

# Batoche '87

Louis Riel



Executed

## In This Issue

- Pope Visits Fort Simpson
- Regina Hosts Ed. Conference

Vol. 18 No. 9  
October/November 1987

# NEW BREED

# Letters

## CONCERNED ABOUT AMNSIS SEPARATION

Dear New Breed:

It seems to me you have your work cut out for you, consequently my subscription and best wishes.

I'm neither Metis nor Non-Status, and do not know anything about why the two nations should have separated AMNSIS into two parts. I do know that powerful influences like to keep the populace divided. "Divide and conquer" is an age-old slogan. They do it to farmer and consumer; labor and management; east and west; white against black or whatever other color. To me it seems sad that two peoples with so many problems in common, cannot face it with a united front, but as I said above, I'm not aware of all the pertinent facts.

I like your paper. □

Sincerely  
Elaine Olson

**EDITOR'S NOTE:** You do not have to be Metis or Non-Status to submit material for this magazine. Your submissions will be reviewed for publication. Good Luck!

## COMMENT ON NEW BREED TABLOID

Dear New Breed:

My congratulations on the format and content of the unified "New Breed" tabloid.

I have long considered the direction of the forum for Metis and Non-Status Indians in this province. Where the "Old" New Breed Magazine reflected the professionalism and creative depth of our peoples, I felt that the content sometimes was too spontaneous, too oblique, too diminished in force.

I believe that this new format plus the unabraded style of "Telling the news" is more reflective and responsive to the basic needs of your readership.

My congratulations to this streamlined concept and to the equally adept approach to revealing the issues as they affect us. It is very welcome. □

Yours sincerely  
Newsletter Co-ordinator  
Kikinahk Friendship Centre  
La Ronge, Sask.

**EDITOR'S NOTE:** Thank you for the encouragement!!

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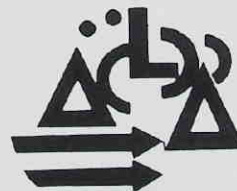
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Articles submitted to New Breed and subsequently used for publication shall be paid for at the rate of \$2.50 per column inch (10pt., 13 pica). All articles must be signed, however, your name will be withheld upon request. Views expressed are not necessarily those of Wehtamatowin Corporation and free expression of opinion is invited. We reserve the right to publish whole or parts of articles submitted.

Photos that are submitted with articles shall be paid for at the rate of \$5.00 per published photo. These shall be returned upon request.

Poems submitted will be paid at the rate of 75 cents per line, minimum \$5.00 and maximum \$25.00.

New Breed is published ten-twelve times a year through the Saskatchewan Native Communications Corporation (Wehtamatowin).





## 5000 Gather, Again In Rain

By Ann Sankey

Canada's Native people were told last month by Pope John Paul that the "Church stands with you." Speaking to 5000 people gathered at Fort Simpson in the Northwest Territory the Pontiff said he affirmed the right of Native people to self-government, land and a viable economy.

He said he prayed for a new round of constitutional talks with the federal government which would be "beneficial..."

These were perhaps not the words that Bill McKnight, federal minister of Indian and Northern Affairs, wanted to hear. McKnight had said previous to the Pope's visit to Fort Simpson that he hoped the visit would be a spiritual one and not a political one. But the Pope's words were certainly what national and local Native leaders wanted to hear.

Native leaders had been concerned the Pope would not, this time, deliver the strong pro-Native rights message that he had in 1984 during his last Canadian visit. But clearly they intended to use the event to get out a political message to Canadians regarding Native aspirations and hoped the Pope would as well.

Steve Kakfwi, recent President of the N.W.T. Dene Nation and official host for the historic visit, said self-determination and Aboriginal rights would be discussed during a scheduled private audience between Pope John Paul and Native leaders.

They were not disappointed with the outcome of that 20 minute audience following the Pope's subsequent words.

"Once again I affirm your right to a just and equitable measure of self-governing, along with a land base and adequate resources necessary for developing a viable economy for present and future generations." The Pope said a new round of constitutional conferences, with God's help, should lead to "a path to a just agreement..."

Georges Erasmus, president of the Assembly of First Nations, the national organization for status Indians, said of the Pope's message, "every time this statement is made it helps us." The Pope's affirmation of Native rights would help to put pressure on the federal government, said Erasmus.

Louis Bruyere, head of the Native Council of Canada, (non-status and Metis) said "I don't think the federal government at this point in time is going to move. But I think the Pope's message to 12 million Catholics across the country, will move them to start supporting the Aboriginal question in terms of self-government, lands and resources."

Jim Sinclair, the president of the Metis National Council, said during the private audience with the Pope Native leaders "made it very clear that we looked at the Pope as a symbol of freedom and that we are not free. Nelson Mandela is not free. In many ways his struggle-their struggles are identified closely with ours...we tried to make it very clear we're not being very fairly treated in Canada and the only way we are going to have fair treatment is through a new constitutional amendment; with the rights clearly entrenched. The right to land, the right to self-government and the right to self-determination."

Sinclair said that later on when the Pope had



Pope John Paul, Jim Sinclair, Smokey Bruyere.

finished speaking "he turned and asked me if he had done well enough and that he went further than he intended. I think that he got the message from us and I think that he gave the message to Canadians in general."

Sinclair added that the Canadian government could ignore the Pope's words and "easily forget about the Pope's visit within a week."

But, he called the Pope's speech "crucial" for the recognition of Native rights.

### THREE YEARS LATER

Pope John Paul's visit was three years after an attempted visit, also in September. At that time he could not land in Fort Simpson due to the fog. Native leaders continued to lobby the Vatican to have the Pope return.

The planning, logistics and co-ordination of the return visit were "horrendous" said Kakfwi, who added that the only person who wanted to try

the visit again was the Pope himself. This fit in with the text of the Pope's speech. He said three years ago he could not complete his visit but "I have looked forward to the day when I could return to do so. Today is that day."

Prayers and drum dances had commenced in Fort Simpson two days before the actual arrival of the Pope. On Wednesday planes, boats and ferries were bringing in Native Indian and Inuit people from all over the NWT, as well as visitors from other parts of Canada and the U.S. Camp sites were set up; enough to accommodate 15,000 people.

By Sunday 5000 people had gathered at Fort Simpson, which is a community on the Mackenzie and Liard Rivers and considered by Native people to be a very old sacred place. The weather had been wet causing people to shelter under plastic sheets as they listened to both drums and hymns prior to the Pope's arrival. But Hollywood could

Photo credit L. Selleck / Native Press





Pope giving communion to elders.

not have done any better. There was a rainbow crossing the river, just before Pope John Paul's arrival and the appearance of the sun as the Pope put on his vestments for mass.

The Pope walked along smiling and shaking hands, kissing babies, while the crowds behind a rope - some in ordinary nylon jackets and base ball caps; others in traditional fringes and bead work - reached out to touch him, speak to him or kiss his ring.

While the audience with Native leaders was going on people presented gifts of Native crafts to the Pope's aides.

#### SPOKE FROM A TEPEE

The Pope spoke to the people from a huge tepee built of logs on a stage. He talked of the positive role the Church's missionaries had played.

"They taught you to love and appreciate the spiritual and cultural treasures of your way of life. They respected your heritage, language and customs...truly the missionaries remain among your best friends."

The Pope went on to say the Church "extols equal human dignity of all peoples..." and that today there is a "new covenant" with Native people with the Church that supports Native rights. To underscore the point the mass had both Native and traditional latin chants. The Pope, wearing a set of white, fringed and beaded vestments said more Native people should enter the priesthood.

The celebrations went on, following the Pope's four hour visit to Simpson, till the next day.

"There's no doubt in my mind that this whole gathering has proved there is Aboriginal strength in Canada", said Kakwi. He called it "the beginning of a new spirit and new strength." □

#### Visitors capture a lifetime memory

Seeing the Pope John Paul at Fort Simpson in the Northwest Territories last month was more than "exciting," said Gilbert George. "It's a once in a life time chance to see him in person. You can watch him on T.V. but that's totally different. When you see him in person it's a different feeling. It's hard to explain. He's not an ordinary man. Even when he's four or five feet away you can feel something..."

Gilbert's wife Bernadette shook hands with the Pope. She felt "it's not like an individual man. It's something very special," said Gilbert.

In all 36 people from Patuanak, Isle La Cross and Beauval travelled by bus together camping on their way up and back.

Gilbert said he thought the event was well organized. Camping areas were cleared with sites marked out for outsiders so they could be together. As well as Gilbert's group people also arrived from Canoe Lake, Wollaston and Black Lake. "There was a spot for Northern Saskatchewan which was good. We could all talk together (in Chipewyan)." While Northern Saskatchewan people had problems communicating in the N.W.T.'s northern Native languages of Dogrib and Slavey "they understood Chip," said Gilbert.

Because the Pope was not able to land in Fort Simpson in 1984 due to heavy fog, his actual arrival this time caused heavy excitement, said Gilbert. Tension increased as the events organizers told the 5000 gathered at Fort Simpson when the Pontiff had left Edmonton, when he was 15 minutes away and when he actually landed in Fort Simpson.

"Every one was clapping their hands when he touched ground in Fort Simpson. They were so excited he had landed there."

As for Gilbert the main thing about the event was the spiritual aspect of it. He said he was happy when the Pope affirmed the right of Native people to self-government, a land base and a decent economy. But this affirmation was of no great surprise.

"I was expecting something like that." □

## Explanation; Still An Issue

The Saskatchewan government was accused of having a double standard following Pope John Paul's affirmation of support for Native aspirations.

The government supports the "Concept" of Self-Government, for Native people, said Bob Andrew, M.L.A. for Kindersley, following Pope John Paul's statement of support for Aboriginal self-government.

Keith Goulet, N.D.P., M.L.A. for Cumberland, has asked Andrew to respond in the Legislative Assembly, to the Pope's statement and also asked whether the Saskatchewan government would urge Prime Minister, Brian Mulroney to "reopen the constitutional process" with Native people. The Pope said at Fort Simpson, that there should be a new round of constitutional talks.

But Andrew went on to say "the difficulty is... what are we going to put into the constitution and what does that...mean?"

Andrew said the Premier of Saskatchewan would be willing to "revisit that issue again at the constitutional table."

Andrew was challenged by Goulet who asked him, how constitutional work could get done, following the withdrawal of funds by the Saskatchewan government from the Association of Metis and Non-Status Indians of Saskatchewan (AMN-

SIS) "which dealt with constitutional issues?"

Goulet asked Andrew what he intended to do to get money back to AMNSIS "so people can look after their constitutional matters in this province."

Andrew did not respond to the money question. He did say that the definition or meaning of wording that would be put into the constitution is a "difficult issue."

Goulet responded saying that the Saskatchewan government did not ask for a precise definitions of a "distinct society" for Quebec when it was recently included in the Meech Lake accord.

"You have one sets of laws and one set of processes dealing with the issue in Quebec and you will not use the same processes when it comes down to the Aboriginal people in Canada," charged Goulet.

The government leader of the NWT said it would be both spiritually and politically wrong if Brian Mulroney disregards the Pontiff's message.

Mulroney would be "naive" to think Canadians won't support Aboriginal rights, said Sibbeston, who added "millions" of people watched the Pope's visit on T.V. "Canadians surely will become sympathetic to the Aboriginal claims. And if Ottawa fails to realize this, is Brian Mulroney not going against Christianity as a whole and the wishes of God's people?" □



# Spiritual Message; Long Awaited

## POPE'S SPEECH

Dear Aboriginal brothers and sisters, I wish to tell you how happy I am to be with you, the Native people of Canada, in this beautiful land of Denendeh. I have come first from across the ocean and now from the United States to be with you. And I know that many of you have also come from far away. . . .

Three years ago I was not able to complete my visit to you and I have looked forward to the day when I could return to do so. Today is that day. I come now, as I did then, as the successor of the Apostle Peter, whom the Lord chose to care for his Church as "a permanent and visible source and foundation of unity of faith and fellowship." It is my task to preside over the whole assembly of charity and protect legitimate variety while at the same time seeing that differences do not hinder unity but rather contribute toward it. To use St. Paul's words, I am "a servant of Christ Jesus, called to be an apostle and set apart to proclaim the gospel of God." Like St. Paul, I wish to proclaim to you and to the entire Church in Canada: I am not ashamed of the Gospel. It is the power of God leading everyone who believes in it to salvation.

I come to you as many missionaries have done before me. They proclaimed the name of Jesus to the peoples who lived in Canada. . . . They taught you to love and appreciate the spiritual and cultural treasures of your way of life. They respected your heritage, languages and customs. . . . Truly, the missionaries remain among your best friends, devoting their lives to your service as they preach the word of God. I, too, in my turn, come to you as a friend.

## MESSAGE OF FAITH

Such constructive service is what Jesus wants of his disciples. That has always been the Church's intention in making herself present in each place, in each people's history. When the faith was first preached among the Native inhabitants of this land, the worthy traditions of the Indian tribes were strengthened and enriched by the Gospel message. . . . Thus, not only is Christianity relevant to the Indian peoples, but Christ, in the members of his Body, is also an Indian.

In that spirit of respect and missionary service, I repeat what I said on the occasion of my previous visit, that my coming among you looks back to your past in order to proclaim your dignity and support your destiny. Today, I repeat those words to you and to all the Aboriginal peoples of Canada and of the world. The Church extols the equal human dignity of all peoples and defends their right to uphold their own cultural character with its distinct traditions and customs.

I am aware that major Aboriginal organizations - the Assembly of First Nations, the Inuit Tapisirat of Canada, the Metis National Council and the Native Council of Canada - have been engaged in high-level talks with the prime minister

and premiers regarding ways of protecting and enhancing the rights of the Aboriginal peoples of Canada in the Constitution of this great country. Once again, I affirm your right to a "just and equitable measure of self-governing," along with a land base and adequate resources necessary for developing a viable economy for present and future generations. I pray with you that a new round of conferences will be beneficial and that, with God's guidance and help, a path to a just agreement will be found to crown all the efforts being made.

## BISHOP'S SUPPORT

These endeavors, in turn, were supported by the Catholic bishops of Canada and the leaders of the major Christian churches and communities. Together, they have called for a "new covenant" to ensure your basic Aboriginal rights, including your rights to self-government. Today, I pray that



Pope John Paul

Photo credit: Joan Beatty

the Holy Spirit will help you all to find the just way so that Canada may be a model for the world in upholding the dignity of Aboriginal peoples.

Let me recall that, at the dawn of the Church's presence in the New World, my predecessor, Pope Paul III proclaimed in 1537 the rights of the Native peoples of those times. . . . My presence among you marks my reaffirmation and reassertion of that teaching.

There are very close links between the teaching of the Gospel of Jesus Christ and human advancement. . . . Pope Paul VI reflected on this reality against the background of the deep aspirations of people all over the world toward freedom and development. In his words, the fundamental desire of people everywhere is "to seek, to do more, know more and have more in order to be more." Is that not the present deepest hope of the Indian, Metis and Inuit people of Canada? . . . And today I have come in order to assure you that the Church stands with you. □

## Native Senior Home Provides Unity

**Regina** - The Gabriel Housing Corporation, established in 1980 by the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS), started purchasing residential units for Native families in the city. Starting off with only a handful available to low-income families the Corporation has now blossomed to 222 family occupied units.

### BUT WHAT ABOUT OUR ELDERS?

For years it has been a well known fact that our elders have been left alone to fend for themselves. Many have had to live in slum housing or locked away in care-homes that may seem pleasing to the eye but has filled our elders with loneliness, which is a killer to these people.

When we look back at the history of the Aboriginal people, Elders were respected, looked up to for direction and compassion as to how matters should be handled. For centuries this was the routine way of life. Today, Elders are left alone, very rarely looked up to and many are ignored or locked away to be forgotten.

The Corporation realizing the elders have been ignored and have suffered enough initiated an idea that would service the elders accordingly. August saw a building erected that would accommodate up to twelve elders. The number isn't high but the impact the complex has on them is more than words can express. "For once they feel good about where they live. Each night they take turns hosting card games or just visiting, so it is like a close-knit family unit", said Elsie Lampard, Housing Development Officer for Gabriel Housing.

Situated in an area that would best accommo-

date their needs, a shopping center is close at hand, also grocery stores and a doctors office. While the transportation is a problem now, Lampard is searching for corrective measures. "Families are very supportive in this area though", added Lampard.

The complex itself has central security doors or if they wish they can use their own private entrance. Central laundry facilities, where you can see the good old fashion Monday morning laundry being done, and their own private patios, where they can just relax after a hard days work.

Presently, a waiting list is on hand but Gabriel Housing, seeing the need, will be looking for other accommodations in coming years to rectify this problem, according to Lampard.

This complex has given them the opportunity to rest assure that the hassles of getting good maintenance will no longer be a problem, for Gabriel Housing has their own maintenance crew always ready when needed. The complex also provides them with the assurance that the loneliness that seems to fill many seniors lives can now be alleviated. Friends are only a step away, families are supportive, or if they just feel like relaxing this modern facility provides that comfort. Families of the residence now know that they are in a comfortable, affordable setting geared to their income.

In conclusion, take time out for these special people, for Elders have knowledge, not from a book but from life experiences that teach us, the younger generation, the real meaning of happiness and peace. We may search a life time for this knowledge, that may only be a hug and visit away.



# Education and Employment Key Component For Self-Sufficiency

By Tina La Rose

**Regina** - The Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS), leaders have seen the Aboriginal people suffer long enough and have decided the time is now to build for the future.

So what is Aboriginal Economic Development?

"The development and growth referred to as economic development means the creation of an Aboriginal economy. This rests primarily upon two distinct, interdependent parts; employment development and business creation. Employment development is the result of education programs which prepare graduates for real jobs, jobs in production and in the service industry. Business creation seeks to develop the Aboriginal entrepreneur.

An Aboriginal economy does not mean a separate and distinct economy from the economy that exists today in Saskatchewan. An Aboriginal economy would build on, link into and become an integral part of the Saskatchewan economy by establishing provincial and regional

financial and investment instruments, which would be collective on behalf of Aboriginal people; and by initiating and expanding Aboriginal small and community business enterprises.

Development is hampered if it limits itself to one type of industry. Reliance on primary producing activities results in a dependency situation and restricts local economic growth. Economic activities must, therefore, include all three types of industry:

- a) resource use (primary industry)-agriculture, forestry, fishing, mining and trapping;
- b) production (secondary industry)-the manufacture of finished goods and service (tertiary industry);
- c) the delivery of services, such as education, health, transportation, communication, sales and social programs.

Education programs developed and delivered by the Gabriel Dumont Institute are based upon an integration of the three types of industry. Primary and secondary business development and service delivery are

all included.

All aspects of a community's activities are essentially part of its economic development. In addition to the formation of businesses, services such as social services, health services, education, communication and culture are all integral parts of economic development. A community requires human resources in all of these fields.\*

Through government run programs, the Aboriginal people have become literally dependent on such programs that AMNSIS officials feel have been mis-spent. "We would like to take those dollars and utilize them to the fullest capacity", said Wayne McKenzie, Vice-President of AMNSIS in a recent interview. In establishing a need it is only when a community or a people are in control of their destiny that progress will occur, which means running their own education systems and removing any strings attached as to how money is spent, noted Jim Sinclair, President of AMNSIS at a two day summit on Aboriginal Economic Development in Regina.

The two day summit on Development of Aboriginal Economies, sponsored by AMNSIS, received

welcoming and encouragement from various Native leaders throughout Western Canada. From Saskatchewan Ralph Goodale, Liberal leader, Roy Romanow, House leader of the New Democratic Party, and the Mayor of Regina, Larry Schnieder were also on hand to give warm addresses. Unfortunately no representative from the Devine Government was on hand. According to AMNSIS officials they, (Saskatchewan government) declined the invitation.

McKenzie criticized the Saskatchewan government saying, "It appears Devine has decided to pretend we don't exist. The government believes it if keeps it's eyes shut long enough we might disappear. I guarantee you this won't happen."

Yvon Dumont, President of the Manitoba Metis Federation (MMF), said, "Historically the Metis people are traders, not a welfare dependency people. If Devine studies the history of the Metis people he would be ashamed of his comments. Shame on you Devine, shame on you."

According to McKenzie, Aboriginal people have never met the status quo, Statistic Canada shows Aboriginal people are 80% unemployed while the rest of Canada is 20%. "We are not asking for a free lunch, we just want what you have in the main stream," said McKenzie. "We are Canadian citizens and we want to be a part of the system."

During the fund raising banquet for the Conference Murray Koffler, founder of the Shoppers Drug Mart in 1961 and also founder and Director of the Four Seasons Hotels Limited, and chairman of the Canadian Council for Native Business, was guest speaker who addressed the crowd saying that the Aboriginal people of Canada were in a bind. "Education is the key in building for the next generation. If Native people become economically independent it will be good for all of Canada." Koffler has set up numerous training programs, consultations and scholarships for Aboriginal people.

While the conference had a good attendance of 400 people, who expressed concern and received encouragement from various business people which sparked new ideas, from the delegates, it will, however be sometime before any results occur. For what has happened to the Aboriginal people in the past will now take extreme mending to undo what has been done. "It is our hope that Aboriginal people will progress," concluded McKenzie. □

\*Taken from the Gabriel Dumont Institute of Native Studies and Applied Research with permission.

Jim Sinclair President AMNSIS



Photo credit Tina LaRose



"Our Opportunities Are Limitless"

# Economic Development Paves WAY

By Tina La Rose

**Regina** - Recently Wayne McKenzie, Vice-President of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) and Chairman of the Metis Economic Development Foundation of Saskatchewan Inc. (MEDFO), announced financial assistance totaling \$226,250.00 dollars to Metis and Non-Status Indian individuals and groups. This financial assistance will be for projects that have the best opportunity to succeed, such as individual business, community business, community training and feasibility studies on sector strategies. These would include forestry, gambling, tourism, wild rice production and fishing. "These programs," noted McKenzie, "would enable Aboriginal people to become involved with business in their communities for which they have been left out of for so long."

AMNSIS has been trying over the years to look at an economy, to look at self-sufficiency and to look at how to become an employer instead of being dependant on those politicians and those programming that are initiated by the Federal and Provincial governments to help Aboriginal people. Since starting up a Native Economic Development Program (N.E.D.P.), it was then decided to put together a comprehensive business plan. "Some kind of infrastructure that we would need to start, to discuss and promote self-government and self-sufficiency and the whole idea of Metis people becoming employers" commented McKenzie. In November of 1986, MEDFO, under the sponsorship of AMNSIS, was incorporated. It was the outcome of the successful negotiations with the Federal government in acquiring \$9.1 million from N.E.D.P. This money will be to utilize a new approach to the financing of Metis and Non-Status Indians' business and Aboriginal strategic investments. MEDFO'S main role is to be a Catalyst in the Metis and Non-Status Indians aspirations for self-sufficiency through economic development.

There was a conception of people from the Conservative party, the Liberal party and the New Democratic Party and concerned people from the AMNSIS association that initiated the idea of a Native Economic Development Program

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*"We don't want welfare or handouts, we want to be employers"*

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(N.E.D.P.) and it has taken about four years to get MEDFO to the operational stages. "We have plugged away at the whole idea of investing in a human potential that we feel is on top and would work for the Aboriginal people of Canada. We are basically 90% unemployed while the rest of the country is 10%. We want to be competitive as a people and maybe in 20 years, hopefully, we will be 10% unemployed just like the status quo. And the programs we are discussing are just spin-offs

from the sectors that we invest in," remarked McKenzie.

With the majority of the Aboriginal population being unemployed McKenzie feels it is now time that the Aboriginal peoples say, "we don't want welfare, we don't want government handouts we want to be mobile and to become employers." McKenzie also felt that the Economic opportunities are limitless. "Just recently the Association gave out a quarter of a million dollars and it created 22 jobs, that are not depen-

dant on Provincial or Federal governments. With the monies that the Association puts out for potential economic opportunities and when they become full swing it will mean 180 jobs" McKenzie said in a recent interview.

AMNSIS will be sponsoring a major conference on Aboriginal Economies to hopefully open the doors to a better understanding of the education/communication process, and to further provide the basis of potential partnerships. The conference will strive on the whole concept of self-sufficiency for Aboriginal peoples to become employers instead of employees and to seriously establish an economy of their own. "We want to look at the mis-spent money that we feel is being mis-spent by well intentional programs, and to discuss how we, as an organization, can better spend those monies. Through discussions and negotiations with the Provincial and Federal governments and the business communities we feel we would have a better result with those resources in the long run, as we endeavor to reach economic self-sufficiency," concluded McKenzie. □



Photo credit: Tina LaRose



# 'This Awful And Never-To-Be Forgotten Scene'

Riel Executed  
He Dies Without a Speech,  
A Sane and Beautiful Death.

With those words, The Regina Leader of Nov. 19, 1885 published its account of the execution of Louis Riel in Regina earlier that week. The account is generally assumed to have been written by Nicholas Flood Davin, publisher and editor of The Leader, the weekly newspaper that is The Leader-Post's predecessor.

**Regina, Nov. 16** - As fair a morning as ever dawned shone on the closing act—the last event—in the not unevenful life of Louis Riel. The sun glittered out in pitiless beauty and the prairie slightly silvered with hoar frost shone like a vast plain sewn with diamonds. We drove Mr. Sherwood, Chief of Dominion Police, who had arrived on Sunday evening with the warrant. As we neared Government House, two armed Mounted Police drew up their horses across our path and demanded our pass, which read as follows:

To Mr. Gibson. 'Admit representatives of The Leader'.

(Signed)  
**Sheriff Chapleau**

When we neared the bridge there was a force commanded by an inspector. Two traps were at a standstill. One of the troopers shook hands with Mr. Percy Sherwood, an old friend. We had a pleasant word with Mr. F. J. Hunter and Mr. W. C. Hamilton. Our pass was again vised and on we drove. Arrived at the prison, we met outside the representatives of the press, Mr. Dodd, Mr. Pugsley, Mr. Marsh, Messrs. Gillespie, Dawson, Bole and several citizens. The beauty of the morning was the chief theme of conversation.

Towards eight o'clock, we crushed our way thro' troopers, Col. Irvine very courteously doing all in his power for us; ascended the staircase; walked the length of the prison and there, at the doorway of the ghastly place of execution, knelt Riel, his profile showing clear against the night. Father Andre, a surplice over his soutane kneeling, his back to us, and Father McWilliams, with a stole thrown over his travelling coat, kneeling, his face to us, and holding a wax candle lighted.

In Riel's hand was an ivory crucifix silver mounted, which he frequently kissed. Father McWilliams and Pere Andre ever and again sprinkle holy water on the condemned man. Riel was pale — deadly pale — and his face looked most intellectual.

**Father Andre:**(in French) — Do you pardon

**'I pardon all my enemies for the love of the good God.'**

all your enemies from the bottom of your heart?

**Riel:** I do mon pere — I pardon all my enemies for the love of the good God.

**Father Andre:** Have you any sentiment of malice, any feeling of malice against any one?

**Riel:** No, my father, I forgive all.

**Father Andre:** Do you offer your life as a sacrifice to God?

**Riel:** I do, mon pere.

**Father Andre:** My child — the flesh is weak and the spirit strong; do you repent you of all your sins of thought word and deed?

**Riel:** I do my father — I have committed many sins and I ask my God's pardon for them all in the names of Jesus, Marie and Joseph.

**Father Andre:** You do not wish to speak in public? You make that a sacrifice to God?

**Riel:** Oui, mon pere. I make to my God as a sacrifice the speaking to the public in this my last hour.

**Father Andre:** God has been good to you my son to give you an opportunity of repenting; are you thankful for this?

**Riel:** I thank the good God that, in his Providence, he has enabled me to make my peace with him and all mankind before I go away.

The two clergymen then placed their hands on his head and pronounced the absolution.

Riel then, in an affecting and childlike way prayed God to bless his mother, his wife, his brothers, his friends and his enemies.

"My father, bless me" he said, looking up to heaven "according to the views of your Providence which are ample and without measure." Then addressing Pere Andre: — "Will you bless me Father?"

Father Andre blessed him, as did Father McWilliams. He then rose from his knees and was pinioned, he meanwhile praying and the clergy praying. When he was ready to pass out to the scaffold, Pere Andre said to him French, "There, go to heaven." ("Bon! Allex au God.") He then kissed Pere Andre on the lips, and Father McWilliams embraced him, giving him the side of each cheek.

Riel then said ere he turned to pass through the door, which went into that room built of coarse lumber and which, if Pere Andre is right, and Riel was really repentant, and Christianity is true, was for him the poor dingy portals of eternal day and unending peace and blessedness.

"I give all my life a sacrifice to God. Remerciez Madame Forget, et Monsieur Forget. O my God" he cried still speaking in French as he went down the stairs, "you are my support. Mon Soutier, c'est Dieu."

He now stood on the drop. The cord is put on his neck. He said "Courage mon Pere."

They shook hands with him, as did Dr. Jukes, and Riel preserving to the last that politeness which was so characteristic of him and which was remarked during the trial said:

"Thank you, Doctor."

Then he prayed in French: "Jesus, Mary and Joseph have mercy on me. J'espere encure. I believe still. I believe in God to the last moment."

**Father McWilliams:** "Pray to the sacred Heart of Jesus."

**Riel:** Have mercy on me Sacred Heart of my Jesus! Have mercy on me. Jesus, Marie et Joseph assistez moi dans mes derniers moments, Assistez moi Jesus, Marie et Joseph!

Father McWilliams held the cross to him which he kissed.

**Mr. Deputy Sheriff Gibson:** Louis Riel have you anything to say why sentence of death should not be carried out on you?

Riel, standing where Pere Andre stood about to ascend the staircase anxious evidently to leave the painful scene, said in French, "Shall I say something?"

Doctors Dodd and Cotton were below. The knot in the fall had slipped round-from under the poll. The body quivered and swayed slightly to and fro. Dr. Dodd felt the pulse.

**Leader Reporter** — How is his, pulse Doctor?

**Dr. Dodd** — It beats yet — slightly.

**Leader Reporter**, addressing Dr. Cotton — I hope he is without pain.

**Dr. Cotton** — O, quite. All sensation is gone.

The body ceased to sway. It hung without a quiver. Dr. Dodd looking at his watch and feeling



Credit: Public Archives

the pulse of what was Riel: — "He is dead. Dead in two minutes." Dr. Cotton put his ear to where that restless heart beat: "Dead".

While inside that solemn and mournful tragedy was being enacted, outside the prison were many of the public and the reporter of The Leader, whose duty it was to watch what took place outside, gives the following description:

**'He died with calm courage, like a man and a Christian...'**

"The barrack square was suggestive of something unusual though all was so calm. At the door of Col. Irvine's house stood Lord Boyle, Col. Irvine and Col. MacLeod. Before the prison talked the citizens, most of them members of the jury. There were many who were disappointed at not being allowed in to the execution. Jokes were made. The troopers stood in groups on the verandah of the prison and their conversation was not edifying.

Sometimes a pause — but no sound came from within. No sign that the tragedy was finished. At last a thud was heard and one of the police said "The G-dd-n-s-n of a b---h is gone at last".

"Yes" said another as if saying "amen" to this noble prayer—"Yes, the s-n of a b---h is gone for certain now". And then followed some civilized laughter.

As the reporter drove away from the barracks he saw the mounted patrols all on the qui vive and everything looked as everything has looked for days as if some attempt at rescue had been expected.

Near Government House, a friend was met who asked the writer how Riel died and the answer was:

"He died like a Christian".

"How about his sanity?"

"Any man who saw him die could not doubt his sanity. A more rational, self-controlled, sequent mind could not be conceived than he displayed."

"Did he die game? Was he pale?"

"He was pale. A man would naturally be pale. He showed the highest reason on the eve of going into eternity, to crush down his natural love of display and occupy himself solely with that world to which he henceforth belonged. He died with calm courage, like a man and a Christian, and seemed to me a triumph of rationality as compared with the brutes who could blurt out ribaldry over his death or the atheists who thought it a sign of insanity that in the position in which he had been placed he should have given himself to prayer."

Nothing in his life so became him as the leaving of it. □



# Regina Friendship Centre Annual Report

Here is the Annual Report from the period April 1, 1986 to March 31, 1987. We have been in our new building for over a year now and have maintained quite a number of programs through it.

We have a regular nightly bingo program which helps pay the building and programs which we are not budgeted for. We started our bingo in June, 1986. This also gives us a lot of public relations for our programs within the Centre, because we have at least 250-300 people nightly at our bingo.

We also have a gym/weight room for the members whenever they want to use it. It is open from 9:00 am to 9:00 pm - Monday thru Friday, Tuesdays and Thursdays from 7:30 pm - 9:00 pm we have Aerobics Classes which we do have 20 people in attendance. We have a few Arcade Games for the youth. They can use them anytime when we are open.

We serve lunch Monday-Friday from 11:30 am to 1:30 pm. Our Boardroom is open to the public for meetings with a fee of \$50.00. Also our Hall is open to Meetings, socials, get-togethers, weddings for the public with a fee for usage, depending on the function, how many people, how long, etc.

We had an Education Workshop on May 1986, where we had approximately 300 people in attendance. It was a two-day event with lunch served. We had people from all over Saskatchewan. We had about seven different facilitators for the workshop at no cost. I sure hope they have another one in the future.

We try to have a newsletter every 3 months and throughout the year we have had three newsletters. This helps to promote the Centre, also lets people know what is available to the public.

It was our 25 year anniversary as a service organization this year. Along with the anniversary celebrations, we had our Grand Opening of the building. We invited the people who were first here 25 years ago. Some of the made it and some of them didn't. It was an all day event. The whole day went really well with government officials and City Councillors also in attendance.

For the children, throughout the year we had numerous events for them. Some of them were a Halloween Party with about 60 children. The Annual Children Christmas Party with about 1500 in attendance to see Santa Claus. We have had

film nights, swim nights, etc.

One of the main events for the Seniors is our Annual Seniors Dinner and Party. This year we also added a little bingo game. For this we had approximately 150 elders. It was a delightful day for them, finishing off with giving them a Christmas food hamper.

In July, 1986, we had our Annual Picnic for the Membership out at Ipsco Park. We had a really good turn out with about 200 children, youth, adults, and elders in attendance. Everyone enjoyed themselves.

For the Thanksgiving celebrations, we had a Moose Barbeque for the public. It was a huge success with Barbequed Moose, Bannock and salads for the menu.

- 1) We have had trainees from Compu-College with us throughout the year. This allowed us to get directly involved with the College's Training process and at the same time, employment at no charge to the RFC. They were really a great help.
- 2) We've continued to promote the RFC by utilizing various media services, shedding positive light on our organization. To this end we've done interviews promoting Centre, one of them was the Rankin File. They came and did a crowd shot at the Centre when we had some events. Furthermore, we've conducted radio interviews which went off really well. This is an area we'll be concentrating on more.
- 3) We continue to be involved in inter-agency co-operation by attending on-going meetings with the Regina City Police Cultural Relations Unit, both school systems through their community school co-ordinators, the Regina Indian and Native Education Council, Compu-College, Regina Plains Community College and various other agencies. We maintain this contact with these agencies to ensure the much needed working relationship is developed.

We also have a Volleyball, Hockey and Co-ed Baseball Team which they have brought home trophies, so we have really good sportsmanship out in the community and I hope it continues this year.

## Drop-In Centre

The Lease at 1817 Osler Street was terminated and all operations of the Centre are now consolidated at 701-14th Ave. E. This action was primarily a cost-cutting measure. So now we have our Family Workers at this Centre, the reason we had them at 1817 Osler Street was it was a centralized location.

## Family Workers

Our Family Worker Program is still continuing, however, the recent announcements of government cutbacks may jeopardize this program in the next fiscal year. We will continue to stress the need for this program to the funding agency, the Department of Social Services and hope to maintain current operations. Although there is a need for expansion of this program, it is unlikely that funds can be obtained for an additional Family Worker. All in all they do very good work.

## Public Relations Program

Through this program we promote our Centre and its services to community agencies and schools. All Board Members and employees are encouraged to be active and positive ambassadors of the Centre.

We have submitted a funding proposal to the National Association of Friendship Centres to establish a Pilot Project which we hope will ultimately lead to hiring a full-time Community Relations Co-ordinator. The proposal calls for a six-month trial period in which a survey will be carried out on the attitude of the rest of the Regina community towards Indian/Natives, development of community linkages, three cultural events, three workshops and seminars and ongoing public relations activities.

## Fine Option Program

The Centre continues to be a Fine Option workplace. This program continues to be of real benefit to the Centre and to individuals participating as it helps to identify potential employees for our organization and others. Through the program, we are able to get personnel to operate our clothing bank. Furthermore, since most of the Fine Option participants are Indian/Natives, the program allows them a chance to do things for their own people.

## Arts And Crafts

We continue to purchase arts and crafts for sale from our front office. The plan to establish an arts class in the basement classroom of the Centre is still on. However, additional preparatory work needs to be done and procurement of funds is not yet in place.

## Food Bank

Our Family Workers continue to refer individuals in need to the Food Bank and assist in the process by determining need and placing the order.

## Friendship Centre Annual Elections

### By Richard Shepherd

**Regina** - From the onset of the meeting, held recently at the Regina Friendship Centre, it proved to be a heated and progressive series of events, culminating with the elections. The agenda, was the first order of business, at times it too became bogged down.

The board members were called to the front, where they were questioned enthusiastically about the past fiscal year.

Many were called but few were chosen, as the saying goes, twenty two nominated, eleven voted in by a show of hands. The positions filled for the board are:

**PRESIDENT** - Isadore Pelletier

**VICE-PRESIDENT** - Maurice Aubichon

**TREASURER** - Les Tourcoul

**SECRETARY** - Leona Fayant

Other members of the board include: Basil Quewesance, Joe Welsh, Rick Favel, Paul Lafontaine, Gordon Wasatete.

The new Regina Friendship Centre board members can be sure that there will be daily challenges to be met. □



# From Pilot To Success

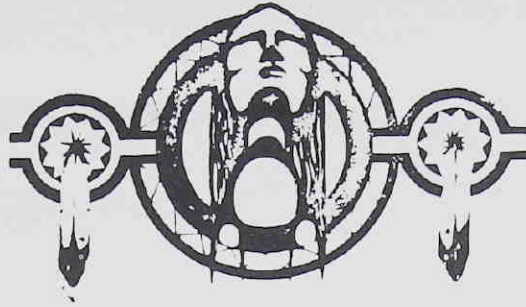
By Tina La Rose

**Regina** - Brenda Peekeekoot and Lillian Isbister spend their days at the General Hospital visiting up to 85 Native patients trying to meet their cultural and spiritual needs.

Director of the Wasakaw Pisim Native counselling services, Isbister and Peekeekoot, a social worker, greet their patients in their Native tongue, which allows the patient to understand in a broader perspective of the health care needed. Numerous times elders are called in to administer to their needs. According to Isbister these cares are just recent as she recalls when an ill Native patient requested to see a medicine man. After some trying conversation with the medical staff he was admitted to see the patient, as long as there was no chanting or drums. Isbister noted, "the only place where medicine men use drums and chant is in the movies. These aspects of Native health care must be respected."

"The message we are trying to give is that Native people must be allowed to look after their own." Isbister said, during a three day conference designed to promote a better understanding between Native people and medical staff.

Isbister noted the ignorance of the Native culture and religion. "These religious differences must be



accepted" she told the filled auditorium on the first day of the 4th Annual Wasakaw Pisim Counselling conference, referring to the stereo type of the medicine men.

In 1982, the counselling center at the hospital opened their doors to work with Native families as hospital administrators noticed the high number of Native people, especially children being admitted into the emergency ward. The lack of understanding of Native cultures, values and customs played a major role in the breakdown of Native health according to the Native counselling officials. This three day conference is

to establish better communications and working relationships with all health professionals.

Attending the conference were well known people from British Columbia, Alberta, Montana and Saskatchewan, who included Allan Sapp, Canadian Artist, Maria Campbell, Metis author, Freddie Johnson the driving force behind making the Alkali Lake Reserve in British Columbia alcohol free and Dr. O. R. Riveria, Child Specialist and who is also head of the team in Saskatchewan for child abuse.

All had great experiences to be shared and shown dedications to the work for the betterment of Native

people. It was Dr. Riverias' presentation that showed services such as the Native counselling program has benefitted the Native population. He presented a two year study on child abuse. It was noted that child abuse is a concern in all cultures and in the four basic types it showed that neglect was greater in the Native homes, while sexual or physical abuse was doubled to six times greater in the Non-Native homes.

This two year study showed that with the help of the Native counselling services these numbers have decreased drastically. Now, fewer Native patients use the emergency department while it also has encouraged the hospital staff to readily make use of the services Isbister and Peekeekoot provide.

In what started as a research pilot project, quickly developed into a successful counselling service in the health care of Native people. While it has been around for five years it is only now that people have started to recognize its services, bringing in numerous referrals from outside agencies.

Through dedication and hard work Wasakaw Pisim Native counselling services has opened the doors to a better understanding between non-Native health care experts and the Native health care needed. □

## New Horizons; Re-entrance Program

By Richard Shepherd

**Regina** - Numerous meetings with concerned parents and students, sparked the Indian and Metis Advisory board and the Regina Board of Education to initiate a pilot project, as the result of epidemic dropouts of Aboriginal people from high schools. On September 14, 1987, the Re-entrance Program (REP) opened its doors to these youths, that gives them a second chance of getting their needed credits.

Situated in the downtown area of Regina, housed in the old Police station on 11th and St John Street, students are then given the opportunity to rebuild their self-esteem from a Native point of view.

Elders play a large role in the Native aspect of the program, along

with public Health nurses, work preparation and other resource material are available to assist the student to make practical decisions.

Traditional Indian values are stressed, such as the morning blessing of sweet grass and the circle check. The sweet grass is said to be a unifying element, also the circle check which involves each student relating to the class his or her feelings. This gets things out in the open to eradicate any misunderstandings.

The class also writes essays on traditional Indian cultural values, the circle for example is the pattern the life revolves, animal, spiritual and physical elements make up the circle.

All activities and schedules are geared to establish regular patterns that reflect the high school system and the work world. This is on a continuous intake basis, with the students numbering at maximum of 20. A waiting list has been initiated to accommodate the over flow of applicants.

There is another way this program differs from the regular school system, a series of rules was set up



Students of the R.E.P. program.

by the pupils and 100% of the vote is needed to make any decisions concerning the events that have a bearing on the group as a whole. Rules of conduct were also drafted in the same manner. The staff act only in the advisory capacity in this case.

The size of the class affects to some degree, the pupils attitudes toward the teachers and fellow classmates. It allows for a better learning atmosphere and enforces the communication between one another. The majority of them expressed that this support system is a very integral part of the learning processes.

Feelings of belonging, that you mean something, enables them to accomplish the work at hand. One female student paraphrased it by

adding, "It is good to know they want our opinion."

Unlike their old schools the REP treated them as adults, with these given responsibilities, they seem to have a better outlook on their academic futures. This in turn allows them the opportunity to set and achieve goals. Mechanic, Lawyer, Hairdresser, and Policeman are just a few of the potential career choices they are now entertaining. In the past these were distant to many of them, now it seems more attainable.

The students and staff of the REP program have drawn their own conclusions, that education is important in today's society, both expressed the need for more such programs throughout the province. □

Photo credit: Richard Shepard



## THOUGHTS FOR OUR NEXT CENTURY

*How blessed are we  
Who have never lived with fear  
or the scourge of war,  
or cowered in the shadow of injustice,  
or felt the frightening gnaw of hunger!  
Safe and secure we live  
our smug, dissatisfied, self-centered lives.*

*But can we close our doors  
and stop our ears tightly enough  
to blur the rising sound  
(like a distant heart-beat)  
of marching feet,  
the myriad feet of suffering humanity?*

*Must they, indeed,  
kill and be killed to prove  
that they, too, are the children  
of our beneficent God?*

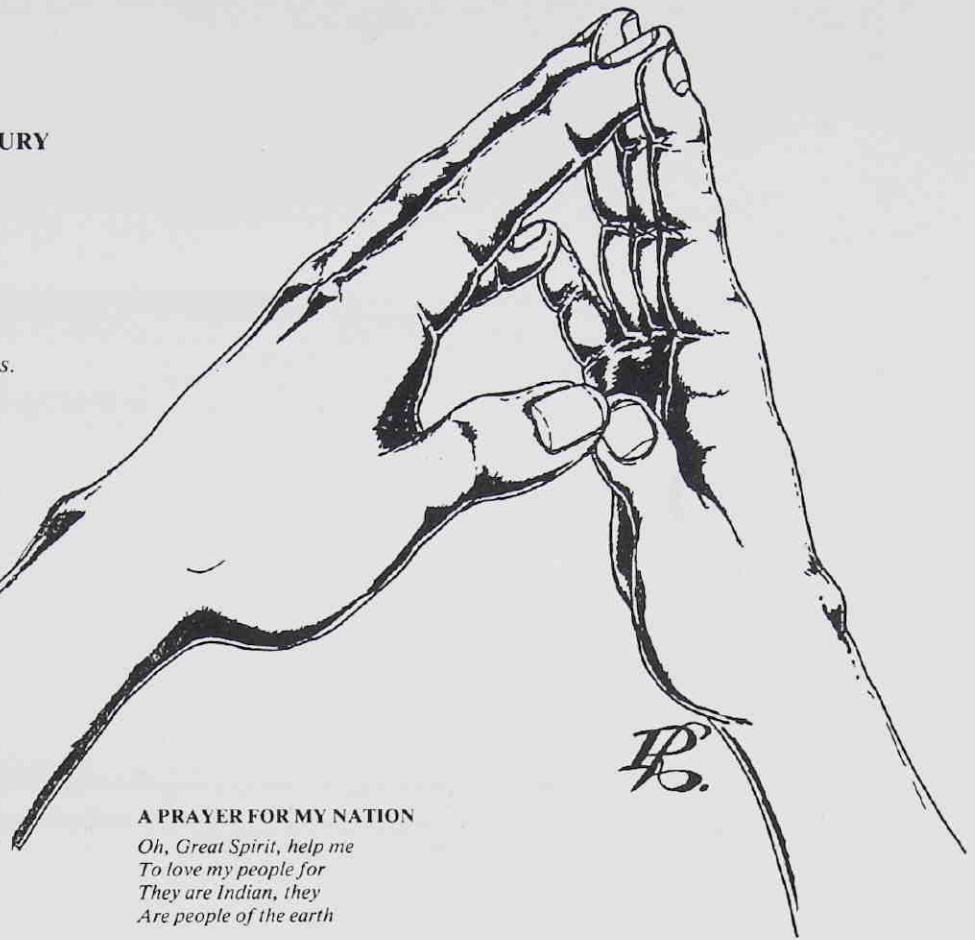
**By Thelma Foster**

### PRISONER'S PRAYER

*O Great Spirit where are you tonight?  
I feel lost and broken in two  
All I see is a world of darkness  
Oh Great Spirit I can't keep from crying  
I try to remain strong  
But it doesn't last for long  
Why do I seem to do everything wrong?  
I need your help this time  
To get me through these lonely nights  
Show me please which way to turn  
Only from you can I learn  
Hear my Prayers  
Cause I know somehow your still there  
I close my eyes and look back to a time  
When I had it all  
But now I wear this chain and ball  
Send me please some peace of mind  
To take away this pain  
I can't hold up much longer  
Why can't I become stronger?  
Oh Great Spirit hear my cries  
I know I cursed your name many times  
When I found myself in a bind  
I felt the anger running through my soul  
Oh how was I to know?  
But I feel the time has come  
For my legs can no longer run  
All I need is a hand to hold  
To keep my strength and remain bold  
You know I would rather be in your arms  
There I would feel no harm  
My hands can no longer write  
This is all I'll ask of you tonight  
Oh Great Spirit I beg of you please  
As I kneel down on my knees  
Help me see through my troubled mind  
Don't let me fade away with time...*

**By Sharon Ouellette**

New Breed/October/November/1987



### A PRAYER FOR MY NATION

*Oh, Great Spirit, help me  
To love my people for  
They are Indian, they  
Are people of the earth*

*They are of the rivers, the  
Blue skies, and  
The wild roses*

*They are special like  
The warm grass  
Caressing my toes*

*They are the stars on  
Quiet nights and  
The singing of birds in  
The morning*

*They are Indian,  
Your gift to life and  
They were happy until  
Others came.*

**(C) 1985 By L. Lee**

### EVENING PRAYER

*Forgive me, oh Great Spirit  
If I have offended you*

*Forgive me if I  
Have failed to serve you*

*I am of the earth  
And will return to it  
Still loving you.*

**(C) 1985 By L. Lee**

### ALCOHOLICS PRAYER

*O, Great Spirit, I  
Ask that you help me  
To struggle through this day  
Without shame in my heart*

*Help me to love my little children  
More than I do  
The evil one's drink*

*Help me to be strong and  
My hands to be holy so  
That the bottle may slip  
Away forever*

*Help me, oh Great Spirit  
To teach my children your way for  
I love them like  
I have loved no one*

*Give me this day  
Without shame and  
I promise to try harder  
Tomorrow*

*Oh Great Spirit.*  
**(C) 1985 By L. Lee**



# Secrets

By Christina Rosen

As I walk down a crowded street I study each face wondering could she have been through what I have? Could he have done what he did to me? Many times and many places I have felt these uneasy feelings for I felt that I was alone until I reach out to tell someone about my secret.

It all started when I was five. The sun was warm that day and my friends were excited as if some spectacular event was about to happen. "Come out to play, Christina", they called in chorus. As I ran out to greet my friends a family acquaintance had all the other children laughing near the old shed at the back of the house. "Let's play a new game," the man said, "the first to open the door gets to have their turn in the shed with me." As we pounced on the door and shook the handle the door opened. Because I turned the handle, I received the honours as first to hide in the shed with him. That shed became a living nightmare as my mind, body

and soul became scarred from what happened behind those doors.

The door closed and darkness fell, filling the room with emptiness. Little rays of sunshine crept through the cracks of the well-worn building. In a corner he put a blanket on the floor. Why was this man doing this to me, and is this what he will do to the other children? Many confused questions filled my mind that would haunt me for the next thirty years.

It seemed like an eternity had passed as I waited for the door to be opened, but to no avail that door could not be opened from those screaming, laughing kids outside. Only until the selfish act was finished did the door open. "Okay, little girl, that is our secret. If you tell, something awful will happen to you."

My nightmare was just beginning.....  
The creaking door banged open as the latch from inside was unhooked, soon after

the game ended. As he walked away, the children screamed with disappointment, "Come on, she had her turn, its not fair." While he walked away I watched in horror as the scene burned in my mind, "Another day, we will play again," he said.

Then they quickly turned to me, "how was it Christina, come on tell us," "Oh it was okay, come on lets go and play somewhere else." I said quietly.

Sometimes secrets are hard to keep, but for me this horrible secret was locked in my mind, never to be let out for fear of something awful happening.

After a brief courtship with my present spouse we married. As we watched our children grow, how I yearned to tell him about my dark secret. The fear of him knowing would surely kill his love for me, after all our private life suffered somewhat due to the uneasiness of my sorrow. What I didn't know then was that honesty reaps forgiveness.

Early one spring I overheard my daughter crying alone in her room. Unaware that I was watching, she sat rocking on the floor staring at the mirror that once hung on her dresser drawer. As she rocked, as if cuddling herself, she spoke quietly, "I hate you, I hate him." Over and over she repeated this sentence that confused me yet somehow I understood but didn't want to believe. Suddenly, interrupting my chain of thought as I watched my daughter, the door bell rang.

As I went to answer the door, I heard the back door slam, barely hearing the man selling me his sales pitch my mind wondered back to when I was a child. Could she be going through what I did? Why couldn't I tell?

Later that evening as supper finished the boys scurried on their way, as I started cleaning the table my husband said he had work out back. This gave me the perfect opportunity to be alone with my angered daughter.

"Honey", I sometimes called her, "I want you to know that I love you and if you have anything that you want to talk to me about, I'll listen." Feeling okay that I had shared that with her I was not ready for her response. Lashing out she said, "No you don't, you don't understand me." With that she ran out of the room to hers. I placed my job down, and was thankful no one else was around to hear the excitement in her voice, as I turned to follow.

In her room after some time trying to convince her that I was her friend as well as her mother, I listened as she told me about her uncle. Embracing her I cried as I told her of my dark secret. The serene feeling of a new dawn filled that tiny little room as the untold truth came out.

Life is sweeter now, the sun shines and even on cold brisk days I breath clearer now. I found I could share, I found that I could love, unconditionally and I found my daughter. Together we sought counselling and together we ended, a vicious secret. □

\*For more information contact the Sexual Assault Line - 352-0434, Regina, Saskatchewan.





# Remembrance Day

By David Mihalyko

Once a year on November 11, is when we honour, praise, respect and remember those who lost their lives fighting in World War I, World War II, the Korean and Vietnam Wars.

It all started when Archduke Francis Ferdinand, Heir to the throne of Austria and Hungary, was assassinated. Ferdinand was shot and killed on June 28, 1914. It was a student from Serbia who fired the shot that killed Ferdinand. Austria and Hungary were also having political differences with Serbia when Ferdinand was assassinated. These two countries were convinced that Serbia was responsible for the assassination of their leader and on July 28, 1914, Austria and Hungary decided to declare War on Serbia.

After three long months of conflict between these countries, more nations had also started at war. On October 30, 1914, the Ottoman-Empire sided with Germany, Austria and Hungary fighting against Belgium, France, Great Britain, Serbia, Russia, and the United States. Canada made contributions to the United States. It was April 5, 1917, when the United States had declared war on Germany.

This hard cold war had continued for four years and twelve days until Armistice had finally ended this dramatic war on November 11, 1918.

An estimated \$337 billion dollars had been spent on war cost. Which cannot replace the eight million lives which were lost in the tragic war. After World War One, every thing seemed to have settled down, at least everyone had thought so.

Twenty one years ten months later horror had struck again. September 1, 1939, Germany attacked Poland and hit six other countries also, including Denmark, Norway, Belgium, Luxemburg, The Netherlands and France. Adolph Hitler, who was the leader of Germany's fighting force, failed to knock out Great Britain, Hitler did manage to conquer Yugoslavia, Greece and then marched into Russia.

Three main causes of this disastrous War were the problems left unsolved by World War One. The rise of dictatorships, and the desire of Germany, Italy and Japan for more territory. Japan's plans for expansion in the far east led it to attack Pearl Harbor on December 7, 1941, which brought the United States into the War also. By 1942, more than fifty countries including all of the major countries took part in the wars. It was Germany, Italy, and Japan battling it out with the United States, Great Britain, and other commonwealth nations including the Soviet Union, France and China.

It wasn't until September 3, 1943, when Italy had finally surrendered, which left all the other countries still at war. May 7, 1945, Germany also surrendered. A few months later Japan had decided to surrender too. On September 2, 1945, the horrifying disaster finally was at an end.

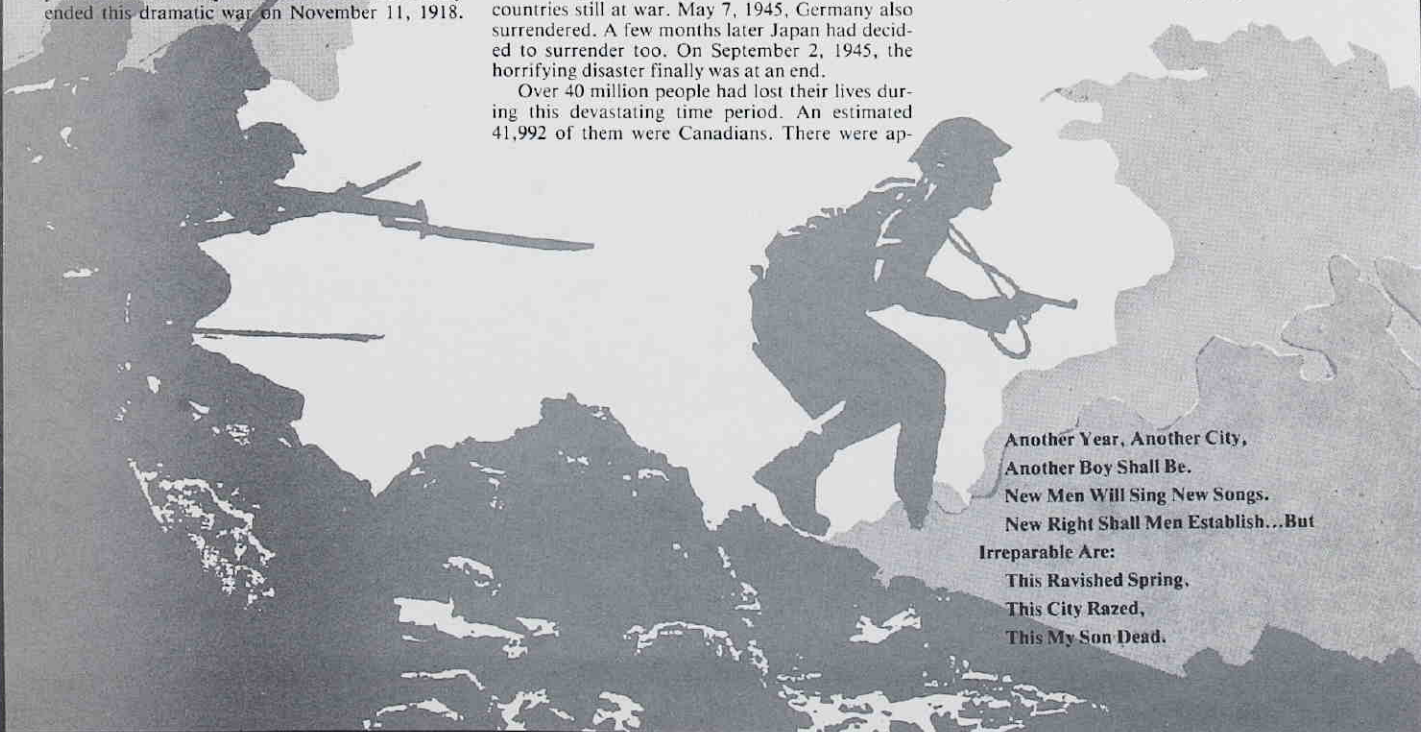
Over 40 million people had lost their lives during this devastating time period. An estimated 41,992 of them were Canadians. There were ap-

proximately 114,000 Canadians who died in the first and second World Wars including the Korean conflict. Canada now has over 700,000 veterans surviving from the 1.6 million who had enlisted during all three of the Wars.

The Native people of Canada contributed a good percentage of Canada's fighting force in both World War's and the Korean Cold War. Joe Blyan, the local Metis president said, "Our Metis and Indian veterans deserve honour, praise, and respect and we the Metis people should be very proud." They gave their lives for the belief of freedom, fought against aggression and suppression, and many died for the love of our country. Treaty, Non-Status and Metis people participated in combat action during the two World Wars, but some did not return.

In 1918, the Remembrance Day holiday was established by Parliament with the co-operation of the Royal Canadian Legion. In the year 1921 in November, poppies were dispensed in Canada. Since 1926, the Royal Canadian Legion has distributed poppies. The purpose of this is to raise funds for Veteran services. The services for poppies takes in three million dollars annually.

And so it is that every year on November 11, we honour, bless and remember those who lost and gave their lives in the tragic wars to make our country a freer, safer and happier place to live. □



Another Year, Another City,  
Another Boy Shall Be.  
New Men Will Sing New Songs.  
New Right Shall Men Establish...But  
Irreparable Are:  
This Ravished Spring,  
This City Razed,  
This My Son Dead.



## Resource Library

We have now completed the establishment of a small library at the Centre. The Library contains books covering a wide range of topics. We are constantly receiving and still do need more books for the library. In addition to books, we also receive information bulletins from other agencies and organizations and departments of the various levels of government. A lot of this information is very valuable to us as a developing organization. We are also confident that our Membership will find the information useful.

## Resource Development Program

From last year up to the present, we are still continuing with updating our files with the ultimate goal of a computerized file inventory system. This program is and will be used to help Native student train in different aspects of office management. The program also allows the stu-

dents to gain better knowledge of the various activities of the Centre.

## Clothing Bank

We continue to operate a clothing bank in one of the downstairs rooms. Clothing which is donated to the Centre is sorted and given away to needy families for no charge. Personnel required for the clothing bank is currently from volunteers and individuals working under Fine Option.

## Communications Program

We continue to make improvements in our efforts to share information with our community. Our Communications Program is responsible for keeping informed of activities carried out by other Centres including ours and making the Membership aware of these developments. We have been able to accomplish this through attendance at various community meetings. The Centre produces periodic news-let-

ters available to anyone free of charge.

As you are aware, the Centre offers the Courtworker Program in association with The Saskatchewan Association of Friendship Centres. Presently we have 3 Courtworkers. They do excellent work and are always very busy.

We had a Youth Workshop which was attended by different schools in the City, also Swan River, Manitoba attended with a group of children. It was a two-day workshop with lunch provided.

We continue to be involved in community events and affairs such as Mosaic, which was more successful than any year because of the new building. We would also like to be involved in the Traveller's Day Parade, also the Santa Claus Parade which will give us a lot of promotion for the Centre.

We will continue in every way to improve the structure and mandates of the organization. □

Thank You



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# Slum Housing!

By Richard Shepherd

The television, shows the stark realities of third world life, shanty towns, starving children, parched lands. Unsettling as it maybe, how does Regina's housing situation compare with that of the third world? It may not be that serious, but many people, a great number being Aboriginal do live in substandard units.

Regina with its expansion of the downtown core, and the outer subdivisions is a far cry from those other places that we so often read and hear about. Regina does have substandard housing, and families are living at or dangerously below the poverty line. Many housing programs are now in operation throughout the province and do assist those in need, but the problem is larger than at first appearance.

Recently released statistics from the Economic Development Summit on Aboriginal Economies, held on October 22, 23, 1987 in Regina, indicate this dilemma is right in our midst. It also tells us that adequate housing for Aboriginal peoples is below the provincial average.

Metis and Non-Status (M.N.S.)

Provincial Population at large (P.P.L.)

	M.N.S.	P.P.L.
Home Ownership	57%	73%
Housing Conditions Unsatisfactory	51%	19%
Income Levels	60%	*100%
Education levels (less than grade 12)	76%	47%
Labourer force participation	49%	64%
Unemployment rates	32%	8%
Below poverty line	50%	20%

\*(Provincial average)



Slum Housing in Regina.

Photo credit: Richard Shepherd

Many of these units were occupied by large families and there are many more throughout this teeming metropolis. □



# Battered Spouses Have Range Of Legal Rights

Reprinted From The Regina Leader-Post

Public Legal Education Association of Saskatchewan (PLEA) is a non-profit corporation founded to provide the people of Saskatchewan with understandable, useful information and education on our laws and legal system.

Throughout this article, the victim of assault is depicted as female, the aggressor is depicted as male. This is done for two reasons. First, it reflects the fact that most victims of spousal assault are female. And secondly, it was done for consistency and ease of reading. Obviously, the law applies equally regardless of sex and it is recognized that men, too, can be victims of spousal assault.

Many women have been kicked, slapped or choked by their husbands. Many women have been forced, against their will, to participate in sexual activity. Threats have been made against themselves or their families. These women are victims of spousal abuse, commonly called wife battering. One in ten Canadian women are abused by their male partners. Within 50 per cent of those abusive homes, children are also abused. In addition, one in five murder victims are women who have been killed by their spouse.

Wife battering follows a typical, identifiable pattern. There is a period where the abuser gradually becomes frustrated and angered; the frustration then explodes with an attack on his wife or girlfriend. The cycle ends with the 'honeymoon' phase, where he feels remorse, apologizes and promises not to attack her again.

The cycle will then repeat itself.

If assaulted, the woman should call the police and get immediate medical attention for her injuries. Medical evidence of the assault will assist the women in future legal proceedings.

It is often hard for the victim to leave her home, as she may feel she had to hold the family together or cannot afford to live without her husband's financial support. She may fear for her own safety.

A battered woman does not have to remain in the abusive environment. She can find temporary shelter in an Interval House or another form of safe home. There are community and legal services which will protect battered women.

She can receive help through the criminal justice system. The Criminal Code establishes assault as a crime regardless of whether force is used or threatened. Police must lay

an assault charge, whether or not the assault is between two strangers or between a husband and wife. Once the charge is laid, the victim cannot withdraw the charge nor can she be forced into doing so by her husband.

As the victim, she may be subpoenaed as a witness. She must go to the trial, and if asked, give evidence. If she is subpoenaed and does not attend or refuses to testify, it will be seen as contempt of court. Contempt is a very serious offence, published by fines or a jail term. A legally married woman cannot be forced to give evidence against her husband; however, if it is a case where her own safety is threatened, she must testify if asked. A common law wife can testify against her common-law spouse.

If the woman is worried about future attacks, she can seek protection in a number of ways. She can ask that conditions, such as no contact with her or entry to her home, be attached to his post-arrest release. She can apply for a peace bond at the local police station or RCMP detachment. A peace bond establishes restrictive conditions so that the assaulter keeps the peace.

As a victim of a violent crime, she may also apply to the Criminal Injuries Compensation Board for reimbursement for medical bills, prescription drugs and any loss incurred from being unable to work.

A battered woman has another avenue of action: the civil law system. There is extensive legislation relating to family law, and much of it will be beneficial to the battered woman.

If she is married and wishes to leave her husband, she can undergo a legal separation and divorce. If legally married, she can also apply for an order of exclusive possession, which allows her to live in the home and bars his access to the property. This order may also restrict his ability to sell the home.

If she does not remain in the home, she can go into the home to retrieve her property with her spouse's consent. If there is no consent, she may apply to the courts for a property settlement.

If it has been a common-law marriage, she will only have an interest in his property if she can prove that she paid for part of it or contributed to its improvement. She has the right to take whatever property is her own.

Civil law also decides matters relating to custody of children. A

woman has not lost custody of her children if she left them behind during a time of crisis. It is recommended, however, that she applies for custody as quickly as possible.


The Public Legal Education Association of Saskatchewan has recently published "A Guide to the Law for Battered Woman". This booklet outlines the legal options available to abused women, and is available, free of charge, by writing the Public Legal Education Association,

210-220 Third Avenue South, Saskatoon, Saskatchewan, S7K 1M1.

*This article is intended to be general information only. Persons with a particular or specific need for advice should see their lawyer, or seek other professional advice. If you have a general question about an area of law that you would like discussed in an article, please write to the PLEA office.* □




## KEEP THE CIRCLE STRONG

**N**ational Addictions Awareness Week. A chance for you to join a growing circle of Friends, Families and Communities who have chosen a lifestyle free of Alcohol, Drug and Solvent Abuse. So create the spirit, join in and KEEP THE CIRCLE STRONG.



**National Addictions Awareness Week November 15-21**

For more information on National Addictions Awareness Week, contact the National Native Advisory Council on Alcohol and Drug Abuse at 117 Poplar St., Suite 202, Regina, Ontario, S4Z 0B4. Telephone: (416) 226-9402 or the National Native Alcohol and Drug Abuse Program, Kazine Square Bldg., 11th Floor, Ottawa, Ontario, K1A 1S5. Telephone: (613) 967-3390.



# Lost Rabbit

Once upon a time, there was this rabbit. He was always doing things different cause he wanted to stand out to his Nation. The Rabbit Nation.

So he would do all kinds of crazy things. His mother and father told him many times not to behave like a fool and stop doing all these crazy things he did. He did them just so he could be noticed as a true Rabbit. They told him it's not the right way to act or behave. But no the Rabbit never listened, he never bothered to open his ears.

He thought to himself that his parents were too old fashioned and that they didn't know about today's way of living. So as usual he walked away after his parents finished talking to him. As he was walking through the big trees, he thought to himself, someday I am going to be as big as these trees and everyone will notice me in the Rabbit Nation. So finally he decided to sit down and relax for awhile. As he was

relaxing, he fell asleep. He slept on and on for months and months. And when he finally woke up he noticed he had a different colour of skin. He felt so proud of it, he ran home to tell the Rabbit Nation the good news about his skin. And as he ran he thought to himself, now I'll be special on my Nation because of the different colour.

The other rabbits will look up to me as someone. He ran and ran and finally he found his way home. But there was no one around, not even one brother or sister rabbit. He searched and searched but no one was around. So he gave up and sat down and started to cry cause he was sad that he couldn't find his Rabbit Nation.

He never felt so alone in his life before. And then he remembered what his parents told him and realized he had behaved like a fool all these years. But no one around to tell him, no mother, no father, no rabbits...

It was getting cold so he started to search for his Nation with his shiny

new brown fur coat in the winter time. So if you ever bump into a brown rabbit in the winter, guide him back to his Nation and help him over come his loneliness. So he can go back to the right path and see his Nation's way of life. . .

## The Point Of This Story Is:

Just be yourself and remember where you are from and the people who **Care**. Listen to the older Ones, respect what they have to say. And in turn they will respect and love you more!

You don't have to prove yourself to anyone, you will always be different skin. If you try to be different from what you are, you will only **Hurt** yourself and people around you.

Just like the Rabbit, you'll always have a cold heart and see lonely days. Until You find yourself - **Your True Self**. **So Give Yourself A Chance, As Well As Other's!!!**

R. Night

## Crucial Services Slashed

Governmental cut backs have dramatically affected not only education but mental health and its related services.

The only time Government appears to respond to the fundamental needs of Canadians is after phenomenal and benevolent men such as Terry Fox, Steve Fonyo or Rick Hansen put themselves through grueling and astronomical feats of endurance to create public awareness and stimulate Government and corporate sympathies.

Government response then appears to be more of a political play rather than responding to the fundamental needs of Canadians.

"I want to know how God created this world," wrote Albert Einstein, scientist, humorist, seeker of large truths. The Universe his blackboard, Einstein changed the world - its concerns - its course - and so proved man's mind a most valuable tool in the development of a high level psycho (mind) technology.

For all man's technologies it is rather sad to see that the human mind, while the instrument of technological development, has taken such a back seat when it comes to research into its own valuable and proven tool in mental, emotional, physical and spiritual health, wealth, success and libido. Not to mention the bold new areas that must be entered to open new and possibly high advanced technologies in teaching and learning methods.

Ramon Cajal, nineteenth century anatomist stated, "as long as man's mind remains a mystery so will the universe."

Research into the untapped, unknown and latent powers of the unused 90% of the human brain offers a most hopeful avenue towards solving mankind's greatest problems. Yet there are little funds available for such research and millions

of Canadians continue to suffer the pain and disruption that mental health problems create.

Stress, anxiety, depression, hypertension, bulimia anorexia nervosa, schizophrenia, manic depression, relaxation, motivation, self-confidence the list is endless.

No wonder psychologists have doubled in the U.S. in the last 5 years.

Hippocrates, legendary father of medicine in western society is quoted as saying, "Not only pleasures, our joy and our laughter but also our sorrow, pain, grief and tears arise from the brain and brain alone."

Increasing health costs, government cut backs in health and education, the lack of community based services for mental health problems, dependence on drug based therapy, poverty, unemployment, family break ups, homeless, untold billions lost annually from all levels of corporate productivity the list goes on of problems affecting mankind.

Voltaire wrote, "Doctors pour drugs of which they know little, to cure diseases or illnesses of which they know less into people of whom they know nothing." Modern research has concluded that the human mind is capable of producing its own opiates.

Mental health problems affect more people today than all other diseases combined. There is not one ailment mental, emotional, physical or spiritual that does not have its mental health aspects. There is not one of you reading this article who has not experienced or at least known someone who has experienced some form of mental health problem whether acute or chronic.

States of mind have been explored since time immemorial by our most ancient and renowned philosophers. Yet today in the west self-know-

edge is continually overlooked and bypassed. As material and career pursuits take priority.

In ancient times in Greece considered the birthplace of western culture "know thyself" was inscribed on the Temple of Apollo.

Modern medicine today has avowed that we must be taught to understand ourselves if we are to live happily, comfortably and successfully in our environment.

This simple but profound truth is as pertinent today as it was in the lands of our most ancient ancestors.

The family, the community, the environment and the economy are all undergoing substantial changes. Things once considered esoteric are now common place.

In such an atmosphere we need expanded mental health services, expanded public awareness of knowledge available and to propose pertinent fundamental changes in curriculum not only in self-knowledge of the human mind and its affect on the body but learning and teaching methods.

We need to organize, and lobby government for fundamental changes in health education priorities.

Its our responsibility, our children's future. The Mental Health Association in Saskatchewan is the only non-government agency in Saskatchewan offering a distinctive range of mental health programs and services.

Your support is more important now than ever. Let's organize and lobby for our own mental health and our childrens.

The first step is how!  
Please support our fund raising events.  
If your group or organization would like a speaker on mental health please call Mental Health Association in Saskatchewan, Division Office at 306-525-5601. □



# Book Reviews

## Native History

*The Prairie West: Historical Readings. Edited by R. Douglas Francis and Howard Palmer. Edmonton, Alberta: Pica Pica Press, 1985. Notes, illustrations, maps, tables. xiv+660 pp. \$21.00.*

The Prairie West makes available thirty-two essays which provide "both overview interpretations and current research" on the history of the Canadian Prairie West. Although the book lacks an index (which would make its content more easily accessible for readers with very specific interests), each of the volume's fourteen sections is preceded by a very competent and instructive introduction as well as a "Selected Bibliography."

After an overview of newer research on the book's title subject (Gerald Friesen) and a synthesis of some of the major characteristics of prairie society (W. L. Morton), a baker's dozen of topics are covered by competent essays presented in a roughly chronological order ranging from "Native Peoples and the Fur Trade" to "The Modern West: Politics and Economics." Without slighting

other essays, several especially interesting selections might be noted, including "Fur Trade Social History" (Sylvia Van Kirk), "Immigration and Settlement Policy, 1896-1905" (D. J. Hall), "Utopian Ideals and Community Settlement, 1880-1914" (A. W. Rasporich), and "Evolution of the Social Credit Movement" (John A. Irving).

Francis and Palmer have provided us in this volume with much more than a supplementary reader for survey courses in the history of prairie Canada. The Prairie West stands on its own as a rich collection of thoughtful essays of lasting value. It is to be recommended to all reference and academic libraries as well as to all serious readers.

Is there an equally competent reader on the American Plains West?

**John C. Scott, O.S.B.**  
Department of History  
St. John's University  
Collegeville, Minnesota



## Can It Be Complete?

*Indian Education in Canada: Volume 1: The Legacy. Edited by Jean Barman, Yvonne Hbert, and Don McCaskill. Vancouver: University of British Columbia Press, 1986. Notes, illustrations, index. 180 pp. \$10.95.*

This eight-essay volume offers a historical and regional overview of Indian education in Canada and deals largely with very specific examples of the types of education provided to Canada's Indian people up to the decade of the 1970s. Of note, the essays are mostly written by non-Indian authors, although all appear to be knowledgeable about their topics.

The introduction to the volume, written by the three editors, provides an admirable overview of Canada's approach to Indian education from the days of initial contact to the present. It goes beyond a simple introduction to the volume and places a complex topic into a comprehensive framework, presenting issues past and present and offsetting the historical presentation of policy with a section on "The Indian Response." This section introduces the Indian perspective through quotations from the spoken and written works of Indian people. Both as an introduction and in its own right, the overview presents issues pertaining to Indian education in Canada in a simple and understandable format.

While the eight succeeding essays are of interest to those involved in Indian education, only two concern the Great Plains region. The first of these, "Creating Little Dominions Within the Dominion: Early Catholic Indian Schools in Saskatche-

wan and British Columbia," studies two schools to address issues of the residential school system operated by the missionaries in Canada. Gresko writes that "educational efforts and Native responses to the residential school system varied according to the Native culture, the particular school programmes, and the nature of white settlement." The Qu'Appelle School at Lebret, Saskatchewan, still in operation, was founded in 1884 for Saulteaux, Assiniboine, Sioux, and especially Plains Cree students. This group had no special educational institutions until white contact. The essay outlines the routine imposed upon the students at Lebret, describes the facilities, and then speaks to the Native response to both schools. Generally the response was negative although some specific activities, such as smallpox vaccination, were appreciated. In spite of the attempt to institutionalize education, throughout the history of the school the Indian people persisted in such traditional activities as dance gatherings. Overly well documents with ninety-four footnotes, this essay will satisfy the academic but it is readable by a more general audience.

The second essay of interest to the plains reader is "The Changing Experience of Indian Residential Schooling: Blue Quills, 1931-1970." Here Diane Perrson presents the history of one north-eastern Alberta residential school from its missionary inception in 1931 through the assumption of control by the Indian people in September 1970. Blue Quills is important because it was the first school in Canada officially to be administered by Indian people. Perrson divides the history of Blue Quills into three principal phases and

characterizes each in relation to the Catholic church and to the Indian people. The third phase, 1960-1970, which was marked by a sit-in of approximately three hundred people, is of particular note. Perrson outlines how the evolution of Indian control at Blue Quills paralleled the growing political commitment to Indian control of Indian education. The changes, both in the school and in the growing Indian consciousness, typify the process that in the years following Blue Quills became commonplace. The essay is informative and calls on the experiences of those involved to lend authenticity to the account of the takeover of the school.

*Indian Education in Canada, Volume 1: The Legacy* brings a number of historical views to a rapidly changing and complex situation. The potential seen in the editors' essay, however, does not appear to be fully realized in this volume. Perhaps this will be remedied in the next volume(s). The essays are separate in focus, bound together by little more than the title and a common topic, but there is something here for most readers interested in Indian education in Canada. My criticism is that I am left with a feeling of reading something incomplete. I look forward to both this and the shortage of Indian authorship being addressed in the next volume(s). □

**Dana Lawrence**  
Indian Education  
Saskatchewan Federated College

Reprinted by permission from *Great Plains Quarterly* (Summer 1987)



# News

## Native Earth Performing Arts Tour

**Toronto** - Native Earth Performing Arts Inc. announces the national tour of its award-winning production: **THE REZ SISTERS**, written by Tomson Highway, directed by Larry Lewis and designed by Patsy Lang. **THE REZ SISTERS** has been honoured with a Floyd S. Chalmers Award in the category of Outstanding Canadian Play, 1986 and a Dora Mavor Moore Award for Best New Play, 1986/87 season.

Native Earth Performing Arts Inc. is Toronto's only professional Native theatre company and one of only a small handful of such organizations in North America. Its aim is to establish a body of quality theatre that articulates the concerns and the viewpoint of this country's Native people.

**THE REZ SISTERS** is a portrayal of seven Native women from a Reserve on Ontario's Manitoulin Island attempting to beat the odds by travelling to Toronto to compete in the "biggest bingo in the world." "Rez" is slang among Indian people for "reserve" or "reservation."

**THE REZ SISTERS** plays the Great Canadian Theatre Company, Ottawa (Oct. 7 - 30, 1987), the Manitoba Theatre Centre, Winnipeg (Nov. 4 - 20), the Factory Theatre, Toronto (Nov. 24 - Dec. 20), the Vancouver East Cultural Centre, Vancouver (January 6 - 30, 1988) and the Globe Theatre, Regina (Feb. 2 - 6).



"The Rez sisters" National Tour.

Photo credit: OOSudio Photography

## Penn State Offers Fellowships For American Indians

**University Park, Pa.** - Penn State is offering graduate fellowships to American Indian students interested in special education teacher training. The deadline for submitting applications is Nov. 15 for spring semester 1988 and April 15 for fall semester 1988.

The American Indian Special Education Teacher Training Program, established in 1983 through a grant from the U.S. Department of Education, offers a specific course of study geared toward American Indian students. Each participant in the program receives a monthly stipend of approximately \$600, remission of tuition, and a textbook and dependency allowance.

Dr. Anna Gajar, associate professor of special education, is director of the program, which is affiliated with the nationally recognized Native American Program. The American Indian Special Education Teacher Training Program is designed to prepare American Indians to effectively teach mentally and physically handicapped American Indian children. Special seminars focusing on American Indian education are conducted in conjunction with the Native American Program.

Graduates of the mater's program are qualified for several employment opportunities, including teacher of education, special education program co-ordinator and consultant, special education program developer, and special education positions within the Bureau of Indian Affairs.

Participants who complete the program receive master's of education degrees in special education. Depending on applicant qualifications, course of study involves at least a one-year commitment.

Applications are now being accepted. For more information write Dr. Anna Gajar, American Indian Special Education Teacher Training Program, Penn State, 226B Moore Building, University Park, Pa. 16802, or call the program office (814) 863-2284.

## Northern Native Broadcast Funding Renewed

**Ottawa** - Secretary of State David Crombie announced recently the continuation, on a permanent basis, of the Northern Native Broadcast Access Program (NNBAP). The budget for this program will amount to \$13.2 million per year.

The Northern Native Broadcast Access Program was introduced in 1983. It provides thirteen independent Native broadcasting societies located in the northern parts of seven provinces, and in the Yukon and Northwest Territories, with the resources to produce regional radio and television programs designed to enhance and safeguard Aboriginal languages and cultures in these areas.

Northern broadcasters use NNBAP funds to harness satellite technology to beam radio programs and TV pictures in some 20 Aboriginal languages. Now that northern Native communities have increased capabilities to receive satellite-delivered TV from the south, programs produced by the NNBAP are seen as a means of safeguarding the languages and cultures of the North.

"Our government has a commitment to maintain programs that support Native media," said Mr. Crombie. "The continuation of this program on a permanent basis will ensure a base for the continued development of these vital services to Native people."

The Minister also stressed that the further extension of communications services in Canada, and other revisions in Native communications, are now being examined in the government's response to the Caplan-Sauvageau Report on Broadcasting.

The report summed up a task force examination of broadcast policy in Canada. Native broadcasting was given considerable attention and the report made numerous significant recommendations.

## Financial Aid To Native Newspapers

**Ottawa** - The government's financial aid to Native communications groups is being enriched by an additional \$1 million this year. Secretary of State David Crombie announced recently.

The Government recently renewed the Department of the Secretary of State's \$3.4 million Native Communications Program, which funds the production of 13 Native newspapers in Canada. That program, which has been evolving for 15 years, has now been made permanent.

The minister revealed that the additional \$1 million will supplement the program this year only. It will assist the speedier development of newly-established publications; it will help older, existing papers improve their technology or capabilities; and it may also be used to help replace obsolete or unsafe facilities and equipment.

## The Central Zone Needs You!

No matter what your age, experience, or skill level, if you have an interest in recreation, and your community, we have an interest in you as a volunteer.

You can become involved in executive positions, program planning, newsletter delivery, coaching, instructing, and outdoor rink supervision to name just a few.

The Central Zone includes the Al Ritchie, Cathedral, Core, Eastview, North Central, and Transition communities.

If you have time to spare, and would like to help recreation programs grow in your community, please give us a call! Barbra Schick 569-7362, Cathie Kryzanowski 569-7738.



# Free Trade Deal Fails Saskatchewan Test

**Regina** - The Mulroney Free Trade deal with the United States not only fails to guarantee Saskatchewan products access to American markets, it threatens the future of Saskatchewan's most important industry, agriculture, Opposition Leader Allan Blakeney said recently in Ottawa.

"The Mulroney Free Trade deal is a sell-out of Saskatchewan people and their interests. It is regrettable that Premier Devine has blindly endorsed the Mulroney deal, rather than standing up for Saskatchewan," Blakeney said.

The Opposition Leader was in Ottawa to attend an NDP Leaders' Summit on Free Trade which brought together Federal Leader Ed Broadbent and provincial party leaders to discuss the impact of the proposed deal on all parts of the country.

"This deal fails the Saskatchewan test on a number of counts," Blakeney told an Ottawa news conference following the meeting.

"In agriculture, this deal has already failed to prevent the U.S. from offering more subsidized grain, oilseeds and other food products to Canada's traditional markets like the Soviet Union, China and India. This in spite of the fact that the proposed Treaty includes a commitment from the U.S. to cut its export subsidies to third countries.

"What good is a deal if the Americans won't even live up to the deal, and instead set about trying to steal our traditional agricultural export markets?" Blakeney asked.

"The proposed deal threatens our egg, poultry and dairy industries as well as the vital programs and structures which have provided stability to Saskatchewan farmers, such as the Western Grain Stabilization Act and the Canadian Wheat Board. This is the inevitable result of the drive to harmonize our agricultural marketing arrangements with those of the U.S.," Blakeney stated.

It will also make it more difficult for Saskatchewan farmers to sell products like canola and canola oil to countries like Japan, because the Free Trade Treaty will require Canada to discriminate against Japanese products in favour of American products. Why do we think the Japanese will then continue to welcome Canadian products?" Blakeney asked.

"On top of these threats to Saskatchewan agriculture, the proposed treaty does nothing to protect thousands of Saskatchewan jobs threatened by American anti-dumping actions or countervailing duties," Blakeney noted.

"Our potash industry, which employs 3,800 people in Saskatchewan, is still subject to the threat of an American anti-dumping action and our steel industry, which employs hundreds more, is still subject to American protectionist trade laws.

"Even the President of the Regina Steel company Ipsco, until recently a strong supporter of a Free Trade Treaty, says the deal is a flop because it fails to guarantee Canadian industry access to the American markets.

"The continental energy pact in the proposed treaty means that Saskatchewan has lost control of its oil and natural gas resources, because it will no longer have the right to sell energy to the United States at full market value or to offer promotional prices to Saskatchewan industry. This means our hopes to use our energy resources as the means to diversify our economy will be dashed," Blakeney said.

"On every count, the Mulroney Free Trade deal fails the Saskatchewan test: it threatens the future of Saskatchewan agriculture; it fails to guarantee access to American markets for our potash, steel and other products; it gives control of our energy to the United States. For all these reasons, the Mulroney Trade deal is bad news for Saskatchewan people," Blakeney concluded. □



## Mulroney Free Trade Deal

**Regina** - The Free Trade Agreement reached over the weekend between the Mulroney government and the Reagan Administration sells out Canadian interests and should be subject to a full, national debate in this country before it is ratified, New Democratic Caucus Free Trade spokesman Roy Romanow said recently.

"On every major issue, this agreement represents a surrender by the Mulroney government to the American position. The Americans have taken Brian Mulroney to the cleaners, because they knew he would sign a free trade deal at any price," Romanow told a Saskatoon news conference.

"The inclusion of a continental energy policy in the free trade agreements means that Saskatchewan will no longer be able to export oil and gas to the United States at a price higher than our own domestic price. It means further that even in times of energy shortages, Canada would have to continue to supply American customers. In short, Canada would no longer control its own resources," Romanow said.

"The provisions of the agreement respecting agriculture raise a number of concerns about the future of orderly marketing and even the powers of the Canadian Wheat Board. The fact that the Mulroney government would even consent to an agreement which raises such questions is troubling," Romanow added.

"Worst of all, the trade disputes mechanism which Brian Mulroney promised would be a fundamental condition before Canada signed any Free Trade Agreement is a toothless tiger. It will not prevent American anti-dumping actions or countervailing duties on any Canadian products. It is quite simply, a sham.

"In conclusion, this trade deal represents a betrayal of Canada and Canadians by a politically-desperate Prime Minister who was prepared to sign anything for his own short-term political gain. "I call on Prime Minister Mulroney to hold national public hearings on this agreement before any attempt is made to ratify it and if he isn't prepared to do that, I suggest that he should have the courage to call an early federal election on the terms of this agreement," Romanow concluded.

## Consumers Winners In Free-Trade Agreement

**Calgary** - Consumers are the big winners under a free-trade agreement with the United States, according to federal Consumer and Corporate Affairs Minister Harvie Andre.

"Consumers win on three counts," Mr. Andre told the Canadian Association of Petroleum Landmen in Calgary recently. "Imported goods will be less expensive because of the removal of tariffs, quotas, and the like, all of which are expensive additions to the cost of products crossing the border."

Mr. Andre also forecast that increased competition from imported products would spur Canadian producers to be more efficient, resulting in less expensive Canadian goods of even higher quality.

Under the free trade agreement consumers would also have access to a wider range of products.

Mr. Andre said that about one-third of the approximately \$77 billion worth of imports from the United States in 1986 was subject to duty. Had the free trade agreement been in force last year, consumers would have paid \$2 billion less for the products they purchased that originated in the United States.

Potential savings in terms of setting up a new home are approximately \$8,000, Mr. Andre said. This includes approximately \$4,500 for the construction of the home, with the remainder covering items such as furniture, appliances, fixtures and floor coverings.

Mr. Andre added that an Economic Council of Canada study predicts a drop in the Consumer Price Index which could mean an extra \$700 to \$1,000 in spending power for the average Canadian worker.

"I can't think of any single policy better calculated to serve the interests of consumers and businesses than the successful completion of the free trade negotiations," he said.

"You either have a vision of Canada as a nation of entrepreneurs and well-established businesses absolutely confident that they can do better than the Americans within the context of our own social and political system, or you don't. If you do, you will welcome the agreement." □



## WCWGA Applauds Ethanol Breakthrough

**Regina** - Premier Grant Devine has announced an incentive to stimulate production of ethanol in Saskatchewan. The government will pay 4 cents a litre to companies that sell gasohol in a mixture containing 10 per cent ethanol and 1.2 cents per litre for ethanol/methanol blends. These incentives will apply as long as the ethanol is produced in the province from Saskatchewan grain.

Western Canadian Wheat Growers Association is extremely pleased with the provincial government's initiative. As members of the Canadian Renewable Fuels Association and staunch advocates of an ethanol industry, the Association views the announcement as a major breakthrough. Ethanol production in Saskatchewan will mean only a new, domestic market for grains, but also jobs for Saskatchewan. As well, diversification of the province's agricultural industry will result as cattle feeders take advantage of the high protein by-product that is produced from the ethanol process.

Bill Duke, President of the Wheat Growers said, "We couldn't be happier with the incentive. The Association has placed major lobby emphasis on value-added industries, especially ethanol production. To have the government respond so quickly is gratifying. We hope that other provinces and the federal government will see the value of a Canadian ethanol industry and will provide similar incentives to ensure its development."

## Your Taxes and Patronage Salaries

**Regina** - The Devine PC Government served notice again that it has no intention of letting the people of Saskatchewan know how much taxpayers' are paying for the patronage salaries of defeated cabinet ministers and former party officials, New Democratic Party Caucus Chairman Ed Tchorzewski charged recently.

"On Tuesday, in the Legislative Assembly, my colleagues and I asked the government to provide us with the salary levels for defeated cabinet ministers Sid Dutchak, who held a short-term position as president of Saskatchewan Housing Corporation, and Paul Schoenhals, president of the Potash Corporation of Saskatchewan, as well as George Hill, former provincial president of the PC Party, who is now president of the Saskatchewan Power Corporation," Tchorzewski (Regina North East) said.

"Our information is that Hill's salary and benefits total some \$200,000, and that Schoenhals receives well over \$100,000. That's a hefty expense to taxpayers, one they should be informed about."

"The government refused to supply us with the information, claiming that information is made available through the legislature's Crown Corporations committee," he said.

"But that doesn't happen to be factual. What the Crown Corporations committee deals with is the aggregate salaries of all executives of a Crown Corporation. That's most definitely not the same thing."

"That is not the way a democratic government should function. If this government has nothing to hide, I challenge it to make public, today, those salary levels, and to let the people of Saskatchewan judge if they are getting value for their money," Tchorzewski concluded. □

## Saskatchewan Prescription Drugs

**Regina** - An unpublished schedule of drug costs may mean Saskatchewan people are paying more for their prescription drugs than is necessary, but the Devine PC Government refuses to do anything about it, New Democratic Party Health critic Pat Atkinson charged recently.

"This drug cost schedule, developed by the government, sets out a maximum allowable rate pharmacists can charge for a prescription drug," Atkinson (Saskatoon Nutana) said.

"However, the government refuses to make public that schedule. As a result, consumers have no way of knowing if their pharmacist is charging above the maximum allowable rate."

"But consumers will only get back 80 per cent of the maximum allowable cost, even if they are over-charged by the pharmacist."

"What this means is, that if a pharmacist charges more than the maximum allowable rate, the consumer, will have to carry the extra charge," Atkinson said.

"That is totally unfair. But it is also symptomatic of the changes made to the drug plan by this government. These changes show that the government has no interest whatsoever in protecting the interests of the sick and elderly of Saskatchewan."

"I call on this government to make available, immediately, copies of the drug fee schedule to every consumer in this province."

"Taking this action would in no way make up for the many other problems the drug plan changes have caused Saskatchewan people. But it is a move that any fair and competent government could be expected to make," Atkinson concluded.

## Dental Plan Changes

**Regina** - Changes to the school-based Children's Dental Program will mean decreased access to health care in the rural areas of the province, New Democratic Party Health critic Pat Atkinson said recently.

"When the Devine PC Government destroyed the dental plan, it said that the substitute program it created would somehow enhance access to children's dental care in the rural areas," Atkinson (Saskatoon Nutana) said.

"Now, however, we see that the opposite is true."

"Instead of dental clinics in 338 Saskatchewan communities, as we had under the old, school-based plan, we have private dentists in 75 communities supplying the services. And many of these communities only have a satellite service which will not operate five days a week," she said.

"This will mean rural residents in many areas of this province will have to go through the time and expense of transporting their children to larger centres, so that they will get the same kind of dental care which used to be available right in their local schools."

"Yet, somehow, the Devine PC Government is telling the people of Saskatchewan that this is increased access," she said.

"This is just one example of how this government has been misleading the people of this province as to what the changes it has made to health care will mean to the people of Saskatchewan."

"If this government won't do the right thing, the proper thing, and restore health care programs such as this and the Prescription Drug Plan to what they should be, it should at least tell people the full extent of the damage the changes will do," Atkinson concluded. □

## New Democrats Withdraw CRTC Complaint

**Regina** - The New Democratic Caucus has withdrawn its complaint to the CRTC respecting the free-time television broadcasts offered to Grant Devine by CTV television stations in Saskatchewan, Opposition House Leader Roy Romanow announced recently.

"The President and Chief Executive Officer of Baton Broadcasting, Douglas Bassett, has assured our Caucus that equal time will be made available to the Leader of the Opposition, and negotiations are underway as to the details of such arrangements," Romanow said in a prepared statement.

"In light of that assurance, we have written to the CRTC to withdraw the complaint we filed last week," he said.

"Mr. Bassett has assured our Caucus that the policy of Baton Broadcasting, which owns the CTV television stations in Saskatchewan, remains one of fair access for all political viewpoints. I find that a responsible approach and thank him for his assurances," Romanow added.

"This position is consistent with the Bassett family's national reputation for fairness and a sense of responsibility to the public," Romanow concluded. □

## A Native Conference On Addictions

February 22 - 25, 1988  
Hotel Vancouver  
Vancouver, British Columbia

A Forum where people can consult, discuss, develop new skills and share information about the many alcohol and drug abuse issues which impact society in general and specifically Native Communities today.

Some topics presented will be:

Recreation is Wellness  
Addictions and Aids  
Adult Children of Alcoholics: Co-Dependency Issues  
A Community Development Tool: Grievance and Griefwork  
Building a Community Support System  
Human Sexuality, Chemical Dependency and Native Peoples: A Connection  
Nutrition and the Rehabilitation Process  
Inhalant/Solvent Abuse: A Multifaceted Approach

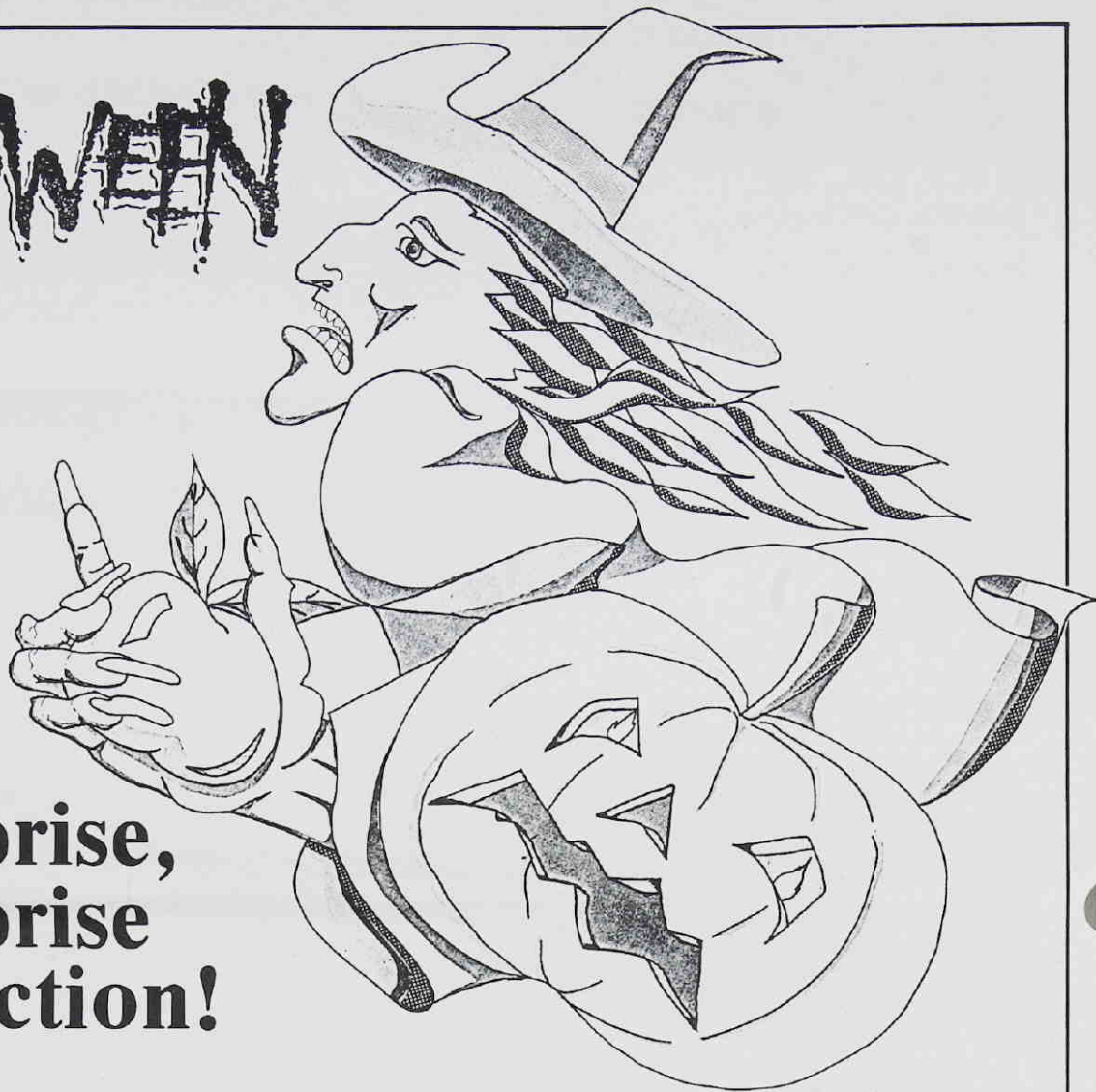
Please join us as we bridge the gaps and build Bridges Into Tomorrow, thereby ensuring the restoration and wellness of our proud Nations.

For Registration forms and further information contact the:

National Native Association of  
Treatment Directors  
P.O. Box 1882  
Saskatoon, Saskatchewan  
S7K 3S2  
(306) 934-1646



# HALLOWEEN



## A Surprise, A Surprise Connection!

By Richard Shepherd

Trick or treat! Halloween apples! You open the door, whats this? Ghosts, goblins, witches, monsters and a vast array of fiendish midgets begging for candy.

Yes! Halloween is here again, so cutely immortalized by Charlie Browns partner, Linus. This question may enter your mind, "being civilized people, where do we get such a strange day like Halloween?" Another quest for the truth begins earnestly at the local library.

Well then, are you ready for some Halloween surprises, mystery, deception and intrigue? Sounds like a dramatic script...not real life.

The Celtic Festival of Samhain, the Celtin Lord of Death, was put on to honour this so called God. They believed Samhain allowed the souls of the dead to return to their earthly homes for the evening. According to the World Book Encyclopedia Volum 9, Druids, priests and teachers of Celts, ordered people to build bonfires of oak to sacrifice animals, crops and even humans. Sometimes costumes of animals heads and skins were worn. Fortune were told by examining the remains of the torched animal.

"But Wait", you say "that was 2,000 years ago"! Hang on to your masks, it gets more intense.

It is historical fact that the Romans conquered the Celts in 43 A.D. and ruled for about 400

years. Two Roman autumn festivals, Feralia to honour the dead, and Pomona goddess of fruit and trees, were combined with the Celtic festival.

Resulting in apples being associated with Halloween.

Bobbing for apples probably began in Europe. Today people are known to put coins into apples as an extra reward.

It was believed that ghosts roamed the earth, on Halloween. They also thought that all witches and ghosts met on October 31st to worship the Devil. Today, most humans do not believe in ghosts or witches, but these supernatural beings remain symbols of Halloween. Even until recent times, Europeans built bonfires to ward off mischievous malevolent spirits that flew abroad.

Childrens pranks of the 19th century replaced witches tricks of old. The academic American Encyclopedia says, "but most of the Halloween customs are probably survivals from the Celtic Festivals."

Then in the 800's a new twist; a connection of a different sort! The church of the day, established All Saints Day on November 1st, so that those people could continue a festival they had celebrated before becoming Christians. The World Book Encyclopedia says of All Saints Day, it honours all saints, especially those who

did not have days named after them, and those that gave their lives for the faith. This was originally May 13th.

In 609 or 610 A.D. the Emperor Phocas gave the Roman temple Pantheon to Pope Boniface IV as a church.

Halloween takes its name from All Saints Day - All Hallow's Eve; "Eve of all holy ones day". The church began to honour the Dead on November 2nd, this day became known as "All Souls Day".

Glancing over to the Jack-O-Lantern that twinkles a crooked smile, what about him?

Irish legend has it that Jack, of course, who could not enter heaven because he was a miser, he could not enter Hell either because he had played jokes on the Devil. As a result Jack had to walk the earth with his lantern until Judgment Day! Strange, but historians agree.

Many early American settlers brought English and Celtic customs with them. Strict religious beliefs prevents celebrations from becoming popular until the 1800's. This brings it home to our door steps, Irish and Scottish immigrants introduced their Halloween customs.

Closing the door after the neighbors children go, you may ask yourself, what are we celebrating? Truly a surprise beginning and a surprise connection. □



# Recipes

## GROUSE WITH ALMONDS(CHINESE)

1½ cups raw grouse meat  
½ cup Chinese bamboo shoots  
½ cup mushrooms  
1 cup celery

Cut the above ingredients into small pieces

½ cup fried almonds, blanched  
½ cup cooked fresh green peas  
1 tbsp soy sauce  
½ tsp salt

Fry grouse in frying pan until cooked. Then add bamboo shoots, mushrooms, celery, peas and soy sauce with a little water. Cook 3 minutes. Add fried almonds last. Mix well. Garnish with parsley on top. Serve.

## GROUSE (A LA SASKATCHEWAN)

2½ lbs cleaned, cut up, grouse  
1 cup sour cream  
1 tbsp fresh lemon juice  
1 tsp salt  
1 tsp celery salt  
½ tsp ground black pepper  
½ tsp garlic powder  
2 tsp paprika  
¼ cup flour  
1 tsp salt  
½ cup shortening

Place cut up grouse in refrigerator dish. Combine next seven ingredients and pour over grouse, being sure to cover all pieces. Cover dish and refrigerate

over night. Drain. Dredge in flour mixed with 1 tsp salt. Melt shortening in an 8 x 12 x 2 in. baking pan and place grouse in it. Bake in a preheated hot oven (approximately 400 deg.) for 70 minutes or until done, turning to brown each side.

## SWISS CARIBOO STEAK

Approximately 1 pound round cariboo steak, cut in serving size pieces, rolled in flour and well pounded. Brown in hot fat to which a little onion has been added. Then add 1 cup water and 1 small tin of tomato soup. Simmer gently for two hours. Serve hot.

## BARBECUED SHORT RIBS OF CARIBOO

2 pounds short ribs  
1 medium onion  
2 tbsp. fat  
4 tbsp. lemon juice  
½ cup water  
2 tbsp. brown sugar  
2 tbsp. vinegar  
1 tbsp. meat sauce  
1 cup chilli sauce  
salt and pepper

Cut the short ribs into serving size pieces. Place in a pan and bake in oven at 350 deg. for ½ hour. Mince onion and brown in fat. Mix all other ingredients together and add to onions. Cook over low heat for 20 minutes. Add to short ribs, which should bake in oven another hour, serves 4.

## SPICED VENISON ROAST

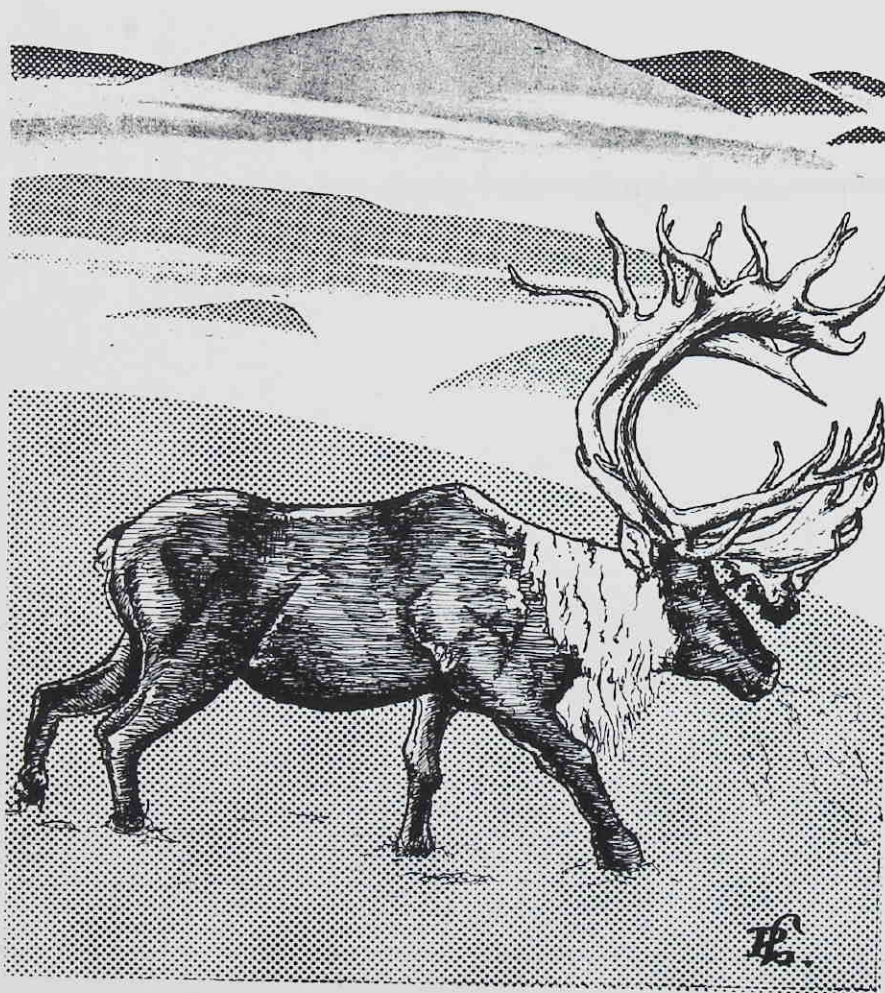
5 pounds venison roast  
1 tbsp. cinnamon  
1 tbsp. ginger  
2 tbsp. sugar  
2 bay leaves, crushed  
1 tsp. salt  
1 tbsp. vinegar  
2 cups tomato juice  
2 onions, chopped  
½ tsp. pepper

Brown roast. Combine remaining ingredients. Add. cover. Cook 3 hours in a moderate oven, or until done. Serves 8.

## VENISON STEAK ROLLS

2 lbs. thinly cut round venison steak  
¼ lb. bacon  
3 cups boiling water  
1 medium sized onion  
Salt and pepper to taste

Cut steak in squares. Spread each steak with finely chopped bacon and onion, roll and fasten with cord. Sear each roll in hot fat, then drop in boiling water and let simmer for 1 hour. When ready to serve, pull cord off rolls, thicken the meat stock for gravy and place all in a large serving dish to set on table.





# What's Ahead

Neyo Development project in co-operation with the Saskatchewan Arts Board invites all Native artists over the ages of sixteen to a Native Arts Workshop. Held at La Ronge Friendship Center, January 22, 23, 1988. Workshop includes Technique, experimentation of different media art marketing.

Guest artist, Maxine Noel. There is a \$40.00 registration fee. All those that are interested in applying call Irene Fraser or Ernest Lavallee at 244-0130, or write to Neyo Native Development Projects, 95 Linsay Drive, Saskatoon, Saskatchewan.

Deadline for applications is January 7, 1988.

# Not Quite Advice



**Dear Gertrude:**

Recently my dog, whom I have had for seven years passed away. The loneliness fills my home for Fluffy, that's her name, can't jump and play or cuddle me any more. I bought a replica of her but for some reason it just isn't the same. Fluffy is gone and I am lonely but I feel that I should let all the other dog lovers out there know that if you take care of these animals they in turn will take care of you.

**Lonely Dog Lover**

**Dear Lonely Dog Lover:**

Thank-you for your advice. I'm sure this message will reach all our dog lovers.

**Gertrude**

**Dear Gertrude:**

My eighteen month old baby recently started sticking her bottle in the most uncanny places. One particular time we were shopping when this little old lady started talking to her. Unaware that my baby slipped her bottle in her purse, I went along with my business. A short time later my baby started crying, when this little old lady said is this what you are looking for and proceeded to hand the bottle that reaked of strong perfume to her. To end a long story, my daughter has since learnt from that experience that she could get something from doing this for that little old lady gave her sucker too. Now she does it all the time, what should I do?

**Lost Bottle Mother**

**Dear Gertrude:**

My children, it seems never pick up after themselves. Forever, leaving tiny toys laying on the floor, which it seems I always step on them. After some howling, my children in turn wait until I'm okay, then laugh uncontrollably.

**Dear Perturbed Mother:**

This might sound, somewhat unreasonable, but try buying toys that aren't too small. It worked for me it might work for you.

**Gertrude**

**Dear Gertrude:**

For the past thirty-five years I have wakened up to a cold house. I've set my temperature at a reasonable level, but my spouse forever keeps the fan on, even when a blizzard is taking place outside. I've tried buying electric blankets, but he has always shut them off. I even tried sleeping in another room, but for some reason he follows.

**Stuck in the Cold**

**Dear Stuck in the Cold:**

Try wrapping in more blankets and if possible take his.

**Gertrude**

**Dear Lost Bottle Mother:**

I know attaching a soother around her neck helps them to find that rather quickly how about attaching the bottle somehow, or better yet try weening her from the bottle.

**Gertrude**

**Dear Gertrude:**

This car that I have burns gas and oil quite rapidly and in the long run of a day it sure adds up. I've tried looking for another car, but somehow can't seem to give up the old bomb because of the sentimental value. Help! my pocket book is wearing out.

**Wearing Out**

**Dear Wearing Out:**

Because of the sentimental value I would suggest to you to take a picture and get rid of it. In the long run of the day you will enjoy the extra cash for other necessities.

**Gertrude**



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