighting ships that loaded grain at their elevators, and by substituting junk grain for high-quality cargo.

FINE: \$10,000 each  
(Not a bad return on their investment)

SOUNDS TO ME LIKE THE JUDICIAL SYSTEM COMES IN TWO DIFFERENT STYLES --- ONE LAW FOR THE RICH WHO GIVE MONEY FOR THEIR CRIMES; THE OTHER LAW FOR THE POOR WHO HAVE NO CHOICE BUT TO GIVE UP PART OF THEIR LIVES FOR BREAKING THE SAME LAWS.

SOMEDAY

*Someday we will meet up yonder  
Where life is an everlasting glow of light  
Where love and happiness will always stay together  
And where everyday living will no longer be a fight.*

*I long to see happy faces all around me  
And laughter and joy that will always be  
But till that day has come around  
Let us not forget God's happy song . . .*

*To those that are sad and cry in heart  
Pray to Me, for in you I will never part.  
To those that are like a radiant rose  
Help those beside you that grief impose.*

*To those with the sun that forever shines  
Lead the way to My great divine.  
To those with love and kindness do delight  
Share with them that don't see the light.*

*To those that see beauty that's all around  
Give to those that darkness enshrouds.  
To those that speak that words of life  
I will give to you everlasting life.*

*To those that suffer for My name sake  
A mansion for you, I will make.  
And those that are humble in every deed  
with Me you shall always be.*

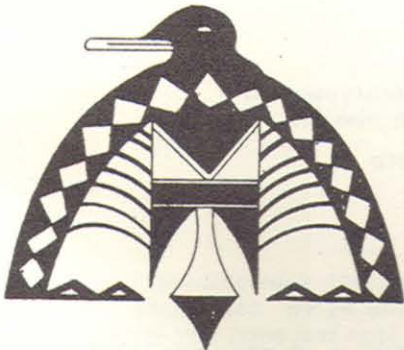
*Someday we will meet up yonder  
And together we shall walk hand in hand  
We shall see the beauty that's all around  
Because today it's so hard to be found.*

*Inmate 3849*

*Dennis Erickson*

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WAKANTANKA



*Warriors pursue glory and honor through  
the hardships of the warpath  
Though death often their only reward.  
Listen now, Men of this Nation, be ready  
to fight fearlessly because one of our  
warriors lies in death, far from us,  
His People.*

*Gregory Gordon Cochise Park*

---

*To be lost in a land that you can't understand;  
To be cast into a sea of sinful misery.  
All I can say is . . . WHY ME . . . ?  
I'm just a person who wants to be free.*

*Gregory Gordon Cochise Park*



## THE PSYCHOLOGY OF RACISM

by Hazel M. Brooks

The recent news item that a prison manual in the Northwest Territories had racist statements relating to Indians and Metis prompts one to ponder: is there such an entity as a prejudicial personality structure?

In one sociology textbook prejudice is described as an attitude disparaging of a whole group and all the individual members of that group based upon physical, cultural and/or behavioral characteristics. In various studies sociologists and psychologists have arrived to the conclusion that such a personality structure exists with distinctive characteristics.

It seems that:

- (1) the highly prejudiced personality makes sharp distinctions between his/her own in-group versus the out-group. People are viewed from an "us" and "them" stance
- (2) these individuals avoid contact with the out-group
- (3) the racist urges segregation of the in-group from the out-group
- (4) they see the world as an arena of conflict involving power struggles and competitions among individuals and groups
- (5) they prefer dogmatism; life is an either/or, bad/good situation with no grey areas in the middle
- (6) the racist favors obedience and submission to authority (ie. Hitler)
- (7) racists are likely to be emotionally immature in that they lack self-understanding
- (8) the highly prejudiced are low on creativeness, imagination, compassion and humanitarianism.

The opposite of such a person is the tolerant personality who:

- (1) tends to be generally tolerant of all racial groups
- (2) looks for the best in people
- (3) tends to judge individuals as such, rejecting group stereotyping; they suspend their judgement of others beyond the first impression
- (4) they have a high degree of empathy and dislike violence
- (5) they are flexible
- (6) they stress co-operation over competition
- (7) they do not have a high need for domination of others

In understanding the personality make-up of a racist, we, as the victims of such racist perpetrators, are better equipped to know what we are dealing with; we see that racists, out of frustration, often PROJECT their own shortcomings on the victims. Indians and Metis were described as being uncreative in the prison manual - yet racists are psychologically uncreative per se. The victims of racists can only feel SYMPATHY for these perpetrators of racial abuse FOR THEIR PSYCHOLOGICAL IMMATURITY.

references used:

- (1) James G. Martin - THE TOLERANT PERSONALITY, Wayne State University, Detroit 1964
- (2) C. Marden & G. Meyer - MINORITIES IN AMERICAN SOCIETY, Van Nostrand Reinhold Co. New York 1968 (3rd edition)

# NOW IT'S YOUR TURN

## NEEDS MORE NATIVE PUBLICATIONS

Dear New Breed:

Thank you for your prompt reply and complimentary copies of NEW BREED. I have enclosed \$3.00 for a subscription (6 months) to start off with.

I wonder if you would know of any other Native publications that would be of interest to me as I am doing a Native Studies "contemporary Native issues" and feel the more Native publications I can get hold of the better. The library here has no Native periodicals at all except Beaver which, of course, is not really Native but from a co-operation. When I have finished reading NEW BREED I shall leave it in the library for the interest of others.

If you would happen to have the address of A.I.M. (American Indian Movement) could you please sent it to me and if there are any protest movements with Native Brotherhood or Non-Status or the Council for Indians could you give me their addresses too.

S. Harman  
Box 21  
Kirkland Lake, Ontario

## WANTS MORE NEW BREEDS IN THE NORTH

New Breed:

This letter is to acknowledge the receipt of your letter and the magazines. We've already received most of the copies you have just sent us. Each time we get a copy of the NEW BREED it is put in our mail box (which is a big one). The only reason we were so concerned about the copies was because they are such interesting magazines. Anyone who comes to the centre likes to read them. How much would a subscription for a bulk of each month's copy cost? Could you send us a price list.

Yours truly,  
Greta E. Camsell  
Uranium City Friendship Ctr.

## FINDS NEW BREED EDUCATIONAL AND INFORMATIVE

New Breed:

Please take note of my change of address which is listed below. I find your paper educational and informative to the needs and causes of the Native people in this country.

I am currently attending Simon Fraser University in Burnaby, B.C. and I look forward to receiving your paper down here. I plan to submit some articles to your paper whenever I find time to write.

Thank you very much for a fine paper.

Yours truly,  
Ben R. Cardinal  
Box 317, Shell House  
Burnaby, B.C. V5A 1S6

## GREAT FOR PRESENT AND FUTURE OF BROTHERS AND SISTERS

Dear Friends:

I am a half-breed even though my skin is white. I speak Apache and some Ojibaway too. I'm doing time at Prince Albert Penn. I have a year left and I'm from Thunder Bay, Ontario. I've been reading NEW BREED for some time now and so have a number of my fellow brothers here. I think it's a very interesting and informative paper and I think what you are doing is really great for the present and future of our Brothers and Sisters. I myself write poems of the Present and the Past well known as The Old Days and New. Enclosed I will let you read some of my work OK? I hope you like it. If so, please let me know and I will keep writing for you if you want. No strings. Just something to do for me. Well, keep up the good work.

Your friend,  
Gregory Gordon Cochise Park

P.S. Do you have anyone in Saskatchewan or Alberta who speaks Apache or Ojibaway?

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A PERFECTIONIST IS ONE WHO TAKES GREAT PAINS . . . and gives them to others!

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# WHAT YOU SHOULD KNOW ABOUT MANPOWER MOBILITY

Sometimes you have to go to great lengths to get a good job. In a country as big as Canada it's not unusual for some areas to need workers badly while others have no jobs at all.

But if you're unemployed, you can't afford to search around the country for the right job. Here's where Canada Manpower can help.

Through the Canada Manpower Mobility Program, you can receive a grant to move to the nearest area where your skills are in demand, and where you can probably obtain continued employment.

There are six different types of grants available: to explore job opportunities outside your own area—to relocate yourself and your family—to travel

to temporary jobs—to travel to seasonal agriculture jobs—to travel to training courses arranged through your CMC—to travel to obtain Manpower Services not available in your area.

If you wish to apply, register at the nearest Canada Manpower Centre. If there are no jobs available locally, talk to the CMC counsellor about Manpower Mobility. If the counsellor decides that mobility assistance is the answer, you'll receive a grant to meet your needs. But remember: you must apply for mobility assistance before you travel and before you start your new job.

Come and talk it over. At Manpower, we want to get you moving in the right direction.



Manpower  
and Immigration  
Bud Cullen,  
Minister

Main-d'œuvre  
et Immigration  
Bud Cullen,  
Ministre

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## Canada Manpower Centres: Let's work together

## NATIVE WRITER

The Association of Metis & Non-Status Indians of Saskatchewan, NEW BREED DEPARTMENT, is presently looking for a Native writer. Some of the requirements:

- familiarity with political happenings and an ability to write good, strong analysis on these happenings and how they relate to Metis people.
- familiarity with Native culture, aboriginal or treaty rights and all other aspects pertinent to Native people.
- a definite ability to work without constant supervision.
- an ability to develop new ideas.
- your own transportation and a willingness to travel.
- presentation of previous writings.
- an ability to use a 35 mm. camera is an asset but not a definite requirement. We will train.

### DUTIES WILL INCLUDE:

- writing feature editorials.
- interviewing and reporting.
- taking photographs to accompany articles.
- research work.

### PLEASE SEND RESUME TO:

Cliff Bunnie, Editor, New Breed  
Assoc. Metis & Non-Status Indians of Sask.  
#2-1846 Scarth St., Regina, Saskatchewan  
S4P 2G3

or

Phone: 525-6721 (#27 or 16) to arrange for an interview. (Ask for either Cliff Bunnie or Brenda Triffo)

## ARE YOU INTERESTED IN

### A TEACHING CAREER?

The Indian Teacher Education Program (I.T.E.P.) is now taking applications for January 1977. This program leads to a fully recognized Saskatchewan Teachers Certificate

If you have Grade 12 or if you will be 20 years of age by September 1, 1977 you may apply to:

Director: Indian Teacher  
Education Program  
College of Education  
Room 3023  
University of Saskatchewan  
SASKATOON, Sask.  
343-2005

We look forward to hearing from all interested persons.

## CURRICULUM DEVELOPER required by the LAC LA RONGE INDIAN BAND

The successful applicant will work with the Band Chief and Council, Education committees and staff to develop a bilingual/bicultural curriculum focusing on Grade One. The person should have a combination of skills in the following areas:

1. An understanding of the curriculum development processes.
2. Linguistics.
3. Successful teaching experience in the primary level.
4. An understanding of the Cree culture.

Salary is negotiable. Duties to begin in the New Year. Submit resume by December 10, 1976 to:

John Stobbe, Education  
Lac La Ronge Band  
Box 480  
LA RONGE, Saskatchewan  
S0J 1L0

## NOW ON SALE

### 'OUR METIS HERITAGE ... A PORTRAYAL'

The Metis Association of the Northwest Territories has recently produced a pictorial history of our Metis people. It is hard covered and contains over 140 pages of old photographs and anecdotes portraying the various lifestyles of the Metis in the N.W.T. during the late 1800's and early 1900's. It is now available through the Metis Association of the N.W.T. at \$10.00 per copy. Please send your orders to:

The Metis Assoc. of the N.W.T.  
Box 1375

Yellowknife, N.W.T. X0E 1H0

(please enclose cheque or money order)

## CONSUMER'S PROBLEM OF THE MONTH



"I'm planning to have some renovations done to my home. Is there anything I should know before I have the work done?"

### ANSWER:

"Yes . . . Contractors are in great demand these days. When you finally land one, the tendency to establish quick verbal agreement under only the contractor's terms can lead to problems."

### THE WISE CONSUMER WILL ALWAYS CHECK:

with several previous customers of the contractor to make sure they were satisfied.

**References are important.**

### REMEMBER

Your agreement should be in writing.

And, be sure the agreement includes a date of completion.

**We prefer to help before problems arise** but, if you are unable to resolve an existing consumer problem, contact:

## THE SASKATCHEWAN DEPARTMENT OF CONSUMER AFFAIRS

Regina, Phone: 565-5550

Saskatoon, Phone: 373-3433

Call us collect, or Write: Box 3000, Regina.



# Childrens' Christmas Party



A CHILDRENS' CHRISTMAS PARTY WILL BE HELD ON DECEMBER 17, 1976 AT THE REGINA FRIENDSHIP CENTRE. THE PARTY WILL BE SPONSORED BY THE ASSOCIATION OF METIS & NON-STATUS INDIANS OF SASKATCHEWAN (LOCAL NO. 9), THE REGINA FRIENDSHIP CENTRE, AND THE REGINA NATIVE WOMENS' ASSOCIATION. THIS ANNUAL EVENT IS HELD FOR THE BENEFIT OF ALL UNDERPRIVILEGED CHILDREN.

OTHER PARTIES ARE PLANNED IN THE FOLLOWING CENTRES:

NORTH BATTLEFORD  
SASKATOON  
MOOSE JAW  
SWIFT CURRENT

FOR FURTHER INFORMATION REGARDING TIMES AND PLACES FOR THE ABOVE MENTIONED PARTIES PLEASE CONTACT YOUR NEAREST AMNIS OFFICE, YOUR BOARD OF DIRECTOR, OR YOUR LOCAL PRESIDENT.



DOREEN BACHORCIC  
BOX 5  
MACOYNA SASK.

