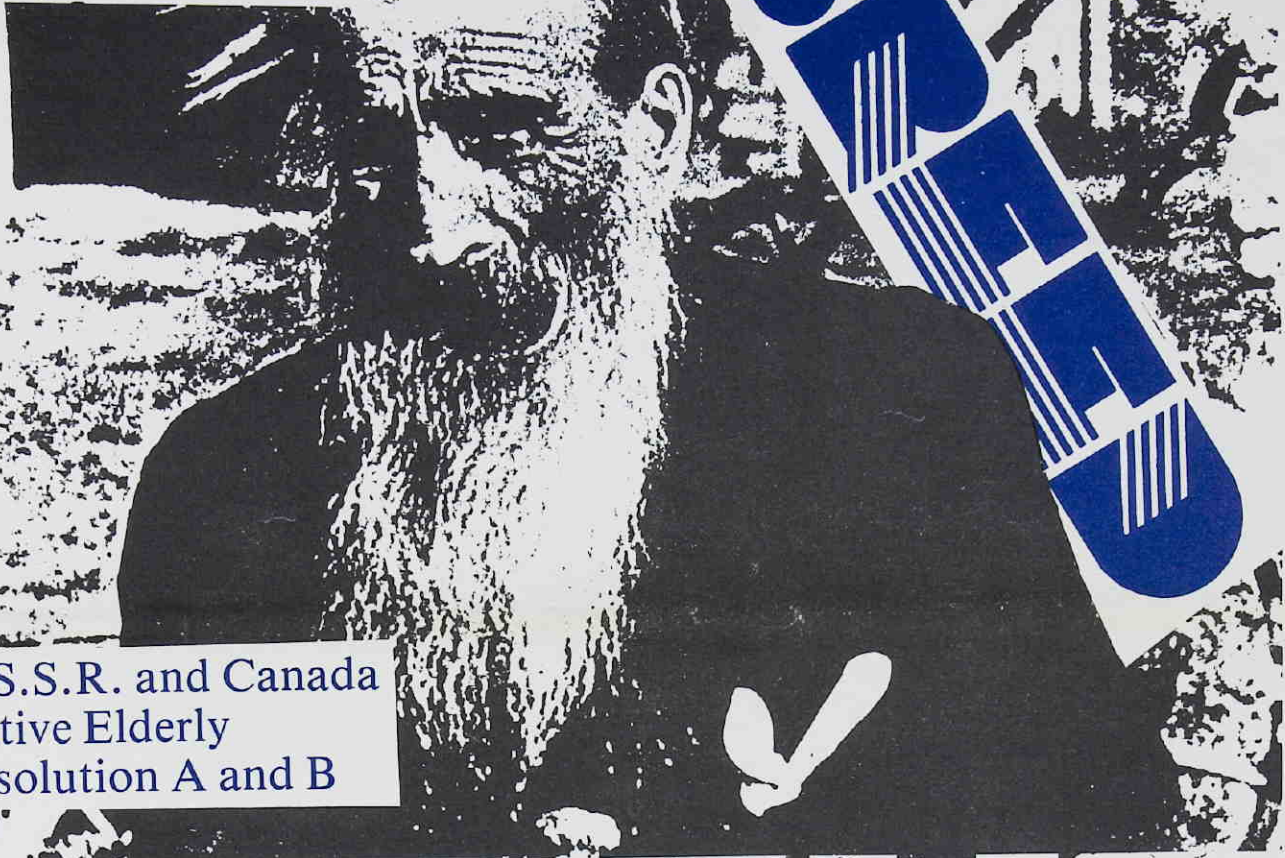


NEW

BRIEF



- U.S.S.R. and Canada
- Native Elderly
- Resolution A and B



Vol. 19 No. 5
July 1988

NEW BREED

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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.

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Council Takes A Closer Look At An Unmet Problem

In the Fall of 1985, the Saskatchewan Senior Citizens' Provincial Council, met with the Honourable Gordon Dirks, then Minister of Social Services, to present their concerns on the situation of the province's Native elderly. Included in this two year study were four formal research objectives:

(i) To identify the unmet needs and concerns of Indian and Metis elderly in off-reserve settings in Saskatchewan.

(ii) To understand how these needs differ from those of other seniors.

(iii) To promote an understanding of how the unique needs of the Indian and Metis elderly can best be supported by culturally-appropriate policies, program design, and service delivery.

(iv) To produce a resource document which will include information which will be of use to Indian and Metis organizations, program administrators, and policy and decision makers.

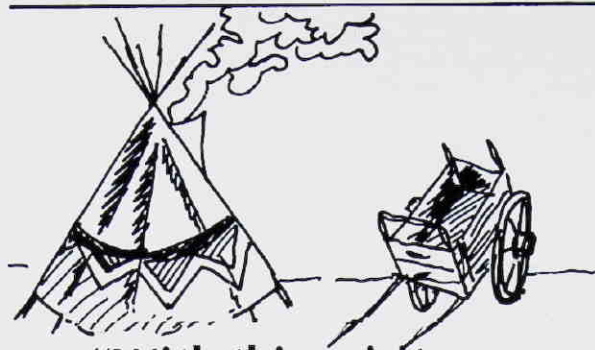
In the two years this study progressed in a series of ten stages, that included preparations and combining data. Although publication of their conclusions and recommendation for action will be included at a later date when direction can be given from various Native organizations.

During the study a total of 476 interviews took place with each lasting up to two hours in the respected individuals' homes. Together with that, six different languages were also used for communicating purposes. And while some of those interviewees could only be reached by board or plane, that didn't hesitate what the council had set out to do.

In an overview of the problems faced by the Indian and Metis elders and population at large are that the average income of Native people was approximately two-thirds that of other Canadians.

In the same Census taken it also showed that one in six Native homes needed major repairs compared to "just one in 15 non-Native homes." Further, one in six dwelling units inhabited by Native households was crowded compared to one in 43 non-Native homes.

Few Native elderly own their homes and many are dependent upon obtaining rental accommodation on the private market. Thus it would appear that initiatives to improve the housing situation of the Indian and Metis elderly must go be-



"With this spirit, our people will continue to struggle to work and to enjoy all creation."

yond those provided by the public and non-profit sectors and include provisions which will affect the standards of private rental units.

The Indian and Metis elderly are a highly mobile population. Many of their moves have origins and destinations within the same community. The adjustment of housing, which is physically unsuited to the respondent, is a dominant factor in the decision to move. Other factors which are important in the relocation of Native elderly households include the desire to be nearer to family and services.

Analysis of the subpopulation of Native seniors who had once lived on reserve proved informative. Almost 40 per cent of the population do not consider their move to the city as permanent.

The study also focused on the health conditions of the Native seniors. The results were shocking. It reported that a significant number of Indian and Metis elderly report arthritis or a back, leg or foot problem. Close to 40 per cent have trouble walking, yet few have any kind of an assistive device.

Although the proportion of Native elderly who have at least one health disorder (80%) is in keeping with that of other older Canadians, the types of problems are different. For example, diabetes afflicts an estimated 5 to 8 per cent of Canadi-

an seniors compared to 30 per cent of the subpopulation of older Status Indians. Dental problems are also apparent and were reported by as many as 53 per cent of the respondents in the south and 71 per cent in the north.

And like many other households in Canada the hidden disease of alcoholism has stricken the Native population so rapidly, tearing down any respect that could have existed. According to the report off-reserve Indian and Metis elderly in Saskatchewan, 22 respondents report alcohol, drug, or toxic substance addictions for which they choose not to receive treatment. An additional 22 respondents have received treatment for an addiction. Overall, it is estimated that 8 to 9 per cent have themselves at some time experienced alcohol, drug, or toxic substance addiction. But regardless of the percentage, if an older Native person or their loved one is the victim of an addiction the disruption in their lives can be immense and support needs even greater. Supporting an alcohol addiction on a low income can mean going without life's other necessities such as nutritious food and a proper living environment. It is beyond the scope of this report to thoroughly examine the problems that alcohol can cause in the lives of a small percentage of Native elderly.

It is also apparent that the majority of those studied prefer the informal system of care, and the proximity and devotion of their children as well as opportunities for reciprocal caregiving have been a great strength in their lives.

Even the most well-intentioned families, however, are unable, because of lack of expertise or economic resources, to provide for all of the specialized needs of the elderly. The greatest unmet needs which should be provided through formal or volunteer organizations include transportation services, home nursing services, friendly visitor services, translator services, and, in the north, food services. The continued sensitization of the provincial system of long-term care to include the special concerns of the Native elderly is also a need which is very much in evidence.

However, they take great pleasure in crafts and activities which they can accomplish in the home. Most importantly there is a deep respect for the traditions, activities, and crafts of the Native people and in the words of a Metis woman, the preservation of "...Indian art should be as important as language. It is a form of communication of the past and should be included in educational and recreational activities."

In conclusion two points are outstanding, first, many of the lives of the Indian and Metis elderly have been shaped by circumstances beyond their control. The Senior Citizens' Provincial Council is concerned that to conclude this report with a set of recommendations, which are devised without further direction from the Aboriginal people of Saskatchewan, might be an action construed as yet another one of those 'circumstances'.

Second, the unmet needs described in the study cross many jurisdictions and geographical boundaries. Certainly the problems are not Saskatchewan's alone and the resolutions of the problems of the Indian and Metis elderly will require great conviction on the part of many people. Thus the dispersal of this information to as wide an audience as possible is seen as very important.

Taken in part from the Advanced Photocopy of the Saskatchewan Senior Citizens' Provincial Council.

For more information on the above report contact the:

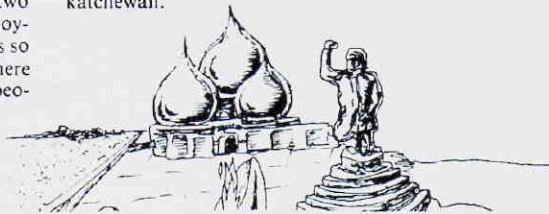
Senior Citizens' Provincial Council
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USSR and Saskatchewan

By Tina La Rose
Ed Nofield

Recently three people from Regina had the opportunity to visit the Soviet Union, to see first hand at how people behind the 'Iron Curtain' live. Joanne Dagdick, Ron Skagg and Ed Nofield, spent two weeks growing, learning and enjoying a part of the world that seems so distant in all ways. A place where one can only speculate at how people live.

It is their hope that next year when the Soviet Union sends their delegations to Canada that the same hospitality will be rewarded to them as they travel and seek knowledge of the homeland of the Metis and Non-Status Indians in Saskatchewan.



Come Together Briefly

The following is their report on the trip:

We have seen and experienced more during our short stay in the Union of Soviet Socialist Republics than most people see in a lifetime. The time and effort taken by the people to ensure that we saw, learned and enjoyed our trip was appreciated. Our understanding of the people from the Soviet Union has greatly changed. Everywhere we went, we were shown how similar Russian people are to ours. This trip presented many opportunities for us such as a ride in a helicopter, rides on reindeer, a taste of reindeer meat, visits to factories, a visit to an ancient Archaeological site and the experience of being in a permafrost cave.

We have all learned valuable information that will be useful in Canada. In the area of education, we learned about minority language programs. We learned the value of a good state-run universal day care program. In economic development, we learned about reindeer management and some parts of perestroika; in social issues, rest homes for the working people, and the pioneer camps for children. And in the human relations area, we experienced first hand, the warmth of Soviet hospitality.

Visits such as we have had do much to advance International understanding. If all people had the opportunity to visit each other's nations such as we visited the Soviet Union, there would be a greater understanding of each other's differences and, most importantly, similarities. It is through this understanding that the world could become a better place to live and grow.

We asked the recent traveler some of those questions like, is there a curfew, what about security, unemployment, are they friendly, what's the food like and yes are there Native people who live there?

We found out that there is no curfew and yes security is tight, but not uncomfortable. The people are extremely friendly and very much eager to find out how we live. There is no unemployment, but the food would take some getting used to. According to Nofield he really didn't like the mares mild, but drank it anyways to show respect. Apparently from what we hear he was even bucked off one of the reindeers that he rode. Oh, well Ed, I guess Santa has something you don't have.

But on a more serious note, the generosity of the Soviet Union was very much appreciated.

Over the year the delegation sponsored various fund raising events to pay for expenses for the promising trip. But once there the Soviet Union paid for their various transportation costs and other expenses they had while visiting the Soviet.

A First For Canada, But Not For Native People

By Tina La Rose

Lebret - Recently three groups of the Valley Native Ministry graduated from the first ever such course offered in Canada.

The idea came about, about three years ago when a group of people went to Regina to meet with the Archbishop to present to him their idea of sharing the Lord's message. With their special gifts they possess, they thought the idea would be ideal for other Native people, who sometimes refused other missionaries into their homes. Their idea would allow them to go into the smaller communities and reserves and preach the word of the Lord to family and friends and new found worshippers. Although their idea seemed concrete to them, optimism filled their minds as they enter the Archbishop's office with their proposal. Soon that all changed as he gave them his encouragement and blessing to seek and continue their mission in life.

That was the beginning and in mid June of this year the initial group received their third year certificate in Native ministry. This allows the group to perform baptisms, funerals and other community work.

But looking back over the period of three years as they met once a week for classes, Sister Bernadette reflects, "We were all like children growing up, perhaps not in the same way, but similar. New personalities, criticism and sharing came together," she continued. "We watched each other grow and that was a lesson in itself," she remarked.

Reverend Louis Kubash was also on hand to congratulate the graduates and express his heartfelt gratitude. He was their spiritual advisor who saw them through their three years of intense study.

The graduation took place in Lebret at the Catholic church, a landmark for the Qu'Appelle Valley. With the Mission Lake surrounding the tiny community of Lebret and the winding staircase like road that leads to the tiny chapel situated on the rolling hills overlooking the bigger chapel, how could one not feel the reverence of the accomplishment that the graduates were celebrating?

Family and friends flocked to the tiny community to rejoice in the first ever celebrations. The songs that were sung that night by three Native ladies filled the beautiful chapel and the stillness of the night with such beauty it was breathtaking. Indeed, it was an occasion to be remembered and cherished.

"Through our learning process we realize now our mission is no longer a mission it is now a parish," concluded Sister Bernadette.

Later coffee and donuts were offered to the graduates, family and friends in the basement of the landmark church as each and everyone of them extended their hand of appreciation. □

Old Joe Kelly Views Of

By Ann Magnus

"Okay, two dollars." Old Joe Kelly said as he pointed again at the two fish he was holding in a burlap sack. "The best pickerel in the Lake of the Woods and just caught this morning."

He knew that the man he was talking to couldn't tell the difference between a pickerel and a jack fish. His deep southern accent had given him away as one of the summer tourists. Joe always felt a special glee when he was able to put one over on someone. The local people were too sharp and knew him too well. He had to have prime merchandise to do business with them.

The American looked in the bag again with satisfaction and said, "Okay boy, ya'll got a deal." In his mind, it was a steal. Fresh fish caught by an authentic Indian must indeed be prime goods. They knew what they were doing.

Joe took the \$2.00 and handed the bag over to his last customer of the day. With a sly grin he walked away, feeling no remorse. After all, wasn't he doing the guy a favor? Now he could go home and tell all his friends how he had bartered with a real Indian in the northern wilds of Canada.

Joe added the money to what he already had wrapped up and tucked it in his pocket. Time to get back to his family and see how they had fared today.

The summer days were long and profitable ones for Joe and his family. Days when they lived high on the hog with no thought to the cold winter months that lay ahead. It was a nomad's existence and the only life they knew.

The Kelly family were a small band of non-treaty Indians near Keewatin Ontario in the 1940's and 50's. As such, they belonged to no reserve, so camped where ever there was good fishing and hunting, but over the years, settlers had acquired most of their campgrounds. This left them fewer and fewer places to go. Eventually, they had only three places in which to set up camp. First was Quarry Island, a small barren piece of rock nestled in the shadow of the towns mainstay, the flour mill. When the relentless summer sun caused the rock to burn the soles of their feet, they moved east down river just below the Back Lake bridge, onto the cool sheltered shores of Smiths Bay. Or, if the mood struck them, they went west out of town a ways to the old McDonald place. From these three sites, they could walk into town to sell or barter whatever they had.

When the harsh northern Ontario winter began closing in, they would cedge and collect anything that would help combat the frigid conditions. No article was left unused, from old clothes to be made into pallets for sleeping, to wooden crates and cardboard boxes for the construction of their beehive shaped huts.

The Kelly family were often unjustly criticized, one of the main complaints being the campsites they left behind as they moved from one place to another. With the spring thaw, their cone shaped huts did have the unkind way of leaving the area looking like the local garbage dump. Especially in view of the unique fashion with which they put some of their free produce to use. On one occasion, they had even used a ladies corset to fashion a crude doorway. With each half fastened to the door posts, they were able to 'lace' their door shut quite ingeniously.

One day as Joe Kelly was going into town from the McDonald place, he passed the old barrel factory where he saw Alex Green working at bundling listings. This was the waste trimming from the staves and was free to anyone who worked there and good for firewood. A road led from the factory, under the tracks and around to the landing in back of the mill. As Joe crossed over the tressle, his sharp eyes caught sight of an envelope with some money spilled out, laying on the road. He knew instinctively that Alex had dropped it. Picking it up, he hurried toward the landing where he knew Alex had his boat. Hoping to catch him before he left, he arrived just in time to see the boat pulling away loaded down with bundles.

Alex was newly married and payday was as yet irregular. Joe knew the money would be sorely missed, and although he wasn't above bilking an occasional summer tourist, this was another matter entirely. However, no matter how he yelled or waved, Alex just kept on rowing. Alex had seen Joe gesticulating wildly, but thinking he was trying to cedge a ride out to Quarry Island, he paid him no heed.

Without hesitation, Joe began the long walk east over the Back Lake bridge to deliver the money. A distance of almost three miles. He arrived at Alex's home at the height of the turmoil caused by the discovery of the lost money. Alex felt bad when he realized what Joe had wanted, and decided he wouldn't be so quick to turn his back next time.

As a rule, the Kelly clan lived a hand to mouth existence. Begging free meals when fishing was bad, or turning around and selling fresh pickerel or venison when luck was with them. Blueberry season would see them selling fresh berries and the wild rice of Winnipeg River was always harvested for their favorite customers. However, there was the odd time they managed to get a job. This usually depended on the scarcity of any other takers. Such a job was the painting of the water tower for the Lake of the Woods Milling Co. where the height steered most men off. Joe accompanied his sons to their death-defying employment every day. There wasn't a prouder man in all of Keewatin when he could point out to passers by that those were his sons outlined against the blue sky so far above.

Around this time seen the return of Tom Olson to Keewatin. He was a Boer war veteran, who on his return, first worked for a number of lumber companies, then eventually signed up with the shipping gang at the flour mill. There, his co-workers did not make life easy for him. They took sheer delight in torturing him with reminders of the war and plagued him until he was repeating stories he'd rather forget.

One story that intrigued them the most was especially repugnant to Ned, but repeat he did, in the hopes they would hear it and leave him alone.

He told them of being with General Kitchener outside of Johannesburg. There, the Boer women were lined up in front of them and they had been ordered to fix bayonets and charge. He told of how he, Tom, had thrust his bayonet into the chest of a nine year old boy, and how he'd had to put his foot on the body to retrieve it. As he told the story, he relived the terrible incident, going through the motions until he broke down and wept.

Finally, he could take no more, and buying a homestead west of town, he did his best to shut out the rest of the world. Rumors soon began that he had hoarded all his earnings, and not trusting banks, had of course buried it somewhere on his farm. He lived modestly, raising a few sheep and goats. These he guarded day and night, and it was said that any who tried to visit him were driven away with a shotgun, including his only niece who had tried vainly to keep in touch.

Gradually, over the years, he came into town less and less. His sheep diminished and finally ceased to exist altogether, so there wasn't even the occasional trip to sell wool. It became a pastime with the younger fellows when out hunting, to climb a ridge above his farm and watch him. Stories abounded of mysterious trips between house and barn and the possibility of a mine or treasure. Poor Tom, in only wanting solitude, was supplying the fodder for many a wagging tongue.

The Kellys were the only ones to pay him a visit and seem to be accepted. They often gave him first choice on the seasonal supply of berries or wild rice. To all likelihood, he probably harvested such for himself but never seemed adverse to Joe and his wife Maggie dropping in.

Maggie Kelly had the reputation for being a clairvoyant. The women folk around town often tried to coax her into a revelation of some kind when she came around with something to sell. At times she would go through some mumbo-jumbo, telling them what she thought they wanted to hear. At other times, she would mumble incoherently, looking very sage and leave them guessing at what she'd said for days to come.

She was living up to her reputation when she awoke one morning and told Joe that she'd dreamed they were needed out at Tom Olsons. They had not seen him for some time and she insisted that he take her out to the farm. They arrived to find Tom very sick. While Maggie went off into the bush for some Indian remedy, Joe went back to town to notify his niece. She arranged to have him put into the Kenora Hospital where he rapidly recovered. However, there were those who said it was Maggie's medicine that had executed the cure, not the doctors.

Quite some time elapsed as the Kellys moved to Redditt, a community twenty miles north. Word was that the blue granite on Quarry Island was to be mined again. When this failed to materialize, the Kelly clan returned.

Some premonition prompted Joe and Maggie to immediately go and visit Tom. Again they found a very sick man. This time, Tom did not recover. Before he died, Tom Olson had his homestead deeded over to the Kellys.

They had a place to their own. When the news got out, heirs and treasure hunters came out of the woodwork. But all was neat and legal, including enough money for a number of years, taxes left in the hands of an able lawyer.

Old Joe Kelly stood by patiently with a proud smile on his weather beaten face as hoards of treasure hunters descended on the place armed with shovels. No treasure was ever found.

After all the excitement died down, the Kellys levelled the piles of dirt left by the diggers and planted corn and potatoes. For all his new found wealth and elevated status, Joe remained the same. He still flourished when hunting and fishing were good, and still caged a little help when they weren't. He was just Old Joe Kelly, one of the more memorable remnants of life in northwestern Ontario. □

By Tina La Rose

Regina - Recently an employee from City hall has taken a years leave to help co-ordinate the Provincial Metis Women's Committee, (PMWC), in their various objectives. She comes to the Metis Economic Development Foundation of Saskatchewan (MEDFO), with valuable experience and qualifications to help Metis and Non-Status women utilize their skills in various programming for employment opportunities.

Born and raised in Regina, she has realized what the urban Metis has had to deal with in day to day living. So when the opportunity was suggested to her she immediately applied. Although the position is only for a year she feels she will be able to utilize what she has learnt over the years as she brings with her, her own experience and expertise of planning and co-ordinating various Native projects for the city of Regina. She attended Bal-four Tech, where she kids, "That was the school for tough kids." After completing high school, she married and was blessed with a baby girl. Unfortunately the child was sickly and she had to quit her job to stay home and care for her sibling.

Later she decided to attend University, which was completely new to her, "My parents never attended university so it was a blind encounter for me," she said. The idea of enrolling in a university course first came to her when she was reading the paper when she saw the ad on Canadian and American relations. A course that she desired to learn more about. After inquiring about the course, she was discouraged from taking the class because she did not have her post-grad mark. But that did not discourage her enough to convince the school counsellor of her desires to further her education. At first she had to attend the adult university entrance program, which she did and after obtaining and completing her classes with a sufficient mark she enrolled in the Political Science studies. Fifteen years later, from taking night classes to some days classes, she received her degree in Political Science.



Rae Lukey

Come To MEDFO

She then went to work for the City of Regina where she was co-ordinator of a program that took her to the North Central area (NCA). Her job was to seek the help of the residents for their ideas on improving the hardened area. She was successful in restoring and adding various development projects. One in particular is the senior citizen's complex, who she worked closely with Saskatchewan Housing Corporation (SHC). What stands today, is an ideal, well structured complex, featuring a spacious park for the seniors to enjoy. "It was hard, stressful work to plan the stages of development for the complex", she said, referring to the narrow streets of the older part of Regina. However, it was completed and is a bonus for the seniors and the area itself.

With that experience behind her she comes to MEDFO as the Women's Program Co-ordinator, where she lends her expertise to ensure that the Provincial Metis Women's Committee (PMWC) will fully utilize MEDFO/SNEDFO programs and financial services.

PMWC's prime objectives of their organization is to advise the Board of MEDFO on the initiatives they require to ensure the participation of Metis and Non-Status Indian women. To do re-

search and planning to identify economic development opportunities. To conduct information/consultation workshops and to share information, and to identify necessary support services required by women if they are to access economic development opportunities.

The project Rae Lukey will be working on is only for a year, but has already planned for upcoming conferences with MEDFO in economic development for the benefit of Native women. When her year is up she will be going back to work for the City of Regina in some program but not the one she left, proving she placed herself in a situation of helping where she felt she could. Commitment and realization brought a determined women to share her knowledge for the benefit of others for a better tomorrow. □

For more information on the PMWC, contact:

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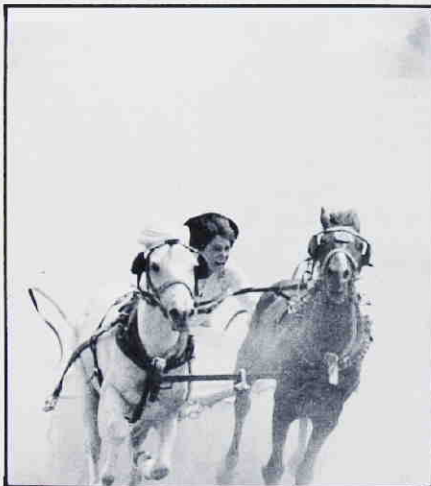
"With this spirit, our people will continue to struggle, to work and to enjoy all creation."

Lebret Metis Farm, Makes History Again

In fact, the notorious Buffalo hunts are the symbols to the spirits of the Metis and non-Status Indians in their development of character. Lebret became the ideal place in Southern Saskatchewan to hold such an event with the rolling hills and high population of Aboriginal-people intermixed with the Assiniboines, Saulteaux and Cree. But as history serves itself the Buffalo hunts became scarce until they were banned. The last known Buffalo hunt occurred in Lebret in the 1870's almost wiping out the heritage of the people in that area.

The elders whom are highly respected spoke frequently of the 'spirit of the hunt'. And when problems faced the Metis and Non-Status Indian people in the Red River after 1870, members of the Church Parish, ST Francois Xavier, moved to Lebret in an effort to maintain the previous life style of the hunting era.

The church organized a farm to be a training place, a homeland for the Metis and Non-Status, a place to learn a trade, to keep their unique heritage alive and a place to call home. It was then that elders said, "It will be the training place for men and women to maintain the spirit of the hunt. With this spirit, our people will continue to struggle, to work and to enjoy all creation."



Chariot Races

Lebret - Chuckwagon, Chariot and sheep races, old-time barn dancing and the great greased pig catch were some of the events that made Lebret Metis farm come alive and touch history again. The weekend was like stepping back into an era where such events were just as common as Buffalo hunts of yesterday.



Greased Pig Catch

Through hard work and determination the people from the South East Area (S.E.A.) of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) decided to bring back an event in an effort to maintain and promote the spirit of the Buffalo hunt.

Addicted To Life



By Art Davis

When Lawrence St. Pierre learned that his four-year-old son had panicked because he couldn't revive his father after a day-long binge, he vowed never to take another drink.

"I couldn't face him next day. How do you tell a young child that you'd passed out from over-drinking. When I learned how he was crying, it really bothered me," St. Pierre said.

It was on his mother's birthday that he announced to his wife that he was going to quit drinking for good.

Her answer: "If you quit, then so will I."

Since then, St. Pierre, his wife and family have enjoyed the happiest six years of their lives and he takes great pride in his accomplishment.

"I have two fine children. I feel lucky that I was able to enjoy them while they were still young."

St. Pierre is currently enrolled in an eight-month training course to be an alcohol and drug abuse counselor at the New Dawn Valley Centre near Fort Qu'Appelle. The centre serves primarily the Native population of Saskatchewan and is administered by a board representing the 16 Indian bands in the Touchwood-Fife Hills-Qu'Appelle district.

St. Pierre says the CJS funded course is training him "how to talk to people, and to help them find solutions to their problems."

Natives who need treatment are referred to the New Dawn Valley Centre from social service agencies throughout the province. Situated in the picturesque Qu'Appelle Valley, the centre emphasizes a comprehensive approach to treatment. It recognizes the cultural and spiritual roots of traditional Indian society, the need to use the resources of their community, and the capability of Indian people to determine their own way of life.

St. Pierre, who is Metis, says the life skills training he has received in the past "really taught me to be honest with myself and to cope with life without drugs and liquor."

Ted Keewatin, a counsellor trainer at Dawn Valley, says "St. Pierre's strong point is his ability to empathize with clients.

"As a person, he's very likeable. He's also very firm and knows what he wants. Alcoholics and addicts sense that and respond to him very well."

Keewatin says that St. Pierre's past involvement with minor hockey has made him a natural leader in recreational activities. He is also highly successful with his clients at social functions.

Social dances held by Alcoholics Anonymous are an important aspect to St. Pierre's life. Shortly after he quit drinking, he and his wife found that AA dances were a great source of pleasure and support during his period of recovery. And he likes to show others that there is an alternative to drinking and taking drugs.

"Two years ago, over 400 sober people attended an AA New Year's Eve dance at Marieville, and it was the same last year at the Poor Man's Reserve. That would never have happened in the past," he added.

St. Pierre is encouraged by the growth in awareness among both Natives and others about the dangers of alcoholism and other addictions.

"When I was young, it was just accepted that if you're a man, you drink. Fortunately, my father also taught me the value of working and being on time. My job now is to teach people that value of working, being on time, and staying sober."

People drove from all over Saskatchewan to take part in the various events that took place. Children were heard laughing as each tried their hand at staying on the woolly sheep the longest. Although not fun for the person involved at the time but drew tremendous laughter from all sides was when one sheep threw one joyous rider into mother nature's heepings. While over to the other side of the farm was cheers that could be heard for miles around. Men yelling, like you see on the western movies as they raced their well groomed horses around the race track. Each hoping to put on a spectacular show for those watching.

Young and old, men and women all cheered and became so involved that the bleachers would shake with their excitement. Yes, indeed it was an event to be proud of.

One other stop was the great greased pig catch. Yes, I said pig. And to the winner who could catch the squizzly, squeeling pig was the pig itself. What a sight, as hoards of boys and girls raced around adults legs, around cars, over each other to try to catch the little pig. But the greased pig kept getting away until finally one young boy dove and caught his grand prize. While this was going on the proud parents stood off to the side laughing and careful as to not get in their young ones way but eagerly watching and wondering who could catch this greased pig to take home for a pet, for now.

Photo Credit: Les Laframboise



Chuckwagon Races

Later in the evening, an ole-time dance took place in one of the barns. Where foot stomping and people laughing, visiting renewing old and new acquaintances and just having a grand ole time. Unfortunately there wasn't enough room for everyone to get into the barn, but the tables set up out back served the purpose as a stepping stone to see over the crowd into the barn and keep in time with the fiddle.

From the dark bleak days for the Lebret Metis farm over the years as to who was the rightful owner to the days where they are hosting their first annual "Lebret Metis Farm Days", one can easily say they have come a long way, as history was again made.

Lebret Metis Farm, you have indeed brought back the 'spirit' of yesterday. □

Coming A Long Way

By Art Davis

Fort Qu'Appelle, Sask. - "I'm making a wiser choice now," says Joan Peigan, who has returned to school to learn a new career after 11 years as a home-maker.

She radiates quiet confidence today, unlike the picture she paints of herself as an 18-year-old Native student in Saskatoon, alone and somewhat intimidated by the city.

"In those days after finishing high school, we had to leave home to continue our education or training. Now that's changing. Satellite programs from the university and community colleges are now reaching out to our communities."

Currently enrolled in a business administration program at Gabriel Dumont Institute in Fort Qu'Appelle, she is pleased to be training in a field which previously wasn't an option for her.

"Twenty years ago, I trained as a certified nursing assistant in Saskatoon but didn't have my heart in it. Coming from the reserve I couldn't really make a proper career choice since we didn't know what was available," Peigan reflects. "But, as I tell my children, where there's a will, there's a way".

For Peigan, they way has turned out to be the Touchwood-File Hills Qu'Appelle District Chiefs Council which represents 16 Indian bands in the surrounding area of Fort Qu'Appelle. In 1985, the council offered her a job as a community resource worker to undertake a survey of educational and employment needs of the Natives on the reserves. She interviewed families to determine their sizes, the age of family members, educational levels and training needs.

"This provided band leaders with the necessary data to develop proposals and to help negotiate with local businesses," she adds. "It's information that's necessary as we move towards self-government."

That exposure sparked her interest in finding a new career. "I found I could perform most of the tasks but didn't have the confidence to really do them well. I needed to upgrade my skills." Joan approached Barry Ballagh, employment counsellor at the Canada Employment Centre in Fort Qu'Appelle, to talk about education and training opportunities.

In November 1986, she enrolled in business administration at Gabri-

el Dumont Institute, a Metis community college affiliated with the Saskatchewan Technical Institute in Regina. Peigan's course in business administration is funded through the federal government's Canadian Jobs Strategy program. And she is also able to work part-time at the District Chiefs Council office.

"I'm a treaty Indian, not a Metis, so I'm thankful that they had room for me at Gabriel Dumont. I'm also appreciative that my husband and children have supported me because it's hard getting back to school," she admits.

Once the 18-month compressed course is finished, she hopes to work full-time with the Chiefs Council as an administrator, or to find work in the service or retail industry.

Peigan is optimistic about the growing opportunities in Fort Qu'Appelle for Native people. "It looks exciting with some new developments in the tourist industry. I'm leaving my options open", she says.

Twenty years ago, those options didn't exist. "We weren't able to take advantage of other opportunities without leaving home."

She encourages the development of more satellite programs into the

rural areas. "Many people on the reserve find it difficult to adjust to the city where they can't find proper housing, or where they feel out of place. There's a great demand for training and employment opportunities on or near the reserves."

"People want to learn in an environment where they're comfortable. That's why it's necessary to have educational and training programs working through the Native organizations. We have to learn to survive in our own society and still fit into the larger world."

Peigan sees signs of progress, with Native organizations such as the District Chiefs Council, the Friendship Centre and the Gabriel Dumont Institute taking a more active role in the local community.

"For example, our elders are more involved in the schools and the organizations. We're getting a good support system now."

Peigan says she tells her children that the doors are open for them to be anything they want, provided they work for it.

"We've come a long way. People in town are now more willing to hire Native people, and we're taking a greater role in planning and running our own enterprises. But we can still go a lot farther." □

Back to Batoche "DAYS"

September 2, 3, 4, 1988

CULTURAL EVENTS:

Jigging, Fiddling, Square Dancing, Bannock Baking, Tug-Of-War, Horseshoe Competition, Buckskin Parade, Talent Show, Children's Events and Displays, Mr. and Mrs. Batoche of the Year, Slow Pitch Tourney.

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Views Of The Native

Art Community

By William L. Apps

Native art in Saskatchewan is very diverse; from Allan Sapp's portraits of life on the reserve, to Bob Boyer's blanket paintings. Native art has long since been the staple of gift shop and trinket stores, but today the artistic community is finally recognizing the benefits of Native art. Is it because the "art community" is more liberal in attitude or because the Native art is shedding its "commercial" stigma? I see it as a bit of both.

Consider that less than 20 years ago Norval Morrisseau burst onto the Canadian art scene. What existed before Morrisseau? Relatively nothing existed before Morrisseau unless you consider ancient pictographs, but shortly afterward a surge of eastern artists came to the forefront. The question must be asked; What about Western Native artists?

Well, aside from the coastal groups like the Haida, Bella coola etc, relatively no art appeared on the prairies. Art in the prairie provinces has been slow to develop, apparently because Western Native artists have no distinct style or, that is what is believed. I contend that the differences between Eastern Woodland and West Coast style have compelled an influence on the prairie artists and driven their art to the forefront.

The West Coast art is very structured in style. Symbolism is confined to a tried and true method. That is not to say that new and exciting work does not come from the West Coast, it is just that, using repeated symbolism leads to a sense of restricted creativity. The Eastern Woodlands art has been a little more progressive since Morrisseau's appearance, but the visual impact of Morrisseau's style has hampered progress into individual style. For several years after Morrisseau's emergence many artists followed on his heels. I believe many artists came to the conclusion that if it worked for Morrisseau it would work for them, and to some extent it did, so much so that almost all Eastern artists had a ready-made market. It would be difficult to say that prairie artists have not been influenced by Morrisseau or the West Coast groups, but I believe the Prairie artists have made a conscious effort to diversify into a myriad of styles and influences.

The Prairie provinces are becoming the cultivators of new and inventive Native artist. In essence, the Western Native artist is pushing back the boundaries of art, further than they have before. With the push for "new" Native art the "anthropological" stigma that followed indigenous art forms is falling away. No longer are Native artists being victims of the "for museums only" mentality. That is not to say that it no longer represents the culture of indigenous people, but rather the artist is communicating today's issues.

The anthropological stigma is falling to one side but has not been completely eliminated, especially at the local level. There are still many non-Native artists who believe that Native art is historical in content, therefore Native artists should stick to the tried and true forms and symbols.

Although much of today's Native art reflects a historical origin the value of less traditional art has yet to be recognized, especially by those people with limited knowledge of Native art.

The largest barrier standing in the way of the Native artist is public ignorance of his craft, especially when confronted with critics who are too stubborn to admit their ignorance. It seems, the easiest thing for the critic to do is categorize. In as much as categories limit creativity, they also have negative connotations for the buyers.

In August 1987, a Toronto freelance critic/curator told the Native art workshop at Fort San that "she would categorize Native art somewhere between folk art and Naive art." This is a pretty sobering thought, considering most Native artists are expressing their culture. Consider for a moment the origins of other art forms, specifically music inspired by racial communication like Jazz. Can anthropology handle the complexity of modern Native art?

Let me start with the first question: is a "good" education relevant to "good" art, the answer is yes and no, for two distinct reasons. 'Yes', because being educated can help to produce a better technical artist, and can further the development of concise cultural communication and personal style. 'No', education is not the be all and end all of artistic impression, many of today's Native artists can express themselves clearly and eloquently without the education.

Native art was never intended to display the best in technical draftsmanship, rather it is an art form born of free expression through simplistic symbolism.

Where do you get a viable art education to deal with Native art? It is apparent to anyone who knows anything about Native art, that the University of Regina offers education in the Native art field, but it is located in the southern third of the province, leaving Northern Saskatchewan out of luck.

With the recent fiscal restraints by the Provincial Government community satellite programs are a long shot. It seems tragic to think that while the majority of Native people live in Northern Saskatchewan, the educational resources stay rooted in the southern half of the province.

You may have noticed I have by-passed discussion on programs available through University of Saskatchewan, I have done so for good reason. The U of S has limited programming in Native art. However, they have a fine program for anthropology.

My concern in regard to anthropology is that it is basically a historically based interpretation of ancient civilizations. Realistically, anthropology, does not adequately satisfy the needs of the contemporary Native artist.

What does the future hold for Native artists? First the need for Native people to become involved as curators and critics will not go away overnight, but eventually someone with vision will step forward. The education of the many talented Native people in this province will go unrecognized for years to come but ultimately someone will pursue the issue until we have an institute for the Native artists. I can see the day when the Native people of Saskatchewan have a program located in Northern Saskatchewan, which will serve such disciplines as, dance, music, visual arts, theatre and so on.

I can see the day when there exists a facility and community dedicated to the preservation and advancement of our cultural heritage, and most of all serve the needs of our talented children.

As the shackles of stereotype and ignorance fall away from our artistic endeavours, we must prepare for the future when our children can express themselves freely and do justice to the cultural communication we are now striving for. □

EDITOR'S NOTE:

The above article is a (Editorial) commentary, written by a SUNTEP student in Prince Albert. He is in his final year of the post-secondary education program offered through the Gabriel Dumont Institute. For further information on the above article please write or call the New Breed office for further details.

vote

Please Show Your Support On August 20, 1988

RESOLUTION "A"

The membership of the Metis Society of Saskatchewan Inc./A.M.N.S.I.S. should not include both Metis and Non-Status Indians.

RESOLUTION "B"

The membership of the Metis Society of Saskatchewan Inc./A.M.N.S.I.S. should include both Metis and Non-Status Indians.



*For further information on location contact your area or local office.

Movie About Native Youth Set To Start Production

"When I was twelve, some white men came to my Reserve in a big plane and asked me if I wanted to go for a ride. When the plane landed, my parents weren't there and we were in a strange place, an Indian Residential school - a thousand miles away. I didn't see my parents or my village for a year - until I ran away - to my home."

Where *The Spirit Lives* is the story of Amelia, a young Blackfoot girl taken away from her home in the mountains and forced to live in a culture she doesn't understand - a culture that looks down on her and her people. Left to her own ingenuity in a hostile environment with few friends, Amelia and her brother must find within themselves the strength to survive in the year 1937.

After three years of research and commitment by writer Keith Leckie (*Danger Bay, Spirit Bay, Crossbar*) *Where The Spirit Lives* is slated to go into production August 29th, for six weeks of shooting in Ontario and on location in southern Alberta. Paul Shapiro (*The Truth About Alex, Hockey Night*) has signed to direct with Rene Ohashi (*Anne of Green Gables, The Prodigious Hickey*) as the Director of Photography.

This is the first feature from the enterprising producers, Eric Jordan and Paul Stephens, of the *Spirit Bay* series on CBC, also based on young Native people. Producers Mary Young Leckie and Heather Goldin round out the Amazing Spirit Productions team with many years experience in made for television movies, features, and various network series.

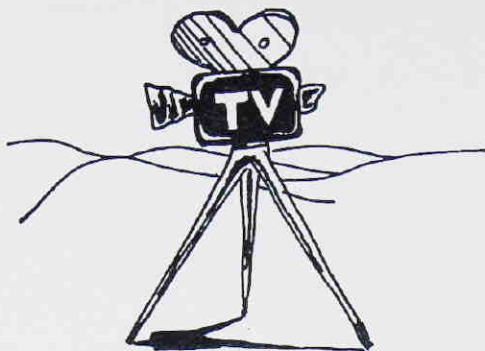
Both Leckie and Stephens agree that the Canadian public will be shocked by the revaluation of the legalized kidnapping of Native children by the Federal government. "It's a chapter of Canadian history that has been conveniently forgotten," says Leckie, "I know several people who were brought up in that oppressive environment and still have emotional scars."

Casting is currently underway by Casting Director Arlene Berman and Native Casting Co-ordinator Shirley Cheechoo.

Where *The Spirit Lives* is a joint project with funding from the CBC, Telefilm Canada, Ontario Film Development Corporation, TV Ontario, and Societe Radio Canada. Atlantis Releasing Inc. has signed to handle international releasing.

Where *The Spirit Lives* will be telecast on CBC television in the spring of 1989.

For further information, contact: Drew Taylor, (416) 532-0172.



Back To Batoche Days 1988 Sept. 3-4 Cultural Events Pre-Registration Form

Name _____

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Phone No. _____

Fiddling Contest

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Bannock Baking

Talent Show

Buckskin Parade

Square Dancing



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By Richard Shepherd

Night begins to descend on Regina, the populous lock their doors and windows. The North Central Area (NCA), part of the city is in a cloud, a cloud of Fear! Fear of what? They are in fear of criminals and their activities.

Like so many other large cities in Canada and the United States, even around the world, crime is on the increase. Murder, rape, domestic violence, car thefts are the order of the day. What can stem this growing tide? How can people bring a measure of security that all law abiding persons desire?

It's becoming a nightmare for the police departments everywhere, they have to grapple with this monster, limited by red tape, pressures of economic restraint and most of all the seeming lack of basic human principles of the lawless.

The elderly, remember a time when you did not have to be as paranoid, "You would only lock the door to keep the wind out", commented one elderly gentleman. A thing unheard of in the times we live in today.

The City Policy have also seen the problems more readily because they must deal within this area daily. Constable Tells and Buckingham are part of the Foot Patrol Program that is policing 160 square blocks of the NCA. They have to deal with an area with a 3 to 1 ratio of crime, that in relation to other parts of the city.

The first community based foot patrols were set up in Detroit, Michigan, available now in Victoria British, Columbia, it is designed with the local community in mind. This is so that the police can be more accessible to serve the community better, and to foster a greater trust and cooperation between the Police Officers and the people.

In Regina the office or base of operations is located at the Albert Scott Community Centre on 7th and Athol St. At present there are two veteran officers and three students that will be assisting officers Tells and Buckingham over the summer. The students are sponsored by the Federal Governments Challenge '88' program and Regina Native Services. This new program will only operate during the summer months, their reasoning is that the budget would not permit a full scale trial, and that the criminal element are more active during the summer months.

North Central Foot Patrols Effective?

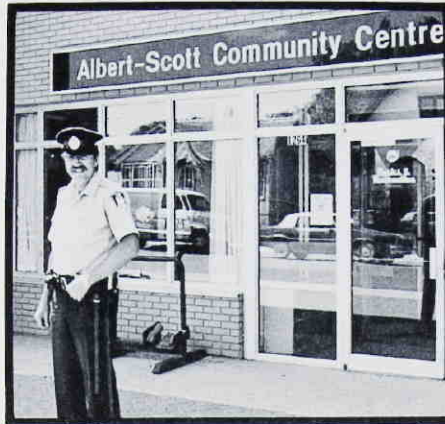


Photo Credit: Richard Shepherd

Constable Rod Buckingham

Their objectives for the summer of 1988 are as follows:

- (a) To reduce the occurrence of crime;
- (b) To reduce the fear of crime;
- (c) To increase public awareness of crime issues in their community;
- (d) To increase police accessibility;
- (e) To increase citizen involvement in crime prevention activities, such as Neighbourhood Watch, which has not been occurring through the traditional approaches.

To accomplish these goals the officers, Tell and Buckingham, must follow directives as set out by the police hierarchy and the Watch Steering committee, that oversees this project. Some of those guidelines are, to visit victims of crimes and busi-

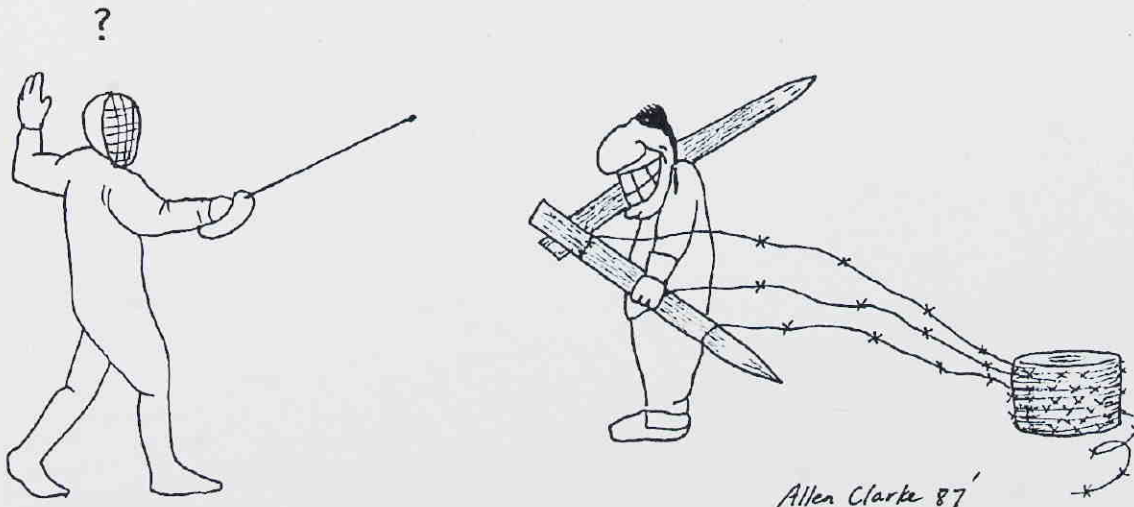
nesses in the area and to be visible in areas that youths are attracted to. They also will be assisted by the Cultural Relations Section Personnel whenever possible. These directives, along with others will hopefully bring the crime rates down.

Evaluation of the program plays a big part in the future of this project. For example, community reaction to programs such as the Neighbourhood Watch, Operation Identification, Operation Coded Cycle, Crime Stoppers of the Week, will all be assessed. All of this sounds like the making of battle plans, yes, battle plans against the war on crime. The theatre of action is to be played out, right here in the communities across Canada.

What is the answer to the scourge that plagues citizens everywhere? Be it victim or higher prices, tax increases, no doubt we are all affected. Statistics show that to keep a convict in prison for a year, can put two students through one year of Harvard University. Crime, doesn't pay, they are heard to say, is this so? For centuries, men could not curb prostitution, now they are talking of legalizing it, shocking to say the least! Are these just unfounded sayings of the few? In a recent television program one officer lamented, "criminals just laugh at our Justice System, for all our hard work, they are often released and out on the streets the very next day".

The evening news reports on a murder within the North Central area, it also tells of a shot gun robbing. The elderly, children, men and women from all walks of life need protection and they agree that there should be more beat officers out there. The evaluation of the whole crime fighting system (justice system) has many weaknesses, but what has been done for eliminating of root of the problem. These problems must be addressed before we can be given what all tax payers and citizens, even the some criminals want Security. □

FENCING TOURNAMENT



Protection From Discrimination

This is one article in a series on human rights issues and provisions of **The Saskatchewan Human Rights Code**. Written by Human Rights Commission staff, this article concentrates on discrimination on the basis of marital status.

The Saskatchewan Human Rights Code protects people from discrimination on the basis of their marital status.

Employers can't offer different benefits to married employees, for example, than they do to single employees.

Governments can't offer different services to people on the basis of their marital status.

Couples who are living common law can't be denied accommodation because they aren't married.

Landlords can't charge different rates for people who are married and people who are single.

In addition to the categories mentioned above -- married, single, living common law -- the term "marital status," as it is defined in the **Code**, includes those engaged to be married, and those who are separated or widowed or divorced.

Examples of complaints that have come to the Commission from people who were treated differently because of their marital status are set out below.

SERVICES OFFERED

A few years ago, a student came to the Commission complaining that a government department -- Saskatchewan Advanced Education and Manpower -- was not treating single students who were applying for loans in the same way it was treating married students.

For example, when applying for a loan, married students were allowed to claim larger asset exemptions than single students. Married couples were allowed to deduct \$3,800 for a principal residence; single students only \$1,000. In addition, single students were permitted a maximum asset exemption of \$3,500, while married students were allowed a higher limit.

The Commission brought these discrepancies to the attention of the department, which agreed to ensure that, in future, students would be treated in a non-discriminatory manner, particularly in regard to their marital status.

COMMON-LAW RELATIONSHIPS

Another example of discrimination on the basis of marital status was that of a landlord who refused to rent to a couple because they were living in a common-law relationship.

This case went to a board of inquiry in October, 1987. A board of inquiry is one person or more appointed by the provincial justice minister, at the request of the Commission, to hear evidence and to decide on the case. In this complaint, the landlord refused to rent to a common-law couple saying he believed common-law relationships were immoral and non-Christian, and were contrary to his religious beliefs.

The board, in its decision, said that while the right to religious practice and belief is to be protected, that when landlords make housing accommodation available they must accept the statutory obligation of providing accommodation on a non-discriminatory basis.

RENTS CAN'T BE DIFFERENT

Another complaint that was decided by a board of inquiry resolved

the issue of whether a landlord could offer lower rents to married people than to single people who were sharing an apartment.

Three corporations renting apartments in Regina offered lower rents to married tenants than they did to single tenants. The board said that practice was discrimination on the basis of marital status and the corporations would have to change their policy so that single people were not discriminated against.

For more information about **The Saskatchewan Human Rights Code**, contact the Saskatchewan Human Rights Commission at either of the following addresses:

802, 224-4th Avenue South
Saskatoon, Saskatchewan
S7K 2H6

or

1819 Cornwall Street
Regina, Saskatchewan
S4P 3V7

HUMAN RIGHTS COMMISSION

ELDERLY, UNSUNG HEROES

By Richard Shepherd;

Respect for the older ones has been universal as late as the 19th century. Most of the people all over the world give due honour to the aged ones, today that has almost vanished. Unsung heroes of our modern age.

In the 15th century B.C. it was written, "Before gray hair you should rise up, and you must be in fear of your God". In our day the gray headed are treated with less than respect, even in countries that are well known for their care and compassion for those beloved older ones. Ancient Egyptians rose before Elders, and Grecians kept silent respect for these ones. The Indian and Metis people of the Americas also displayed honour for the elders. What is the situation today?

As a result of modern science, a child born today has 24 years more than the life expectancy of a child

born in the 1900's. This means that there are, for example, in the United States of America, 24 million people over the age of 65 years of age, who live with fears such as poor health, fear of crime and loneliness.

They often, at retirement age, go through a drastic change in the rhythm of life. After this, statistics show that one third of marriages deteriorate, and the US NEWS reports that income will drop off to 50%. Many older parents seem to become a strain on their children, then for either financial or health reasons, they may be put in a Home for the elderly.

Younger children and teenagers in a recent poll were asked their views of their grandparents, the vast majority said that they were old, smelly, dirty, etc. Truly a sad outlook for those who can still be a source of enriching experience and joy.

What can be learned from the elderly? They have seen and lived more than all others. Many older ones display warmth and affection, and understanding that is very appealing to the young. They know at times when just a kind word will give rise to build up spirit.

Yes, children of parents that are in homes can think of this. They have cared for their children for 16 or 20 years, feeding, clothing, housing, educating their own kids. It is then, only right that such kindness should be returned when they have grown older.

"I'm to old to learn", "you can't teach an old dog new tricks", how often this expression is heard from the elderly. They sometimes don't play their own potential. Once they were bright eyed young children. Why? How come? Whatcha mean? were the extent it seemed of there

vocabulary. During their school years and adulthood, the capacity to learn never diminished. Although disease or frail health may come upon these ones, it does not, to the vast majority, weaken their curiosity. One professor once said of the aged, that "Creativity is Ageless". This comment is not unfounded, Why? Take a look at the 92 year old Irvin Berlin, who wrote music at his age, and 94 was the age of Arthur Rubinstein who was still giving performances. There is also Moses, at 80 his new career included being a national leader and public speaker. These old dogs sure put to rest that reasoning.

Yes, although they have grown old, and although their eye sight has weakened, they have become the unsung heroes of our modern times. How appropriate it is that we should all rise before the gray hair of these unsung heroes!

Guide To Human Rights In The Workplace

This is one article in a series on human rights issues and provisions of **The Saskatchewan Human Rights Code**. Written by Human Rights Commission staff, this article concentrates on human rights in the workplace.

Everyone agrees there should be fair treatment in the workplace. That includes the right not to be discriminated against.

The right to be free from discrimination is contained in **The Saskatchewan Human Rights Code**. It says that employers are not allowed to discriminate because of race, creed, religion, color, sex, marital status, age, physical disability, nationality, ancestry or place of origin.

The Code requires an employer to consider only those qualifications that are related to the job itself. Things such as ability and merit are the ones for an employer to consider, not things that have no relationship to the job, such as race, religion, sex, color and so on.

Employees and job applicants who believe they have been discriminated against for any of the reasons set out above can complain to the Saskatchewan Human Rights Commission.

ALL AREAS PROTECTED

All areas of employment are protected from discrimination, including:

- the hiring process - advertisements, application forms and interviews

- what goes on in the workplace - firing, promotion, demotion and anything else related to the job

- fringe benefits and wages

In addition, trade unions and associations relating to occupation cannot deny membership on a discriminatory basis, nor can they discriminate in any of the terms of a collective agreement.

ACCOMMODATING SPECIAL NEEDS

Under **The Saskatchewan Human Rights Code** an employer has a duty to provide extra assistance to those with special needs. The term we use is "accommodate." Accommodation is required of employers unless it would cause undue hardship or an intolerable financial cost.

Example: An employer may be required to provide technical devices that would enable a person with a physical disability to participate in the workplace.

Example: An employer may be required to temporarily rearrange work duties for a woman who is pregnant. A woman police officer, for example, may be given a desk job in the later stages of her pregnancy.

WHERE THE CODE DOESN'T APPLY

There are a limited number of situations where the Code doesn't apply. These exceptions are set out in the Code in several ways.

Reasonable Occupational Qualification: The employment provisions against discrimination do not apply where sex, age or a certain physical ability is a necessary requirement for a particular job.

Exemptions: Any person or institution may ask the Commission for an exemption from a particular provision of **The Saskatchewan Human Rights Code**.

FURTHER EXCEPTIONS:

- In schools where religious instruction is part of the curriculum, the institution may hire teachers of a particular religion.

- Non-profit organizations that are charitable, religious, or that operate primarily to foster the welfare of a religious or racial group do not have to follow the provisions of the Code relating to employment.

- Employees who live or work in the home of their employer do not come under the employment provisions of the Code.

For further information contact the Commission office in either Saskatoon or Regina.

Home Food Safety

Many cases of food poisoning occur at home.

Here are some tips to help keep your food safe:

1. Keep meat, fish, poultry, eggs and milk refrigerated. Don't buy them if they are displayed in unrefrigerated areas.

2. Meat and poultry should be cooked completely without interruption; partial cooking encourages bacteria growth.

3. Food can be recontaminated after cooking. Don't put your barbecued meat back on the unwashed tray on which you took it out to the barbecue grill! Use hot, soapy water to wash hands, and a detergent and hot water to clean utensils, dishes and working surfaces immediately after they come in contact with unsafe raw foods.

4. Cracked eggs should be used only in foods which are to be thoroughly cooked.

5. Smooth plastic boards should replace wooden cutting boards.

6. Your refrigerator temperature should be at or below 4° C (40° F).

7. Safe storage time depends on the amount of surface area exposed. For example, raw roasts may be kept in the refrigerator for 3-4 days but ground meat only for 1-2 days.

8. Potentially unsafe, non-acid foods should not remain at room temperature for more than 2 hours at any one stage, and no more than 4 hours for the total time between buying and eating the food. It is best to keep them piping hot above 60° C, (140° F) or refrigerator cold below 4° C, (40° F).

9. Never stuff poultry until immediately before it goes into the oven. Pack stuffing loosely so it can heat throughout. When the bird is cooked, remove the stuffing. Leftovers should be refrigerated separately from the bird. To ensure adequate cooking, always use a meat thermometer when cooking poultry.

10. If you have a large quantity of food, divide it into smaller portions for heating, serving and storage. This allows faster heating and chilling of the food.

11. Don't use food from damaged, cracked, rusted, stained, leaking containers; or dented or bulging cans. If the food spurts when the container is opened or has unusual mold or odor, don't taste it - just throw it out and carefully wash any utensil or surface that was in contact with the food.

If you would like more information about food safety, contact your Public Health Office.

Written by the Public Health Nutritionists of Saskatchewan.

vote

Please Show Your Support On August 20, 1988

RESOLUTION "A"

The membership of the Metis Society of Saskatchewan Inc./A.M.N.S.I.S. should not include both Metis and Non-Status Indians.

RESOLUTION "B"

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*For further information on location contact your area or local office.



Course Calendar

Course Dates

Advanced Counselling: Addictions and Family Dynamics	November 28-29, 1988 January 16-17, 1989
Advanced Counselling: Group Therapy	February 8-10, 1989 March 1-3, 1989
Attitudes, Services and Knowledge (A.S.K.)	September 26-30, 1988 October 24-28, 1988 December 5-9, 1988 December 12-16, 1988
Assessment in Addictions	September 7-8, 1988 October 11-12, 1988 January 23-24, 1989
Basic Knowledge Course in Addictions	October 3-5, 1988
Board Effectiveness Training	September 29-30, 1988 October 27-28, 1988 November 24-25, 1988
Counsellor Training in Addictions	November 7-11, 1988
Effective Writing	January 6, 1989
Intervention	November 2-3, 1988
Making Effective Presentations	February 20, 1989
*Mini-Course	September 12-16, 1988 October 17-21, 1988 November 14-18, 1988 November 28-Dec. 2, 1988 January 9-13, 1989 February 20-24, 1989 March 20-24, 1989 April 17-21, 1989
	May 15-19, 1989 June 12-16, 1989 September 11-15, 1989 October 16-20, 1989 November 13-17, 1989 November 27-Dec. 1, 1989 December 11-15, 1989

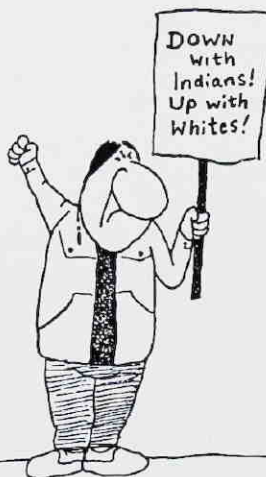
*Northern Community Training	November 28-Dec. 2, 1988 December 12-16, 1988
*Northern Mini-Course	October 25-27, 1988 February 14-16, 1989 May 2-4, 1989
Prevention in the Drug Field	December 5-9, 1988
Solvent Abuse	September 19, 1988 October 3, 1988
Suicide Foundations	September 26-27, 1988 December 1-2, 1988
Teaching Adults	January 13, 1989
Treatment for Detoxication	September 19-20, 1988
Using Audio-Visual and Print Resources	October 31, 1988

*See Course Description for registration details.

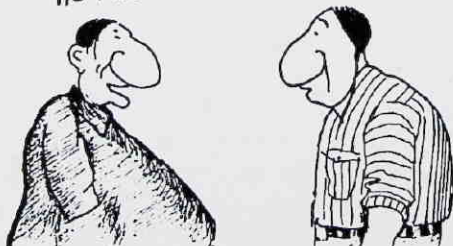
*For course description and registration details contact SADAC at (306) - 787-4368 or write to S.-I.A.S.T. Extension Division Wascana Campus, Box 556, Regina, Saskatchewan, S4P 3A3.

Offered through the Saskatchewan Alcohol and Drug Abuse Commission

*Just for
Laffs!*



He must be non-status.



Allen Clarke 87'

Fascination



By Mary R. Kellar

Officer James Riley was on patrol in Fairview District of Halifax. As he approached the bank on Dutch Village Road at Rufus, he remembered a parcel on the back seat.

He stopped the shiny black and white patrol car in front of the bank, entered the busy business place, and stood at the end of the counter.

Bank manager John Murphy rose to his feet and stood in the doorway to his office.

All eyes turned toward the policeman.

"Judy McLaughlin here?" he asked one of the service tellers.

"No, sir," she replied nervously, "Today's her day off."

"Will she be at work tomorrow?"

"Yes, at nine o'clock. We open at ten, Sir," the young lady replied, indicating her bewilderment.

All eyes watched James Riley leave the building.

"Wonder what's up with Judy?" Clarissa Collins, another teller, asked Roslyn, the teller who had spoken with the policeman.

Customers murmured among themselves.

The assistant manager stepped out of his office.

"She must be in some kind of trouble," he remarked to manager Murphy.

"Yes, indeed," John Murphy continued the conversation. "Can't have the police coming around here. It will scare off the customers."

"What do you suppose Judy McLaughlin has done?"

"I can't imagine...but it must be bad, or the police wouldn't be looking for her. We'd better find some way to fire her. Maybe we could give her notice this Friday...pay

day...two weeks' notice we have to give her. I wish we could get rid of her sooner. She makes me nervous," blustered manager Murphy.

"Too bad," the assistant manager answered. "She was such a good worker. Too bad...you never know, these days."

The next morning, Judy McLaughlin arrived at the bank ten minutes early, as usual, smiling and cheerful, and she greeted the other bank employees.

She was somewhat puzzled at their hesitant replies and cold stares. She shrugged her shoulders. "I must be imagining things," she thought.

"What's new, Judy?" Roslyn asked, half muttering, and hoping to find out something about Judy's troubles with the police, without confronting her directly.

"Nothing much, Roz," Judy returned. "I slept most of the day and then visited with my cousins from Toronto for a couple of hours."

"Did you see Bert?" Roslyn inquired about Judy's boyfriend.

"No. Not since Saturday evening when we went bowling at Bayer's Road."

All those activities seemed harmless enough to Roslyn, while the other employees strained to hear all they could, so that they, too, might discover why the policeman wanted to see Judy.

During the morning, Judy's bosses and co-workers shifted cold glances, whispered among themselves, and muttered occasional idle conversation openers, as curiosity paralyzed their minds from any other thinking.

About noon, Office James Riley reappeared at the end of the counter. "Judy McLaughlin here?" he asked teller Clarissa Collins.

Judy, puzzled too by the inquiry, moved slowly to the counter where James Riley waited.

"Hello Judy", he said smiling. "Remember me? I met you and Bert at the bowling alley Saturday night."

"Yes, I remember," Judy answered. Office Riley looked very different in his uniform.

"I came to return your bowling shoes, Judy. You forgot them on the bench at the bowling alley!"

LETTER TO EDITOR

Dear New Breed:

Thanks for the reminder concerning my subscription renewal, "New Breed". I wish to subscribe for a two year period at the rate of \$15.00, since I have discovered that you have a great paper.

I look forward to receiving the New Breed each month, for the reason that it relates to us the news, events, happenings, etc. etc. of the Native people, Metis and Indian, locally and province-wide. My interests and concerns lie in the areas of education, history, culture, poetry and art of our Native people. But then you have other articles written on health, sports and humor as well in the paper. The recent publication (May-June, 1988) really made my day. Articles on, **A Bridge Between Two Worlds, Trails That Lead to Pow-Wow, and Day in the Life**, gave me insight and inspiration on what we must do to help one another as caring and loving people. Yes, I say wholeheartedly, "Let's bridge (that gap) between two worlds", and as Alanis Obomsawin says in the poem, let's "work from inside", from where it hurts, and from where we see the world. For those of us who have a love and a compassion for all-the vision is there-let's work now. Tomorrow is too late!

Love your cartoons and humor as well like the latest cartoon on... "Save the Whale!", all in fun! Laughter is good medicine!

To the entire staff of New Breed, who have worked laboriously and conscientiously throughout the past year, have a pleasant and restful summer holidays! Take a break and relax awhile! Then, and only then, come back to work refreshed and invigorated...We need you.

Enclosed is my subscription payment \$15.00 for two year period. ☐

Yours Truly
D. Umpherville

vote

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NEWS

NEWS

From

out -

Changes Proposed To Post-Secondary Student Assistance Program

Ottawa - Bill McKnight, Minister of Indian Affairs and Northern Development, has announced a formal consultation process aimed at updating the Post-Secondary Education Assistance Program.

"I made a promise a year ago to improve this program, and especially to make the most of available resources by encouraging successful education endeavours," said Mr. McKnight. "Through essential Indian input and advice that commitment is being kept."

There are five key objectives in changing the program at this time: to improve the academic success rate of students in the program; to ensure that the program contributes more directly to the goals of Indian self-government and economic self-sufficiency; to ensure that the annual budget is used as effectively and efficiently as possible; to give Indian groups more control over the administration of the program; and finally, to make the program less complex and easier to administer.

Mr. McKnight also announced a \$103 million budget for the Post-Secondary Student Assistance Program in 1988-89. This budget has consistently grown from less than \$9 million, when the program was first introduced in 1977. An additional \$18.7 million will be provided to students registered under Bill C-31.

But the Minister stressed the federal government's actions cannot be limited to merely spending money. "Such program components as the criteria for assistance, funding levels and duration of assistance must keep pace with the changing needs of post-secondary Indian students, whose numbers have grown to over 13,000 last year from roughly 3,500 ten years earlier," said the Minister. "I am determined that those needs will be met and that the number of graduating Indian students will continue to grow."

Unmet Needs Of Off-Reserve Native Elderly Released

Regina - Mr. Ted Azevedo, Chairman of the Saskatchewan Senior Citizens' Provincial Council, recently released an extensive study on the unmet needs of off-reserve Indian and Metis elderly in Saskatchewan.

The majority of the funding was provided by the provincial government and the study was carried out under the direction of the Senior Citizens' Provincial Council. It investigated the unmet needs of off-reserve Indian and Metis elderly people in relation to housing, health, transportation, income, recreation, education, and social concerns.

Four hundred and seventy-six elderly Status Indians, Non-Status Indians, and Metis were interviewed in Regina, Saskatoon, Prince Albert, North Battleford, Fort Qu'Appelle and 11 communities throughout Northern Saskatchewan. A total of six different languages were used to conduct the interviews.

Azevedo had high praise for the Council's Head of Research, Elizabeth Troyer, who designed, conducted, and wrote the study; as well as for the Aboriginal interview team who often had difficulty in locating a highly mobile population.

"I particularly want to thank Mr. Gordon Dirks, former Minister of Social Services and Housing, without whose help and encouragement two years ago this study would not have taken place. I would also like to thank the Honourable Grant Schmidt, Minister of Human Resources, Labour and Employment for the continuing support he has given to the Council for the completion of this report."

Azevedo said the results of this study are very disturbing and present a sad and often shocking picture of the unmet needs of this minority group of senior citizens.

"What we have found is that many off-reserve Indian and Metis elderly are living tragic lives. They are often forced to reside in very inadequate housing. They have serious unmet health needs and poor access to transportation. Most live well below the poverty line."

Azevedo said he hopes this report will receive wide circulation not only in Saskatchewan but throughout Canada. "The information contained in this report and the elderly people it surveyed must not be ignored," Azevedo said.

Azevedo said that once the report has been studied, over the next few months, by Aboriginal people and their affected organizations, the Senior Citizens' Provincial Council will work with these Aboriginal people to develop conclusions and recommendations which will be published later.

"The resolution of the problems faced by Indian and Metis elderly will require great conviction, particularly on the part of the federal and provincial governments," Azevedo said.

"I am hopeful that the information contained in this report will open the eyes of society to the unmet needs of these hurting people and motivate us all to help meet the needs of the Indian and Metis elderly."

Affirmative Action Program For Native Study

Saskatoon - An affirmative action program for students of Native ancestry has been established in the College of Arts and Science, University of Saskatchewan. Its implementation was approved earlier this year by the Saskatchewan Human Rights Commission.

The objective is to increase the participation of Native students in post-secondary studies by removing barriers and developing special services. The program will include such aids as personal and academic counselling, and advice and information on University courses.

It will be conducted by Dr. Ko Vandonselaar, who will provide some of the same services to all students taking courses off campus through the Division of Extension and Community Relations. Dr. Vandonselaar has been appointed assistant dean, affirmative action and off-campus programs, effective July 1. He is on the faculty of the Department of Psychology.

He said details of the affirmative action program have not been made final as it will evolve to meet the needs of the students it serves.

"However, besides personal, academic and crisis counselling, and a variety of information services, it will include student advocacy, and referral for career counselling and for assistance in such areas as how to study and prepare for examinations. In addition, it will provide liaison with organizations that promote the advancement of students of Aboriginal ancestry, and it will cultivate awareness of Aboriginal peoples and their culture among all faculty, students and staff," Dr. Vandonselaar said.

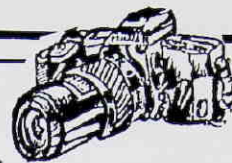
The participation of Native elders will be encouraged to support Native culture and provide spiritual leadership. Their participation, among other things, is expected to help Native students adjust to life in the city.

- side

the

PROVINCE

Photo Of The Month



Jim Sinclair



After politics, I'm going into singing.

Nap LaFontaine



Wa-a-a-y back, I used to ride these all over, now I just trot them.

Keith Goulet



Either these out-houses are getting smaller or I'm growing.

Bill C-31 Survey Results Released

Ottawa - The results of a survey of Bill C-31 applicants, commissioned by the Department of Indian Affairs and Northern Development, have been provided to the Assembly of First Nations, the Native Council of Canada and the Native Women's Association of Canada. It is expected that as a result of the amendments to the Indian Act contained in Bill C-31, the status Indian population will increase by approximately 25 per cent.

"Consultations with respect to Bill C-31 have been ongoing for some time now," said Indian Affairs and Northern Development Minister, Bill McKnight. "Sharing these survey results with the AFN, NCC and the NWAC will assist them as they carry out their own analysis of the data. We look forward to their comments."

The Coopers and Lybrand Consulting Group was hired to conduct this survey in order to assist the Department in determining the characteristics of the people affected by Bill C-31. In May 1988, the consulting group conducted a telephone survey of 2,244 Indian adult applicants. The objectives of the survey were to determine:

- the number of applicant families that have serious intentions of residing on reserve;
- the composition of those families;
- the economic circumstances of these families; and
- the number of individuals that are likely to apply for federal programs available to Indians.

At the national level, the results are accurate within plus or minus 2.1 per cent, 95 times out of 100.

The survey is one of the largest and most comprehensive ever undertaken by the department. Among its findings:

- the mean age of C-31 adult applicants is 42. The median age is 38;
- 66 per cent of C-31 applicants are female;
- 20 per cent of applicants have some post-secondary education;
- of all respondents, eight per cent currently reside on-reserve;
- based on a probability analysis of the responses, it is anticipated that 21 per cent of the applicants will move to a reserve within the next five years.

The survey results are consistent with the Department's own research and will provide additional information required to assist it in responding effectively to the needs of Indians registered under Bill C-31.

inside PROVINCE Native Elderly, An Unheard Cry

Saskatoon - "I am shocked and appalled at the miserable conditions which Saskatchewan Indian and Metis elders are living in, and I call on the provincial government to take action to help them right away," Anne Smart, the New Democratic critic for senior citizens, said recently.

Smart was responding to a study released recently by the Saskatchewan Senior Citizens' Provincial Council, which documents serious and widespread housing, health and income problems among the province's elderly Native population living in urban centres.

The report said these problems are more severe than among most seniors and attributes them to linguistic, cultural and economic barriers preventing Indian and Metis elders from using services designed for seniors.

"Economic conditions for most senior citizens in Canada are gradually improving, but too many elderly Indian and Metis are well below the poverty line," Smart, the MLA for Saskatoon Centre, said.

"It is obvious that senior Indians and Metis are being ignored by the system," she said.

"The poverty, isolation and poor health among Indian and Metis elders is just heart-breaking. Many don't even have a telephone or aids like glasses or canes. Yet much of this could be relieved if they could access standard services -- like public housing, home nursing care and transportation assistance -- and receive translation services.

"The provincial government should immediately consult with Indian and Metis elders, to find methods of bringing mainstream senior services to them at once," Smart said.

TVNC Channel Approved

Ottawa - Members of the Television Northern Canada working group were pleased to learn of the recent announcement by the Minister of Communications, the Hon. Flora MacDonald, guaranteeing funding for the new northern network.

"Today marks a milestone in Native Broadcasting history as the concept for a dedicated northern channel becomes a reality. It is a stamp of approval that Native broadcasters have graduated to being true public broadcasters," said Rosemarie Kuptana, President of the Inuit Broadcasting Corporation. "This new broadcasting initiative will be a true 'balanced service' where none exists."

Television Northern Canada (TVNC) will provide a satellite distribution system for programming by six Aboriginal broadcasters, plus governments of the NWT and Yukon, and CBC's Northern Service. It will receive a total of \$10 million over four years to cover the costs of equipment installation, satellite rental and network operations.

The Minister's announcement, part of the new federal broadcasting initiative, responds to a request made by the TVNC members last year.

TVNC will enable one hundred remote northern communities in the Northwest Territories, Yukon, Labrador and Quebec to receive mainly Northern television programming. Until now, Aboriginal communications societies have relied on access to CBC's distribution system to reach their audiences. Access times under this arrangement were limited, and programming was often subject to preemption or poor time slots.

The new separate system will be dedicated to programming by and for Northerners. TVNC will broadcast in English and several Aboriginal languages. The establishment of TVNC will offer Northerners a greater choice of programming, and more television relevant to their needs and interests.

Members of TVNC include the governments of Yukon and the Northwest Territories; the Inuit Broadcasting Corporation; the Native Communications Society of the Western NWT; Northern Native Broadcasting, Yukon; the OkalaKatiget Society; the Inuvialuit Communications Society; Taqramiut Nipingat Inc; and the National Aboriginal Communications Society.

EAGLE IN THE SKY

The eagle soars in the infinite skies
Into the distance he flies

The heavens above is his domain
Forever he shall remain

He washes the sorrow and sadness away
That follows the Indian day to day

When we are in need of love
He will bring it from above

Bertram 'Bill' Fontaine

BIIDAABAN - THE DAWN APPROACHES

Thank you for life
In a world of soft-smelling grass,
And bright, blue skies;
Early sunshine against my face,
And tall pine trees
To offer shade, a quiet place
To ponder long
The wisdom of the Great Spirit,
Dawn approaches
And we worship sweet Manitou;
This is the way
To really be an Indian.

By Mary Kellar



JUGGED HARE (JACK RABBIT)

1 Jack Rabbit
1 qt. good stock or hot water
1 med. can tomato juice
1 tbsp. lemon juice
Bouquet Garne (parsley, thyme, bay leaf); these can be dried if fresh are not available.
Red currant jelly
3 ounces butter or other frying fat
1 ounce flour
1 med. sized onion
Few cloves and peppercorns
Salt and pepper to taste
Veal Force meat

Skin and clean hare, cut into pieces, leave overnight sprinkled well with salt. Wash off before cooking. Fry each piece in the fat until brown. Put into baking dish with salt, the onion stuck with cloves, ½ tin tomato juice, the lemon juice, peppercorns, herbs and stock of water previously made hot. Cover the jar closely and cook in a moderate oven for about 2 hours. When more convenient this dish may be cooked in an earthenware jar in a saucepan of boiling water on top of the stove. About half an hour before serving time thicken the gravy to taste and add other half tin of tomato juice and seasoning if necessary. Serve with veal foremeat balls and red currant jelly if desired.

WORDS TO STRING THOUGHTS BY

hang
like pallid webs
amidst the halls
of a weak imagination
words
which have no meaning
unto themselves
they exist
unknowingly without soul
until fools
try to breathe life into their world

words
too often do no sense make
their target missed
they fly blindly
into the forgetfulness
of intention lost

words words words
you scatter my thought
you diffuse my feeling
like so many smiles
pulled from the vacuum
the metaphor contracts
the sickness
of analogy
to die
the strain
of attempted vanity
words
allow me this grace
to place you in scribe
in just such a way
so that for once
and perhaps only once
words I have you
C.W. Dicarlo

RECIPES

CRANBERRY BREAD

1 cup fresh cranberries
1 cup sugar
3 cups sifted all-purpose flour
4 tsp. baking powder
1 tsp. salt
½ cup chopped nuts
2 tbsp. grated orange rind
1 egg
1 cup milk
2 tbsp. melted butter
2 tbsp. white corn syrup
½ tsp. almond extract

Preheat oven to 350° F. Wash cranberries; pat dry. Put through fine blade of food chopper; mix with ¼ cup sugar. Sift then measure flour; resift with baking powder, salt, ¾ cup sugar. Stir in walnuts and orange rind. Beat egg; add milk and melted butter. Stir into dry ingredients. Fold in cranberries. Turn into two lightly greased six by 2½-inch loaf pans. Bake 50 to 60 minutes or until loaves spring back when lightly touched with finger. Combine corn syrup and extract. Brush on top of hot loaves.

Yield: two loaves.

MOOSE MUFFLE-(MOOSE NOSE)

Moose nose makes a delicious broth and can be used for soup stock or eaten on the spot. Take one or two noses of moose and put them in boiling water; drop in two fair sized onions (if tame onions are not available) use sage, marjoram or sqaw vine leaves. You should carry some salt with you on the trail along with a little pepper for seasoning.

How To Prepare:

Cut the nose from the moose you have just shot and rub it carefully in snow if there is no water available to clean it before eating. You will find it makes a delicious broth and you can forget what you are eating.

P.S. Moose Muffle is not recommended for trophy hunters as it louses up the head for mounting and taxidermists are dead set against Moose Muffle.

PEMICAN (NORTH AMERICAN INDIAN)

Use moose, elk, or deer meat. Meat is cut very thinly into layers and hung up on a homemade rack, similar to a clothes rack. A fire, or rather a smudge, is made to keep insects off. Meat is put out every day in the sun until thoroughly dried and brittle so it cracks (takes a few days). Now put into a cloth and pound until powdery. Work in dripping or grease to form into balls. Dried Saskatoon berries are sometimes worked into it for flavor. This is used in winter, but keeps an indefinite period. The dried meat, sun cooked, never spoils.

BAKED MUSKRAT (NORTH AMERICAN INDIAN)

(Marsh Hare)

Soak the cleaned carcass in salted water over night. Bake in a covered dish. Onion, sage, and bread dressing may be used as stuffing. The meat is not unlike wild duck. It is best in the very early spring.

BANNOCK

2½ cups all-purpose flour
5 tsp. baking powder
½ tsp. salt
2 tbsp. sugar
3 tbsp. lard
1 egg, optional
1 cup water

Combine flour, baking powder, salt and sugar in clean pail. Add lard. Rub in to form fine crumbs. If using egg, combine with water. Add to flour mixture. Stir to form soft dough. Knead until smooth, about 10 seconds.

Lightly grease heavy cast iron skillet with lard. Dust with flour. Place half of the dough in pan. Heat pan over live coals five minutes. Raise pan to ½ feet above coals. Bake five to ten minutes longer or until underside is lightly brown and crusty. Turn and bake on the other side, about 10 to 12 minutes. Bake remaining dough as above.

Yield: Two bannocks or about six to eight servings.

Not Quite Advice

Dear Gertrude:

I know this is going to sound really stupid and you don't have to respond if you don't want to but I would really like to know. What really did come first the chicken or the egg?

Seeking Knowledge

Dear Seeking Knowledge:

Don't ask me, but I think we should thank Moses for saving them from the flood, don't you.

Gertrude

Dear Gertrude:

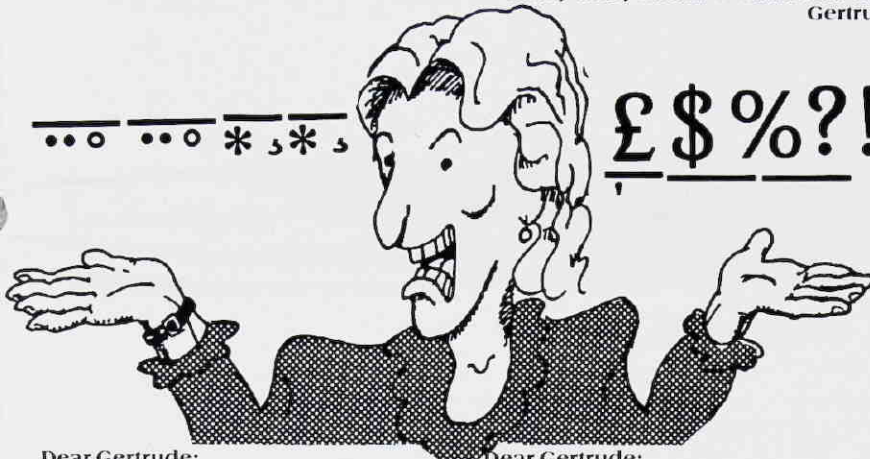
I know you must get tired of hearing about the things kids say, but my son who is seven really comes out with some good ones. I later laugh at what he has said but at the time he really embarrasses me. The other day we had some business men come over and he asked them out of the blue why they were always clean and why they didn't smell like his father after a days work. Is this normal or should I get help for his rudeness?

Embarrassed Mother

Dear Mother:

Just explain to him that his father gets a little dirty from his job and business men really don't. Why get help? Can't you remember when you were a kid. I am sure you said things out of the ordinary and you know what I still do.

Gertrude



Dear Gertrude:

My husband wants more kids, help! We already have six sons. It is not that I don't love my kids, but I'm afraid they'll make my hair turn before it's time and eat us out of the house. And now he is threatening me with a divorce if I don't give him a girl. Please what am I going to do? I love him and can't live without him. And you know what else my girlish figure has now changed to.....well lets just say it won't exactly fit nicely in a chair.

Signed
Scared Fruitful Mother

Dear Gertrude:

The last time I rode a bike, a black cat strolled right across where I was to bike. I ended up breaking my leg when I rode over some stones and before I could get up someone stole my brand new bike. Left me there bleeding all over the stones and crying for help. Do I blame this all on superstition or do you think that this just wasn't my day. I need to know because now I'm carrying around a heavy cast and alot of superstitions that have made their way into my life. HELP.

Scared to leave the house

Dear Scared Fruitful Mother:

If I was you I wouldn't wait for him to divorce me, I'd divorce him, like pronto!!! You just think you can't live without him, just try it once maybe you'll like it. As for your figure, shape it up. Remember back in the old days a family of six was small. Besides I can't understand why your not in shape after raising six sons and living with him.

Gertrude

Dear Scared:

I can imagine it was the last time that you rode a bike because it would be some sight to see you riding with a cast on. Anyways getting to your real problem I believe it just wasn't your day, for black cats have always brought me good luck. Beside why ride a bike on stones?

Gertrude



Jenny Dewis

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What's Ahead


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- 

AMNSIS/Metis Society vote August 20, 1988
For more information contact your local or area office for locations and time.
- 

Batoche Heritage Days September 2, 3, 4, 1988
For more information contact Ron Rivard at (306) 373-8855.
- 

The Northern Conference - Preventing and Responding to Northern Crime, March 29-April 1, 1989 in Thompson, Manitoba. For more information call (604) 291-3792 or 291-4564.
- 

AMNSIS/Metis Society Vote, August 20, 1988. For more information contact your local or area office for locations and time.
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