

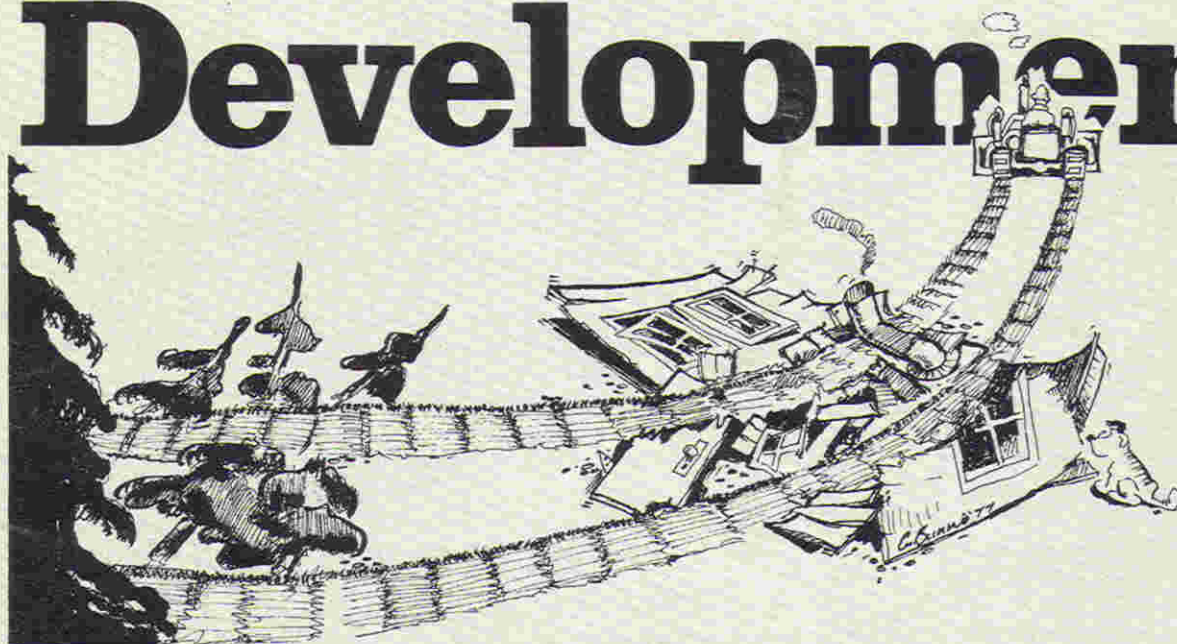
JULY 1977

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# NEW BREED

publication of  
Association of Metis & Non-Status Indians of Sask. (AMNSIS)

# Northern Development



## IN THIS ISSUE:

Northern Development  
Canada Works ... Or Does It?  
Northern Fishing  
Local Control of Education a Success  
& much, much more

# OPINIONS

## OUR PEOPLE

Editor:

In regards to the write up "Our People" in the April issue of the NEW BREED I'm taking this opportunity to express my deep appreciation for the article concerning the brief history of my life and my involvement in writing.

I sincerely hope I deserve all the complimentary build-up you gave me, if not, I'll have to make every effort to live up to it.

Thanks ever so much Donna and to the rest of the staff.

Yours truly,  
Louise Trottier Moine  
Val Marie, Sask.

## OUR BATTLE FOR FREEDOM

Dear Editor:

Have had the opportunity to read the last few issues of your NEW BREED, and am very impressed with the depth of whatever topic(s) your writers and reporters decide to embark upon. They are informative, concise and above all, interesting to read.

In your April issue, I was really taken with the article "wilderness camps, northern horror stories", and with the stand taken by Rod Durocher and AMNIS on police brutality.

Leanne McKay offers the reader an in-depth look at what were once rumours turned truth, and this, Mr. Editor, is what we seek and an insight into these 'schools for crime' under the guise of Correction Camps.

Quite a number of Juvenile Homes here in Canada only offer the inmate a chance to pursue bigger ideals in the lifestyle of a criminal career ... There definitely is

cause for concern over the Northern Camps (as they call them), but in essence are more or less concentration camps for the young!

The politicians have no authority in the wilderness, so see no need to bother with such trivial matters, that can be swept under the carpet using sufficient amount of grease in the right places, to keep it under the carpet indefinitely. In the meantime it's the youngsters that suffer and through their suffering, also comes hatred, frustrations and a contempt for a decent chance at making a go of it in the more populated areas. Without the proper guidance, our young are going to rebel against any and all standards by which to live in harmony with their brothers and sisters.

Where are they headed now? What do you think is on their minds, as some stupid, ignorant counsellor, is beating upon their heads with a billy club?

Leanne, I only wish to say that you are doing a fine job, and giving credit where credit is due. Thank you for enlightening our unsuspecting souls on the northern horrors.

Police Brutality is an everyday occurrence in every major city in the world today and because they have licence's to carry firearms, a certain majority of these officers tend to play god when strapping on the old trusty firearm!

The police have the ways, and the means, in which to practise their trade, whether it's on the street, or in some basement cell that's been visited by many a Native. To the public eye they are the epitome of fine organization and exemplary conduct ... but go downstairs in the soundproof cell - **and you'll see the real animal come forth.**

There is no ultimate answer to the dilemmas that we suffer from, at the hands of the police, because they have the power backing them; but what we can do is expose their animalism each time it occurs, until something other than just an inquiry is held.

But that is not an answer for it is self-defeating, and we, the Native, know the power lies not in the courts and the judicial system, but in ourselves - Our power is our strength and we must exercise that strength to it's utmost. Organization, unity and a common goal is our strength; for whether we like it or not we will suffer more with each passing day in our battle for freedom against "**white racially biased power**"

I enjoy reading your poetry corner and would like to see more in that respect. And I see in your "Now It's Your Turn" section that you receive word from all parts of the country, which tells us that NEW BREED is reaching everywhere. Arabella is right when she states that she can learn more in NEW BREED than any history class, and this can only show that the work you and your staff put into the publication is newsworthy and worthwhile not only to the Native populace, but to all people. Keep up the fine work.

A Brother for Freedom,  
Alf Racette  
Box 160  
Prince Albert, Sask.

## HELP WANTED FOR HISTORY ASSIGNMENT

Editor:

I am very interested in the Metis and will be doing a history assignment on them soon.

The essay must cover the evolution of the Metis culture in the 20th century. I hope to include such topics as life in the reserves, the availability of jobs for them, and their religion now. I also hope to compare their life in the 1800's to their life now. As the sources for these topics are fairly limited, I would really appreciate any information you could send to me.

Thank you in advance for any pamphlets, brochures, or other literature you could send for my assignment.

Yours sincerely,  
Miss Joy Manson  
Box 1968  
Bracebridge, Ontario

The NEW BREED is published ten times yearly by the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) at No. 4, 1846 Scarth Street, Regina, Saskatchewan, S4P 2G3. Phone: 525-6721 Views expressed are not necessarily those of the Metis Association, however free expression of opinion is invited.

## OPINIONS

Comments on our publication are most welcome. What do you think of the NEW BREED in general? What are your opinions on specific articles? What else would you like to see in the NEW BREED? These are but a few of the questions we would like to have comments on.

Send to:

OPINIONS  
New Breed  
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Regina, Sask. S4P 2G3

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Cliff Bunnie: editor, writer, photographer, artist, lay out & paste up  
Brenda Triffo: co-ordinator, writer, typesetter, secretary  
Leanne McKay: writer/reporter, secretary  
Donna Pinay: writer/reporter, photographer, secretary

## TABLE OF CONTENTS:

Northern Development .....	2
Canada Works - Or Does It? .....	4
Local Control of Education a Success .....	6
Those Daring Young Men .....	8
Fishing .....	9
Small Eagle's Birthday Present .....	10
Our People:	
Peter Bishop .....	12
Joyce Kolwich .....	12
Martin Genaille .....	13
Centrefold .....	14
From Outside Our Province .....	16
The Local News:	
Native Women's Northern Workshop .....	18
Native Outreach Employment Service .....	19
AMNSIS & NMC To Improve Communications .....	20
Moose Jaw Friendship Centre & Local #34 .....	21
The Northlands Agreement .....	21
Books, Poems & Stuff .....	22
Bits & Pieces .....	24
The Inside News .....	26

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Margaret Lees, Rose McInnis, Alf Racette, Mary Mudd, Genny McLeod, Billy Brass, The National Indian, Hazel May Brooks,

## ATTENTION WRITERS

Articles submitted to the NEW BREED and subsequently used for publication shall be paid for at the rate of \$2.00 per column inch (10 pt., 13 pica). We reserve the right to publish whole or parts of articles submitted.

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

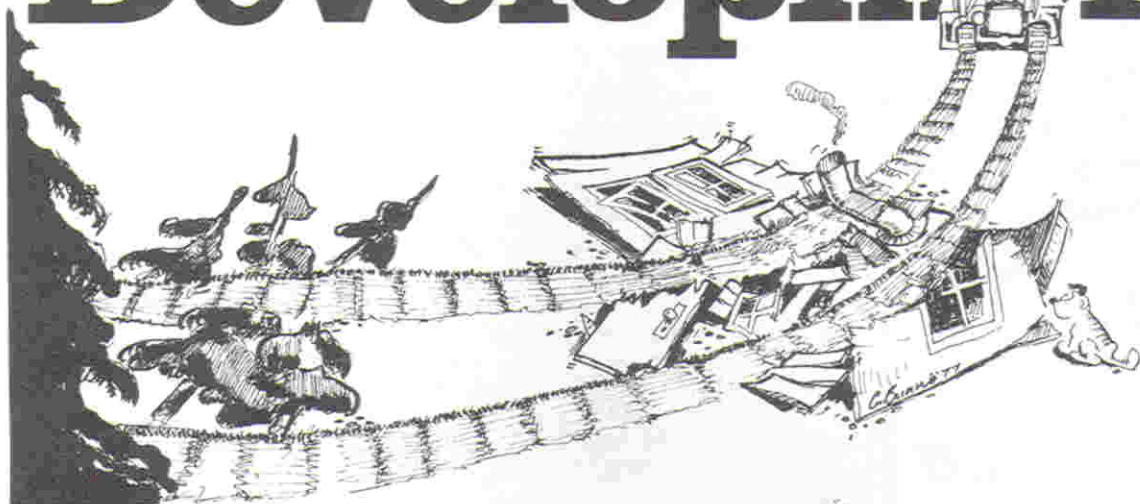
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Articles, NEW BREED  
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No. 2, 1846 Scarth St., Regina, Sask. S4P 2G3

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

# Northern Development



Further development of Northern Saskatchewan is a reality. As society becomes more technological and 'advanced', industrial development will continue to look to northern Saskatchewan for resources. With millions of dollars invested, very few people have considered the affects on the Native people. It appears that our people are not to be considered when it comes to this development.

The Northlands Agreement is one example. It is a multi-million dollar, cost-sharing program between the Department of Regional Economic Expansion (DREE) and the Province of Saskatchewan. The Agreement calls for extensive developments including airstrips, roads, improved transportation and communication and many other developments. Unfortunately, very few people know of it.

## Lack of Participation in Northlands Agreement

Recently AMNSIS (Metis Association of Saskatchewan) met with DREE Minister Marcel Lessard in Ottawa. They informed him of the lack of knowledge about the Northlands Agreement and stated that "If the Agreement did not exist tomorrow, our people wouldn't know the difference." They mentioned the lack of participation in

the Agreement and mentioned the Department of Northern Saskatchewan appeared to be taking the credit for the program. In actuality, it is cost-shared - 60% by DREE and 40% by the Province. Lessard listened to AMNSIS's concerns and said that DREE did have some questions about the public participation aspect and had delayed final signature of the agreement for one year.

## AMNSIS Develops Major Education Proposal

Since this meeting, AMNSIS has developed a major proposal for a program to educate and inform Northern residents of the implications of the Agreement. Public meetings, workshops, extensive fieldwork and other communication methods are to be used to fully inform people. Only after people are fully informed can they make a decision on the programs which will affect them.

As it is now, major developments take place without any consultation or participation by Native people. If a highway or a mine is to be built, it is done. Our people have absolutely no say in the matters which directly affect them.

With new developments, ultimately lifestyles will change. All too often traditional lifestyles are ig-

by Donna Pinay

nored by the developments. Damages to the environment is only one aspect of many that has to be considered carefully.

AMNSIS hopes to bring about a full understanding of the developments and develop ways for Native people to effectively participate and benefit from the developments. Also taken into consideration must be the aboriginal entitlement of the native people. The land that rightfully belongs to the people should not be taken over by any corporation or government regardless of how valuable the land may be to them. The land has always had a value to the people who have lived with it for centuries.

As far as corporations are concerned, traditional methods of self-support have no place in today's technological world.

What about hunting, fishing and trapping rights? As far as corporations are concerned, these traditional methods of self-support have no place in today's technological world. But to Native people, it has been a way of life that cannot be rejected suddenly and replaced by the whiteman's. One can compare the dismal failure of the Department of Indian Affairs's attempts to make southern Indians into farmers. They invested much in this

and never once considered our people could not adapt overnight to the life of a farmer from an almost totally nomadic lifestyle. (Even if they had been able to, the land allotted cannot support the Indian populations of today.)

AMNSIS has also mentioned their concern over the 'benefits' to Native people. Cited as an example is the building of the highway to Cluff Lake. Located in the northwestern part of the province, Cluff Lake is the sight of new uranium mining developments. Saskatchewan government press releases say the Native people have been consulted and the highway construction will have far-reaching benefits for Native people. In fact, it will benefit the mine ... easier transportation for the uranium, supplies and southern employees.

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AMNSIS expressed concern over the lack of employment for Native people in the past. It will continue unless corrective steps are taken. Presently the few jobs given to Natives are always the 'dirty' work. Very few will participate in any other aspect of employment. Little if any, of the profits from the developments will assist native people.

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Another similar situation exists in Wollaston Lake, located in the north eastern part of the province. The Uranium mine has been developed for about seven or eight years. Construction of a highway, airstrip, and an extensive communications system are only a few of the many other developments that have taken place. The Native people of the area have not benefited from these services since they are not permitted to use them. Gulf Minerals is a very strong and powerful corporation which does not have to even consider the concerns of the Native people. Very few local residents are employed at the mine. Unfortunately, the mine has been solely for the Gulf Mineral's Corporation and no one else.

Uranium City, located in far north eastern Saskatchewan, would perhaps be more appropriately referred to as 'Eldorado City'. Although seven miles separate the two, Eldorado's facilities are far superior to those in Uranium City. Tennis courts, a hockey rink, a theatre and restaurant, a recreational hall, adequate housing and other such facilities are to be found in Eldorado. There's even a post office and an airstrip complete with Eldorado airplanes and helicopters. Few of these are to be found in Uranium City. There is no play-

ground, theatre or recreation centre. In fact, the Friendship Centre is a small house with few facilities. Once again, the large corporations have control and power and the Native people have almost nothing.

In the more centrally located parts of the province, we can also look at the forest industry, fishing plants, construction firms and the other 'developments' which employ few Native people. When it is a matter of money and profits our people are not considered to have any rights whatsoever. This is where a widely-dispersed information program such as AMNSIS proposes can inform our people of what is happening. More importantly, they can participate in this development, not simply as the 'dirty work do'ers', but through meaningful employment with decision-making powers in the areas that affect them.

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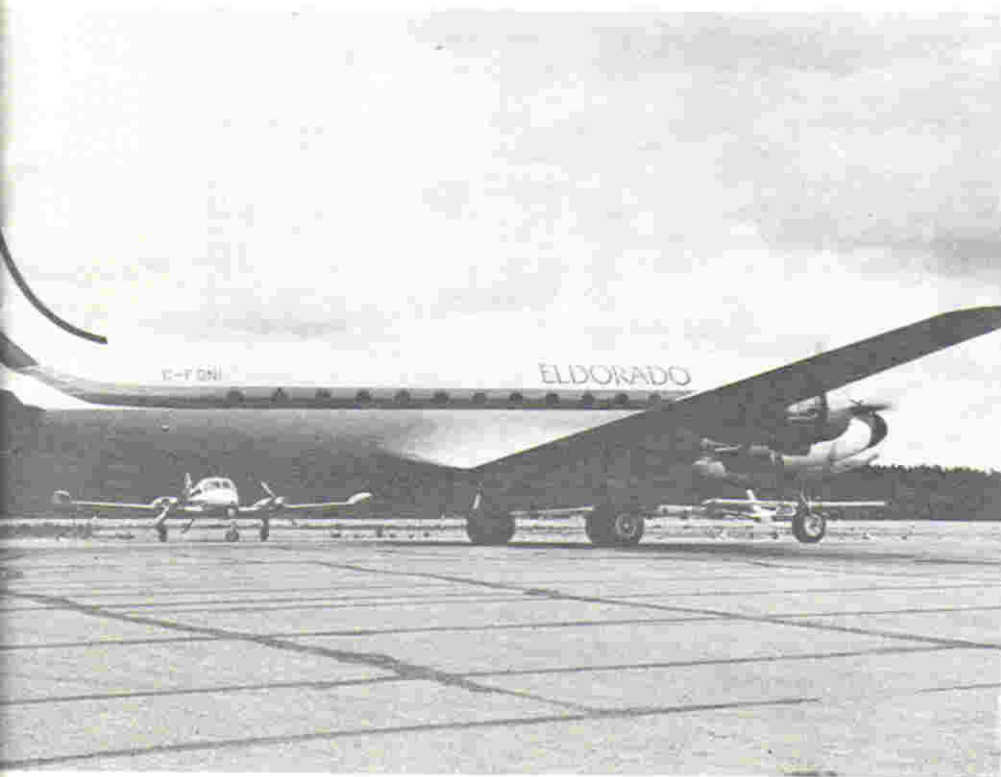
#### Environmental Affects

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The environmental affects of the development must also be considered. Mercury levels of the lakes are increasing ... already the fish diets are restricted. One can look at the mercury-level situation in northern Ontario. Does this have to happen here?

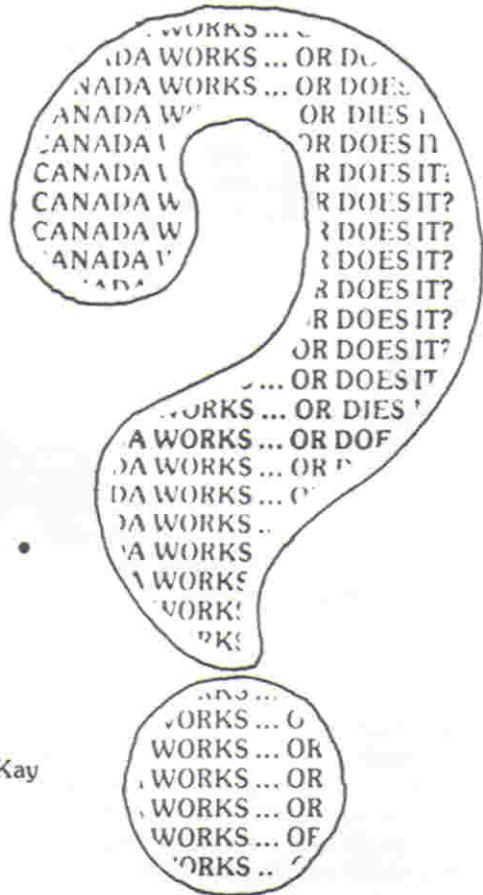
One wonders how it is possible to attain the 'safe levels' of mercury or radioactivity. The people who do such testing are usually employed by the corporations and certainly aren't going to start informing the public of any unsafe developments.

Once again, the importance of the AMNSIS's program must be stressed. We cannot even have adequate public consultation in the south. Does anyone really believe the Cluff Lake Inquiry will call for a stop to this development. What of our people in the North? It will take an extensive program to fully inform and bring about real understanding and participation. Hopefully, the proposal will be accepted and northern residents can have a true voice in the matters which affect their lives and those to come. ☆



# Canada Works ... or Does it ?

by Leanne McKay



"If Canada worked, there would be no need for the Metis Association, or for the "Canada Works" Program. There was a strong Metis organization in the 30's when there was wide spread unemployment; but it disappeared in the 40's during the war when people had jobs," says Fred Storey, Metis Association consultant.

Canada Works and the Young Canada Works programs are administered by the federal department of Manpower and Immigration Job Creation Branch. These are make-work programs similar to the old LIP (Local Initiative Program).

Storey says the main reason these programs are not working is because of the way the government arrives at its unemployment figures. The present government figure on unemployment is 5.8%. In reality the figure is much higher. This 5.8% figure does not include:

- people who are not actively looking for employment;
- people who are not registered with a Canada Manpower Office;
- people in hospitals or other institutions;

- senior citizens;
- people in Indian Reservations;
- people receiving welfare;
- people North of the DNS line.

Now consider for a moment that anywhere between 70 and 90% of Saskatchewan's prison population is Native; the unemployment rate on some reserves is as high as 100%; the majority of people North of the DNS line are Native (and many of these people are unemployed; a disproportionate number of Native people receive welfare; and a great number of Native people do not bother to register with Manpower because they have a reputation for not finding jobs for Native people. The result is that Native people are not in any way represented in the unemployment statistics.

"There is no way the Canada Works program can help Native people, because it was not intended to. It doesn't matter to the government if Native people get jobs because Native unemployment doesn't show up in the statistics. The government only cares about the people who will affect the statistics," said Storey.

"Unemployment among Native people is between 60 and 80% yet not one Native organization in Canada was consulted when the Canada Works program was being drafted. This isn't an oversight, because the government does this consistently. Many times Canada Manpower has hired consultants and liason people without even talking to the Native organizations that these people are supposed to work with. Sometimes Native people don't even know that these consultants exist."

"If the government had any intentions of really helping the Native people, we should get 10% of the grants available because we are 10% of the population. But this isn't the case. Every local in the Southwest area applied but only one was approved. Places like the Regina Beach Yacht Club and the Willow Bunch Animal Shelter got money instead."

"Not only do these programs not work, but Canada Manpower won't take responsibility for them.

Selection committees make the decisions as to who will receive grants and who won't. Manpower won't tell you who is on these committees until after all the money is spent and then it is too late to appeal your application. Since these committees make the decisions, Manpower says they are not to blame since anyone is free to apply and Manpower does not have any say as to who will actually get grants."

Another problem arises for Native people with dependants. The wage scales outlined under these programs only allow salaries 15% over the minimum wage. There is no allowance for the number of dependants a person may have. Some people would be better off to stay on welfare than to go to work for such low wages. Then the government calls them lazy and blames them for their own problems.

The Canadian government has a long history of intentionally excluding Native people out of projects that would offer employment to large numbers of people. When the Railroad was being built, the Canadian government made a



Fred Storey

deliberate decision to import Chinese labourers rather than employ Indian people. "Native people don't have the same work ethic as the white Protestant people and don't make good little workers like the Chinese workers they imported. The Native culture was entirely different. They worked

when there was work to do and they rested when there was no work. The European culture worked just for the sake of working. During one period in England it was illegal not to work. People who didn't work were arrested and put in work houses until they were willing to work. What it boils down to is that the Native people haven't learned how to be an oppressed people," said Storey.

"The government has no real excuse for not involving Native people in the planning stages and delivery of these make-work programs. Either the government doesn't care whether or not we are employed - or else they just don't want us to be employed.

If the government doesn't have the solutions to high Native unemployment, then they should talk to the people who do. I tend to think that the government doesn't want Native people to be employed. What else would explain the fact that Canadian Native people face the highest percentage of incarceration of any people, anywhere in the world." ☆



IF A FREE SOCIETY CANNOT HELP THE MANY WHO ARE POOR, IT CANNOT SAVE THE FEW WHO ARE RICH.

# Local Control of Education a Success



By Donna Pinay

ILE A LA CROSSE - Northern Native residents have, for too long, been told what is best for them. Governments, the Church, the R.C.M.P., and other non-Natives have always made decisions for them. These people do not feel threatened until Native people themselves begin to initiate changes and decide they, too, have a right to decision-making in the community. The majority of the non-Natives have not been born or raised in the North so have little, if any, understanding of the situation faced by Native people. With their decisions, they bring their values and beliefs which they expect the people to accept and adopt without question.

Local control of education in Ile a la Crosse is an example of how difficult it is to work against these forces. Five years ago Ile a la Crosse was the hotbed of Northern Saskatchewan. Many of the local residents decided it was time for them to make decisions about the education system and work towards improving it for the local people.

Too many people were skeptical. The non-Natives who were controlling the community for years felt threatened. They said the local people were not capable of self-control and decision-making.

**This year saw the graduation of fifteen grade twelve students - the first for Northern Saskatchewan. Many said it could never be ... this graduation has proven otherwise!**

Ile a la Crosse was one of the first communities to have a Roman Catholic school established in the 1800's. The Church had its own idea of what was best for the people. It wasn't until lately that the people began to take action against this totally-church-controlled school. In 1972 Rossignol School burned. Local residents began to work towards the establishment of a school which would better meet the needs of the local residents. They also felt a high school was necessary as very few students ever went south to continue their education. In addition they wanted an education system geared towards adults as well as a vocational education system.

A community vote in early 1973 saw the majority of the community vote for local control with emphasis on a meaningful education for the local people. Many were strongly opposed to local control including the Roman Catholic Church. Teachers unwilling to work with the people towards this concept were dismissed.

Stronger opposition followed and eventually a provincial mediator was called in. His recommendation was to squash the local board and have Ile a la Crosse school return to the administration of the Northern School Board.

In November, 1974, a further election was held with local control supporters winning four of seven seats on the board. Father Fiori, a strong opponent and mission priest, lead a protest and 120 students withdrew from school. Father Fiori called the local residents incapable of managing their own affairs as they had not 'progressed' to the degree 'civilized' white people had. He also said the Native people needed the guidance of the Church.

In the end, local control had become a reality. The school board is composed of seven members, all of whom are Native. There have been many issues the board has had to take - some with opposition, but the board has made progress. They are the first of many that will begin to take leadership into their own hands and work for meaningful programs in a community.

The new Ile a la Crosse school is one of the best in western Canada. Construction was completed in 1976 with the official opening in August, 1976. It is of modern design with many well-equipped facilities.



Industrial arts, home economics and business education classes are held as well as the academics. There is a kindergarden class as well as a community-controlled day care centre. The gymnasium and library are well equipped and recently a dental clinic was established.

Parents are encouraged to participate in all aspects of their children's education and are kept informed of their children's schooling.

A Native counsellor works in this area as a community liaison worker. He also helps in individual counselling of the students.

Enrollment is about 380 with a teaching staff of twenty-five.

The school's facilities are available for community use several nights a week including the gymnasium and library. Some adult

education classes are to begin this fall.

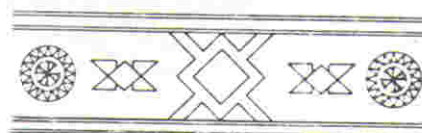
In an interview with several of the graduates, they were proud of the school and of their accomplishments as well. They feel the school is meeting the needs of the community and noted that many older students were returning to school. They also commended the efforts of the Native counsellor and felt he was doing a good job.

They noted the Church had little to do with the school now with the exception of some nuns who taught. They feel parents and students take a greater interest in the school than before and attendance has not been the problem it once was.

The fifteen graduates organized and planned their graduation ex-

ercises early in June. About 90 local residents attended including the school board, parents and teaching staff, and guests. Although several education officials from the Department of Northern Saskatchewan had been invited, they did not attend. The parish priest had also been invited but declined to attend.

Although unsure of their future plans, the students had an opportunity in early spring to visit many southern educational institutions. The majority of students expressed an interest and desire to return to Ile a la Crosse after furthering their education. ☆



### CONGRATULATIONS GRADS!



*Congratulations to the following Ile a la Crosse high school graduates. They are the first grade twelve class to graduate from the only locally-controlled school in Northern Saskatchewan:*

*Anna Bouvier  
Glen Bouvier  
Janet Caisse  
Lawrence Corrigan  
Arthur Durocher*

*Gordon Durocher  
Marlene Durocher  
Mathias Lariviere  
Ingrid McCall  
Allan Merasty*

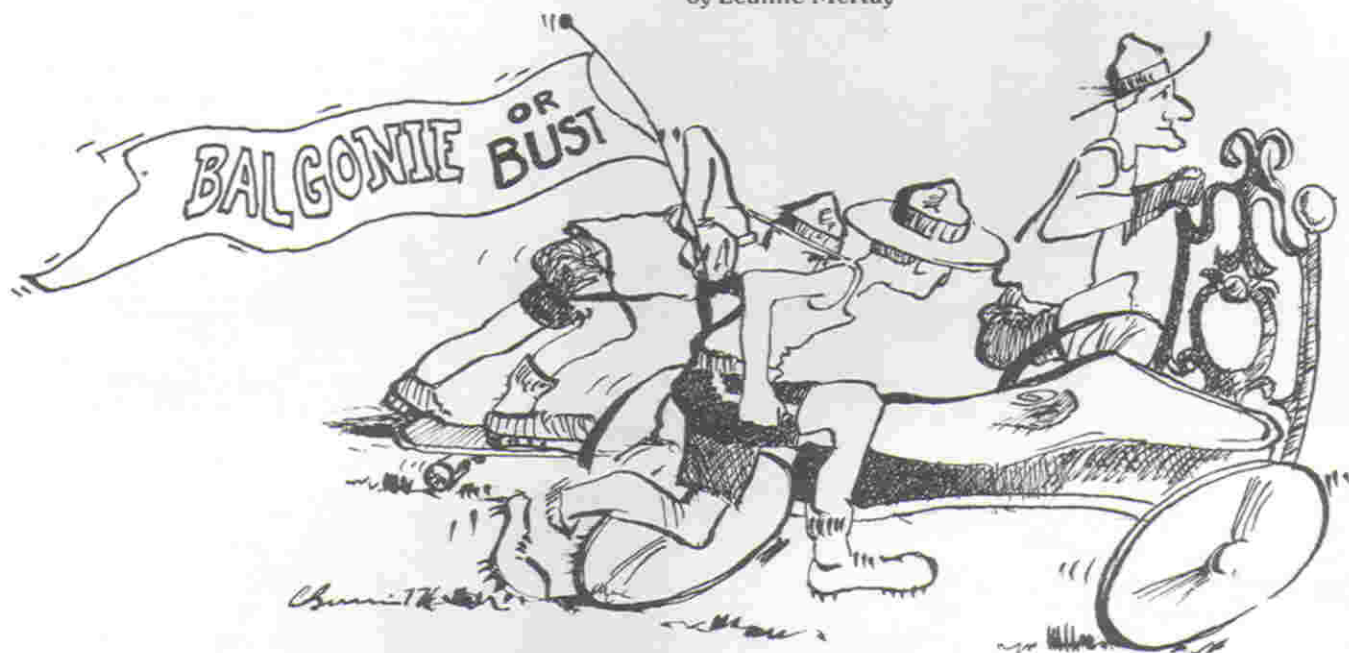
*Allen Morin  
Lillian Morin  
Meldon Morin  
Nelda Morin  
Barbara Raymond*

*Warren Carrier, Bernice Johnson & Felix Merasty will be back to finish off some classes for grade 12.*

*Lawrence Burnouf was the Master of Ceremonies. Bob Lawton and Raylene O'Leary presented the diplomas. Some 90 people attended the supper. The dance had over 150 people in attendance. The First Annual event was very successful.*

# Those Daring Young Men on Their Squeaky Bed Springs

by Leanne McKay



The world grows smaller every day and no one can deny that times are changing. Why right here in Saskatchewan our "Noble Police Farce" the R.C.M.P. have undergone some noticeable changes. Time was when sleet, nor snow, nor rain, nor hail could stop them in their duties. They always got their man (much like Zsa Zsa Gabor, Liz Taylor, Margaret Trudeau and others!). Sleet nor snow, nor rain, nor hail, still don't hinder the pursuit of their goals, but their goals are different, as are the instruments of their pursuit.

Gone are the good old days when troops of Mounties dressed in their Red Serges, mounted on fine horses and armed with cannons tracked and finally killed Almighty Voice for the heinous crime of taking a reserve cow to eat because he was hungry. Gone are the days when the Queen's Cowboys would arrest and imprison Native people for carrying on traditional religious ceremonies,

feasts and dances. Freedom to practice our traditional religious beliefs is still illegal but **The Boys** are busy doing other things now.

The Boys aren't too worried about getting their man anymore - leave that to the female members of the "Farce". Now the R.C.M.P. always get their beer! And where do they find this beer? In Balgonie, Saskatchewan, of course! And how do they get to Balgonie? On their sleek black steeds? In their fast police cars? PERISH FORBID! How silly that would be! They get to Balgonie on their four wheel drive bed! How else?

In June of 1977, six brave men from Depot Division, Regina, Saskatchewan, undertook a death defying feat never before successfully performed by man. Harry Danyluk, Armand Lachapelle, Dave Butt, Doug Maze, Brett White, and Al Laaksoharhy, successfully propelled their bed from the CKCK-TV station just outside Regina, 12

grueling miles to Balgonie. All this without death or injury to anyone on the team. In fact the R.C.M.P. team one of 38 entries in the Great Balgonie Bed Derby, was the fastest team, arriving in Balgonie one hour and 50 seconds after leaving the television station.

After having reached their destination, sweet victory was theirs as they claimed their reward - FREE BEER!

Congratulation fellas! I only hope no one got arrested for drunken bed pushing on the return trip!

● Authors Note. The Great Balgonie Bed Derby is a fund raising event and it is expected that this year's derby will raise upwards of \$27,000 for charity. Participation in community events such as this will go a long way towards improving relations between the community and the police force. Now all we need is the same spirit of involvement towards the Native community by the R.C.M.P. ☆

# Fishing

When one thinks of the many restrictions put on fishermen who attempt to make a livelihood from fishing, in comparison to the very few restrictions put on sport fishermen, it is most unfair.

Quite by accident, the following 'complimentary' angling licenses were found in the room used for the recent AMNSIS (Metis Association) meeting in La Ronge.

By virtue of the power vested in me by Subsection 7 of Section 4 of the Saskatchewan Fishery Regulations made under the Fisheries Act (Canada), I, Adolph S. Matsalla, Minister of Tourism and Renewable Resources of the Province of Saskatchewan, am pleased to extend a Complimentary Angling License for the Province of Saskatchewan (except within the boundaries of the Prince Albert National Park, which is administered by the Dominion Government) during the month of June, 1977 to:

The three who were to receive these licenses (perhaps they did but the copies found were originals) were Peter Bonch of Peterborough, Raymond Helsberg of Sudbury and Anthony Lewis of Cambridge, all Ontario residents.

Certain questions come to mind - how many of these complimentary licenses are handed out by Adolph Matsalla and others in similar positions. When one thinks of the many restrictions put on the fishermen who attempt to make a livelihood from the land and the very few restrictions put on sport fishermen, it is most unfair. While these commercial fishermen depend on the land it is safe to assume Peter, Raymond and Anthony do not.

The fishermen are displeased with the situation for many reasons. They cannot take what is considered game fish (mainly trout) and if they do so, the lakes are closed to commercial fishing. Every pound of game fish caught is recorded when the people sell their catches.

Tolerances are set on certain lakes. This means that a poundage limit is set on the fish caught by nets. Once this poundage is reached the lakes are closed to commercial fishing.

Such a license costs and allows for ten nets per fisherman. Meanwhile, when an angling license is obtained (either by paying the small fee or receiving complimentary ones from Adolph) there are no restrictions placed on this type of fishing. Predictions are that sport fishing will increase 400% over the next five years.)

The restrictions together with the high cost of transportation and the tight controls of the Freshwater Fish Marketing Corporation indeed make commercial fishing hardly a worthwhile enterprise. Many Native leaders have complained of the way government promotes and assists tourism while commercial fishing is discouraged. By the time the fish is processed through the

whole system from lake to retail outlet, the fisherman makes 9 cents out of every dollar the fish is sold for!

Another development on the Lac La Ronge lake that caused concern was the numbering of islands. Rather than have Native guides take sport fishermen out to the various fishing spots, all the islands were numbered and maps were provided!

Attempts to find out who Peter, Raymond and Anthony were, proved unsuccessful. However, if anyone does know them, their 'complimentary licenses' can be obtained at AMNSIS. Unfortunately these are of little use to our people..... ☆





# Small Eagle's Birthday Gift

by Margaret Lees

In Charlie's life three things were of top importance: his brother, name of Small Eagle, his school friends, especially Eric and Pat, and his desire to own a snowmobile. Charlie's real name was Big Thunder Cloud but in High School he had called himself Charlie after the students laughed when he said his name.

"Hey Charlie, going to get your ski-doo before the snow flies?" big blonde Eric asked as he and Pat caught up with their friend on the way to the bus.

"Naw, I don't think so, dough I've got saved up I gotta get my little brother a birthday gift. He wants a pet but walking's hard for him so I'm going to get him a good pony to ride to school."

"Why don't you borrow the money for a down payment? We're going to. Our Dads signed for us and we're going to make the payments."

"Don't have a Dad," Charlie muttered, "race you to the corner." Charlie didn't tell the guys he had been to the bank, but he didn't have "collateral" and he didn't have a father to sign. There was just Old Grandad who worked at odd jobs and fished or hunted a little.

"You people are a poor risk for loans. You don't work steady."

"I work," Charlie had said, "I work after school and weekends at the garage. I buy my clothes and books and some of my brother's, what the church doesn't give him."

"Sorry," the man had said, and that was that.

As Charlie neared home he caught up with Small Eagle trudging slowly along.

"You're late getting home," he said, as he boosted the little boy to his shoulders.

"I know. I cleaned brushes and blackboards," Small Eagle said proudly, "teacher asked me to, I did a good job, Cloud, Teacher said so."

Old Grandad had fish for supper and baked potatoes. As the three ate, Charlie looked at Small Eagle, whose birthday was getting closer and closer.

"What you want for your birthday, Small Eagle? You will be seven years old. It is a big day."

"I want an animal friend to keep me company when you are away with your friends."

It was cloudy in the morning.

"Looks like snow come soon," Old Grandad said, "Put warm clothes on."

Charlie walked with his brother, carrying him now and then on strong shoulders, to the corner. Small Eagle had one crooked knee so he had a limp that slowed him down. The bus would come for Charlie, then Small Eagle would walk the quarter mile to the reserve school by himself. It worked fine, but next year Charlie would go away to learn to be a mechanic, so he could get a better job, not just changing tires and pumping gas.

Next year Small Eagle would be alone a lot with Old Grandad.

At lunch hour Charlie sat with a group of friends when Jimmy Littlechief told him about some people who had pups to give away.

"Come, they aren't far from here. Let's go see."

The pups were really some mixture. The mother was a purebred Golden Lab but the father was unknown. There were two pups left, one that looked somewhat like a Lab, but the other one, well, Charlie laughed as he bent to pick it up.

"He looks like a coyote pup almost."

The pointed nose sniffed all over then the little tongue got busy licking Charlie's neck.

"Say Charlie," Pat spoke up, "why not give your brother that puppy for his birthday. It wouldn't cost you anything."

"He couldn't ride it though," Charlie answered, as he reluctantly put the dog down.

That night Charlie watched his brother as he sat in the kitchen doing homework. Charlie had been thinking a lot about the pup, and about the snowmobile too.

"What animal do you like best for a pet, Small Eagle? A dog? Pony? Cat? Bird?"

"I don't know, Cloud, I think I like a pony or a dog the best. Cat next best, but a bird you can't take for a walk outside." Small Eagle was thoughtful.

"But which do you like best, dog or pony?" Charlie persisted.

"Both the same. I like both the same," the smaller boy answered firmly and went back to his printing.

Charlie wrestled with his thoughts for two days, then the snow came down, thick and fast. Pat and Eric called joyously as they threw it at everybody.

"To-night we try out our snowmobiles."

Charlie made up his mind. If the pup was still there... he hoped as he ran. It was, and eager to see him. Charlie told the people he would call for it in five days.

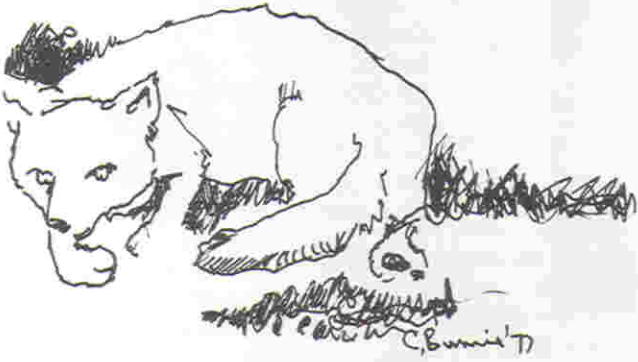
The next day was Saturday and Pat and Eric went with Charlie as he looked at snowmobiles. The dealer eyed Charlie's companions. He knew their fathers.

"Well, if you've got the down payment, guess I'll take a chance."

Old Grandad's eyes looked sad on Small Eagle's birthday but the little boy was overjoyed with his gift.

"Let's call him Small Wolf. He looks like a Wolf."

"He won't stay small. Call him 'Wolf' even if he looks more like a coyote," Old Grandad said as he gave his grandson a loving pat on the head.



The pup grew rapidly, as puppies do. Small Eagle helped Old Grandad braid a leather collar for him. Then he found a small flat stone and Old Grandad spent hours chipping and cutting to carve the one word "Wolf" on it and making a hole in it so it could hang from the collar. Old Grandad and Small Eagle took the dog for walks out in the snow when it wasn't too cold. Wolf ran ahead and in circles, disappearing and coming back. Sometimes as the dog got older he went out alone but soon came back, scratching on the door to come in.

It was good Small Eagle and Old Grandad had the pup for company because Charlie was away a lot now. He rode all over on his snow machine.

"You scare the animals. I can't find a prairie chicken or rabbit to kill and eat," Old Grandad complained to him.

"We scare away the wolves and coyotes too, and they kill your birds and rabbits. We help," Charlie argued.

"Wolves and coyotes have to eat too," Old Grandad said, "they always leave me some."

Charlie didn't like some of the games his friends thought up either, like chasing the foxes and coyotes 'till they dropped panting in the snow, or trying to outrun a deer, to see how fast it could go. But Charlie didn't say much. He wanted to keep his friends and he loved the power and speed of the machine under him.

It was a bright moonlight night and Charlie had roared off to meet his friends. As he sped down the now well-worn path he saw Pat and Eric coming. They stopped to talk.

"Let's go out on the hills here back of your place. We can practice for Snow Show days.

Charlie remembered Old Grandad's complaint and started to speak. The noise drowned out his words as he followed them to where the snow glistened pure and sparkling, broken only by a few animal tracks. Pat and Eric stopped and waited, lighting up smokes.

"Let's shut down the machines a few minutes," Charlie suggested, "I like to hear the night sounds."

Pat and Eric shrugged as they turned off the motors.

The penetrating stillness was broken after a few moments by the soft hoot of an owl, and Charlie grinned.

"Hear that?"

The other boys smiled too and listened, waiting. They were soon rewarded as a thin, eerie wail echoed - then was answered.

Suddenly into the clearing three shadowy figures appeared, romping and rolling in the fresh snow.

"Coyotes," Eric called out as he started his machine and took off.

"Don't!" Charlie yelled.

"We'll just chase them away, come on," Pat took off and Charlie followed.

The young animals froze, confused by lights and sound.

"Let them go," Charlie screamed, "leave them alone," but no one heard.



The snowmobiles circled as Charlie cried out again and again. The boys had done this before with animals, enclosed them in a ring then opened up and let them go. It was a game. But unexpectedly the three terror stricken creatures broke for freedom and raced between the roaring monsters.

Three shadowy forms leaped. Two made it and disappeared into the bush. One didn't. It fell beneath the treads on Charlie's snowmobile. The boys stopped, serious now, the fun gone. Charlie knelt and brushed the snow from the limp body while a trickle of blood stained the pure, white snow. Charlie's hand touched a cold hard object hanging from the animal's neck - a simple stone on a braided leather collar. ☆

## PETER BISHOP



Peter and Grace Bishop and son

Peter Bishop, a long time member and supporter and an ex-Board of Director of the Metis Association will be leaving his office in Regina in the very near future to embark on a new project to help Native people in the North.

Peter and his wife Grace will be opening a coin-operated laundromat in the town of Green Lake. The project will be partially funded by a Special ARDA grant from the Department of Regional Economic Expansion. The project is designed as a community service rather than a job creation project.

The laundromat will be serving the town of Green Lake with a population of 700 permanent residents as well as the close to 10,000 tourists who travel through the area yearly. Peter also expects to attract business from the nearby communities of Beauval, Ile a la Crosse, Dory Lake, and Sled Lake.

The laundromat was a top priority of the people of Green Lake and will

be opening for business on or about August of this year.

The laundromat will provide ten, coin-operated washing machines, five, coin-operated dryers and two, coin-operated showers. Peter hopes to expand the facility in the very near future to include a small confectionary, as well.

Although Peter will be embarking on this new project, he will not be abandoning his efforts in the struggle of his people. Peter intends to remain active in Metis Association politics and activities. His major concern is to rejuvenate the Green Lake Local of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS).

"I think it is a shame that 95% of the 700 residents of Green Lake are Native yet only 15 people hold memberships in the Association. I want to make them aware of the federal and provincial programs that are available to them," he concluded. ☆

## JOYCE KOLWICH

One of the more active members of the Uranium City Local is an energetic young woman who contributes much of her spare time to the organization. Joyce Kolwich is a Board of Director for the Local as well as one of the more instrumental members of the Local Housing Board.

Joyce was born in 1945 to a Chipewyan mother and a German father. The Tralnbergs lived in Stoney Rapids for most of their lives. Joyce attended school here until completion of grade eight. In 1961 she moved to Uranium City where she has resided ever since. She began to work at the local hotel almost immediately and has been employed there ever since.

In 1963 Joyce married Maurice Kolwich and they had two children. In 1971 Maurice was killed in an accident at the Eldorado Mine where he was employed. Since his death, Joyce has worked even harder to raise their two children. Today, Kevin is 12 and Terry is 8. Joyce is proud of them and finds they give her great enjoyment. Although kept busy by her work, she spends as much time as possible with them.

Two and a half years ago Joyce became manager of the hotel. She is responsible for staffing and the general administration as well as over-seeing of the hotel's operation.

However, in her spare time she enjoys her work with the local.

When no other facility is available, meetings are held in her home. Although the local does have an office, they are moving into another facility shortly. The local has become more active in recent years with an increasing membership.

One of the greatest tasks for the local was the development of the housing program. After the local incorporated, applications had to be



filled out and Joyce and some other members had to make a few trips to Regina to fully understand and work for the implementation of the program. Joyce hopes the housing will become a reality this year as the need in Uranium is great.

Joyce is also an active softball player. This year the women from the local and the Friendship Centre organized a softball team. Joyce plays second base and finds this to be excellent exercise and a lot of fun.

This year Uranium City celebrated its silver anniversary. The Metis Society entered a float in the parade on July 1st. Joyce was busy organizing and planning the float as well as decorating it. This paid off as the float won first prize in the contest.

Joyce enjoys her work with the local and is hopeful more programming will be made available to the membership. Although she is not in need of the programming, she realizes many people are and would like to see them benefit from these programs. ☆

## MARTIN GENAILLE

As the local president and housing worker, Martin Genaille sees the need for many programs in his home community of Reserve and the surrounding areas. He is concerned over the unemployment and lack of activities for old and young alike. He realizes that the need for the overall improvement of his peoples' lives is a priority and must come first.

Martin was born in Camperville, Manitoba in 1942. His family moved to the Reserve area in 1949 where they have resided ever since. Martin worked in the logging or pulp industry for many years. He was involved in staff training for one of the companies. In 1970-71 the companies closed the mills which left a high rate of unemployment in the area especially among the Native people. Many then made a small income from cutting fence posts - the only alternative to welfare.

In 1975 Martin enrolled in a Human Services Training Course through the NRIM program and began to work actively with the Reserve Local. He was instrumental in establishing upgrading classes in Reserve and felt these were beneficial to the local people. The classes stressed communication and the need to work and learn together. Martin feels one must learn the importance of living and working together to improve the community.

The seasonal employment in Reserve is another concern to Martin. He feels the remaining spare time must be channelled into meaningful activities. If not, many find nothing else to do but drink. Martin himself is a non-drinker and has worked for the Native Alcohol Council as a fieldworker. He did encourage many people to undergo treatment at NAC Centres in Saskatoon and Prince Albert but feels close follow-up is a necessity after the person returns home. "If

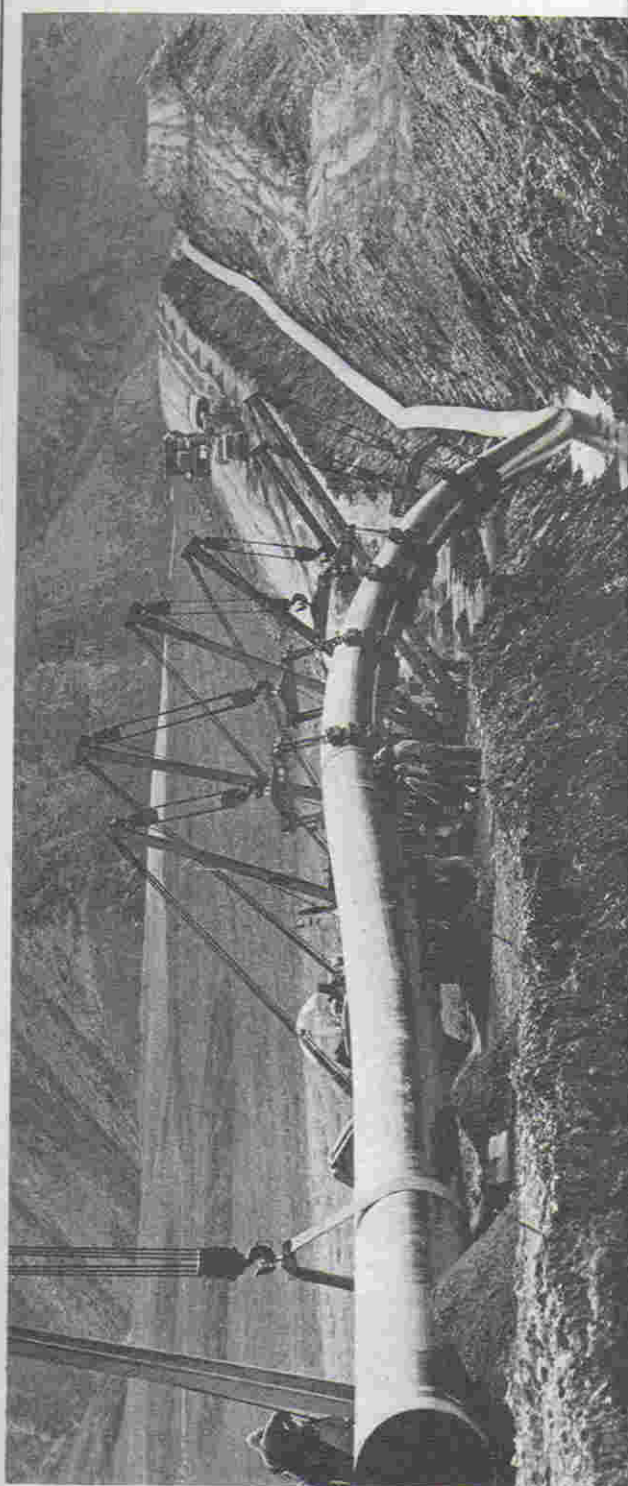
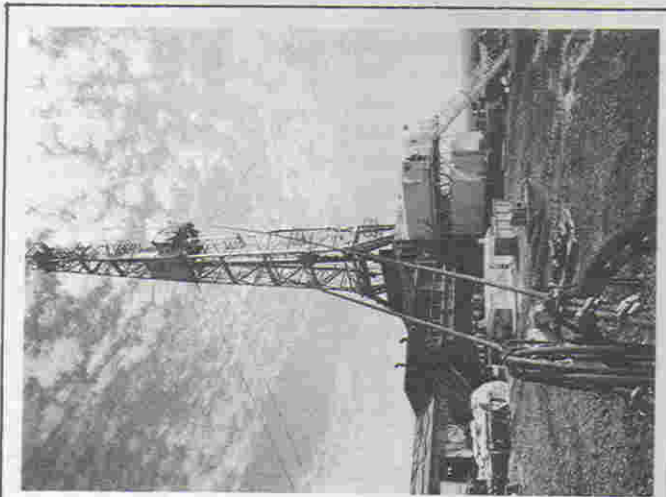


someone returns to the same environment (no work or a decent home) they will begin to drink again." It is important to assist a person moreso after treatment either by helping find employment or enrolling in training programs.

Martin feels an employment program to construct a community hall will bring about good changes in the community. For years, the local has used other facilities and has had to pay rent for these. With the construction of the hall, the Local's funds can be used for other purposes. Martin is hopeful programming and activities can be organized by local members. He would like to see programs for the young people in Reserve who have little to do.

"Of course, housing remains our biggest problem. I hope to see a log house building operation established in Reserve. Poor housing causes many other problems - children are sick and parents are discouraged by existing living conditions." Although the numerous problems faced could easily discourage other people, Martin is not one to give up. He realizes he must continue to work for the local and although it may take some time, he is certain effective changes will come about. ☆

*for one group  
a frontier,*







*for the other  
a homeland.*

photographers: | from NORTHERN FRONTIER, NORTHERN HOMELAND



# From OUTSIDE our PROVINCE

## "B.C. IS INDIAN LAND" BOYCOTT INCOME TAX

BRITISH COLUMBIA - "Every registered Indian in the province should refuse to pay their income taxes!"

That's the recommendation of Musqueam Chief Delbert Guerin, and he practises what he preaches. This past April 30th, the deadline for filing income tax returns, came and went and was the 3rd year that Guerin refused to file a statement.

It all began at the special "think tank" assembly of the Union of B.C. Indian Chiefs held in Terrace in early 1975. A motion to the effect that "B.C. is Indian Land" was passed at the assembly. When it came time for him to file his return, he refused, and instead asked that the taxes he paid in 1974 and half of 1975 be returned to him. His basis for making the request was that he was a "status" Indian and exempt from taxes. The taxation department then sent him a form asking for his Band name and number, which he supplied. They also asked for the name of the reserve on which he worked, since under the regulations, only "status" Indians working on reserves are exempt from income tax. Guerin replied that "B.C. is Indian Land", and that all of it should be considered as having reserve status.

Guerin's reason for refusing to file and encouraging others to do likewise, is to pressure the governments to begin seriously to negotiate the various land claims of different Native groups, including the Musqueam peoples' aboriginal title. He says if every registered Indian did that, "it would have a hell of an effect on the government" and would bring them to the bargaining table sooner. He mentioned, in particular, the Indian commercial fishermen who pay large amounts of taxes to the federal government.

He says he knows of others who have joined a "tax boycott movement", and hopes many others will do the same.



## DON'T CELEBRATE TOO LONG

VANCOUVER, B.C. - The Berger Report is now history and the time for celebrating, if there ever was a time, is over.

For one brief moment, though, the Native people and the environmentalists had a champion. When faced with the problem of deciding on the future development of the North, Berger stood squarely on the side of the Dene, the caribou, and the tundra. But who will champ-

ion their cause now? It certainly won't be the National Energy Board when it submits its report to the federal government in July. Its recommendations will have just as much weight as those by Berger, if not more.

The final decision on northern pipelines will have to consider all the related problem areas:

**SOCIAL:** Berger said a pipeline down the Mackenzie would have "devastating" social impact.

**ENVIRONMENTAL:** Berger flatly recommended against a pipeline in the northern Yukon or the Mackenzie Delta.

**FINANCIAL:** The pipeline is described as the largest private-enterprise project ever attempted, with a rumoured construction cost of up to \$10 billion.

**ENERGY SUPPLIES:** There is not enough natural gas in the Canadian North to meet this country's energy needs for even five years, so most, if not all, of the gas in the line will be American gas headed for American homes and industries.

When the federal government finally makes its decision and if the environment and the traditional manner in which the Native peoples live are not sacrificed in the name of "national interest", then, maybe it will be time to celebrate.



## MANITOBA METIS DEMAND "RIGHTFUL INHERITANCE"

MANITOBA - The Manitoba Metis Federation (MMF) has demanded a \$1 billion cash payment, hundreds of senior government jobs and ownership of Riding Mountain National Park as compensation for a "rightful inheritance" denied them. They want 25 percent of the assets of the Hudsons Bay Company and the Canadian Pacific Railway, and have stated that these demands are unconditional. The MMF is prepared for a tough fight to obtain them.

In the brief that accompanied the list of demands, MMF President, John Morrisseau, said that he was aware that Canadians (including MLA's and MP's) know "practically nothing" about the Metis. "Perhaps over the years they would have wished that we continue to remain dormant by not saying or doing anything," he said. "But you and I know, that can no longer be the case ... we shall demand to be heard!" "To put it bluntly, the government of Canada cheated us out of our rightful inheritance and it must be prepared to correct our claims unconditionally." Morrisseau in-

sisted he would not settle with government as easily as some Native groups have in the past. "They will know that when they deal with the Metis of Manitoba again, we intend to be one helluva lot tougher than we were in 1870 (when Manitoba entered Confederation) and 1885 (the Riel Rebellion).

It took two MLA's from the Manitoba Legislature only a few minutes to examine the demands and comment on them. Both agreed the Metis Organization "must be kidding . . . no one could be serious about this." "I've thought some of the land claims made in other parts of the country were absurd, but this bunch takes the cake," commented one of the MLA's who asked **not to be identified because he has Metis votes in his riding.**



### DECLARATION OF INDEPENDENCE PRESENTED FOR HALF OF ONTARIO

TORONTO, Ont. - Northern Ontario Indians presented to the provincial cabinet what they called a declaration of independence which would establish sovereignty over more than 200,000 square miles - more than half the province. The declaration was read by Chief Andrew Rickard, recently re-elected by acclamation as president of Grand Council Treaty No. 9 of the Ojibwa-Cree Nation, the governing body for a vast majority of Indians in Northern Ontario.

The declaration sets out 10 basic rights and lays down a framework for a sovereign Indian Nation within Ontario by the turn of the century. The declaration would establish spiritual, cultural, social and economic sovereignty over an area North of the 50th parallel encompassing about 20,000 people.

The Indians' statement accused white society in general and the Ontario government specifically of cultural genocide. "Despite overwhelming odds, we have survived the elements of conquest."

The declaration said that the Indians were prepared to use every alternative to further their cause.



### NATIONAL ASSOCIATION FRIENDSHIP CENTRES ANNUAL CONFERENCE

CALGARY, Alta. - June 21-25 approximately 116 voting delegates as well as about 200 interested persons and observers from Halifax to British Columbia, the Yukon Territories and N.W.T. were present to discuss the National Association of Friendship Centres (N.A.F.C.), its functions, and how it affects the local Friendship Centres and the provincial bodies of the N.A.F.C.

The voting took place on Wednesday with Dennis Alphonse from British Columbia replacing Albert Robilliard from Saskatchewan, as the new president. The new vice-president, by acclamation, is Maurice Blondeau from Regina. The secretary-treasurer, again by acclamation, is Joan Glode from Quebec, for the third term.

Some of the questions raised by delegates from the assembly dealt with Manitoba and why all but one local had remained with the N.A.F.C. Roger Obonsawin presented the N.A.F.C. with a position paper removing

all the Friendship Centres in Ontario (with the exception of Odawa) from the National for a period of six months to evaluate the new executive and the organization. They will be reporting back to the National with their decision on whether they will remain or totally withdraw.



### NORTHERN NATIVES OF QUEBEC EXEMPT FROM FRENCH LANGUAGE LAW

QUEBEC - The Native peoples of northern Quebec were told they would be exempt from the government's proposed French language law.

Camile Laurin, Cultural Development Minister, told the Native people that amendments to the language charter would guarantee schooling in their own language as well as in their second language, which is English. The present version of the language charter says Native people can receive education in their own language or in French. English, which is the second language of the Indians and Inuit of Northern Quebec, is excluded.

The Inuit were not against the French language but they were against measures which would force them to use French, said Zebedee Nungak, vice-president of Northern Quebec Inuit Association. They believed the James Bay agreement gave them a right to control their destiny, and they want guarantees for their language and culture. He said they were opposed to any timetable which would set stages for the Inuit to increase their use of French. But as time goes on they will use French more and more "in our own way and in our own time.

Nungak pointed out that English was also necessary for communications with the outside. In communicating with Inuit in other parts of the North, for example, the common language was English because the dialects were so different.

Laurin said he understood their desire to maintain their Inuit culture, but he did not understand their wish to maintain their use of English.



Wow, they let us speak our own language  
in exchange for taking our land"

# THE *local* NEWS

## NATIVE WOMENS' NORTHERN WORKSHOP

LA RONGE - A recent Native Women's Workshop held in La Ronge clearly indicates the need for extensive organizational work in the northern part of the province. Although two local women, Marg Beament and Mary Heinbecker, worked hard to organize the workshop, the attendance was not what had been expected.

Communication is one of the greatest barriers in the North and it is difficult and expensive to organize such a workshop. The women did so on a voluntary basis. But many miles separate the various communities and such work cannot be done only by telephone or correspondence. Fieldworkers are needed to travel to the communities and meet with the women explaining the needs and programs that could be possible.

It will be a difficult and great task to effectively organize a strong Native Women's group in the North. Fieldworkers, resource personnel and other staff are a necessity. Support will also be needed from other Native Women's groups as well as government funding for developmental purposes.

The Native Women's Workshop itself was made possible by a Secretary of State grant. However, the amount was small and amounts to very little when one thinks of the great distances and the extensive work that needs to be done.

Representatives of the Regina Native Women's Group were in attendance to explain their programming. However, the Regina group

has been in existence for almost seven years and it has taken much work and time to develop it into what it is now. Their programming includes two halfway homes, a streetworker program, a women's centre, a school counsellor project, plus others. The women are also on many different boards and actively participate in the programs that affect them. However, government agencies and numerous resource people are readily available. The women also obtained funding to begin working in program development.

There are many differences between the North and Regina. The Native population in the city is not spread out and various service organizations exist for their benefit. The North does not have this - each community is spread out over great distances. Transportation costs are high; as are other forms of communication.

Government should begin to look at the North and the need for Native Women's programming. It is the women who must bear the brunt of the numerous problems and raise their families as best they can in such situations. High food and fuel costs, unemployment, housing, lack of adequate medical care, and lower standards of education are some of the problems. There is also the added problems that appear with the so-called "development" of the North.

This development and its adverse affects on Native people is just beginning. The women will have

many more problems to face as this occurs. Their lives and that of their children's will be deeply affected.

Those who develop programming in the North must also take into consideration the differences. Southern rules and regulations will not necessarily apply in the North. (At the La Ronge Workshop, one southern speaker listed off various statistics and numbers about the rise of the woman in the working world and compared percentages of 100 years ago to what it is now. Mention was also made of female directorships on corporation boards! Rather inappropriate when one realizes the high unemployment rate in the North for the men - let alone the women!)

Hopefully, the women who attended the Workshop won't be discouraged but will realize the need for further organization of the group. This is easy to say though as organizing, even in the south, is a long and hard task. It will be even more difficult for them due to the lack of funding and services and the long distances that separate them.

The Department of Northern Saskatchewan does not have any programming specifically for Native women although some developments have taken place in day care and social services. However, they have a responsibility to all residents in their administration area and the Native women should be a priority. ☆

## NATIVE OUTREACH

### EMPLOYMENT SERVICE



Stan Klyne



Roy Fosseneuve

REGINA - The need for a more effective employment program is apparent in Regina and other Saskatchewan centres. The unemployment rate for Native people is terribly high although Canada Manpower and other related employment programs are heavily funded. Yet Native people continue to be unemployed, regardless of how much these programs supposedly help them.

AMNSIS saw the need for their own employment program as Canada Manpower and the Outreach Employment Services were not placing as many Native people as they could be. It was decided to begin a Native Outreach Program from the AMNSIS office. Stan Klyne was hired and although he began to work in May, his contract with Canada Manpower was not finalized until June 1st.

The Native Outreach service offers help in securing employment as well as follow-up services. If a person is unemployed, s/he can contact Stan and every effort will

be made to find employment for this person. If no suitable position is available immediately, every effort will be made to find a position.

As well as finding employment, the Outreach worker must also find employers who are willing to hire Native people. Stan does much of this through personal contacts and interview. He sets up interviews with different employers, meets with them and discusses the possibility of hiring Native people.

When a position is found, the responsibilities of the employee are also made known. Stan stresses the fact that if a person takes a job and then leaves without proper notice or is fired, this reflects on other Native people who may wish to work at the same firm. Stan encourages people to inform him of their complaints or problems and offers whatever help he can.

Since he began his work, Stan has placed over 70 people. These include positions as cashiers, sales and utility clerks, janitorial and housecleaning, security personnel,

automobile tire retreading, and others. He continually makes further contacts to find other positions that may be of interest to his clients.

A system of referrals is also used for the Special Needs Counselling Unit, a part of Canada Manpower. The system works both ways with Stan making referrals there and the Unit making referrals to Stan. Often Stan can direct these referrals to either Roy Fosseneuve, a Training on the Job employee or Myrna Laplante at Community Colleges.

So far, the Native Outreach Program has been a success. Stan says that nearly all of the 70 people he has placed have remained in those positions and are happy with their work. ☆

If you need any assistance in obtaining employment or are an employer, please contact Stan Klyne at the AMNSIS office, #4, 1846 Scarth Street, Regina, or phone: 525-6721.



## AMNSIS & NMC TO IMPROVE COMMUNICATIONS



Jim Sinclair

LA RONGE - "Many of our concerns are the same and we should work closer in our efforts to improve the Native situation in Northern Saskatchewan," said Jim Sinclair at a recent meeting with the Northern Municipal Council (NMC). The meeting was held to discuss ways to improve communications among the N.M.C. and A.M.N.S.I.S. (Metis Association of Saskatchewan) and to work towards improving Department of Northern Saskatchewan's (D.N.S.) programming for Native people.

Lengthy discussions centered on the commercial fishing. Lawrence Yew, chairman of the N.M.C., stated, "It appears as if government is discouraging commercial fishing while encouraging tourism." He mentioned the various restrictions placed on commercial fishing including licensing and fees, tolerances or limits on the fish and lakes, and high costs. Meanwhile, tourists have few, if any, restrictions placed upon them. Government appears to be willing to listen to the tourists and tourist industry who claim commercial fishing threatens the number of fish numbers. In the meantime, fishing has not become profitable for the commercial fisherman as costs are high and returns are small.

Jim Sinclair cited the importance of the Native people becoming aware of the Northlands Agreement and its implications (see page 21)

"The North has become the most important part of Canada's economy but our people must become aware of the various developments that will take place. And they must have meaningful participation in this development." Sinclair further mentioned the AMNSIS meeting with Marcel Lessard, Minister of the Department of Regional Economic Expansion (DREE), in Ottawa and said AMNSIS had asked his support for an awareness program in Northern Saskatchewan. The program would allow for Native people's participation in the Northlands Agreement.

"Aboriginal entitlement is a key issue and must soon be settled.

Developments are taking place that appear to benefit only the large corporations and not the Native people. The resources and economy of the Native people is threatened - we must make them aware of the developments and allow for their participation and benefit."

Northern government was discussed. Lawrence Yew commented on the N.M.C., the Local Community Authority (L.C.A.), and the Local Advisory Council (L.A.C.)

"At present many of our people are appointed or elected to positions that have little, if any, authority - we are in effect "rubber stamp" boards. We would like to see our people have a say in the matters that affect them ... especially major industrial development."

Lawrence mentioned the need for the Northern Administration Act to be updated and suited to northern needs. He said both Premier Blakeney and DNS Minister Bowerman agree with this. He hoped the NMC meeting on local government would bring about needed changes. He said many commitments were made years ago.

Jim Sinclair agreed with Lawrence and said it is time for government to recognize the Native people's participation in local government. "At one time, the Metis Society was the chief negotiator for Northern Native people's rights. It is for this reason that an improved working relationship with AMNSIS and NMC is important. This can only be achieved by having our Northern Board members and the NMC members meet regularly to discuss issues. It is also important for our board members to meet with and discuss issues with

DNS officials. Our people can benefit from programming and should be made aware of these." He said the AMNSIS Economic Development trainees can play an important role here and should participate in every aspect of development. It is also important for them to make themselves aware of programming and assist Native people in these areas.

Housing was mentioned as another area where the NMC and AMNSIS can work together. Lawrence agreed to obtain the support of the NMC for AMNSIS's housing programs which would allow 100 units for Northern Saskatchewan starting with the immediate construction of 10 units in Ile a la Crosse. Jim mentioned that Central Mortgage and Housing Corporation (CMHC) had asked if the NMC supported the housing program. It was decided to have joint NMC-AMNSIS committees for selection of applicants for housing. Of a six-member committee, three would be from the AMNSIS local housing boards and three from either the LCA or LAC.

Payment rates for DNS housing was discussed. Since much of the employment in the North is seasonal, many are out of work for temporary periods and fall behind in payments. It was felt that adjustments should be made by DNS with the seasonal factor taken into consideration. It was also felt construction is inferior and inspections should be proper. It was agreed that NMC and AMNSIS would look into this matter.

The meeting concluded with both Lawrence and Jim echoing the need for further joint meetings. ☆



A plaque was presented to Roger Butterfield in appreciation for all the work he has done for the Local and Friendship Centre.

APRIL 12 - The Moose Jaw Local #34 and the Friendship Centre presented a plaque to Roger Butterfield, in appreciation for all the work he has done for the Local and Friendship Centre.

The Friendship Centre presently has 6 summer students working with them. The Local has 5 people working on their project.

JUNE 20 - the Moose Jaw Friendship Centre held their annual meeting and elections for the new Board of Directors. Still sitting on the Board are Roger Butterfield, Ian Michon, Ed Dube, Marge Hodgson, Willie Hodgson, Gerald St. Pierre, and Rose McInnes. At this meeting it was decided that Rose McInnes and Gerald St. Pierre would represent Moose Jaw at the National Association of Friendship Centres conference in Calgary from June 21-25 and report back to the assembly.

Roger Butterfield resigned his position as President of the Friendship Centre due to the heavy workload and his many other commitments with the different programs involved. A new president will be chosen at the next board meeting.

JUNE 27 - Five Board Members were present at the meeting where it was decided to ask Harris Racette to sit on the board during Marge Hodgson's absence (she returns in September). The Board agreed to spend an additional \$220.00 to build new offices in the back of the building they are presently in. The student program will now keep the Centre open every Wednesday evening to hold information films on Drug and Alcohol Abuse as well as provide a better insight to the general public on what the Centre and its programs are all about.

Ms. Rose McInnes was chosen as the new President. Roger Butterfield is the treasurer. ☆

### THE NORTHLANDS AGREEMENT

The Northlands Agreement is a proposed multi-million dollar program between the Department of Regional Economic Expansion and the Department of Northern Saskatchewan which calls for various developments in Northern Saskatchewan. The program is to be cost-shared 60% by DREE and the remaining 40% by the Province of Saskatchewan.

Developments called for in the agreement include:

- the building and improvement of airstrips, highways and other transportation,
- the establishment of communications programs such as radio and newspaper,
- capital improvements such as the building of community halls, docks and other related facilities,
- economic development projects such as small businesses, tourist resorts, fish hatcheries and ice harvest operations,
- and other developments throughout the North.

The Northlands Agreement calls for a program which would involve about 200 million dollars over the next five years.

"Northern people are not being involved in proposals to develop northern Saskatchewan," said Rod Durocher Vice-President of AMNSIS.

Durocher was referring to the Northlands Agreement which is a cost-shared program between the provincial government and the Department of Regional and Economic Expansion (DREE), to develop the North.

The Department of Northern Saskatchewan (DNS) was using a committee set up in 1971 to rubber stamp proposals for development. This committee was to represent the people of Northern Saskatchewan, when, in fact, most northern people had no idea that there were proposals being presented for approval, Durocher said.

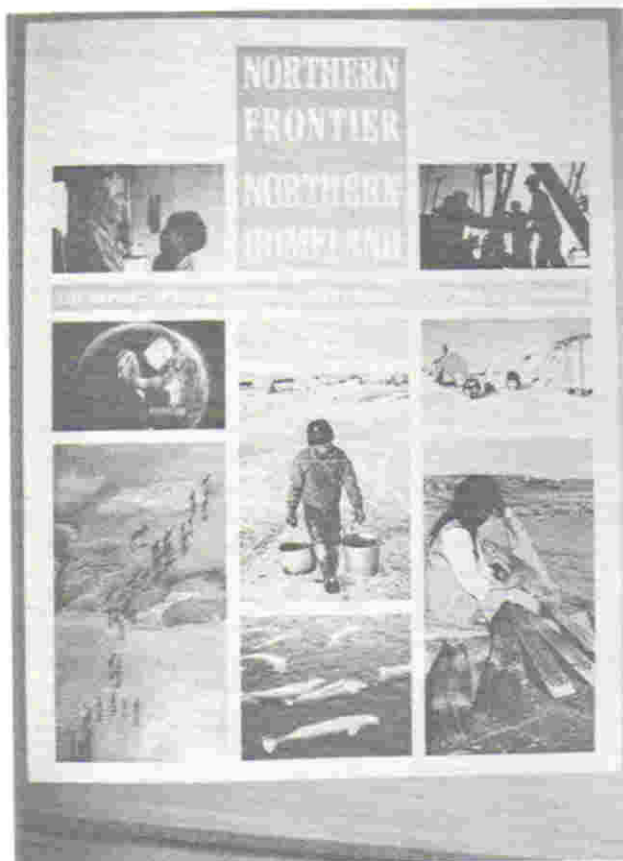
"According to the Agreement," Durocher said, "if there is no public participation in making proposals, the agreement becomes null and void."

A communications proposal was submitted to DREE to improve radio communications, with AMNSIS endorsement, when, in fact, AMNSIS members of that committee agreed only that communications needed improvement, but were not informed that this proposal had been drawn up and presented without consultation.

On being informed of these goings on, DREE Minister Marcel Lessard, said he was postponing formal signing of the Northlands Agreement until he was "completely satisfied" that there was public participation.



# Books, Poems and Stuff



## NORTHERN FRONTIER, NORTHERN HOMELAND

by Mr. Justice Thomas R. Berger; paperback-\$5.00  
Supply & Service Canada, Gov't of Canada, Ottawa

Excellent full-color photographs of some of the most beautiful country in Northern Canada make this report worthwhile even for this reason alone. However, more important is the content. 'Northern Frontier, Northern Homeland' is the result of a three-year inquiry into the proposed natural gas pipeline through the Mackenzie Valley system.

Berger's Inquiry took him to almost every community in the area and throughout the three years met with thousands of people. Perhaps the following paragraph best explains his approach to the inquiry:

"I discovered that people in the North have strong feelings about the pipeline and large-scale frontier development. I listened to a brief by northern businessmen in Yellowknife who favour a pipeline through the North. Later, in a Native village far away, I heard virtually the whole community express vehement opposition to such a pipeline. Both were talking about the same pipeline; both were talking about the same region - but for one group it is a frontier . . . for the other a homeland."

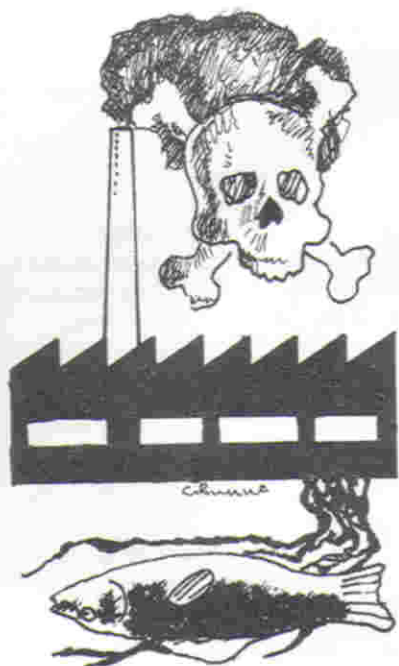
The report looks at every aspect of development from the social, economic and environmental affects on the people and the land. Berger's recommendation was that no pipeline be built and that construction along the Mackenzie River Valley be delayed for at least ten years. In this time, Native land claims could be settled. The final decision in the matter rests with Cabinet. Will corporate development be a priority . . . or for once will a decision be made in favour of Native people?

## NO SAFE PLACE

by Warner Troyer, Toronto  
Clark Irwin and Co. Ltd., 1977; 267 pages.

This explosive book on mercury pollution condemns both the federal and provincial governments for suppression and distortion of vital information, gross mismanagement, and cover-up of severe health risks to Canadians.

In the writing of NO SAFE PLACE, Warner Troyer drew on unpublished scientific studies, provincial and federal memos, studies and reports and the testimony culled from scores of research interviews. This meticulously-documented case study reveals the failure of industry and government to protect our health and inform us truthfully of the risks we face.  
(from 'The National Indian')





# HOME SWEET HELL

Some time ago I was leafing through a 'Weekend' magazine and on this particular page was a photograph showing a small red and white stucco house, surrounded by huge fir trees. But the picture seemed out of place . . . concerning the three words boldly printed above it "Home Sweet Hell".

Anyway I thought it to be odd (the words, the house, the beautiful little house) and passed it on to a friend.

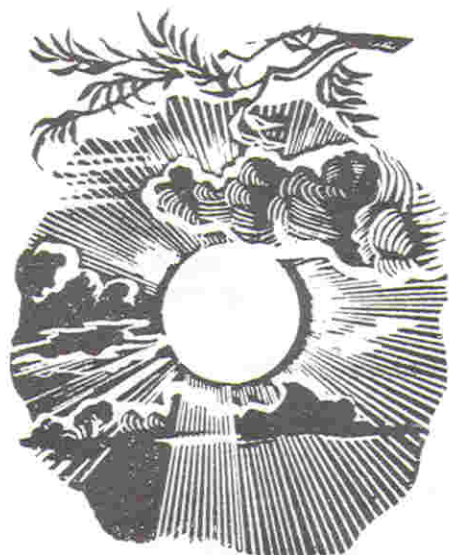
*Home Sweet Hell*  
is what I think  
of this place  
only Satan  
could have built.  
All types of different people  
live here.  
Liars. Robbers and Rapo's  
A lot of Dopers too.  
White. Black and Brown.  
We got it all.  
Our own little hell  
parked at the edge of a city.  
Hatred, frustration and pain  
are etched on each and every  
individual's face  
as he zombie-like  
makes his way  
towards his own Hell.  
The gray green corridors  
reflects the madness  
of within  
that is shown  
with the blood  
running like a swift stream  
down a mountainside.  
Blood ... like thicker than water  
is the only solitary wetness  
that is ever wiped up.  
All the other mind-boggling situations

leave deep imprints  
upon the roadways of one's mind.  
Love, which is one of my favorite pastimes  
is not present in this Hell  
and I miss it.  
Often some reach out and grasp it  
from each other  
and it is too often  
a confusing thing to watch.  
Misunderstood, lonely, whatever  
But all losers, just the same.  
Standing by the door  
of this gigantic beehive  
I see all these people  
scurrying to and fro  
desperately searching  
for one particular destination  
that will bring a smile .....  
or a laugh.  
But what can one do  
when one is subject to a void?  
With nowhere to turn  
because everywhere  
there's a gun at ready  
or a dog  
who seems to be the only one  
that truly understands us.  
There are but two laws.  
One for the rich and  
one for the poor.

But the words 'Home Sweet Hell' stuck in my mind and often reminded me of just exactly where I was and what I was doing here. The following is a poem of sorts - about my Home Sweet Hell, and many other brothers who suffer from the day to day routine and confinement of prison.

written by Alf Racette  
June 16, 1976  
Saskatchewan Penitentiary

If one is an unbeliever  
then all one can really say  
is "Come on in"  
take a good look at where  
your taxes are being spent.  
Soon ... the Police will be  
holding court in the streets  
because of their fear  
of gun-wielding criminals  
who are fed up with  
their police state tactics.  
Someone has got to pay  
for the atrocities  
men and women have suffered  
throughout the hard times  
brought on  
not by the people  
but by the power-hungry fanatics  
eating off other people's illusions  
of peace and harmony.  
It's a rough road that we make  
for ourselves.  
but for every twenty bumps in life  
we suffer from,  
there is one smooth-straight line  
in life  
that more than compensates.



Somewhere  
I don't know where  
But somebody cares ...

Happiness shines  
And glory remains  
In this carefree happy land.

Far away  
In a land unknown  
Where it is, no one can say

Genny McLeod (age 15)  
Stanley Mission, Sask.

## REMEMBERING LOVE

I love someone who is far away  
I think of him each night and day.

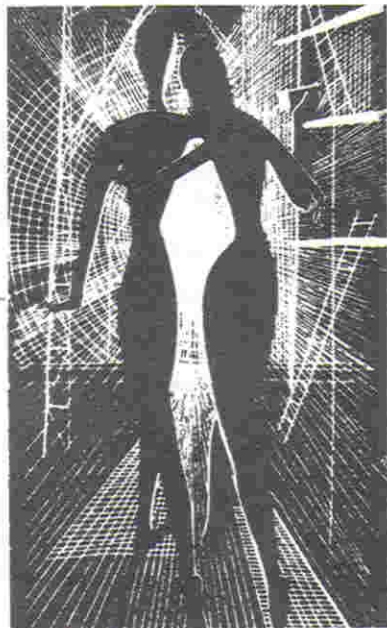
When I hear a very sad song  
I tell myself, I must be strong.

A throb from my heart breaks loose  
As I attempt to tighten the noose.

For if I don't, I'll have to cry  
Asking myself the question, "why?"

I shall remember 'till the day I die  
How for this love, I once did cry.

Mary Mudd



**SPIRITUAL LEADER, LEONARD CROW DOG, PAROLED.** With growing international attention to the imprisonment of Lakota spiritual leader, Leonard Crow Dog, the U.S. moved him to a minimum security prison, Sandstone. No one wanted responsibility for considering his parole, finally, it was sent to the national board in Washington. A three-person Panel considered the matter and came out in favour 2-1, but the full panel is five persons, and three votes are considered necessary. So, another member was polled, and from Atlanta, Georgia, came the answer ... NO WAY! That left the matter in the hands and heart of the last parole board member, in Philadelphia, who fortunately felt that any further imprisonment of Crow Dog was a gross injustice, and voted in favour of the parole. His parole was dated for March 21, 1977.

**JAMES BAY — DAMAGES TO ENVIRONMENT.** In a newly-released report, The Quebec Advisory Council says the construction of the James Bay hydroelectric project has already resulted in environmental damage. The Council strongly criticizes the James Bay Development Corporation and the James Bay Energy Corporation of careless forest removal at worksites, careless storage of oil, unsanitary water supplies and improper disposal of solid and liquid wastes. The Council also suggests a land-use study in areas affected by the project as well as greater supervision of the standards of environmental practices by the corporations.

**THE BERGER COMMISSION'S REPORT — BEST SELLER.** The Berger Commission's report on the northern pipeline has become a best seller. When it was released during the second week in May, the first printing of 24,000 copies sold within days. It is based upon the results of a three-year inquiry by Mr. Justice Thomas Berger who held hearings throughout almost every community in the North. It studies social, economic and environmental effects of the proposed pipeline. Berger made the recommendation that no pipeline be built for at least ten years. In this time, the pipeline's effects on northern life could be studied further and Native land claims could be settled. His recommendations have been met with varying reactions. Many politicians and developers feel the recommendation is wrong and a pipeline should be built now. They feel Canada cannot afford to build the natural gas pipeline. Environmentalists and other related groups feel the recommendation is justified, as it will take time to study long term effects. Native groups in the North strongly agree with Berger. They feel their people's lives should be the priority ... and land claims and settlement play the most important role here. For once a decision reached by a government commission has made a recommendation in favour of Native people. The final decision will be left to Cabinet. It makes one wonder who will win. Will corporate development become a priority, as it has before, or for once will a decision be made in favour of Native people?

**JUDGEMENT ON TEN COUNTS OF POLLUTION CHARGED AGAINST REED PAPER LTD.,** of Dryden, Ontario, will be delivered in writing July 16. Reed, charged with pollution of the Wabigoon River pleaded not guilty nearly two months ago. In 1970 Reed was ordered by the Minister of the Environment to install pollution abatement equipment by 1974. Commercial fishing on the English-Wabigoon River system was banned in 1970 due to 200,000 pounds of mercury dumped into the system by Reed Paper.

**THE ROAD TO NATIVE RIGHTS.** Within seven days of one another two widely separated Native People's organizations have made territorial and independence declarations. At the end of June, Richard Laing, speaking for the Indian Brotherhood of the Northwest Territories supported the call of the Dene people for a new form of administration for the NWT. On July 6, the Ojibway and Cree peoples of Treaty No. 9 in Ontario, through Chief Andrew Rickard, told Premier Davis, "Today our relationship with you must change." And change it must. The Native Peoples must have a voice in determining economic development and realizing its fruits; they must have autonomy with regard to education, language and culture.

**INDIAN HUNTING RIGHTS.** Provincial boundaries are not imposed on Indian hunting rights, the Supreme Court of Canada has ruled. In an unanimous judgement, the dominion's highest court accepted the appeal of Alex Frank, a Saskatchewan Indian who had been charged with illegal possession of moose meat in Alberta. It set aside a judgement of the Alberta appeal court, and ordered Frank, a resident of the Little Pine reserve near North Battleford, acquitted.

**NEGOTIATIONS BETWEEN THE ONTARIO MERCURY RESERVES** of Whitedog and Grassy Narrows came to a standstill with regards to an epidemiological study. (Epidemiology is the science of medical numbers: like if you smoke too much you get lung cancer; or if you live and work in Yellowknife, you get skin cancer because of the arsenic). The Chiefs will not back down from their position of insisting on the closure of the river system to fishing including sports fishing. Meanwhile, an 11 year old child, with signs of mercury poisoning, has been sent to Japan for medical diagnosis. Mrs. Josephine Mandamin, the health worker for Whitedog said that she will not allow Canadian doctors to examine the child. "Those doctors stick together like shit on a stick", she said.

**ANIMALS REACTIONS TO CROWDING MAY BE CLUE TO MAN'S BEHAVIOR.** Animals die in crowded places because of stress, says a McGill University psychology professor. If the same is true in humans, and it probably is, then the cost of future population growth will be high. Karl Konrad says that in conditions of over-population "the mechanisms of social order collapse or are absent." When people are forced to exist in crowded areas their society may eventually collapse due to crime, violence, disease and depression - all caused by the stress of being crowded by other human beings.

**MANUEL ELECTED PRESIDENT OF UNION OF B.C. CHIEFS.** Elected to the presidency of the Union of B.C. Chiefs for a two year term was George Manuel, former president of the National Indian Brotherhood. The Annual Union of B.C. Chiefs Conference was held in Prince George. It was attended by 139 official delegates as well as those delegates who had served notice of their withdrawal from the Union. The groups of Bands called the ALLIANCE, the Native Brotherhood of B.C., and the United Native Nations pulled out and formed another organization known as the Coalition of B.C. Indians. They claim to represent 90,000 Native people and they will attempt to resolve the Aboriginal Rights and Land Claims issue over the next few years.

**NATIVE CITIZENS' DAY IN OTTAWA WAS EXTREMELY SUCCESSFUL** as about 2,000 Native people from across Canada and the United States showed their appreciation with a two-day pow-wow. A pow-wow is a spiritual & cultural gathering that features dancing, music, religious ceremonies and other activities tied to the history of Indian people. Before the arrival of the white man, Ottawa was often the site for pow-wow of the Indian confederacy because of its convenient location at the junction of several rivers. Then, as now, pow-wows were times for renewing friendships, exchanging gifts and joining together in the celebration of nature and life. "Our next aim is to have a Native Citizens' Week," said Maurice Lewis, one of the organizers. "We have a lot of artists. Not just in the graphic sense, but performing artist, too. We could have a week of the performing arts of Native people at the Arts Centre."

**THE NATIVE WOMENS' RESIDENCE, ANDUHYAUN, WAS THE SCENE** for the Canadian Indian Pavallion for Caravan, June 17-25 in Toronto. Verna Patronella Johnson, author of "The Tales of Nokomis", was the chief cook responsible for the Native dishes of corn soup, venison stew, bannock, rabbit and moose casseroles. Also served was a modern version of serving buffalo - buffalo burgers. To make the Pavallion a great success many volunteers were there helping to decorate, managing the entrance booth and preparing meals. Caravan is a yearly cultural event where peoples of differing national origins exhibit the dances, foods, costumes and cultures of their ancestors.

**PATIENT BILL OF RIGHTS ADOPTED.** The White Mountain Apache Tribal Health Board recently adopted an Indian patient's Bill of Rights. The document specifies both the rights and responsibilities of Indian patients receiving care from the Indian Health Service (IHS). The bill insures patients rights concerning interpreters, consultation with medicine men and much more.

# the Inside NEWS

## GIFTS OF POWER

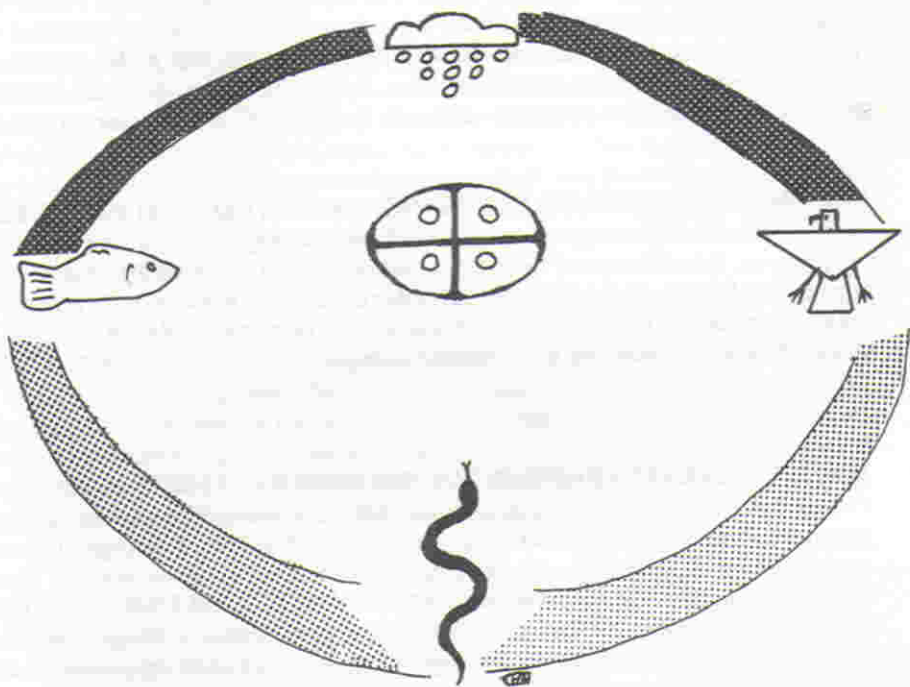
The Indian people live with a true culture and it is something which comes down from our ancestors, making it very traditional. To some people this is hard to grasp because they don't stop long enough to try to understand it. Either that or their beliefs in culture, if it can be called that, are too much like the white people.

A white man can sit down and gather a group of his people and attempt to have 'cultural discussions' and they would get nowhere much less know where to begin. Because they have nothing that's connected with the great mysteries and forces of the universe. Their definition of culture is restricted to their fine arts or whatever other kind of arts. Their races number too many and therefore their backgrounds are all based on a competitive structure. Even their Christianity is a race for power. Which in turn causes them to war against each other. All this greed causes much confusion!

He is not even aware of his own confusion with regards to death. When the white man dies and especially if he is a Christian, he is said to be going to one of four places after death: purgatory, limbo, heaven or hell.

The Indian? He goes only to one place after death. That is to the great beyond with the great Spirit, better known today as the happy hunting ground. No wonder the white man teaches the fear of death. Even after he dies he is confused. He doesn't know where to go.

Man was cursed with the power of reason. So cursed that no one today can come out a winner in anything they do. There is always a loser or at the very least, a compromised settlement, with one brave enough to accept the lesser. In this manner our people have learned to understand the lesser functions of what is important. They had to learn to understand because we were all



born into the cycle of life put here by the great Spirit.

Among the people, a child's first teachings are of the four great powers of the Spiritual Circle, or the Medicine Wheel.

- To the North of the circle is Wisdom. The color of the Wisdom of the North is white. It's medicine animal is the 4-legged animal.
- The South is the place of innocence and trust and for perceiving closely our nature of heart. The color is green for the grass and the leaves. The animal is a snake.
- The West is the looks-within place, which speaks of the introspective nature of man. The color of this is blue for the rains and the sky. The medicine animal is the fish.
- The East is the place of illumination and the newborns. Illuminations where we can see things clearly, far and wide. It's color is yellow. The medicine animal is the eagle.

There are many of our people who have two or three of these gifts, but these people are still not whole. A man might be of the four-legged clan of the North and the fish clan of the West and also of the two-legged clan of the East and he would still lack the gift of touching and innocence and trust, of the snake symbol of the South.

We then must grow and attain, by seeking understanding in each of the four great ways. It is only in this traditional belief that we can become full, capable of balance, and directional in how we live and what we do.

It is what the Great Spirit has given us through the animals and the winds and the sunshine and the rains and the water and the grass and Mother Nature, the stones and mankind. It produces true harmony of our Indian blood, body, mind, heart and soul.

Mostly it makes unity worth talking about! ☆

In struggle & spiritual harmony  
Billy Brass

**Now!**

# CBC Radio Broadcasting in Stanley Mission (95.5 on the FM Band) and Pinehouse Lake (94.1 on the FM Band)

Stanley Mission and Pinehouse Lake are the latest Saskatchewan communities to get CBC broadcast services under the Corporation's Accelerated Coverage Plan—a plan designed to extend the CBC's national program services to all communities of 500 or more residents. Now, enjoy the full range of quality CBC-AM programming, originating from CBK, on an FM frequency.

## Why FM?

CBC engineers have turned to the FM-band to provide the CBC radio service where quality reception on AM frequencies is not available. And such is the case with Stanley Mission and Pinehouse Lake.

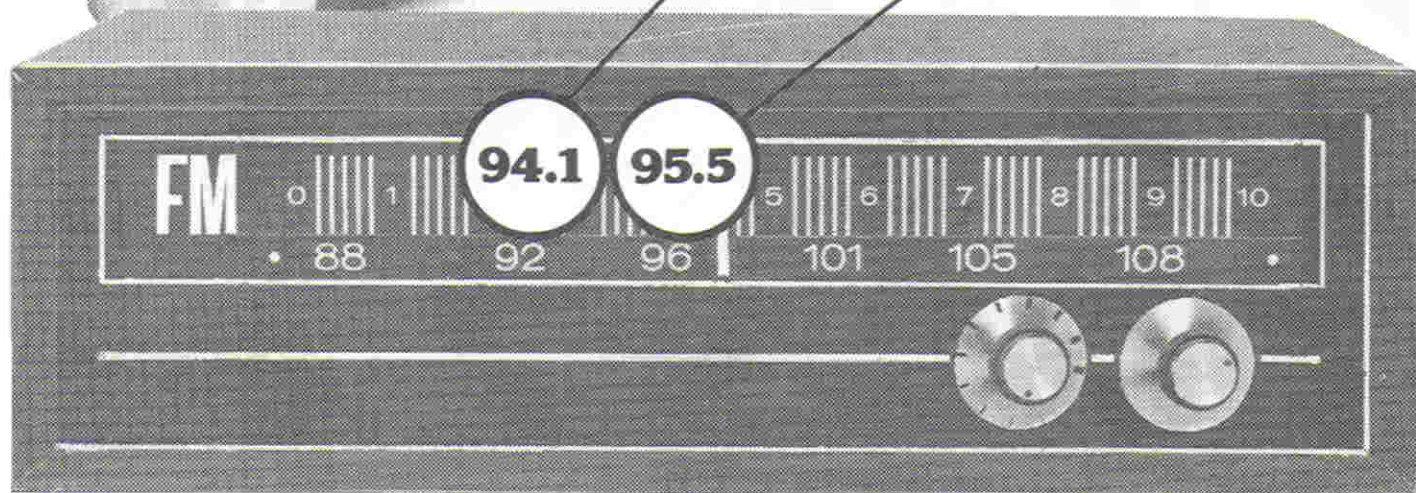
## What's so special about the new service?

We sound better with our music (from country to classics) comedy, news and information, drama and more.

CBC Radio—a new world of listening pleasure for you.



**Pinehouse Lake**  
**Stanley Mission**



# DAY CARE Subsidies Increase

Provincial government subsidies for working parents with children in day care centres and family day care homes have recently been increased.

Subsidies are payable at different levels of adjusted family income based on different day care fees charged by either the day care home or centre.

*Adjusted family income is the total amount of gross family income minus: Canada Pension Plan contribution, Unemployment Insurance Premium, Registered Pension Plan contribution, union or professional dues and other allowable deductions such as alimony, work related expenses, and family maintenance support. You are also allowed to deduct \$100 for each dependent child in the family whether or not each of the children attends day care.*

Following are tables providing examples of subsidies which are payable.

Day Care Centre

Monthly family income (after adjust)	Monthly day care fee				
	\$100	\$115	\$130	\$145	\$155
\$825	\$90	103.50	117	130.00	139.50
975	57	70.50	84	97.50	106.50
1000	32	45.50	59	72.50	81.50
1100	0	11.50	25	38.50	47.50

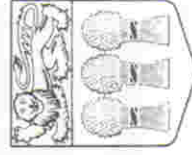
Subsidies for one child in a day care centre

Day Care Home

Monthly family income (after adjust)	Monthly day care fee				
	\$90	\$100	\$110	\$115	\$125
\$825	\$72	\$80	\$88	\$92	\$100
900	47	55	63	67	75
975	22	30	38	42	50
1050	0	5	13	17	25

Subsidies for one child in a day care home

Under the program, the Day Care Division also provides grants for the establishment of new day care centres or family day care homes. For further information contact:



**Day Care Division  
Department of Social Services  
2220 Albert Street  
Regina, S4P 2V2  
Phone: 565-3856**

You can also contact the day care development worker at your Regional Social Services Office in Prince Albert, Saskatoon or Regina.

# Attention groups and organizations.

Canada Works is back. It's your job creation program and it's ready to work for you. But remember, the deadline for application is August 26.

Once again, you have the opportunity to create lasting benefits and jobs for unemployed persons.

If your idea is good, and your group has the will and expertise to see it through, Canada Works may be able to provide the necessary funding.

Here's how to get things under way.

Agree on a project you can all support. Think it through. How many jobs will it create?

How much for salaries and other costs? Who will run the project on a day-to-day basis? Then go to your Canada Manpower Centre, Job Creation Branch or Native Outreach office and pick up a Canada Works application and "Guide to Applicants." The application is not complicated, but please supply full details and fill it out clearly and accurately. And if you need assistance, your C.M.C., J.C.B. or Native Outreach office can help you out with the application form.

Canada Works is your opportunity to improve your community.

So let's get working on some new ideas.



Manpower  
and Immigration  
Bud Cullen  
Minister

Main-d'œuvre  
et Immigration  
Bud Cullen  
Ministre



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