

NEW BREED

Shortt. FEBRUARY 1977

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

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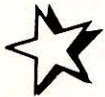
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ACKNOWLEDGEMENTS & CREDITS:

Gabe Cote, John Twigg, Red Dawn, Terry Lusty & Kainai News, Percy Sangret, Dorothy Gunderson, Glen Sorestad, Willow Bunch Museum & Oliva Lesperance (photo pg. 12), Fred Storey, Hazel M. Brooks, Tsististas Press, Larry McKay, Robert Yanko, Ed Funk, Dennis Erickson, Yukon Indian News (from Dec. issue pg. 13).



ABOUT OUR COVER: Gabe Cote of Prince Albert, Saskatchewan sent us this drawing of Sitting Bull with these words: This is Sitting Bull who defeated Custer at the Battle of the Little Big Horn. The Indian chief said later that he and his people had not wanted to fight but that the battle had been forced upon them. After many years of peace, he was killed in his village on December 15, 1890 by Indian police who were sent out by General Nelson A. Miles to arrest him.

Attention Writers

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.

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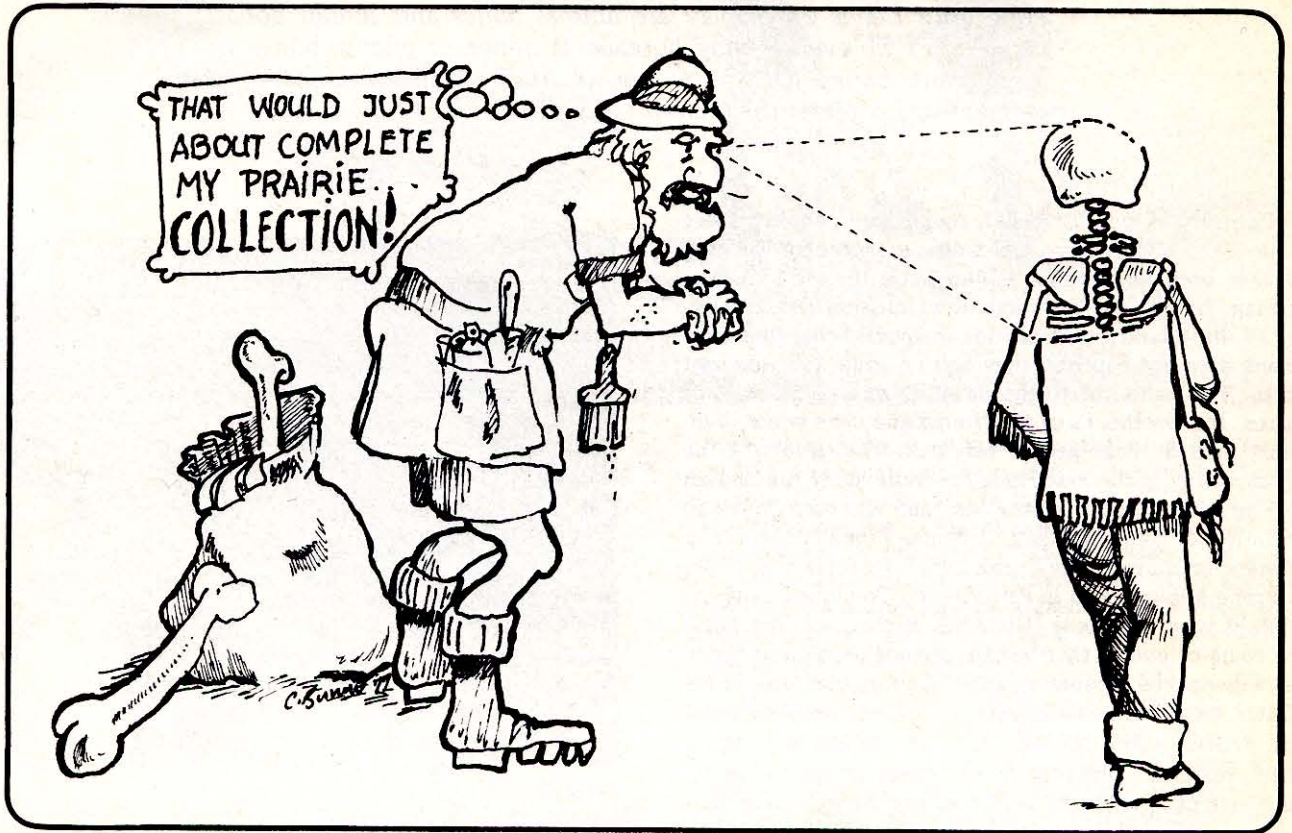
Articles submitted to the *NEW BREED* and subsequently used for publication shall be paid for at the rate of \$3.00 per column inch (10 pt., 20 pica). We reserve the right to publish whole or parts of articles submitted.

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

disturbing the sacred cycle!



... an archeologist "lusts after bones like a Christian lusts after righteousness."
What purpose is served by disturbing the sacred cycle of Indian Spiritualism?

In early December, 1976, members of the American Indian Movement occupied the offices of the Royal Ontario Museum in Toronto. They held the demonstration in an attempt to have returned to them the remains of a brave removed from a former peach orchard in Grimsby by the Royal Ontario Museum's field archeologist, Walter Kenyon. Douglas Tushingam, chief archeologist, warned the Indians that if they took the bones back to Grimsby, they might be arrested for trespassing. Trespassing where I might ask? On the property of the public museum? Don't Indians comprise part of the general public? Perhaps they might be arrested for trespassing at the original grave sight in Grimsby. Seems to me that if anyone did any trespassing there, it was the man who robbed the grave in the first place.

On November 9, 1976 the dig was stopped by Ontario Recreation Minister, Robert Welch, after the Union of Ontario Indians demanded the bones be returned to the gravesight in Grimsby. Mr. Kenyon started the dig on October 13, 1976 but an archeology permit was not issued until October 29, 1976. Mr. Kenyon said he started to dig ahead of time to prevent looting of the gravesight but due to the 16 day discrepancy between the commencement of the digs and, the issuing of the license I would say Mr. Kenyon is indeed guilty of looting the gravesight himself.

It simply amazes me that anyone could foster such a passionate fascination with Indian remains and still be counted as a sane man. Mr. Kenyon is quoted as saying that an archeologist, "lusts after bones like a Christian lusts after righteousness." Maybe what we need then is more Christian archeologists. How can the public, by their silence, condone the actions of this mad man and others like him. What purpose is served by disturbing the sacred cycle of Indian spiritualism? There is none— except to anger and humiliate the Native people. It sickens me to think that 200 years after my demise, some depraved archeologist is going to come lusting after my bones. Perhaps I'm just upset because no depraved archeologists are interested in or lusting after my bones while I'm still in one piece! It certainly is frustrating when you realize that white society couldn't care less about Native people while they are alive or lift one finger to help them lead better lives; but once the flesh has rotted from your bones no power on earth can keep the archeologists from digging you up to take a look at you. It must have been an archeologist who first said, "the only good Indian is a dead Indian."

continued following page

DISTURBING THE SACRED CYCLE !

The only bones on display are animal bones and Indian bones. Why don't we ever see any bureaucrat bones, or pilgrim bones, or immigrant bones. Of course we all know bureaucrats have no spines - so I suppose they haven't any other bones either.

Contrary to popular belief, Indians are people and we do have and always have had souls; even though we may not have been baptized in a (and I use the term loosely) christian church. The early explorers, missionaries, and settlers to this country clung to the medieval belief that since Indians were not baptized they had no souls and were not human. This belief led to the slaughter of an entire race of Natives, the Beothucks of Newfoundland. The white immigrants hunted these people for sport the same way the English continue the Fox Hunt for sport. Only the English show more compassion to the fox than was ever shown to the Natives of Newfoundland. Canadian Prime Ministers and archeologists must adhere to this belief still for in only 1906, our Prime Minister said in Parliament, "The interests of the PEOPLE must supersede INDIANS' Rights. . ." The inference being of course that Indians are not people and therefore will not be treated as such. And as goes the Prime Minister, so go our archeologists, -- even today. The Sugar Cane Indian Band in B.C. are also trying to rebury Indian remains displayed at the Kamloops Museum. One Indian observer there supported my theory that Indians are not considered human when he said: "The only bones on display here are animal bones and Indian bones." Why don't we ever see any bureaucrat bones, or pilgrim bones, or immigrant bones. We all know bureaucrats have no spines; I suppose they don't have any other bones either. With all the great white heros that fill our history school books, I'm sure someone could find a hero worthy of having his naked bones open to public view. How about displaying the grave site of Montcalm, or Sir John A. McDonald, or General Middleton, or William Lyon McKenzie, (or maybe even Bobby Orr's knee cap).

In the Regina Museum of Natural History there was a display of the burial sight of an Indian Child. The display has been removed from public view and is in storage in the basement. I spoke with museum director, Merv Baker, concerning the display. He told me the display was removed from public view at the request of the Federation of Saskatchewan Indians. I asked Mr. Baker why the remains were not reburied and he said this was not done because the skeleton was not complete. I feel if it was complete enough to dig up and remove from its original gravesight, then it is complete enough to return to that spot. At one time the R.C.M.P. Museum in Regina had on display skull fragments; allegedly the remains of Almighty Voice. These have also been removed from public view and are in storage in the basement. I spoke with Ed McCann about the possibility of returning these fragments to the earth. He said the matter has not been discussed but he seemed willing to comply with the request if it was indeed the wish of the Native people.



This is the burial site of an Indian Child that was on display at the Regina Museum of Natural History until public outcry from Native organizations had it removed.

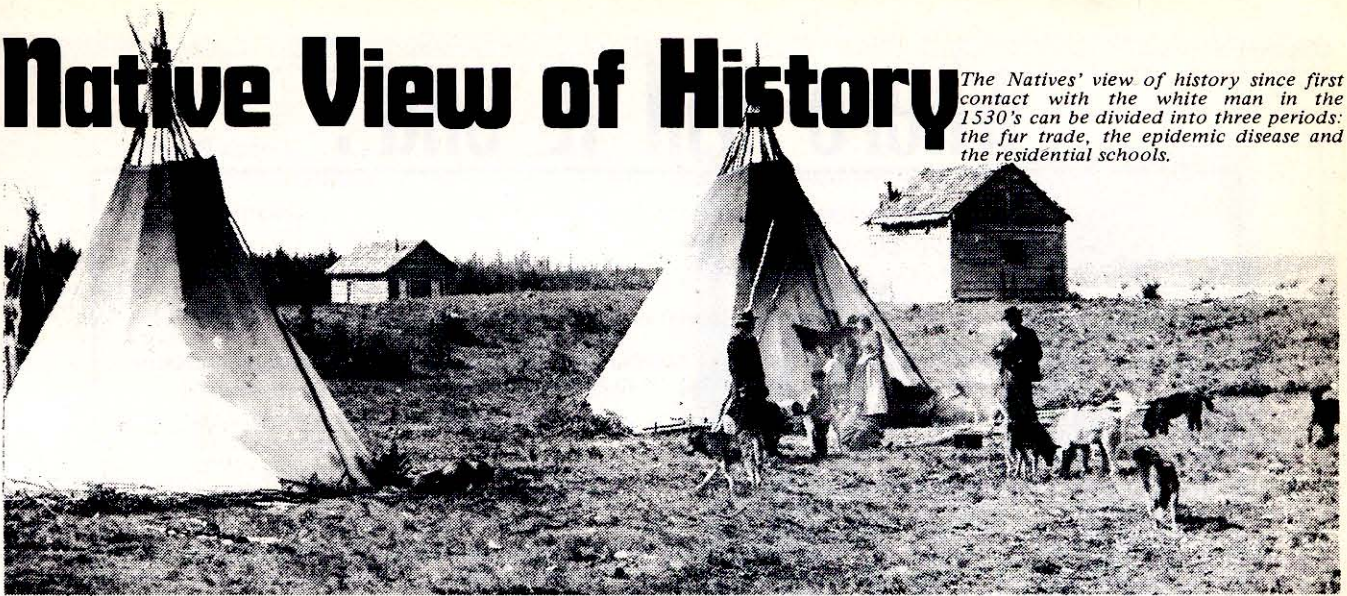
It appears that our only defense in this matter is to take a strong stand on the opposing side of the field. It is the Indian belief that all things have a soul and that everything in nature is in one continuous cycle with no beginning and no end. Since white people are apparently not born with a soul and try to acquire one through baptism, I guess it is safe to assume that they are not human and therefore would make excellent subjects for scientific study. Towards this end Native people must waste no time in approaching city and municipal governments to secure excavation permits in white cemeteries (don't forget to dial 114 before you dig). We might even go so far as to remove certain vestments and relics from church alters for display in our Museums of White Culture. It's a ridiculous idea at best, isn't it?

Since society and governments seem content to let Native issues and problems rest and decay peacefully in a comfortable grave of Red Tape, perhaps they could find it in their hearts to let our departed ancestors rest in as deep a peace.

Leanne McKay

Native View of History

The Natives' view of history since first contact with the white man in the 1530's can be divided into three periods: the fur trade, the epidemic disease and the residential schools.



Canada's Native Indians were forced by epidemic disease to sell their land for food and clothing, according to the history of Indian-white relations from the native point of view.

Harvey McCue, a 32-year-old Ojibway and assistant professor of native studies at Trent University in Peterborough, Ontario, gave such a history at a meeting of the Saskatchewan Association of Human Rights last fall.

He said the natives' view of history since first contact with the white man in the 1530's can be divided into three periods - the fur trade, the epidemic disease, and the residential schools.

The granting of a fur-trading licence to the Hudson's Bay Company in 1670 began the fur-trading period, which continued until about 1870. It saw native society change from subsistence hunting to commercial trapping, with the native trappers becoming dependant on the white company for food and other provisions.

During this period, the natives' extended families (ie. several generations together) were replaced by the nuclear family (ie parents & children), and the chiefs emerged as intermediaries between native groups and white companies, he said.

The period of disease began almost as soon as the white man came to North America, but reached epidemic proportions in about 1780. Diseases such as measles and whooping cough devastated native populations in all parts of Canada until about 1890.

As an example of the devastation, McCue said half of the native population in the central Saskatchewan area known as Carlton died between 1810 and 1822. "The extent of the disease forced Indians to sell their land to purchase food and clothing, but the history books give only a one-line mention to the epidemic," said McCue. "In reality, the effects of the disease were far more harsh;

people were literally stunned by all the death," he said.

The white man's desire to sign treaties followed closely the period of disease, and from the late 1700's to the late 1800's the treaties "took advantage of the extreme deprivation caused by the havoc of killer diseases." He said the effects of the disease combined with other sufferings caused by such things as the displacement of food sources left Indians "in no state to bargain equally, even forgetting other problems such as language."

Once Indians were segregated onto reserves by the treaties, the period of residential schools began in about 1890. This period saw white people going from house to house in Indian communities in early Autumn to take children away to schools for the next 10 months. The schools forbade the use of cultural attributes such as language and replaced native games with European ones.

The schools disrupted the native social structure by breaking up families. He said the taking away of children was especially hard on older Indians because they depended on their children to support them in their later years, as a sort of insurance policy.

McCue said the history in all three periods is characterized by native people being forced to adjust to situations over which they had no control, and native people today must be seen as products of that history.

He said native people are learning gradually that they must solve their own problems through self-determination but must proceed through a period of self-analysis to determine who they are and who they want to be.

He said non-native people cannot help the process, other than to enable native self-determination in such things as education curriculum.

John Twigg



where will it end?

Donna Pinay

- * By the year 2000 the Native population could be 14.7% of Saskatchewan's population or over 126,000.
- * Saskatchewan's non-Native infant mortality rate is 15.8% while the rate for Natives is 34.6%.
- * Urban Native population is estimated at 30,000 in Regina and 25,000 in Saskatoon.
- * Natives are hospitalized twice as often as non-Natives. While only one in twenty non-Native deaths are the result of violence or accidents, one in five Native deaths are.
- * Only .5% of the Native student population is in grade twelve and about 60% of Native students are behind in their proper grade.
- * If present population rates continue, by the year 2000, 21% of the school population will be Native.
- * In 1973 fewer than 4% of reserve homes had running water and barely 2% had indoor toilets. Saskatchewan reserves have the worst housing conditions in Canada.
- * At present, Native children make up about 60% of those under care by the Department of Social Services.
- * About two-thirds of inmates in correctional centres in 1974 were Native and 79% of charges relating to provincial offenses were committed by Native persons.
- * About 60% of Native people are unemployed and if included in the provincial unemployment figures, Saskatchewan would have a 6.1% unemployment rate and not the stated 4.2%.
- * Native youth represent only .2% of the population and yet are 1.7% of the unemployed.
- * In some cases, Native family income levels are as low as one-sixth the provincial average.



Recently released by the Executive Council is a report about Native people which includes some astounding figures about health, employment, education, and other areas. Entitled the "Data Sheet on Saskatchewan Natives", the report should leave no doubt in anyone's mind that something must be done NOW. To quote directly "Native problems have been growing steadily for over 400 years. The gap between the living standard of non-Natives and Natives is increasing instead of decreasing."

A.M.N.I.S. executive were critical of the report. They have been telling government about these conditions for years and yet have seen little results or effective action. They feel that if government is aware of the situation, why haven't they done anything? And if they are to do something—when will it be done?

After reading the report, one feels rather depressed - and damned angry. Everyone should know that the conditions of Natives have been terrible and yet these are allowed to continue. It also makes one wonder where it will end.

According to the report, Native populations have increased at a very high rate. In a projection, an estimation is made that there will be about 126,000 Native people in Saskatchewan by the year 2000 or about 14.7% of the total population. A high fertility rate and a declining infant mortality rate contribute to this.

Although the infant mortality rate has decreased in recent years, it is still twice the rate for non-Natives. Many conditions contribute to this including poor nutrition, housing, medical attention and facilities. Native people do not eat properly due to poverty and the inability to understand good eating habits and foods which make for a healthier child.

Medical attention has always been an area of concern even to non-Natives. One cannot emphasize enough the importance of healthy living and how it relates to housing. Modern sanitation methods and proper heating systems are important and necessary. Without these, colds and other infections can easily spread and cause further health problems. Poor medical facilities and inadequate staff further complicate the conditions.

Although some housing programs are made available, they will not meet all the needs. Native people do not have the economic means to afford houses and will always face this situation unless a number of other factors improve. The most important factor being economic independence through economic development.

Nearly all Native people face crowded, inadequate and costly housing conditions. In the urban areas, one only has to look for the poorer areas of town and the shoddier houses to find Native families. Many factors contribute to this. It seems that government is more willing to pay high costs through welfare for poor housing than it is to establish worthwhile housing programs.

Reserve housing conditions are the same. According to 1973 figures, fewer than 4% of reserve homes had running water and barely 2% had indoor toilets. With the present over crowding and poor facilities, numerous other problems arise.

Worthwhile and effective changes must be made to correct the education system for Native people. A drastically improved curriculum and total Native involvement in education must occur soon. The figures in the study clearly indicate that at present trends, the standards of education

for Natives will only worsen. Frustration with the educational system is a reason for many to drop out. Surely government realizes that changes must occur now - it certainly is not the students' fault. The government has to take responsibility for the education system and its failure to deliver a meaningful education to Native people.

With the increasing number of Natives moving to cities, one must remember reserves and smaller communities offer little to the individual. Unfortunately, cities appear to offer little more. At present there are no great benefits to urban life - discrimination, lack of work, inadequate housing are often what a person is faced with.

According to government figures, Saskatchewan has one of the lowest unemployment rates in Canada. This does not include the majority of Native people. Over 60% of Native people are unemployed. The report says that 13,000 jobs would have to be created if the unemployment rate was acceptable to provincial levels. It goes on to state that if the Native unemployment was included in the figures, the unemployment rate would be 6.1% and not the stated 4.2%. (Why aren't the Natives included in the statistics in the first place?)

While Native youth are only .2% of the population, they represent about 1.7% of the unemployment. Without meaningful employment comes a life of welfare dependency or quite often crime. Is it any wonder so many people have given up? Many are bitter and this is with good reason.

More than two thirds of the inmates in correctional centers are Native. Is this not an indication something is wrong? Half of the inmate population in 1969 was Native and increases such as this are likely to continue. A projection is made that if the present trends continue, 82% of the correctional centre population will be Native.

Another estimate is that by 1985 about 75% of children in care of Social Services will be Native. As it is now, almost 60% of those in care today are Native. Other studies have indicated that a great number of Native inmates or ex-inmates were at one time in their lives, in foster home care.

The report also mentions the fact that some Native family income levels are as low as one-sixth the provincial average. It also says that an individual or community that depends on low incomes and transfer payments will never have enough free capital for investments or development that would lead to improving overall conditions.

According to the report, in 1971 it was anticipated that 50% of treaty Indian families would have to find financial and economic support off the reserve. Maximum reserve development can only support 50% of the people and as it is now, 30% of treaty Indians are living away from the reserve.

Little mention is made of alcohol in the report. We are painfully aware of this and its affects on Native people. But if other social and economic areas were improved, alcoholism would decline. It is little wonder people drink - there appears to be little hope for a better world for anyone if things continue as they are.

Under the section, "Implications for Provincial Programming", mention is made of the rapid increases in Native population especially among the youth. An increasing demand will be put on provincial services in the areas of housing, employment, education, health and unfortunately child care and corrections.



It goes on to say that "If these needs are not handled adequately, the province will witness the growth of a large, alienated Native urban population. To some extent, this is already occurring." Is the Native population not already almost totally alienated? Who would not feel this way? There are many injustices in society and the treatment and present conditions of Native people is one of the worst.

To quote directly from the study "Programs directed at Native people in general have not been successful. The future outlook is for increasing problems rather than decreasing problems unless major changes are made, not only in government services but in the whole approach of the wider society to Native issues."

There is no reason for the government to create and continue with the inadequate programs and non-commitments. Nor is there any justification to delay effective change for Native people. They cannot plead ignorance as they have know about the conditions for many years. Will they do anything about it?

When will they realize that Native people do not need token participation in programs that affect them but they must have control of these? If the government knew so much about what was right for Natives, we would not have today's existing problems.

When some deputy ministers were asked for comments on the "Data Sheet for Saskatchewan Natives" they refused to answer. Is this an indication of their ignorance or unwillingness to even consider or recognize the problems? If this is the case perhaps we need more sensitive and responsible politicians who can and will work with Native people to develop effective programs and solutions.

Whatever it does, the report should indicate to non-Natives that the Native population is going to continue its rapid increase and like it or not, these issues and concerns will someday be a priority IF Native people can wait that long. It's unfortunate that many have to have a government document to open their eyes rather than listening to Native leaders in the first place!

**"FATE DOES NOT CREAT MEN'S MISERY, IT IS RATHER,
A PRODUCT OF THE SOCIAL STRUCTURE."**

● the BIG PUSH

It is so cold here. Why, oh why did we ever leave our beautiful sheltered hills and come to this barren wasteland of a prairie? The awful wind - it blows right through your clothing. No matter what we wear, we can't seem to keep warm.

As far as you can see there is snow. White and forbidding. No hills. Not even a tree stripped of its summer coat of leaves to break the monotony of the landscape. This is the place that the government man said was rich game; a haven for our families. Could it be that this man had given us the wrong directions? What would we do now? We had no supplies to return to our home. We, the Cree, would have to become scavengers and try to live out the winter in this terrible place. And what would await us at home when the spring at last came?

Moving from place to place in search of food we soon found was not the way to survive in this frozen land. We set about building a more solid sort of village. With the snow we found warmth as it banked against our tipis. Many of our children died that winter as we could not find enough food for all. The supplies that the white man promised would be here when we arrived still have not come. But our hopes are being seen. The sun is staying out longer each day and the snow is starting to melt. Maybe we will soon be able to start our long journey home. Home to our friends the deer and the buffalo. We were waiting for the earth to dry enough for us to start our journey when the white soldiers, in the red coats, came to us. When they found out we wanted to go back they told us that we could not. The land which we had left had been given to white settlers who had moved in and begun to build their houses as soon as the first sign of spring came.

Now what would we do? We decided to travel with our families further to the north. We had heard that here were great forests and much game to the north. After many days we finally found a place to set up our village. The woods were rich with deer, moose, bear, and many small animals. We had seen the wood homes of the white man, and we built these for our people. We were happy and our children grew strong and healthy. Many years had passed. Our people had prospered with the abundant game and the forest to shield them from the winter wind, they had found a happy peaceful life.

But this was not to be. The white man they said were building cities - they needed lumber - we would have to move farther north - the trees were being cut down to build homes for the settlers. So again we moved north. The winter was colder but we still had the forest for shelter and

there was enough game to feed our people, though it was not as plentiful as it had been at our former home. We built a new community, and again our families settled into a peaceful existence.

The white man again! These people are insatiable. Slowly, a few at a time, they came on to our land. They had found gold!

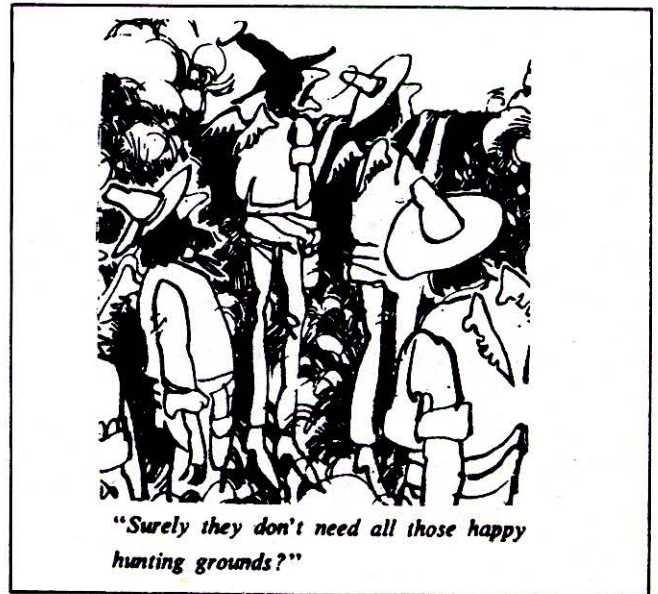
Again our people moved farther north to escape the invasion of the white man. This time we found no protecting forests, game was scarce, and the winters even colder. But at least we consoled ourselves, the white man would never have any use for this terrible land. So we made friends with the land and learned to live with it.

But our dreams of a "Native Land" were short lived. The white man again found something, even in this forsaken country, that he wanted. Oil reserves!

WHAT NEXT? What will they want next? Maybe it is time for us to start taking back what is rightfully ours. They say history repeats itself. Well let us unite - maybe we can also make history reverse itself!

"NATIVE PEOPLE UNITE"
UNITY BUILDS STRENGTH

Red Dawn



"What you call civilization has a lot of foolishness about it. It needs a foundation of Indian common sense. You white people are the worst offenders in rushing about madly to make money you'll never live long enough to spend, using up the forests, soils, and natural fuels as though another generation won't need them too, and all the time talking about a better world while making bigger bombs to blow up the one you've got. My people took a few scalps from their enemies, but they were never guilty of scalping nature's resources from an entire country."

Chief Walking Buffalo (John McLean), Stonie Indian.

WHO ARE THE METIS

by Terry Lusty

WHO ARE THE METIS? What is their origin? These are questions asked by people who know little of Canadian history.

Historically and genetically, the Metis are descendents of Indian-French marriages. The halfbreed were those born of parents who were Indian mixed with any other race than the French. Although both identify with their Indian ancestry more so than with their non-Indian parents, they do have a different history and culture than that of the Canadian Indian. The Metis do not enjoy the same rights and privileges as do treaty Indians.

To define Metis culture as a cultural concept envisioned by the majority of society is difficult. There are distinct and separate identifiable traits and patterns of the Metis which distinguish them from other groups and individuals. Certain aspects respecting values, concepts, attitudes, behavior and so forth are in a transitional stage between life patterns of the Indian populace and that of white society.

That the Metis have a culture; that it is intrinsic and material is unquestionable. A great many people are unaware of or do not understand the culture of the Metis - this includes many Metis people. That the culture was and is distinctive is another question. That culture, as viewed by the affected individuals and by those outside the cultural circle is, again, an animal of another color.

Symbols of Metis culture such as customs, identity cohesiveness and characteristics were definitely evident and tangible when the Metis evolved on the prairies. When applied to Louis Riel, Gabriel Dumont, the Red River settlers, the Red River carts, the buffalo

hunts and so on, one can appreciatively form a mental picture of the Metis. To do so today, though more difficult, is very real. What Metis culture encompasses today is the blending or borrowing of various traits from both their Indian parentage and non-Indian parentage. From the Indian, most Metis have retained values, attitudes, language and physical characteristics as well as use of buckskin; beading; woodcarving; hunting skills, etc. From the non-Indian they have adopted fiddle and guitar playing, a degree of acquisitiveness and materialism, jigging dances, academic learning language, and a variety of labor skills.

The Metis and halfbreed first made their stamp in western Canadian history at the Battle of Seven Oaks when Cuthbert Grant defeated the Selkirk settlers in 1816.

However they came into greater prominence when Louis Riel came upon the scene at Fort Garry from 1869-70, and again in 1885 at Batoche, Metis headquarters during the Northwest Rebellion. These incidents were basically the result of land concerns. People who had settled and farmed the land for years felt threatened that they would lose their land to westbound settlers. Their concerns were finally recognized when the Dominion Government allocated land holdings for Metis and halfbreeds in Manitoba and Saskatchewan. The unfortunate part of the process was the suffering and bloodshed involved. Had government listened earlier to the pleas and grievances of these people, controversies and biases might not have risen to the degree they did.

And what of Riel? Truly the father of Manitoba, perhaps Western Canada, this colorful figure who played such a dominant part in Canadian history has been slighted and criticized. Yet here was a true humanitarian. Here was a man who stood up for the rights of his people against such pillars as Sir John A. Macdonald. His life, his struggle, was a tragic one and eventually culminated in his death on November 16, 1885, at Regina, Saskatchewan at the youthful age of 41. Nonetheless, he is remembered and revered vividly and passionately by the Canadian Metis, who today number approximately one million.



THE IMAGE OF NATIVE PEOPLE IN MODERN CHILDREN'S LITERATURE

By Dorothy Gunderson

On behalf of A.M.N.I.S. Local No. 14, we would like to submit this article written by a Metis, a local member who is now employed by Community Colleges as our N.R.I.M. counsellor for East Central Area. Dorothy Gunderson has given permission to have this published.

*"What have you left us of land, what have you left of game,
What have you brought but evil, and curses since you came?
How have you paid us for our game? how paid us for our land?
By a book, to save our souls from the sins you brought in your other hand.
You say your cattle are not ours, your meat is not our meat;
When you pay for the land you live in, we'll pay for the meat we eat."*

(The Cattle Thief, Flint and Feather, Pauline Johnson)

Somewhat bitter are these words, but if we are honest with ourselves, we must admit that the poet had good reason for such searing words. When one people conquers another the pain and the suffering of defeat inevitably festers into bitter resentment. Unfortunately those who were responsible for the atrocities committed and those who were the immediate receivers of the injustices are "all of one size" in their respective final resting places. Their descendants are left to cope with the resulting problems. Fortunately, not all was bitterness as many of us of mixed blood, including the poet, prove by our very existence.

Nothing can be gained by blaming and nurturing hate. It is time to bury both the musket and the tomahawk and to make peace, first within ourselves, and then with our brothers of the other color. No race can undo the errors of its past no more than can an individual.

We have seen how far Indians have advanced in the last two decades in reclaiming their identity. Because newly-found freedom is often intoxicating there are many cases of unfair accusations and radical ideas, but please do not react with angry retort. Patience, kindness, and understanding should temper retaliation to such behavior.

*"A soft answer turneth away wrath:
but grievous words stir up anger. The
tongue of the wise useth knowledge aright:
but the mouth of fools poureth out fool-
ishness." (THE BIBLE, King James Trans.)*

In these days of integration of Indian and Caucasian students in our school system, the time is long overdue that we do some searching into our young people's literature to ex-

amine the image of our Native peoples as created by these books. I am not advocating great "witch hunts" for offending literature. Our young people are quite sophisticated and a word to the wise is sufficient. However, we do need to make them aware of racism or patronization as such and they will learn to read critically. In order to give such guidance we must become aware, critical readers ourselves.

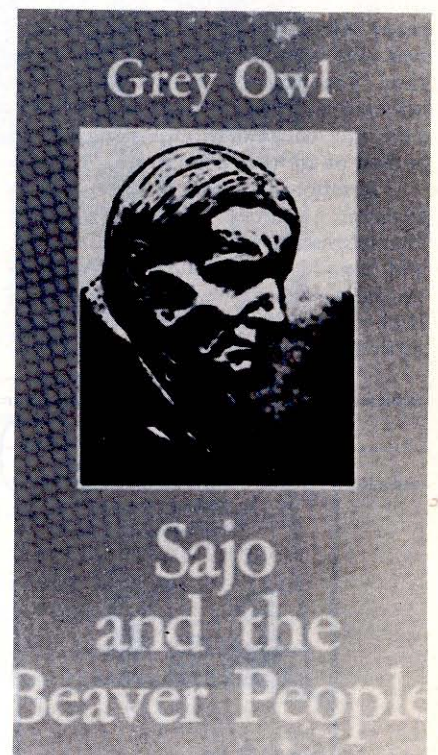
Too often in times past, because an idea was written in a book, it was accepted as fact. In these times of mass media and many books this attitude is more dangerous than ever. The old saying, "The pen is mightier than the sword" was never more true. While we would do our utmost to protect our youth from going into dangerous physical combat, we neglect to be as alert to protect him from the subtle fruits of the pen. This pen is a much greater force inasmuch as we cannot look within and behold the disastrous wounds to the processes of unbiased, unbigoted thinking.

We cannot begin to stop the pen to protect youth from undesirable literature lest we interfere with freedom of speech and press. Enjoying such freedom carries a great responsibility. This responsibility is to implant in youth the skill of critical thinking right from the beginning of his literary experiences. Right from our very first sharing of books with our children, we must guide questioning young minds to respect other people even though they differ from us in color, race, religion, creed or in any other way.

Encouraging our youth to read widely and to share freely is one way to lead them to search out excellence

and to discard what is shallow, mediocre and bad. Too often our youth have been left to their own devices to develop sound judgement in literary taste. Worse, many potential avid readers have been squelched by the very people who should be stimulating their enjoyment of literature as a developmental force in their lives. Yes, we, as teachers, should take a long, hard look at ourselves to see if our literature programs are not boring and unstimulating. We cannot improve such courses without some personal research and perhaps a regrouping of our own mental forces to attack the enemy - complacency.

Just because racism is not affecting us as individuals does not mean that it does not harm our society as a whole. This is going to be more true as time passes because Indian and Eskimo people are becoming better educated and are flowing into the main-stream of society at an ever-increasing rate. How the Indian-Eskimo people and



the Caucasian people react to each other is often the result of attitudes formed in early childhood. Many times the less desirable attitudes are the direct result of reading racist literature.

In researching for this paper, I have come upon **INDIANS OF THE AMERICAS**, a bibliography put out by the Provincial Library, Regina. It lists all their holding about Indians of both North and South America. If the books are suitable for young readers they are marked with a "J" preceding the call number. This makes it much easier for us as teachers to select material for our young readers. Many of these stories are in a basic vocabulary, thus helping the student for whom English is a second language. There is a possibility that some of these books could be somewhat racist so we still must be on the alert for racist remarks and degrading assumptions.

I was fortunate enough to obtain a book list of non-racist books from Mr. Brian Dagdick, Human Rights Officer from Prince Albert. This was a much smaller list than the library bibliography but it did include a few books not listed in it.

From my own reading, I have discovered many other good books that not only tell a good story but place the Indian in as favorable a light as his Caucasian brother. One that has long been a personal favorite is Grey Owl's **THE ADVENTURE OF SAJO AND HER BEAVER PEOPLE**.

(G.S. Belaney. Toronto, Macmillan)

He tells the story with empathy for the motherless, young Indian children leading their Spartan life. We are drawn to better understanding of all Indian peoples through sharing with Sajo and her brother the problems of caring for their beaver pets. Their cultural differences are felt in their meeting with Caucasians. Some of the meetings were happy and other unfortunate and they are presented in a very realistic manner. The author does not try to form our conclusions for us but trusts our Native intelligence to form our own. This story nurtures understanding of others and stimulates emotional growth.

There are many other good books that present the Indian in his true image - that of a responsible, warm, loyal human being, requiring the satisfaction of the same physical and emotional needs as any other race. His culture is presented as interwoven with his life even as is the case with other races and nationalities.

TOWAPPU, PURITAN RENEGADE, by Peter Stevens is one such book. It demeans neither Caucasians nor Indians, showing that there are both good and bad, wise and foolish in both races. A quote from the book will illustrate: *"Oh, one day, mayhap, men will awaken to the fact that all men are entitled to a share of the earth and no man is less than another because he has a different way of living."*

Very exciting reading can be found in Shannon Garst's **CRAZY HORSE**. It should help young Indian people feel pride in their race and at the same time help young Caucasians understand how it would feel to be an Indian. Both sides of the story as it happened are presented.

Another very enlightening story is **GERONIMO** written by Edgar Wyatt. This book does not play down the errors of the Caucasians in their treatment of the Apache people. At the same time we see that in spite of bitter defeat, Geronimo is willing to cooperate with his conquerors for the betterment of his people as only a person of true greatness could do.

Of interest especially to Our Western Canadian readers would be Christie Harrie's **WEST WITH THE WHITE CHIEFS**. It is historically correct and shows how the explorations of our land was done with the aid of the Indians. If the mutual respect that is the theme of this story had been practised more widely needless war and suffering would have been avoided.

There are two quite good book for very young children by Margaret

Friskey. They are **INDIAN TWO - FEET AND HIS HORSE** and **INDIAN TWO - FEET AND THE EAGLE FEATHER**. Although the text of these suitably-illustrated books is very simple, there is an obvious growth of our young hero as he overcomes his problems and learns important truths. He learns to respect his elders and to be kind to animals. However, the setting is long ago and no mention is made of what tribe this story represents.

A good book for middle grade readers is **CAROLINA'S COURAGE** by Elizabeth Yates. The story is about a number of settlers heading west into Indian territory to homestead. Carolina's father did not blindly take sides against the Indian people when he met the woman returning east after her husband had been shot by Indians. He showed compassion for the woman but reserved judgement until he knew both sides of the situation.

THE COURAGE OF SARAH NOBLE by Alice Dalgliesh, is another child's adventure tale of settlement in the West. Sarah Noble was a real person and she lived for a time with Indians while her father went back for the rest of the family.

Kerry Wood's **THE BOY AND THE BUFFALO** is another book for younger readers. The setting is the Canadian prairie within sight of the Rockies. The story itself is somewhat farfetched about the lost Ochieese being adopted by two buffalo cows. The story does give a fair insight into family life of

WEST WITH THE WHITE CHIEFS



the plains tribes and mentions some of the customs in passing. To my knowledge, most of the Cree words used are quite correct.

There is one criticism I would like to make and it applies to the last three stories mentioned, as well as to many not mentioned, and that is the use of the word *Squaw* when speaking of an Indian lady. *Squaw* is not the word for *woman* in Cree and I doubt very much if it is in any other Indian tongue. Because the word *squaw* has been soiled by disrespectful use I feel that a book loses stature by the use of the word. The use of the word *woman* or *Indian woman* would take away nothing of the literary value of the writing if used in place of *squaw*. One could carry this a bit further and object to *buck* and *papoose* as well. Their use does nothing for most of the writing in which one finds these terms.

There have been many otherwise good works with a few objectionable remarks. One that I quite recently read was *SMOKY* written by Will James. He uses the term *half-breed* and *breed* to describe the rustler. This almost implies that only one of mixed blood could be so low as to be a cattle or horse thief. At least, this is the idea that the young reader may well carry away from reading such a book. The same author, in the same book, makes another remark about a "Bolshevik" as not being a "white man" implying that a Caucasian is somehow superior to other races. Books like these are more dangerous than openly racist books because the implications are subtle and do not arouse an innocent reader's defences. *SAVAGE SAM*, by Frederick B. Gipson, the author of *OLD YELLER*, depicts Native people as ruthless savages when they abduct Travis, Arlis and Elizabeth and slaughter their old mule for food. *THE MATCHLOCK GUN*, by Walter Edmonds, is another book that pictures Native people as savages who burn homes and wound women. The burning of settlers' homes is also in the story *CALICO BUSH*, by Rachel Field. The lists would be endless, if one were to attempt to find them all.

Although many Caucasians, including Children, were captured and taken prisoner, as well as homes burned and whole villages massacred, that was the result of encroachment on Indian hunting ground, refusal to trade, or other apparent or real threatening behavior, or because of previous bad experiences with unfair traders or



whiskey-runners. I feel very strongly that we should purchase only books that tell both sides of the story. What if the Indians in their attempt to protect their vanishing way of life did burn homes and massacre? Did they do anything more savage than our modern wars? We know that they did not! They could not because such terrible war machines had not been invented. These war machines also kill women and children.

Very little mention is made in our children's literature (or even in adult literature, for that matter) of how many of our fur traders, trading post managers and explorers depended upon Indian wives to care for their needs. What about the Indian common-law wives of many traders and explorers who were left with a flock of half-blood children when their noble men had no more use for them? In most cases these women were married to these men by their own law, a law the Caucasian husbands did not feel bound to honor. One would not expect to find the raw facts in young children's literature, but have you ever seen an illustration of an Indian wife of a famous explorer in a child's picture history book? Our books lead us to believe that these men were single-mindedly making history. Older children, the young men and women of division four, could certainly take the above-mentioned facts in their stride.



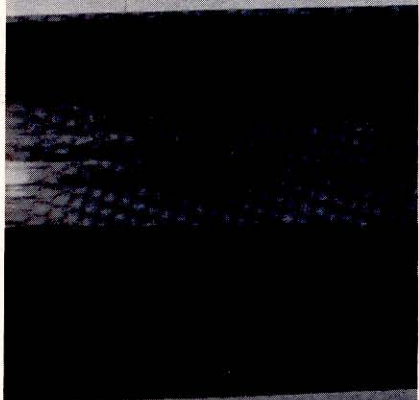
Few books for children have been written to show the problems created for the Indian by the changing life style caused by the disappearing of the wild game. The before-mentioned *WEST WITH THE WHITE CHIEFS* does touch on the problem by mentioning the disappearance of the buffalo. It also puts racial bad feelings humorously into perspective without any unnecessary twaddle.

I AM AN INDIAN, edited by Kent Gooderman, is a collection of various contributions from Indian writers and poets. It lets us know how the Indian feels about himself and his changing world. It gives others insight into the effect of being launched from the stone age into the machine age and the tremendous impact that is has had on members of the race. This book really should be read by both Indian and Caucasians. I would like to see it placed on the course of studies for division four literature, lest it be missed by our young people. From the acknowledgements one can find a number of other literary works that young readers might seek out to further their reading.

Another book about Canadian Indians of fairly modern times that surely students of divisions three and four could enjoy is *ME, PAPOOSE SITTER*, by Gordon L. Hall. He was an Englishman who was employed as a teacher on the shores of Lake Nipigon. Although it is written in a

Beyond the high hills

A BOOK OF ESKIMO POEMS



PHOTOGRAPHS BY Guy Mory-Ross

very light-hearted manner, poking gentle fun at everyone including himself, one can detect his fondness for the Ojibways of Gull Bay. As the author laughs at himself as much as he laughs at his neighbors, I am quite sure Indian people will not take offence at this tender-foot's tale of the back woods. The ability to laugh at oneself is one art where in the red man far exceeds the white.

There is very little bad feelings generated by the writers of children's literature toward Eskimo people. However, there is the tendency to stereotype the Eskimo as a jolly, round, little fellow, smiling broadly out of his furs from the back of his dog sled or from the front of his snow-block igloo. Few children could know from their literature that many modern Eskimo people dress in modern clothing, live in houses warmed by space heaters or central heating, have electricity, listen to radio, drive snow-mobiles, and use modern rifles and power saws. Many more are employed on oil rigs and on the DEW Line. They are becoming educated and are using this education to advance their way of life. They have formed co-operatives to market their handicrafts and carvings.

In times past, little attention was paid to the scattered, nomadic tribes of the Eskimo because their frigid holdings were not coveted by the land-greedy Europeans. For that reason

there were no great Caucasian-Eskimo wars. This does not mean that the Eskimo has not been exploited by the encroachment of "civilization (?)", but the attack is more subtle, like the over-hunting of seals, polar bears and caribou.

Many of the stories about the Eskimo involve his skill or survival against the odds of nature. One such tale is TIKTA LIKTAK (Tikta Liktak: an Eskimo Legend, James Houston) who was lost on an ice pan. Then, there is a collection of Eskimo poetry, BEYOND THE HIGH HILLS: A BOOK OF ESKIMO POEMS, collected by Knud Rasmussen. These poems were chants in praise of the return of summer or a great hunt or just a greeting or an expression of joy. Recently I read THE BLIND BOY AND THE LOON, by Ramona Maher. It is illustrated with Eskimo drawings and a few photographs of Eskimo stone carvings. It seems to almost grasp the deeper meaning of these myths that is so often missed by translation.

There have been many attempts to write down both Indian and Eskimo mythology but until someone comes with a writer's skill and real fluency in both the language and culture of the myths to be translated, the results will not be completely satisfying.

Although folklore is interesting and gives insight into the development of a race, it is not the stuff that builds the image of the race, so it really plays a minor role in the image that literature gives the Native people.

Canada is a very young country and most of the Eskimo population is in Canada. In time to come Eskimo people will figure more importantly in our literature. It is to be hoped that our writers will learn from the mistakes of the past and give the Eskimo a truer image than has often been given the Indian in the past. There are far too few good Canadian literary works in general and fewer still for

children. Then when we single out acceptable works about Indian and Eskimo people, they are really difficult to find.

It seems that our history has not inspired our historical fiction writers to produce to the extent that our neighbor to the south has done. We need more works of good quality about our present-day Native people's struggle to adjust to modern living and the cultural changes that it involves. It is to be hoped that as young Native people gain confidence because of better education they will come forward with contributions of suitable fiction and poetry to help Caucasians to share their problems, adjustment, joys, hopes and dreams.

We need books that will build pride of race within the Indian and Eskimo and at the same time build respect for them in Caucasians. Self-respect, mutual respect and reciprocity understanding will, we hope, tear down any old barriers of hate and mistrust. This is very important when Indian, Eskimo and Caucasian are coming together more and more in every endeavor. Our wholeness as a nation depends upon our being proud of who we are and maintaining a spirit of understanding and respect for those of differing race, allowing them their pride, too.

In closing, may I say that it has not been my intention to appeal to sentiment, be sensational, or to muck-rake. I do not wish to over-state the problem. My only wish is to make people aware of what a mighty force literary works are in shaping the attitudes of young minds. We must come to realize how important it is for our young people to be taught to evaluate everything they read right from the beginning of their first reading experiences. If we, as Canadians, seek fair-minded tolerance in the books we purchase for our children, racist books will not need to be destroyed. They will die a natural death.



SPECIAL NOTE TO TEACHERS, PARENTS, INTERESTED ORGANIZATIONS OR INDIVIDUALS:

A complete bibliography is available at the NEW BREED offices in Regina. If you are interested drop in and pick up a copy or write us and we will send you one.

Native and Proud

POEM FOR EDOUARD BEAUPRE *by Glen Sorestad*

St. Louis, Missouri. 1904.

In the sticky heat of July a day before
the celebration of America's Independence Day
Barnum Circus is losing their star giant
from the Wilderness of the Canadian north-west.
Edouard Beaupre rattles his last hemorrhaging gasps
from his pneumonia-wracked lungs. He strangles
on his final breath, his eyelids close
and it is all over. He is only twenty-three.
It takes extra help to move him
for Edouard Beaupre is eight foot three
and the pneumonia has only shrunk him
from four hundred pounds to three seventy-five.

Edouard Beaupre, eldest of twenty children, Metis
born in Willowbunch in the Big Muddy country
just north of the forty-ninth in territory
that has become a land of empty buffalo-dreams
where his own people make their last stand
on the South Saskatchewan River at Batoche.

For Florestine Piche who moved west from Manitoba
and found her man in Gaspard Beaupre
Edouard was the first, fourteen pounds of hard delivery.
Did she know then that her first-born would become
the quiet giant of the freak shows led onstage
by his promoters like a prize bull to the ring
so shy that his keepers had to ply him with whiskey



*At the Centre: the giant Edouard Beaupre (8 feet 3 inches - 400 lbs.)
At his right, standing: Prudent Lapointe; At his left: his father
Gaspard Beaupre. Sitting: Jean-Louis Legare.*

first one bottle, later two, to ease the ignominy?
Could she have possibly awakened from tormented dreams
of her son standing before the ogle-eyed
the gaspers and gulpers, who stare at his special boots
size twenty-two
his massive chest of fifty-eight inches
his twenty-four inch neck?
Pumped full of cheap whiskey he was an easy mark
for the unscrupulous promoters who kept him penniless.

Edouard Beaupre, the quiet giant, spoke both Cree and Sioux
and would have ridden away with any of them
to the few still-open plains to hunt
except that no horse was really big enough
to keep his feet from the ground.
On tour he was known to lift a small riding horse
a feat even Louis Cyr would have applauded.

Back in Willowbunch the Beaupres would receive
occasional word - newspaper clippings from dailies
south of the border from distant cities
they didn't even know existed
while Edouard in some Connecticut town
would patiently try to explain to anyone
who was curious enough to ask just where
the Big Muddy and Willowbunch really were.

Perhaps somewhere Edouard Beaupre might have had
a chance encounter with the other pathetic
side-show freak from the north-west, Dumont
the fugitive from Batoche, who eked out
many sad years in the travelling wild west show
and just perhaps Dumont might have filled him
with tales of those last great hunts
across the rolling grasslands, the buffalo range
in the country of Edouard's birth.

What woman for Edouard Beaupre?
Living his lonely life as misfit, pawn
to stuff another dollar in the Barnum coffers
what woman would there be
ready to take this overgrown child to her arms
to bear the weight of this giant Metis
and whisper soft words of comfort
to give him strength to face another gawking crowd?
What woman to wrap him in a mother's warmth
to make him feel human again, alive
and pulsing with love, instead of an exhibit
mounted and ready for display?
Was there any woman, anywhere, who cried out
at the news that Edouard Beaupre was gone?

Six nephews, Edouard, still live in Willowbunch
and now you are the local hero, a museum piece
a permanent star in a one-man show, Edouard
no longer an over-sized spoke in Barnum's wheel.
Now your ghost walks your birthplace
the country you left as a teenager, grown too large
to fit anywhere but the plans of the promoters
who always know what the suckers want.
Now your nephew can cut the grass in Willowbunch
around the museum that claims to hold the bed
of your youth where your ghost can rest at night
and dream of childhood days when life was simple
and things were still small.



OUR PEOPLE

DAPHNE ODJIG BEAVON



Born on the Wikwemikong Reserve on the Manitoulin Island in Ontario, Daphne Odjig Beavon has made a name for herself as one of the most distinguished Canadian Indian artists today. Her work is well known in Canada and abroad.

A strong believer in retaining the Indian culture, her work has done much for the preservation of ancient folklore and legends of her people - the Odawa. She has expressed herself and the legends into her work. The result is a colorful combination of figures and images that can be described as mystical.

Odjig has had many accomplishments and through these has brought an awareness of Indian art to many. This includes an exhibition at the Canadian Pavilion at the Japan World Exhibition in 1970. Odjig has also had paintings at the Manitoba Museum of Man, the Manitoba Legislative Buildings, the National Library in Ottawa and many other offices and galleries across Canada.

As well as being a great influence for many, she remains active in the Native art field. She was co-founder of the Professional Native Indian Artists Association which promotes the development and recognition of today's Native artists. She has also taught at the Manitou Arts Foundation in Ontario. A number of years ago she lived in British Columbia where she was a member of the British Columbia Federation of Artists.

Odjig says she received her greatest inspiration and encouragement from her father and grandfather who were also artists. As a result she was encouraged to develop her talent. They also provided her with a strong cultural influence and knowledge of her people. She says she did not receive any of this from the schools or churches. She attended grade school on her reserve but did not have any formal training in art. She believes that a gift or talent can be developed individually without other influences or schooling.

When asked to describe her art she commented that it was "symbolic - a form of my own that is not necessarily all legends and stories but are also my feelings and inspirations." As well as painting, she has worked with collages. She believes earth's natural coloring and texture has a uniqueness that cannot be artificially made and has spent much time gathering and preparing natural roots, leaves and plants for her collages.

Odjig also established a Native craft shop in Winnipeg which expanded into an Indian art gallery. Included in the gallery were the works of many Native artists. She found the operation of the shop and gallery to be very time consuming and therefore was unable to devote as much of herself to her paintings as she would have liked. As a result she sold the shop and the 'Wah-sa' Gallery to a partnership. In June of last year she moved to Auglemont, British Columbia where she currently resides.

She has recently had an exhibition in Calgary and will be having others in Winnipeg and Edmonton in the near future. All of her time is now spent painting and she is very content. She says her painting is the most important part of her life and always will be.

Through her success in both the non-Native and Native art worlds, Odjig has been an inspiration to many. She has created a much-needed awareness of cultural heritage and its importance to all.



EARTH MOTHER

we believe, therefore, that all locals should become directly involved so that none are left out and denied housing. By becoming involved it is not necessary for any local to actually build their own houses, but for those who wish to do their own building we have done the following.

We have established a new company - The Provincial Metis Society Housing Association which:

- (1) Has a field staff to help locals organize their own housing groups.
- (2) Is negotiating with government to hire instructors to help locals build their own houses and set up their own housing groups.
- (3) Is negotiating with Canada Manpower to set up a program to pay wages to people who the locals hire to learn how to build houses.
- (4) Is negotiating with the Department of Regional Economic Expansion to develop a program that will provide a working capital grant to locals who are setting up their own construction company.
- (5) Is negotiating with CMHC and SHC to set up a delivery system which will ensure that progress claims are paid without delay.
- (6) Is holding a provincial housing meeting in Regina on March 25, 26, & 27 to which all locals are invited to send delegates to discuss future housing plans.

We recognize that this might not solve all of the problems in making the housing program work but we also know that if the locals become involved we can create some pressure to push for solutions to housing problems.

What should the locals do ?

- (1) Incorporate a housing group as part of your local (field staff will be visiting each local to help establish these housing groups).
- (2) Determine the housing needs of your local. How many people need new houses? How many people need their houses repaired or renovated? How many people need rental units?
- (3) Give this information to your housing field worker so that he may help you apply for the housing which you need.



ATTEND THE PROVINCIAL HOUSING MEETING IN REGINA, MARCH 25, 26 & 27, 1977.

For further information contact either your Housing Worker or the General Manager

HOUSING WORKERS

Larry La Fontaine 525-6721
Ian Michon 692-2280
Mary L. Heuneux 445-4211
Gordon Hourie 763-8436
Olga Flesjer 865-2582
Harry Laliberte
Martus Cummings

No. 4 1846 Scarth St., Regina
826 Omnica St. W., Moose Jaw
485 Millar Blk, N. Battleford
30-10 St. East, Prince Albert
Box 962 Hudson Bay, Sask.
Gen. Del., Ile a la Crosse, Sask.
Box 81, Buffalo Narrow, Sask.

GENERAL MANAGER

Tony Campioni
General Manager
Provincial Metis Society Housing Association
Saskatoon, Saskatchewan
Phone: 664-2618

Housing

What has happened ?

In 1973 Mr. R. Basford promised the Native people of Canada 50,000 off reserve houses to be built by 1979. Five thousand of these houses were to be built in Saskatchewan. These houses were to be built under the Assisted Home Ownership Program (AHOP) and the Section 40 Housing Program which is only available in rural areas with a population of less than 2500 people.

Both of these programs had subsidies which would make it possible for low income Native people to afford these houses. These programs did not allow any subsidies or assistance for the builders who would build the houses. As a result very few houses were built under these programs (less than 3000 in all of Canada). Houses were not built because it was not very profitable for private builders to build under these programs and there was no assistance for Native organizations to build the houses. The assistance needed by Native organizations included money for training construction workers, working capital to cover the cost of construction until mortgage draws were received and resources to train and develop an administration staff to run the program.

As a result of these shortcomings in the program the Metis Housing Group (MHG) in Saskatchewan is the only Native organization which is building houses in all of Canada.

In the meantime Central Mortgage and Housing Corporation (CMHC) changed the rules of the AHOP program so that people earning less than \$12,000.00 a year cannot afford the mortgage payments. They also turned the Section 40 housing program over to the province. The program is now delivered by the Saskatchewan Housing Corporation (SHC) who have changed it from a Native housing program to a rural housing program. As a result there is no program to help Native people build homes in the cities and large towns and the only program in the rest of the province is for all low income people, not just for Native people as was originally promised.

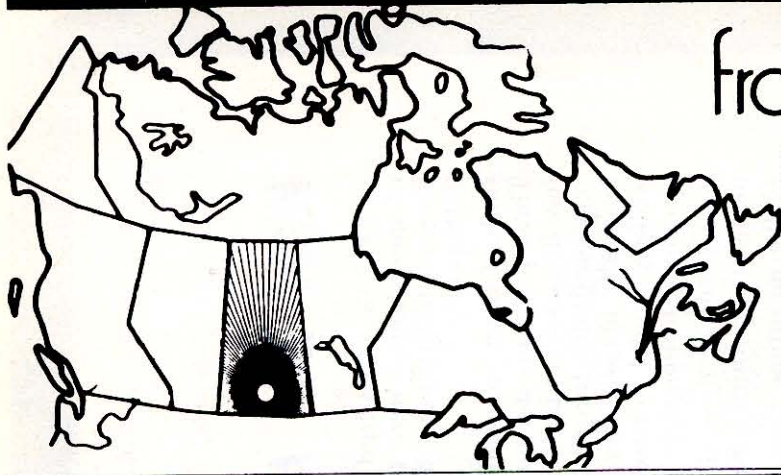
The way these programs work is that the builder, MHG, builds the house. After we have built the basement we can submit a claim to SHC and they pay for it. After we have completed the framing we submit another claim and are paid for it. In other words, we have to do the work before we receive the money. As a result we have bought the materials and hired the people to do the work but we cannot pay them until we receive the money from SHC and CMHC. If SHC and CMHC are slow in processing our claims then we are slow in paying our workers and suppliers. If this becomes too slow suppliers stop selling us material until they get paid which means we have to stop construction. This is exactly what has been happening.

Last summer at the peak of our construction operation we had claims totalling over 1,500,000 which we were waiting for payment from CMHC and SHC. Because all construction was being done by MHG if construction was delayed on one project it was delayed on all projects. As a result the problems which we encountered in any one community jeopardized the homes being built in every community.

What are we planning to do ?

When the Metis Society established MHG to build houses its intention was to use MHG to identify problems in the housing program and find solutions to them. Once the program was running smoothly it was the society's intention to involve locals directly in building their own homes. In this process however, SHC has chosen to go around MHG and deal directly with some community groups. This has resulted in some communities getting housing and other not.

We believe, therefore, that all locals should become directly involved so that none are left out and denied housing. By becoming involved it is not necessary for any local to actually build their own houses, but for those who wish to do their own building we have done the following:



from OUTSIDE our PROVINCE

INDIAN BROTHERHOOD - STEELWORKERS RELEASE ARSENIC STUDY

The National Indian Brotherhood and the United Steelworkers of America are holding news conferences in Yellowknife and Toronto January 16 to release the results of a health survey on miners and Indian children exposed to arsenic, a substance linked to cancer, leukemia and brain disorders. The National Indian Brotherhood and the union co-operated on the study over the past several months. The union represents some 3,000 gold miners in northern Ontario, Quebec and the N.W.T.

Federal government officials have tried over the years to convince Yellowknife residents that industrial arsenic, a by-product in the gold-mining process, is not a health hazard. The union and the Indian Brotherhood say their survey discredits the federal government's study. The union-Indian Brotherhood project follows an earlier study that found 40% of men in Yellowknife had chronic respiratory problems and 43% had skin diseases.



PROLIFIC METIS WRITER

In 1972 a Metis woman by the name of Anne Anderson started a new method of teaching Cree at Edmonton's Grant MacEwan College due to an interest in this Native language by both Native and non-Native individuals, many of them professionals such as nurses and social workers. With Cree being the most widely-spoken Indian language in Central and Northern Alberta, bilingualism would prove useful to community workers and at the same time improve the quality of the local Cree language of those who already had some knowledge of it.

Prior to accepting her position at Grant MacEwan College, Ms. Anderson taught Cree at the University of Alberta. Over the years she has written over thirty books on the Cree language, ranging from the kindergarten to grade twelve level. A few cassette tapes are available and in March 1977 a Cree-English dictionary is due to be available to the public. Anyone interested in purchasing Cree books for their children or themselves should write to.

Cree Productions, 10170-100A St., 2nd Floor
Edmonton, Alberta T5J 0C8

VALUABLE HIDES IN NEWFOUNDLAND

CARBONEAR, Nfld. - The hides of about 2000 moose and cariboo, half the number killed in Newfoundland during the 1976 hunting season, may be around for a long time. The Indian-Metis Association here paid \$18 to \$20 each for the hides after advertising that it would buy them at 18 checkpoints around the province. The Association has taken over a three-year-old tannery here and is building an addition to it for processing heavy moose hides. The markets are virtually unlimited and 200 jobs are expected to be provided directly and by spin-off industries. Markets are being lined up across Canada where Native craft groups are seeking leather supplies. The demand in Saskatchewan alone will apparently take 75 percent of the Carbonear production. The Indian-Metis Association intends to use as much of the Carbonear leather as possible to develop a local Indian crafts industry.



NEW WATER SUPPLY SYSTEM FOR METIS COMMUNITY

CROSS LAKE, Man. - A new \$82,000 water supply system that will provide safe drinking water to the remote community of Cross Lake was officially opened recently. The system which will serve the non-Treaty Indian community of 200, includes an intake from the Nelson River, a pump-house, filtration and chlorination system, a 2,000 foot distribution line and stand-pipe building. The system not only provides a safe, assured supply of drinking water, but is designed for future expansion.



NEW TRIAL FOR NATIVE AMERICAN WOMAN WHO SHOT CHILD MOLESTER

January 7, 1977 the State Supreme Court of Washington reversed the second degree murder conviction of Yvonne Wanrow, a Colville Indian who shot William Wesler, a known child molester, when he burst drunkenly into the house. Wesler had attempted to molest Wanrow's son the afternoon before and had previously raped her babysitter's seven-year-old daughter, infecting her with venereal disease. Ms. Wanrow's conviction for second degree murder was reversed and a new trial ordered.

IS THERE LIFE ON MARS ?

About 5 years ago, several NASA scientists were up Muddy Creek testing the mechanical arm of the Viking I Mars landing platform. An elderly Cheyenne man approached the group and asked what they were doing. When told, the old man exclaimed, "Mars! Why there are Cheyennes on Mars." Somewhat startled the scientists told the man that one purpose of the Mars expedition was to determine if indeed there was life on the distant planet. Suddenly the old man asked, "Can I tape record a message to the Cheyenne on Mars?" Rather bemused by the unexpected visitor and eager not to offend any of the local residents, the scientists agreed to the request. The old man spent several minutes talking in Cheyenne into a tape recorder, then thanked the scientists and walked away.

Upon their return to Houston, the scientists told the story about the old man who recorded a message to the Cheyennes on Mars, and the story quickly spread throughout the large NASA headquarters and laboratories. It happened that one of the engineers who heard the story was a Northern Cheyenne and he asked to hear the tape. An auditorium was reserved and many people who had heard the story showed up to hear the translation of the tape. The Cheyenne engineer turned on the recorder, listened to a few words, turned off the machine, and began laughing uproariously.

"What is it? What did the old man say?" the audience demanded.

The Cheyenne engineer regained his composure and said, the first sentence is "Be cautious of these men, they will try to make a treaty with you."

(from Tsististas Press)



INDIANS ARREST ROYAL ONTARIO MUSEUM MAN

GRIMSBY, Ont. - Because there was no guarantee that digging would stop in a Neutral Indian burying ground here, Walter Kenyon of the Royal Ontario Museum was placed under a citizen's arrest by Delbert Riley, an Indian Act specialist with the Union of Ontario Indians. A lawyer for the Union said Kenyon will be charged under the Criminal Code with indecency to bodies. Other charges are pending under the Cemeteries Act. Mr. Kenyon was taken into custody by Niagara regional police and later released. Mr. Kenyon was overseeing an archeological dig in the burial grounds discovered in what was once a peach orchard in the middle of town. The discovery was made by a work man several weeks ago. About 30 skulls, assorted bones, one complete skeleton and several copper kettles had been unearthed. The lawyer said Mr. Kenyon is not interested in treating remains with dignity. Different standards apply to Indian remains. They are used as items of archeology study while other human remains are treated with dignity. The museum ordered the diggings stopped.

MANITOBA ASSOCIATION OF CENTRES PULLS OUT OF N.A.F.C.

The Manitoba Association of Centres (MAC) representing the ten Friendship Centres in the province has decided to pull out of the National Association of Friendship Centres (N.A.F.C.) based in Ottawa. The decision was made unanimously by the various Friendship Centres' delegates. The reason was that the MAC felt very strongly about some of the changes and suggestions to be included in the N.A.F.C. position paper regarding the Migrating Native Peoples Program which was recently presented to the Secretary of State in Ottawa. Since the N.A.F.C. almost totally disregarded MAC recommendations to be included in the position paper, the provincial association felt the N.A.F.C. acted in a most undemocratic manner and it has "no other alternative" but to leave the national association.



FIRST NATIVE TO COMMONWEALTH GAMES

"The way she's training now, she stands a good chance to win a medal at the '78 Commonwealth Games," says Gordon Russell coach of 17 year old Rita Houle. Russell was proudly speaking of what he says could be the first native female track and field star in Canada. According to Commonwealth Games official athletes who run in the nine minute bracket in the 3,000 metre race are almost assured of winning a medal. Rita now runs the mile in just over five minutes and is very confident that in the next few months this will be reduced to the four minute bracket.

Rita is a grade 11 student enrolled at St. Joseph's Composite High School in Edmonton, She has always displayed fine athletic ability in sports. A variety of fund raising activities will be held to provide the necessary money needed to support her while training.



GOVERNMENT USING PRESSURE TACTICS

EDMONTON - The federal government has been using financial pressure to control negotiations on Northwest Territories land claims, says George Erasmus, president of the Indian Brotherhood of N.W.T. "It is very subtle but when they don't like the way negotiations are going they withhold funding from some Native programs." Mr. Erasmus said withholding of funds for a conference on land claims that was to be held in October was another example of federal pressure tactics. "They used the convenient excuse of the split between the Indian Brotherhood and the Metis to cut funding for the conference because they are trying to weaken and divide us." The conference was held only because the Brotherhood was able to obtain funds from the Catholic and Anglican Churches (which they have since repaid).



Books, Poems and Stuff

BOOK REVIEWS

PEOPLE OF THE BUFFALO

How the Plains Indians Lived

by Maria Campbell

published by J.J. Douglas Ltd., Vancouver, B.C.

illustrated by Douglas Tait & Shannon Twofeathers
Hardcover - \$6.95

This is an attractive and informative book about Plains Indians written by the author of 'Halfbreed'. In her text, Campbell not only provides fact but also explains why the Indian people thought or believed in a certain way.

Cultural customs and ways of life are well explained. To add to the information, the illustrations are many and well done.

Language, beliefs and ceremonies, clothing, food and war fare are just some of the areas Campbell deal with. This would make an ideal school or history text for all ages - especially since it is written from a Native perspective.



MURDER FOR FUN

Ernest Kelly

Highway Book Shop

Cobalt, Ontario P0J 1C0



Shananditti who died in 1829 was the last known survivor of the Beothuck race - the race which was brutally massacred by Europeans.

Ernest Kelly's book, *Murder for Fun* is a compact-sized thirty-four page book written in large print on the slaughter of Newfoundland's gentle aboriginal people - the Beothuck Indians - and which can be read at one sitting. The author, a Newfoundlander by birth, provides background information into the social profile of the white settlers who began arriving in Newfoundland principally from England in the fifteenth century as pirates, deserters, smugglers and outlaws whose sordid lifestyle trailed their arrival to Newfoundland.

Case after case of unwarranted wanton and blood-thirsty killing against the Beothucks is mentioned in the chapters entitled *The Big Kill* and *The Liverpool Manuscript* and is documented by way of the *Liverpool Manuscript*, presently in the holding of the Newfoundland Archives in St. John's, Newfoundland.

As the Beothucks are recorded as being tall with green or blue eyes and light colored hair and complexion some historians have expounded pet theories that (1) the Beothucks migrated from the Russian steppes (2) Norsemen who had been in Newfoundland in small numbers around 900 A.D. and a local tribe had intermingled. Nevertheless over a span of two hundred and sixteen years from 1613 to 1829 the Beothucks dwindled to the point of extinction when on a cold spring day in 1829 Shananditti, a young Beothuck woman, died from tuberculosis, a disease unknown to Canada's Native people, prior to the arrival of white people. Although E. Kelly's book provides a cursory insight into the wrong-doings against a whole nation of people, it lacks a complete examination into the reason for apathy for those who opposed unjustified murders against Beothuck men, women and children, why an Indian killer by the name of John Peyton Jr. was allowed to become a district judge in Twillangate, Newfoundland, why the English colonial government which eventually made killing a Beothuck a breach of the King's regulations was not harshly enforced instead as a polite front of disapproval.

by Hazel-May Brooks

A Promise for the Future

While the 20th century is a time of racial strife, I firmly believe that there is hope for Metis people to live in harmony with other ethnic groups. Why do I say this? Well it goes something like this.

While sitting in my social studies class, a young man made a joke about Native people that I took exception to. The teacher, being a fair man, said we could debate the issue the next class, this way both sides could be heard and understood. The next day when it came time to debate, the people were too excited or too listless to really listen. I presented my stands and opinions and asked them to question them. By this time the room was tense, but the people were listening. To begin with, the people were aggressive, trying to corner my beliefs and pick them apart.

While the talk carried on their attitude changed. They started to ask questions about aboriginal rights, education, and treaty promises. They wanted to know what Native organizations were doing and where they were going. What happened was that these people opened their minds and faced a situation that up till now they had never been aware of.

Politicians don't or won't listen, promises are broken, and it seems the public never sees the over all picture. Those students did see. If just one of these people explain the problems as they do exist, to other non-natives, it is at least a start. If both ethnic groups will take the time to learn what is really happening, we will have gone a long way. If society in general would try to find out what is going on, we could eventually resolve our differences. The way to do it is through communication and education of the youth of all ethnic groups.

If in the future, these students remember what was said, and are willing to act on it, it will be a help. The hope of racial harmony is in communication and the future.

Larry McKay



FRIENDSHIP

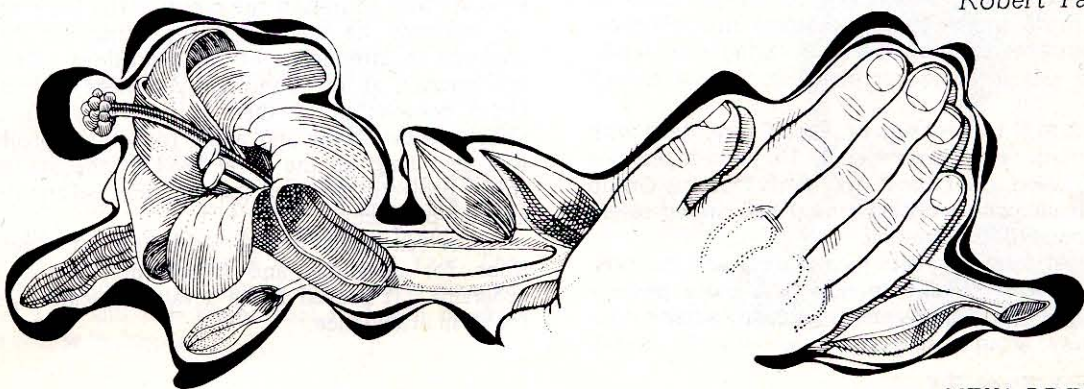
*Friendship buds and blossoms
Like summer in full dress*

*Friendship brings a harvest
of joy and happiness*

*Friendship is sustaining
Through winter wind and snow*

*Friendship can't be hoarded
By being shared it grows.*

Robert Yanko



THE *local* NEWS

A.M.N.I.S. WORKSHOP



PRINCE ALBERT - A four day workshop was held here recently for all A.M.N.I.S. (Assoc. of Metis & Non-Status Indians of Saskatchewan) staff. Designed to create awareness of A.M.N.I.S. programs and positions, the workshop offered general information as well as ideas as to future programming of the Association.

Addressing the gathering of over 100, A.M.N.I.S. President, Jim Sinclair, outlined the new housing program for 1977. He mentioned the government's inability to accept the Metis Housing Group and effectively help the Group in housing construction. The new trend in housing will be community designed with all the locals and communities establishing local housing committees or groups. It is hoped about 500 units will be constructed in 1977.

Executive Director, Bruce Flamont, chaired the workshop. He outlined Metis history and the continual efforts of government to 'put down' the Native people. He also spoke of grants and their necessity to develop people and general awareness of existing problems.

Economic Development, according to Bruce, is the most important issue facing Native people. In order for the people to survive, this area must be developed. If economic independence can be achieved no longer will we be dependent upon government for grants.

Another important issue discussed was Aboriginal Rights. Larry Heineman, A.M.N.I.S. consultant, outlined the progress made in the aboriginal rights area. He mentioned the misrepresentation used in taking over lands. Research into this is being completed in Ottawa as well as Regina.

Another A.M.N.I.S. consultant, Fred Story, dealt with the housing issue in greater detail. He mentioned the agreements between government and Metis Housing Group and how an inadequate working capital had caused severe problems in completion of houses.

With several improvements in programs and budgets, the housing program should develop in a more positive manner. Some of the improvements include better organized community groups, supervisors to assist in overall

completion of units, a Manpower training program, and a more expanded and adequate bookkeeping system as well as a continual working capital.

Ben Baich of Canada Manpower in Ottawa also addressed the group. He mentioned the Metis people's struggles in development of effective programs and creating awareness and unity with all people. He also commented on the struggles and existing problems facing the Metis. "You are survivors - not victims - as you are still around. You are a special breed of people."

Ben Baich also illustrated some facts about world population and the differences in developed countries. He mentioned that Saskatchewan's capabilities for economic development are great with many resources and land. He then questioned the fact that the Native people in the province are the most oppressed with present lifestyles being what they are. This great inequality must be soon corrected.

Native Alcohol Council director, Fred Schoenthal, also spoke about the problems encountered by N.A.C. in its operation of a fieldworkers program as well as Centre operation. The greatest problem is the shortage of funding while similar non-Native operated homes receive greater funding and operate on a yearly budget.

Roger Butterfield of the Economic Development Program also addressed the group. After an explanation of his program, he mentioned the Economic Development students in attendance at the workshop. At present 22 are enrolled at the Community College in Prince Albert. Upon completion of their course, they will be helping people secure funds and apply for various projects. They will also help at the local level in the management of their projects as well as provide information about existing programs.

The remainder of the workshop was opened to the floor for questions and information about A.M.N.I.S. programs. It proved to be a valuable learning experience for all in attendance.

HELL DRIVERS

Ed Funk from Love, Saskatchewan has sent the following photographs with explanations to the NEW BREED for publication.



Photo No. 1

Some of our Metis people enjoy the winter sport of snowmobile racing. These six people are seen at every snowmobile race they can possibly get to. These Hell Drivers have quite a few trophies. In photo number one we see:

- Gordon Lee on a 340 F.S. Mercury
- Clarence Campeau on a 440 Mercury
- Buck on a 250 Yamaha
- Alvin Campeau on a 440 Mercury
- Marjorie Funk on a 340 Stock SnoJet
- Allery Fehr on a 340 Colt Palaris

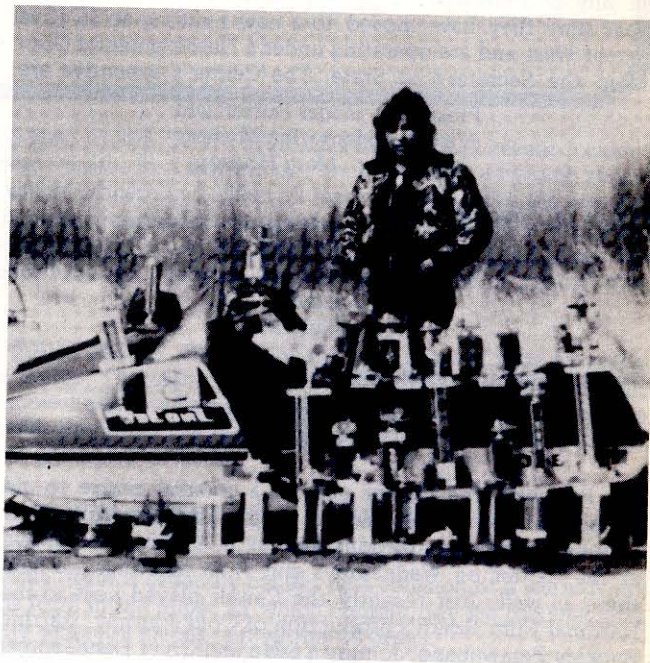


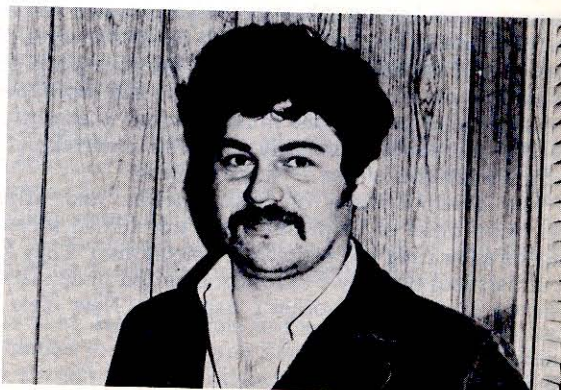
Photo No. 2

Marjorie Funk with her 340 Stock SnoJet and 30 trophies she has won for racing. Marjorie also has won a trophy for Sports Lady of the Year.

MOOSE JAW LOCAL NO. 34

The Moose Jaw Local has been very busy lately and is setting a good example for the rest of the Locals to follow. The Local is involved in a Driver Training course with 20 students enrolled. They are also involved with a Hairdressing Course and ten people from the Local are enrolled. The Moose Jaw Local received four seats from the Community Colleges for N.R.I.M. 5-10 Upgrading Courses and all these positions have been filled. The students are wished the best of luck with their studies.

Ian Michon has been hired as a Housing Core Worker and the Moose Jaw Local is pleased to announce that their five houses are near completion and it is hoped they will be ready for occupancy early in the New Year. The Local also has a tentative Arts and Crafts Course planned for the New Year and it is hoped that they will be able to begin the course in January.



THE MOOSE JAW FRIENDSHIP CENTER

The Moose Jaw Friendship Center first began operations in July of 1976 under a Student Employment Grant. Since that time they have moved to a new building at 36 River Street West and are operating under a Developmental Grant from the Secretary of State. The Center's executive are:

President - Roger Butterfield
Vice President - Ian Michon
Secretary - Marg Hodson

Board of Directors are:

Harris Racette
Emil Janvier
Al Janvier
Ross Saulteaux

Developmental Workers are:

Juanita Nicholson
Mary Bailey

Presently the Center acts as a referral centre to aid people to obtain their Welfare Rights and aid from other various service organizations such as A.A.. Films are shown at the Center on Wednesdays and A.A. meetings are held there as well. Just recently the Center played host to the National Film Board's production of *Cold Journey*, starring Buckley Petawabano, Johnny YesNo and Chief Dan George. The Center also entered the Canada Week Parade held in Moose Jaw last summer. Presently the Center is involved with Curling and is busy organizing and enjoying their bonspiels.

The Center is now in the process of applying to HRDA and the Secretary of State for more funds to expand their present programs and implement their projected programs.



Float entered by the Moose Jaw Friendship Centre during the Canada Week Parade.

Their projected programs include A Weekly Newsletter, A Lending Library, Old Time Dances, Arts & Crafts Displays, Native Foods, A Hockey Team for Young Adults, Mens and Ladies Soft Ball Teams, mixed Bowling Teams, Community Outings, Banquets, and Gym & Swimming Classes held in conjunction with the local YMCA & YWCA.

A NEW YEAR'S MESSAGE FROM NORTH BATTLEFORD

With the New Year now upon us, let me ask you this, how many of us stop to think in terms of love, not only in terms of individually, but as a nation? Love has many interpretations, but I believe the greatest love is to give of ourselves unselfishly and to sacrifice our other loves sometimes even if it means giving it up. We who work on rehabilitation on alcoholism know what the word means. To comprehend people, one must be sober in all attitudes: mentally, physically, spiritually and in all undertakings, and the time to do this is now - not tomorrow.

The Metis Society of Saskatchewan and affiliates have made quite an impression towards native society in terms of alleviating the problem of alcoholism. They know and understand the very essences of love and understanding. When we shake one another's hand this New Year let's

shake hands with our loved ones with love and not hide behind the mask of plasticity of a bottle with its inscription of I don't care.

In all efforts, it's time now to expand on one of our society's major problems, Alcoholism. The genocidal effects have been tremendous in the past year. Are we going to let this be a deterrent in our growth as a proud nation? I leave the answer with you. May this new year bring upon you your greatest aspirations abundantly.

I remain in unity
Percy Sangret
Box 491
North Battleford, Sask.

bits & pieces

ONCE AGAIN THE OLD ISSUE OF STATUS AND NON-STATUS HAS COME UP IN NATIVE POLITICS. A recent incident at the AMNIS staff workshop in Prince Albert should clear up some doubt in a few minds. The workshop was going strong with good speakers. They were commenting on the various issues which concern and affect all Native people. Into the meeting walked a chief from a Northern reserve. He seated himself and paid close attention to the speaker. It was only when the workshop broke for dinner that the Chief realized he was at the wrong meeting! He was supposed to be in the next room meeting with Indian Affairs personnel. Does this not indicate Native conditions and concerns are similar regardless of status? Why can't we be together to find common solutions?

THE METIS SASH WAS PART OF THE DRESS OF EVERY MALE METIS. It is still worn with modern suits by many Metis when attending weddings, funerals or other important social events. This sash was more than just decorative. The tassels on the ends of the sash were used to make emergency repairs to snowshoes, dog harness and bridles. If the wearer was lost in the woods, the tassels could be used to make snares. If he was cold, he pulled the sash tight to retain heat within his loose-fitting parka. If warm, he loosened the sash and the air circulated freely under his parka.

CHIRPING CRICKETS, ACHING TEETH, LOW-FLYING BATS, RINGS AROUND THE MOON. Here are some weather facts straight out of our colourful Canadian folklore:

- * A ring around the moon very likely does mean that rain is coming. Rain is generally caused by a collision of a warm front with cooler air. As a warm front approaches, fine cirrus clouds form in the upper air which contain tiny ice particles that scatter light from the moon in a circle or ring around it. A circle generally means rain within 24 hours.
- * More hair on animals or thicker bark on trees won't tell you how cold it's going to get - just how cold it already is.
- * Cricket chirps, believe it or not, are an accurate thermometer. Count the number of chirps in 14 seconds and add 40. The result is the temperature in degrees Fahrenheit.
- * Swallows and bats do fly lower before a storm. Their ears are very sensitive to air pressure and so, to avoid ear pain as the barometer falls and the air pressure drops before a storm, they fly closer to the ground. Since the barometer begins to fall about 12 hours before a storm, the behavior of bats and swallows can be used safely as an indicator.
- * Generally aches and pains are more common before a storm. When the barometer falls, signaling an approaching storm, gas pressure builds up around sore bones or a decayed tooth root. This slight increase in pressure enables some folks to foretell a storm up to 12 hours before it arrives.
- * Frogs probably do croak more before rain. They can't stand much evaporation of moisture from their skin. When the humidity is low, they tend to stay under water. When the humidity is higher, before a storm and usually every morning and evening, they are more comfortable. And in their contentment, they come out and croak.

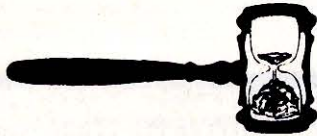
THE RED RIVER JIG EMERGED when the Metis saw their European fathers dancing Scottish jigs and their Indian mothers doing Indian dances. The Metis combined the two types of dancing and developed what is known as the Red River Jig. It is a combination of the Scottish and Indian steps. Often in one Red River Jig as many as a dozen quite different steps will be used. The Metis jigs can be danced alone or with a partner.

TRY THIS ON YOUR CALCULATOR. Ford Motor Co. of Canada Ltd. had a profit of \$116,500,000 in the first nine months of 1976 (same period in 1975 - \$84,300,000). And they made this extra 31 million on the same amount of sales. That's not all. They did it despite suffering a \$10 million profit drop in 1976's third quarter compared to 1975's. What a rate of profit there must have been from January to June! (figures from company's financial statements)

THOUSANDS OF PEOPLE ARE ALLERGIC TO THE 20th CENTURY. They're allergic to plastic, synthetic clothes, food additives, carpets, gasoline fumes and even gas stoves. Dr. Rea, a surgeon is an expert in this field - and a victim. He and his family are allergic to 20th century chemical technology. They buy buffalo, deer and elk meat from hunters, wear old-fashioned nonsynthetic clothes and live in a house completely free of modern materials. For years he had been suffering from dizziness, aching joints, muscular cramps and fatigue. Now that they've eliminated all allergens and eating chemical-free foods, the whole family feels better. Ten thousand people in United States alone are allergic to the 20th century.

GOODWILL AMBASSADORS NEEDED. To achieve a just land settlement, Native people in the N.W.T. need both moral and financial support. This fall OXFAM is launching a unique programme for schools and other groups. Groups raising a minimum donation to OXFAM's community development workshop project with the Indian Brotherhood of the N.W.T. will be invited to appoint "goodwill ambassadors." They will visit the N.W.T. for a special seminar on land settlements and then return to carry the Native point of view home to their own communities. For more information, write to Judy Botterill, OXFAM House, 175 Carlton Street, Toronto M5A 2K3.

pen pals



OUR COURTS

In my criticism of our courts I may be accused of being revengeful. I say that experience is the best teacher and no one can know the evils of our court procedure better than one who has been through the court mill. In my criticism I want it understood that I am not attacking individuals. I know many honourable judges and lawyers who tried to be fair to the convicts. It is the damnable system that I attack and the courts are often as much the victims of the grafting political spoils system as the convicts themselves. The blame rests with society, which tolerates the system.

In some of our courts today (if not all) the prosecutor becomes the persecutor. His future depends upon his success and his success is measured by the number of convictions he secures. It is not his purpose to get at the truth of a case; his sole thought is to get a conviction regardless of method employed.

It is the theory of our law that a prisoner is presumed innocent until he is proven guilty. In actual practice the reverse is true. From the day of his arrest the prisoner is the victim of an insidious system designed to mold public opinion against him. He seldom gets a chance to state his case in the press. It is the officials who are interviewed and every little incident pointing towards his guilt is impressed on the public mind before his trial. This is bound to influence the opinion of the jury which later passes judgement. What right has the arresting officer to assume the duties of the prosecutor?

Our whole court system is a merciless machine designed to convict the prisoner regardless of his guilt or innocence. There is no equality before the law. If a man is rich he is able to employ the best attorneys and take advantage of every subterfuge of the law. Technicalities are used to his advantage and his trial becomes an academic discussion of the fine points of the law, not a fair hearing of evidence for the purpose of weighing his guilt.

A poor man does not have these advantages. He cannot even afford the luxury of an appeal. Even the transcript of the evidence in his trial will cost several hundred dollars, although it is prepared by public servants. In practice this bars him from appealing his case to a higher court. Despite our constitution, every man is not equal at the bars of justice.

It is a lamentable fact that the greatest rewards in the legal profession come for service to the corporations. Again it is property rights which are held sacred while human rights are forgotten. The great majority of our judges have secured their places on the bench because of their zeal and success in defending corporations. They may believe they are acting fairly but their every thought is tainted by their legal training as defenders of the money power. A horse becomes of more value than a human life or a man's liberty.

A modern trial is a game between opposing lawyers with the judge acting as referee. They try to outwit each other with legal quibbles and prove that the law does not mean what it says. The question of the defendants' guilt or innocence is lost sight of in the learned battle over technicalities.

It is a well known fact that the majority of our judges decisions are in favour of the prosecution. Unconsciously perhaps, he shares the common presumption of the guilt of the prisoners.

Our judges should be freed from the invisible wires of corporate influence. They should be more directly responsible to the people. I believe that the recall of judges is the first great step in this direction. If a judge is flagrant in his sympathy with the prosecution the people should have the power to pluck him from the bench. Once recalled, a judge should never again be allowed to hold office. In fact, all public officials should be elected by the people and subject to recall.

Why should a man be sentenced to twenty-five years servitude for a crime in one province and only five in another? Or what right has a court to give one man the minimum and another the maximum for the same crime? If Liberty is to live in this country the people must fight the government by co-operation and get back to the simple creed of human justice which was the foundation on which the nation was built.

It does not seem possible for our legislature to pass a law which means what it says. After a statute is placed on the books it is brought into the courts. Lawyers carve it and twist it into different meanings and judges pass learned decisions on what the legislators really meant when they passed the law. Usually they discover that the legislators meant something entirely different from what they wrote.

This is government by our courts which is usurpation of power. Judges should not have the power to create or twist laws into different meanings. Our laws should be passed by the representatives of the people and the courts sole duty should be to decide whether or not those laws have been violated.

All will admit that the person guilty of wrong doings should be punished, but the corrupt practices of our courts are creating a disrespect and contempt for the law, which is dangerous to the fabric of society. There is an imperative need for reform. Always it is the poor man who is the victim. It is not the severity of punishment that deters others from the commission of crime; it is the surety of it.

Our judicial and penal systems are so universally known to be corrupt that it is hardly necessary to comment on them. However, it is not against the law itself that the average convict feels resentment; it is against the administration of the law. Our judicial system is in many respects a farce. Our courts become theatres, not for the weighing and dealing of justice, but for the winning of publicity and bolstering of political fortunes of judges and prosecutors. Our courts are not for the administration of justice, but stages for playing the great game of partisan politics.

If there is one thing that should be free, it is Justice.

FINE OPTION PROGRAM

A SHORT-TERM JAIL SENTENCE
OR
A CONVENIENT JANITORIAL SERVICE?

A short-term jail sentence or a convenient janitorial service? Are these the options offered to an offender through the Department of Social Services' Fine Option Program? It appears as if the program is not functioning as it could.

Some of the stated objectives of the program include:

- 1) "To provide a reasonable alternative to imprisonment through community work service for offenders who are unable or unwilling to pay a fine."
- 2) "To reduce the cost of the administration of justice by reducing the costs in such areas as transporting offenders to prison and by reducing demands of prison facilities."

Some of the principles of the program include:

- * adaptability to the needs and resources of small communities, especially reserves
- * the program should reach Native offenders who are over-represented in the group of offenders going to prison for non-payment of fines
- * work opportunities should be meaningful to the offenders and useful to the community
- * all work activities should be regarded as having equal values for the purpose of the program, regardless of the skills or tools that might be required to do the work
- * the work situation should be as normal as possible and should avoid any "slave labor" or "chain gang" connotations.

There are negative aspects of the program which should be looked at. Although the program does provide an alternative to jail, a person can easily adopt the attitude of "why work?" A short jail sentence can be easier as one doesn't have to worry about every day living. Jail does offer food, clothing and shelter. Most convictions for which the program is offered are minor or summary convictions and if a person already has a record, what is another offence?

The unemployment rate for Natives in Saskatchewan is disastrously high. Why is it then that a person charged with an offence can be provided employment (although without regular employee benefits) and yet would not have this opportunity under other circumstances? It is ironic that the department of Manpower can't do this but Social Services can, through the program.

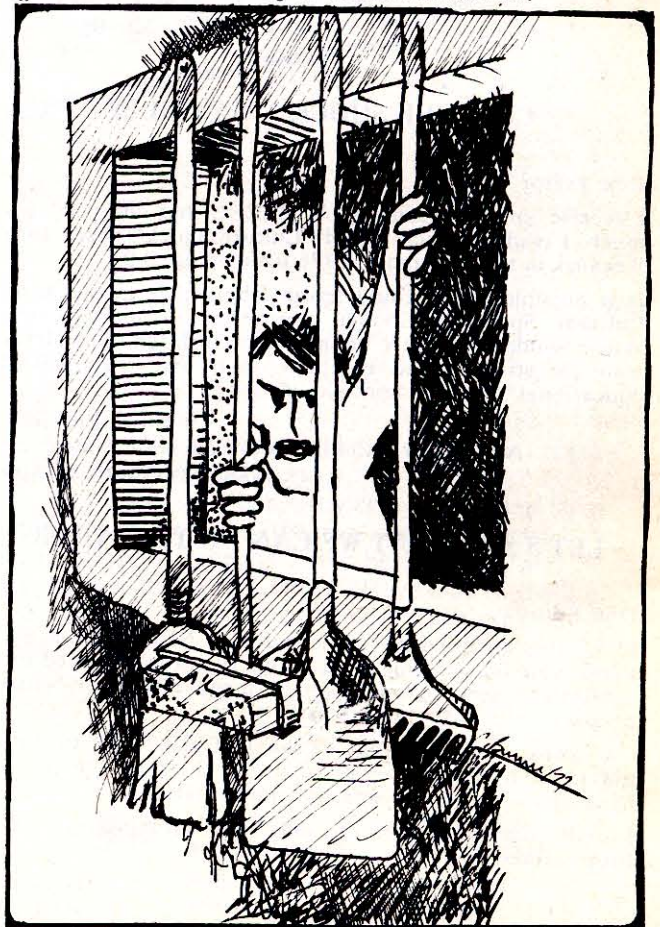
In the words of one A.M.N.I.S. board member - "Why should a person have to go through the court system to find employment?"

As for the reduction in prison administration costs, why should a person assist the court system in reducing their costs when it is the very system that puts the person there in the first place?

As for meaningful employment, what is so meaningful about emptying garbage cans or ashtrays? Why aren't adequate program developed for training and employment of Natives? It costs about \$15,000 to keep a person in jail for one year while the average cost of taking a course is considerably less than this. It makes one wonder where priorities lie.

The Fine Option Program may be considered a short-term 'solution' to the problems. Offering a program such as this is not providing any great benefit to anyone. A person charged with an offense is often unskilled and a non-participant in the labor force and participation in the program does not provide any meaningful development of the person and he/she ends up in the same place. Chances are this person will eventually return to the courts.

As one staff member said when questioned about the fine option program - "It offers an option which isn't so fine." Hopefully longer term solutions that can assist all Natives will be developed before it is too late.



now IT'S YOUR TURN

NEW BREED BRINGING A SENSE OF HISTORY BOTH PAST AND PRESENT

Dear Friends:

I'm not sure why you sent me two complimentary copies of NEW BREED but I can tell you that both my husband and myself have enjoyed reading from them. I certainly appreciate your enlightening and often light-hearted style of writing. You are bringing to your reader's attention a real sense of history, both past and present.

It almost makes me sorry that I'm not Indian or Metis, but to be sorry that I am me would be just as wrong as to wish all Indians were white people. So I enclose six dollars for one year's subscription with the knowledge that the God who loves us all gives us love for one another, and equally important, tells us to love each other AS MUCH AS WE LOVE OURSELVES.

It is the self-acceptance attitude of your magazine that appeals to me. Not that you are complacent, but that you can recognize your own value as persons and as a group. And having recognized your worth, you set out to make others aware of you, your thoughts, rights, needs.

Sincere best wishes in your endeavours.

Mrs. Dale White
Box 2052, Kindersley, Sask.

"CULTURE SHOCK" MAY HELP

Dear Editor:

I receive your magazine NEW BREED and enjoy it very much. I read an article called "Culture Shock" about Iona Weenusk in the November, 1976 issue on pp. 8-9.

Is it possible that I could reprint the article in our Inter Cultural Specialist Council newsletter? Hopefully, the article would help other young Native high school students who are struggling to complete their own high school education.

Yours sincerely,
A.E. Goller, Inter Cultural Education Consultant
Grande Prairie, Alberta

LET'S SEE WHAT WE CAN DO TOGETHER

Dear Editor:

Please find enclosed my subscription to NEW BREED, and thank you for sending me a copy. It is a well turned out publication and I hope a great many more non-Native people will become subscribers.

One word - let's see what we can do TOGETHER to make life more habitable for all of us. In the long run it will be more fruitful than a series of confrontations.

I shall pass my copies on, and read with interest your future issues.

Sincerely,
Grace Lane
21 Dogwood Place, Regina.

FROM DIEFENBAKER

Dear Sir:

Mr. Diefenbaker has asked me to write and to thank you for sending him the complimentary copies of your publication entitled NEW BREED.

He plans to review them carefully in the very near future and appreciates your thoughtfulness in sending them. He notes they are available in Saskatchewan at the bookstands and wishes you much success with all future publications.

With very best wishes, I am

Yours sincerely,
(Mrs.) Debra Wright
Correspondence Secretary

NEW BREED THROWS WOMAN FOR LOOP

Dear New Breed:

Because I am instructing a class in "Community Awareness" to a group from the Chelan Local of the AMNIS, I have become acquainted with the NEW BREED. I took a number of them home with me, and in one sitting read one from cover to cover, and leafed through several others.

I was shocked. I felt like an intruder. I saw myself as a part of a society that had violated other peoples' rights, but I also felt that I, as a present day Canadian, cannot do much to undo the wrongs of our forefathers. Just as much as this is the homeland of the Metis & Indian, it is also my homeland. I was born here, raised here, and I have raised my family here. I'm sure the fatherlands of the Irish and the English, the Dutch, and the Welsh who are in my nationality background don't want me. This is my land too!

I think I am being honest when I say I have never felt a prejudice against the Metis & Indians. In fact the opposite is almost true, because I have a special interest in their history and destiny. I think that is partly why the NEW BREED attitude toward the white just about threw me for a loop. Here I thought of myself as a tolerant, charitable sort of person and to know that a whole race of people looked on me as a member of a biased, hypocritical, selfish, grasping, always wrong, "do-gooder" with an ulterior motive made me almost ill.

The November issue didn't breath quite so much fire and brimstone. In fact I enjoyed it very much and this long letter is to ask you to allow me to subscribe to your magazine.

I can't help being WHITE, if that is what this pale pink is supposed to be, any more than YELLOW is yellow, BLACK is black, and BROWN is brown, etc. Prejudice comes in many colors. We're in this fight for human rights together. You are espousing a good cause and are anxiously engaged in it, but please don't kick our shins forever. We're trying too!

Sincerely,
Elaine Olson
Box 251
Porcupine Plain, Sask.

CREATE NATIVE COMMUNITY JOBS NOW. GET YOUR APPLICATION IN BY FEBRUARY 4TH.



The restoration of an historical site, improving housing in your area, the replacement of an outdated water system. If you stop and think about it there are probably many good projects that could create jobs and be of great benefit to your own native community.

This year, a new job creation program called Canada Works will help fight unemployment by providing funds to groups and organizations including native associations, for worthwhile community projects.

If you have a project that can provide a minimum of five jobs for unemployed people in your area, submit your application to Canada Works.

But do it now. The deadline for applications is February 4th.

Right now, your Canada Manpower Centre has application forms and a Canada Works "Guide to Applicants" that describes the program and how to apply.

Visit your Canada Manpower Centre or Native Outreach office today.

Canada Works: Make it work in your community.

This summer Young Canada Works will help reduce student unemployment by creating jobs in your community. The students will work on projects of community benefit that will enable them to test their career aspirations.

Any established organization can submit an application to Young Canada Works.

Your proposal should provide a minimum of three student jobs for six consecutive weeks. Projects can operate for up to 14 weeks between May and September. Your local CMC or Native Outreach office, has a Young Canada Works "Guide" and application form.

Submit your application now. The deadline for Young Canada Works is February 4th.

Young Canada Works for students in your community.



**Manpower
and Immigration**
**Bud Cullen
Minister**

**Main-d'œuvre
et Immigration**
**Bud Cullen
Ministre**

IT'S GOING TO WORK FOR YOUR COMMUNITY.

WHAT YOU SHOULD KNOW ABOUT NATIVE OUTREACH

We know it isn't always easy to get into the job world. That's why Native Outreach is here to help. We're funded by Canada Manpower and because we are part of the entire Manpower system we can help you get into a good work situation.

We can help you apply for training, mobility grants, job creation projects and many other Manpower services. In fact, getting good jobs for native people is our full-time job.

All our counsellors are native people who

speak one of the native dialects of the area. We can meet you at the bus depot or airport if you are arriving in the city and help you find your way to a job and a place to stay.

Above all, the counsellors know the work scene and can help you before and after you get a job. We know all the other agencies as well, and can show you where to go and who to see.

So phone or drop by the Native Outreach office in your area. It might be the first step to a good job.



Manpower
and Immigration
Bud Cullen,
Minister

Main-d'œuvre
et Immigration
Bud Cullen,
Ministre

**Canada Manpower Centres:
Let's work together**

NOTICE

The SASKATOON office of the
SASKATCHEWAN DEPARTMENT
OF CONSUMER AFFAIRS

has relocated to:

308 - THE FINANCIAL BUILDING

230 - 22nd STREET EAST

SASKATOON

Our phone number remains the same:

373 - 3433

IF YOU ARE UNABLE TO RESOLVE A
CONSUMER PROBLEM CONTACT THIS NUMBER

SUPPORT NEEDED FOR NATIVE PEOPLE'S CARAVAN

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

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

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

ADVERTISING DEPARTMENT
NEW BREED
No. 2 - 1846 Scarth Street
Regina, Sask. S4P 2G3

OUR RATES:

\$ 3.50.....	column inch
\$ 30.00.....	quarter page
\$ 60.00.....	half page
\$ 120.00.....	full page

METIS HISTORY & ARTIFACTS

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

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

NOTICE TO ALL READERS

One of the primary aims of the **NEW BREED** is to set up an effective exchange of information and ideas between both the Native and non-Native residents of Saskatchewan. This cannot be done, however, without the help and co-operation of the people in the communities. We are especially dependant upon the help of the member locals of the Association of Metis and Non-Status Indians of Saskatchewan.

At present, we have 93 active locals on our mailing list, yet we are frequently receiving complaints that people in the locals are either not receiving the magazines or they are dissatisfied with the presentation of events in their areas. These problems cannot be corrected without your help.

In the past we have received letters, photo's and phone calls informing us of past events and their outcome, as well as invitations to attend local functions and meetings. Most often we receive this information from Area Directors or Local Presidents, but anyone is welcome to send us any information on events in their community. Unless each member of the community makes it their personal responsibility to keep us informed we will be unable to carry out our main objectives to the degree of efficiency we would like. That is why we are making this appeal at this time.

One of the first things we will require is the correct name, address, and phone number of the current president of each local or some other responsible member appointed or elected by the local. It will be the responsibility of this person to distribute copies of **NEW BREED** to the Local Membership. Also, this person will be expected to inform our Regina Office by telephone or mail of past and future local events and meetings.

Please send the above information to:

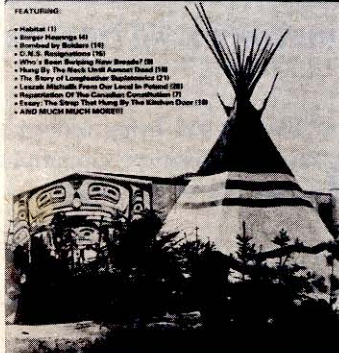
NEW BREED
No. 2 -1846 Scarth Street
Regina, Saskatchewan. Phone: 525-6721

The sooner we hear from you the sooner we can improve communications service to your Local. We are looking forward to hearing from each of the 93 Locals on our mailing list in the immediate future. Don't be left out - phone or write today!

become a regular subscriber to our publication

NEW BREED

July 1978 • A Publication of the Association of Metis & Non-Status Indians of Saskatchewan • 75 cents



NEW BREED

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

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Address

City Prov. Code

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