



# NEW BREED

Serials Department  
Murray Memorial Lib.  
University of Saskatchewan  
Saskatoon, Sask.

New Breed

NOVEMBER 1972

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# NEW BREED



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## Director of Communications

METIS SOCIETY OF SASKATCHEWAN  
COMMUNICATIONS PROGRAM  
JOB DESCRIPTION

JOB TITLE

Director of Communications

SALARY

\$12,000.00

SUMMARY

Under the general direction of the Board of Directors, administers the entire communications program; directs and co-ordinates the program through a staff of approximately 20 employees; promotes communications objectives with officials of public and private organizations; establishes and maintains co-operative working relationships with leaders in metis communities, employees of the press, radio and television, and with elected representatives and officials of public and private organizations; and performs other related duties.

DUTIES

1. Administers the communications program and other related activities for a population of approximately 60,000 Metis and Non-Status Indians in the province of Saskatchewan:
  - a. by establishing objectives and priorities for the communications program.
  - b. by proposing adaption of programs to meet the situation of native people in the province.
  - c. by assessing the effectiveness of the program through visits to Indian communities, area offices and through review of reports.
  - d. by forecasting and recommending the staff and financial resources required for the program.
  - e. by supervising the finances for the program within the budgets established by the Board of Directors.
2. Directs, co-ordinates and supervises the activities of approximately 20 employees:
  - a. by defining the responsibility of the communications field workers and other staff.
  - b. by interpreting and implementing the policies approved by the Board of Directors.
  - c. by planning, organizing and participating in staff meetings and seminars.
  - d. by establishing employee work performance standards and evaluating the work performance of all employees.

3. Establishes and maintains co-operative working relationships with leaders in Metis communities, staff and officials of the press, radio and television; and elected representatives, officials in government and private organizations to promote the objectives of the communications program.

- a. by explaining the Metis Society of Saskatchewan communications program and objectives.
- b. by addressing members of social and professional groups on the social and cultural characteristics of Metis Society and on the general grievances, goals and objectives of Metis people.

4. Performs other related duties such as reporting on the communications program and on social and economic conditions affecting the Metis people and by conducting special studies and investigations into the communications problems and needs of Metis People.

QUALIFICATIONS

1. Extensive knowledge of provincial and federal legislation effecting native people.
2. Preferably someone of native origin who has personal experience and/or training in the area of communications and development of communications programs.
3. A sound knowledge of native culture and history and of the different levels of social and cultural development among native people in the province.
4. Ability to relate to and work with leaders in the native community and with personnel in the news media, government and voluntary organizations, etc.
5. Experience in administration and in co-ordination and supervision of the activities of the staff.
6. Demonstrated ability in developing a record keeping system which will provide accurate statistics on the activities of staff and the results of the communications program.

**contact:**

Bruce Flamont  
1935 Scarth St  
Regina, Sask





## JERRY POTTS

Jerry Potts wasn't what anybody would call handsome. He was small, pinched in features, round shoulders, bow-legged, pigeon-toed and his stunted growth of whiskers was untrimmed. Jerry's father, John Potts, was in charge of the American Fur Company at Fort Benton, Montana, and his mother was a Peigan woman.

Pott's participation in the last Indian battle was by accident more than plan. He was hunting buffalo with the Bloods and Piegans, in what is now southern Alberta, when the Crees attacked a small cluster of Blood and Blackfoot teepees. The few remaining warriors at the encampment, were greatly out-numbered, but word was sent to the Bloods and Piegans who were on the St. Mary River, above Fort Whoop Up.

The Piegans smeared themselves with war paint, and commanded Jerry Potts to lead them, and rode away to counter-attack. They sighted the Crees resting beside the river, just across from the present city of Lethbridge.

Potts and the Piegans came up quickly. They had the advantage of more modern guns and when they attacked, the surprised Crees were forced to fall back. The retreating Crees drew toward the river and made their stand in a coulee. For a time there was a stalemate, with the Crees in one coulee and the Piegans in another. Then Jerry Potts led his tribesmen in a frontal attack and made it a bad day for the Crees. The latter were forced back, and obliged to plunge into the river.

The Crees were almost all wiped-out. In any case, Jerry Potts was the victors hero, emerging with nothing he'd call a serious injury, just a slight head wound and a small lead pellet embedded in the flesh below his left-ear. This pellet he refused to have removed, having got it at the hour of his greatest success, it was his "good-luck medicine."

While still in his teens, he tracked an Indian murder for several hundred miles. The Indian, it was said, shot and killed Jerry's father at Fort Benton. The bullet may have been intended for another but Jerry's father was the victim and the 17 year old lad set out to revenge his father's death.

The man returned to his camp, but home camp or no home camp, Jerry overtook the murderer and faced him with the challenge to fight it out.

It was a terrific fight and Jerry carried scars from it, but settled the account in the manner considered appropriate in Indian society. One might have expected the killer's fellow-tribesmen would try to take Jerry's but instead they acknowledged his courage and let him depart home-ward.

One of his first blows at the whiskey traders from the south, struck without delay. Three whites and a negro. Chief Three Bulls reported buying two-gallon of bad liquor and paying two good horses. With Potts as their guide, police set out to find the offenders and after two days and 50 miles of travel north ward, found the men with 16 horses, two wagons loaded with whiskey and 116 buffalo robes taken in trade, were secu-



rely in police custody. The traders were convicted and sentenced to jail - a fair warning to others engaging in the foul business that was demoralizing Canadian Indians.

He possessed the instincts of a homing-pigeon, was never lost in either storm of darkness. Only once was there evidence of doubt, he was searching for a landmark in the form of a pile stones and having some difficulty. "What's the matter?" asked Colonel McLeod, "are you lost?" Iroked that anyone would suggest such a thing, the little man replied sharply, "No!, stones lost."

His body was tough and sinewy. But he had one physical weakness, his lungs. He had a chronic cough and lung trouble led to his death.

Early in 1896, the lead pellet, from an Indian gun worked its way out of Jerry's neck muscle and the little man was disturbed; he had lost his "good-luck medicine." Late that year he died and was buried with full military honours in the police plot at Fort McLeod, the customary valleys being fired across his grave.



## under the DOME

By Fred Harrison  
Legislative Reporter

Allan Guy was almost the winner by 8 to 5 and Team Canada was just about to fly to La Ronge for a victory celebration.

In the halls of the Legislative building, you could ask who was winning and never be sure which contest was meant by "it's a close one."

In the end, after deadlines had been smashed by the slow-to-unravel Athabasca byelection story, the hysterical laughs of a lone reporter echoed around the press gallery and beyond as Paul Henderson did what neither Liberal nor New Democrat had been able to do in the North: Take a clear victory.

Until the results of the two contests hit page 1 Thursday, the parallels were marvelous. Here in Saskatchewan, Allan Guy was crying foul about the officiating in the byelection. Here, Mr. Guy was leading, then tying, and finally leading again. In Saskatchewan, we southerners never really knew what was going on "up there."

It was all very absorbing.

But when one gets to the results, a grand literary device suddenly crumbles.

Mr. Guy is still only an unofficial victor. With a 27-vote lead, he could still see defeat brought about by an official count. Or if NDP candidate Bob Dalby is willing to fight, the results might still be reversed by a recount or, conceivably, overturned by a court. After all, the byelection was called after a court negated 25 votes in the 1971 election. Most observers say such an upset is unlikely - "It looks sometimes easier in the act than it really is," according to Opposition Leader Stewart. But, Athabasca elections in the past have proved that almost anything is possible.

All right, the Liberals won, let's say, tentatively. For now, their spirits are higher than they've been in years.

"We out-campaigned them," according to Opposition Leader Stewart. And that's from a man who only two weeks ago was confiding to a Leader-Post reporter his immense admiration for the NDP's grasp of the art of campaigning. That's from the leader of a party which, since June, 1971, has seemed almost mesmerized by the New Democrats' political savoir faire.

The Liberals are suddenly high on themselves again. Just in time too. The party's provincial council was to consider Saturday a new organizational plan devised by Mr. Stewart and other top officials in the party. That plan, calling for a strong central organization carrying a medium-sized whip to get the rest of the party moving, was given a test run in Athabasca, Mr. Stewart said Friday.

The plan was almost assured a stamp of approval by the byelection result.

Now, how will the NDP fare after this probable defeat?

Nothing has really changed in the legislature, of course. Mr. Guy was sitting during the last session. Obviously, one seat means little in terms of power to that 45-member government caucus.

However, there is no denying that the government would have liked an endorsement of its northern policies. Even if Mr. Dalby managed to squeak by in a recount or if the election were overturned, the split vote would be far short of an endorsement.

For that matter, the only real endorsement of either party's platform would have been a large gain, a sign that voters had actually switched sides.

In fact, both parties lost relatively heavily, compared with the since nullified 1971 results. Ray Jones won more than 400 votes and four of the 29 polls.



In the long run, the independent Metis candidate appears to be the real winner. He has picked up political acumen which few other Saskatchewan natives can claim. His name is known -- which it wasn't a few months ago. And now, the Metis Society of Saskatchewan, having tasted electoral politics, may be ready to build a platform on which to base a 1975 campaign.

The Society made one previous try at the campaign trail. That was in 1967. It was a dismal failure.

The Athabasca contest was an entirely different situation. The two major parties fought it harder probably than they did the general election. "I've never been in a tougher battle," said Mr. Stewart, who worked on the hustings day and night for 10 days prior to the vote.

Ray Jones, because of an eye ailment, began his campaign late. The Metis Society was either unable or unwilling to marshal much of an army of campaign workers.

The Society was afraid to spend much money on the campaign and never did officially endorse Mr. Jones for fear of upsetting one or other of the senior Governments, the sources of almost all its finances.

Mr. Jones himself didn't even appear in La Ronge and as a result, won only 22 votes there.

Despite all that, New Democrats and Liberals agree that where the Jones' campaign did concentrate, it attracted a remarkable number of votes.



## CON'T DOME

Jim Sinclair, President of the Metis Society, said Friday his group would likely run candidates in both northern constituencies in the next provincial election.

He hopes a fund can be begun soon in preparation for that campaign, contributed to by northern natives.

Mr. Sinclair is himself a strong, charismatic leader but he says he will not run. However, he claims there are others capable of winning, Mr. Jones among them.

Thursday, Mr. Dalby indicated apprehension about the potential of a Red Power ticket in Athabasca where about 65 per cent of the electorate is native. He said it was dangerous and divisive but he also said it could win votes.

A Metis society-backed campaign would be a Red Power campaign, according to Mr. Sinclair, "If Red Power means political and economic control of our communities. We're fed up to the ears with what the white politicians have been giving us."

All of which drives a final nail into the coffin containing that brilliant hockey-politics parallel: Who ever heard of three teams in a hockey game?

## Fieldworkers Work Shop

Fieldworkers' Work Shop October 2 - 6 1972.

Place: Prince Albert

Purpose of the meeting - Unite the fieldworkers' in such a way that they could share experiences during their field trips. From these experiences, they could exchange different ways of communicating with the local Native people and also with Government Officials. This meeting was held mainly to reassure and redirect (if necessary) the aims and goals of the Metis Society. Therefore the role of the fieldworker had to be more clearly defined. From this meeting we learned many new things. Many of the questions in our minds were answered through the various spokesman. A few of the important points we should keep in mind are:

- (1) Philosophy of the Metis Society.
- (2) Develop good communications with the Native Local People.
- (3) Develop contact people within all communities, including Native and Government Officials.
- (4) Find out the needs of your locals and develop an issue concerning the needs, therefore assisting the people assist themselves by their involvement. This is the philosophy of the Metis Society.
- (5) Promoting local-self control.
- (6) Practise research methods immediately.
- (7) Never make decisions for the people, you may suggest ways of approaching the problem.
- (8) Make your reports daily.

Dan Pelletier  
Doug Sinclair.

METIS SOCIETY OF SASKATCHEWAN  
200 - 1935 Scarth Street  
Regina, Saskatchewan

S4P - 2H1

October 10, 1972.

Dear President:

This is to inform you that the fieldworkers' staff of the Metis Society of Saskatchewan, held a work training session at Prince Albert. Purpose of the meeting was to reassure the fieldworkers of their role in working with you, the Native People. New and better working skills were obtained in order that better communications could be set up between the Regina office and the Locals. It appears that Native activities related to the Metis Society have slowed down after the Patoche celebrations. We've received many requests and letters from the people concerning this matter, therefore we've decided to do something about it. The first step in solving this problem is for the locals to contact us by letter or phone, requesting us to attend their local meetings, and informing us of their local problems, local projects, and local activities. You will notice that the Society can only reach and contact and be of assistance to more Native People by discussing an issue which involves all the local people. The priority of the Society is to deal with a local issue instead of an individual problem. In this way, we meet more people and unite more people which is the first objective of the Metis Society.

Remember we can only work with people and not for people. This means that we have to work together, therefore, your local objectives should be:

- (1) Contact your fieldworker.
- (2) Get your fieldworker at your local meetings.
- (3) Ask him questions concerning the Society.
- (4) Find out how we can work together for the betterment of the Metis and Non-Treaty Indians.  
Contact us as soon as possible.

Yours truly,

Dan Pelletier - Your fieldworker for your area.  
Doug Sinclair - Your fieldworker for your area.  
525 - 8115 - 1935 Scarth Street; Regina, Sask.

## SUPPRESSION

It seems that the Department of the North and Human Resources was created for the express purpose of suppressing Native people. The Provincial Government seems that it wants to add to the other departments, that suppress our people like the Provincial Welfare and Federal Indian Affairs. They do this by using political hacks in these departments to cause confusion by giving out false information and misdirecting the people.

If the Government truly wants to do anything for the native people they would direct these funds that they give to these departments and give it to the people for self-help projects also they would encourage people involvement and local control of communities instead of importing high priced bureaucrats to dictate policy and to administer their lives.



# CD Fieldworkers

OVIDE DESJARLAIS  
 ILE a la CROSSE  
 Box 81

Buffalo Narrows  
 Turnor Lake  
 La Loche  
 Patuanak  
 Dillion  
 Jans Bay  
 Cole Bay  
 Beauval

Green Lake  
 Meadow Lake  
 Uranium City  
 Stoney Rapids  
 Fond du Lac  
 Camsell Portage  
 Pierceland

JOAN HALCRO  
 34, 10 St. West  
 ph. 763-2679 or  
 764-3700

Wallaston Lake  
 Southend  
 La Ronge  
 Sandy Bay  
 Stanly Mission  
 Pelican Narrows  
 Cumberland House  
 Molonosa  
 Tweedsmir  
 Hudson Bay  
 Carragana  
 LoveArcherwill

Melfort  
 Kinistino  
 Big River  
 Debben  
 Leoville  
 Chitek Lake  
 Duck Lake  
 Batoche  
 St. Louis  
 MacDowall  
 Prince Albert  
 Reserve  
 Montreal Lake

ALEX M<sup>C</sup>DOUGALL  
 Box 125  
 ST. LOUIS

Lloydminster  
 Lashburn  
 Saskatoon  
 Onion Lake  
 Cochin  
 Allan

Frenchmans Butte  
 Kindersley  
 Baljennie  
 Cando  
 Springwater  
 Cutbank  
 Biggar

BOB STEVENSON  
 1935 Scarth St.  
 Regina  
 ph. 525-6721

Estevan  
 Weyburn  
 Big Beaver  
 Assiniboia  
 Maple Creek  
 Swift Current  
 Moose Jaw  
 Regina  
 Qu'Appel  
 Indian Head  
 Moosimin  
 Langenburg  
 Rocanville

Crooked Lake  
 Yorkton  
 Cresent Lake  
 Ituna  
 Lestock  
 Punnichy  
 Wadena  
 Abernethy  
 Balcarres  
 Lebret  
 Fort Qu'Appel  
 Craven  
 Welwyn



# Fieldworkers

Ray Jones  
Box 895,  
Uranium City, Sask.

Uranium  
Campsel Portage  
Blake Lake  
Stoney Rapids  
Walliston

Mathias Maurice  
General Delivery  
Patunak, Sask.

Patunak  
Buffalo Narrows  
La Loche  
Turner Lake

Lionel Deschambeault  
General Delivery  
Cumberland House, Sask.

Lawrence Yew  
Jans Bay, VIA  
Canoe Narrows, Sask.

Ile-A-La-Crosse  
Beauval  
Dorintosh  
Floten Lake  
Cole Bay  
Jans Bay  
Waterhen Lake

Bill Daniels  
Box 465,  
La Ronge, Sask.

Pine House  
Stanley Mission  
La Ronge  
Pelican Narrows  
Co-op Point  
Melinossa  
Timber Bay  
South End  
Sandy Bay

Cumberland  
Sturgeon Lake  
Beaver  
Hudson Bay  
Nipawin  
Melfort  
Creighton  
Reserve  
Love

Dwayne Moore  
Metis Office  
Meadow Lake, Sask.

Alex Primo  
#3 Kent Bldg.  
34 - 10th St. West  
Prince Albert, Sask.

Meadow Lake  
Green Lake  
Slave Lake  
Good Soil  
Pierceland  
Loon Lake (Metis  
live on a reserve)  
Livelong

Prince Albert  
Gull Lake  
Debden  
Leoville  
McDowell  
St. Louis  
Batoche  
Kinistino  
Shell Lake  
Leask  
Tweedsmuir

Butch McDougal  
General Delivery  
St. Louis, Sask.

Lloydminster  
North Battleford  
Cochin  
Kindersely  
Paynton  
Delmas  
Frenchman Butte  
Maidstone  
Onion Lake  
Glaslyn  
Lashburn

Vicki Racette  
#315 Birks Bldg.  
3rd Ave. & 21 st.  
Saskatoon, Sask.

Saskatoon  
Duck Lake  
Rosthern  
Dundurn  
Biggar  
Spring Water  
Cando  
Dellile

Harold Lajimodierne  
1935 Scarth Street  
Regina, Sask.

Dan Pelletier  
1935 Scarth Street  
Regina, Sask.

Moosemin  
Lestock  
Punnichy  
Church Bridge  
Langenburg  
Esterhazy  
Canora  
Yorkton  
Gerald  
Welwyn

Maple Creek  
Moose Jaw  
Swift Current  
Regina  
Abernethy  
Qu'Appelle  
Indian Head  
Willow Bunch  
Big Beaver  
Weyburn - Estevan  
Fort Qu'Appelle  
Lebret



# SUMMER CAMP

## NATIVE ALCOHOL CAMP - LEBRET SASKATCHEWAN

A summer camp was held for native children this summer and financial assistance was received from the Department of Youth and Culture, the Department of Indian Affairs, the Department of Social Services and the Community Foundation. The purpose of this camp was to provide an outdoor recreational and educational experience for the children of native families who were living on very low income or who were living on welfare and thus could not afford to go on holidays with their children or to send them to existing camp programs. It was a further purpose to provide such a camp experience within the social cultural context of the native society with a view to helping to strengthen the native identity on the part of the children.

The camp was organized by the Native Alcoholism Council as a special project of the alcoholism program. Four separate camps were implemented and carried out. The camps were as follows -

July 5 to 14 ----- 8 to 10 year old girls  
 July 16 to 25 ----- 8 to 10 year old boys  
 July 25 to Aug. 5 --- 11 to 13 year old girls  
 Aug. 5 to Aug. 16 --- 11 to 13 year old boys

The total attendance at the four camps was 106 children. This was an average of approximately 26 children per camp. Of the total, 76 were eligible for subsidization from the Department of Indian and Northern Affairs, 30 were eligible for subsidization through the provincial welfare department and the other 10 were taken in on the basis of registration fees. In the case of a few families that were not able to afford the fees, they were waived.

The camp program generally consisted of the following activities:

1. A variety of activities designed to help the children gain a better understanding and appreciation of the native history and culture and to help them take more pride in their native ancestry and to identify in a more meaningful way with it.
2. Recreational activities which included swimming, hiking, camping, baseball and other sports and games.
3. Drug education program. The regular staff of the Metis Society were involved in this program. Lectures were given on drugs and, in particular, on problems related to glue sniffing, solvents and related chemicals which are generally easily available to native children. In addition to the lectures, there were films, pamphlets were distributed and there were general discussion sessions regarding the nature of the drugs, their effects on individuals and the serious consequences of making use of them.

There was also free time arranged for the children during which they could undertake activities which they themselves developed or during which they could simply rest, talk or write letters home, etc

The staffing for the camp was as follows: The camp director was Mr. Art Obey and he remained for the full period of the four camps. In addition, there were six other counsellors employed, several for the complete period of the camp and others for part-time. Other staff included one cook, one nurse and one life-guard.

There were also some teenage volunteers who were provided some orientation and training and who assisted with the camp and as well regular staff of the Metis Society assisted in various ways including with transportation and with the special programs in the area of Native culture and history and specifically in the area of the drug education program.

It is difficult to make any definite statements about the results of the camp except the impressions that were gathered by the staff and the general feedback which we got from the children and the families. Generally the camp went very well and there were very few problems with the children. The children all seemed to enjoy themselves and had a good time and expressed the view that they found most of the activities of interest and beneficial to them. For the families, it was a particular benefit since it relieved the parents for a period of time of the care of the children and gave them some time for themselves. The families also generally felt that the children had benefited from this experience.

The staff were all of the view that the camp was a very enjoyable and constructive experience for the children and they themselves also found it a most enlightening and constructive experience.

Beyond this we cannot document specific statistics of definitive results saying that certain things were or were not accomplished by the camp. However, we feel that on the basis of the feedback from the staff, the children and the parents that the camp was certainly worthwhile and should be continued as a permanent feature of the summer program of the Metis Society.

In conclusion we wish to express our sincere appreciation to the Department of Youth and Culture, The community Foundation, the Department of Indian Affairs and the Department of Social Services for their financial help. Also a very special thanks to the staff in general and in particular to the teenage volunteers and to the parents for their support.





## - CON'T SUMMER CAMP

The camp held this summer has alot of merit, but the one thing that was missing and the most important of all was community evolvment. Before a camp or camps like this one can be continued it must be done at the local level. You the people must want it and then get together to plan how and when and where you want it. If there are any locals who have any questions regarding these camps please feel free to write to me here at the Main Office or you can contact your field workers.

Marjorie J. McNab  
C.D. - L.I.P.  
Field Worker



ALBERT FLAMONT  
ED PELLETIER  
ROBERT JESSOP

## LOCAL 95 WEYBURN

The Metis Society now has a new local in Weyburn. September 14, some of the native people met at Albert Flamont's home, and elected their executive officers. They also talked about housing and other related problems concerning the people of that area.

For a Year now the people have been interested in starting a local, and under the guidance of Ed Pelletier, began to formulate plans for a general meeting, calling on native homes, and inviting all interested persons to join the local.

There are not very many people in this community, but if anyone was missed when Ed Pelletier called to the houses, please contact President, Albert Flamont:  
62 Prairie Avenue  
Weyburn, Saskatchewan.

### Local 95 - Executive Officers:

President - Albert Flamont.  
Vice-President - Robert Jessop.  
Secretary - Marge Pelletier.  
Treasurer - Chris Perry.  
Field Worker - Ed Pelletier.



ED PELLETIER  
ALBERT FLAMONT  
ROBERT JESSOP  
FRED HENRY  
JOHN SHINGOOSE



ALBERT FLAMONT  
ROBERT JESSOP



MEMBERS OF LOCAL #95



## WITH A SHOULDER-BONE HOE



During the thousands of years before the whiteman came, when the Indian was lord and master of this land, he enjoyed superb health. His diet was organic, natural and nutritionally complete. Without any sophisticated training in biochemistry or medicine, the Indian instinctively took from the land the protein, vitamins and minerals he needed for superb health and vitality.

Many of the delicious combinations we take for granted actually originated with the Indians. Today we can travel halfway around the world and still not eat as well. The Indian's diet was far less restricted than the diet's of today. For example he developed ways of cooking some 1,100 species of wild plants, each with a distinctive, pleasing flavor—highly nutritious.

The Indian squaw (according to author H.E. Driver in "Indians of North America") first invented farming on this continent. He says it was probably the Indian women who since she did most of the berry picking and seed gathering first discovered that when you plant a seed, you grow a seed-bearing plant after its own kind. The kind of farming they did was organic. They never heard of synthetic fertilizers or poison sprays and would have had enough sense not to use them even if they were available. They farmed in the woods where soil was softer and rich with the mineral accumulation of years of decayed leaves, animal wastes and fallen fruits. The woods were cleared by burning thus adding more fertility through the ashes. With their seemingly primitive equipment which consisted of a pointed stick, a carved wood spade, a rake of deer antlers and a shoulderbone hoe the Indian was able to cultivate the superb woodland topsoil in a way far superior to the farming of today.

Thus, without machines, without chemical fertilizers, without insecticides, without synthetic chemicals and man-made poisons the Indians using fish heads and ground shells grew the kind of wonderfully nutritious food plants that today are not available. They maintained a nutritionally complete diet and in some sub-arctic regions, an exceedingly difficult climate, their health was excellent. They had no hospitals and they had no need for them.

Their cooking processes which preserved vitamins and minerals were also far superior to the cooking processes of today where most of the valuable nutrients are lost by improper cooking techniques.

The Indian sociological system was far superior to the present day social security and medicare systems. All food was shared. Even when one hunter took credit alone for a kill, this did not mean that he would gorge himself and his family on the good fat meat and put the rest in the freezer. Certainly not! The meat would be distributed among all his tribesmen with special attention given to the old and needy.

The hallmarks of our so called "civilization" today are malnutrition and disease-polluted air and water to mention a few.



### RIDE TO NOWHERE

The drums are silent.  
The chants will disappear.  
Soon not even legends  
will be left to hear.

The endless flowing fields  
we once used to own;  
have since been stolen  
and given back to us on loan.

The whiteman graciously  
supplied us with schools  
yes, but unfortunately, they're  
run by HIS rules.

We have been forced  
to live on a reserve  
oh, please tell me  
is this a JUST deserve?

The great white gov't.  
offers us welfare  
Is this their way of showing  
they honestly do care?

All I can utter  
still containing my pride;  
If you actually do care then  
please step aside!

For this once was Our country  
you seem to forget;  
So when do you intend  
to pay your debt!

By Gay Erowes.



Ray Jones  
Box 895,  
Uranium City, Sask.

October 5, 1972.

The Metis Society of Saskatchewan  
200 - 1935 Scarth Street  
Regina, Sask.

I would like to thank all the people who supported me in the Athabasca by-election. As per above editorial actually I was the big winner in regards to the political machines which were thrust against me.

400 and somewhat voted for me but I can assure they did not cast their ballot in vain because I will hopefully, be running in the general election again in 1975. Actually the 400 voters are now my campaigners.

The next time around I am sure that the people will be aware on what tactics the political parties are using.

Yours truly,

Ray Jones.



ANNOUNCEMENT

Two members of the Native Project Society will be representing the Society on the radio station C.J.G.X., Yorkton, Sask. The two representatives will be Jeff Stonechild and Sonny Desjarlais. An invitation was extended to the Native Project to appear on the show by Ivan McNabb who is a communications worker of the Federation of Saskatchewan Indians.

The program will be aired November 7th 1972 at 7:30 P.M. The name of the show is Moccasin Telegraph.

The topic for discussion will be the Native Project Society. Hear whats been happening with the Native Project Society then.

Submitted by

Jeff Stonechild  
Board of Directors

ATHABASCA ELECTION

Ray Jones ran as an Independent in the by-election in Athabasca on September 27th. Ray lost the election and it was a disappointment at first. But then looking at it on a whole what else could we expect? Ray didn't start his campaign until a week before the election because of an eye infection, but the places where he had meetings and did campaign he won. Also the political machines he was up against were the N.D.P. pouring money in the constituency so they could win and thereby say that the people endorsed their Department of the North. The Liberals too had a lot at stake, they had to prove they were a creditable opposition and Mr. Steuart's leadership was at stake. As it turned out nothing was proved except there is a growing trend of Native people away from the established parties. The Liberals being run by American and Eastern Corporations, and the N.D.P. run by big Unions mostly American, have nothing to offer the Native people. Or for that matter anybody from the north.

Ray is planning on running for the next provincial election. He is counting on support of the people who he is to represent so there is no outside interest in the decisions made on their behalf. As the other parties have to answer to the people who hold the purse strings. (Union and Corporate bosses) We are confident that he will win the next election and other native candidates will run too, and maybe it will start something new in Canadian Politics. True representation and people power without clouded outside interests.

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**Native Project Society**

Native Project Society is a group of Native Inmates who are concerned about why they are in jail and what can be done to break the cycle of residivism.

The reason Native Project was started is because some of the 60% of the jail population are of Native origin. Native people have some difficulty in adjusting to the white society and most lack the workskills and life skills necessary to enable them to function adequately in that society. This problem usually leads to residivism.

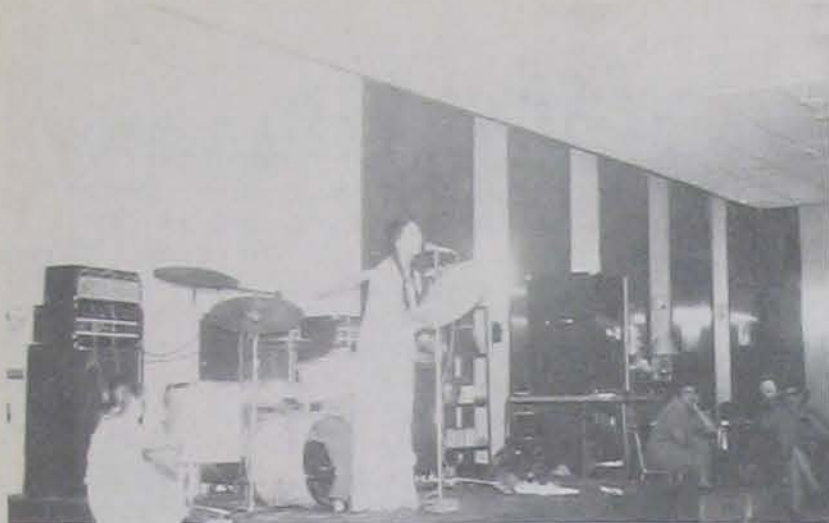
The purpose of Native Project Society is to provide assistance to Native inmates and ex-inmates through the support, help and understanding of others like themselves, in an effort to help them break the cycle of delinquent behavior and to assist them in learning new and more acceptable ways of functioning in white urban society.

At the present time our organization has been carrying on a number of programs such as:

Life Skills Course:

We have started a Basic life skills course in the early part of this week. The reason for this is because most natives coming to urban areas from rural communities have not developed life skills and behavior patterns which are acceptable to urban communities, and conducive to successful urban living, they have great difficulty in making the adjustment.





### NATIVE WOMEN'S MOVEMENT

On September 30, and October 1st and 2nd, the Saskatchewan Women's Movement had their annual meeting and their elections. The co-ordinator of the meeting Nora Theabideau didn't know whether or not the meeting was going to go, because the Secretary of State's Department and the Department of Human Resources did not help in any funding. The women went ahead with the meeting anyway. The women's movement local in Saskatoon supplied the food and the hotel rooms are being billed to the Secretary of State's Department. They discussed day care centres for women who have to work and court workers for the women who get into trouble with the law. They feel a women court worker can better communicate with other women and they will be more open with each other.

They had elections and Nora Theabideau was elected Chairwoman, Betty Roy - Treasurer, Doris Sparvier - Secretary and Vicky Wilson was elected Co-ordinator.

On the Board they elected - Mary Ann LaValley, Carlin Goodwill, Lilian Knight, Alice Poitras, Mabel Laundry, Rose Boyer. Youth - Hazel Demage. Liason Officer - Georgina Fisher.

Their fieldworkers are: Alvina Cote, Leona Blondeau, Louisa Bird, Flo Denime, Dianna Tootoosis, Brenda Dieter, Emily Jones and Glenice Zatorski.



### CONTNATIVE PROJECT SOCIETY

The course involves training in matters such as, personal appearance, use of modern facilities, how to present one's self on a job interview and how to deal with social, recreational and other services available in the normal urban community.

#### Pre-release Program:

Native Project provides information about education and training opportunities and about other services which they will have access to upon their release. We attempt to help develop an over all plan with these inmates who are interested, to aid in their eventual release into the community.

#### Mock Court:

We set up mock courts which are conducted as real-life courts to enable them to understand law, to understand court rules and procedures and to instruct them how to behave in court. How to respond to charges, how to enter pleas and availability of legal assistance and other counselling.

These were just a few of the functions of which Native Project Society has undertaken to help the Native Inmates of this institution.

We also put out a monthly newspaper which is a means of communication with the outside and let them know what's been happening with Native Project.

The people of Native Project, (Inmates), would really like to see more people from the street also the parent organizations, get more involved with our different functions. The reason I state this is because, every now and then the question arrises!?!? "Have our own people forgotten about us"?? I sometimes wonder too!!

There were quite a few people coming to our meetings before, but the interest just seemed to have died out. Most people of Native ancestry have been effected by the law at on way or another, but don't really see the problems, until they are looking out through bars on the windows. Native Project is trying to help themselves, but we too need some support. Things aren't easy to do and accomplish behind bars!!

I would like to thank Mr. Danny Pelletier of the Metis Society for his involvement with the Native Project. He's been a great asset to our group.

Anyone wishing for more information or anything on our group write to:

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