

New Breed

MAGAZINE

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Photo Credit Clem Chartier

New Breed

MAGAZINE

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CHAIRMAN'S MESSAGE

I wish to extend seasons greetings to all of our readers. Although 1994 was a difficult year for many of us, I look forward with optimism to the year ahead. Some may look at "living in interesting times" as a curse. I look at it as a "challenge".

The Metis Nation has persevered through the adversity of the past year. The time is here to put it all behind us and begin the hard work that is required to revitalize our organization.

We can look forward to movement within the Metis Nation once again. I would like to thank all of our NEW BREED readers for the patience you have shown as we faced financial difficulties within the nation.

We all know that we will get further ahead if we pull together instead of apart. Let us all begin today.



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Apology for Printers Errors

- The cover photo for Summer 1994 was by Bob Rock
- Mr. Fred Sasakamoose typo on page 21

From the Editor's Desk

By Lorna Docken

NEW BREED addresses crucial issues such as social security reform as well as reporting on events and happenings within the Metis Nation. Please note the Trottier family history sent in by one of our readers. We would love to hear from you as well. Please feel free to mail us your histories, opinions and comments.

Some of our subscribers received their papers late last time. For that we apologize and offer the following explanation. We survive on advertising revenues at NEW BREED. The poor state of the economy has caused many of our advertisers to be slow in paying their bills. In turn, we are slow in paying ours and buying essentials such as postage for our many mailouts.

Hopefully things will pick up and we will be back in full swing in the next few months.

Our NEW BREED team is part of the group of volunteers who are peopling the offices of the Metis Nation of Saskatchewan. Once again we are asking for donations for the Metis Land Claims Legal Defence Fund. Please give some consideration to this very worthwhile cause.



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Metis Addictions Council Celebrates Silver Anniversary

By Lorna Docken

"MACSI" celebrated its 25 years of service to the Metis of Saskatchewan October 7, 1994 with a reception at the Delta Bessborough in Saskatoon. A large crowd of guests including Lieutenant-Governor Jack Wiebe and his wife participated in the event which recognized the achievements of MACSI and contributions of various individuals.

Metis Nation of Saskatchewan President Gerald Morin was on hand to speak on the historical significance of the event, and MACSI Minister, Max Morin reminded guests of the problems with addictions faced in our communities. Deputy minister Edwin Pelletier spoke on his own triumph over alcoholism, crediting Napoleon Lafontaine for his help.

MACSI Executive Director, Joyce Racette gave a history of the affiliate which included the early organization efforts and some of the players responsible for the success we see today. Cliff and Theresa Campbell provided entertainment with their rendition of the Red River Jig.

Plaques and certificates of appreciation were given out to the following:

The Donner Canadian Foundation supplied initial operating grant

The late Walter Deiter	founding board member/past chair
Walter Stonechild	founding board member
The late Ted Keewatin	founding board member
The late Isabel Keewatin	original board member
Fred Starr	founding board member/past chair
SADAC	ongoing financial support
Joyce Racette	Executive Director, 22 years service
The late Walter Gordon	founding board member



The late Walter Langan	founding board member
Bertha Ouellette	20 years service
Walter Schoenthal	served on 1971 board
The late Frank Richard	first and original board member
Harold Lajimodiere	1971 board member, Executive Director 1973-74
Arnold Dufour	First Executive Director, original board
Isabel Dufour	1971 board member
Jim Sinclair	chair for 16 years, brought in new programs
Kim Sinclair	13 years service
Ken Sinclair	Executive Director 1984 to 1990
The late Alfred Schoenthal	Executive Director 1974 to 1984
Richard Halcrow	13 years service
Max Morin	present Chairperson
Winston McKay	Chairperson 1990 to 1994
David Vallee	14 years service
Clarence Campeau	Chairperson 1988 to 1990
Doug Sinclair	13 years service
Donna Avila	15 years service
Myrtle Yockey	retiree from counselling P.A. NAC
Josephine Fiddler	retiree from cooking at P.A. NAC
Nap Lafontaine	Executive Director 1972-73

After the presentations guests enjoyed a buffet lunch while reminiscing. Names such as Clarence Trotchie and Max Lucier were mentioned as important figures in the addictions counselling field. NEW BREED congratulates MACSI and wishes them many more happy anniversary celebrations!

MACSI Youth Summer Program

By Janelle Henderson and Sunny LaPlante

Metis Addictions Council of Saskatchewan Inc. hired six Summer Students as part of the SEED '94 Summer Student Program. The six girls were at four different locations, at the Regina office there was Nicole Leont and Suzanne Still, in North Battleford there was Holly Sayers, in Prince Albert there was Tammy McCann, and here in Saskatoon there was us, Janelle Henderson and Sunny LaPlante!

Our job consisted of three major parts: Batoche '94, P.R. Days, and Agency Work.

We began with Batoche. We did a lot of canvassing for donations. The donations were for the Children Event's prizes held in Batoche. We also had to organize the games and events that the kids would take part in order to win the prizes.

Here in Saskatoon we got donations from over twenty-seven different businesses.

The Children's Events in Batoche were a success, although we expected more kids. Throughout the events during the day there was mostly younger kids from the ages three to eleven. At night we put on a children - teen dance more kids showed up for it because one of our door prizes was a Game Gear and all the kids wanted to win it!

When we finally picked we heard a lot of "aw, man" from those who didn't win and a "cool" the boy who did win! For Public Relation Days we had to go to two different public places and set up a

display about M.A.C.S.I.'s 25th Anniversary. We had to get posters and pamphlets on drugs and alcohol, we managed to get a lot from NAC House and Saskatoon Community Health Clinic.

We set up our displays at Louis Riel Day and at Gabriel Dumont Park.

The agency work was the fun part of the job. Our office was located at the MNS office so we had fun helping out Candi [the secretary] and the rest of the gang!

We answered phones, took messages, typed out letters and reports, and xeroxed for anyone who needed any xeroxing done. We were real Go - Fers!

Working here in the office for the summer was a great learning experience for the two of us, although there were the days when we'd rather be sitting in the sun and enjoying the warm weather than sitting in an office but I'm sure that when we get back to school in fall we'll probably rather be at work! Teenagers are never happy!

We had a great time working as Summer Students for M.A.C.S.I. and working with the people at the MNS!

We hope to be back as Summer Students in '95!



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Social Security Reform A Threat To Canadians

By Lisa McCallum



I have some concerns about the direction the federal government is considering. The proposed social security reform policy has been described in vague terms which leave one full of doubt and suspicion.

Under the area of unemployment insurance, there is an effort to distinguish between occasional and frequent UI claimants. The suggested option for identifying frequent claims is three or more claims in five years. The government is looking at altering the duration and level of support for frequent claimants and considering making UI conditional upon the forced participation in "Employment Development Services."

The federal government does not seem to fully understand the position of some "frequent claimants". Many are seasonal workers. A disproportionate number of workers in the Atlantic provinces are seasonal. They should not be punished by a lower rate and shelter duration of benefits because they live in an area where there are few jobs available and the jobs are seasonal or short term. As well, women are more likely to move in and out of the paid labour force as they attend to family responsibilities. Young people, Aboriginals, people with disabilities, immigrants, people of colour, and anyone on the margins of the labour force are vulnerable. Many people facing one or multiple barriers to labour force participation are unable to find permanent work and may have to rely on UI to bridge the gap between one job and another. Is forced participation in self help programs really a help? What does it say for the quality of programs when people have to be forced to use them?

In the area of Post Secondary Education Reform, the federal government is proposing an option to end cash transfers to provinces for post secondary education while funnelling more money into student loans. This may make it more difficult for colleges and universities to plan over a long term, as they would be entirely dependent on student tuition fees for funding. Tuition fees would skyrocket. Students ineligible for student loans or who find it impossible to make ends meet for their families may find tuition fees insurmountable. This would make access impossible for disadvantaged groups. Debt loads for graduates would be such that many families would be

living in poverty. Women earn less than men and head single parent families more than men. Aboriginals face similar statistics. High student loans would be onerous for both.

One of the options the federal government is considering for child benefits is enhancing the earning supplements for the working poor. When the working poor supplement was introduced it unleashed a debate about the establishment of two classes of poor people - "the deserving poor" and "the undeserving poor". Some families with one or two parents working for low wages are living beneath the poverty line. Should the government approach be to subsidize these wages or to work towards ensuring that everyone is paid a decent wage for their work? What about access to training for the working poor? Also, one must ask about the effects of busy stressed out parents on their children. What about raising the quality of family life for all children by allowing more family time. Forced labour force participation is not always the best for families. What about increased access to quality childcare?

The federal government proposes to discuss with the provinces and territories the transfer of responsibility for the purchase of institutional training and management of some training-related programs. Would women benefit from a withdrawal of the federal role in training. Would Aboriginals? Is the federal government not responsible to

Aboriginals in this regard? How much accountability would the provinces and territories have in these terms? What will this arrangement do to "Pathways to Success"?

There are many questions left unanswered and I cannot help but feel afraid for Canadians. Anyone with concerns should contact their member of Parliament today.

Season's Greetings

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Metis Hockey Player in the Big League

By May Henderson

This story should serve as a message to our young Metis athletes. If you persevere and work hard at what you do, you too can succeed and make it to the big league!

Dale Henry was born and raised in Prince Albert, Saskatchewan. He is the youngest son of Lila and the late Thomas Henry of Prince Albert.

Dale started playing hockey at the tender age of five years, playing minor hockey for Parkland, a neighborhood club in his community. During his developing years, Dale played with the Prince Albert Imperial 400's and the AA Midget Raiders. He later went on to play with the Saskatoon Contacts and W.H.L. team the Saskatoon Blades.

In 1985 Dale was drafted by the New York Islanders. He spent two years with the Islanders and then he was sent to play with a farm team for the Springfield Indians, where he played for several years. Mrs. Henry and Dale's late father had the opportunity to make a trip to New York to see their son in action one year before the death of his father.

Dale also played in Holland for a year before returning back to Springfield. He then went on to play with Milwaukee for the I.H.L. and is now playing with the San Antonio Iguanas, another team with the I.H.L.

In his off season, he spends his summers back home in Prince Albert with his mother and siblings. Dale is an avid golfer, so during the summer he golfs with another Metis, John Dorion. Dale, of course, takes some of John's money off of him!



During the summer Dale also teaches with the Prince Albert Raider Hockey School.

Dale my God child, is a guy I never see or have a chance to talk to, but whom I'm always asking

about! He was never one to blow his own horn. He is very quiet and doesn't use his success for personal gain or glory. What a role model for young Metis athletes!

The Missing Bell of Batoche

By Bob Rock

A little over a century ago, in 1885 at a lush fording place known as Batoche, local Metis led by Louis Riel and Gabriel Dumont — rose in defence of their rights to land and self-government — against the Dominion of Canada.

As the Battle of Batoche drew to a close the church of the Metis fell into the hands of the Canadian militia. There and then, three young soldiers from Millbrook, Ontario, loitered about waiting for an opportunity to jump into the fray. That "opportunity never presented itself. Instead, these three English speaking Orangemen settled on an alternate method of striking a blow against the French-speaking Metis and the Roman Catholic Church. They stole the cherished "Bell of Batoche" and transported it back to Millbrook.

And there it remained a "trophy of war" on display in the Millbrook legion hall, until 1991. In the autumn of that year, under mysterious circumstances, the Millbrook Legion Hall was broken into and the Bell of Batoche was, once again, spirited away...by whom?...to what place?...the story continues to unfold.

"The Bell of Batoche" is a notable 90 pound chunk of Canadian history. More importantly, as our dearly departed sister Josephine Oulette once stated, "The Bell of Batoche stands for the pride and hope of the Metis people."

Today the nation-forming legacy of Louis Riel and Gabriel Dumont still resonates throughout the gently rolling geography on the "other side" of the Robin's-egg-blue Gabriel's Bridge spanning the South Saskatchewan River. And the local Metis?



Astonishingly enough, 109 years later in "the true north strong and free", they remain largely landless, impoverished and without self-determination.

It is against this historical and cultural backdrop that we, ST. Louis Metis Local #128 and this writer (Bob Rock) have set out to craft stage and record a play/teleplay entitled, "The Missing Bell of Batoche." This play/teleplay, proposed for the "Back to Batoche Days, 1995" venue is designed to celebrate the repatriation of "The Bell of Batoche" and Louis David Riel's small victory over Goliath.

The STN Television Network (a subsidiary of Baton Broadcasting System which includes CIPA-CKBI-TV in Prince Albert) has already stated in a letter of interest/intent (dated February 18, 1994) that, "should all of the elements come together as we hope, STN would be in a position to co-produce the telecast **THE MISSING BELL OF BATOCHÉ** on the full Saskatchewan system."

This presentation is intended to entertain, inform and educate the audience—both live, television, and hopefully thereafter—by drawing upon familiar cultural elements of the Metis such as:

- Red River Jig Music
- Colourful Metis Sashes an beaded leatherwork
- The powerful and controversial figure of Louis Riel

-A region steeped in nation-forming history and subtle beauty
-And the conspicuous absence of the "Bell of Batoche" itself.

The videotaped portion of the play/teleplay will help promote an understanding of Metis culture and traditions among Natives and non-Natives alike. These videotapes will also be used in our regional and provincial classrooms as educational aids for young Metis, Aboriginal, and non-Aboriginal audiences.

The ultimate goal of the play/teleplay is to stir up enough discussion, nationwide, to get Canadian people to weigh the angles and opinions offered to the point where some legal and national consensus may be reached whereby the actual "Bell of Batoche" can finally be taken out of hiding and displayed prominently in a place of honour for Metis and non-Metis alike to appreciate year-round.

Copies of the play/teleplay entitled, "The Missing Bell of Batoche" are obtainable from Bob Rock Productions, 309 -21st Street West, Prince Albert, Saskatchewan, S6V-4J2 (\$20.00 plus \$3.00 GST/PST). Any Metis local and or individual wishing to make a donation toward this very worthwhile cultural project should contact: Ms. Claudette Lavergne, President, Local #28, P.O. BOX 219, St. Louis, Saskatchewan SOJ 2C0, (306) 422-8207. Help us bring back our "Bell of Batoche!"

MNC Sponsors Eco-tourism Training

By Ivan Morin

August 25th, 1994 will be a day which will not be forgotten by 20 Metis youth. It will be forever imbedded in their minds as the day they began the journey of their lives; a journey which will take them back in time to the days when their Metis ancestors paddled their voyageurs crafts up and down the northern river routes of Saskatchewan, Manitoba, and Ontario. The launching of the journey took place in Prince Albert with five of the youth on hand to talking to the media and interested viewers on hand, while others continued north to for an early start from La Loche, Saskatchewan, where the actual journey was to begin.

The project which is being sponsored by the Metis National Council, and the federal government will last four months. Two months will be spent canoeing on the Metis traditional water routes, and the youths will spend two months in job readiness training and research into starting businesses in eco-tourism.

Guy Freedman, co-ordinator of the project states, "this is an exciting opportunity for enterprising youth to develop a potentially lucrative career in the emerging eco-tourism sector."

Freedman goes on to state; "Eco-tourism and adventure tourism are growing in popularity. While this often takes place in traditional Metis territory, most operators have little experience with Metis culture and can offer no insight into Metis history. The youth participants in this project will have an opportunity to reconnect with their Metis heritage, and will be encouraged to start their own tourism businesses".

The participants in this historical trip, all aged between 18 and 24, come from a variety of backgrounds. They all share enthusiasm about learning more about their culture and the history of their people. The canoe trip and other activities they will be involved in during their four months together will give them this opportunity.

A number of dignitaries were on hand to watch the launching of the trip in Prince Albert. Those included a representative from Gord Kirkby MP for Prince Albert, Her Worship

Mayor Iris Bowerman of Prince Albert, a representative from Youth and culture Canada, Isabelle Impey, President of the Metis Women of Saskatchewan, Senator John Boucher of the Metis Nation of Saskatchewan, and Gerald Morin, President of the Metis National Council and the Metis Nation of Saskatchewan.

Morin in his address to the young people stated; "it is good to get our young people, our future leaders, together in these kind of endeavor they will learn many skills which they will use throughout their life's". You young people in taking this trip are recognizing and promoting our culture and heritage, as well, you are recognizing and paying tribute to our ancestors who travelled these same rivers in the generations before us". After his presentation the Youth presented Gerald with a jacket made especially for the trip and a Metis sash as the President of the Metis National Council.

Senator Boucher had many words of advice for the youth. He told them that the trip would not be an easy one. You will see how things were done long ago and how tough life was for our ancestors. "As you travel think conservation. Think of what could be done to protect our environment. Remember our people, the Metis, didn't take anything that we didn't need. If we took a tree we used it, if we killed an animal we ate it, and fed our communities with it.

Isabelle Impey had a special message for the women in the group. She reminded them that they had a special role to play as women during this trip. They were the care givers of the people and to always keep that in mind when things got tough.

The launching ceremony ended in a very upbeat mood with Ray and John Boucher singing a traditional voyageur song in french.

Senator Boucher said a prayer for the youth on the trip, and that the youth would have a safe journey in the path of their ancestors.

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" Je fais mon testament, conformément au conseil qui m'a été donné par le

charitable directeur de la Prison de Regina.

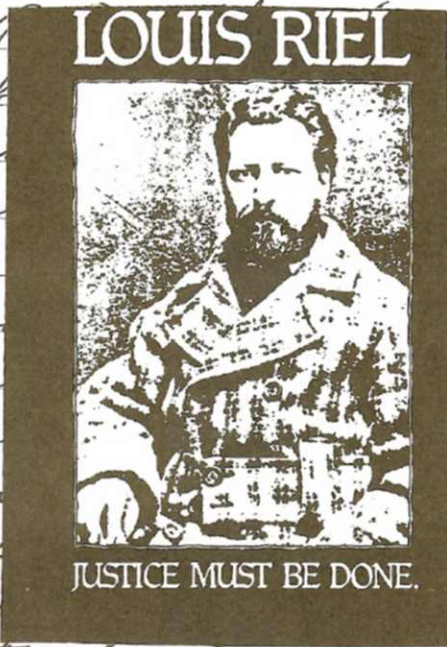
" Au nom de Dieu et de mon Dieu, je déclare

et que ce testament, fait dans la plaine de la faculté

" Les 10 novembre 1885, comme la date de ma mort, et comme

il est possible que la sentence soit exécutée, je déclare d'avance ce que ma commission

aux ordres de la Providence



The Native Soldier

By Dick Byrd

Acknowledgement

In 1979, the Toronto Social Science Research Firm of Tyler, Wright and Daniel was commissioned to conduct research on the concerns of the Saskatchewan Indian Veterans Associations. In November of 1979 that report was presented to the Association, its' author was Alastair Sweeny. Much of the material contained in the following articles has been drawn from this most informative document. Many other sources such as personal interviews, historical books and documentation were also consulted in piecing together this collection of narratives.

World War 1 Lest We Forget

Vimy Ridge, Amiens, Passchendale, Ypres, The Somme and many more battles of the First Great War would be fought before the Allied Armies would declare victory on November 11, 1918. The Canadian army played a vital role in Germany's defeat. In the ranks, fighting alongside the formidable Canadian soldier was his comrade-in-arms, the descendant of the proud hunter-warrior, the Canadian Indian soldier. But this was not the first time that Canadian Natives fought

alongside British and Canadian forces in a time of National emergency. As early as the 1750's, in the "Seven Years' War", the great Mohawk Chief Joseph Brant fought on the side of Great Britain when he was still a teenager. The Mohawks also acquitted themselves very well fighting alongside the British Royal Regiment in the American Revolution. Indians from present day Ontario and Quebec saw duty in the war of 1812 and in the same conflict, the western Dakotas fought with distinction at the Battle of Prairie du Chien. It is told that Canadian Indians received 96 military service medals between the years 1793 and 1814. The Indian volunteer again was present in the British campaign in North Africa. During the Battle of Khartoum in 1888, Indians of the Ojibwa and Mohawk nations were commended for meritorious service.

Lest We Forget

Annals of the First Great War record names of Native Veterans who performed above and beyond the call of duty. Names such as Lieutenant Cameron Brant, the great-great grandson of the renowned Chief Joseph Brant. Cam Brant was killed in action near Ypres in 1915. Names like Corporal Francis

Pegahmagabow "the Sniper" and one of Canada's most decorated soldiers. "Peggy" as he was called was a member of an Ontario Ojibwa band. Another Native soldier of French-Cree ancestry and a cowboy from Alberta was Henry Norwest of the 50th Canadian Infantry. It is said that the Metis marksman reduced the German army by over a hundred of its soldiers. Henry might have had a promising career as a rodeo performer unfortunately, he was killed at "Amiens" just before Armistice.

Individual acts of heroism and stories about Native soldiers would fill volumes, however, the space permitted necessitates the need for focus. Therefore, the articles will deal with Indian Veterans of Saskatchewan and attempt to provoke questions regarding Canada's treatment of these returning Soldiers. Was Canada fair to these wars? Were policies regarding returned Indian soldiers discriminatory? Were acts of bureaucratic innocent oversights or calculated corruption? The reader must decide!

Editor's Note: Dick Byrd is a historical commentator on Native Affairs.

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Bells Don't Ring Anymore!

Down through the years liquor has played a vital role in the lives of man, some for the better and some for the worse, and who can say when saloons made their first appearance. These places where liquor was sold by the glass or bottle were quite common in the frontier days. The fact that gambling and prostitution were allowed behind the swinging doors of these dwellings might have been the reason why the Government stepped in and legislated prohibition thus running the country dry for a time. However this did not exactly solve the problem as bootleggers sprung up here and there starting up with their business of selling booze illegally. Most of this liquor was smuggled across the U.S. border. Even after prohibition was voted out these bootleggers continued on with their business as they were making good profits. Then there was also the "Moonshiners" who had their own stills which of course they kept hidden, sometimes in a collee or bush even in their own basement where they made this extra strong brew which turned out to be pure alcohol and of course they had their customers. Off and on some of these culprits were picked up by the police and hauled into court either fined or jailed depending on how many times they were picked up. This did not always discourage them as some of them kept on with their illicit business even after the Government liquor stores had entered the scene where only wine and beer were sold.

One of these bootleggers lived across the street from my brother John. He was also the Gent who rang the bell at the R.C. church and at times when he was not there to deliver the goods his mother (who went to church every morning) handled the business as usual. When I mentioned all this law-breaking to my brother John he upheld the man's reputation stating that there was nothing wrong in what he was doing since he (the bootlegger) wasn't breaking any of God's Commandments, but as far as I was concerned he was not being honest to his church and to the law. John of course found it convenient to have a bootlegger close by in case he ran out of booze when there was a party.

When John was 18 years of age he found on a homestead and the 160 acres were practically at the foot of the Seventy-mile butte. This butte was so named by early pioneers due to the fact that it was believed to be seventy miles (as the crow flies) from Malta, Montana, Eastend, Wood Mountain and Swift Current, SK. After a two-storey frame house was built on the homestead the Trotter family moved out of Lac Pelletier valley where they had settled trekking horses and cattle and what furniture could be ransacked from a log cabin to the new place. James and Maxime (brothers) as they finished school and our father remained with John at the ranch (as we learnt to call the place). By this time the

White Mud Valley (where John's homestead was located) had been christened "Val Marie" by a missionary priest and thus the name stayed even though the early settlers would have preferred to name it "Seventy-Mile".

John was in Active-service in the first World War and was also in the second. In the first was he made it to the front lines just before the Armistice was signed. However the second World War as he was too old to be on the battle field, instead he was stationed as a guard keeping watch over German Prisoners who had been transported from the battle field to Canada.

Though John was the oldest in the family of ten he was not the first to marry. Two of the girls and one of the boys had married and settled down. When he decided to get married he chose to marry a girl from Montana who, like him too, was of Metis origin. So in this respect they could speak in the half-breed tongue (a mixture of French and Cree). Unfortunately the children did not learn to speak this language. John and Anastasia (this was shortened to Annie), his wife saw the village of Val Marie spring into existence when the C.P.R. completed the railway to the site of Val Marie.

John's only wealth was a herd of horses and a few head of cattle. His grandfather had given him a couple of mares and from them he managed to raise a string of horses. As they were very much in demand before the advent of mechanized machinery, they naturally brought a fair price. A team of horses hooked onto a wagon or buggy was generally slow but sure travelling, all that was required was some feed and water at rest periods to make it there and back. They were also used for field work even long after tractors were invented. Cowboys and riders were a common sight at this was the only way to get places a little faster. When automobiles came and could be purchased reasonably the price of horses dropped little by little, eventually creating the problem of surplus horses. In view of this situation a horse plant was started in Swift Current. Some owners sold their horses young and old, while others donated their old horses rather than



turn them loose to pasture as hay land was poor. As the plant the horses were butchered then put into canned meat. For a time this meat could be purchased in grocery stores. However, most of it was shipped overseas to Europe and other parts of the world, thus solving the problem of surplus horses and helping to feed the world.

John, who was the huskiest of the boys, took after our mother and seemed to have inherited her strength and height. She gave John the upper hand in controlling us. So he became the boss and as time went by he also became the bully. I know my father secretly feared him and the only time he stood up to him is when he had "tied on a few". When John married Annie, who was 12 years younger than he was, we really expected him to run into some opposition but we were mistaken. Marrying at the age of 16 years seemed a bit young for Annie to take on the responsibilities of wife, mother-hood, house-hold duties, besides trying to cope with a domineering husband. She found out all too soon that this was on fifty-fifty proposition. Right from the start she had no say what-so-ever, even to her own person, she was only allowed to wear the clothes, he approved of no high heels and she had to wear plain hair-dos.

As the years went by Annie bore 12 children (two dying at infancy). As the family grew the little frame house became smaller, so a room was added onto the back. At first it was used as a bedroom but later turned into a kitchen, dining room and bedroom combined. Different families of the Trotter, at times, occupied or lived in the house (that was when John and Annie were away). At such times furniture got moved about. Even the cook-stove got moved from one corner place to another. One enterprising house-keeper finally had the cook-stove moved into the porch. She also moved the table thus making the porch a dining area. Not-with-standing the fact that one had to climb two steps to get to the cupboard where the dishes were kept, making it a bit inconvenient. However, John had a better idea since Jim's homestead shack was not being used he had it moved and settled a few yards from the house and from then on it was used as a summer kitchen. The family ate most of their meals there through-out the summer months except when entertaining company.

Through-out her child-bearing years, Annie remained slim and trim. When as a student in a mission school she had also taken up sewing, thereby enabling her to sew for the family. She could be quite entertaining too at parties



or dances, that is when she could be coaxed on the floor to do the step dance or jig.

As the children grew older, educating them became a necessity. As they were living four miles from the village of Val Marie, some sort of conveyance was needed. A horse and buggy was used in the summer and a sleigh in the winter (if there was any snow). To make matters worse they were driving back and forth in an open rig. John realizing this decided to rent a house in the village where the children could stay throughout the school year. When the opportunity came John bought a farm house and pulled into the village using two or three teams of horses. So now the family moved in and out spending school days in the village and summer holidays at the ranch. After John had the house settled he removed one wall to make a large space for a house-warming party. This was the beginning of many parties that were to follow. John didn't mind moving walls, where this had been a four-roomed house he made it into a three-roomed house with only one bedroom. All three rooms were used for sleeping quarters. At many times extra guests were bedded down since no one was ever turned away at John's. He had built two porches one at the front entrance and one at the rear. Since he had used scraped lumber, which he no doubt gathered at the dump yard, snow and rain drifted in but this did not bother John as long as he was saving money.

John always wanted to be more Indian so he tried to follow their way of life. In time he became known as the "Big Chief", which pleased him very much and Annie was called "Kookoom" (Cree for Grandma) by most of the village children. John was proud but not always a gentle person. Since he had always had the upper hand in controlling the family it did not give him the right to have the say of the place. There were times when he had words with our mother but as she was a strong-willed person with a good business head he wasn't going to tell her what to do.

John had a terrible temper which he never learnt to control and invariably took it out on dumb animals. If a horse didn't submit to his orders he would give the horse a beating, usually on the head. I know for a fact that he broke one horse's nose by hitting him with a neck-yoke, and at another time he knocked and eye out of another horse. My sister Marie Rose predicted that some day he would be killed by a horse. On this one occasion while he was beating up on a horse his arm sprung out of joint. He had to be taken to the doctor to have it pulled back into place. This did not stop him altogether, but he did become more cautious.

Then there was the time of the little puppy who kept barking in the night, no doubt disturbing John's sleep. I heard him going out of the door and I heard the yelping of the pup; all was quiet after that. In the morning I looked for the puppy and found him still alive with a head swollen twice the size. I loved animals and hated to see them abused, but I learnt from experience not to try to stop him as he would turn on me instead. Through the years his wife Annie must have witnessed many brutal acts like this. She could have developed nerves of iron, other-wise how could she stand it. At times she had the

nerve to talk back to him even if she got it in the end. Eventually, when she knew that she could never win this battle she began to take her frustrations out on the children who are always the innocent victims. I will say this for Annie, she stuck with John in spite of all the rough times he gave her. John insulted me many times. Usually if my feeling were hurt I would leave the place telling myself, "If I ever come back here again I hope I drop dead", but since blood runs thicker than water — I'd go back.

During the second World War liquor was rationed a long with other food items such as sugar, coffee, butter and lard. Another item on the list, which made the going rough, was gasoline. One didn't get very far on the gas that was allowed. This of course was done to offset any shortages in the army. We all had our quota of ration cards depending on the size of family. Regardless of the weather or occasion we partied here and there but most of the time the parties were at my brother John's. We all brought our own drinks, either a crock of wine or a pack of beer, using our ration cards as these were the only types of liquor sold locally. When our ration cards did not reach to the liquor store we joined in the game of trading or buying. There were families who did not drink but got their coupons just the same so these were the ones we had to deal with.

Finally we started making our own brew as we could buy canned malt for beer and for wine we used raisins, which we could buy by the case or other fruits and berries in seasons. Again we had to deal with others for the sugar as our ration cards did not allow any surplus. John's place in the village got to be a regular place for parties. Here was a place to enjoy life and forget our troubles for a time. Every one was welcome at John's, providing they brought their own liquor. Here was a place where one could go after the bar was closed, take a six-pack or so, and go on until the booze ran out. Then there was always the bootlegger across the street who did not keep regular hours.

John was proud of his family and he had every reason to be as they were a fine-looking bunch, three boys and three girls. They grew up to be very energetic. Never having had the means to be at least reasonably well-off, they had to work that much harder. Lloyd George, the first born, was named after the P.M. of Great Britain. From his grandfather (on his mother's side) he had inherited a talent for drawing. The scenes of range life that he sketched were exceptionally realistic. He did not however follow-up on this career; instead he chose the life of a cowboy. Since he was raised on a ranch this must have seemed more challenging to him. Like his father he was in active-service at the front lines, fortunately he returned unharmed. He did however meet his future wife while serving in the army. Christina, who was also serving as a W.A.C. hailed from Nova Scotia and was of Scots decent. Tina, as we learnt to call her, seemed to fit in with his family. Laura (the first girl baby) grew up to be a seamstress like her mother. Joanie the third child grew up to be an expert pianist just by practicing on an old piano her father had picked up at a sale and so it went. Born somewhere in

between the girls was Eldon (better known as "Buzz") who got to be the top musician of the family and learnt to play by himself at least four instruments. He has one son in Professional Hockey.

Spending over sixty years in the White Mud valley I know John went through some rough time. No doubt raising a family of ten in a white man's world hadn't been easy, but he managed to get by. Like his parents he adopted the western way of hospitality. Visitors were always welcome and no one was ever turned away and what he had he was willing to share. In his last days, weakened by a lingering illness and there was company around mealtimes, he would say to his wife, "Come old lady, get something to eat", even though he couldn't eat what others had to eat.

After the start of his serious illness John spent some time in the hospital in Regina where he underwent a major operation. Then he was transferred to the hospital in Swift Current, where he remained for a time until he was discharged. When he was home I was there every day to see how he was getting along and to keep Annie company, as this was a sad time for us. I quite often took a small bottle of wine and we would drink this together as it seemed relaxing. The nurse who lived across the alley came over every evening to administer a "Hypo" to ease the pain and to allow John to get some sleep. In spite of his weakness and suffering his mind was clear and with a little help he was able to get to the bathroom.

Only three days before he died I remember him sitting in his favorite chair (that he had bought new) singing Indian chants. To see a husky man shrink down to a mere hulk is a pitiful sight.

John passed away in the Union hospital in Swift Current during the month of August 1970. He was 77 years of age. He was given a veteran's funeral and laid to rest in the Val Marie cemetery. Now that John has left his earthly body to join the "Spirit World" he is unable to enjoy watching his grandson playing "Pro Hockey". I know he would have been very proud of him.

Eventually too, the bootlegger who lived across the street from John's joined the "Spirit World". Another man took his place ringing the church bell and he too left. Now that the priest who used to ring the bell too has joined the "Spirit World" there is no one left that cares to pull the rope that rings the bell, so whether it is a funeral or a wedding **Bells Don't Ring Anymore.**

As written by:
Louise (Trotter) Moine

TOM JACKSON THE MUSICIAN

Winnipeg based musician, actor, playwright, Tom Jackson, a common man of uncommon talent, recently fulfilled a career-long dream: Recording his first nationally released album.

Speaking fervently on his PEG Music release "No Regrets", which draws on the astounding library of detail which has helped make him one of the most gifted and successful actors, Jackson, of Cree and English descent, says "To be my age (35 to 40ish), and for all the years I've performed, to have this opportunity to have people hear my tunes as quite flattering. The obscure albums I've recorded previously have been local (Winnipeg) fundraisers. This is my first album.

Born on a small reserve near Batoche, Saskatchewan, Jackson is one of Canada's most prized entertainment figures. His phenomenal national stardom, of course, was catalyzed by his portrayal as Dene Chief Peter Kenidi in CBC-TV's popular drama series "North of 60", and by being a regular as Billy Twofathers, on the internationally acclaimed children's program "Shining Times Station".

Over the years, however, Jackson as a musical artist, has also performed or toured with Bob Dylan, Neil Young, Joni Mitchell, Bruce Cockburn, The Parachute Club, Valdy, B.J. Thomas and Harry Belafonte.

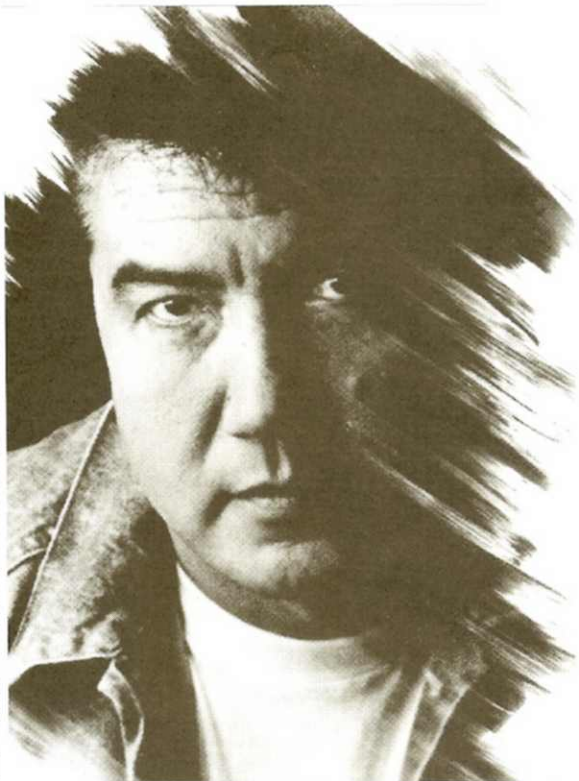
"In Winnipeg, everybody knows I play music and they go, 'You're an actor, too?'" he laughs. "To people who don't live here, however, I'm an actor. Music has always been my first love. I branched off into other

things because I faced continuing to play pool or moving into other areas to subsidize my living. As any musician will tell you, it's not always possible to sustain a living making music."

Production of "No Regrets" was overseen by ex-Winnipegger

Tim Thorney who, by producing Cassandra Vasik and Don Neilson, has garnered a strong country music reputation. Recorded last April and May at Sounds Interchange in Toronto and Channels in Winnipeg, the album also features drummer Brian Leonard, guitarists Mike Francis and Guido Luciani, keyboardist Brent Barkman, bassist Tom Szczesniak, and Jerry Douglas on dobro and lap top steel guitar.

Jackson, with trunk fulls of material, had a large accumulation of songs to draw on for the "No Regrets" sessions, but encouraged by Thorney, he wrote a body of new songs. The two also collaborated on several tracks including the title track, "Can't Take That Away", "Love Turning Blue", and with Erica Ehm, on "Humble Me".



On "No Regrets" Jackson sings brilliantly and resourcefully, his baritone sounding near to tearburst on the ballads. ON the uptempo songs, he flings out words with a high whip, snapping them off with a crack.

It is, however, Jackson's ability to communicate his integrity as both an artist and as a man that make PEG Music's "No Regrets" so positively chilling. Like the best performers, he has lived his songs to such a thorough extent that when he sings the remarkable title track, he is chronicling the end of an intense personal relationship in a way we can all understand.

"Tom was tremendous to work with, and we developed a great bond," says Thorney. "No Regrets is quite a statement and such a great piece of music."

How My Life Changed

By Linda Chamagne

This is a story of a person who had given up. I was scared to dream and had lost all hope for the future. Basically, I was depressed with very low self esteem.

Then, November 23, 1991 my girlfriend offered me the Mary Kay opportunity. At first I was scared because of previous life's let downs of things I had tried, but after examining the marketing plan and learning that it was fail proof with no risk except on myself I thought, "What have I got to lose?"

There are lots of reasons a woman would join Mary Kay. Mine were to get the product for myself at wholesale

price as the product is wonderful, be able to work my own hours (I had a 6 month old and a 2 1/2 year old, so this was a concern), to get out of the house and help other women feel better about themselves, to own a business which elevated my self esteem, to earn what I'm willing to work for not what somebody else thinks I'm worth. I have self improved in the areas of time usage, goal setting, money management and public speaking just to mention a few. I have made wonderful new friends (co-workers and customers)

My business has had a slow start by some standards, but the glory of Mary



Kay is that there are no quotas, there are no territories and you advance at your own speed, learning to balance your life while putting your faith first, family second and career third. You are in business for yourself but never by yourself. Now that my children

are a little older, I am building my business more quickly. My goal is to have the FREE red Grand Am by spring 1995. I'm building my team and have my sights on directorship by fall 1995. I now have the ability to know anything is possible. I have a life with direction and hope, and thank my girlfriend over and over for introducing me to what I feel is the greatest opportunity available to women today.

Season's Greetings

Best Wishes for 1995



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INDIGENOUS BAR ASSOCIATION HOLD MEETING

By Ivan Morin

Over one hundred people attended the Annual Meeting of the Indigenous Bar Association held in Saskatoon on October 21 -23. Aboriginal lawyers, judges, and law students came from across Canada to discuss a variety of legal issues affecting Aboriginal peoples.

The IBA mandate is to provide continuing legal education to lawyers practicing in areas of law which affect Aboriginal peoples. "These areas of law see changes occurring regularly and are often overlooked by the law societies. In this regard the IBA has established a good track record with its past activities and involvement in making submissions and reports to governmental committees on legislative reform as well as hosting conferences on Aboriginal legal issues.

At its Saskatoon meeting the IBA discussed Family Law and Aboriginal Culture. The status quo family law provisions don't always consider Aboriginal culture in dealing with family law and custody cases. A recent example of this is a British Columbia case where the B.C. Court of Appeal gave custody of an Indian child to a non-native family rather than the child's First Nations mother. Most of the speakers in the forum felt that the courts will have to start recognizing Aboriginal sovereignty over child welfare and family services.

In another panel discussion the role that Aboriginal Elders in the justice system was discussed. Elder Joan Lavalley spoke of her work with female offenders in Pine Grove Correctional Centre for Women in Prince Albert, Saskatchewan, as well as, her work with the women in the Kingston Penitentiary for Women. "It is very hard to work with these women, because they are hurt, and have been through a lot in their lives. Many of the women inside did-

n't know anything about spirituality, before us Elders started to go into these institutions. We were given a hard time by the guards. They seen us as bad people, Lavalley said.

At a special luncheon held in her honor Joan Lavalley was present with a plaque and large glass eagle and made an honorary member of the Indigenous Bar Association for her work with female offenders across the country, as well as her contribution to the development of the women's healing lodge presently being built on the Nekaneet First nation in Southern Saskatchewan.

One of the major focuses of the conference was the advancement of Aboriginal and Treaty rights. Panel members: Clem Chartier, a Metis lawyer, Paul Chartand, Metis lawyer and commissioner with the Royal Commission on Aboriginal Peoples, Patricia Montour-Okanee, First Nations lawyer and university professor, and Harold Cardinal, First Nations law student presented a number of important issues in this area. Paul Chartand states "one side has all the power and the other side must become reconciled with that". You cannot have a Nation to Nation relationship if all the rules are made by one side. Aboriginal Nations have to stand up and proclaim our vision of Aboriginal First Nations self-government; the broader vision which Aboriginal people have.

Clem Chartier informed the IBA that the Metis have been marginalized in the land claims process and are beginning to take a proactive role in their land claims issues. The Metis have



filed a suit in court to claim a large portion of land in the Northwestern part of Saskatchewan. He also stated that the Metis have an inherent right to self-government. "The Metis Nation of Saskatchewan Legislative Assembly recently passed its Wildlife and Conservation Act asserting our right to hunt, fish and trap", Chartier told the IBA.

In a keynote address to the IBA, First Vice-chief, Dan Belegarde, of the Federation of Saskatchewan Indian Nations told delegates that they as lawyers had to get away from the rules and laws that are imposed upon them. The development of First Nation law is important before we can develop correctional and other justice programs. We now have control of our own future, economic development, education, justice, housing, social programs and land resources, and self-government. Aboriginal lawyers have to take a proactive approach in these issue on behalf of their own people in changing the policies which hold back the inherent right to self government. "we can do this politically, but we need the mandate and framework in manpower to do this. You are Aboriginal people first and lawyers second.

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Metis Woman Receives Prestigious Scholarship

Second year SUNTEP student Yvonne Vizina is a winner of the Fessenden-Trott Scholarship, open to students in any field of university study. Only four of these scholarships are awarded each year. The value of the scholarships is \$9,000 per person for three years.

Each eligible university may only nominate one candidate. At the University of Saskatchewan, the top students in each of the direct entry colleges after completion of their first year were invited to apply. Millar says nine very strong candidates were considered by the scholarships and Awards Subcommittee.

After careful deliberation Vizina was chosen as the U of S nominee because of her high academic achievement and outstanding contributions to student related activities and the Aboriginal community at large. Her application was then forwarded to Ottawa for the Western Canada competition.

A Metis woman, Vizina says she can identify with both the White and Aboriginal cultures. "Pre-university education was successful for me, and I know that it can be for other Aboriginal people," she says. Her contributions to the Aboriginal community include being curriculum evaluator for Saskatchewan Education (Native and Social studies, Grades 7-12); working on a joint research project for Won-Ska Cultural school; executive secretary for Won-Ska Cultural Council and for the Gabriel Dumont Student Council of Saskatchewan; transcriber for a project on Native Survival Schools; secretary for SUNTEP Student Representative Council; member of the SUNTEP Native Theatre Group; and co-editor of the SUNTEP Times Newspaper.

The Fessenden-Trott Scholarships were established in memory of the late Professor Reginald Aubrey Fessenden and the late Helen May Fessenden (nee Trott)

Born in Canada in 1866, Professor Fessenden was a pioneer of radio broadcasting. In 1906 he affected the first two-way trans-Atlantic wireless telegraphic service between Massachusetts and Scotland. Helen May Fessenden, a native of Bermuda, established the Fessenden-Trott Trust in her Will. Scholarships program is administered by the Association of Universities and Colleges of Canada.

For more information contact:

Valerie Millar
Scholarships and Awards Officer
University of Saskatchewan
(306) 966 6722

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FSIN ELECTS NEW CHIEF

By Ivan Morin



Youth won over experience as Blaine Favel, the 30 year old Chief of the Poundmaker First Nation, won a convincing victory over incumbent Chief Roland Crowe. With his win Favel becomes the youngest Chief to hold the highest office in the Federation of Saskatchewan Indian Nations.

The number one priority in Favel's agenda will be the protection of Treaty rights and the promotion of those rights. "Treaty rights are constantly being attacked. The taxation of treaty peoples and enterprises are an attack on our treaty rights; the Canadian social programs and system are being revamped; this is an attack on our rights; the Nunavut Agreement is an attack on our rights", Favel stated during his campaign speech.

Favel has an education degree and a law degree and has been the Chief of the Poundmaker First Nation for the past two years. As FSIN Chief Favel states that he will work on the social issues which effect the First Nations communities across the province. "We are in a state of hope. Our Nations are rebuilding, we are healing ourselves. We have to address the issues of solvent abuse, alcoholism, family violence and build healthy families" Favel told delegates.

In defeat former Chief Roland Crowe said that he did not feel bad about the loss, but stated that he would no longer be involved in Treaty First Nations politics. He plans to return to the Piapot First Nation and return to farming, which he did prior to getting into politics over twenty-five years ago. Crowe received 222 votes, while Favel garnered 418 votes.

As well as the Chief's position the delegates at the Assembly elected five other executive members to the federation of Saskatchewan Indian Nations. First vice Chief Dan Bellegarde was reelected by acclamation, as was fifth Vice-chief Eugene Arcand. The positions of sixth and seventh Vice - chiefs went into a second ballot.

The Sixth Vice-chief position was won by incumbent Ernest Cameron of the Beardsy's Okemasis First Nation.

Allan Adam of the Fond Du Lac First Nation won the newly created seventh Vice Chief position representing the Dene Nation on the FSIN Executive. The thirty-seven year old father of four is a former C.B.C. broadcaster states that his work in the communications field has given him a better insight into the plight of the First Nations people of the North, and he will use that experience to work for his people. Adam states, "It is through cooperation and dialogue and working together by all First Nations people that our rights which are given to us by our Creator will be realized".

In another newly created position Allen Joe Felix, of the Sturgeon Lake First Nation, outran Wesley George of the Ochapowace First Nation to become the FSIN Regional Vice Chief for the Assembly of first Nation, the national organization which represents Treaty First Nations people. Felix states that his job will consist of keeping the lines open at the national level for the FSIN. He states that his main concern is the issue of First Nation taxation. Although, he admits that because his position is a newly created one, he feels that things will fall into place for him quickly because he has worked close to the AFN on other occasions.

The two day assembly attracted almost a thousand people and had 658 voting delegates.

Christmas Magic

By Sunny LaPlante

Living between Pierceland and Beacon hill in 1946, four year old Bernice Myette was tramping through the snow on her way to play with the kids across the highway. As she was walking she could see something orange lying on the highway ahead. Curiosity overtook her so she ran as fast as she could to see what it was. When Bernice got there she discovered about twenty huge and juicy oranges scattered in the middle of the road. Picking them up one by one and stuffing them everywhere possible in her winter coat, she realized they were not even frozen! She couldn't understand where these oranges came from. Her little legs ran themselves all the way home as she held on to the oranges. Bernice paraded through the door dropping oranges everywhere. She shared her delight with her parents Dora and Bill Myette, her brother Reno and her little sister Blanche. The family did not have very much money at all so this was a big treat for everyone!

Looking back today as my grandmother (now Bernice Heiber) tells her story she remembers how happy and proud she was to find those oranges. Her theory for them being in such a place, is that a truck was taking this shipment of oranges somewhere and they fell out. But I guess we'll never know. Who ever did drop these oranges made Christmas much more exciting as well as memorable for a little Metis girl.

SASKATOON LOCALS GET TOGETHER AND THROW CHRISTMAS PARTY

By Janelle Henderson

Over 400 Metis showed up for an all local Christmas party on December 11, 1994 at the Indian and Metis Friendship Centre in Saskatoon. Children and elders gathered together for sing a longs. The children also got a group photo and a bag of Christmas treats from Santa. A delicious meal of turkey and all the trimmings was served.

At the Christmas party I was really lucky to get to know some of the elders and children.

"Christmas was a happy day at our house when I was a kid," said Walter Smith. The best gift I ever received was a truck. My most memorable Christmas was when I was 8 years old. When I asked about any traditions his family had, Smith replied "It was a happy time."

Emilie Zaritsky, who was brought up on farm in Duck Lake Sask, said she remembered Christmas a time when a bunch of people gathered together, singing, laughing, and eating with parents and grandparents. The best gift Zaritsky had ever received when she was a kid was a walking doll and to her every Christmas was memorable.

Zaritsky also shared with me some of her Christmas traditions which were: going to midnight mass on Christmas Eve and then coming home to eat bannock and boulettes, then getting sent to bed!

The next person I sat and chatted with was Herman Fidler. Herman did not realize it was Christmas until he was 7 years old. "New Year's was our celebration!" Fidler said. He told me his first Christmas present was an orange in a big polk-a-dot hanky from his God-father. "It was my first Christmas gift," Fidler said.

Rose Ledoux told me that when she was a child, she went to midnight Mass but did not do much at Christmas. The best thing she ever as a child was: "When I was in my teen years I received make-up, bobby pins and ribbon for my hair". When I asked about family Christmas traditions Ledoux replied "It was a nice get together for all of us. It was nice to be with mom and dad, later on in life." The family would designate a house and who could show up would! It was very special!" said Ledoux. Rose's daughter, Marilyn, also remembered a special tradition, "when grandpa would get everyone together and bless everyone with prayer."

"Christmas Eve was my parent's wedding anniversary, so I always remember being around my parents, grandparents and aunts and uncles," said Carole Gorgchuck. When Carole was a child she recalls waking up really early Christmas morning and the first thing her family did was open up their stockings and then they had breakfast.

The best gift Carole received as a child was a pair of ice skates that she wanted, wrapped up in towels from her mother's bathroom. She

also told me about an incident when she and her siblings found Santa's suit in the house. "We were all wondering what it was doing there!" Carole said. "Dad was the key figure in our house at Christmas. He was the one who said Grace, handed out the presents, and carved the turkey, mom made everything."

Another person I spoke with was Nap Arcand. He told me that Christmas was a time as a child was a very joyful event. The best present he ever got as a child was a little toy soldier. His most memorable Christmas were when he would spend time with his parents and grandparents. The Christmas traditions at the Arcand's was "dancing, fiddling, and sleigh rides." Nap said

As I was looking for people to interview, I met a couple and asked them how they celebrated Christmas. They said they do not celebrate Christmas, they celebrate Hannukah. Hannukah is a Jewish holiday which means "rededication". It came from the way in the ancient times when a Jewish Temple was being destroyed and a caze of oil was only suppose to burn for one night, but ended up burning for eight nights, which now is called the Festival of Lights. In their homes, Jewish people light one candle and add one each night until the last night of Hanukkah, then light all eight candles. The Jewish tradition of Hanukkah is to eat something oily such as latkes (potato pancakes). "It is a time when families get together to exchange or Hanukkah gelt (money)," says Wilma Katzman. It is a fun time, not religious, it is just to keep up with tradition. It has nothing to do with Christmas, but falls around the same time.

I asked the Katzmans what they thought of the Metis gathering. Chan Katzman replied "It is terrific, the people are very friendly, an outgoing crowd, lots of laughter and joking, they make you feel at home!" "It is nice to see the children have such a wonderful time!" said Wilma Katzman.

I also asked the question "what do you want Santa to bring you for Christmas?" to some of the children. Here are some of the answers I got:

"Sonic the Hedgehog game on Nintendo!" - Ben Cohnstaedt
"\$100.00" - Colette Bell
"A pool table" - Allan Bell
"A flash screen" - Maggie LaPlante

Another question I asked was "what was your favourite Christmas gift?"

"When I got a game boy and a walkman at the same time! It was kind of like my mom spent lots of money on me!" - Kelly Durocher

I must say I had a very nice time at the Christmas get together. I'd like to thank all of the people who shared their stories with me, I really appreciated it!

TRAINING FOR SASKATCHEWAN'S FUTURE: FUTURE SKILLS



Where
there's
a skill,
there's
a way.

Workers!

Do you need new, recognized skills to get a job?

Employers!

Are you ready to expand your business but need skilled workers?

Future Skills can help you get what you need.

Future Skills, a new Saskatchewan program, will prepare workers for new or changing jobs. Future Skills will help training institutions and industries train people for immediate job openings.

You can benefit from these Future Skills programs:

Industry Skills - funding for on-the-job and job skills training provided to individuals by industry.

Community Skills - funding for job skills programs provided by community organizations. Funding is also available for school divisions to support transition-to-work programs for high school students.

For more information, call

Future Skills Inquiry Line

Phone: (306) 787-5593

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