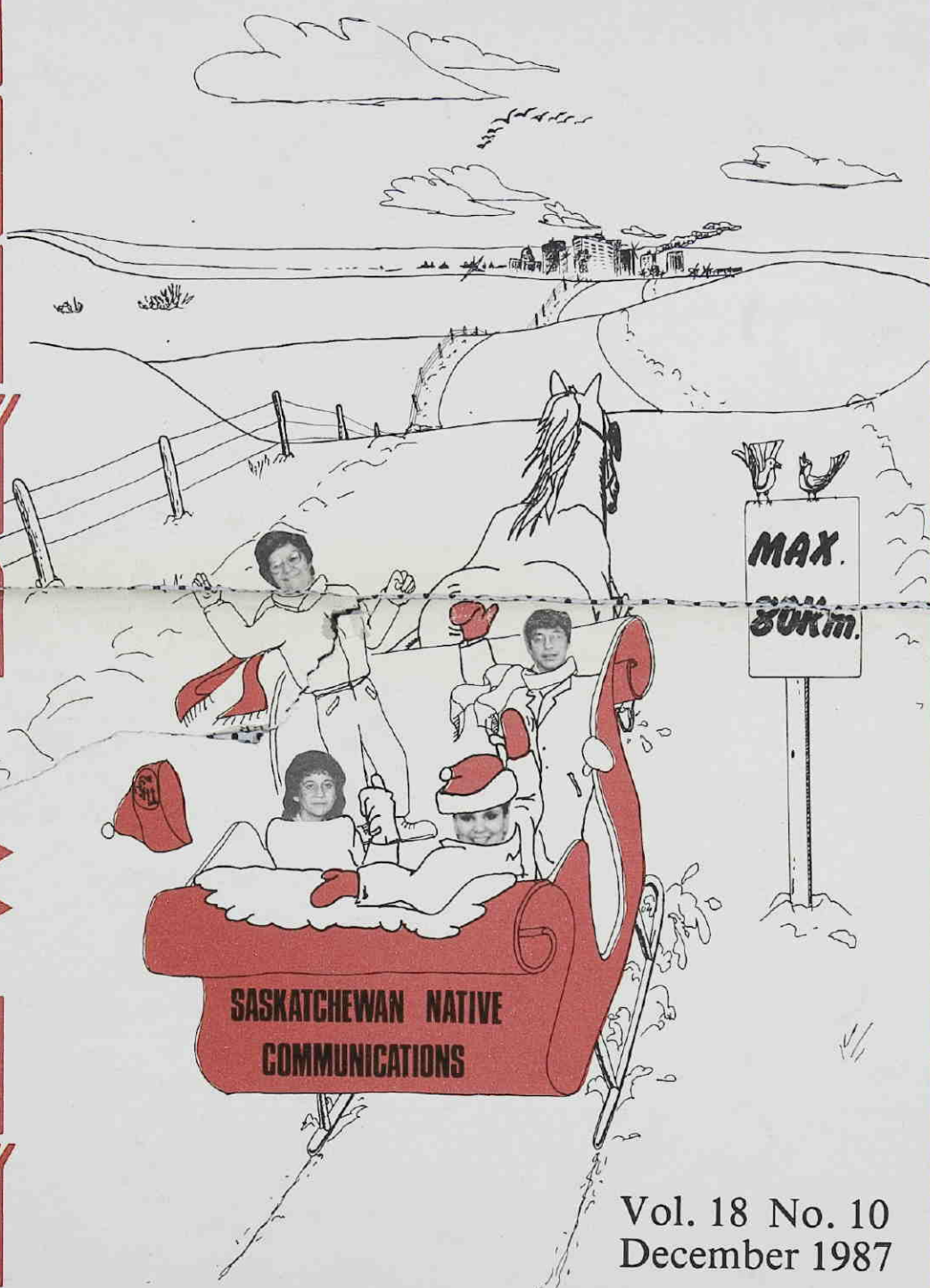
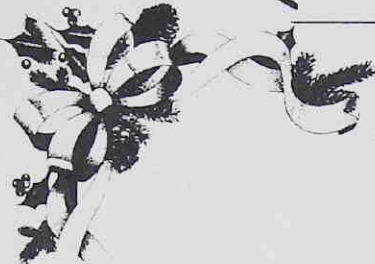


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Vol. 18 No. 10
December 1987

NEW BREED



Season's Greetings

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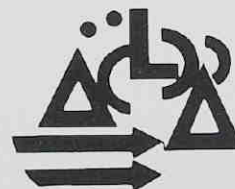
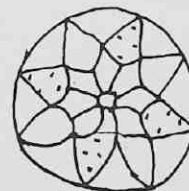
Letters

Why The Praise?

Louis Riel tried to help his people and was hanged for the effort.

Rene Levesque tried to help his people and separate the country but he was praised in death. Why the difference?

Dr. A. Iverseon
Box 397
Central Butte, Saskatchewan



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Freelance Articles and Photos:

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).



Happy Holidays From SNCC Board of Directors

It is with pleasure that the Board of the Saskatchewan Native Communications (Wehtamatowin) Corporation extends Season Greetings to the readers of New Breed magazine.

The Board and staff are proud to be part of a 18 year history of the publication of New Breed which began as a two page newsletter in the back offices of the Metis Society of Saskatchewan. Those who took part in the initial efforts of the paper are to be commended for having the foresight and commitment to see the need for information and exchange amongst Saskatchewan's Aboriginal people.

Even though it has been many years since the first publication of New Breed was available, the problems remain the same. There is still a need for an efficient communications system for Aboriginal people and never enough funds to achieve that goal. However, the commitment amongst staff and board members, remains the same as those who began this effort many years ago. The Board and staff look forward to working with you this coming year.

May peace and happiness be yours at Christmas and may many good things happen to you in the New Year. Happy Holidays!

New Breed, a Native communication corporation extends to you and yours a very Merry Christmas and a Happy New Year.

May this season fill your home with warmth and unity while communicating with others.

From the Staff of Saskatchewan Native Communications Corporation.

*Christmas arrives in the stillness.
Candles gleam welcoming light.
The pines outside wordlessly whisper
Greetings to travelers that journey by night.
The chill driven far from your door
By thoughtful surprises and guests...
A hand-crafted gift,
A child to life,
A basket of plentiful harvest.
A reunion-like spirit,
A porch brightly lit,
A farewell that wishes the best.*

Season's Greetings



1987 Christmas Message



Each year on this occasion I am afforded an opportunity to address the membership for my annual Christmas message. I also take this opportunity to update you on events which have taken place since our Annual Assembly this past summer.

As you are now aware, this year marked a turning point for the Association. The delegates at the Annual Assembly have passed a motion which in effect will see the formation of two distinct organizations. However, it was agreed that there must be a gradual transition with a process. The result was the establishment of a Metis Constitutional Committee. This committee will be reporting to the membership sometime in the near future on their specific recommendations. During the interim the Executive was empowered with the mandate to continue with business as usual.

The most pressing task was the serious financial problems associated with our decreased funding levels. Outside of the four Executive there are no salaried staff whatsoever. We have implemented emergency measures to deal with a large deficit and contractual obligations. We are continuing negotiations both with Government and financial institutions to finance a three-month shortfall on operating costs which will allow us to ensure the presence of our Provincial office.

Our Constitutional agenda has also required much of my time. During the past three months I have had the following series of meetings:

AUGUST 1987

- The Honourable David Crombie
Minister of Secretary of State
- British Columbia Premier Bill Vander Zalm

SEPTEMBER 1987

- Alberta Premier Don Getty
- His Holiness Pope John Paul II
- National Aboriginal Organizations on the Constitutional Issues

OCTOBER 1987

- Metis National Council Re: Constitutional Agenda
- AMNSIS Conference on Aboriginal Economies
- Ottawa Meeting with six Federal Cabinet Ministers on constitutional issues and national programming
- Premier Grant Devine Re: New agenda: Tripartite negotiations

NOVEMBER 1987

- First Ministers Conference - Toronto, Ontario. Discussions held with Premiers Vander Zalm, Peterson and Ghiz
- Provincial Minister of Justice - The Honourable Bob Andrew
Provincial Minister of Health - The Honourable George McLeod

DECEMBER 1987

- Indigenous Survival International - Aboriginal Fur Industry.

As you can see we have continued to keep the Constitution at the forefront of our agenda. I will begin comprehensive community consultation in the New Year and will discuss options available to us on a New Deal for tripartite negotiations.

This work should ensure a better future for us and our children. Progress has been slow but I personally feel that the future bodes well for the up-coming year.

In conclusion I would like to extend my sincere appreciation for your support during the past year of 1987. I wish You and Your Families a Very Merry Christmas and a Happy and Healthy New Year in 1988. □

JIM SINCLAIR
PRESIDENT

Vice-President's Message



Dear Members:

It is that time of the year again - a time to review the events of the past year and look forward with anticipation to the work and events of the new year.

This year has been one of the most difficult and challenging. As we are all aware, at this year's Annual Assembly the membership voted for a transition with a process. The transition is to see the emergence of two distinct organizations representing both the Non-Status Indian and Metis membership. The process was to include a new Constitution, enumeration, boundaries, and elections. This process was to be delivered through a Constitutional Committee appointed by the Assembly. On November 7, I sent a letter to the membership indicating that I was officially resigning from the Constitutional Committee and clearly cited my reasons. However, as your elected Vice-President, this did not mean that I have quit working. I quit the Committee. Since that time, I have continued to work on the agenda as prioritized by the membership:

- (1) a new Metis Constitution,
- (2) Enumeration,
- (3) Boundaries, and
- (4) 1988 Elections.

In the next short while, I will be in your community requesting advice and support on the direction our new organization should take.

On the many other issues in which the needs continually must be addressed, we have held numerous meetings and are very close to reaching agreement. We recognize the community bread and butter issues must be addressed, as well as the longer-term goal of economic self-sufficiency. In that regard, we have been particularly focusing in on housing, job creation, training, health, and community development. We recently met in Ottawa with six federal Cabinet Ministers where we discussed a more global and direct approach to our many problems. We are positive Saskatche-

wan can be one of the first provinces to access these monies and we, as an organization, recognize that this money must be delivered at the community level. I urge all Locals and communities to begin to prepare for this eventuality. A strong negotiating and organizational committee should be struck at both local and regional levels.

During this past six months, we have managed to:

- (a) successfully manage a huge "CORE" deficit which will see AMNSIS in a virtually debt-free position for the transition;
- (b) negotiated and concluded MEDFO/SNED-CO agreements;
- (c) establish the first aboriginal-owned and-controlled Real Estate Company;
- (d) held a large successful conference on Aboriginal Economies with over 350 participants from five provinces;
- (e) ensure our national agenda remains intact by continuing to work with provincial Premiers to secure an amendment in the Canadian Constitution for land and Self-Government; and,
- (f) negotiate with federal and provincial departments to ensure a smooth and equitable transition occurs which will be based on our time frame when we are ready.

As I indicated in my opening comments, this is a time to review the past year of 1987 but also to plan the year ahead. The work can only continue with the hard work and dedication and loyal support of the membership for their leadership. I take this opportunity to thank you for that support.

On behalf of me and my family, Linda, Ryan, and Ashley, the warmest wishes for a Happy Holiday Season and Best Wishes for a Happy New Year! □

Sincerely
Wayne McKenzie

Dear Members:

On behalf of the AMNSIS Board of Directors, I wish to convey sincere wishes to you and your family for a Happy and Prosperous Holiday Season.

During the past two years it has been my privilege to serve the AMNSIS Executive, Board Members and Membership in the capacity of Executive Director. It was a position I was very much honored to hold. It was with regret that the position of Executive Director, as well as many other positions, became a victim of Government cutbacks on June 30, 1987. These past few months we have had to make many more difficult decisions that impeded the delivery of essential political services to the membership. However, out of the ashes has been born a new stronger spirit of determination. The message you have sent is clear. Government may for the most part have taken away our ability to finance our operations, but they **cannot** and **will not** take away the political will of the Metis and Non-Status people in the Province of Saskatchewan. With your assistance we, the Executive and Board have paved the way for the emergence of a new, revitalized, debtfree organization which will be intact for the transition which we know must take place. This transition, in whatever form it takes, must reflect the political goals of all the

membership within AMNSIS (Metis and Non-Status). Furthermore, the perceived regional and ideological differences must not be allowed to prevail. We must work together to ensure we earn our rightful place in the Canadian Confederation. This can only be achieved through an amendment in the Canadian Constitution which recognizes our right to land and self-government. Only then will our land, political and program institutions be constitutionally protected for future posterity.

On December 1, 1987 I will assume my new duties as Chief Executive Officer of the Metis Economic Development Foundation. I will continue to advance our economic goals and work very closely and directly with the regions to ensure economic prosperity for all. This will not be an easy task and will require the continued hard work and support of our communities. I hope to establish strong community partnerships which will benefit all, but more importantly will form the basis of a legacy for our children.

Personally, and on behalf of my family, Don, Andre' and Chantelle, I wish You and Your Family a Very Merry Christmas and Good Fortune in 1988.

**Sincerely
Dona B. Desmarais**



We are very pleased to be sending Season's Greetings in our eighth year. Greetings to the twenty-seven graduates and their families.

Special thanks to Riel Local, Southeast and Southwest Areas, and Native community supporters for their valuable contribution; especially Jean Pelletier and Dennis Morrison for sharing their knowledge and themselves.

SUNTEP REGINA FACULTY AND STUDENTS



With the Christmas season upon once again we at SNACC would like to take this opportunity to wish each and everyone a Merry Christmas and a very Prosperous New Year.

**Yours In Sobriety
Core Office and Crisis Centre Staff**



The Board and staff of Gabriel Housing Corporation wish to extend their warm and sincere Christmas greeting and a Happy and Prosperous New Year to their many friends, relatives and tenants during this festive season.

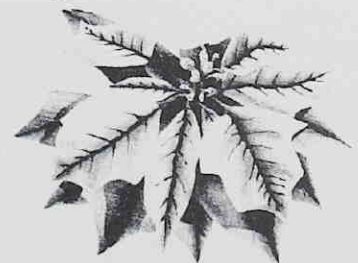
On behalf of Western Region III, please allow me to extend my most sincere greetings for the holiday season.

As the New Year approaches the work ahead of us is great, but I have no doubt that the degree of co-operation and support shown by our membership over the past year will continue on into the next and carry us through.

**Ed Nofield
AMNSIS Area Director
Western Region III**



Seasons Greetings from all the staff at the SNACC Social Adjustment Centre. Have a sober and safe holiday and a Happy New Year.



NEW DAWN VALLEY CENTRE INC.

THE BOARD AND STAFF WOULD LIKE TO TAKE THIS OPPORTUNITY TO WISH YOU AND YOUR FAMILY A VERY MERRY CHRISTMAS AND A HAPPY NEW YEAR



Christmas in the North has for generations traditionally been a special time when Northerners get together to celebrate friendship and families. I hope that this tradition remains with you and your families through this holiday season.

As we begin 1988, let us again review our commitments and unify to work together with a spirit of determination, cooperation and willingness to build a better Northland.

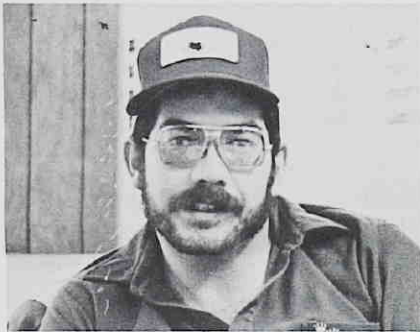
On behalf of the area board of Eastern Region I and the Village of Cumberland House it is my pleasure to extend to all the peace and joy of this special holiday season and with everyone that a joyful Christmas be with you and your families.

Seasons Greetings To All.

Leonard Morin
Eastern Region I
Cumberland House, Saskatchewan



"With the spirit of those days past we wish you Seasons Greetings". From the Board and Staff of the Gabriel Dumont Institute.



Season's Greetings from the membership and staff of the South East Area AMNSIS.

May the music of life come to meet you;
May the wind give you nothing to fear;
May the sun shine warmly upon you...
May the Great Spirit Bless you this year.



Dear Local Members:

On behalf of the Board of the Provincial Metis Housing Inc. I would like to take this opportunity to wish you all a Merry Christmas and Joyous New Year.

Provincial Metis Housing Inc. was incorporated by AMNSIS to respond to the housing issues our people face at the local level and to act as the Delivery Agent for the Rural and Native Housing Programs.

We are presently delivering the Emergency Repair Program which is geared to homeowners who are in need of emergency repairs to their unit.

If any member would like more information on E.R.P. or would like to discuss any other housing concerns, please contact me directly.

Once again - MERRY CHRISTMAS!

Sincerely
Don Ross
Provincial Manager

Dear Friends:

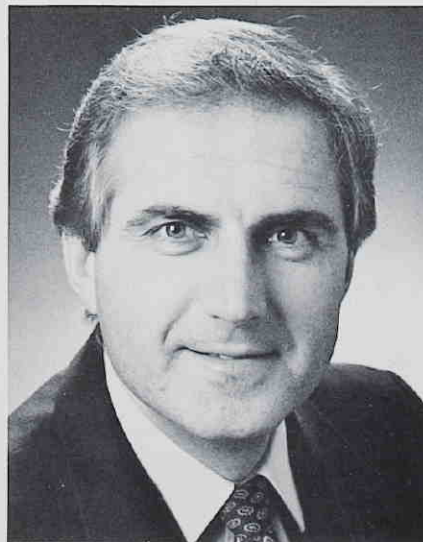
I would like to take this opportunity to wish all of you the very best for the upcoming Holiday Season, and in the New Year.

We are not only embarking on a new year in this province. It is my deeply-held hope that we are also embarking on a new tomorrow for Saskatchewan.

It is my wish that you will see a place for you and your family in that new tomorrow, and that you will help to build it.

On behalf of my colleagues in the New Democratic Party, I would once again wish you and yours a very Merry Christmas and a Joyous and fulfilling New Year.

Roy Romanow, MLA
Leader of the Opposition



The fortieth anniversary of Canadian Citizenship reminds us that active citizenship rests on an informed citizenry.

May New Breed continue to well inform its readers.

SEASON'S GREETINGS
SECRETARY OF STATE

Regional Office
200-2101 Scarth
Regina S4P 2H9

District Office
505;230-22nd St. E.
Saskatoon S7K OE9



Holy Night

ST. LUKE 1

26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

28 And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee:

blessed art thou among women.

30 And the angel said unto her, Fear not, Mary; for thou hast found favour with God.

31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

33 And he shall reign over the house

of Jacob for ever; and of his kingdom there shall be no end.

ST. LUKE 2

3 And all went to be taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)

5 To be taxed with Mary his espoused wife, being great with child.

6 And so it was, that, while they were there, the days were accomplished that she should be delivered.

7 And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

12 And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest, and on earth peace, good will toward men.

15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

17 And when they had seen it, they made known abroad the saying which was told them concerning this child. □



Christmas Carols

AWAY IN A MANGER

Away in a manger, no crib for a bed,
The little Lord Jesus laid down His
sweet head;
The stars in the sky looked down
where he lay,
The little Lord Jesus asleep on the
hay.

The cattle are lowing, the Baby
awakes,
But little Lord Jesus no crying He
makes;
I love Thee, Lord Jesus; look down
from the sky,
and stay by my cradle until morning
is nigh.

Be near me, Lord Jesus, I ask Thee
to stay
Close by me forever and love me, I
pray;
Bless all the dear children in Thy
tender care,
And fit us for heaven to live with
Thee there.

WE THREE KINGS

We three kings of Orient are,
Bearing gifts, we traverse afar,
Field and fountain, moor and
mountain,
Following yonder star.

Refrain:

O star of wonder, star of night,
Star with royal beauty bright,
Westward leading, still proceeding,
Guide us to the perfect light.

Born a King on Bethlehem's plain,
Gold I bring to crown Him again,
King forever, ceasing never,
Over us all to reign.

Frankincense to offer have I,
Incense owns a Deity nigh;
Prayer and praising, all men raising,
Worship him, God most high.

Myrrh is mine, its bitter perfume,
Breathes a life of gathering gloom;
Sorrowing, sighing, bleeding, dying,
Sealed in the stone-cold tomb.
Glorious now behold Him arise,
King and God and Sacrifice;
Alleluia, alleluia.
Earth to heaven replies.



O LITTLE TOWN OF BETHLEHEM

O little town of Bethlehem,
How still we see thee lie.
Above thy deep and dreamless sleep
The silent stars go by:
Yet in thy dark streets shineth
The everlasting light:
The hopes and fears of all the years
Are met in thee tonight.

O Holy Child of Bethlehem,
Descent to us, we pray;
Cast out our sin and enter in;
Be born in us today.
We hear the Christmas angels
The great glad tidings tell;
O come to us, abide with us,
Our Lord, Emmanuel.

O HOLY NIGHT

O holy night! The stars are brightly
shining,
It is the night of the dear Saviour's
birth;
Long lay the world, in sin and error
pining,
Till He appeared and the soul felt its
worth.

A thrill of hope the weary soul
rejoices,
For yonder breaks a new and
glorious morn;
Fall on your knees, O hear the angel
voices!
O night divine, O night when Christ
was born!
O night divine, O night, O night
divine!

SILENT NIGHT

Silent night! Holy night!
All is calm, all is bright;
Round yon virgin mother and child!
Holy infant, so tender and mild.
Sleep in heavenly peace,
Sleep in heavenly peace.

Silent night, Holy night!
Shepherds quake at the sight!
Glories stream from heaven afar,
Heavenly hosts sing Alleluia.
Christ, the Saviour is born!
Christ, the Saviour is born!

Silent night! Holy night!
Son of God, love's pure light
Radiant beams from Thy holy face
With the dawn of redeeming grace.
Jesus, Lord at thy birth,
Jesus, Lord at thy birth.

“Whats Christmas About”

Tyler: “It’s getting presents.”

Tyrone: “If they don’t listen they don’t get any.”

Raylene: “You get presents for being good.”

Carrielynn: “Well, ummm, yeh.”

Devery: “It’s getting toys and stuff.”

Jason: Jason just wanted to smile for the camera and for mom and dad.

Cindy: “We should be nice to mom and dad.”

Betsy: “Presents from mommy and daddy for being good.”

Kristamarie: “When you are in bed they put presents around the tree.”

Jeremy: “Go and see your Santa Claus.”

Abhyit: Just finding out what Christmas is all about.



Kindergarten Class Kitchener School

Photo Credit: Richard Shepherd

CRYPTOGRAM

LBOS B GSJJR W-GBZ BDH B LBKRR

DSP RSBJ..... IFMG ULS ZUBII MI DSP

EJSSH.

B represents A

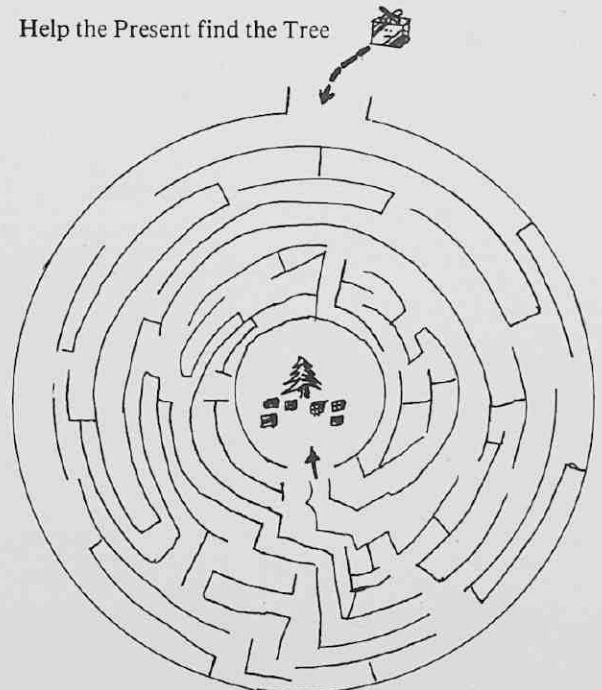
SEEK A WORD

C	I	M	I	N	T	S	O	V	M	D
A	I	Z	W	Y	L	L	O	J	R	X
N	O	D	V	E	S	M	T	A	S	Y
D	D	C	A	N	D	Y	C	A	N	E
L	S	H	N	M	R	C	D	N	E	K
E	P	R	G	I	Q	Q	M	G	O	R
A	P	I	V	H	G	G	G	E	N	U
N	R	S	B	C	N	N	C	L	T	T
I	E	T	W	X	I	O	V	O	R	O
K	S	L	H	F	P	S	L	U	E	X
C	E	L	F	J	P	J	C	H	A	S
O	N	U	B	H	A	K	B	B	T	N
T	T	R	E	E	R	N	U	T	S	O
S	A	N	T	A	W	N	B	N	L	W

ANGEL
CANDLE
CANDYCANE
CARD
CHIMNEY
CHRIST
DOLL
ELF
JOLLY
MINTS
NUTS
PRESENT

SANTA
SNOW
SONG
STOCKING
STUFFING
TOYS
TREATS
TREE
TRUCK
TURKEY
WRAPPING

Help the Present find the Tree



No Ordinary Farm

By Tina La Rose

Lebret made history last year when a government farm was returned back to its rightful owners, the membership of the Southeast area of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS), have been busy planning future activities for the land and the farm itself.

Presently the land is being leased out to various neighboring farmers for a period of four years. In their agreement, the land must be broke, this will allow the Southeast Area to continue farming once those leases have expired. And for the farm, approximately \$60,000 has been spent thus far on renovations to all the buildings, including the homes that are located on the farm.

Although nothing is really taking place other than renovation work on the farm, the future prospects are encouraging to the membership in that area.

"Job creation, is one specific goal," said Dominic Lafontaine, Area director for the Southeast Area. "We don't actually see anything happening membership wise in regards to the farming for another five years, that is why we have leased it out for that length of time," continued Lafontaine. This extra time will buy them the opportunity to expand with their ideas. Some of those future plans include; chicken farming, firewood industry, market gardening, livestock shelters, etc.

"As far as the market gardening, one similar to Lumsden farm, that is something this area needs," commented Lafontaine. "We have the resources and it will also create jobs," he continued to say. For example, this past summer, a garden was put in and the membership were told that if they bring their own boxes or bags they could dig for their own potatoes and sell them at five cents a pound. That added up to 16,000 potatoes and approximately \$750.00 in profit. "We had rows and rows of people digging for potatoes, it was quite the sight," chuckled Lafontaine.

Another desire would be to see the KaPaChee Training Centre moved to the farm. Presently the KaPaChee Centre is located in Fort



Photo Credit: Tina La Rose

Lebret Farm

Qu'Appelle. This centre has been around for a number of years that has seen many Aboriginal people graduate from the various credited classes that run out of the centre. "KaPaChee, as I see it would only add to the farm," said Lafontaine.

The farm was originally started by the Oblate Fathers, a religious order to train Native people about farming. "With the KaPaChee training centre there it would keep

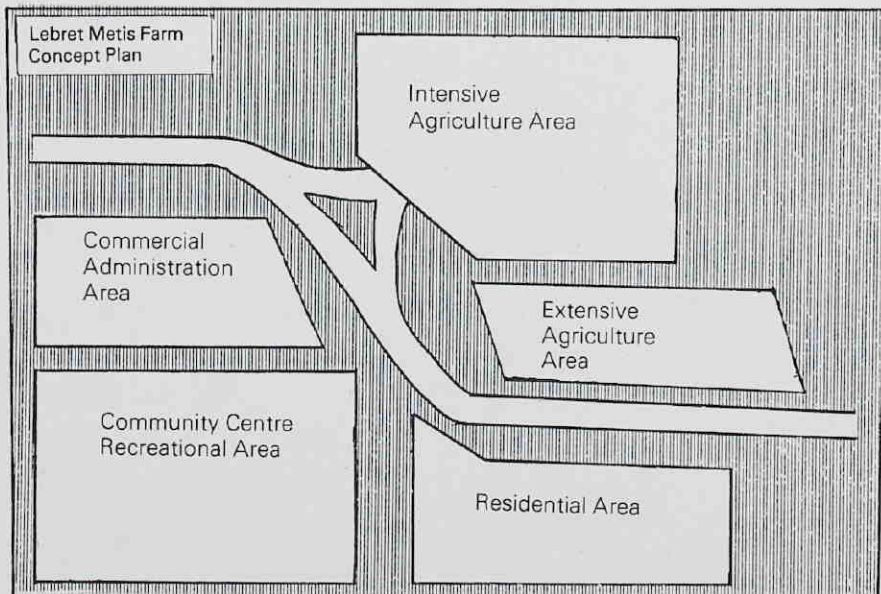
the originality of the farm," concluded Lafontaine.

Another future possibility is a Native youth camp being started. Presently it is in the planning stages to be set up on the south side of the lake. The camp would be open to anyone but the priority would be for Native youths. During the camp 50% of the time would be spent on Native culture, while the rest of the

time would deal with the spiritual side and of course, there will be recreation. And what a better place then in the Qu'Appelle valley.

With these future plannings the southeast area membership can proudly say it is because of their endurance, research and tireless meetings that such plannings can occur.

The following is a diagram of the present farm:



How Many Louis Riels Around The World

Louis Riel and Liberation Theology

By Doug Daniels, Teacher of Sociology
University of Regina

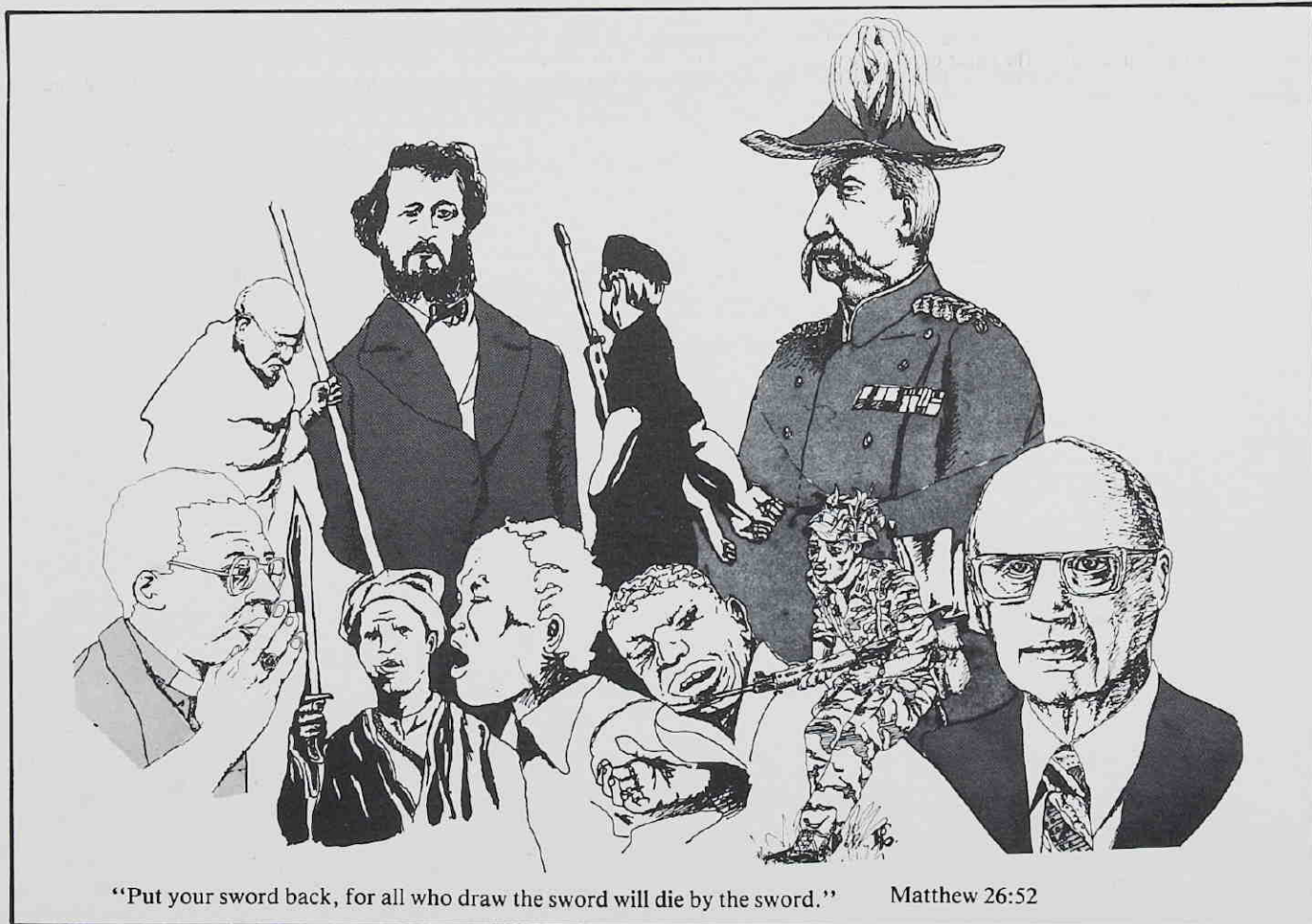
Most Canadians, especially Canadians of Native ancestry, are familiar with the story of Louis Riel. What few realize, however, is that Riel was not unique in the world at that point in the history of European expansion. In fact there were many "Riels" around the world resisting imperialism on the basis of religious principle and often, of necessity, by military means. Some resisted the conquest and degradation of their people with new versions of Islam or Buddhism, others by versions of Christianity that have come to be known as "liberation theology." Riel was not the only Christian who sought to bring about on earth the commonwealth of toilers -- the community where people would live co-operatively in peace and dignity as Christ actually preached in the gospels. Of course many who have tried to put serious Christianity into practice continue to be persecuted and martyred. This article tries to show that Louis Riel was part of the heroic tradition of liberation theology worldwide.

This movement of early liberation theology

swept large parts of the world in the great wave of European expansion around the 1870's, the period of modern imperialism. At this time the profits of European businesses were running low and thus depression, strikes and rebellions like the Paris Commune of 1871 were threatening the power of the capitalist rulers of Europe. It was around this time that Cecil Rhodes led his band of merchant adventurers and well armed plunderers to Africa to found "Rhodesia" (now Zimbabwe). Every place that was too remote or rugged to be conquered before now came under occupation or attack by British, French and other European powers - North Africa, the Sudan, Tibet, the Congo, remote parts of China, and of course the northwest frontier of Canada, home of the Indians and Metis. In all of these places movements of resistance sprung up from the people. New prophets arose to reinterpret the scriptures in a way to help liberate those under attack by Europe. It is important to see Riel not as an isolated figure on the Canadian prairies, but part of a worldwide move-

ment of resistance to domination, and an early pioneer of the modern activists of liberation theology ranging from Gandhi in India to Desmond Tutu in South Africa, and Ernesto Cardenal in Nicaragua. Let us look at some of these examples, beginning with Riel.

Riel developed a theology of liberation for the Indians, Metis and whites who opposed their bad treatment by the empire. With the support of the secular clergy in 1871, and with the development of a movement of lay priests in the 1885 period, Riel led a religious movement for the establishment of a democratic commonwealth of freely associated, landholding toilers of the prairies of Canada. Because Riel claimed his project to be God's work, and because he reported some visions to his diary, a century of Canadian historians have tried to write him off as a religious mystic or madman. Before Riel was hanged, a psychiatrist (after whom the Clarke Institute of Psychiatry in Toronto was named) was sent out to denigrate Riel's cause as madness, but found Riel entirely sane



"Put your sword back, for all who draw the sword will die by the sword."

Matthew 26:52

and therefore hangable. Riel's secretary, an anglo-phone named William Henry Jackson, was committed to an asylum but later escaped to take part in many popular struggles in the U.S., including those of the Industrial Workers of the World - the "Wobblies." Jackson continued to write and struggle to the 1950s.

Riel was educated in a seminary in Montreal and was fully aware of politics within the Church. He was thus fully aware of the route that he had chosen when he embarked on a struggle to liberate his people, whom he often described as "priest ridden," by a new theology and a new social movement. He avoided direct military confrontation to the very end, leaving up the telegraph lines and continuing to petition the authorities up to the final losing battle at Batoche in what is now the province of Saskatchewan.

Nor was Riel an isolated example in the Western hemisphere, for there were many Riels in Latin America leading struggles for independence against Spain. Many of these were also leaders of mixed race - mestizos who were half Spanish, half Indian. One leader was a mulatto - Toussaint L'Ouverture, who led a successful rebellion of black slaves and mixed-race mulattos against slavery and foreign rule. Sadly, part of the island of Hispaniola which his movement freed has become the terribly oppressed country of Haiti. Here too is a lesson, for the struggle to free Haiti yet another time is centred around radical priests of the people in the poor parishes of the country that was just denied its election by the gangster Ton-Ton-Macoutes and the U.S. backed military government. Because of European settlement and the Canadian balance of power Riel was one of the only leaders of independence struggles in the Americas to be defeated. In Central and South America many of the mestizo-Indian and mulatto-black alliances were successful, though later they ended up dominated by the United States. The father of independent Mexico, Juarez, was of Zapotec Indian ancestry, for example, and the leaders of Guatemalan independence were educated mestizos.

Many things happen when we take Riel out of the straightjacket of Canadian history and show him to be part of a world movement. We can immediately stop treating this cosmopolitan, urbane, educated and highly political intellectual as though he were a simple rustic, isolated from the democratic revolutions sweeping Europe and the Americas. We can stop debating whether Riel was a madman or religious fanatic and instead place him squarely in the line of dedicated and rather noble martyrs to the cause of liberation theology. He is Canada's chief example of the many Christian laity and priests in the hemisphere who struggled against the exploitation of their people by European colonialism. Some of these also died, executed as traitors to Spanish rule. He is the direct ancestor of the modern exponents of liberation theology who sacrifice themselves in the war against the astonishing brutality of the new empire with its center in Washington. Riel's dream of a democratic commonwealth of freely associated toilers on the prairies of Canada is a worthy-forebear of contemporary movements in the Americas. And as shown in the historical papers presented at the Simon Fraser Conference on Liberation Theology in February 1986, the progressive priests and other Christians who fought for their poor, for democracy and independence in the 1820's were also denounced as heretics, atheists, traitors and madmen. So the "rehabilitation" of Louis Riel may not come from Canadian scholars but from more advanced movements among intellectuals elsewhere in the Americas.

To prove the need for a more universal approach, we point out that liberation theology is not exclusive to the Americas, but can be found almost everywhere that the second wave of "classical" imperialism from 1870 onward made its push into hitherto remote, indomitable and inaccessible areas. Hence the resistance to British penetration

of the Sudan took the form of "mahdism," a religious-military movement looking for the return of a sort of Islamic messiah, the Mahdi. Like the galling gun at Batoche, the British handled the Sudan rebellion with machine guns, killing in one afternoon eleven thousand Dervish with only twenty-eight British and twenty allied fatalities. This great "battle" at Khartoum was attended by Winston Churchill. We note that some of the British officers from the 1885 Riel rebellion and some Canadian Indian recruits took part in the relief of Gordon at Khartoum. The following description of massacre comes from G.W. Stevens, With Kitchener to Khartoum, quoted in John Ellis, The Social History of the Machine Gun: "It was the last day of Mahdism and the greatest. They could never get near and they refused to hold back ... It was not a battle but an execution ... The bodies were not in heaps - bodies hardly ever are; but they spread evenly over acres and acres. Some lay very composedly with their slippers placed under their heads for a last pillow; some knelt, cut short in the middle of a last prayer. Others were torn to pieces..."

Even in Inner Mongolia at the turn of the century, one saw the birth of the "shini lama" or "new lama" movement led by a self-declared lay priest of Buddhism who defended the Mongol herdsmen against Han* land takeovers. His followers ripped up survey stakes and upset land titles offices in a way uncannily similar to the events leading up to Batoche. Remember here that the Han put the Mongols under pressure because of changes in imperial British policy in South China, the opium wars and a switch from pure mercantilism to industrialization, just as John A. MacDonalld's "national policy" of railroads, settlers and eastern Canadian industry pushed aside the fur trade and the Native peoples of Western Canada.

There is another example that should be counted amongst Riel's brethren worldwide, and in the "church" of liberation theology. This is China's Tai-ping rebellion of 1853. It was led by a Chinese Christian convert at the head of a popular peasant movement that actually wanted to practice the life of peace, equality and sharing preached in the gospels in a China being exploited by European invaders. One can hear so many echoes of Riel in the following quote from the biography of Robert McClure, later moderator of the United Church of Canada:

The next wave of missionaries, in the early 1800s, was primarily Protestant. They entered China with permission. It had been wrong from the Manchus by the military might of the Western Powers. In the Protestant democratic tradition these missionaries ignored the Manchu court and virtually ignored officialdom. They went after the peasant masses. They translated the scriptures into Chinese and held literacy classes to teach the unlettered farmers and lowly merchants so that they might read those scriptures. The Protestants taught on street corners and ventured off on evangelistic tours from village to village. Suddenly in their midst there appears a Chinese Christian prophet, Hung Hsiu-chuan. Unlettered, and inspired by visions, he rose like a meteor from the labouring Hakka people of Canton. He was soon at the head of a religious sect and leading the Tai-ping Rebellion of 1853. China ran with blood as the rebels entrenched themselves in most of southern China, turned Nanking into their capital and almost captured Peking. This 'Christian' wave was on the verge of crashing over the dikes and inundating China at last. All it required was help from the Western Powers. The missionaries, however, and through them the Western Powers, viewed this uprising with alarm. To the Roman Catholics, Hung was a heretic spawned by Protestant teachings. To

the Protestants he was unbaptized and doctrinally dangerous. His inspirations and interpretations rose from his readings and illnesses rather than from their direct teachings. Some of his beliefs they knew would be rejected vehemently by the churches back home. Everyone hesitated and demurred until too late. The Great Peaceful Heavenly Kingdom Movement launched by Hunt was overcome by the Manchus, with an assist from Britain's General Gordon. The third Christian wave had broken on the rocks of its own orthodoxy. (From Munroe Scott, McClure the China Years, Toronto: Penguin, 1979, pp.48-49).

Note how even a sympathetic author interprets the Western reaction - "(Hung Hsiu-chuan's) ... inspirations and interpretations rose from his readings and illnesses rather than from their direct teachings." Apparently every theology which arises from ordinary people and goes against the empire is by definition heretical or a result of "illness". At least Hunt Hsiu-chuan did not have to undergo the humiliation of a "modern" psychiatric exam, as did Riel.

So there were many Louis Riel's around the world. Riel was not alone in his own time and he is not alone today. The Christianity that is revolutionizing much of the Third World today is very much like the Christianity of Riel. The Christ who is heard in the slums of Rio de Janeiro, Soweto and Managua is the friend and voice of the poor, the Christ of liberation, justice and peace, not the imperial Christ of General Middleton and Cecil Rhodes. The "soul force" that may revive Asia comes from Gandhi's reinterpretation of Hindu and Buddhist scriptures towards nonviolent struggle against colonialism. A similar current is rising in Islam as well as many Native religions, and is breathing new life into the "establishment" churches in Canada today.

So let us remember that the scholars of the great empires have spent generations demeaning and belittling Riel, the mahdi, the new lama, and the Taiping rebellion as quaint backwoods religions at best, or examples of extreme irrational fanaticism at worst. Yet all of these early prophets of liberation theology knew what suffering would come to their people at the hands of colonialism. After a hundred years these prophets are being rehabilitated and are becoming the guiding lights of a new movement for international justice, gentleness and peace.

Those scholars who worry about religious fanaticism should cast their critical eye on the religions of the conquerors. They should look at the racism in Victorian Christianity and the "white man's burden," on Israeli religious justifications for lordship it over the Middle East, on white South African "Christian" justifications of apartheid. Above all they should look at Reagan's "christian" justifications for the satanic weapons his military produces, the insanity of "star wars," and at the "Christian" dictators from Guatemala to Haiti who slaughter the innocents with a ferocity that would make King Herod pale. The religions of conquest and domination have ever been far more dangerous and irrational than the candles of hope in a hopeless world lit by the bearers of liberation theology including Riel yesterday, and Ernesto Cardenal in Nicaragua and Desmond Tutu in South Africa today. Moreover, liberation theology gravitates to rationality, for it advocates a perfectly sensible community of humankind, while religions of domination become ever more insane in a world that produces far more than enough for all its people to enjoy life, liberty and happiness. So let us ridicule those who should be ridiculed, and respect those great visionaries who, like Riel, join a long line of saints and martyrs who had a vision of a better world and dedicated their lives to it. □

Looking Back

By Christina Rosen

The snow was falling and the night seemed somewhat quiet as I looked out the living room window. I watched as the snowflakes hit the window pane trying to memorize their different shapes. As I stood there looking my mind wondered back to when I was a child as the same scene entered my mind.

It was early in the morning and I could hear my mom and dad talking. Their conversation was quiet but piercing to my ears. "The kids want toys for christmas," my father told my mother in a tone that sounded disappointing. "But there just never seems like enough money for that. I think maybe it is best that we make something for

them," he said. Then I could hear him telling my mother to make some stuffed dolls or something. I turned around in bed and cried into my pillow making sure no one could hear me for I knew no stuffed dolls would come either.

Later on at school my classmates were talking as excitement filled their voices as they tried to guess what Santa would bring them this year. I tried to get involved in their discussion but couldn't, for I knew Christmas at our house was different.

"Christina," this one girl yelled out, "What are your parents doing for Christmas?" and then she said, "drinking again." Then I could hear the other girls laughing and whispering, "She is always dirty and my mom says we shouldn't hang around with her." Those words hurt, but it was true, I was always dirty, mom and dad never really spent that much money on us, just the basic stuff and sometimes there wasn't even that. For the rest of the school day I stayed pretty well to myself. I wanted to run away but I kept thinking what about my baby sister.

I remember seeing the school counsellor and telling him that I wanted out of my family, but was too scared of what would happen to my younger sister. "I don't want to leave her, I want to be with her too," I said to him. I told him how my parents drank all the time and wished that sometimes they would just never come home. I asked him if there was a home that my sister and I could go to. He said to me that he would call Social Services and asked them what could be done.

After school, that day the phone rang and my parents quickly got dressed and were off to the bar again. I wanted to scream out please don't go, but in a sense I wanted them to just leave and never come home again. After they had been gone for about an hour I got the nerve to call mobile services for help. My sister and I were taken away that evening to a home, just a temporary home.

I was nine then but the pain is still there.

After about a week at this temporary home my sister and I were placed in a home together. They were a christian home, my foster mother couldn't have any children so she took to us immediately. We were fortunate because I have heard of homes where the abuse just continues.

Today my sister and I have both married and often visit our foster mother and dad. My natural parents were killed in a car accident and I miss them at times but am grateful that I sought help that night. My sister and I never really knew what Christmas was all about but with the help of these people we were taught about Jesus and his birth. The meaning of Christmas is a time to rejoice and be thankful for the many beautiful things in life. A feeling I never knew before except for why do mom and dad always leave.

By this time the snow was falling steady when my husband touched me on the back, breaking my chain of thoughts. "It is going to be a white Christmas," he told me quietly. I turned to him and said, "and a good Christmas too." □



KINROQ

In The Beginning

By Robert Shade

It was back in 1978 after countless attempts of trying to cut it in a C.C.R. cover band, Lance Tailfeathers decided to leave the drum kit and pursue a solo career. This time he'd be the front man.

Throughout the next two years he jammed with many musicians around the Southern Alberta area. In and out of the local club circuits between Calgary and Lethbridge he checked out many acts coming through town jamming with the likes of heavy metalists 'Kick-Axe' and many others.

In 1980 he and two other musicians, Curtis and Garret Tailfeathers (yes, they're related!) formed the group **KINROQ**.

Having all the same influences in the rock world and being related as what they called 'Next of Kin'. This is the name they chose and they were going to do anything to stick with it!

With such novelty happening and a following that was growing rapidly the group decided to pack up their gear and headed to the U.S. This time they took 19 year old guitarist Myron Fox with them.

It was Fox's guitar playing that added more dimension to the group with lesser guitar duties Lance Tailfeathers finally had the chance of intro-



ducing the synthesizer to their raw guitar sound.

KINROQ returned home in 1985 to record their first LP 'Afraid Of The Dark'.

"We love performing live" says Lance "It was very difficult to adjust in the studio, trying to capture the energy of our music but I think we pulled it off."

When asked about the future of the group? He smiled 'Look, it's been really tough at times but I had expected that. We've gone this far. I don't think another day is going to make a difference. We feel strong about our music and —what we are doing with it.' □

DECEMBER NIGHT

Under my feet the hard-packed snow is
resonant with cold;
a coyote's full-throated keening
splits the night with unknown grief;
an unfinished question-mark of moon
loses its way amid the stark branches.

I stand in awe
taking in the remote vastness above me.

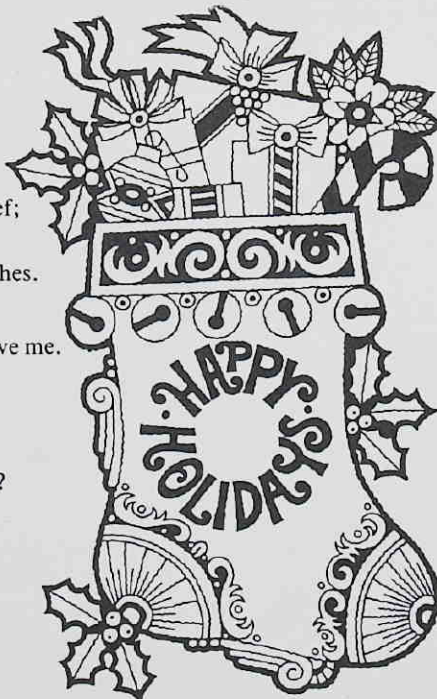
Pine-prick stars pierce the sky
in three-dimensional patterns.

How many worlds pass before me
on their rendezvous with eternity?

How many light years, I wonder,
do my eyes penetrate?

Under the litany of overhead wires
my breath rises like incense,
but, overwhelmed by the Infinite,
I have no words.

Thelma Foster



MERRY CHRISTMAS TIME

O trim the tree, turn on the lights
And deck the halls with holly
It's merry Christmas time again
When all the world is jolly.
Your home's your castle, fill it well
With friends and love and giving;
The Lord of Life brings peace and hope
And joy to crown your living.

But just outside your castle gate
Are those who dread the morrow;
The festive day will sharpen want
And loneliness and sorrow.
Your homage to the newborn King
Must not be tinsel show,
So give with open heart and hand...

And heaven will bestow
New senses to appreciate
New eyes to count each blessing,
A joy you've never felt before,
A peace beyond expressing.

Thelma Foster

Book Reviews

From The Shelves Of Dumont

By Joan Dagdick

TITLE: Very Last First Time
AUTHOR: Jan Andrews
ILLUSTRATOR: Ian Wallace
PUBLISHER: Douglas and McIntyre Ltd.
1615 Venables Street
Vancouver, British Columbia
I.S.B.N. - 88899-043-X

Many books for children depicting the life styles of various cultures have been produced. Although there are still a number of books that less than accurately portray the values and life style of Native culture, there are a number that deserve some recognition for their efforts. "Very Last First Time" by Jan Andrews, illustrated by Ian Wallace is one such book. This factual picture book reveals many things about the far north. From the start we are told that Eva Padyat, the central character, is Inuit and lives on Ungava Bay in Northern Canada. We are made aware of her people's tradition of walking under the sea for mussels and how Eva is old enough to experience this practice. Interestingly, however, the author does not dwell on the geographical or sociological situation. Some authors, however, might be tempted to explain these details for the child's sake but Andrews does not. Instead she lets Wallace's illustrations speak for themselves. For example, we are told that Eva got ready "standing in their small warm kitchen." Immediately the story is expanded through the illustrations. As one looks closely the reader notices that Eva's Inuit home contains an electric stove, running water and familiar foods. As the story moves into the outdoors around the house, Andrews rarely mentions what one can plainly see such as dogs, sleds, snowshoes and pelts.

Andrews was also clever in letting the illustrations present the time in which Eva's adventure took place. Although Eva's village is small and remote, one can see that her adventure is modern. Airplanes and power lines tower over her village. This picture together with the text reveals that Eva's tradition is one that has survived time and that the author and illustrator are working together to make the story interesting and effective.

Wallace's watercolors are beautiful. Different shades of purple and green are used from the beginning to the end which seems to give the story continuity. The purple shades reflect an eminence - a quality that seems appropriate for this distinguished northern environment. The purple and green shades are also cool colors - just right for Eva's cold surroundings. The illustrator also uses a dotted paint brush technique - a style that gives an illusion of soft glowing snow.

Once again, many details can be seen depending on one's curiosity and visual sharpness. Wallace influences our curiosity by using lines well. On the fourth page, for example, he uses lines to give the kitchen perspective. This technique forces one's eyes to look from the front to the back of the room revealing items such as a calendar, an open cupboard and a tiled floor.

The book's format also adds to the story line. The text in the first half of the book is printed on the left side in clear black letters on clean white pages. The illustrations are situated on the right side. Halfway through the book, however, as Eva

enters the seabed, the format changes. The illustrations are double paged and the text is located on both pages at the bottom. This change adds interest to the story because Eva's surroundings in the seabed sharply contrast with the environment she left behind with her mother. The illustrator brings one quickly out of the factual world above, into a magical world under the sea. These illustrations are filled with unusually sharp and jagged lines and shapes along the seabed walls. The new atmosphere suggests that Eva is presently in an unfriendly place opposed to the softer illustrations in the more welcoming world above the seabed.

As Eva enters the waterless seabed she is met by shadows of a wolf, bear, seal and another mysterious sea creature. Wallace enhances the story line by capturing these images in his illustrations. Looking closer one can see a frozen fish and dark shadows that resemble past Inuit hunters. These pictures remind us of the once present past. As the story nears its end we discover that Eva has gone too far into the seabed. Instantly the story expands, as we see Eva covering her eyes, assuming

fear of the darkness. In the distance, one can see the remains of a boat and an animal skeleton. The story together with the illustrations leaves one wondering if Eva will return unharmed. Andrews also keeps the reader in suspense by reminding us of the merciless tide that is about to return and cover the seabed. At the end, once again, the book's format changes to single paged illustrations and text, suggesting that Eva has returned safely to the less dangerous world above the sea.

In conclusion, I am impressed with Andrew's book. It would be an excellent teaching tool at the elementary level. Andrew's story reveals many interesting facts about our far north and the people who live there. Wallace's use of line and colour would also make an interesting lead into an art lesson. Most of all, like many children's books, Andrews' story and picture book is enjoyable to read at any age, again and again.

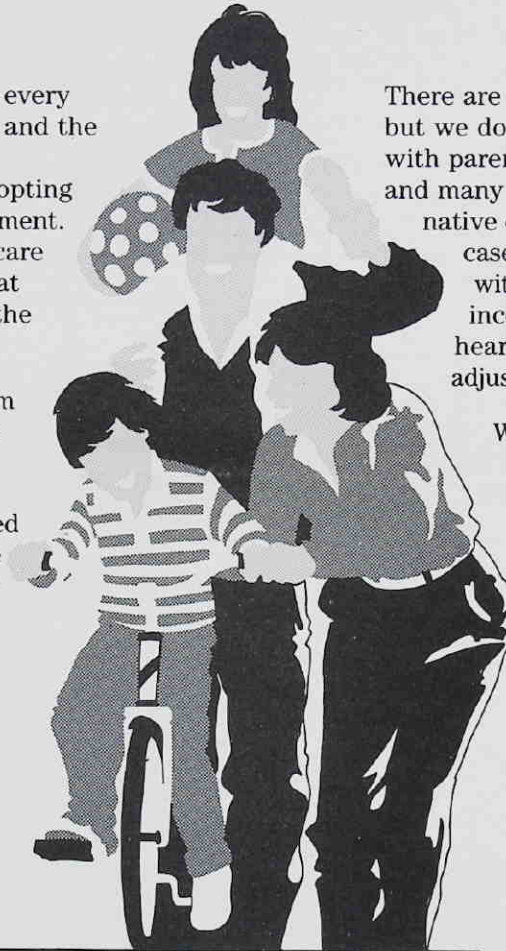
Joan Dagdick, a graduate of the SUNTEP program, is currently working at G.D.I as a Curriculum Officer.



A Special Challenge for Special People

There are two parts to every challenge: the labour and the reward. So it is with adoption, because adopting any child is a full-time commitment. A commitment to patience, care and perseverance. It's a great challenge but the reward is the truest form of love.

Special Adoption is a program that concentrates on placing older children, handicapped children, and brothers and sisters who should be adopted together. Some of them have seen difficult times, or carry a heavy load.



There are no special requirements, but we do try to match children with parents of the same ancestry, and many of these children are of native or metis background. In all cases we're looking for people with well-ordered lives, a steady income, and a whole lot of heart. Special people who can adjust to a special family member.

We provide the challenge. Meet it, and the children will provide the reward.

There is a Special Adoption worker in every Social Services regional office.

SPECIAL ADOPTION



Saskatchewan
Social Services

Hon. Grant Schmidt
Minister

Recipes

HOBO BREAD

In a large mixing bowl, pour:
 1½ cups hot water
 3¾ cups raisins
 (may add dates, nuts, mixed fruit, cherries). Stir in
 4 tbsp. soda. Mix well. Add 4 tbsp. butter (or mar-
 garine), 1½ cups brown sugar, and 1½ cups white
 sugar. Mix in 2 tsp. vanilla, 1 scant tsp. salt, 4
 cups flour, add 2 large eggs. Mix well. Grease six
 (qt.) juice cans (paper removed). You can use dif-
 ferent sized cans.
 Bake in moderate oven 350° for 45 to 60 minutes.
 Cool in cans upside down on rack. Cool before
 wrapping. □

PINE NEEDLE (MUSKEG) TEA

Use 2 tbsp. young pine needles and steep them in a
 pot of hot water for about 10 minutes. □

WHIPPED SHORT BREAD

Cream 1 lb. soft butter. Add ½ cup corn starch, 1
 cup icing sugar, 1 tsp. vanilla or almond extract, 3
 cups flour.
 Add ingredients one at a time and beat well. Drop
 by teaspoon on baking sheet. A cherry in centre of
 each cookie.
 Oven temperature—325°.
 Bake 12 to 15 minutes. □

WILD RICE STUFFING FOR DUCK

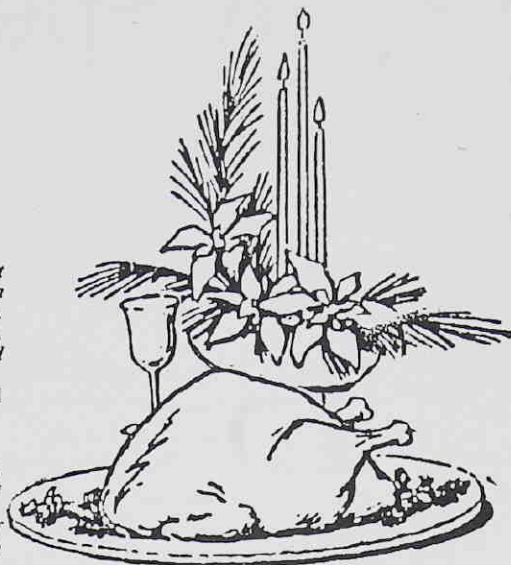
½ cup wild rice
 1 quart boiling water
 ½ lb. sliced mushrooms (18 oz. can)
 2 tbsp. fat
 ½ tsp. sage
 2 egg yolks
 ½ tsp. salt
 ¼ tsp. pepper
 Cook the rice in boiling water until tender - about
 20 minutes. Drain and rinse. Heat 2 tsp. fat in a
 heavy fry pan and saute the sliced mushrooms.
 Add the mushrooms to the drained rice, with salt,
 pepper, sage and slightly beaten egg yolks. Blend
 well.
 You are now ready to stuff the bird. □

LABRADOR TEA

Labrador tea, or Hudson Bay tea, grows in bogs,
 swamps and damp woods from Canada's tundra
 to the more temperate parts of the south.
 To make a refreshing tea, steep a spoonful of
 spicy leaves in a cupful of boiling water for about
 5 minutes. This has been a favorite drink of north-
 ern people for many years.

MINT TEA

Collect mint leaves and dry them in 175° oven.
 These can be added to flavour ordinary tea or used
 alone as mint tea. □



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Merry
 Christmas

To our Readers: We at New Breed are asking if they would like to see Aunt Gertrude column a continuation. Please forward your comments about our "Not Quite Advice," column.

Dear Gertrude:

With winter upon us again I start feeling shut in. The snow piles up on the door making it hard to open and to close. My back is weak and I can't afford to pay someone to shovel my walk daily. Don't get me wrong I enjoy the snow but don't like the shut in feeling.

**Signed
Feeling Trapped**

Dear Feeling Trapped:

I would suggest to you to move to a southern climate where there is no snow. And if you like the snow try visiting one of the mountains in the area for the snow tends to fall at those altitudes. And you will know that you don't have to stay, for the warmer climate is only a drive away and you will never have to shovel again, worry about your back, or pay anyone to remove the white stuff.

Gertrude

Dear Gertrude:

I just recently paid an incredible amount of money to get my hair cut in the most up-dated style. Now my husband is afraid to be seen with. The reason he says is that he is bald naturally and doesn't want a wife that is bald unnaturally. But I'm not bald, and I like my new style for it makes me feel younger than I have ever felt before. I suppose I should mention to you, that we are both in our 80's. He says my new cut makes me look ridiculous, my sides are shaved and my tops look like a bristle brush, but I think that it is cute. How do I convince him that I look good and I'm acceptable.

**Signed
Older Punk**

Dear Older Punk:

All I can say is that your just "awesome", and there is no need to convince him. But you can tell him that he is in style too.

Gertrude

Dear Gertrude:

For years I've been smoking the same cigarettes, now my husband tells me they smell terrible. He smokes a pipe, so I retaliate and tell him his pipe stinks. Our problem is that we have lived together for so long and my smoking has never caused a problem nor his pipe, now it is. What can we do?

**Signed
Stinking Together**

Dear Stinking Together:

Your problem is rather complex but I would suggest to you and your husband if you don't like the smell, compromise and quit. That way you won't have to argue about who stinks more.

Gertrude

Dear Gertrude:

My kids want cabbage kids for Christmas, my problem is that the other day I had over heard my daughter's friends say to her, that she, my daughter, reminded her of a cabbage patch. Of course, I got defensive because when these dolls came on the market I thought for sure that someone had used my looks for this creation and believe me I hated it. So how do I convince her that there is enough already in the family and we don't need reminders of our looks.

**Signed
Enough Cabbage**

Not Quite Advice



Dear Enough Cabbage:

In my opinion Cabbage Patch dolls are so ugly that they are cute. Not that I'm saying that your ugly, but be thankful that you don't look like some out on the market. And kids will be kids.

Gertrude

Dear Gertrude:

Times are definitely changing! When I was a kid and that seems like a thousand years ago, but it was nothing for me to walk three miles to school and that included winter. Today my kids want me to pick them up after school and it is only three blocks away. When I say no and tell them about me, they will say that was in the olden days. Gertrude,

I don't think that I am that old and I know walking never hurt me.

**Signed
Still Young**

Dear Still Young:

When my children were young they walked about three miles too, and when I was young I walked even farther than that and that was more than a thousand years ago, it seems. But my point is that times are definitely changing so let them complain for one day they will have kids too and they can tell them their story of three blocks in the olden days. Cheer up and tell them to take a bus, then they will know how ridiculous they have been.

Gertrude

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