

NEW BREED

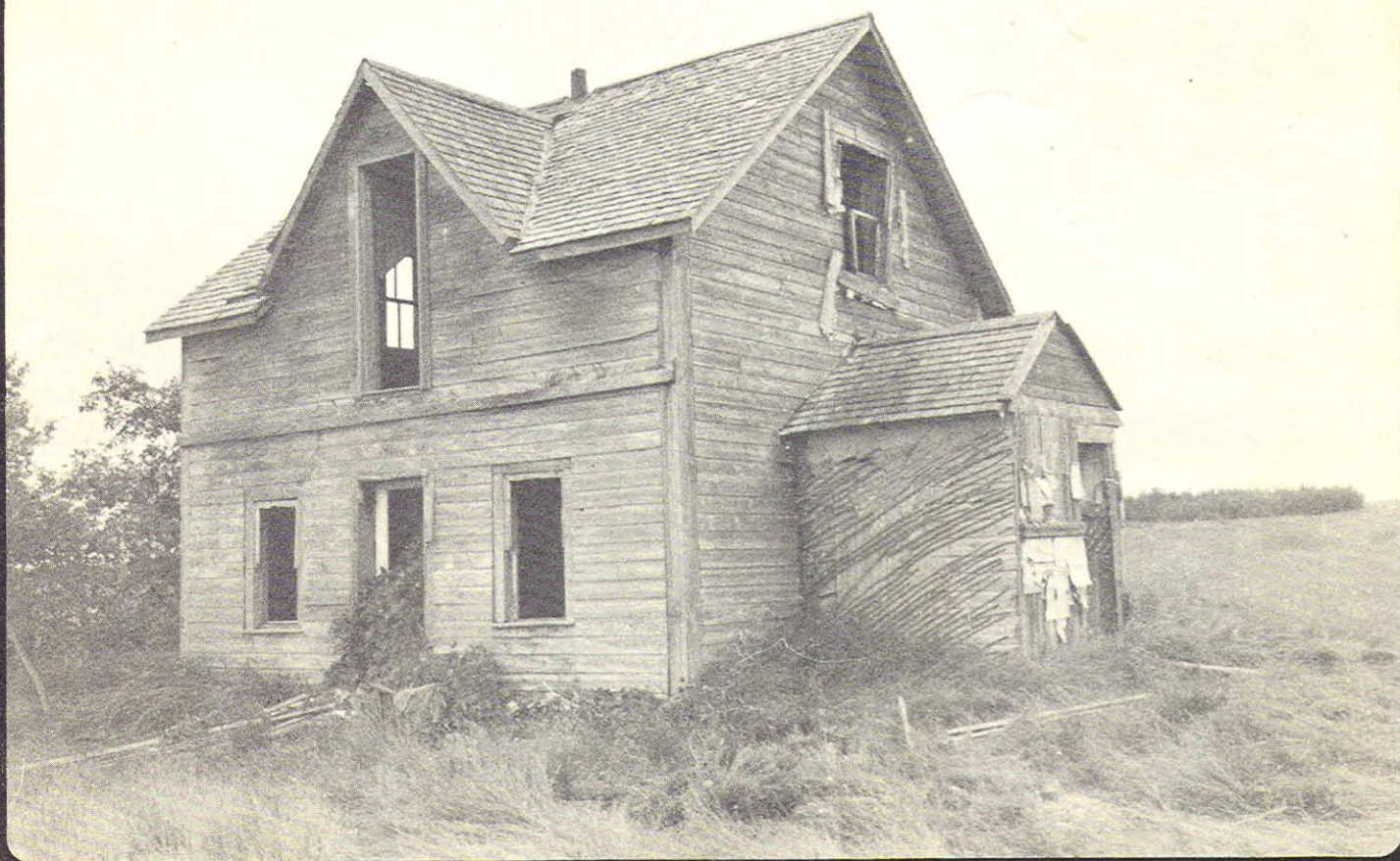
December, 1976

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

75 cents

FEATURING.

- * Native Housing Situation
- * Nipped in the Bud (NIP)
- * Camp Klahnie
- * Police Brutality
- * The Way It Was Then
- * New Breed 1977 Calendar
- * All Our Regular Columns
- * And Much, Much, More!



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ACKNOWLEDGEMENTS & CREDITS:

T.B. Stranger, Pete Bishop, Louise Moine, Larry McKay, Billy Brass, Leonard Peltier



ABOUT OUR COVER: While travelling through Batoche country in September of this year our photographer and editor, Cliff Bunnie spotted this rather historic looking ancient house and stopped to capture it on film.

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.

ATTENTION WRITERS

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

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

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

SEND TO:

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

Native Housing

November 18, 1976

Mr. Stan Wilox
Saskatchewan Housing Corporation
2024 Albert Street
Regina, Saskatchewan

Dear Mr. Wilox:

Further to our conversation of October 17, 1976 this letter is to advise you that we will be discontinuing all work on housing construction programs, which we have undertaken with SHC under the Section 40 Rural and Native Housing Agreement.

It is with regret that we have come to this decision, however, your actions have left us no alternative. Given our shortage of working capital it is necessary that we conduct business with you in an open and above board manner in order to ensure the greatest degree of co-operation so that the construction could run smoothly. It was further necessary that we accept verbal agreements from you so that a minimum of red tape was necessary and, therefore, unnecessary delays in our construction schedules could be avoided.

You have, however, chosen to utilize this situation to our disadvantage. You have unilaterally broken many of those verbal agreements and introduced new procedures, which have thrown our housing schedules into disarray. You have misled us about your ability to deliver money to us in an efficient manner and have deliberately held back money, which was owing to us by SHC thus causing us to become seriously delinquent with our suppliers and our bank. This has not only discredited us financially but has added innumerable costs to our construction expenses.

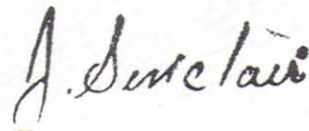
You have failed to seek solutions to any of the problems facing SHC and MHG in the delivery of this program. Your absence at monitoring meetings and steering committee meetings has only been overshadowed by your complete disregard for the commitments made by your minister to create a three party (CMHC, SHC & MHG) policy and management committee in order that unilateral decisions could be avoided.

Finally, you have chosen to meet secretly with our staff over periods of many months for the purpose of attracting them away from our employment in order to establish them in business as our competitors. During this time you have been aware that these people were our employees and all of their wages and travel expenses in setting up these operations were being born by us.

Because you have chosen to work around us rather than with us, we have no alternative but to take the course of action outlined in this letter.

Within the next week we will carry out a complete inventory of all work and materials that we have provided to your projects to-date. We will then bill you accordingly. I trust that payment of those monies owing to us will be made promptly in order that we may avoid all of the unpleasantness of mechanics, liens, etc.

Yours truly,



Jim Sinclair, President
Association of Metis & Non-Status Indians of Sask.

When the letter above was released to the media, Mr. Wilox, General Manager of Saskatchewan Housing Corporation (SHC), replied that the accusations were "loose statements", and that as far as he was concerned "not true". Mr. Wilox, however, agreed that the Group has had "financial problems" in carrying out its role in constructing houses under the Rural and Native Housing Agreement. A role which depends on how efficient SHC is in delivering money allocated for native housing.

Under the agreement, which was signed in May, 1975, Central Mortgage and Housing (CMHC) was to provide 75 percent of the funds and SHC was to provide the remaining 25 percent. It was also agreed, at that time, that SHC would be the agency to deliver the program, while the Metis Housing Group (MHG) was contracted to do the actual construction.

Fred Storey (advisor to MHG from CMHC) stated that the problem began two years ago when Mr. Wilox had budgeted for houses priced at \$25,000 per house and was still using those old prices last year. Mr. Wilox stated at that time that he had to get approval from his board to increase the house prices. He also stated that it was only a formality and that there wouldn't be any problem in getting the house prices increase to \$32,000 per unit. Consequently, with this verbal commitment and the signed agreement to build these houses, the Metis Housing Group continued to build all summer under the old agreement assuming the prices would be increased, as Mr. Wilox had assured them. Mr. Wilox, however, did not have the authority to increase the house prices ... he had to get that approval from CMHC!

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NATIVE HOUSING . . . continued

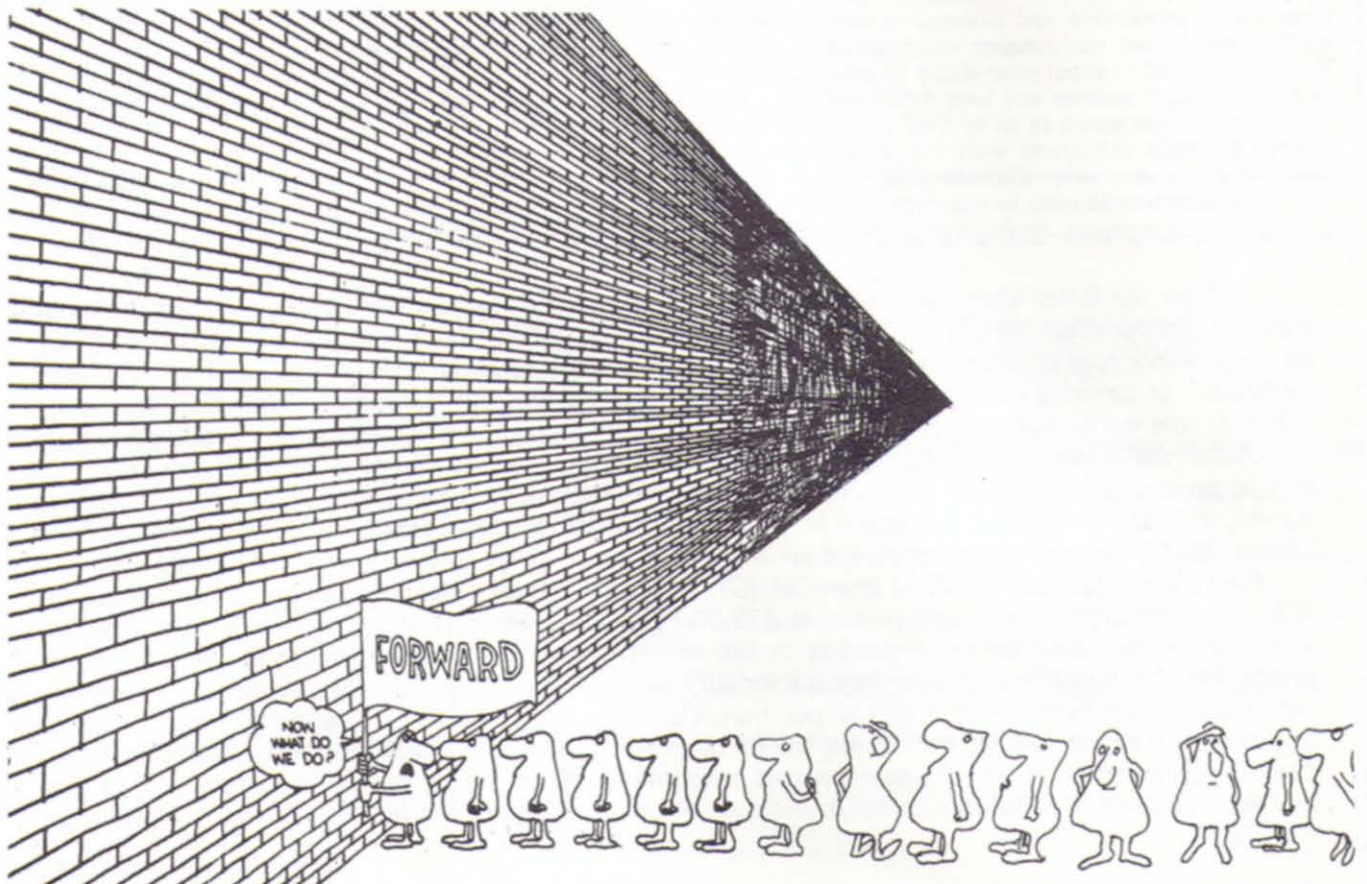
The price increase was agreed to only a few months ago and MHG is still waiting for payment for the increases. These unpaid price increases are now being called "cost over-runs" and, according to government officials, is a sign of "mismanagement of funds". (It's incredible how the government can go to great lengths to try and screw up your programs and when they finally get screwed up they always scream - "MISMANAGEMENT OF FUNDS!!")

The financial problems of the Metis Housing Group were further increased when new procedures were introduced by SHC. Instead of paying MHG the money due them, they decided to pay MHG's suppliers directly. SHC would approach MHG with a cheque due to them and then have MHG write out cheques payable to suppliers and any payrolls SHC agreed MHG had to make. They would then take all the cheques to the bank; have MHG cheques certified against their cheque which they deposited. If there was any balance SHC would take it back with them. SHC also would make payroll adjustments whereby if the labor force would put in for 400 work-hours SHC would say that there was only 200 "effective" work-hours done. This, obviously, would leave MHG having to pay their labor force the remainder of the 200 hours causing MHG to go even further in debt.

To the allegation that SHC has meet secretly with MHG staff to attract them away in order to establish them in business as competitors to Metis Housing, Mr. Wilox did not deny it.

Mr. Wilox has been charged with failing to attend monitoring and steering committee meetings. (A unilateral decision on his part, I would say). He has also been accused of having complete disregard for the commitment made to Metis Housing by his minsiter, Gordon MacMurchy. The commitment made was to create a three-party Policy Management Committee in order to AVOID unilateral decisions ... the three parties being CMHC, SHC & MHG. In reply to those allegation, Mr. Wilox replied that he did not attend these meetings because the business of the meetings often did not relate to the Rural and Native Housing Agreements. In any case, he said, the Group had access to his office. Some compensation, Mr. Wilox!

Mr. Wilox fails to recognize that these committees were designed to solve problems before they become what they are now. His refusal to attend the meetings leads MHG to believe that SHC did so intentionally to add to Metis Housing Group's already abundant problems.



NIPPED IN THE BUD

by T.B. Stranger

The land owners in Regina gave the ol' thumbs down on a thing called the Neighbourhood Improvement Program (NIP) when the votes were counted last October. A lot of people got upset, especially in the local media, that such a program, supposedly aimed at fixing up an area in North Centre Regina (where a lot of us poor people live) was defeated.

But if NIP really was designed to help people in that area, it's funny no Native people - status or non-status - were on the NIP campaign committee. It's funny that the NIP committee did not approach any Native organizations to even get their opinions on NIP.

Well it ain't that funny when you hear them (the NIP committee) talking about how NIP is going to "solve the Indian problem."

SOLVE THE INDIAN PROBLEM! Talk about dumb racism. Even the provincial and federal governments have learned to be sneakier than those people. Just how are they going to solve "the Indian problem?" Bring in General Custer's nephew? Build a shrine to General Middleton? Bring in the RCMP recruits for "special training?"

Word has it that Bobbie Barnes, wife of NIP chairman Al Barnes, is the one pushing the crap about "solving the Indian problem." She also wanted pictures of the worst slum housing in the area used on the NIP propaganda, not as examples of slum houses - but of "typical" Indian houses". She lost out when saner heads prevailed but CBC TV got sucked into showing one of those houses. Nobody talked about the slum landlords who rip-off people in those houses and do no repairs. No one asks the welfare workers why they put people in those houses and don't do anything about the landlords.

It's obvious to them solving the "Indian problem" means shipping out everyone who doesn't fit their social-climbing, middle-class, tea-garden mentality. Anyone who doesn't fit in with Cosmopolitan or Chatelaine's night-club-hopping dandies must be removed. Removed to where, you may ask.

WELL . . . one of Regina's prominent and long-standing elected civic officials has been offering a solution (heard on several different occasions at certain social gatherings). He has been telling people that all native people should be put in a camp outside the city limits. One person said (he said) all the cars would be taken away with the camp being linked to the city by mass transit - trains or buses. The neat catch is that the trains would go into Regina with ONLY those people going to work and come into the camp ONLY with the returning workers.

South Africa has had such a system for a long time to keep the blacks and whites at a safe distance - safe for the whites. Wait till H..... hires a few South African consultants and then it's time to really get worried.

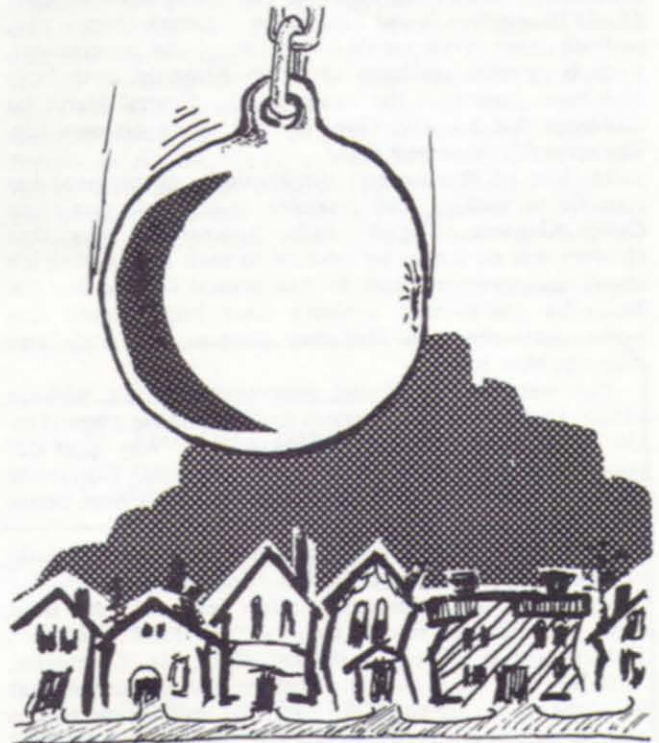
Why do people think this way? Don't they see it's an open invitation to warfare? If they don't think so, just send them over to Africa for a tour of duty in the Rhodesian army.

NIP fits in very nicely with this kind of racism. NIP is a federal program supposedly designed to help fix-up neighbourhoods. But it fixes them up for landlords. Tenants have no place in the NIP program except if they are lucky the landlord won't raise the rent out of sight.

According to CITY MAGAZINE, NIP was used in Vancouver to change one area into a Liberal Party stronghold. They made the place so expensive to live that the working people and people forced to live on welfare had to get out. They were replaced with swinging singles and other rich professionals. It just happened to be the riding of Ron Basford, then federal minister in charge of the Central Mortgage and Housing Corporation (CMHC). CMHC handles NIP. Naturally these people voted for the Liberals while the working people voted NDP.

The Regina North Centre NIP area is smack in the middle of Allan Blakeney's constituency. These people have always voted NDP and would crawl to vote NDP in the midst of a nuclear attack. So what are they up to?

NIP will go ahead 'cause the Regina City Council has suddenly come up with the money after they originally couldn't find any. It seems the Regina City Planning Department will be making the real decisions about how the NIP program will be handled, so let's just sit back and see how they propose to help all the tenants and solve that "Indian problem".



NEIGHBOURHOOD IMPROVEMENT

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CAMP KLAHANIE



July 10, 1976 Reginald Merrick, aged 16, suddenly left the dinner table and was seen a short while later heading across Smoothstone Lake in a canoe. October 10, 1976 Robert McAmmond, aged 14, was seen heading away from Camp Klahanie with a rope. Reginald Merrick has not been seen since. Robert McAmmond was found dead October 11, 1976. He was found hanging by the neck from a tree.

Both boys were wards of the Manitoba government. Both boys were residents of Camp Klahanie. Both boys had been placed in the camp by the Central Manitoba Childrens Aid Society. One boy has taken his own life. The second is presumed dead.

In light of these events the Manitoba government has seen fit to withdraw all juveniles under their care from Camp Klahanie. The Manitoba government says that children will no longer be referred to such camps. Well it's about time someone came to their senses! It's too bad the Manitoba government couldn't have implemented this policy some time ago. Had they done so, two little boys might be alive today.

But our own provincial government is not without blame. Camp Klahanie operates under a license granted by the Department of Northern Saskatchewan. Why does our government grant licenses to these institutions? Who needs them? Those two little boys surely would have been better off without them.

Deputy Minister of the Department of Northern Saskatchewan, Marcel L'Heureux, has criticized the media for "playing up" the tragic and needless deaths of these little boys. He calls the suicide incident "UNFORTUNATE". Unfortunate is putting it rather mildly, Mr. L'Heureux. This boy was in such a state of emotional turmoil that he could no longer stand the pain. His only escape was to end his own life. **THAT'S TRAGIC - THAT'S HIDEOUS - THAT'S TOTALLY UNNECESSARY. IT'S CERTAINLY MORE THAN JUST UNFORTUNATE.**

Mr. L'Heureux has said that "If a child is potentially suicidal it can happen anywhere". What he fails to mention is that children are not potentially suicidal as a matter of daily occurrence. It is more than likely that the living conditions of Camp Klahanie may have driven this poor child to such drastic measures. These boys are placed in an isolated area of the North far away from family and friends and treated more like prisoners in a jail than frightened and disturbed children in need of love and guidance.

Long ago the British government in all its self-righteous Anglo-Saxon wisdom saw fit to send its convicted criminals to the colonial property called Australia. With these men out of sight they could place the problem of their rehabilitation out of mind. Our own provincial government with the same Anglo-Saxon wisdom has undertaken to ignore our troubled children in much the same way. However, they are learning from bitter experience that isolating the symptom of social disturbance does not cure the disease.

Children are not born criminals or juvenile offenders. Children are born innocent and good. Any undesirable character traits are taught to them by outside influences. Punishing these children for their behavior is not the ultimate answer - the factors that create such behavior should be eliminated.

I spoke with Mr. L'Heureux recently concerning Camp Klahanie and similar institutions. As of that date a decision had not been made as to whether or not the camps license should be renewed. At that time the D.N.S. had not received any official notice concerning a public inquiry into the operation of Camp Klahanie. I asked Mr. L'Heureux why just this one particular facility seemed to be experiencing such grave problems. His reply stated that this was not the case at all. He told me that all such facilities had similar difficulties but that this was only to be expected since these camps are dealing with problem children. When asked why only the difficulties at Camp Klahanie have

continued next page

been brought to public attention he blamed "a few certain individuals" who are intent on causing trouble for the camp. Mr. L'Heureux also told me that he supports the concept of wilderness camps - even though he admits that all such facilities experience difficulty in carrying out their intentions. I asked if the children would be removed from the camp until such time as the license was renewed. The Deputy Minister is not in favor of such a move because he feels it would be too upsetting to move the children at this time. I believe it would be more upsetting to leave the children in their present environment. I also spoke with the P.A. RCMP and learned from Supt. A.L. Mosher that an inquest into the death of Robert McAmmond has been ordered and will be held at a future date as yet undecided.

A camp similar to Camp Klahanie is operated near Norberg Lake under a D.N.S. license. This camp is run by the same people who operate Ranch Ehrlo, 10 miles east of Regina. Ranch Ehrlo is licensed by the Department of Social Services. An undeniably reliable source has related to me instances of physical abuse occurring at Ranch Ehrlo in the not too distant past: "I've seen (the people who work there) beat up little kids younger than my son (aged 11) for not working hard enough. I was delivering a load of hay and they expected these little guys to throw those heavy bales around as if they were grown men. I told this one fellow to leave the poor little guy alone or I'd break his neck. As far as I'm concerned they should close all those places. Some guys who work in those places really break their backs for the kids like ... out at the Boys School. But it only takes one or two bad ones to ruin everything."

I have first hand knowledge of an incident that occurred a few years ago at the Sedley Girls school which is operated by the Department of Social Services. One of the teachers struck one of the girls with such force that he broke his hand and had to wear a cast for several weeks. He was not reprimanded or penalized for this outrageous behaviour and is teaching at that school today. The girl who was hit received some type of punishment (confined to her room, loss of T.V. privileges or some such thing) for provoking the teacher.

Since the government appears to be both unable and unwilling to hire capable competent staff for these centres I firmly believe the only alternative is to close these institutions entirely. The children in these facilities should be placed in Native homes or in facilities controlled and



operated by Native and Low Income groups. There are many private Native homes that meet necessary government standards and are willing and anxious to adopt and care for these and other Native children. It's time the government quit blaming the children in these horrid detention centres for the problems that arise in these centres. The children don't ask to be placed there - they do not enter these facilities voluntarily - they are forced to go there and forced to remain. Since a little boy has chosen to die rather than linger in these useless institutions I think we had better put an end to these institutions. Is it not better to eliminate the institutions rather than the children?

Leanne McLay

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

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

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

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

NATIVE PEOPLES AND JUSTICE

POLICE BRUTALITY



As a former contributor and reader of the *NEW BREED*, I would like to commend you on the quality and variety of your publication. You offer positive solutions and are editorially aware of the Native situation. In past issues you have dealt with many important issues and concerns and I would like to comment on one of these issues.

Police brutality has recently come to public attention although the problem has existed for many years. Our 'protectors' of citizens rights seem to have steered away from their purposes in dealing with Native people.

I hope no-one will be fooled by the cool and calculated public relations work police forces use in covering up their deliberate brutality and harassment of people. And because of their system, one knows damn well no-one in any type of a position within a police force would tell

the truth - unless it somehow made them appear in a positive light. A senior person who has put his sweat and other people's blood into a 'rewarding' career will not sacrifice it even if his own children were beaten. Oh, but this doesn't happen either since most have their little dealings going on.

Admittedly, police work is a very difficult and trying area. They have difficulty and often face dangerous situations. But why beat and abuse people when 'carrying out the law'? The police force in Toronto was recently revealed to be using all types of horrid torture methods on people. It took years to publicly reveal this and even at that, all of the cases will not be revealed. How many other incidents such as this will go untold?

continued next page

if YOU DO HAVE THE MONEY, if YOUR LAWYER IS FAIRLY INTERESTED IN YOUR CASE AND if HE'S FAIRLY WELL-CONNECTED IN THE JUDICIAL JUNGLE, YOU MAY HAVE A CHANCE OF SECURING A LIGHTER SENTENCE OR A DISMISSAL. A LOT OF if's FOR A DEMOCRATIC SOCIETY, ISN'T IT?

My first reaction to the Toronto story was 'why can't this be done here?' Many attempts have been made by band councils and Native organizations to bring cases of police brutality to public attention and court. Unfortunately police forces have the media on their side as well as many other powerful methods that convince many they are perfect.

But it is not enough to list or prove case after case of police brutality. Some further action should be taken. However, as long as police investigate police, no great advancement can be made to put an effective end to this brutality which isn't supposed to happen anyway.

From my experiences in attempting to stop Regina City Police Force members from laying licking or mishandling people, I have been met with varying reactions. "Do you want the same thing?" or "Shut up or we'll charge you with obstruction." Is it wrong for someone to approach a policeman and ask him to stop mishandling people?

And then I realize it is somewhat of a hopeless cause. They may stop abusing people if others are watching and concerned, but the victim is going to get it a lot worse when he/she is in the SAFETY AND SECURITY (?) of the station. Is this 'protective custody'? What do you do?

Regardless of any prevention methods, it must be remembered the police do have the 'law' on their side - judges, prosecutors and lawyers. The justice system is fine until you happen to be the defendant. Let alone a defendant without the power and prestige of money.

I am grateful to an older brother who had \$300.00 to pay a lawyer when I was arrested. This was meant to be a retainer fee. I wonder how things would have resulted if he hadn't been able to do this. Legal aid or a lousy lawyer ... WHAT OPTIONS!

If you do have the money, IF your lawyer is fairly interested in your case and IF he's fairly well-connected in the judicial jungle, you may have a change of securing a lighter sentence or a dismissal. A lot of if's for a democratic society, isn't it?

An example of this democracy I became aware of when

I was going through the court system is somewhat typical of 'connections' and their value. In early 1974 the son of a well-known senior politician and local businessman was charged with possession of marijuana. Shortly after a Native fellow I knew was also charged with the same thing. The results don't really need telling - guess who received an absolute discharge and who had a \$100.00 fine to pay plus a record? I sometimes wonder how the politician's son was ever charged in the first place. Some overly energetic narcotics man must have made a slip somewhere. I wonder if he was rewarded or severely reprimanded for his bust.

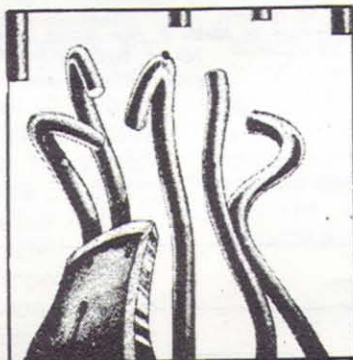
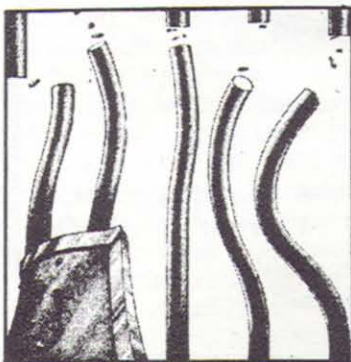
It isn't necessary to go on. As long as the judicial system remains so one-sided, it will continue along with beatings, jail an prison terms, juvenile delinquency and so on.

And people wonder why Natives are so bitter against police forces? They wonder why the correctional centres and prisons have such a large population of Natives? They should stop wondering and take a look at the living conditions, unemployment, and every other aspect of life common to most Native people on reserves, communities and urban centres.

Perhaps a stronger citizens' movement should develop which could effectively work towards investigation of police forces. And I am not referring to Native people delivering short speeches or talks to graduating classes of policemen either. Many of these graduates will be right in there beating on people after graduation. And rest assured a speech heard by a Native person is not going to stop him. The racist mannerisms and attitudes of fellow policemen is probably in his head accompanied by such remarks as "filthy drunken Indian" and "dirty squaw".

A policeman who does abuse people can be secure in the knowledge that the matter will end at the beating, since a fellow force member is not going to tell anyone. And especially not if he is also an eager participant.

We owe appreciation to the people who have pushed for the cases of police brutality to be brought to court.



WHO ME?

During the past few weeks the Liberal government under Mr. Trudeau and even Mr. Trudeau himself, have been the subjects of harsh criticism. Of course they have more than earned everything they have received. It is my contention that our present federal government has set a new record for idiotic statements.

Let's deal with the Prime Minister first. He has repeatedly been referred to as "The arrogant leader of an arrogant government." Many times he has stated that he doesn't appreciate such comments and he feels they are unfounded. He has been heard to ask his critics to define arrogance. No one seems to have defined this term to his satisfaction.

I would dare to say that any man who lives in splendid luxury complete with tropical vacations and new swimming pools and allows our Native people to pay exorbitant rents for condemned houses is arrogant and then some. This man has the power to lessen the misery of thousands of Native people but does nothing. Is that not arrogance?

Following the latest cabinet shuffle caused by James Richardson's resignation our Prime Minister was asked by the press if perhaps the country might not think his government a little unstable because of all the shuffling around in the cabinet. The Prime Minister replied that had he not made any changes in the cabinet, people would be complaining that the government was stagnant. Mr. Trudeau went on to say, "There is no pleasing some people and I DON'T PAY MUCH ATTENTION TO WHAT THE PEOPLE SAY." I'd call that arrogance!

Another man whose credibility I question is Warren Allmand. In one of the more recent cabinet shuffles, Mr. Allmand was replaced as Solicitor General by Francis Fox and replaced Judd Buchanan as Minister of Indian and Northern Affairs. Following this appointment Mr. Allmand was heard to remark, "I intend to make Indians my major concern." Now that's mighty Caucasian of him considering that's what he is paid to do!

Somehow I find it hard to believe him. Less than a year ago this same man let three Indians die needlessly in the Prince Albert Penitentiary. One of these people who died was a mere child of 17. Frank Tomkins, Secretary of the Association of Metis and Non-Status Indians of



" I'M NOT ARROGANT" says Trudeau

Saskatchewan, sent a telegram to Mr. Allmand asking that he launch a full public investigation into the three deaths which occurred within one week in April, 1976. Mr. Allmand did not even have the common courtesy to acknowledge receipt of the telegram.

How could it be true that the same man who could let three Native people die and do nothing to find out why, could now have any genuine concern for Native people? Past performance proves that as far as he is concerned the needless DEATH of an Indian child is not important. I wonder if the LIFE of our Indian children is of any importance to him?

How men of such dubious character are allowed to govern our country is beyond me. Next election, think very carefully before you cast your ballot. Men like these two we can well do without!

Leanne McKay



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

Name _____

Address _____

6 months \$3.00

1 year \$6.00

paid bill

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STARBLANKET "HUNG UP" OVER TERMINOLOGY

Mr. Noel Starblanket, President
National Indian Brotherhood
1st Floor - 102 Banks St.
Ottawa, Ontario

As a concerned "native person" I would like to respond to your article, which was published in a recent edition of the Saskatchewan Indian, in which you stated that you want to be identified as an "Indian" rather than a "native". You seem to be quite "hung-up" over a terminology that was first used by Christopher Columbus in describing the first people he saw in this country. You will remember in your history that Columbus thought he was in India, thus naming the aboriginal people he saw after the true Indians of that country.

I want to point out to you the whiteman's definition of an "Indian" and a "native". In Gage's Senior Dictionary the Indian is described as, quote "a member of the so-called red race living in North and South America long before the Europeans came - a native of India or the East Indies" unquote. Also, a native is described as, quote "one of the original inhabitants of a place as contrasted with conquerors, settlers, visitors, etc.; especially a member of a less civilized race" unquote. These definitions, I might add, are both derogatory in that the whiteman has made little distinction between one or the other.

What I am trying to say, Mr. Starblanket, is that if you're brown in this Country it matters little whether you're an Indian, native or Metis you're going to be treated the same in jails, welfare agencies, police agencies and other institutions that this system thrives upon.

You further state that quote "our worst enemies are the Metis in where the terminology of natives is used as a front in contract with our treaties" unquote. I cannot quite comprehend or grasp the logic or rationale behind this statement. As a leader of the "Indians" of this country how can you justify your reasoning behind this, which I consider to be a bigoted remark leveled against the Metis or Half-breeds of this country. May I remind you that we have the blood of the "Indians" coursing through our veins and this is why we are in the same plight as these people. This plight shall continue to fester as long as native people like yourself keep directing their assinine remarks towards their own kind. As I had stated earlier, the whiteman wallows and flourishes in this type of thing.

As far as the Treaties and the Indian Act are concerned, these documents were drafted up by the whiteman in a manner they had hoped would eventually assimilate or wipe out the whole Indian nation. You only have to refer to Section 11 of the

Indian Act, which states "a person is entitled to be registered if that person is the wife or widow of a person who is entitled to be registered by virtue of paragraph a, b, c, d or e", to add credence to the above statement. All this means is that white women have been marrying registered Indians and as a result a lot of them and their children have been recognized as registered Indians as defined under this Act. This makes a lot of whites and half-breeds running around on the reserves, wouldn't you say, Mr. Starblanket?

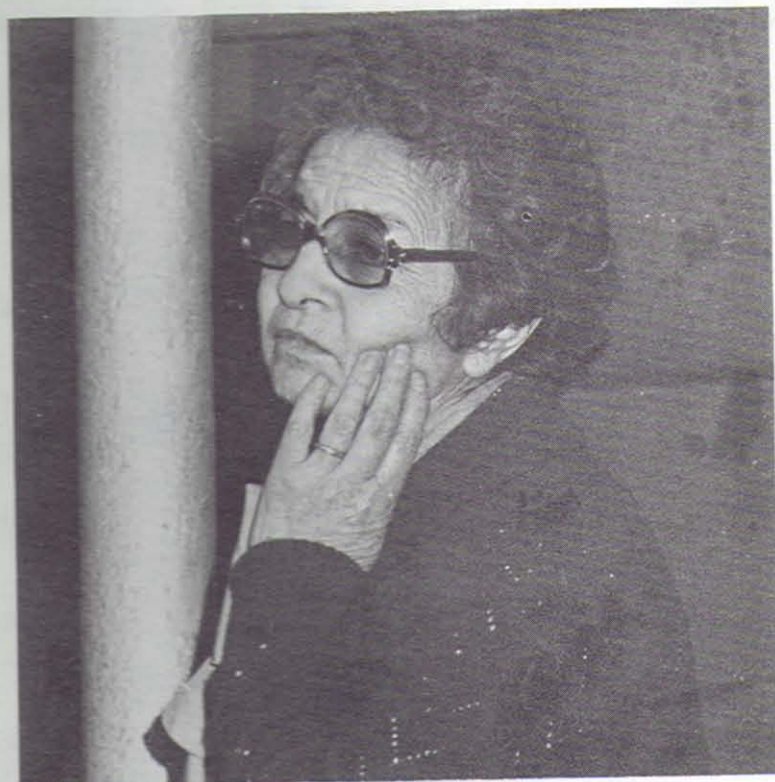
As an "enemy" of Indian people I have four foster sons, who are registered Indians. We have employed and still employ registered Indians in our Native Alcohol Council Centres, our Housing Programs, our Administration Offices, our Community Development Program and our Communications Department. Last winter I went out to the Whitebear Reserve near Carlyle to investigate a complaint of indecent assault committed against an Indian woman by one of the members of the R.C.M.P. This call came to me via the Regina Friendship Centre of which I am a Board member. After I had taken this affidavit down I took it to the Attorney General's Department for further investigation. Some time after, the R.C.M.P. came to my door with a couple of summonses charging me with counselling this girl to accuse a senior member of that detachment with indecent assault and of taking an affidavit from her as a Commissioner of Oaths knowing it to be false contrary to the Criminal Code of Canada. This came about as a result of wrong identification on her part. My charges were dropped as a result but that didn't take the fact away that the R.C.M.P. were trying to make me appear as the guilty party in this case. They did, however, charge another R.C.M.P. member with indecent assault and he was subsequently convicted and sent to jail for four months. A very light sentence indeed considering that if an Indian had done this to a white woman he would have probably received a much lengthier sentence. It cost my organization \$1,000 to defend my case, which is a high price to pay for trying to help your "enemies".

If this letter conveys a note of bitterness it's because I am very disillusioned with the negative attitude certain native leaders have towards other native leaders and groups. I certainly hope that not all native people think along the same line as you do as it does nothing more than further alienate and cleave the Indian cause.

Yours truly,
Peter Bishop

A truly concerned Metis, Indian, native person
(take your choice)

THE WAY IT WAS ...THEN



Louise Trottier Moine

As a descendant of Indian, French and Scots ancestry, my life was more or less guided by a mixture of these three nationalities. Since my parents were both Metis, it was only natural that my Indian blood predominated. We followed in the footsteps of our ancestors, adopting their ways and customs that suited our way of life. Until the time of the white settlers, we were more or less a free and happy people. Not only did their way of life infringe on our liberties, but their discrimination against us was hard to accept as we were also a proud race. Ironically as we couldn't fight them we had to join them.

I remember my first home, it was a two roomed log cabin, built in the Lac Pellitier valley where my parents and some of their relations had also settled. Like my father, they all had horses, some cattle, chickens, etc. Since there was no alternative they all had large families and we were no exception. In the years to follow there were ten of us.

Most of us were born here except for me. I was born on the trail (in a tent of course) when the folks were heading north. Thus I became the gypsy of the family. No one made a fuss over a birth as most of the pioneers, including the odd father, were able and willing to help deliver babies. The

idea of going to a hospital or calling a doctor never entered these peoples minds; unless of course there were complications. Names were simple as babies were usually named after their Godparents. They were the ones who gave the children gifts though not necessarily on their birthdays, as these were seldom observed. We all had nicknames, some in Cree and some in French. Both my parents spoke Cree mixed with French but very little English. It was only after we attended school that we learned to speak English.

"Not only did their way of life infringe on our liberties, but their discrimination against us was hard to accept, as we were also a proud race!"

We travelled a great deal in those early years, usually to visit distant relatives. Time and distance meant nothing to us. Our conveyances, a covered wagon and a democrat pulled by horses (never oxen) seldom hit the trail early as no one rushed, least of all my father. Water being an essential commodity, we always stopped for lunch or to camp by a creek or slough. The grub box and the gun were always handy as fresh meat could be shot on the way. Our

type of bread was bannock and should we run out on the trail, this could be easily mixed and baked in a cast-iron skillet on a camp fire.

My mother who had the Scots blood was both practical and thrifty and managed to see that nothing went to waste. She bargained over store counters for material. She made all our clothes and she made them plenty large, so that we grew into them rather than out of them. Even the tents we used were her design and making. She tanned deer and antelope hides to make into jackets, gloves mitts, and mocassins. She even tanned muskrat and beaver hides to make into caps. Throughout the summer, when there was fresh meat, she would slice it very thin then toss it on wooden poles to dry. This dry meat kept indefinitely and was tasty and good to chew on. She would also dry choke cherries; later she would crush them between two flat rocks. This was cooked up by adding water, sugar, lard and flour.

Our lives changed as we became of school age. We were enrolled in an Indian residential school at Lebret, which was some distance away. So for the next 15 years some of us were away getting educated. Besides learning the three R's, we were taught to do all types of work.

When my father finally sold the place in Lac Peltier and moved all his stock and property to a new location, a settlement known as Val Marie, he had a good reason to do so. Since he had always been accustomed to open range with his stock running at large, he resented the fact that as the settlers moved in closer they began to infringe on his rights by impounding his stock.

In 1916, two years after our move to Val Marie, my father bought a house in Ponteix. Our lives took a drastic change when we were transferred from the school in Lebret to the public school in the village. As we were the only known Metis family there, the children gave us a bad time; insulting us and calling us names. What hurt me the most was when they called us dirty half-breeds. My mother was clean, cleaner than most of them. Being a shy and sensitive person I became self-conscious and grew up to ashamed of my Indian blood. I even went so far as to envy the white children. Why were we so different? Why did we do things and live differently? Why were we always on the road, travelling in wagons, pitching tents? This was alright before the invasion of the white man. Now every one seemed to be staring at us no matter where we went. I loved my parents and I never wanted to be ashamed of them but customs die hard and I suppose this was the life they wanted. Where ever we went we pitched our tent. There were times when we even had to clear the snow before we



could pitch the tent. Throughout the summer months the tent served as sleeping quarters where ever we stayed. At the ranch in Val Marie my mother had her own tent where she had her bed, trunk and sewing machine. I remember too, the little Edison gramophone with the cylinder records which she also kept in the tent. Whenever she put on a record to play, the geese, if they were near by would come closer to the tent and settle themselves down to listen. They too seemed to enjoy the music. Unfortunately, however, the music also attracted garter snakes.

As we travelled we could always spot a Metis family— run down buildings and the inevitable tent pitched in the yard. My sister once remarked that if one was trying to locate a Metis family in a town or village just look for a crooked stove pipe.

Christmas day for us was just a religious occasion. We all attended Midnight Mass to help celebrate the anniversary of the birth of Christ. The advent of the New Year as it was observed then stands out in my memory as the most outstanding and significant event of those early years. It was a time of reunion for relatives and friends to celebrate the occasion with feasting and merry making. It was a wonderful custom meant to bring people closer together. Too bad it has faded away with the old timers.

by Louise Trottier Moine

Native and Proud

TOM LONGBOAT 1886 - 1949

Born July 1886 on the Six Nation Indian Reserve the son of George and Betsy Longboat. The Longboat family were residents of the Onandaga Clear Sky Band of the Six Nations of the Grand River. Tom grew up on the reserve and received his academic training at the Mohawk. From his father he learned the art of trapping.

Tom's athletic career began when he crossed paths with an outstanding Indian Runner, Bill Davis. Davis became Tom's coach and through his diligent instruction Tom won the long distance race at the Caledonia Fair in May 1905. The following year Tom was acclaimed a 5'11", 157 pound dynamo by the press when he crossed the finish line first at the end of the 26 mile-long Hamilton Herald Annual Road Race.

In 1907 Tom and his coach went to the Boston Marathon. Tom was late for a reception with the Mayor of Boston because of a flat tire. He explained to the mayor: "I am sorry to be late, but it will be a different story tomorrow when I won't be slowed down by a car." Tom's words proved true when he crossed the finish line in the record time of two hours, 24 seconds. A hundred thousand spectators were there that day to cheer him on to victory. Upon returning home to Toronto Tom received a hero's welcome as well as a gold medal and purse containing \$500.00.

Tom was not chosen in 1903 for the official Canadian Olympic team but through the help of friends he raised enough money to go anyway. He trained in Ireland and the marathon craze had so gripped Great Britain that King Edward requested that the race begin within view of Windsor Castle where he lived. The day of the race the eyes of the sporting world were trained on Tom. At the 18-mile mark he took the lead and it seemed likely he would win - but on the 20-mile stretch Tom was seized by sunstroke and collapsed unconscious. Not even this crushing defeat lessened Tom's popularity. A few weeks after the Olympics he was back in competition and won the Ward Marathon in Toronto for the third time in a row.

In the same year Tom turned professional and signed to race against an Italian runner named Dorando. All seats were sold out at Madison Square Gardens in New York City, for what was to be the most gruelling long distance race ever seen in the United States. Many believed that Tom's inspiration that day was his fiancée, Laurretta Maracle, a Mohawk girl from Tyendinaga Reserve. The lead was exchanged many times during the race but in the fourth lap of the 26th mile Dorando collapsed and Longboat went on to be hailed as the world's greatest distance runner.

Tom married Laurretta Maracle in this same year and in the following years raced many famous professional runners. Among these Tom raced a man named Koklemainer and set a 15-mile world record of twenty minutes, four seconds at Edinburgh Scotland.



In 1916 Tom enlisted at Brantford with the Scout Section of the 125th Battalion. He was seriously wounded while serving as a dispatch runner with the Queen Victoria Grenadiers. This ended any hope of a continued racing career. Tom was reported missing in action and his wife remarried. When Tom returned home she would not leave her second husband so Tom also remarried and had four children by his second wife.

On January 9, 1949 Tom Longboat died after a long battle with diabetes. The coffin bearers were led by his sons, Tom and Theodore. Tom Longboat will be long remembered as a man who was quiet, gentlemanly and never boastful; whose trophies and honours are a testimony to one of the greatest long-distance runners of the century!

OUR PEOPLE

June Delisle Named Native Woman Of The Year



June Deslisle (right) receives a vase from Saskatchewan delegate, Rose Boyer, one of the many gifts she received.

Delegates to the 3rd Annual Assembly of the National Indian Women's Association (NWA) were proud and honored to acknowledge June Delisle as Native Woman of the Year - 1976.

June Delisle was born and raised on the Caughnawaga Reserve. June is a Mohawk of the Iroquois Tribe, but to her, that is not all. She states, "I am Indian like our brothers and sisters across the country, such as the Ojibway, Neskapi, Salish, Malicite, Haida, Algonquin and Montagenais."

She received her public and junior high education on the reserve. Her request for further education led her into a conflict with the Department of Indian Affairs (DIA). However she was successful in convincing the DIA of the need to provide the funds for Indian students pursuing a secondary education or business training. June then enrolled & successfully completed a business course in Montreal.

June could have easily succeeded in the business world and satisfied her personal goals. She worked in Montreal for two years as a stenographer, eight years as a private secretary and seven and one-half years as an accountant.

But it could be said that her first and most important goal was to serve Indian people. This can be exemplified by her attaining the position of member of the band council. She left her well paying job in Montreal to take up the task of providing health services to the Indian people of Caughnawaga.

Her efforts were justly recognized by her people. She is now the executive director and administrator of the Kateri Memorial Hospital.

Her present goal is to build a new hospital with the modern facilities. June has succeeded in bringing in a permanent resident Indian doctor to the hospital.

The Native women of Quebec in nominating June Delisle deeply admire and appreciate the unselfish manner in which June has served her people.

But in the three days of the annual conference, it was not long for the other delegates from across Canada to be touched by this extraordinary person.

June is a small unassuming person. Unassuming in that she has qualities that she practises and does not just speak about. She is, as the Quebec women describe her, a person who is delightful, humorous, very intelligent, determined, loving and most importantly, gives of herself freely.

But perhaps the most appealing quality of this unique Indian person, is that she is humble, she does not strut about mouthing off her accomplishments. She is a true Indian woman who realizes it, appreciates it and her whole life is a testimony to us all.

Another quality of significance, is her oratorical powers. Here are some excerpts from her seeking the office of band councillor of the Caughnawaga Reserve:

"I speak to all of you - young and not so young - I speak to you in our working language, English, but I speak from the depth of my heart. I speak with strength not by hollering. It is not how loud you shout that is important - it is what you say and do that is!"

June tells first hand of what she knows herself to be. She shows herself to be a human being. She says, "my Indian name is Kaherene. I am of the Bear Clan. I was born in Caughnawaga of the most kind, loving and yes, strict parents in the world. I, as all of you, cry, laugh, get angry and frustrated. But I was taught to always pick myself up again."

Questions she asks of herself are these:

* First ... "Who am I?"
and her answer

"I am an Indian and will always be Indian! Nothing in the world can take that away from me! ... remember and think we are always told that we are dependent on the non-Indian. I say no! We are told we cannot exist without the non-Indian. I say no! We are told this land is not ours. I say no! THIS IS OUR LAND! AND NO ONE IS GOING TO TAKE IT AWAY FROM US!"

June showed us first hand her powerful, but gentle and humble use of words at the night of the banquet. Then all provinces and territories presented her with gifts and June tearfully and humbly accepted them with a simple "thank you."

She was touched, but more so, we, the Native women of Canada were touched by this unique Indian person of Canada today.

* Secondly ... "Where did I come from?"

and her answer
"I was born of a proud and independent people, taking from the earth and giving back, sharing with each other, caring for our elderly and teaching our young."

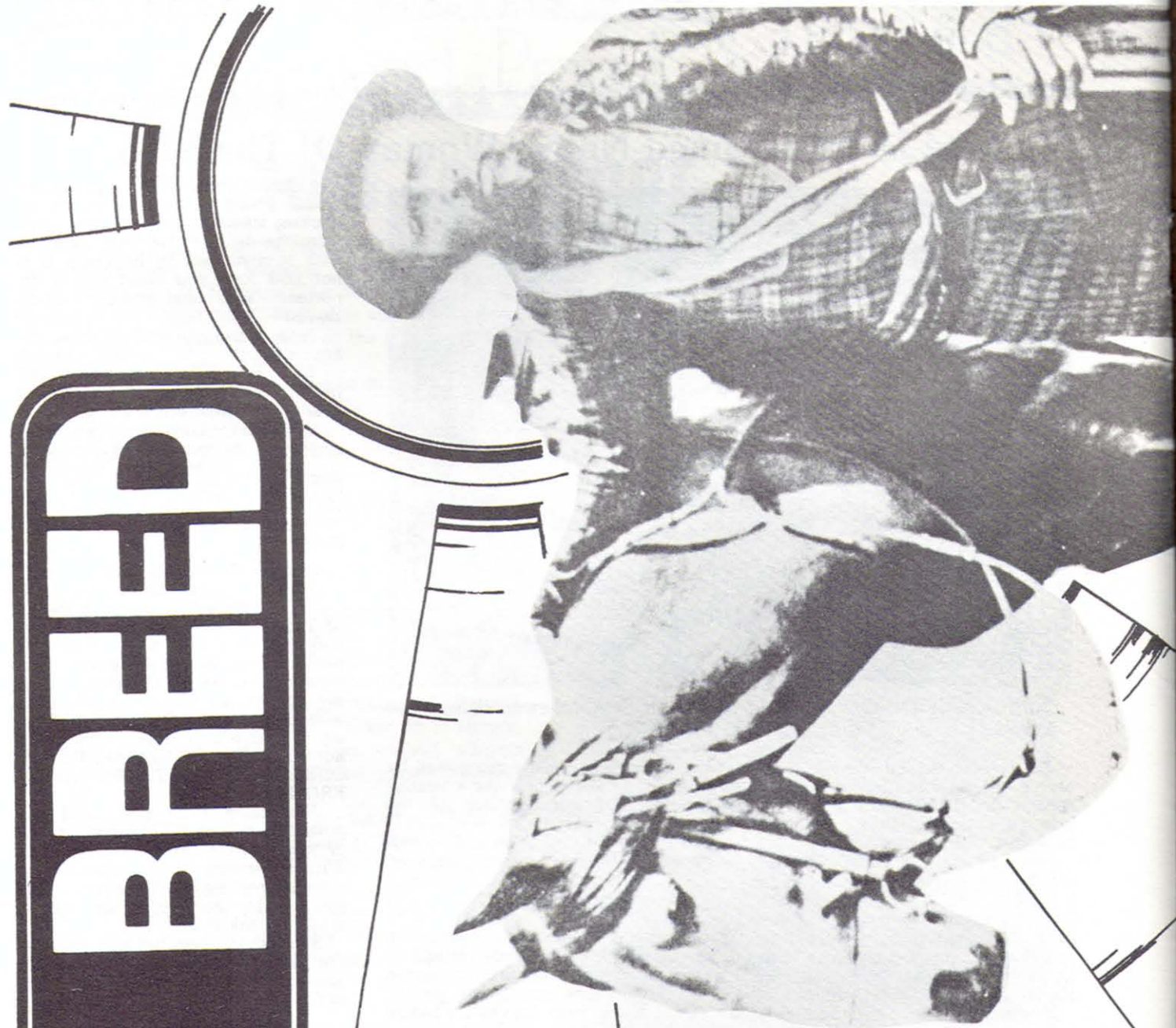
* Thirdly ... "Where am I?"
and her answer

"As far as I am concerned, we are at a stage of re-establishing our pride, our heritage, our culture. We are aware that we have the right to exist as a special people and yet be a part of another society."

* Fourthly ... "Where am I going?"
and June says

"It is time TODAY to meet the challenges of making our own decisions at the band level, the provincial level and the national level.

NEW BREED



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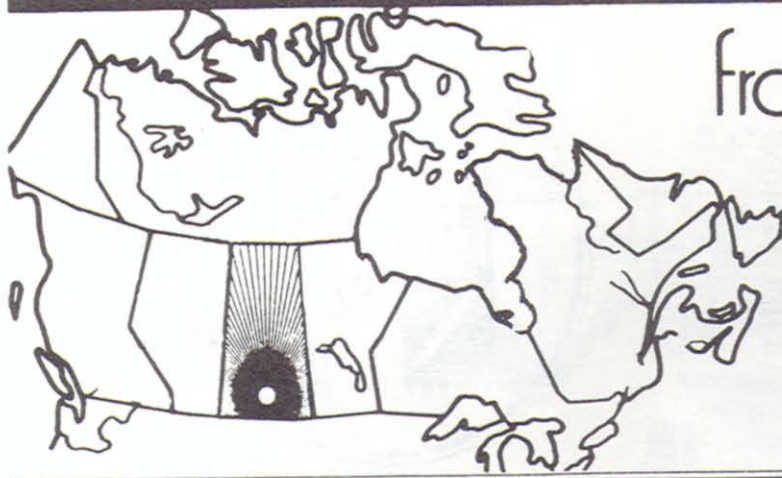
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GABRIEL DUMONT





From OUTSIDE our PROVINCE

ALBERTA INDIANS DON'T WANT TO PAY TAXES

Fourteen Alberta Indian Bands are going after the Federal and Provincial Government to get back \$10 million in oil export taxes they feel they shouldn't have had to pay. In the period between November 1973 and July 1974 the Federal Government was collecting the oil export tax but had not decided how to allocate it. In July they divided it 50-50 between them and the province. "It is our contention that because treaty Indians are not taxable under the Indian Act, then they shouldn't have been taxed on oil coming from reserve land."

Federal and Provincial representatives were unavailable for comment.



BLACKHORSE STILL JAILED

FT. SASK., ALBERTA. Frank Blackhorse (who was arrested with Leonard Peltier) has been imprisoned since last February while the authorities have hit him with a series of phony charges in an attempt to find an excuse to deport him to the U.S. where he is on the F.B.I.'s hate-list for Indian activists. While in jail he has been kept in solitary most of the time. The guards have harassed him with racist slurs - they have put glass and other foreign particles in his food - and they have denied him medical attention and the right to practice his religion. Blackhorse, who is part Cherokee and part Lakota was involved in many Indian struggles, including Wounded Knee, the Menominee Warriors' takeover of the abandoned abbey at Gresham, Wisconsin, and the battle over fishing rights in the state of Washington. There are the usual tramped-up assault charges outstanding against him from Wounded Knee and the Menominee take-over. He will attempt to sue the government for abuse of process for all the phoney charges. Write to him at Box 10, Fort Saskatchewan, Alberta.



STERILIZATION QUESTION HAS GONE UNANSWERED FOR SIX YEARS IN CANADA

Questions about sterilization of Native women in the Arctic were asked six years ago and the government still can't answer them, Wally First (NDP - Northwest Territories) said recently. He told the Commons that former NDP Leader David Lewis asked in 1970 about reports of sterilization and all he could find out was that the government didn't know about it. But last month, a Roman Catholic priest named at least six NWT communities where Native women had been sterilized without being told what was happening to them. Mr. Firth said the government should be able to say, after six years, if sterilization is a policy; how many women have been affected; how long it has been happening; for what reason; and if any whites are involved. "Has this government the guts to do an inquiry and explain what's going on?"

The sterilization, plus revelation of a training Manual for Native prisoners in Yellowknife that described Indians in racist terms, make him wonder "how many sick people are in the civil service making such decisions."

He also had a list of suggestions for Warren Allman, the newly appointed Indian Affairs minister. They included:

- * moving faster to settle Indian land claims especially where the Natives appear interested in negotiating.
- * splitting the existing Department of Indian Affairs (DIA) into separate ministries (Department of Indian Affairs and Northern Development) because the combined department is often in conflict.
- * appointing Indians to important decision - making positions within the department and offering early retirement to many older employees so that young people can be hired to make the department more responsive.
- * changing attitudes of the department employees who have made it seem more like the enemy than the ally of Native people.
- * getting funds for Native people through to the grass-roots level where they are needed.

NATIVE SPOKESMAN BLASTS AGREEMENT

WINNIPEG. Quebec Crees signed the James Bay agreement "with a gun at their head", because their land already was being cleared for hydroelectric development as the \$225 million agreement was being negotiated, Native spokesman Roberta Jamieson claimed. The Indians had succeeded in stopping the project in 1973 with a court injunction however, that was later overturned by the Quebec Court of Appeal, allowing work to continue while the 30-chapter agreement involving seven parties was thrashed out.



STERILIZATION WITHOUT CONSENT IN UNITED STATES

WASHINGTON. A federal study has confirmed that the Indian Health Service (IHS) has sterilized THOUSANDS OF INDIAN WOMEN without obtaining the proper consent from them. A survey of Indians in just four areas found that 3,400 were sterilized during a four-year period. The files on the operations indicate the women often were not told that the sterilization operation was optional - not, in fact, mandatory as some of them believed.

The survey was done in response to many complaints about the operations. The GAO (General Accounting Office) said the sterilization-consent forms found in the files of the health service "were generally not in compliance with the IHS regulations." The most widely used consent forms gave no indication whether the patient had been informed of her right not to consent to sterilization.



INDIANS IN GRAND CANYON FIGHT EVICTIONS

Three Havasupai Indian families are engaged in a fight to keep their homes in the Grand Canyon. The reason given was the "deplorable state of the structures." The families who work for the park, live in simple homes without water or electricity. "They're not hurting anything, ... They just want to stay where they've been living all these years," said the Tribal Chairman.

In their fight to maintain their homes, the Havasupais have appealed to Washington. The outcome remains to be seen. Should they be moved, it will only be a scene repeated many times in the Indian world. There are those in America who believe this type of thing is of the past. Once, before the tourists came, there were many Indian camps scattered along the South Rim of the Grand Canyon. Now there is only one. IT SOON MAY BEEN GONE!

FIRST INDIAN EVER TO BE NAMED TO CABINET

Len Marchand, MP for the Kamloops-Cariboo riding was given a 'temporary portfolio' in a recent cabinet shuffle. He was named Minister of State in Charge of Small Business, thus making him the first Indian ever to reach cabinet status. The 43 year-old Minister has represented the Kamloops-Cariboo riding since 1968. He has been parliamentary secretary both in Indian and Northern Development and the Environment ministries and was also Chairman of the Standing Committee on Indian Affairs and Northern Development last session. This new cabinet post came as a surprise to Mr. Marchand, who has no background experience in small business and whose interests are in ecology and Naive issues. He has expected another post.



LEONARD CROW DOG SENT TO PRISON ON F.B.I. FRAME-UPS

White hostility to traditional Indian culture is clearly demonstrated by the case of Leonard Crow Dog, one of A.I.M.'s (American Indian Movement's) most respected spiritual figures. Crow Dog has received prison sentences totalling 26 years on painfully transparent pretexts. In one case he was convicted of interfering with federal officers. This charge arose from an incident during the 1973 occupation of Wounded Knee - he safely escorted four postal inspectors out of the occupied area! In two other cases he was convicted of assault for protecting himself and his family in his own home against armed and menacing white trespassers.

During one four-month period in custody, Crow Dog was moved 14 times and threatened with brain surgery before being released briefly on \$25,000 bail. Institutionalized racism in prisons only reflects the punitiveness of the criminal justice system as a whole. Even though Indians represent only two percent of the Canadian population they comprise 28 percent of male prisoners and 25 percent of female prisoners in penal institutions.

The situation with juries in South Dakota is similar. In one intensive survey conducted by an A.I.M. defence team, fully 80 percent of South Dakota's white population indicated IT BELIEVED THAT ANY INDIAN ACCUSED OF A CRIME WAS GUILTY EVEN WITHOUT BEING SHOWN ANY EVIDENCE!!!!



NOTICE TO ALL N.R.I.M. STUDENTS

Re: LIVING ALLOWANCE – BASED ON DAILY ATTENDANCE AND CHRISTMAS VACATION

Trainees who are receiving living allowances through the Department of Continuing Education (N.R.I.M.) are entitled to receive living allowances for the full period of time December 24, 1976 to January 3, 1977 as set out below

1. As listed in the 1976-77 Schedule of Training, the last day of training will be December 23, 1976 and classes will reconvene on Tuesday, January 4, 1977.
2. In order to receive living allowances for the holiday period, students must be in attendance or have an excused absence for the FULL DAY on December 23, 1976 and the FULL DAY of January 4, 1977, for those classes which continue into the new year. If illness is the excused absence reason, a certification of illness may be requested before allowances are paid.



BATTLEFORDS CHILDRENS' CHRISTMAS PARTY

The Association of Metis and Non-Status Indians of Saskatchewan is sponsoring a Childrens' Christmas Party to be held on December 23, 1976 at 2 00 p.m. in the Battlefords Friendship Centre.

For further information contact:

Doreen Laliberte
AMNIS Office
1072 - 110th St.
North Battleford, Saskatchewan

EVERYONE IS MOST WELCOME!

NATIVE SPORTS COMPLEX

According to HRDA (Human Rights Development Agency) statistics 1974-1975, there are 24,500 to 25,000 Native people in the city of Regina. The Native population of Regina is presently increasing in vast numbers from the surrounding communities and areas of Saskatchewan. It is this influx of Native people and the present birthrate that makes it increasingly difficult for both the Indian and Metis to find a place of identity. The Indian and Metis are trying to adjust to urban life but the white community's social service agencies are worse than useless in assisting Native people to overcome those difficulties because of cultural and moralistic biases.

As more and more Native people migrate to the cities seeking the same kinds of opportunities which attract other rural residents, the needs for such services will become more and more acute. The Brody Report showed how skid row becomes a refuge for Native people (among others) who do not "make it". As a city's Native population grows, this relatively insignificant phenomenon could turn into an explosive social problem as it began to take on characteristics of a racial ghetto.

The purpose of the proposed Native Sports Community Complex is to provide a recreational community service to Native people. It has become evident to all levels of government that it is cheaper and easier to do something about a social problem before it reaches a stage of crisis. Indian and Metis people have unlimited skills in recreational, cultural and musical capabilities.



Don Walsh indicating blue prints of sports complex

It is through such a centre that we hope to bring about a feeling of unity and identity.

At the Lethbridge Winter Games it became evident that this province required much more attention and promotion in the whole area of sports and recreation. Throughout the brief history of our province we have never been considered in any way, especially in sports. One of the greatest detriments that we face as residents of this province is pure and simple apathy.

In the past the Association has held various sports and recreational events but lack of proper facilities makes such endeavors very difficult. The 7th Annual All Native Bonspiel in North Battleford on March 29th and 30th, 1975 was a tremendous success showing a total of 32 rinks or 96 curlers participating. Unfortunately a number of rinks were turned down due to limited ice time. In Regina, due to lack of ice time, only two Native hockey teams are organized and operating at this time. We are in

great need of a skating rink facility in the proposed Native Sports Community Complex.

As well as facilities for children and young adults there is also a desire and a need for community recreation centres for the elderly Native population.

The steering committee for the Native Sports Complex has received approval from city council to lease 15 acres of land in the northwest of Regina. Don Walsh, architect for the project, has completed a sketch study of the components required for the complex. The complex will be built in a spine concept, with the first stage being the hockey rink. Other components to be added in the future are craft areas, classroom space, a gymnasium with a stage area, a swimming pool and an outdoor track. Ron Clark, city planning director, said the complex will begin modestly but will include provisions for expansion to include all of the proposed facilities.

ECONOMIC DEVELOPMENT PROGRAM

The Economic Development Program is not operational as yet. At present there are twenty-two people taking special intensive training at the Natonum Community College in Prince Albert. During this two-phase training program the students will be instructed in the various areas necessary to facilitate their work as Economic Development Fieldworkers. Phase One training includes instruction in Interpersonal Skills, Technical Skills, Accessing Community Resources and Life Skills Coach Training. During Phase Two training the students will be coupling their classroom instruction with practical field experience.

The present situation finds too many people on welfare or working for other people at low wages. The aim of the Economic Development Program is to change this situation and help Native people become economically independant. Economic Development Fieldworkers will go into the community and work with the people at the community level in an effort to tap Native funds, resources and manpower and return them to the Native community instead of wasting them on the white businesses and communities.

The Economic Development Fieldworkers will act as lobbists with government agencies to help secure funds and approval for proposed projects. Governments feel that Native individuals and groups are not properly able to handle money. Economic Development Workers will teach the people at the community level how to handle funds, how to keep proper records and good accounting procedures. Economic Development Workers will make the people in the communities aware of



Program Director - Roger Butterfield

existing government programs that could help to make Native people economically independant. These programs have been ineffective to date because government officials do not know how to present these programs to the Native communities.

This program is designed to benefit the people at the local level develop an independant economic base. With good communication and co-operation between the locals and the fieldworkers this program could greatly improve the financial future of the Native people.

★ NOTICE TO ALL LOCAL PRESIDENTS RE: HOUSING COMMITTEES ★

PLEASE SUBMIT A COMPLETE LIST OF THE EXECUTIVE OF YOUR HOUSING COMMITTEES TO YOUR AREA DIRECTOR OR TO FRANK TOMKINS, SECRETARY OF AMNIS, No.4 - 1846 SCARTH STREET, REGINA. THIS LIST SHOULD INCLUDE THE NAMES, ADDRESSES AND PHONE NUMBERS OF YOUR HOUSING COMMITTEE EXECUTIVE AND MUST BE SUBMITTED BY JANUARY 15, 1977 SO THAT A PROVINCE WIDE HOUSING WORKSHOP CAN BE HELD NEAR THE END OF JANUARY 1977.

IN THE EVENT THAT YOUR LOCAL DOES NOT ALREADY HAVE AN ELECTED HOUSING COMMITTEE, CALL A LOCAL MEETING AT THE EARLIEST POSSIBLE DATE AND ELECT OFFICERS TO BE IN CHARGE OF HOUSING AND SUBMIT THESE NAMES AND ADDRESSES TO THE ABOVE MENTIONED PEOPLE.

REGINA FRIENDSHIP CENTRE NEWS

COURTWORKER REPORT

There are three courtworkers working out of the Regina Friendship Centre. The areas presently being serviced are:

1. Municipal Justice Building - Shirlene LaPlant is the courtworker.
2. Provincial Court House - Walter Schoenthal is the courtworker.
3. Qu'Appelle Region which includes Fort Qu'Appelle, Indian Head and Broadview. Eugene Aubichon is the worker for this area. If anybody needs a ride to and from court please feel free to contact him at the Centre - 525-5459.

For those of you not familiar with the Courtworkers Program, here is a brief summary of what they do:

- * Make sure everybody charged with an offence is aware of their legal right.
- * Explain the meaning of and the due process of the law.
- * Be available to give advice where legal advice is not easily obtainable.
- * Be of assistance to probation officers and in some cases be responsible for persons placed on probation.
- * Work closely with lawyers to ensure everybody gets the best deal possible from the courts.

YOUTH ACTIVITY & RESOURCE CENTRE

The John Howard Society is sponsoring an Activity Centre for children under the age of sixteen. The Activity Centre is operating out of the Friendship Centre. Activities have included such things as film nights, bowling, sports, bottle drives, etc. The Activity Centre operates every Monday, Wednesday and Thursday evenings and Saturday afternoons. The Activity Centre is planning a Christmas Dance for December 11th to be held at the Friendship Centre. Any children wishing to attend the Activity Centre are encouraged to drop in.

CREE CLASSES

If there are people interested in learning Cree, we would be happy to have their names.

If anyone is interested in Life Skills, Baton Twirling, Basketball, or Girl's Ice Hockey, please phone or come in and leave your name with our receptionist or the accountant.

REGINA NATIVE WOMEN'S COMMUNITY CENTRE

The Regina Native Women's Community Centre has been very active recently with the staff attending various meetings, from Social Services, to housing meetings, workshops and board meetings.

The staff has also filled up their remaining time working with their clients, and if they were unable to solve the problem of their clients, they then made a referral to another agency. The Staff has also worked very hard on the housing problems which are in full effect in Regina.

Along with the Regina Native Women's Community Centre, the Native Women are operating a Half-Way Home. This home is located on 1934 Argyle Street. The home is for mothers and teenage girls who are in a crisis situation, and who have no other place to go.

The Native Women have also established a Street-Workers Program. This Program employs two workers to work the "down-town" area. Their job is to help clients and try to solve some of the problems in the particular area.

The Native Women also have a liason worker, Miss Ruth Blaser, who works with them and the Luthern Church. Miss Blaser's job consists of a number of things and she works very hard with both the Church and Native Women.

The Native Women also organized a program for students who are in High School. This program enables two part-time students to be employed on weekends at the Half-Way Home.

The Regina Friendship Centre, 1689 Toronto St., Ph: 525-5459
The above info taken from their Nov. 19'76 newsletter

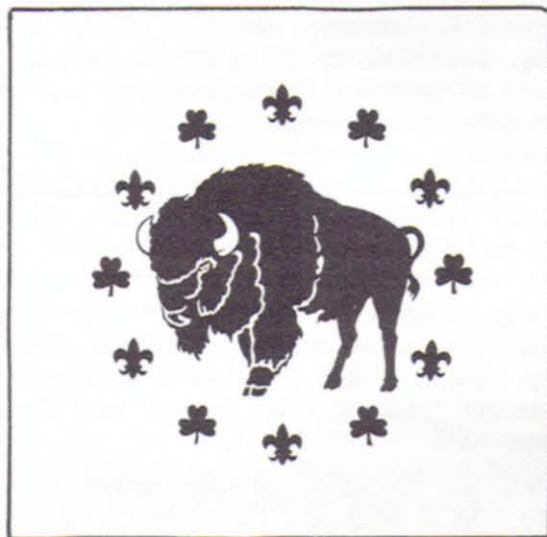


Books, Poems and Stuff

BOOK REVIEWS

OUR METIS HERITAGE

...a portrayal



Produced by - The Metis Association of the Northwest Territories

Editor - Joanne Overvold (Burger)

Contributing Editor - Allan Clovis

This book is a product of the Metis History Project, sponsored by the Metis Association of the Northwest Territories. The bulk of the material in this book was obtained from individuals in the Mackenzie District of the Northwest Territories. Much of the information in this book has never been previously recorded.

This book is attractively bound in a black, hard-backed cover with eye-pleasing gold lettering. Between the pretty covers are pages that seem to come to life with the story of our unique Metis History. The photos within are breathtaking with their unique and rare qualities. Since it is true that a picture is worth a thousand words, the accompanying text of this book is simple and concise, but complete in its explanation of the historic past of the Metis people.

This book should be a part of every homes' library. It is a delight to read and reflect upon today and for always - a beautiful keepsake for any family.

WHO OWNS CANADA?

Aboriginal Title & Canadian Courts

by William Badcock
published by the CASNP
38 page paperback - \$1.50

Badcock points out that his work is not meant to be a historical or legal analysis, but just his opinions on the way Canadian courts have handled the subject of Native rights in the way they have.

He begins with Columbus and continues with the different concepts of land ownership and the doctrine of discovery, and moves through the Proclamation of 1763, and some decisions by the U.S. Supreme Court. The major part of his work is the section dealing with Canadian court decisions, beginning with the St. Catherine's Milling Case in 1887 and concluding with the decision in the Nishga Case in 1973.



THE PROMISE OF CHRISTMAS

PURE WHITE SNOW UPON THE LAND
THE CHRISTMAS SEASON IS AT HAND
BROTHERHOOD FRIENDSHIP A TIME OF GOOD CHEER
MAY THESE FEELINGS CONTINUE THROUGHOUT THE WHOLE YEAR

THIS IS A TIME WHEN MEN TOGETHER DO STAND
THE EMOTION OF LOVE FOR MANKIND IS FANNED
THERE IS A PROMISE OF HOPE AND FRIENDSHIP GALORE
A HOPE FOR PEACE IN THE HEARTS OF MEN SOAR

THIS IS A TIME WHEN PEOPLE ARE HAPPY AND BRIGHT
ALL MENS QUARELLS JUST FADE OUT OF SIGHT
JUST SAY A SMALL PRAYER ON CHRISTMAS DAY
HOPE THAT THIS FEELING THE WHOLE YEAR WILL STAY

GIVE MANKIND ON LIFE A NEW LEASE
WITH LOVE IN YOUR HEARTS LIVE LONG AND IN PEACE
TO ALL OF THE WORLD I SAY NO LESS
THEN TO ONE AND ALL - A MERRY CHRISTMAS

Larry McKay



NANCY SHANAWDITKIT - It is believed that this woman was the sole survivor of the Beothuck Indians. She was captured April 22, 1823 and died in St. John's, June 6, 1829. She died while still in the custody of her white captors. Thus ended the people of an entire tribe!

The Epitaph for her and thus her entire race read as follows: *"Gone, no one knows whither gone;
Like the Cloud - Rack of Tempest;
Like the withered leaves of Autumn."*

PEACE

The sun rises red from the east
A gentle prairie wind blows
A current of hate, like that of a beast
Between two people now shows

Both will stay firm as a rock
They can be friends no more
There now exists a culture block
That can only result in war

This does not change like shifting sands
It will be this way forever more
We are now strangers in our own land
The roots for peace, are in our ancient lore

We should really try to live as friends
To each other give life a lease
We should live in harmony 'til time ends
And strive to find a lasting peace

Larry McKay



bits & pieces

MERCURY CONTENT HIGH ON MANITOBA RESERVES. Many Indians living at eleven of the seventeen Manitoba reserves surveyed this summer have abnormally high levels of mercury in their blood. Approximately one-third of the people tested had blood-mercury levels exceeding the acceptable standard.

CANADA'S JOBLESS RATE HIGHEST IN 15 YEARS. The October 7.6% unemployment figure is the highest since May 1961, reports Statistics Canada. For men age 15-24 the jobless rate rose to 13.3% while for men 25 and over the rate climbed to 4.9%. Hardest hit were the maritime provinces: PEI now stands at 11.7%; Nova Scotia 10.9%; New Brunswick 11.8%. Quebec, which has the highest number of unemployed at 234,000 now stands at 10.1%. Ontario's jobless rate also jumped to 6.3%; Manitoba's to 4.6% and Saskatchewan's to 4.2%. Alberta remained the same at 3.7%. Newfoundland's rate declined slightly to 13.9% as did British Columbia to 7.3%.

R.C.M.P. CONSTABLE GIVEN 4 MONTHS ON INDECENT ASSAULT CHARGE. Native people have been complaining long and hard over past years at the violent and indecent treatment they have regularly received at the hands of R.C.M.P. and City Police. Usually the investigations of these charges are carried out by a member of the same force and, not surprisingly, they find the charges without grounds for further action. It is surely a very reasonable demand that cases of police brutality be brought before an independent Inquiry Board. In this case a woman from the White Bear Reserve near Carlyle, Sask. brought charges against William Lennox Scott (who resigned from the Police Force just 26 days prior to being charged). He was sentenced to four months in the Regina Correctional Centre on a charge of indecent assault after an incident on the White Bear Reserve near Carlyle. Apparently he's not even going to serve his sentence at the Regina Correctional Centre ... he's going to spend it at an outdoor work camp! I wonder what the sentence would have been if the situation were reversed - an Indian indecently assaulting a white woman. Any bets it would have been much more severe than four months in an outdoor camp!

LET'S ALL RAISE A GLASS TO THIS SUCCESS STORY - SEAGRAM CO. LTD. which made a profit of \$80,523,000 this year. Canada's own Edgar M. Bronfman, chairman, attributes the happy situation to "increased scotch whiskey sales and improved results in Latin America". He could have added strike-breaking and lockouts to his list. The boycott of Seagram's products, is still in effect. Watch that label! (figures used are from the company's financial statements)

\$500! YES \$500 . THAT'S WHAT DOW CHEMICAL HAS BEEN FINED for "destroying a stream and freshwater marsh next to its plant in Contra Costa County". Yea! That'll show 'em. That's kicking 'em where it hurts - right in the old pocketbook. The creek, incidentally, was in the way of a \$500 MILLION complex, which DOW will build if the \$500 fine doesn't put 'em out of business.

(from San Francisco Chronicle)

OLD SCHOOL BUS CARRIER PAST TO METIS. Terry Lusty, from Calgary, hops into an old yellow school bus (too old to carry children anymore) in order to convey the past identity to Canada's Metis people. The bus is a mobile museum and its curator and founder of the Metis Historical Society, Terry Lusty, hopes it will save a culture. Mr. Lusty decided in 1972 to start the museum and to launch the Metis Historical Society, aimed at sponsoring and encouraging lectures, publications and collections of Metis history and affairs. Mr. Lusty's ambition is to erect a permanent log building to house the museum. If you wish to make contributions or donations to this museum or for further information write to Box 351, Calgary, Alberta.

AS REED PAPER CO REPORTS AN INCREASED PROFIT OF \$3,220,000.00 in the first nine months of 1976 the Ontario government is trying to manoeuvre its way through public opposition to **HAND OVER 26,000 square miles of Native land to Reed.**

MERCURY LEVELS HIGH IN ARCTIC BAY. A recent study of Arctic Bay shows that the people in the community have a higher level of mercury in their blood than other people in the North. Dr. R.D.P. Eaton, from Edmonton, who was doing the study said the survey showed that out of the 200 people tested, 40 percent have mercury blood levels and considerably above the average person. Dr. Eaton's study was originally done to obtain information about the surrounding country before the actual opening of the Nanisivik lead-zinc mine, about 14 miles from Arctic Bay. The Standing Committee on Toxic Pollutants (S.T.O.P.) are concerned that the mining operation might add to the already high mercury level in the community.

DO YOU KNOW HOW TO TELL HOW FRESH AN EGG IS? Put it in a bowl of water. If it sinks - it's fresh. If it floats - it's rotten. If it wavers in the middle - it's also okay. On the subject of eggs, a healthy egg is often hard to find. Today most hens live in overcrowded-disease-ridden, factory-type conditions without fresh air, without natural light, and without fresh food. They are fed antibiotics, methedrine, tranquilizers, and chemicals to make the yolk appear more yellow and additives to make the shell harder. A healthy egg not only tastes better but is rich in protein, vitamins A B and D, and contains sodium, phosphorus, potassium, and lecithin - without contamination by cancerous cells and noxious chemicals. Fertile eggs are better for you than non-fertile eggs. If you are allergic to non-fertile eggs (the kind found in most food stores), you may be able to tolerate the fertile eggs very easily.

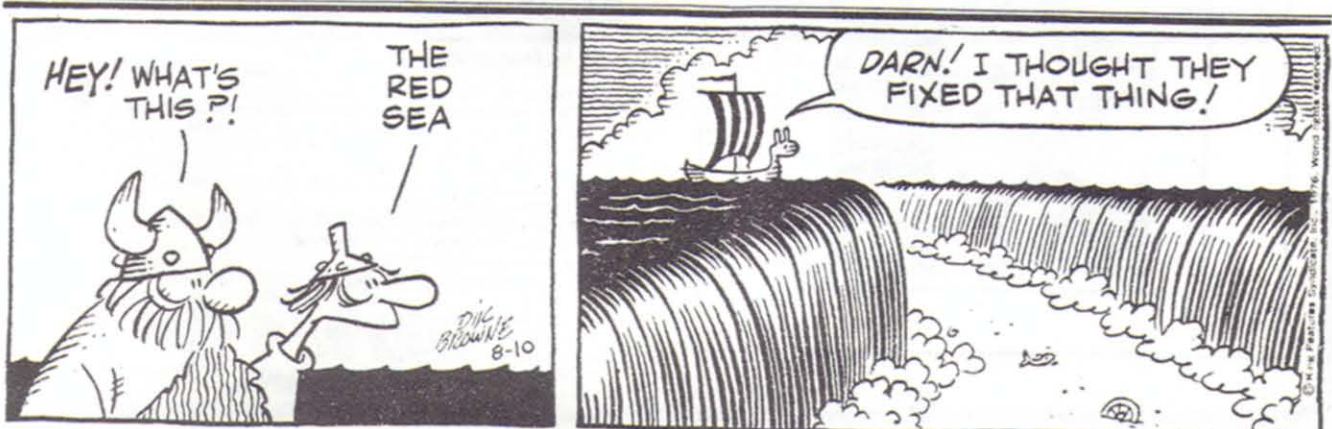
ARGENTINA COST OF LIVING ROSE OVER 300 PERCENT IN TEN MONTHS. The cost of living in Argentina soared 321.4% in the first ten months of 1976, while real wages dropped 50 % according to the magazine 'Review of the River Plate'. The magazine predicted that the 1976 inflation index would break the 335% record of 1975.

BACK TO THE BURROW. A hole in the ground heats and air conditions itself, which is no doubt why many animals choose to live in holes. Men, on the other hand, chose long ago to move out of holes so they wouldn't have to live like animals. Now most people have to scrape like animals to earn enough to pay for the artificial heating and air conditioning required for their elaborate holes-above-ground.

Larry Johnson, Doctor of Holes Philosophy.

CIVILIZATION: Provide Eskimos with central heating so they have to work in order to make money with which to buy refrigerators.

Gabriel Laub.



pen pals

CAMP KLAHANIE - BOO !!! (Freedom of speech, Freedom of press)

Late 1975 I talked to a Cree youth who had a younger brother in a camp up North for wayward kids. I later learned that this was "Camp Klahanie". I have been involved in many 'nazi-type' circumstances personally since I can remember. What this Cree youth was relaying to me in the cell-block brought much confusion to my mind. Most of all it brought on much bitterness and hatred towards those people operating Camp Klahanie. I need not go into detail on what this youth's younger brother went through. But it was a very inhumane type of treatment. Even Indians don't treat their dogs like that.

Now - I get the newspaper and two young boys are dead - one of them is not even found yet (?) ... and some D.N.S. workers are afraid to give details and such on the Camp because of "A FEAR OF LOSING THEIR JOBS!" Geez! It makes me sick to realize that people are more concerned about a job position than a human life ... I'm very concerned about that camp and others like it and its residents, because to me those are all young "trainees" for a graduation into prison. A camp like that leaves psychological imprints ... Who does the D.N.S. figure its helping with "Camp Klahanie"? Obviously

there's a need for change there. Why aren't they doing it? Better still why in the hell don't they eliminate that camp and its operations!?!

You know, more than ever before, people are walking out of these jails with thoughts of trying to find a cause to get into. And there are many prisoners who really get turned off with reports of Camp Klahanie. Maybe it revives memories for some but the main point of the matter is I'm not alone in my feelings towards the D.N.S. and its Camp Klahanie. . . .

D.N.S. and its Camp Klahanie are pushing a situation that can blow up if measures are not taken! I need not say more on that !!!

To the Metis Society and all other concerned organizations and people I say to you - I may be just an individual small speck but you have my full support in the elimination of that camp.

For the two little brothers who died up there - You will always be with us in spirit; and myself and other convicts will remember that always!

True Greatness in the struggle to be free,
Billy Brass

THE INDIAN VOICE



Leonard Peltier
from Oakalla Prison

*I am the Indian Voice,
I long to be heard across our land.
I have been a prison of war for more than two hundred years
on my very own soil!
I am a captive of hate, greed, lies, prejudice, indifference,
ignorance, injustice,
by men who outnumber me and my people
since they have landed on my shores
and have overrun my home land. They have wrought on me
their society, their religion, and their laws,
all of which have caused the number of my people
to become less today than when he first came
with his false promises to our shores.*

*I am the collective Indian Voice
and I cry out from a million graves of unresting souls
and another million cries that ask the questions:
where does my future belong and to whom:
Does it belong to my people?
Is it to prosper on the land that is rightfully mine?
Yes, it does, and it shall,
for my voice shall not be stilled
nor my spirit stopped from soaring
to the heights of greatness
which my people have known and shall know again.*

*I am the Indian Voice -
I shall be heard and my people shall see
the coming of a new day.
The Mother Earth provides and the Great Spirit guides
so that truth is known from shore to shore
by the Voice of a proud Indian Race.*

NOW IT'S YOUR TURN

HISTORY & ARTIFACTS NEEDED FOR METIS MUSEUM

New Breed:

Local No. 11, through a Local Initiatives Program are doing research at the present time on Metis families and their history. This information and material will be used for a Metis Museum to be constructed at the Jim Sinclair Centre, 113 Avenue B South, Saskatoon.

The two workers hired are Wayne Trotchie and Sheila Safinuk. They will do the research and planning. Later on there will be two workers hired for sixteen weeks to do the construction.

Sheila and Wayne would appreciate any help they can get in the way of history or artifacts. If there is anything the readers may have please contact the Saskatoon office at 244-1172 or write.

Your cooperation would be greatly appreciated.

Yours truly,
Lorraine Stewart
Local No. 11 (Museum Committee)

REED PAPER IS AT IS AGAIN

Dear New Breed:

I'm pleased that the news clippings are useful. It is one way to make a contribution from this neck of the woods. You'll note that Reed Paper is at it again. I suppose they have a counterpart in Northern Saskatchewan. If it isn't the pulp

& paper people it's the hydro-electric jerks and their damn dams. Or the chemical manufacturers mucking up the lakes for fishing and drinking water. And there are all the food additives we consume daily. Where will it all end?

Thanks for cheque. Regards to all.

Peter Frank
1189 Eighth Line Road
Oakville, Ontario L6H 2H2

P.S. Otto Lang has learned the ropes since moving to Ottawa - with a straight face, too!

TEXAS STUDENT DELIGHTED WITH NEW BREED

Dear New Breed:

Ben was absolutely delighted to receive the NEW BREED magazines. He is only 14 years old but he is a very serious student of Indian matters. He researches, keeps notebooks and at every opportunity represents the Indian point of view. He was very pleased to find the double page pictures in NEW BREED and had posted them in his bedroom.

Ellen Platt (Ben's mother)
Route 2, 162-D
Huntington, Texas 75949

"Earth provides enough for everyman's need
- but not for everyman's greed."

Gandhi



Comments on our publication would be most welcome.

- what do you think of the 'New Breed' in general?
- what are your opinions on specific articles?
- what else would you like to see in the 'New Breed'?

These are but a few of the questions we would like to have comments on.
Send to:



**NOW IT'S YOUR TURN
NEW BREED
4 - 1846 Scarth St.
Regina, Sask. S4P 2G3**

WHAT YOU SHOULD KNOW ABOUT MANPOWER TRAINING

There are times when the job world seems to be moving along without you. And, more often than not, leave you behind.

Sometimes a little more knowledge and a few more skills can get you back on the road to a good job. For some people, the answer may be one of the training courses provided by your provincial government in co-operation with Canada Manpower.

There are courses to teach you new skills and

refresher courses to upgrade old skills and bring them up to date. But all the courses have one basic objective: to improve your position in the job market. To find out if training will work for you, get in touch with your nearest Canada Manpower or Native Outreach Counsellor. You'll get some straight talk about retraining and the kinds of courses that may be available for you.

Remember: Your Canada Manpower Centre is a good place to start looking for a job.



Manpower
and Immigration
Bud Cullen,
Minister

Main-d'œuvre
et Immigration
Bud Cullen,
Ministre

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

NATIVE WRITER

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

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

DUTIES WILL INCLUDE:

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

PLEASE SEND RESUME TO:

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

or

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

CONSUMER'S PROBLEM OF THE MONTH



"The store offered me a credit note when I wanted to return a Christmas gift. Can I demand a cash refund?"

ANSWER

Remember a sale is a contract. Unless the sales bill states a money back guarantee, you can't expect a cash refund.

IT IS WISE TO CHECK:

store policy regarding returns and credit notes before purchasing, and it is wise to pass along this information to the person receiving the gift, so that they may act accordingly.



REMEMBER:

In most instances sales are final.

If you are unable to resolve a consumer problem, contact:

THE SASKATCHEWAN DEPARTMENT OF CONSUMER AFFAIRS

Phone: 565-5550*, Regina or Phone: 373-3433, Saskatoon

Or WRITE: Box 3000, Regina

**Please note our new Regina phone number.*

ARE YOU INTERESTED IN

A TEACHING CAREER?

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

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

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

We look forward to hearing from all interested persons.

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

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

A Christmas Message

As another year draws to a close, all of us here at the Association of Metis and Non-Status Indians of Saskatchewan tend to pause for a brief moment to recall all the memorable events of the past year. 1976 was a busy, perhaps even hectic year for all of us. During the past twelve months we have all worked very hard, yet the passing of time only emphasizes the fact that our problems with government at both the Provincial and Federal level are not solved. Many of the government sponsored service programs do little but serve as a means for the government to undermine our organization. We have been promised a Native Housing program but the agreement is not specific and the governments do not live up to their responsibilities. For this reason, our efforts to obtain proper housing for our people appear ineffective. This is a deliberate aim of the government; a government which has no intention of living up to its commitments. It is this same lack of commitment that is forcing our NAC houses to close. If governments truly wanted to see Native people work towards self improvement this would not be happening. Because of all this tension between our organization and governments, we have not been able to do all that we would like to help our people.

In the New Year, we would like to see more activity in the area of Economic Development. Governments do not feel this is an important area but we must expand in this area if we are ever to become independent of governments. As a parent body, the Association is responsible to the locals, but the locals must organize and become even stronger, thereby strengthening the parent body even more. The people in the various locals must learn to work together as an entire organization, not just separate areas. People in the communities must realize that government decisions are made at the provincial not the local level and what may benefit two or three areas may not necessarily benefit all areas of the province. If this is ever the case, the people at the local level, the Association, and the government must work together to modify and adapt programs so that they will work for all the people.

Despite the many problems the organization has encountered with governments, we have still held together and remained strong. The reason for this is because the people at the local level have continued to show strong support for the leadership of the organization. If we are to continue as an effective organization in the coming year, we will need even greater support and help from the locals. Local members must become even more actively involved in helping to solve the problems of Metis people. This can only be done by good planning and organization at the local level.

Also at this time I would like to extend, on behalf of the Executive and Staff of the Association of Metis and Non-Status Indians of Saskatchewan, our sincerest best wishes for a truly Merry Christmas and a happy and prosperous New Year.

Bruce Flamont
Executive Director

The Association of Metis and Non-Status Indians of Saskatchewan

LARRY HEINEMANN
2132 DEMDNEY AVE.
REGINA, SASK.

