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May/June 1979
New Breed

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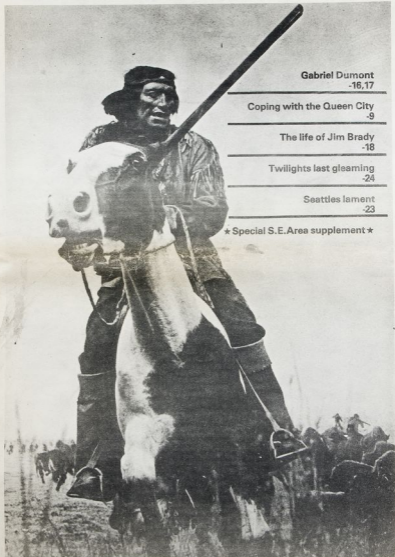
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★ Special S.E. Area supplement ★



Report casts doubt on DNS northern hiring

LA RONGE - A consulting committee on the hiring practices of the Department of Northern Saskatchewan (DNS) released its recommendations May 9 to DNS Minister Neil Byers.

The committee composed of members of both Union and Native organizations recommended that the DNS increase its employment of Natives to a degree representative of the northern population at large.

To achieve this the committee recommended the immediate implementation of a hiring and training policy specifically geared for Native people.

That a Native committee within the DNS be set up to air grievances and that the DNS review its present and future manpower needs with Native employment being priority. The committee also recommended that a Native counselor be appointed to act as a liaison between the DNS and its employees.

The committee's recommendations were based on a confidential hiring survey conducted by DNS personnel and training officer, G.M. Ratt.

The DNS track record for Native staffing as outlined in

Ratt's survey, is such that one hundred and seventy three years would be required for the department to reach a Native staff quota agreed upon with the DNS goal statement of three years ago. The DNS statement has been to staff the department so that it is representative of the northern population at large. Sixty five per cent of the North is Native people.

Currently the DNS is employing one thousand five hundred and twenty four staff in both the public service sector DNS employees five hundred eighty nine staff. Of these eight hundred and fifteen point, one per cent are Native people. The total of non Natives is four hundred seventy one or seventy nine point nine per cent.

The number of Native staff in the labor service sector differs substantially. Of nine hundred thirty five employees five hundred thirty two or fifty six point eight per cent are Native people. The total of non Native employees is three hundred forty seven or thirty seven point one per cent.

The confidential survey also stated that of eighteen department heads none are Native. In compiling the survey Ratt

obtained access to DNS files of both the Public Service staff roster and the Labor Service computer print out. His survey was deemed accurate by the consulting committee to be within two per cent.

Upon completion of the survey Ratt stated in a letter to

DNS minister Neil Byers that while the majority of DNS staff had been co-operative, a few refused to fill out survey forms.

When presented with the committee's recommendations the DNS minister responded that he "took no negative reaction to the recommendations."

The recommendations of the consulting committee on Department of Northern Saskatchewan hiring practices

1. Authorize the Personnel Branch to staff the Department of Northern Saskatchewan in accordance with goal statement.
2. All line managers be directed to fill all vacancies in accordance with goal statement.
3. That a blanket equivalency statement be issued or equivalent, except in case of professional license required (ie Dentist) for all class specifications as applied in the Department of Northern Saskatchewan.
4. A recruitment system be developed that will allow the Department to carry out the goal statement and that this system has the following features: (at least)
 - (a) Affirmative action initiatives based in northern communities.
 - (b) A network of community contacts (ie in with council-reform).
 - (c) An affirmative information program directed at potential employees.
5. A selection system be developed that
 - (a) Positively discriminates on intake (in & out of scope positions) in favor of native persons.
 - (b) Promotes on the basis of merit and seniority within DNS first. (One DNS seniority unit only) and if no person is found from that, the field of competition open within the Northern Administration District only and failing this, the competition next be open to the general public service.
 - (c) Native cultural expertise input into senior executive selection decisions (Selection of expert to be decided).
 - (d) A PSC representative in LaRonge.
6. A staff training and development system with the following characteristics:
 - (a) Based on job content analysis
 - (b) Based on a manpower plan
 - (c) Involves a contract so that the Terms and Conditions of the training are known
 - (d) A transcript of the employees qualifications
 - (e) Native persons be appointed to some designated positions (with back up (shadow) support person with the formal qualifications where required)
 - (f) Local delivery of education and training, centered in North.
 - (g) Supervisor training in human relations and Indian/white cultural relations
 - (h) Per nominations for super. training
7. A native staff support system that includes:
 - (a) Assessment of existing staff and counselling
 - (b) Native staff self-support group
 - (c) An assessment of supervisors ability including ability to supervise natives
8. Other actions including
 - (a) Native staff representatives in S.G.E.A.
 - (b) An experimental unit staffed and organized entirely by native staff
 - (c) An immediate freeze and review and assessment of all current vacancies being filled to make sure that they will be in accordance with this program.
9. A monitoring and evaluation program that includes:
 - (a) A data base building upon George Ratt's report
 - (b) Regular quarterly report to members of Committee made towards goal achievement prior to meetings (Quality and Quantity)
 - (c) Recommendations by Committee to prevent shortfalls
 - (d) Locating DNS jobs where they can attract people.

Native people asked to participate in Canada's birthday

Ottawa - Festival Canada, in inviting Native Peoples across the country to participate in Canada's Birthday/Les Fêtes du Canada, June 25 - July 1, would like to draw attention to federal grants available for special projects.

A total of \$330,000 in grants are available from the Department of Indian and Northern Affairs for states, treaty and registered Indians, both individuals and groups. The money

is to be split between Indian performers and artists with a maximum of \$5,000 available to each applicant.

The Council for Canadian Unity (CCU) and the Canadian Folk Council (CFC) are distributing a total of \$1.2 million in grants, specifically for the organization of Canada's Birthday events. This money is available to all Canadians and as many as 1,500 communities are expected to share it.



Sask-Pac faces severe financial difficulty

MEADOW LAKE - Sask-Pac Native industries is a non-profit organization whose aims and objectives are to provide local employment and Native housing. Sask-Pac is controlled by six different organizations, Sask Housing Corporation, Canada Mortgage, Provincial Co-op, Credit Union Central, Industry and Commerce and SEDCO. Originally a grant came from DREE as well. Despite the present input of all these organizations, Sask-Pac is facing a financial quandary.

"If we don't have an extended line of credit, up to about \$400,000 we may have to shut our doors," states Tony Campion, Sask-Pac manager.

At present the plant is operating on a LEAP grant, and sales. They had by 1978 earlier this year, and have thousands of dollars worth of finished homes sitting in the yard. Some have been sitting there for almost 2 years. The Provincial Co-op and Credit Union Central have turned down Sask-Pac for additional loans and funding. SEDCO is only interested in rent from the Native industry. Stan Wilkins, manager of Saskatchewan Housing Corporation said that their agency (SHC) should support Sask-Pac, because other lumber yards will raise their price if Sask-Pac should close down.

Even after we've finished dealing with these agencies and their department, we then have to face them in their monitoring committee," Tony pointed out.

The monitoring committee

acts as an overseer to the Native industry. They make the rules, regulations and details of the production. Their motto is, "social employment does not bring dollars." In other words, "They're not interested in what we're doing socially, they're interested in the money."

According to Mr. Campion

the monitoring committee, "is a bunch of people who look at dollar signs, while looking across the room saying, that's my responsibility that's yours." "We have a continuous fight to stay alive." "Beside the fact we're dealing with six government agencies, we have our own organization holding us down. The reason I am saying

this, is the fact that they have met with us. They know who we are. They know what we're about. They know our price, and still for 18 months they have not come around and bought a house for us."

Mr. Campion feels that if the Mets Society leadership would support Sask-Pac, then the

government agencies would come around. If Sask-Pac can generate enough support, they can expand to the Prince Albert area, and eventually supply the northern Natives with homes.

If Sask-Pac goes down the drain, "There is not a group in this province that will have a hope in hell to get another one going."

We paid the price

Star Phoenix June 14, 1941



RESPONDING to the call for volunteers in Canada's armed forces, these 11 men, the descendants of the beaver who once lived in the district, are of the great Western plain, recently enlisted in a group. All from Gordon's Reserve near Ponchaik, these Indians are representatives of a large section of their brethren who have joined the ranks to fight for their King whom the older Indians still call the "Great White Father." From left to right they are: (front row), John Fisher, who is known as "Chief of Gordon's Reserve," Tom Elard, John Littlejohn, Howard Anderson, W. Pratt, Steve Matlak, John Haulak, (back row), Ray Sherry, Leonard Anderson, John McNeil and Edith Sherry. The picture was taken at the military depot at the Exhibition Park while the men were awaiting their introduction to uniformed men.

Star-Phoenix File

protesters picket LaRonge Uranium conference

Over fifty anti-nuclear demonstrators, armed with picket signs and chanting slogans, greeted DNS Minister, Neil Byers, May 31, outside the LaRonge Motor Inn.

The group was concerned with the effects of uranium development on the northern environment. They also felt that uranium is interfering with the settlement of Native land claims and aboriginal rights.

Mr. Byers, in tears to address the Canadian Institute of Mining and Metallurgy tour, was not able to meet with the demonstrators because of a busy agenda. He did promise however, to return in two weeks.

"What happened to the Beyle Insign?" were the key questions from the demonstrators. A moratorium on uranium development was called until these questions are resolved.

In an interview, Mr. Byers advised that there is a special branch in the provincial government, under Ted Bennett, to deal with the question of Indian land claims.

"It is imperative that nor-

thern people be given more and more to say in the decision making in their communities," stated Byers.

This can be accomplished, he felt, through development and strengthening of local governments. He advised that government policy has been a virtual reprint of recommendations in the Bayda report.

"Mr. Bayda did not describe the structure of a Northern Development Board," Byers stated, "How did he outline what its mandate ought to be?"

In his address to the CIMM, Byers stated that, "The days when developers could operate in a social vacuum have long since passed."

He stressed that the social component of uranium development is as important to the province as is the economic component.

"In a sense the community of LaRonge symbolizes the changes which have already been occurring in the northern part of Saskatchewan in the last few years," he stated, "There are no simple solutions to the large number of social issues which are associated with the

developments of the magnitude expected in the next few years."

Byers called upon the co-operation of the mines for the creation of mining and related jobs. The provincial and federal governments in co-operation with northern municipal councils is establishing a placement service entitled the Northern Employment Service.

The minister invited the companies to obtain a list of types of goods and supplies that can be purchased locally. "Further opportunities must be created for local initiative," he concluded, however.



Editorials

by Rick Gilkison

High River to high esteem...

Just who is Joe Epp and why is he DIA Minister?

Once again we have survived the mountainous advertising bludge and door to door baby kissing that prevails with the arrival and departure of a Federal election.

Joe "Who?" Clark, the High River messiah, has emerged as the country's Parliamentary leader of a Progressive Conservative minority government. What this constitutes, basically, is four years of political bargaining and power struggle.

Premier the Cool can now retire to becoming a "gritty good" leader of the opposition and Fast Eddie can continue to build his sand castles on Parliament Hill.

Now the shuffle begins. In forming his cabinet, Clark named Jake Epp from Provancher, Manitoba as his new Minister of Indian Affairs and

Northern Development

It almost seems that this is another emerging part of the P.C. "Who?" syndrome because who the hell is Jake Epp?

In the past we have seen many people take the reins which control our people from Len Marchand to former Trudeau finance navigator Jean Charest. It would seem that the office of Minister of Indian Affairs is testing ground with a revolving door.

So now we have Jake Epp, Progressive Conservative at the helm. My only two questions would be, how progressive and how important, how conservative?

What we need and what we as a people have a political right to, is stable representation on all government levels. Our



rights and in effect our lives have been controlled and our fates decided by people who have no idea of what it is like to be Native in Canada today.

Unless Mr Epp comes down from his office and visits the reserves, visits the communities and talks to the people, he will never appreciate or understand the issues or the day by day battles we face as Native people. You can only see so far from that Hill in Ottawa.

Daniel Webster's dictionary defines conservative, or more accurately conservatism, as a political philosophy based on tradition and social stability, stressing established institutions and preferring gradual development to abrupt change.

The lives of our people since 1492 prove that gradual

development does not work.

What we require is change and change now for the sake of our children. We don't need another bureaucrat wrapped up in his portfolio somewhere to the east making decisions on our behalf and waiting for a more desirable position to open up for him.

So far now, we sit and wait for Jake Who? to step into the spotlight. Time will tell if Clark's promise of an accessible government will come true and only time will tell if that accessibility comes with a strong enough hand to break ground and make the changes that are necessary to us.

It's a long way from High River to high esteem.

by Barry McKay

The war is not over

The Phoenix like rise of Canada's Metis

The first relationship between the white man and the Native was a very good one. In fact, the white man had to learn the ways of the Indian culture or he would never survive in this new land called Canada.

The French people in particular admired the Native people. Inter-marriage took place between the French and the Indians. Their offspring became known as "Metis". These Metis children were thought to be the most blessed people in the whole wide world. My how times have changed. We (Metis) were once known as the flower children. Today, we are regarded as being the scum of the earth. Why did this change of attitude towards us come about? Let us look way back in time.

Certainly, in the very beginning the relationship between the Native and the white man is a good one. But, time passed and the white man became more dependent. Along with the new dependence, the white man's perception of the Indian and Metis changed.

The Europeans saw a great economic future (fur industry) in Canada. The Europeans now saw the Indian as a person who could provide them with cheap labour. The

Indian and Metis didn't see the white man as an invader yet. They didn't understand the economic situation in Europe. They had no idea what was about to happen to their culture.



Massive European immigration began to occur. The Indians and Metis, now became more than ever, economic slaves for the whites. The Native way of life was beginning to change. Dependence upon the white man

becoming stronger and stronger.

The Indian and Metis saw the buffalo which was so important for their culture being destroyed right before their very eyes. The other animals they trapped and hunted to provide them food and being were being exterminated as well by the whites. The fur trade was now being displaced. The economic situation in Canada was also changing. The white man saw that land would now become the economic future for them.

Meanwhile, the Native and Metis had seen their whole social structure and religion being destroyed. The buffalo was now extinct and the fur industry was gone. Little did they realize that this was just the beginning of seeing a great culture destroyed by the greed of the majority. The white man now had to think of ways to obtain what is ever so precious to every man, their home land.

The white man made false treaties and promises to the Indian and Metis. They received next to nothing for their home land. What did they receive in return for their land and destroyed culture? The solution or reward was very simple, put the Native people in a concentration camp called reserves. In 1876 the whites' posses-

sion of the "Indian Act". Indian agents told the Native leaders to round up all their people and count everyone. Then the government decided who was a status or non-status Indian. All status Indians were given treaty numbers. Treaty Indians were put into concentration camps called reserves. The Metis and non-status Indians were left to fend for themselves.

Therefore, when we look at

ourselves today, we are looking at the ruins of a great culture, people who have lost the war (economic war). We are now being told by the majority, to accept what has happened

to us and not complain. But, we have looked there. We are fighting back to obtain our culture and riches. Unlike my brothers and our culture will live on!



Sparing the Paha Sapa

by Bruce Ellison



Uranium development in South Dakota

I'm from the Black Hills Alliance. A lot of people talked about a lot of things I wanted to talk about today, but it's all related. What we're talking about here is the building of coalitions. In the Black Hills area we've been designated a national sacrifice area, just like the area has been. A national sacrifice designation means that some effects on all the people up in the Black Hills area is done for all of the people here. One of the things we understand in the Black Hills area is that most of the energy resources are on Indian land, treaty land. Land that the government now says, "Well, hey this is a reservation, you gotta stay on it."

One of the great ironies of America's history is the fact that Indian people have been put on the most barren land, which was considered to be the most useless land, and it turns out that that's where all the energy resources are. One of the things that are in the Black Hills Alliance do is recognize this. We recognize that Earth is torn up anyway, it's tearing up a part of us. One of the things that we've learned from Indian people is the fact that the earth is really what we're made of. One of the things we're coming from. I should say that's from the white element of the Black Hills Alliance, because the Black Hills Alliance is really a coalition.

The Black Hills Alliance is grown out of things that people in the white community have learned about what's been happening on Pine Ridge, and what's been happening on Rosebud, and what's been happening on the whole Black Hills region over the past 200 years. It's come together from the things that indigenous people have been working, and the things we've learned in working with the indigenous people. They're the people that are closest to the land and have helped us learn to learn their ideal. We are truly a coalition because we are a group of people that are red and white. We all come from all walks of life.

One of the things we are trying to do in the Black Hills is to bring together people who haven't talked together. Not only people who haven't talked together, but who would two years ago, shoot each other if they see each other. I don't make that statement lightly because there are a lot of people that have died in our area. One of the things that the government does, one of the things they really try and do is they say, "Hey, look at that person, that person's got red skin. That person is your enemy, that person is the cause

of all your problems." What they're trying to do is they're trying to point the finger at each one of us and say, "Hey look you're the problem." So that we don't look at where the real problem is.

I came down here to learn about what is about to happen to our area. They've proposed uranium mining and milling. They've proposed nuclear power plants, and waste deposits. There are 3 government funded studies going on right now to try and decide where to put nuclear power plants in South Dakota. And also where to put waste disposal, because if you throw it out of the WPP project we gonna get it. But that's wrong. You throw it out of the WPP project, because they're not gonna get it anywhere in the Black Hills region.

I think it's important that we understand who this real enemy is. John laid it out. It's the corporations. Let's look at Union Carbide for just a second. My understanding is that if the Seabrook power plant gets in operation, and folks up there say, that they're not gonna let that happen. But if Seabrook does get into operation, Union Carbide is supposed to provide that uranium, and Union Carbide going to provide that uranium from its operations in S. Africa. And the people in S. Africa, everyday, more and more people are saying, "Hey no, it's not gonna happen tomorrow."

And if it doesn't happen there, they're gonna look here. I mean we have to look at that as the people around the world start saying to these corporations, "Hey, you've not gonna operate on our land. You're not going to destroy our land. You're gonna destroy our families. You're not going to kill our children." As more and more people say that, these companies are looking towards this hemisphere, and we have to recognize that. We have to recognize that these are the corporations that governments have been overthrown in order that they can operate. We have to look at that, because that's one of the things that John talked about. I mean I know that and I know that the kids and I think about them a lot. A lot of people do.

It's a very real struggle that we're involved in. If anybody thinks that this is something that you can do on weekends when you get the time, you should start thinking about doing something else. We're talking about survival. We're not just talking about the anti-nuclear movement. We're talking about basic survival. I mean in our region, they give us 35 years, and they're saying that nothing is going to

live in that area. We don't intend to let that happen. "When we talk about survival, one of the last things that we gotta do, is we gotta look around, and we gotta say, "Well, hey, who is opposing this?" Maybe we got differences. We don't have to agree on everything that the people that we're working with, in order to work with them. Life would be pretty boring if we thought everything the same."

A lot of different people, a lot of different backgrounds. We've got a lot to learn from each other. Through that learning there's a lot of strain. So, we come together on this thing. We come together with the idea, hey yeah, we are different people, we're individuals because we have different cultures. But what we got a common problem. We got a problem that's threatening our existence, our immediate existence. And more importantly, the existence of our children. Because our children are the future. You know somebody said that earlier today, and that's really true. Without our future generations what are we? We don't think about what's gonna affect our future generations.

That's what these companies don't think of our children. Because if they were they wouldn't be doing the kinds of things that they're doing. Think about 100 years ago most of the water in this hemisphere was drinkable. Now what is it today? How little of it is left? What about the air?

Union Carbide is currently on Pine Ridge or at least trying to get in there to do some exploration. John mentioned on June 26, 1975 when the F.B.I. attacked a traditional camp on Pine Ridge resulting in the deaths of 3 people, that Dick Wilson gave away one eighth of the reservation, eight acres of that reservation containing a high grade deposit of uranium ore. We've gotta remember that because the fact that three people died that day and an entire nation of people was terrorized for months.

We can't talk about civil rights because the government doesn't talk about civil rights, they don't operate on civil rights. On Pine Ridge when they want to talk to you they kick in your door. And if you don't answer the questions they ask you, they question you at gunpoint. After June 20, they questioned a lot of little kids and a lot of old people. Right now we talk about more than just uranium. We're aware we're facing not just the mining, mill and power plants, and waste disposal, we're facing massive coal fire power plants. ... Some five times as

large as the one in Four Corners. Some 13 times as large. They want to use up all of our water and nothing can grow without water, since water is really the blood of all life. These companies have said they want the water. They've given to the Federal Government. I want to talk about that for a second, who can we go to. I mean, who can we ask for help. Helen Caldwell talked about going to the Supreme Court. Someone talked about going to Congress. Well, the Federal Government is being asked right now to allocate the water, to say, hey this is Federal water, we're going to be giving it to the industries. I'm not going to be surprised if they do that. Because they've been doing pretty much what the industries have wanted for some time. Our two senators and our two congressmen are all in favor of energy development. Our governor is in favor of energy development. Our state legislature is in favor of energy development. They just stated publicly, two years ago.

There are some people that are now working with us they're called GASP. They're some of the most red necked people that you could ever meet. One of the things that they've been doing for a long time is for the coalitions. That's one of the things that those of us that were involved in putting together that the alliance looked at. Because we saw those farmers start working with people they were shooting at a few years ago. They went to find out as they went to their county representatives and their county representatives said, well we gotta do this. The state legislature wasn't interested, congress wasn't interested. That took about five or six years, and during this time the power line was getting built. Tower after tower and wires.


After all that time the people started to learn that they were not going to get any help from the institutions that have been set up to really support the corporations that are doing these things. That power line is still not operating. They seem to be having a problem keeping the towers up.

The people in Vietnam can show us a good example of determination of people who are trying to be loved, trying to control their own lives. We want to control our own lives right now.

I want people to look at this as the beginning, this is really just the beginning. We're going to have to really have a lot of understanding with each other. We're a lot of different peoples. We have so much to learn from each other. I agree with John that it's not going to be easy.

The Black Hills Alliance and the people up in that region will do what we can to help you stop what you've got there. We intend to stop what we've got coming in our area. We've got all of this, if we stop these corporations, well then what? If we come together on this thing and respect each other, and understand each other. It's going to be hard because we've had a long time when our institutions have told us that it's important that we stay separate. So, we gotta have that understanding and it's one of the things we say to the corporations up in the Black Hills region, is that we understand that you are threatening to kill our children, and we have no choice but to stop you.

On July 7 and 8, people of the Black Hills Region are asking for people from all over the country to come and join us. We ask you to come and enjoy the hills with us, to learn, to see. We're going to walk around some of the proposed mining sites. We're going to go to the beautiful and sacred areas.



NEW BREED

THE NEW BREED is published monthly by the Association of Media and Non-State Editors of Saskatchewan (AM-NSE) at 1170 8th Ave. Regina, Saskatchewan S4R 1C9. Phone: 525-6721. Views expressed are not necessarily those of the Association, however, free expression of opinion is invited.

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

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LETTERS TO THE EDITOR

In defense of our leaders

Your April issue of "New Breed" contained an article which I cannot help but respond to. That article being submitted by Olga Fleger of Hudson Bay.

In my estimation, this continues display of negativism, criticism and downplay of the elected governing body of AMNSIS is outrageous. I am not denying that criticism is required but only if it is "constructive" and only if it offers an alternative. The people elected by the people, are achieving the goals of the Metis people. That, is my eyes being.

A) To be recognized as a separate entity unto ourselves;
B) That separate entity having the rights deemed out by the acknowledgment of aboriginal rights.

C) That those rights encompass adequate housing, land claims, hunting and trapping rights and a viable, workable socio-economic base.

We are on the brink of recognition and acceptance. Our leaders have the respect and consideration of many of our country's leading politicians. This did not come about by holidaying in Las Vegas or collecting a paycheck or 21 cents per mile. This unfortunately is a last of life, in order to survive we must be concerned about our day by day livelihood. I don't think that is an issue as most people recognize the importance of his or her paycheck. What we lack

is neither is that although at times this "society blender" does not cover all the people all of the time, at least it is there, in place, with the opportunity to have many and eventually all Metis people seeking comfort in its warmth. With time and the continued good work of "some" of our leaders this will become a reality.

The programs that are now in place have been deemed "piece meat". What is not realized is that this has to be a part of a master plan. We have to begin at the beginning, accept the challenge. The programs are so to speak a "testing site" geared to indicate to government our ability to initiate, motivate and develop the expertise to successfully carry them out. I have been witness to the pride and satisfaction many of these programs have given to our people. They have met the challenge and are ready for future advancement on a grand scale.

As for reality - yes, those jail doors are still closing behind our children, poor glasses are still blinding, people are still hungry and homeless but there are fewer and fewer because of the commitment and continued struggle of the handful of people - selected leaders, dedicated to the respect, sobriety and economic independence of a once proud Metis people.

Anabelle Chabrand
"Brightland" local

A welcomed donation

I must compliment your organization, AMNSIS on the publication and the first-rate quality of the "New Breed".

At present I am attending (LORC) Saskatoon. I am completing in N.E.D. (Indian and Northern Education).

My only defence for not knowing more about your organization and publication - would be that I have fairly

recently arrived from Alberta.

If any part of this term paper "Metis of Saskatchewan - New Hope from a New Perspective" is of any use to your organization - I wish to donate it to your organization to be used as you wish.

Harvey Telford
Member of Metis Society
No. 11
Saskatoon

Recommends Translation

I come from Saskatchewan, though I'm working in London now, and I support the aims of AMNSIS and of any Native People who are fighting to win back what is rightfully theirs.

Someone told me that the best book about the history of the Metis was written in French, published in France and never translated into English. It seems to me that if this book could be translated and sold across Canada, it would give English-speaking as well as French-speaking Canadians a chance to understand more about present Metis people by understanding their past. The book is *Le Metis canadien* by Marcel Girard. I don't know who the publisher is, but the Archivist of the library of the Public Archives of Canada, Ot-

tawa, would be able to give this information, and I understand that he is very helpful. I could do this myself, since French is my second language, and if anyone thinks it would be useful, I will. But wouldn't it be better to let someone who is Metis have the chance? That's what I think, anyway.

I'm enclosing two poems and a copy of a drawing I did for The Shiflers, for your consideration to include in a copy of New Breed. If you want to print The Shifler, I'll send you the original drawing. One of my prints was once put on the cover of the New Breed, in March 1978.

Keep up your good work.
Yours sincerely,
Helen Hawley



Ten tough questions to a newly elected Member of Parliament

A conversation with Simon de Jong

Question: Just how decisive was the Indian vote in the Regina election?

Answer: Well, we haven't finished the analysis of the voters' lists but I've heard estimates from 800 up to 2000. It was very decisive.

Question: Would you say it was critical?

Answer: Yes.
Question: About Metis Land rights, Tony Merchand stated that as far as he was concerned we have no legal land rights?

Answer: There's a pretty good case that can be made on Metis Land Rights. There were Metis communities in existence. They were occupying and using land that got sold down underneath them. Without their say, without their approval. Those past wrongs have to be corrected.

Question: Would you support a pardon for Riel?

Answer: Yes, Riel was not a criminal. What he was doing was not motivated for criminal reasons. It was a political movement. Apolitical movement that is really based on the injustice that were put upon a group of people. He should not have been treated like a criminal. In fact, if the establishment of Eastern Canada listened to him a hell of a lot of bloodshed and unnecessary suffering could have been avoided. You can also make the case that there were criminal acts committed by the government at that time.

Question: You're dealing with a constituency that has very high Native population, estimates put it at 20 percent, just how bad do you think the problems in Regina?

Answer: I think it's a very real problem. It sometimes might not be visible to folks living in the south end of town. It's a very real problem as I go door to door talking to both Native families and Non-Native families in areas north of the creek (Wascana). The closer you get to what's the more of a problem it becomes. It's a racial problem, a social problem and it's an economic problem. All of those are intertwined together. In part it's a problem where people where people have been living on reserves where they've been treated in a very paternal way. They've not been in the position to make decisions for themselves. They've all of a sudden been pushed into the cities, into the 1970 urban lifestyles and they have difficulty coping with them. Coming into the urban culture and being able to find meaningful employment, a meaningful lifestyle that gives them satisfaction as a human beings and a sense of accomplishment. That becomes part of the problem. An accumulation of psychological,

cultural, social problems. They all work on each other and the result is some pretty miserable lives. High rates of alcohol, high rates violence, high rates of a suicide and just a general state of despair. A state where there's no sense of fulfillment. No sense of human worth. A state that psychologists would refer to as a psychotic state.

Question: What are you going to do about Native problems?

Answer: First of all I have to discover what it is to be an MP, and what I as an individual MP can do. On what levels and in what areas I can be effective. I said before the election and on election night that the Native problem in Regina was of major concern to me. It's a veritable time bomb. The level of frustration will continue to increase until it explodes. As an individual MP I'm going to try to acquaint myself as much as I can in the workings of the government in this area, to have as much input as I can and use my position to acquire information and send that information back to the Native organizations. As an MP the priorities have to be housing, employment and economic development. My basic commitment is to greater self-sufficiency and greater self control over their circumstances, over their lives. People doing things for themselves. Having the tools and resources to do it for themselves rather than things being done for them by bureaucrats.

Question: What has been your experience with Native people?

Answer: AS a kid growing up there were always Indian people coming through my parents house. My brother was very good friends with Gordon Tomootis and also a whole

slew of other people. In 1975 I started to work with Social Services. The area that I chose to work in, where I saw the most need was in the Native community. I started to work more and more with Native groups. I've also got good experience in how the whole grant system works and how that system can screw up projects.

Question: What you seem to be getting at is an economic base?

Answer: In the end the most important thing is an economic base. You've got to create your own economic independence. If you don't it's going to become easier and easier for people to get on Welfare and as one fellow told me, it's going to become harder and harder for people to get off Welfare. I think as a general social, economic trend that's true and I don't like that because basically what it does is put people in a dependency situation. We're dependent on bureaucrats and upon their whims. Social workers who tell you, you shouldn't spend your money on that case of beer, you shouldn't live with that person. In other words, people are telling you how to live your lives. To me that has very dangerous implications. The only way you people can get their freedom, their social economic freedom, is to establish their economic base.

Question: You said on T.V. on the night of the election that Indian issues were important. Do you think you lost any votes from non-Native groups because of that stand?

Answer: I don't think so. I may have lost a bit. I understand one angry Liberal phonein CBC and said it was these damn Indians that got de-filing elected! When I talked about the quote Indian problem, I think I talked about it in a way that reasonable people could relate and understand.



Trotchie off and running with Touchwood Training School

Talking to Clarence Trotchie about horses is a lot like asking a Chinese what rice is - it is a subject both known intimately.

Trotchie, a husky former semi-pro hockey player was born to ride horses. His lifetime love affair with the animals, moreover has resulted in a remarkable enterprise that from all indications should blossom into a thriving business. Clarence Trotchie, AM-N515 Saskatchewan local president, is going into the horse racing business. Not in a small way but a very big way indeed.

by John Curthard

Trotchie has poured his life savings into a full fledged honest to goodness horse racing school. And if the risk of losing all in such a venture bothers him, he doesn't show it. For like the man who invented Klondike, Trotchie sincerely believes he has the right idea at the right place and time.

We are sitting in Trotchie's Saskatoon office. The room is marked by mementoes, trophies and fading photographs of a past hockey career. Trotchie never made it to the NHL, but hanging on the wall, proudly displayed is the logo of his move into the big leagues - the Touchwood Training School. Trotchie has launched into the subject of the horse racing world with all the exuberance of a viking tackling the English. "Trotchie you can't tell me the number of horses with in a twenty mile radius of Saskatoon?" he remarks. "I admit quite frankly that I haven't a clue." "Thirty thousand?" he returns, voice rising. "That's one hundred and twenty thousand hoofs that need to be shod. A good ferrier (Blacksmith as I later found out) can demand and receive twenty dollars for each hoof shod.

Why we can have some of our people making up to two hundred dollars a day shoving hooves?" I remark that I thought blacksmiths died off with the invention of the automobile. "Heavens no!" Trotchie remarks. "Horse racing is a booming business in western Canada. There's big money being spent on the horse racing circuit. The circuit is made up of Edmonton, Calgary, Saskatoon, Regina and Winnipeg. Saskatoon is an excellent place for a horse racing school, as it's right in the middle of the circuit."

What Clarence Trotchie has proposed and is doing is training Native people to become jockeys, grooms, trainers and trainers. The employment opportunities are good and the pay excellent. He then drops a piece of information that falls like a load of bricks. "One third of all the race horse owners in Saskatchewan are of Indian ancestry" he stated. "I've gone to government asking for assistance to set up this school. It was such a good idea but they wouldn't go



for it. Sometimes I think they want to make us a nation of handseers and short order cooks."

Trotchie is full of surprises today. "The largest and best

horse racing school in North America is in Oklahoma and it is owned and run by Native people."

Taken somewhat back by all of this I wonder aloud why

Native people are so prominent in the horse racing industry. "I tell you why," he remarks. "It's called cultural affiliation. Most Native people, like myself have been raised with horses. It's only natural that we should be knowledgeable about them."

Trotchie is about as subtle as a shot gun blast to the face when he talks about the governments lack response to his idea. But rather than let his idea die off in frustration he got everything he had into it. And you can't help but admire the guy for it.

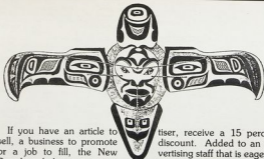
He now has five trainers teaching fifteen students the tricks of the trade. The future looks good and the students promising. But what about after the students leave the course? Will they be swallowed up and spit out by a highly competitive industry? I'm full of questions and Trotchie is eagerly full of answers. As mentioned before the man

knows what he's doing. "The horse racing industry is one of the last places where there is no discrimination," he answers. "Owners treat each other with respect. It has been one honored tradition that owners help each other out."

Our time is drawing to a close, but before we finish he closes with a flourish. "The reason I started this school was to give our young people a chance. This is one industry where a young person can go a long way. You don't need a piece of paper saying you have a grade ten or a grade twelve. All a young person has to have is an aptitude for horses, to work hard and stay off that booze. There are doors that are open. I know our young people can do it and do it they will. I believe in them. The government didn't believe in us so we did it ourselves and we're proud of that."

Well said and done Clarence Trotchie.

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Natotawin funding to end June 30

Star Phoenix

Neil Byers, minister responsible for the Department of Northern Saskatchewan (DNS) has told the legislature that Natotawin, the controversial Beaver based publication, will be deprived of further government funding June 30.

Natotawin's editorial policy became the centre of a controversy last winter when DNS officials charged that the magazine was not publishing enough "community news" - one condition of a receiving funds.

Former magazine editor Steven Paul - who resigned in the dispute - counter charged at the time the government was attempting to silence his editorial views, which included opposition to northern uranium development.

In an interview, Byers stressed the decision to close the funding tap on Natotawin is in no way related to the earlier dispute.

Nather, DNS is merely acting on a recommendation by Chuck Feaver, the independent consultant who is preparing for the department a strategy proposal on communications development in the north, Byers said.

In an interview, Byers agreed to supply Progressive Conservative MLA George McLeod (Meadow Lake) with the information he sought regarding Natotawin. Byers declined to supply it to a reporter, stating

that it was an internal document.

Byers said Feaver has not yet completed his study of northern communications and that the government will announce details of its strategy - if any - when the study has been completed and assessed.

He noted that Natotawin has "outlived its purpose" and that several recent developments in the field of northern communications business that view.

For example, the CBC this spring beamed up its broadcasting presence in the north. Also, Bud Brooks, owner of the Uranium City Weekly News, recently purchased the La Ronge Northerner and has tentative plans to establish a network of news correspondents in communities on both the east and west sides, the minister added.

Byers said this will adequately replace Natotawin as a way to meet the information needs of some west side residents.



DNS legislation proposed

The Government of Saskatchewan is about to introduce a controversial piece of legislation, known as the northern homestead Act. The proposed legislation according to the government officials, is to supply the trappers in certain areas a lot measuring, square mile and to ensure protection from outside development.

This was a result of a previous resource and land use policy study. A DNS review committee headed by Bill Klassen was formed to study what has happened in other areas such as Northwest Territories, that has similar problems as Northern Saskatchewan. Many Treaty Indians fear that this proposed legislation will effect their Treaty Land Entitlement. The non-status and Metis also fear that it will effect their aboriginal rights claim of land settlements to use as an economic base.

A sub-committee was formed with one member from five organizations, Local Community Authority, Northern Municipal Council,

F.S.I., AMNSS and Saskatchewan Trappers Association.

Their major role is to hold a series of meetings with the

trappers in the northern communities, to inform the people and to work out a suitable recommendation to DNS Minister Neil Byers.

Something's always cooking at Mary's

When passing through Green Lake, to all points north, be sure to stop and eat at Spruce Grove Drive-Inn. The cafe has hamburger, chips, good coffee and a friendly atmosphere. It is owned and operated by Mary Fulton, one of the founders of the Metis Society in the area. "I just want my people to have someplace to spend their money," said Mary, as one of her reasons for going into this business, besides not wanting to remain on welfare. "My people were kicked out of the other cafe in town. They can't go in there, it's true anyone can tell you that."

After receiving permission to

set up a hamburger stand, from the local Community Authority (L.C.A.) Mary applied for a grant of \$26,000 from DREE without success. She then went to the head office in Regina Alberta to state her case. After two years she received \$9,000.

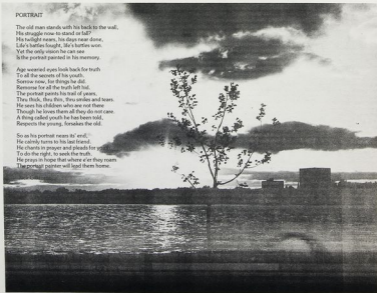
Spruce Grove Drive-Inn is now open for business, and stays open late even on holidays. I don't want to charge too much, says Mary, who is always in a good mood. "It's okay if I don't make too much, as long as I just profit a little bit. I don't want to kill my people. That's why prices are low."

PORTRAIT

The old man stands with his back to the wall,
His struggle now to stand or fall?
His twilight years, his days near done,
Life's battles fought, life's battles won,
Yet the only vision he can see
Is the portrait painted in his memory.

Age wearied eyes look back for truth
To all the secrets of his youth,
Sorrow now, for things he did,
Remorse for all the truth left hid,
The portrait paints his trail of years,
Thus think, thus thin, thus smiles and tears,
He sees his children who are not there,
Though he loves them all they do not care,
A thing called youth he has been told,
Respects the young, forsakes the old.

So as his portrait nears its' end,
He calmly turns to his last friend,
He chants in prayer and pleads for yours
To do the right, to seek the truth,
He prays in hope that where e'er they roam
The portrait painter will lead them home.





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Life on skid row

Coping with the Queen City

It's eight thirty on a breezy Regina morning. Sitting in Victoria Park the sounds of the city flowing into gear seem distant. The people wending their way to work give only quick, furtive glances.

The young man seated next to me has been talking for some time now. Paul, as we will refer to him here, is a Treaty Indian from Manitoba. He came to Regina six months ago looking for work. Twenty-six years old he holds a Bachelor of Arts degree from the University of Manitoba.

by Rick Gillison

Paul is also a welfare recipient and resident of that part of a city almost universally coined, "Skid Row". Jobs are hard to find. Even for someone with his qualifications there seems to be no light at the end of the tunnel.

For the benefit of the uninitiated, Regina's Skid section lays right in the heart of the Queen City. In this area there are a total of seven hotels and one can find prostitution, drugs, alcoholism and all the usual happenings of every Skid Row in every city.

The level of frustration for this young man is high.

"I keep thinking that a break will come. It's been too long and somewhere there's a place for me."

"The hardest part when I go for a job is that I can't afford to get clothes I need to apply for the positions I'm qualified to do. Appearance is such a big part of getting employed and people are reluctant to hire someone who isn't dressed to their expectations."

"Another stumbling block is the fact I have to give my home address as the...Hotel. Right away I seem to be labelled a transient and employers just don't want to take the chance I'll skip out after my first pay cheque."

Paul is only one in a high downtown population of Native people. They come from other cities and smaller communities or from the many reserves in the surrounding area. Not all are like Paul in their academic background. There are those who never

finished public school and some who have almost no educational background at all.

Penny is a seventeen year old Metis girl who works as a prostitute. Her boyfriend, originally from a nearby reserve, is unemployed. Penny finds it necessary to work the street as a way to make ends meet.

"It's only home to get what I can get and go home to my old man. Some of the girls are here because it's all they can do and there are some who are here because they want to be."

"My old man doesn't mind the fact that I work because he knows that it's for us."

"Some nights I'm lucky if I get one trick. Usually I can get about three."

The current street price, determined by the girls themselves, is forty dollars.

Despite that, Penny says that most of her clients are working class guys although she does get businessmen as well.

When asked about the Regina Police, Penny said that most are alright, though she gets problems from some.

"The majority of the cops are okay but a few really like to hassle you and try to screw up your tricks."

Penny and her boyfriend plan to move to many in the fall and her ambition, like so many young women is to just settle down and raise a family.

Native people entering Regina have many problems. A new city, a new situation and a lack of necessary skills that would enable them to get jobs.

Despite the enormity of the problem there are really only two agencies that a person down and out or new to the city can go to for a helping hand.

One of these agencies is Mobile Family Services (MFS) located at 1530 11th Avenue.

According to Director, Barb Schultz, MFS is only able to grant a maximum of four days accommodation to a transient person.

Under the Saskatchewan Assistance Plan (SAP) Mobile Family can grant overnight accommodation to a person who arrives in town after 11:30 p.m. The following day that person must attempt to find a

job and is then usually referred to the Salvation Army Social Services Centre at 1845 Oter St.

Mrs. Schultz stated that on the average, Mobile Family Services assists approximately 100 persons every month under the "transients" label.

Transient persons are defined as those people who are newly arrived in Regina. The trans-

ient label remains on that person thirty day period at the end of which he/she is eligible to receive full benefits from Social Services.

With the four day accommodation period, a person would have to find a job within that period or else the Province of Saskatchewan has the power to ask that person to leave its jurisdiction.

Once a person has found employment however, Mobile Family of the Salvation Army will help them, through their Social Services budget, until that person receives their first pay.

With the high unemployment rate of Native people in Regina the problems run deep and feelings run high. Garnet has lived on and off



the "drag" as he refers to it for many years. His is a story of jail cells and drinking parties where alcohol comes in many forms.

"A lot of times we drink because there is nothing else. Work comes along only once in a while and then only lasts for a short time. Drinking is an escape."

He spoke of parties where the drinking goes on for days. Parties where Lyval, shaving lotion and melted stick deodorant were the only sources of "escape".

"When there's no money you have to make do with what you can."

Victoria Park begins to come alive. This oasis of greens in the city's center is a gathering place. People come here to plan or just to talk and kill some empty time.

The time is nine thirty. Bars in the downtown area open at this hour so we begin to walk.

A usual day for Paul begins with breakfast at the Salvation Army Social Service Centre. From there it's a tip to Manpower. "Jobs just aren't easy. I don't like to think that it's anything racial but after so long it's hard to avoid."

The rest of the day is spent walking, visiting with peers and trying to get some money together. The usual stops include three pool halls, a downtown shopping mall and one or all of the bars in the area.

In the course of our day we met and talked with a number of people. The conversations dealt with anything and everything. The pace of the street is slow, there's no rush to be anywhere or to do anything.

Paul's own words sum up

the whole situation. "Nothing ever changes down here. The situation is always the same and probably always will be."

"People walk through this area every day on their way to stores or to the carpenter and never really take the time to look and see that there really are people having problems or that their city has problems."

"The situation never changes down here. Only the faces change."

Three thirty finds us in a downtown bar. Despite the early hour there are a surprising number of people scattered throughout the room. In the corner, three people obviously drunk, begin to fight amongst themselves and you can feel the tension begin to swell.

Nothing serious comes of the situation and we relax.

Two policemen enter and casually stroll through the room checking faces and giving no comment. After a couple drinks we leave.

It's suppertime at the Social Service Centre so we begin to head that direction. In order to get a meal you have to show identification and then are supplied with a meal ticket.

The meal is simple but nourishing. Seconds on coffee and tea. We talk and check to see whose here. A few nods of recognition, the odd friendly smile but we're all to wrapped up in our meals to go any further.

Following supper we head out for a nearby watering hole and sit for another little while. The scene has changed. More people, more smoke, louder, more raucous conversation and an added aura of tension.

Outside the hotel the



brokers are playing their trade. Perry smiles and waves, glad to see a friendly face. As a police van slides into view the girls separate and head different directions.

We walk, beginning to feel a little high from a few beers we've had. The streets are beginning to fill with night people. Young people, eager for some excitement walk to and fro between bars and pool halls.

A fight breaks out in a parking lot. It lasts only a short time and the combatants head back inside for more revelry.

We hit all the bars that night. The scene is the same in each. Only the faces differ. Drinks, fights, hookers and the ever present blue Regina Police van.

The city sleeps. Saskatchewan's Queen City, home

for almost one hundred and sixty thousand souls, lies silent. The streets are dark, forbidding it seems in their emptiness.

It has been a long day. Filled with the hopes and frustrations of people trapped in a cage not of their own making.

For Perry, Paul and Garnet it is another day survived. And there are others. Too many to mention in the space available but they are there. Some will always be here and others will find a break and escape.

The problems here are evident. All one has to do is look. As Paul put it as we went our separate ways, "The answers won't come until people open their eyes. Take the time to look and really see. You can only walk with your eyes closed and your nose in the air so long before you eventually walk into the wall you're trying to avoid."



FROM OUTSIDE OUR PROVINCE

Sioux lawyer denied attorney position

WASHINGTON - The recommended appointment of a Sioux Indian lawyer as U.S. attorney for South Dakota has led to an embarrassing dispute between the Carter administration and the state's ranking Democratic and American Indian leaders.

South Dakota Democrats, including Sen. George McGovern and former Sen. James Abourezk, say they headed President Carter's call for minorities in federal law enforcement by recommending the appointment of Ramon Roubideaux, a Rosebud Sioux, as U.S. attorney.

McGovern and Abourezk wanted Roubideaux to immediately succeed U.S. Attorney David Vroemen, who resigned last Sept. 9. The recommendation was unanimously supported by members of the South Dakota Talent Search Committee, a screening body consisting of the state's leading Democratic politicians.

South Dakotans thought the Roubideaux recommendation would be accepted in Washington. But it wasn't, and the state has been without a full-time U.S. attorney since Vroemen's departure.

South Dakota Democratic and Indian leaders are angry, because they say Roubideaux's recommendation was hated in the Justice Department without an adequate explanation.

"The Justice Department shovels us a (FBI background check) report on Mr. Roubideaux that was so highly sanitized, it was too hard to judge," said George Cunningham, administrative assistant to McGovern.

"They have refused to provide us with any specific details, and they have refused to honor Mr. Roubideaux's request that he be allowed to sit down with them and discuss any problems they may have with him," Cunningham said of the Justice Department officials.

Though "highly sanitized," Cunningham said, the FBI

report "seemed to be putting a lot of emphasis" on Roubideaux's 1973 role as a lawyer for some members of the American Indian Movement who were involved in the 72-day occupation of the Pine Ridge Reservation in Wounded Knee, S.D.

Justice Department officials also told McGovern aides that Roubideaux "is carrying a lot of heavy baggage" in other aspects of his personal and professional life, but refused to provide details, Cunningham said.

The McGovern aide said his boss has "no intention of backing away from Mr. Roubideaux."

"We're going to stay with him as long as he's interested in the job," Cunningham said.

Justice Department spokesmen had very little to say about the matter. Robert Stevenson, a department spokesman, answered "no comment" to questions about the FBI background check on Roubideaux and Roubideaux's attempts to discuss his position with the department officials.

Meanwhile, in South Dakota, Indian leaders are beginning to change that Roubideaux is the victim of racism.

"They may be against me because I'm an Indian,"

Roubideaux said about the Justice Department in a telephone interview. "But the whole thing may be because I represented some people in an unpopular case," he said, referring to his work for AIM members.

Yukon Indians reaffirm anti-pipeline stand

Yukon Indian News

Footfalls Company, is seeking permission to build an oil pipeline through Skagway, up through the Yukon and down the Alaska Highway Corridor to the Canadian Prairies.

The Council for Yukon Indians announced April 27th that they will oppose the Alaska Oil Proposal. It will approach the National Energy Board regarding Footfalls' submission to the CVI's legal advisors will be looking at the submission and reporting back to CVI on the legal action that could be taken to oppose any pipeline proposal in Yukon.

Dave Joe, CVI's Chief Negotiator said that the CVI will publicly fight any government legislated pipeline as was done with the Natural Gas Pipeline by the way of the Northern Pipeline Act.

They will also be approaching the American people in Washington as well as Alaska. They will be intervening before the U.S. Regulatory Hearing concerning the proposal, as well as going to the Alaska Federation of Natives and asking their support in the opposi-

tion to the submission. CVI will be going to the three national political parties to ask their opinion in regards to this proposal. As it now stands the two major parties, the Liberal and the Tories, have not a priority to either one - land claims or the pipeline proposal, the NDP have a national policy stating that they want land claims settled prior to any pipeline.

CVI said they are opposing the pipeline because it would clearly prejudice the existing negotiations on land claims because it trespasses on unyielding Native lands. The oil pipeline would also be a far Footfalls Oil Proposal as they were when the government legislated through Footfalls' Natashuk Gas Pipeline based on the government argument, that it was a matter of national urgency, said Dave Joe.

Greater environmental threat than was the pipeline, as well as endangering marine life of the water surrounding Skagway and the Alaska Panhandle.

Dave says that history has now proven legislating through the Natural Gas Pipeline is not an urgency.



Tribal dispute erupts in violence

Two youths were killed and a small recreation settlement lay in ruins May 19 following a tribal dispute at Red Lake, Minnesota.

Several buildings were burned and 45 vehicles destroyed in the dispute which erupted after the dismissal of a tribal treasurer, Stephanie Hanson.

whose dismissal set off the eruption had accused tribal chairman, Roger Jourdain of nepotism and mis-use of tribal funds.

"It was military takeover," Hanson stated. "That's what you had with your American Revolution. What's wrong

with us having ours?"

Terms of the agreement to lay down arms included replacement of the chief and tribal chairman. Hanson agreed to surrender to the FBI provided that the U.S. government launch an immediate investigation into violence by tribal members.



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Winnipeg hosts 7th annual NABEC conference

Representatives from over thirty tribes and nations across North America gathered together in Winnipeg, May 24-27 for the seventh annual Native American Bilingual Education Conference (NABEC).

Based on the theme, "Our children are waiting, the conference attracted approximately five thousand people. An all-Native concert and a series of workshops highlighted the event which is designed to inform people of the necessity to preserve Native language and culture.

Various groups and organizations ran workshops which continued for the entire course of the conference. All dealt with particular aspects of cultural preservation.

The theme of the conference was chosen to emphasize the need for action because of the steep drop-out and suicide rate of young Native people. Providing an opportunity for participants to acquire greater knowledge and skills would thus enable them to influence the direction of Native bilingual education.

NABEC organizers outlined some of their objectives for this year's conference. Their major objective was to design a program which would aid all Indians in becoming proficient in both the Indian and the English language.

The necessity for both a bilingual and bicultural program to aid in the fullest possible development of indi-

vidual human potential for Indian people was stressed. The reasoning behind this was to ensure that every native student had the opportunity to enhance the development of his own self image by learning and maintaining both his language and culture.

A large number of cities were present to give their views and comments. Pidge Dene, a Mushogee, spoke eloquently

on maintaining Indianness and pride of heritage.

"I come here not with a degree or papers saying I am qualified to speak to you," he said, "I have no speech writer. All I can bring you is my Indianess."

The elders all spoke in their own workshops on topics such as Indian religion, history and what the aims of Indian education should be.

Several celebrities were on hand to help with the entertainment side of NABEC. Max Gail, known widely as Sgt. Wopie in the Barry Miller television series, and Charlie Hill, an Oneida comedian who has appeared on the Johnny Carson and Alan Hamel Shows, both spoke at a banquet held on the second day of the conference.

The all-Native concert

featured Weston Wutunoc, Dese Campbell, Paul Ortega and Floyd Westerman.



There is something new about the New Breed

In a time of rising costs the New Breed subscription rate has dropped. How did we do it? By dropping the high costs of printing a magazine and producing a newspaper is how. Now each AMNSIS life member may receive this paper free of charge. Our standard yearly rates have also dropped from \$8.00 a year to \$5.00 - a saving of \$3.00. Now that's a bargain. In addition we've expanded our news coverage while maintaining the tough hard hitting features the New Breed is known for. The New Breed "Voice of Saskatchewan Metis and Non-Status Indians". It's your kind of paper.

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1979-1980

Cartoons

By Terry Southwind



"There's the weather forecast now."

T.S.W.



"Take a look at all those house calls I have to make, they tell me if you still want to be a medicine man."

T.S.W.



"Yup, times are sure changing."



"You sure had alot to say on election day."



"I think the reason why I'm so reserved is because I lived on a reserve all my life."



Our People

JOE AMYOTTE

"I always tried to deal fairly and straight forward with the government. I believe that sometimes you have to give a little to gain a lot. I never asked the government to give my people something for nothing."

In 1965 Joe Amyotte was elected as President of the Metis Society of Saskatchewan, now known as the Association of Metis and Non-Status Indians of Saskatchewan.

Joe began his work organizing Metis people in 1962 when he retired from his trade as a carpenter and found himself with a lot of spare time on his hands.

He noticed that his people were in need of special programs designed specifically to meet the needs in the areas of housing, employment, education and welfare.

Joe felt an obligation to organize and work with his people. When he retired he received a disability pension from the army and felt that he was financially able to travel and possibly do something constructive to change the plight of his people.

Upon his election as president, Joe began to search for ways to make the organization work for the people. His immediate goal was to upgrade the Metis people, get them into decent housing and provide them with good jobs, with adequate salaries.

Joe initially started working on the weakest spots. He felt that housing in the north was the most pressing issue of that time. Housing is still a major issue with Metis people throughout the province, but particularly in the north.

In the beginning, Joe found it very difficult to organize the people. He conducted a survey in 1967 and determined there were 40,000 Metis people in the province at that time. Of this 40,000, there were 5,000 who would not admit they were Metis. This attitude made it difficult to organize and negotiate on behalf of his people.

When Joe was in the field and in the communities to meet with the people, he found he had a big job cut out for him in the area of educating people about the workings of government.

On the other hand, he also had a lot of educating to do with the government people. He once met with Premier Thatcher in 1966. During the course of the meeting, Thatcher admitted that he was unaware of what a Metis person was. Thatcher felt that Natives were all Indians and therefore the responsibility of the Federal government.

Another problem that arose during the early organizational years was the fear and suspicion expressed by many of the Metis people he met with. Before any effective organization could be undertaken, he had to overcome these fears and suspicions.

Joe was responsible for drawing up the original constitution for the Metis Society. In 1966, Joe secured a \$3500 operational grant for one year. In 1968, he obtained a \$16,000 grant, and went back to the government in 1968 to secure a \$20,000 grant for

1969 with an additional \$15,000 at mid-year in 1969.

This money was used to make the organization stronger by hiring fieldworkers to go into the communities to organize and recruit new members.

In 1965 and 66, cabarets and dances were held to raise money for travel expenses of the people who were volunteering most of their time and energy to the organization and development of the Society. Obtaining government grants did a lot to facilitate the development and expansion of the Society.

While he was actively involved in the Society, Joe was instrumental in developing programming for the benefit of his people.

"We should stick to basic issues and deal with them first, until they are resolved. Housing, education and employment are still major concerns with Metis people."

With the support and backing of the locals he was able to have 45 houses built in the north for Metis people between 1966-69. He fought for and obtained subsidized wages for Metis people through the Department of Manpower. He was also instrumental in helping people obtain upgrading classes to increase their employment opportunities.

Another area where Joe concentrated a lot of his energies was in the area of Welfare and Social Assistance. He believed then as he does now.

"Those who truly need help should be provided with a decent standard of living. People should not be punished or made to suffer simply because they are not able to support themselves."

Joe does not feel however, that bigger and better welfare cheques are the answer to our problems. He feels that whatever possible, we should try to be independent, both economically and socially.

In the elections of 1969, Joe was defeated as president by Dr. Howard Adams. Joe looks back upon his involvement in the Metis Society as the most enjoyable and fulfilling period of his life.

In discussing this time he recalled, "I always tried to deal fairly and straightforward with the government. I believe that sometimes you have to give a little to gain a lot. I never asked the government to give my people something for nothing. I always stressed to the government and my own people that we would have to be prepared to contribute something to the programs we needed and wanted in order to make them successful."

volved in the Metis Society, he didn't see alcohol to be as big a problem as it is today. "The problems seem to be getting worse as time goes by. I think that this is mainly because of all the added social pressures our people face."

"Think the best approach to alleviating the problem is to start with the kids before they get involved with alcohol in the first place. We should educate our kids about what alcohol does to a person and provide them with recreation and activities as an alternative to drinking."

Joe still follows the issues that concern his people and maintains that if he were younger he might want to become active in the struggle again.

"One thing I see is how many of our people are in jail. I heard that the figure is about 60% of the total prison population is Native. Many times we are arrested for things that white people are never bothered about. This is one thing that must change if our people are ever to improve their situation."

Discussing the direction and progress of the Metis Society

While Joe was actively in-tact to basic issues and deal with them first, until they are resolved. Housing, education and employment are still major concerns with Metis people. This is where we should concentrate our efforts.

"Sometimes too much book learning is a bad thing. Leaders sometimes tend to lose touch with the people and the immediacy of the problems they face daily. Leaders spend too much time with the government and not enough time with the people. We must stay in touch with the people if we are to be any help to them."

When asked if he had any advice to pass along to the young people, he paused for a moment to reflect.

The only advice I could give would be to constantly strive to better yourself. Be independent and take advantage of every opportunity as it presents itself.

Centre page Gabriel Dumont

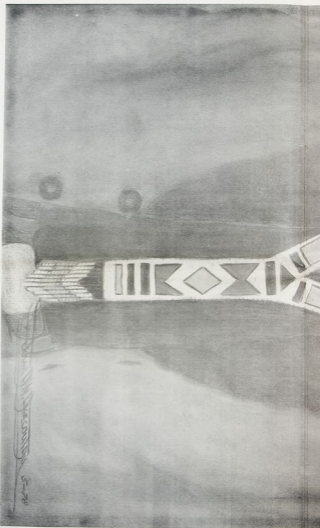
John Agocoutay from Coanessas Reserve is a self-taught artist. John works mainly in charcoal and pastel on canvas paper and black velvet.

John has painted portraits of very well known people, some of these are: Dase Ahnakea, past Chief of the Federation of Saskatchewan Indians, this portrait is now in the possession of the Saskatchewan Indian Cultural College.

Chief Dan George, owned by Mr. Ake Wemont, Saskatchewan Federated College.

John's portrait of Crowfoot was also used for the 1973 calendar of National Indian Brotherhood.





"I confess I was afraid of nothing"

-Gabriel Dumont 1885



The life of Jim Brady



"I thought too of our own people, our unfortunate one, woefully unequipped fearing the rocks of life. Too many with life meaningless and empty, no guidance, drifting on the remorseless tide of life that stirs the deep of the vast forces that toy with puny humanity... Today it almost seems a denial of life. I have seen it so much."

From the time of Cutbert Grant to the leaders of today men of stature have emerged from the ranks of the Metis. In the hungry years of the 1930's a strong leader arose. His name was Jim Brady. This is a portion of his story as told by A.K.Hatt

Reprinted from: *The Forgotten People*

In the 1930's an intense political organization of Metis emerged in the Province of Alberta: L'Association des Metis d'Alberta et des Territoires du Nord Ouest. A key figure in this movement was Jim Brady.

With the Depression of the 1930's came a number of changes which only further dislocated the Metis. The major changes were the invasion by whites of land upon which the Metis had been squatters for several generations, and administrative ruling which led to the expulsion of many Metis from Indian reservations where they had been living, salvage regarding implementation of the Relief Act such that few Metis were eligible for relief due to their position as squatters and enforcement of trapping and hunting licensing regulation on Natives.

These were immediate instigations which when added to the serious malnutrition, disease and shortage of game made the elimination of the people explicit.

If the prairie folk suffered, the experience of the Metis was more serious by far. And in this situation, in order to remedy some of the problems with land, relief, medical assistance and hunting and trapping, the Metis organized in the Frog Lake area of north-eastern Alberta.

The best way presently in which to view the Metis movement of the 1930's is through the writings and work of Brady. Brady was born near St. Paul des Metis, in 1906 where his father had homesteaded three years earlier. The elder Brady, born in Dublin, named Philomena Garneau in 1906. For several years he was Postmaster and Dominion Lands Claims officer and in 1917 entered the provincial election as an Independent Liberal in a losing cause. Brady's mother was said to be the first Metis Registered Nurse in Alberta, graduating from the Misericordia Hospital in Winnipeg. Her father, Lawrence Garneau, had taken up arms with Riel in the so-called Fenian invasion of Canada in 1873 and following that had emigrated to Steathouse, (near Edmonton) where he homesteaded. For his activities and association with Riel, Garneau was politically harassed and for a period of time the Garneau family was covered for by the Indian chief Paganachayo while the elder Garneau was in hiding. Later, however, Garneau homesteaded in St. Paul des Metis and in 1913 stood for election as a Liberal, losing in an election riddled with scandal.

Of Brady's formal education, little is known. He notes that in 1915 when his school days had just begun, he encountered his "first contact with social discrimination - the smearing ordeal of daily roasting". Later, he notes that in 1921 there were school race riots and that he was expelled from school. In the following year, living with his uncle Arthur, Brady was tutored by a Joe Landry of Chicago of whom he notes: "Later professor of oriental languages becomes my tutor and I learn of superior books - I become the Governor General's medalist."

One can scarcely encounter Brady's work without

recognizing a systematic analyst at work. If his formal educational experience was barren, his contacts and informal learning were not. At his death, Brady's library contained several thousand volumes which he had used consistently. It was an almost complete attention to historical detail investigated by his many sons and his political organizing which characterizes his intellectual thrust. One example of this can be seen from his notebooks. Although they have yet to be indexed, Brady kept clippings from a number of current newspapers and periodicals. These scrapbooks contain about 32 large (11" by 14") pages of which there are nearly 200. These seem to be part of Brady's attempt to gather information and document the world around him. His library contained the more historical and socialist analyses. A powerful catalyst in his life was surely the informal education by friends which appears to have taken two main directions. First, there were friends who taught him about the Metis and their role in Canadian history - Felix Ward, John and Corbett Ross, Albert Collins, Alex Niemi, Dorothea Collins, Charles Dolan, Peter Erasmus and Peter Tardins Sr. were all intimately and personally involved in these events. From them, Brady gained detailed information about the Riel rebellions. He notes that "The original settlers of this tract (St. Paul des Metis) included many Metis who had fought in the Rebellion".

A second thrust of Brady's informal education came from immigrants to Canada who taught him about Socialism and Communism. He notes that in 1915 through Annie Wynyoski, who was both a Jew and a domestic, he heard of the Revolution of Klementy and Shvchenko. In 1930, through an English railroador, Noble Armstrong, he was introduced to the theory of Socialism. And two years later he meets more radicals: "Nick Soraba, the Ukrainian worker becomes my inquirer; Paul Chmilar, German farmer and veteran of the Ruhr Rebellion; Louis Rocher, French journalist and friend of Louis Stclair introduces me to Darwin, Marx and Bishop Brower; Mary Michalchuk, the Ukrainian seamstress becomes my teacher."

Later he meets Ed Almerad, a Scandinavian farmer and socialist and "Dim" Slim, a Russian White Guard. And in 1934, while lobbying for the Metis Association, he takes his first class in Economics from Bill Burford, a former Chairman of the Minnesota Socialist Party.

Brady's education took the form of a voracious capacity for historical and social detail which was fed through a number of personal contacts with Metis and with political activists who has settled the Canadian prairies. In many cases his reference to these persons involves political activity or revolution - his was hardly a simple academic interest in "politics". This will become clearer when we turn to his own political activity.

Throughout his life, Brady listed his occupation as

"labourer". And from 1921 when he records his first work until the mid-thirties when he tried a brief and unsuccessful stint at the printing trade, Brady worked on farms and small ranches, often for room and board, or on several occasions donating his labour. In 1941 he became a supervisor of one of the Metis settlement areas - certainly nothing he had hoped to - and two years later he entered the armed forces. Upon his return in 1945, he spent about a year in Alberta, but then turned to Saskatchewan which had just elected a "Socialist" C.C.F. government. In northern Saskatchewan he worked primarily with the Department of Northern Resources on co-operatives. Following political difficulties which resulted from his subversive integrity, he turned to prospecting. For the last ten years of his life he worked primarily in joint-time prospecting. In 1967 while on a trip to northwest Saskatchewan, he and another prospector disappeared. Although his camp was discovered, neither of the two bodies were ever found.

Brady was not a popular leader; he was an organizer involved in the daily difficulties of political activity. He demanded discipline - both personal and analytical. It is toward the perspective which was nourished through about thirty years of activity in the Alberta and Saskatchewan northlands that we now turn.

One of the marks of Jim Brady's significance is his attempt to document the struggle of Metis throughout the "opening" of Western Canada. As suggested, this derived both from first-hand acquaintance with men and women who were involved in that struggle and a thoroughness of historical documents - some of which he alone collected. His work in this regard was not an abstract interest in history, but a response (as the Metis Association developed) to opposition and challenges by the established political structure. Much of his work was generated to the Ewing Commission.

First then, was his work to document the history of the Metis from the time of decline of the fur trade to the end of the nineteenth century. This is best represented in a document entitled, "A History of Half-breed Claims and Petitions". Although somewhat ideological, it does not depart significantly from the standard historical study of the topic other than its lack of emphasis on the utopian schemes of Riel. In brief, the study shows how the Metis were attempting to defend their rights against severe encroachment by settlers. Further, the study documents the absolute indifference of the government of Canada to the claims of the Northwest and the totally unworkable nature of the land-claim issue with which the former hoped to placate the Metis agitators. Finally, the document attempts to point out that a large share of the responsibility of the hardships lies in the ineptitude and even deliberate provocation by the government of the Metis.

South East Area Report



original price, before the occupants could get clear title. If this is correct these people shouldn't have to buy fire insurance or pay taxes on a house that in fact belongs to Sask. Housing.

HOUSING PLANNING DEPARTMENT

The Association of Metis and Non-Status Inhabitants of Saskatchewan is an organization that helps Native people overcome and be aware of issues.

The Southeast Area is part of AMNSIS and we have set up locals who have elected various committees, one of which is a housing committee that works with housing programs. Housing is one of the priorities of the area along with education and economic development. The Southeast Area has set up a planning department for housing because we have to plan for at least 3 years in advance in order to have a construction company and have training involved.

The planning department is responsible to the housing board who is responsible to the Area Board and the locals of the Southeast Area. The department consists of a coordinator and four workers.

We organize locals so they elect a good housing committee that we can work with.

One of our programs is Rural and Native Housing. The local identifies applicants and land that might be available. There is a lot of problems with government local, provincial and federal. The local committees are made aware of problems and solutions that might solve them. The emergency repair program is a program for repairing a home temporarily until such a time that a new home is available. Where land is not available there is an existing home program that will buy homes that can be renovated if homes in the local are needed.

The buying of land presents problems which the locals get involved in because they live in the community and the towns will sell more readily to local people than an outsider.

We also do provincial and federal R.R.A.P. applications. We make recommendations for improving housing programs usually because of the local feels that they need some changes in order to work for them. We attend meetings at the local level, AMNSIS, by the Area Based before we take them to AMNSIS or the government for consideration.

We have contracted haines in Ok-Appella, Sisseton and Abernethy. We are starting construction in Balcarres, Punnichy, Quinston and Bismilt.

Vera McLeod,
Fieldworker for AMNSIS
on Housing.



Education

The Southeast Area have elected an Education Committee consisting of Chairmen: Eva Peter, Eldon LaFontaine and Dave McLeod.

In the Southeast Area we deal with three Community Colleges. The Parkland Community College from Yorkton, represented from this area is Eva Peter. The Southeast Community College represented by Dave McLeod and the Carlton Community College represented by Eldon LaFontaine.

The rules of the Area Education Committee is to assist local Native people to get training days requested by their respective Community College.

1. To request Area Courses.
2. Find students for Area courses and also local courses.
3. Find other Education possibilities and report back to locals.

Completed programs in the Southeast Area are:

- (a) Business Education started January 8, 1979, completed May 25, 1979, held at the KaPaChee Training Center.

(b) Completed Pre-Journeyman's course of 50 hours, held at KaPaChee Training Centre.

(c) Completed Library workshop in the Area.

(d) Completed up-grading course, started January 8, 1979, completed May 15, 1979.

Tutor Programs

A. The area is requested a program set up to employ tutors.

B. Guidelines for program:

- (1) Train 15 Metis people from the area to become qualified tutors.
- (2) After training these people we want a program to employ these people to work throughout the area to tutor our local Metis people.
- (3) We want to use our own system for training these people.
- (4) We want one NIBM worker for the Southeast area.

Sovietup Programs

This program is to assist Native people to become teachers. There are 12 student seats for the Southeast Area to train for four years in the Education System to become qualified teachers.



Dealing With The Issues

SOUTHEAST AREA METIS SOCIETY

The area which we call the Southeast Area of AMNSIS covers the geographic area bounded by the line from Raymond, Sana to Balcarres to the Manitoba border on the north. Number six highway leaving out Regina on the west. There are twenty-one communities that we actively work in and we have seventeen locals. The population that we persons that are of Native ancestry. The problems of this group is far to standard of the Native population in Saskatchewan.

The group of people we deal with are non-status Indians. Often our people are called Metis or Halfbreed. Economically we are at the bottom of the economic ladder, high unemployment with the major source of incomes are welfare payments from social services, social programs at Canada Works. There is very little opportunity for change unless an intervention program is established to provide an outreach opportunity to this group.

Housing

Housing is a very important matter to all people. It seems that the Southeast Area Construction Company is forever running into problems with S.H.C. There are all kinds of promises from S.H.C. about how many houses the company will be getting. But there seems to be some delaying tactics used, such as signing contracts four months late and expecting the construction crew to dig basements in January which is what happened last year. This caused a lot of problems such as having to lay off Native construction workers. Now it seems they are using another delaying means. They are now going to the metric system of book-

keeping and construction measurement. S.H.C. just informed the Administration and construction staff which I'm sure S.H.C. know about months ago. But it's only a few days before they sign the first contract with the Southeast Area Construction Company. I wonder if it will be a repeat of last year. S.H.C. has agreed to allow 40 units for each area, but I suppose time will tell if this will come about or not.

Another problem that exists with S.H.C. is private meetings with town councils without any involvement from the native people. S.H.C. in the past has given the impression to town councils that they are going to have an urban reserve with an influx of Native people to the town. What they fail to mention is that these houses will be occupied by the people who are already living in inadequate houses within the town.

These houses are also built for under privileged coaction people. Section 40 is not designed for only native people.

Problems exist with acquiring land. Some of these problems are the increase in the price of lots when its known the government will be purchasing them.

Or having land offered by a town that would have to be back filled because it is to be a slough, would increase the price of the house. The people buying these houses are on the lower income scale. Increases in the price of these houses would only be another set back.

Then there are problems with mortgages. Some people have signed contracts which appear to be nothing more than long term leases. There are such clauses in these contracts as having a visitor stay at the home for more than 15 days then the rent could be raised or they could be evicted.

Sask. Housing was approached on the mortgage issue, their reaction was because of over runs in constructing these houses were above the original value and therefore, they would have to get the house to the

South East
AREA
Board

Housing

Libra

Local V-Presidents

Literacy

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NAC

Physical
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METIS
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The reason we do what w
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NRIM CLASSES

Social
Activites

careers

Ab
Rights

Education

Locals

Family
Strength

Financial
Resources

meetings

management

Kapachee

Recreation

Garden
-Seeds

KA PA CHE TRAINING CENTRE -Given News

The Ka Pa Che Training Centre, which is located in the midst of the Qu'Appelle Valley is owned by the Southeast Area Metis Association, which has been in operation for the last two and a half years.

During these past few years, various projects and classes have been taken place such as Business Education, Adult Upgrading, Carpentry, Upholstery and several other NEM courses.

Ka Pa Che is a Cree word which means, stay over. It facilitates students who are attending courses within the area. The training centre provides curriculum development and in-service training for staff working on Economic Development, Aboriginal Rights, Communications, Land Research, Accounting Development and the use of office machines.

One of our goals under education is to become a branch of the Dunnet College. Therefore, Ka Pa Che will be able to its fullest extent to administer good credited programs that will be brought in by the Dunnet College, under an Education Board.

ECONOMIC DEVELOPMENT

Roberta Kelly and Daryl Desjarlais are the Economic Development workers for the Southeast Area. This program began September 1, 1978. The Economic Development workers have set up good communications with the Locals. They have gained knowledge of the federal and provincial Economic and Social Development programs and resources which are available to the native population. They have also initiated and written up proposals for the Young Canada Works, manpower industrial training program and several Commercial undertakings through Special Aids.

The Southeast Area has been sub divided between the two workers. Daryl Desjarlais is responsible to locals South of the number one highway and Roberta travels to locals North of the number one highway.

The area that is an Economic Development Canada Works program in process. These 8 workers work in different locals and act as a liaison to the area. The workers are: Merris LaPlante, Marilyn Fisher, Barbara Hinches, Shirley Lynch, May Jean Worsley, Diana Ducharme, Dery Kelly and Leona Roloff. Each is responsible for good communications within the area as well as complete Community profiles.

RECREATION - A FORGOTTEN PRIORITY

Dennis Kliese from Local #6 in Fort Qu'Appelle is employed in the Southeast Area as a fieldworker for the recreation department of AMNSIS. His area covers the Southeast Area governed by Nap LaFontaine who is the

Area Director but he also covers the East Central Area because of the lack of fieldworkers employed with the recreation department.

His primary concern is the Southeast Area, so in this column he is going to explain how the Recreation program fits into the Southeast Area structure.

We in the Southeast Area start by setting up local recreation committees which function under elected members from the local membership also we have a Southeast Area recreation committee which is made up of elected members from different locals to govern and establish some sort of recreation program for this area. This committee is responsible to the Southeast Area Board which through the idea of decentralization was established so that the people

may participate in all programs, recreation is one of these programs and we must have local support. We must remember that these elected positions are accepted by volunteers and no one gets paid for their time and effort.

My duties as a fieldworker are:

1. To help promote sports and recreation for Native people of all ages.
2. Organize local recreation committees.
3. Organize area committees.
4. To help these committees organize, plan or set up any event they want if they require my services.
5. To respond to the locals in anyway I can help them in the field of sports and recreation.
6. To help educate and train the people in the field of sports and recreation by setting up clinics, seminars and workshops.
7. To promote sportsmanship and fun amongst the Native people instead of the winning attitude.

Due to the fact I am also in training, there are always things I can't do and questions I cannot answer without getting help myself. That is why the implementation of these committees and myself are so important so that we may obtain the information we need to conduct a good sound recreation program. I also regret that I have not been able to contact with as many locals as I hoped to because of the inadequate travel expenses that are allowed so I can only afford to go to locals which contact me in advance to attend their meetings or special events.

I also regret that due to lack of government funding we are unable to receive funds for the areas to pay for equipment and facilities. During the past few months my director Ms. Claude Pettit sent out newsletters concerning our funding difficulties and had explained the provincial organization only receives a budget for training staff and a few projects which includes

workshops, seminars, and clinics which are also used for training.

I am going to recap the projects which we obtained funding for the past year. They were: softball clinic in July, recreation workshop in Regina in September, hockey clinic in Saskatoon in November and this Seminar we're holding in March. These are the only projects we accomplished for this year so you can see the limited funding that we receive from the federal government.

We had also obtained a grant from Culture and Youth to sponsor our annual golf tour.

Although this is all the funding we had obtained at the provincial level this has not stopped the people at the local level in the Southeast Area. Different locals have been busy raising money on their own to hold special events such as golf tournaments, cycling tournaments, ball tournaments, etc.

Although I feel that a solution to this funding problem may come soon, this should not encourage the people in the locals to stop their fund raising efforts at local and area levels.

This should encourage them more to work harder to reach their goal of a good recreation program. There is still a lot of problems that need to be solved because what has been happening is that even if we did have the money would we have what I think are two of the most important things that are needed to support a good recreation program. They are communication and participation.

We have to have these two ingredients because of what had happened in the past. For example people had been paid to attend workshops and when they arrived they did not participate in the workshop, instead they were going other places like shopping, going to the bars, etc.

Yes attendance at these activities will prove how interested the locals are in obtaining and supporting our recreation program. Also the communication between the locals and area committees with the provincial Recreation Department is important because we must all work together if we are to sustain such a program. This program should be for all ages because I feel right now that our program is only geared for adults and not enough attention is put to our youth.

I also feel that a special recreation program should be set up to help take up the time of the native alcoholic instead of him using alcohol as a recreation activity.

In conclusion, I'd just like to say I am willing to help anybody anytime in any way I can in the field of sports and recreation. I hope to continue

to work for the recreation department of AMNSIS so that I may help the Southeast in obtaining a recreation program.

Dennis Rylie
Fieldworker
AMNSIS

NATIVE ALCOHOL COUNCIL

As a fieldworker for N.A.C. in the Southeast Area some of my work consists of, attending local meetings and explaining the N.A.C. program, refer people to A.A. meetings, family counselling, private counselling, and job placement after treatment.

The proposed alcohol programs changes that the area would like to see in the existing program is to get more intensive training and awareness on Alcohol and Drugs for the representatives of the NAC Program. The resources on Alcohol and Drugs should be expanded such as more up-to-date films, books and pamphlets, more resource people and an extensive library on Alcohol and Audio-Visual material.

On the proposed alcohol program the NAC Treatment Centre will increase in staff. An administrator, accountant, secretary, cook, maintenance, 4 fieldworkers and a night watchman.

I have written up the three year proposed alcohol program. If anyone wishes a copy or more information, contact:

Evo Peter
Box 1139
Fort Qu'Appelle, Sask.

RESOLUTIONS OF THE SOUTHEAST AREA

RESOLUTION NO. 1

Because major decisions are made by the tripart committee which affects the decision in which we are going; be it resolved that area representatives participate in all in-part committee meetings.

RESOLUTION NO. 2

Because the Southeast Area set up a training centre known as the Kapachee Training Centre; Be it resolved that the Kapachee Training Centre be recognized as the Education Institution of the Southeast Area.

RESOLUTION NO. 3

The fact that provincial Board meetings involves decision making that directly effects all the local people; Be it resolved that all Provincial Board meetings be open to the Area Board Members.

RESOLUTION NO. 4

Because the area board is a representative of the locals and because the area board is the best phase of the Metis Society decentralization program; be it resolved that, the area board be the decision making body in the area. All programming to be implemented in the area will be with the sanction and authority of the area board. To facilitate this the area board should be recognized in the Constitution as a legal entity of the Association of Metis and Non-Status Indians of Saskatchewan.

Editorial

Realizing your own

potential

The main thing the Metis people need is to get their self respect back. To have self respect you have to be proud of who you are and what you do. Each individual has to seek to his or her own potential. This requires an education, not just a stockpile of facts and data, but an education in the wealth of possibilities for each and every person. Here is where the education system fails in putting too much emphasis on passing each subject in every grade, instead of trying to develop each persons individual skills so that when they leave school they might have a better idea of what their capabilities are and what career they might find fulfilling.

Even so, the present adult generation has more pressing immediate needs. Good permanent jobs with a future and help for the elderly or disabled who can't work should be a number one concern. A good training program that provided people with the qualifications to get a job or go into a business or their own is badly needed. Short programs that give basic training in various fields are very well, but there has to be some where to go from there for those who are found to have special interest and ability in a certain area. If this isn't done the money spent on these programs is just another hand-out to keep Metis people dependent not independent. Skill and interest will give people the initiative to find and keep a good job.

Another primary concern should be for new homes now, not ten years from now when prices make them even more of a rich man's luxury than they are now. This requires an affordable housing program that works. There is also need for repairs on existing homes that are essentially well built but need repairs to make them warm and water proof. This is especially important for older people who don't want new homes but need help to keep up their existing homes.

Alcohol is another problem of Metis people but if you help them get back their self respect a lot of the alcohol problems might disappear. When you're satisfied with life and the future ahead of you, you won't have to look for ways to help you forget that tomorrow has no more to offer you than yesterday did. This wouldn't completely solve the problem, but it would certainly give a person a reason to try.

Diana Ducharme



As Brady asserts: "In spite of the manifest and unanswerable logic of the Halfbreed cause the government for years had refused to move in the matter. They believed that the Halfbreed settlement of the far West was without political influence and would be none the worse for the pigeonholing of their complaints and requests...It was the callous and cruel neglect of this portion of the population that led to the armed insurrection. The above is a plain statement of the evidence and facts regarding the evidence and facts...The reader must draw his own conclusion."

As a point of reference, it is worth noting the parallel by J. W. Staley, an author of the classical historical study on these events:

(i) The Dominion Government repeated the blunders of 1869. No consistent effort was made to win the confidence of the half-breeds nor serious consideration given to their alleged grievances, and in 1885 the Metis rose again under their old leaders to fight once more the battle for economic and racial survival.

(ii) The justice of the Metis case cannot be doubted.

(iii) Illustrative of the dilatoriness which characterized the actions of the Canadian Government in the Northwest was the delay which attended the opening of the land office at Prince Albert. Not only were the Metis prevented from obtaining their patents by the operations of the Dominion land regulators, but they were unable, until late in 1881, even to register their claims!

(iv) The question of once again as to the reason for the complete negative passivity with which the Government apparently regarded these appeals from the half-breeds of the Northwest.

(v) The case against the Government is conclusive. Two other historical documentations - much less formal - were gathered by Brady. The first is a note regarding an article written on Dumont. In this letter, Brady gives several historical details gathered during his own research on Gabriel Dumont, the military leader of the Northwest Rebellion. Especially important are comments on details of the battles of Duck Lake and Fish Creek in 1885. Both are significant in that the former was the initial military contact between the Metis and the Northwest Mounted Police, while the latter represents the first confrontation with General Middleton - the main military force of troops involved in the insurrection.

A final feature of Brady's documentation of the history of the Metis rebellion is his gathering of a number of documents regarding the issuance of scrip. The Dominion Government attempted to placate Metis claims after both uprisings through the offer of title to land or a sum of money. The settlement was not only unsuccessful. Many of the pieces of land changed hands like pawn tickets. Brady documented the total failure of this operation.

A second area of historical research performed by Brady concerned the St Paul des Metis Halfbreed Reserve, established by Father Lacombe in northeastern Alberta in 1895. Brady considered this a further example of the historical exploitation of the Metis. The reserve was born and grew up on the reserve and as noted, it was here that his father was the Dominion Lands officer. He had documents, therefore, which probably have not been made public to the present time. The reserve, established by an Order-in-Council with financial support for Lacombe as potential overseer, was established in the same way some fourteen years later. The standard explanation was that the halfbreeds wouldn't farm and were not amenable to these civilizing tentacles.

Brady presents evidence that there were a number of highly successful farming and commercial ventures among the Metis. When, through collusion a number of outside settlers started squatting on the land and for access for a railway the area was opened, the fortunes of the Metis were destroyed. Brady has copies of statements of investigation which are sworn under oath to show that outside squatters (apparently French Canadians supported by the clergy) were invading Metis lands.

The evidence is quite in contrast to the more public testimony which places blame for the failure on the Metis themselves.

Finally, in a historical vein, Brady later wrote segments of a history of the Metis Association of Alberta and a history with special reference to education of the Metis. His recommendations regarding objectives which would be quite reasonable by contemporary standards and certainly have yet to be achieved.

In terms of activity, then, Brady attempted to document the history of the struggle. In content, the following represent his points of view:

"Our Metis people made a grand contribution to the democratic struggle. We have seen the passing of the buffalo, the Hudson's Bay company and the passing of our tradition to the militant labor movement of our time who are the true inheritors of our tradition of democratic struggle and we know that with their help we shall see the passing of the monopolists of the twentieth century."

"Of course, the Metis as a national unit are breaking down and disintegrating. This is true. Our breakdown has been a complex and lengthy process. It is not

simply a spontaneous process, but a struggle connected with the conflict of classes. We have a rich historic experience of that conflict. As a racial group which must leave the historic stage we are unconcerned that our role is finished. We have no independent social base other than the working class. With the working class as the necessary assisting force, we can be strong. If we go against the democratic forces we are converted into nothing."

"The Metis will always be the victims of deceit and self-deceit as long as they have not learned to discover the interests of one or another of the classes behind any moral, religious, political and social phrase, declaration and promise. The Metis will always be fooled by the defenders of those who support the 'status quo' policy as long as they do not realize that every institution, however absurd or rotten it may appear to only a devotee to blind us, divide us and deflect our strength into abortive inner dissension and chicanery and delay the way into liberation."



"In spite of the manifest an unanswerable logic of the halfbreed cause the government for years had refused to move in the matter. They believed that the Halfbreed settlement of the far West were without political influence and would be none the worse for the pigeonholing of their complaints and requests...It was the callous and cruel neglect of this portion of the population that led to the armed insurrection."

If Brady was concerned with documentation of the historic role and struggle of the Metis, he was also concerned with what he and his people were experiencing in their present. In the depths of the Depression the suffering was severe as he noted in a letter to Tomkins:

"No hope, no inspiration - poor beaten creature that dith with the tide. Living epithet of dead soul. I thought of and seen destitute working mothers and lambed children and I thought too of the blood-stained gold of Canada's rulers and where could one find more eloquent witnesses that criminals are enthroned on positions of power in Canada today."

"I thought too of our people, our white-collar ones, wearily unengaged, leaving the rocks of life. Too weary with life meaningless and empty, no guidance, drifting on the senseless tide of life that aims the deed of the vast forces that deal with pure humanity. ...Today it almost seems a day of life. I have seen it so much."

But Brady was by no means incapable of going beyond the sympathy or expression of pity for the poor or self-pity since he, himself had experienced difficult times. In thinking of the Metis of his time, Brady distinguished between two categories.

"Metis society is divided into gradations at various stages of development: the agricultural and the nomadic. The latter we will do and the exploited and if we forget this basic division and neglect the contradictions between the agricultural and nomadic, this means we neglect the fundamental fact. I don't deny the existence of intermediate strata who join either one side or another as the forces of economic pressure determine, or who occupy a neutral position. If we neglect this fundamental struggle between these two basic types that means we ignore facts. This struggle between two worlds is taking place within the whole range of Metis thinking. Its outcome is decisive to the

next stage of Metis development."

Brady's analysis was not based on hypothetical assessments. These latter views came most directly after he had served over a year as supervisor on a Metis settlement area on Wolf Lake in Alberta, 1941-42. A number of the entries which pertain to this topic in his extensive diary document significant differences emerging within the Metis as their historical dislocation increases.

Further, the Metis faced a political order rationalized by a cynical capitalist philosophy.

"Beneath all this shadow of human consciousness [see the modern customs we call civilized...The age of scarcity in the midst of plenty. Scarcity in the midst of plenty. The age of plenty. Surplus in the midst of want. Surplus on every hand. Commodities, services, profits and even, even surplus man - whose creation death by millions might be a grim answer to the problems today which is richly solvable."

Such a barren present, lightly documented here but thoroughly enveloping Brady's consciousness contrasted with his own distant hopes for the future. "... mankind is living through a major social transformation marking a decisive qualitative change in history. I believe Socialism will effect greater and more beneficial changes than any other great turning point."

In order to see how that future was related to the Metis past and present, it is necessary to see how Brady conceived the objectives and strategies which confronted Metis organizers.

Despite his extensive documentation the historic struggle of the Metis and the conditions in which they survived, Brady's primary concern was with the organizational effort with which to bring about change. Several times Brady writes, "The Metis have no weapon but organization."

The objectives which emerged as the Metis association grew in the thirties reflected its ability to channel energies into the means, gain access to political action in the provincial arena, and mobilize resources to sustain its own organization. Although each of the four major leaders had somewhat different emphasis on the objectives, Brady's priorities in order were: 1) development of land settlement areas as a basis for establishing co-operation; 2) education; and 3) alleviation of the suffering.

A number of statements and documents in the association underline the importance of some specification and support for land for Metis. The statements pointed to the history of displacement from land, the increasing alienation with every change of land times or good. Further, this was an issue on which all Metis were agreed. Some Metis wished to continue the tradition of trapping, hunting and fishing. For this group, land was seen as a possible buffer against the onslaught of new settlers. Another group of Metis considered mixed agricultural production. Admittedly, this seemed to be strongly desired by prairie authorities and Metis leaders were forced into a position of justifying use of the land, since they knew the traditional mode of sustenance could not be maintained.

Brady was clear that the traditional mode was of little value and had some reservation about the agricultural mode itself. His concern, however, was another possibility: that through the development of cooperatives among Metis (whether on land settlement area or not) some significant basis for sustenance might be maintained.

It is not clear how early or where this idea came from, but Brady's life reflected a faith in the cooperative as a solution - a concrete solution - to many of the problems facing the Metis. His involvement in these cooperatives cannot be documented at this point as accurately as we would like but the following can be suggested. Brady was involved in organizing the St. Louis Co-op Cooperative Fish Producers in 1936 and from 1938 to 1940, he, Norms and Tomkins organized the Interlakes Fishing Club at Wabamun, Alberta and the Arkanaw Cooperative Fisheries at Ukiukua Lake, Alberta. Later, after he returned from military duty in Europe, Brady was involved with the Saskatchewan Fish Board in 1947 and 1949 with the Cumberland House Wood Products Cooperative.

In the cases in Alberta, Brady was always involved in some capacity on the board of directors, or as secretary/treasurer, indicating an extremely active role in the project. In fact, at times Brady's efforts in the cooperative movement began a primary contact compared to any of the other activities he was undertaking.

Perhaps one of the more general principles upon which Brady based the significance of cooperatives is expressed in the following:

"If we begin with minor cooperative ventures, bringing about Metis improvement depends to a great extent on the organization of the individual workers who can be won step by step to the side of cooperative principles of organization. In essence there is not and cannot be an irreconcilable contrast between the interest of the separate individual and interests of the collective body. Cooperation does not

disregard the interests of the individual. It gives the only stable guarantee of safeguarding the interests of the separate persons.

To the difficulties of developing cooperatives Brady brought a storehouse of information. Many of the early ventures seem to have had the potential for success only to be undermined by the political influence of competing "private" interests, or the subversion by leaders in the larger units. Later on, however, there were also troubles. Brady's assessment in this regard was as follows:

"The fundamental error is taking away from the co-op store its most effective propaganda weapon - an effective financial attack for the Native members. If we do so, we shall have a situation where the better conducted units will have to make up for the stranded ones by extension of more central credit with the result that the first will be deprived of incentives to dispose of their production through the store and the second will be encouraged in a dangerous political tendency. Without this incentive the newest psychology of collectivism necessarily cannot be implanted. If we fail in this psychological task it will increase the rupture between the underfed and the Native member. The true cause of our difficulty will not be recognized among the members as to the economic role of the co-op in the community. It will conceal the development of growing productive forces in the North and their economic concentration in private hands. A crucial factor in further improvement will be whether stimulates the interest of the Native member. This is not a concession to the individualistic spirit. The appeal to self interest is crucial in this work among Natives; without it, nothing, nothing follows."

One of the reasons for the significance of the cooperative is that it may generate a structure of full employment and in a generic sense, full productivity.

"The Native worker in northern Saskatchewan depends upon casual or temporary labor in the unskilled classifications which provides no real security. This source is unorganized and provides small returns for the laborious time expended. Complexity processing and raw materials and the finished product which must be disposed of in a processor and uncertain market. A tide of competitive wages would mean very little because of its complexity - a different criteria of value must be employed. The Native identity is not being transformed, no new concept of life is evolving whose life can be exciting, challenging and intensely interesting. This is an aspect which cannot be measured in a standard of living analysis yet it is an aspect important as any statistic that could be quoted."

A second objective for Brady was the area of education. In attempting to develop an adequate educational system for the Metis, Brady suggested the following areas in which development should proceed:

- 1) Equality of educational opportunity. 2) Grants to pay salaries and thereby educational standards. 3) Special scholarships. 4) Educators more related to the economic and social problems of the Metis. 5) Enforcement of compulsory education. 6) Courses aiding the development of Metis cultural rights. 7) Abolition of fees and provision of textbooks. 8) Introduction of democratic student government. 9) Student aid programs. 10) Adult educational facilities. 11) Rehabilitation for disabled persons. 12) All schools to be secular, non-discriminatory.

It can only be commented that such a set of objectives is still far beyond the accomplishment of education of Natives in the Canadian prairies. A major point for Brady was the elimination of religious-based schooling. Probably little more intensely taught in Brady's life than this possibility. Time and again he cites the testimony of Bishop Beynon before the Ewing Commission: "I don't think he [the Metis] should be given too much education. He needs a little help-I think until they are thirteen or fourteen years old probably."

"The Metis leaders see clearly the inevitability of the struggle to right the wrongs under which they suffer but the clergy see only the wrong that would be perpetuated were they forced to surrender the spiritual tyranny and terrors which has dominated Indian and Metis education for generations."

A third objective in Brady's work was alleviation of suffering. The correspondence which he handled as secretary of the association is replete with letters for disabled heads of families, mothers without any support for their children, the inaccessibility of Metis to medical care due to administrative exclusion and pathetic appeals for help. Little is gained by documenting the provision which was experienced during these times. Testimony before the Ewing Commission further corroborates these matters. It should be noted, though, that Brady did not see this as primary. Although he knew of these matters personally and experientially, his, his main concern was with organizational and strategic efforts which would extend beyond the treatment of basic symptoms.

Brady's general principles for strategy concern leadership. It is a dynamic leadership whose attitude is one reflecting the concerns and best interests of the membership without an intellectualization or being above criticism.

"Movements and great causes can only advance when they produce leaders of integrity upon whom the rank and file can trust and rely. Leaders should not be above criticism. Let us admit loudly that as leaders we have allowed a condition of doubt to confuse those whose interests were confided to our charge. We must recognize our mistakes, now and hence the courage to admit them freely, and follow a course of action which is steadfast and will ensure an adequate defense of our social and economic interests. That, I believe, is the feeling of the democratic majority of our people. If we are to survive we must hold to the traditions of our Metis leaders who were forerunners and heralds of democracy in the last Great West. The majority must rule. Unless a radical change is effected the ideals for which we struggled will be degraded to the nauseating level of political chicanery and petty officialdom."

Yet, it is upon principles the leadership must rely and at crucial points not compromise its position.

"You will also realize that in matters that affect the future of our people there can be no compromise. One must be able to analyze a situation and the concrete conditions which pertain to it. We cannot invent a recipe that will provide a ready made solution to our problems and follow the line of least resistance. "Least lines" would be the retreat of misleaders who refuse to face facts. To retreat from difficult or intricate situations would lead us to simple cladations. The Metis will always be the victims of deceit and self-deceit as long as they have not learned to discuss the interests of one or another of the classes beyond any racial, religious, political and social phrases, declarations and promises. We must find among our own people the forces which can and by their social position must learn the power of consolidating our people, organizing the struggle which leads to realization of the area which have placed the Metis in the vanguard of history in the struggle for a genuine industrial and political democracy."

The most eloquent of Brady's statements on organization comes in a letter to Dixon in 1940 after the latter had been seriously ailing in his organizational activities. It is apparent from this and other statements as well as from Brady's personal activities in the association that his conception was clearly not just an ethical or academic one. The statements reflect

concrete approach to organization in the struggle to effect the continuing interests of the Metis. These statements are in personal letters and not propagated for usage or effect. They are written as Brady was severely reprimanding the president of the association and preparing to resign as the leadership of the movement. The precision and clarity with which Brady expresses himself indicate that he understood the role of leadership in concrete and organizational terms.

It is more important, then, to note that Brady primarily expressed strategy in terms of the concrete situation facing the Metis movement of the thirties.

In order to achieve the basic objectives, Brady considered three types of tactics which could be used. These were in order of position, constitutional rights and franchise. That is, the Metis would first employ the political right to petition government. If that failed, he would turn to an attempt to defend constitutional rights including land claims related to the Scrip-Deed Act and finally the power of the ballot.

It was the first of these weapons that was employed during the 1932-33 period, when the provincial government not only responded to petition, but aided the Metis association in gathering information regarding Metis in the province. The result was the political mobilization of over a thousand Metis households, representing over 4,000 people. Around the concept of "local" the survey was carried out.

In addition, the ministry invited a formal petition listing the Metis needs and demands. It was clearly hoped by organizers that this would be sufficient to gain the major objectives. The political arena was, however, much more turbulent and the government moved through the Legislature to appoint a Commission. Further, in the process the government attempted to seriously renege on its promises in these areas. It was at this point that Brady wished to turn to the Courts as a basis of having the hands of the government tied. The Legislature appointed a Commission headed by A.F. Dewar to make recommendations in late 1938. The move was effective since it relieved the government temporarily of any responsibility in the matter. By the time the report was made in late 1939 that government had fallen and the new regime of Social Credit (which would control Alberta for over thirty years) had taken office.

The Commission recommended settlement areas for Metis be set aside by an Order-in-Council. The nature of the land use was therefore unworkable and could not be owned by individual residents.

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letter to prison

Keeping it together one more time



Dear Gary:

I guess that right now you've just about had it with the whole damn world out here. You're in a lock up - the meal was terrible, the guards, their usual selves.

Yes Gary - you had one foot out the door this afternoon. I would like to think that I know a bit of what you felt. You see, I've never met you before. Someone asked me yesterday if I would help you. Help I suppose in a way that you could have a chance you haven't had for five years and that was to get into the streams of things, to help people, and most of all in doing that, to help yourself!

I had thought about you through the day. In jail at 17, the pen at that, and now you're 22, on parole with a chance - just one small, odds against chance. You almost or should I say we, almost made it. I had plans for you and I today. We would have gone to the Drop In Centre and saw if somewhere there was a light in the cloud. If there wasn't a job there I'm sure we'd have rattled up others. I know what a drag it is, three weeks on parole and nobody gives a damn. I thought about you a lot. I even told the person who called me about you that you too would have to make an effort, maybe more than you ever had, to make things work, but that was yesterday.

This morning I woke up to a call that told me you'd been picked up last night. It was late, you'd been drinking. They didn't say that, but I found out. There had been a break-in close by and you and your friend were talked. You were in jail and appearing this morning. I was concerned. More concerned I suppose than you will ever begin to understand. Maybe before this letter is over, I'll tell you why.

I went to work right after that call and instructed one of our courtworkers to find out where you were and what the circumstances were. You weren't on the docket for this morning but then you'd been picked up late. I guess the computer sheets had already been processed. Funny isn't it, your future at stake and I'm writing about computers?

It reminds me of a conference I was at in the interior once, a poor area. Some Indian people had come miles on horse back just to watch the

proceedings. Indian people fighting for their rights before some of the province's and country's most influential politicians. When someone asked what would be done - now! The answer from one of the politicians was that things could be done overnight, that there was such a thing as parliamentary procedure.

My five year old daughter just asked me what I was doing and I've told her I was just writing a story. If it is a story, I hope it's one based on hope and not a eulogy. What does she know of you Gary, or where you're at. Hell, you don't even know, but some conscientious businessmen at that system are going to make up your mind for you, if you let them.

This morning after the courtworker spoke to you, he told me what you'd said, and I have to think he cared to. I guess the word was around our state and they were concerned. You see Gary, I'm in a position to do a few more things than most people. I'm what you would probably call if you saw me - a bloody bureaucrat. Sure I'm in a responsible position with the courtworkers but we, me and all our staff are concerned with our people very much - native people. I attended court all morning, waiting for you to appear. Our courtworker had done what he could, my courtworker knew your case. We cleared you to stay in the

—Home until your case came before the courts, hopeful that we could talk to your parole officer so your parole wouldn't be revoked - 18 months more is a long time. I hope not so long. I had to leave because I do have an awful lot of work at my office. I worked till 12:30 and then I took one hour for lunch. I spent that hour back in court Gary, waiting to see what the decision on your hearing would be. They adjourned at 1:30 till 2:30. I left instructions to be called when you came up.

I've just looked in my eight year old daughter's room. She's proud of it because it's so clean and pretty. I wonder Gary if you've ever had a room of your own, other than a cell or a shack where people cared for or loved you. I wonder if you ever will after that system puts you through its

"due process". Will justice really not only be done, but "appear to be done" in your situation.

The injustice to you started long before court. How do I know? Hell, you were a kid when this system put you away. I don't know what you did Gary, but someone shares that blame in your past. Someone older and supposedly wiser than you blew it and now you are paying the price. How I know? Maybe I'll tell you, but not yet.

I was called at 3:00p m. and told you were to be released on your own recognizance at \$1,000.00. That means in court terms at \$1,000 O.R. If you don't show, you pay. I was pleased as hell! I felt you and I had won a long fight together. Isn't that crazy - you don't even know me. You were also assigned to the Native Courtworkers custody - the Native Home.

I was hassled a bit about who would pay for your stay, but that was straightened out quickly. The courtworker wasn't allowed to pick you up to take you out there. He said there was some hold up in the court paper work and then we'd have to wait until 5:15. I was happy because you were out. I'd asked Ben, one of our staff, to wait and meet you at the lock-up to take you out to the home. He agreed, and I left for home. I was going to see your lawyer morning.

Isn't that something! I was going to emphasize to you that a few people had worked awful hard through the day for you and that by letting them down you would really be letting yourself down. I was going to be stern and try to get across to you that although we would help all we could, the ones we saw on you.

My phone rang at 6:30 to tell me the parole people revoked your parole as you were being released. You're going back to the penitentiary tomorrow. Damn! We had a foot in the door, and I'm sure you saw daylight. Someone slammed

it, right in your face but I'm sure that isn't now in your life. I'm not a bleeding heart Gary, but I do feel for people. With my limited knowledge of you - 28 hours. I feel as if I've known you a long time.

You know Gary, this may never understand, but these are people out here in this world - good people, straight jobs you'd call them, but a lot of them really care. And really, it's not such a bad world out here. You just got caught in the worst part of it. The part that is a process other than a feeling, a help.

I don't suppose you're going to have much faith in anything for a while and I don't suppose I can blame you. I saw you straightening up, or at least being given that opportunity.

—would have welcomed you in his school - he loves people. —at the —helped you straighten out some of that confusion, and I certainly would have watched with a pride as you proved to the system you could do it.

Two questions come up. What says you could have done it - make it out here and what makes me so sure you could have?

The system never allowed you and I to be proven right or wrong. The system is impersonal.

If you can hold on Gary, and just have a sliver of faith in people, perhaps, and I wish I could be more assuring, but perhaps, the next time you see

daylight, so will the system. Gary - I think I know because I was there at the same age and almost the same story. The only difference was that I got out the door before they shut it. They weren't quite as sophisticated as they are now.

The system is very proficient in keeping the dangerous and the if meaning from today.

That same system failed today.

Gary, try and keep it together ONE MORE TIME.

Project Co-ordinator
Native Courtworkers and
Counselling Association B.C.



"It has come to me through the bushes that you are not yet unlimited. Take time. Become united and I will speak."

—Big Bear, 1886

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While Grand dad may not want to part with that old buffalo gun, you can bet the rent money the Saskatoon local will take good care of it. Any article of an historical significance, for that matter, will receive the best care. So if you wish to contribute, loan or sell an article of Metis history, contact the Saskatoon local. The Saskatoon local's Metis Museum is your museum. Help it grow. Besides Grand dad would be hard pressed to find any buffalo these days anyway.

If you wish to contribute
contact:
Clarence Trotchie or
Sonia Morgan at
111 Ave. B. South
Saskatoon, Sask.

Aboriginal Rights

Questions and Answers



QUESTION - What is aboriginal rights?

ANSWER - Aboriginal rights are the rights of the original owners or occupiers of a particular land area and the rights of their descendants. They include the right to hunt and fish on the land, the right to live on the land and build on it, the right to use the resources such as water, minerals, wood, food, etc. and the right to cultivate the land.

QUESTION - How did people and nations traditionally relate to each other in terms of land rights?

ANSWER - The concept of aboriginal rights is a fairly recent one. Traditional nations, tribes and individuals related to each other as the basis of 'right is right'. The assumption was that you only had rights to a particular land area or piece of land as long as you could defend it against anyone who wanted to take it away from you. If they were successful in taking it away from you, then it was theirs. When European nations started to colonize areas outside Europe, they developed an international law which they recognized among themselves which said that the first country to discover a new territory could claim sovereignty over it and this sovereignty would be recognized by all other countries in Europe. There was no consideration given to the fact that they may already have been people there.

However, while Spain gave legal recognition to these rights, Spaniards were notorious for ignoring such rights in actual practice. Other continental European countries including France did not develop a concept of aboriginal rights until considerably later. Because of the degree of colonial activity of Great Britain and certain industrial and land enclosure developments taking place in that country, it appears that Great Britain found it expedient to adopt this concept in its dealings with aboriginal people. Another reason was that the British had learned that it was much less expensive to appease and buy off the native peoples in territories over which it was claiming sovereignty than it was to fight with them. Therefore, from fairly early colonial times,

companies such as the Massachusetts Bay Company and the Hudson Bay Company that they were not to acquire possession of any land unless they negotiated for it with the natives and purchased it from them. This policy was pursued in United States in particular and to a much lesser extent in those parts of Canada occupied by the British until approximately 1760.

QUESTION - What were the results of this policy?

ANSWER - The results of this policy were basically felt in the United States where private interests often cheated Indians out of large tracts of land for trifling sums or useless gifts. This resulted in a great deal of conflict between the Indians and the British settlers as well as in Indian wars. In Canada,

Indian matters in the colonies. However, when they failed in this regard, the British government in 1763 issued the Royal Proclamation which set out the policy regarding dealing with Indians.

QUESTION - What were the provisions of the Royal Proclamation?

ANSWER - The provisions of the Royal Proclamation were as follows: a) land could only be purchased from the native people in the name of the Crown; b) land could only be purchased from native people with their consent; c) such purchases must result from and laws applied; but since the Hudson Bay Company had never moved to take possession of any land or title of any land, the policy was never really tested except in British Columbia. On the west coast, the Hudson Bay Company did enter into a number of treaties with the island and coast Indians. These treaties have been recognized in Canadian law.

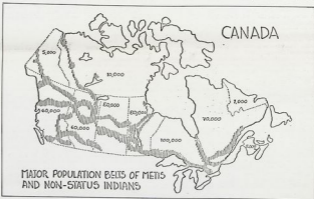
QUESTION - When did they start to agitate for these rights?

ANSWER - The first indications that the halfbreed people were concerned about their rights came in the early 1800's during the contro-

Hudson Bay Company but at the expense of the native people. Nothing ever came of this since the native people had no means to pay for the costs of such a legal tribunal.

QUESTION - What happened when Canada wanted Rupertland transferred to its territory?

ANSWER - The Hudson Bay Company, the British government, and the Canadian government began negotiations and worked out the terms of the transfer without any reference to the inhabitants of the area. The inhabitants naturally became concerned about this since they had no guarantees that their rights to land and their other culture, language and/or their aboriginal rights would be protected. Therefore, they organized under Isaac and Riel and began to resist the attempts by the Canadian government to establish its presence in the territory prior to the succession taking place. Riel was careful to bring into the discussions all of the people in the Red River territory including the white settlers. When the Hudson Bay Company offered Rupertland back negotiations which took place publicly with the leaders of all of the groups having interest in the particular land which the



MAJOR POPULATION BELTS OF METIS AND NON-STATUS INDIANS

Great Britain began to practice what could be called a doctrine of aboriginal rights, although this was inconsistently applied in various parts of the world.

QUESTION - What were the practices of North America?

ANSWER - There is no evidence that France, who first occupied Canada and certain other parts of North America, gave any recognition to the idea of aboriginal rights. The only legal documents in which French ever recognized such rights were the articles of capitulation when New France was ceded to Canada in 1760. Those articles which are part of the constitutional documents of Canada, included the provision for the protection of the rights of the Indian people in what was then Quebec. The British, on the other hand, gave indigenous rights of its early colonizing

there were few instances in the early days of land purchases from Indian people. One of the exceptions was a purchase by Selkirk, of the territory of Assiniboia. However, this did not happen until the early 1800's after the Royal Proclamation, and was in fact a breach of that proclamation and therefore not a legal purchase.

QUESTION - What led up to the Royal Proclamation?

ANSWER - As indicated above, Indian wars and an all-out Indian attack on Detroit led the British to believe that some different method would have to be developed to manage Indian matters. Therefore, they called a congress of colonies in Albany in 1760. They tried to get the colonies at that congress to accept some basis for common administration of

tations between the Hudson Bay Company and the Northwest Company. This was also the time when the Red River settlers came to the St. Boniface area and the halfbreeds, along with the fur traders, attempted to take steps to protect their trading and to keep out the settlers. There was further trouble in 1837 after the Hudson Bay Company had established a monopoly on trade in the area. At that time the halfbreed population, through a famous halfbreed lawyer in England, Alexander Kennedy Bellair, petitioned for the charter of the Hudson Bay Company to be cancelled and their trade monopoly to also be cancelled. They indicated they were prepared to consider joining Canada on terms acceptable to them. The British crown was prepared to allow a challenge to the charter of the

Crown desired; d) the agreements reached in those negotiations must be set down in a binding agreement or treaty and approved by a general assembly of the aboriginal peoples and by the legislative bodies of the Crown; e) those agreements must specify very precisely what was being given up and what was being gained in return for the possession of land.

If you have a question regarding your aboriginal rights, drop us a line at: **Aboriginal Rights Questions c/o New Breed, 1170 8th Ave. Regina, Sask. You will receive an answer.**



Clem Chartier

On June 1, 1979 the Aboriginal Land Claims and Research Department altered its structure so that we could operate more efficiently on the limited funds available. Added to this is the volume of work to be done both in research and in the communities. I have been appointed as Program Director and will share responsibilities with Larry Heisenman who will remain as Research Consultant. I will be primarily responsible for the Community Consultation activities, while Larry will remain with the research component. Ron Bourgeois will remain as the Coordinator of the research staff in Ottawa.

We are currently funded by the Federal Government for our Research and by the Provincial Government for our Community Consultation. The staff on Research are the same as those employed last year. However, we have just hired new employees for the Community Consultation program. Under this program we have hired a writer/illustrator and a writer. Their job is to prepare material and slide-tape presentations which will be used by the fieldworkers. The writer will also be putting articles into this paper on a monthly basis.

We have also hired 9 fieldworkers as of June 1st and have just completed a two week training session in Regina. The fieldworkers will now be taking some time to study the material more closely, while they are doing this, they will also begin to contact your Locals and other interested groups. The fieldworkers were hired through the respective Area Directors.

The main reason for this Community work is to get all of our information out to you, while at the same time gathering feedback and opinions from

you which can relate back to the Board. It is the intention of this Program that the committee (members) will determine the direction or position which the Association will take on this Aboriginal Rights Issue.

If there are any suggested topics dealing with our land or other rights, we will be glad to respond to those requests. In addition our Department is available to any group or organization which wishes to have a workshop or a presentation on the constitutional and land rights of our people.

For more information, contact:

Clem Chartier
or Larry Heisenman
Box 2-1843 Broad St.
Regina, Saskatchewan

S4P 1X8

Phone: (306) 527-0547

Aboriginal land claims studied

SQUATTERS ON THEIR OWN LAND

The following is an excerpt taken from the *Bourgeois*, May 1979. Interview of Clem Chartier by Vye Bourgeois.

From what vantage point are you looking at Half-Breed land entitlements?

I would look at it from a historical and legal point of view, avoiding the narrow concept that governments tend to have of the rights of indigenous peoples of any country.

As it is, the concept developed in North and South America is a very narrow and restrictive one.

Historically, not everyone has had this point of view. In fact, there were a number of learned people in the 16th and 17th centuries who stated that the indigenous peoples of the Americas had sovereign rights.

The concept of aboriginal title was formed later on. This concept is a narrow and

restrictive one. It is what we would today call "a gentleman's agreement." The super-powers decided that because of the great expense of land in the Americas, it would be foolish to fight over it. They each claimed a portion of it - with those arriving first having control and ownership of an area.

This did not take into consideration the sovereign nations that were already there. It was not an agreement between the indigenous people and the super-powers but amongst the super-powers themselves. To facilitate ownership, the super-powers came up with the aboriginal title concept - the Indians would get the use of the land until the super-powers had need of it, at which time the Indians' rights would be extinguished.

The indigenous people themselves haven't agreed with it. At no time, the Indians made treaties, in some cases peace treaties. In other cases treaties that only ceded rights. They did this as an equal nation with the other parties to the treaty.

The Half-Breed hasn't gone through this process. In the late 1800s and early 1900s, an attempt was made to extinguish our rights through the "one-sided" issuing of land and money scrip. We were and are a sovereign nation and we didn't extinguish our rights, by treaty or otherwise, in ownership of the land. It is what I would call an intolerable right. You cannot do away with it.

This is why we have to get away from this narrow government concept of aboriginal rights that I was talking about. If we did follow British colonial law, our rights could arguably be extinguished. We have to go beyond that and rely on the Law of Nations - or as it is known today, international

law.

As it currently stands, we can't under several resolutions or declarations that have been made by the United Nations. To us, the most relevant of these declarations would be "the right of self-determination of indigenous peoples on their home land."

The government of Canada takes a very dim view of this. They would be reluctant to admit that they don't have total ownership of the land. It is my conviction that the government has political ownership but not legal ownership. When was provincial title first given to the Half-Breed? In what was then called the North West Territories, in 1869-70, the Hudson's Bay Company was relinquishing its charter to the Canadian government. The Half-Breed of the North West Territories, who didn't want their rights thrown around between two colonizing nations, set up a provisional government which was recognized under the law of nations.

On the basis, the Half-Breed negotiated entry into confederation, under the Manitoba Act of 1870. However, when Prime Minister John A. MacDonald had already hatched a scheme that as soon as Manitoba became a legal part of Canada, he would bring in large numbers of white immigrants to swamp the Half-Breed. At that time, Manitoba

was a very small geographic area. And so, even if the government did acquire full ownership to that area - it doesn't have much of an effect on our argument. The provisional government didn't go so far as to give over total ownership of the land.

This is where aboriginal title for the Half-Breed was first brought in. Section 31 of the Manitoba Act provided for establishing Indian title preferred by the Half-Breed; 1.4 million acres of land was to be distributed in a manner chosen by the government. Subsequent to that the Dominion Lands Act recognized the rights of the Half-Breed outside of Manitoba. The exchange of all the land of the indigenous people for a small parcel of dirt. This transaction didn't benefit anyone but the government and speculators.

In 1906, Treaty 10 was made with indigenous people in a portion of Northern Saskatchewan. At the same time, scrip was issued. There was no specific reason for Treaty 10 itself. However, in other treaty areas, extinguishing land title was usually to exploit exploitation of mineral resources or some other reason such as the building of a railway. Indians would be placed on scattered reserves - to destroy their unity and strength to oppose the loss of their homelands.

The Metis after Batoche

After Batoche the Old West came to an end for the Metis. The building of towns, the settlement of land and the construction of new transportation systems - spelled an end to the freedom of the Metis.

Many Metis went to the Northwest Territories to Montana and North Dakota (the Metis are well represented on the present Rocky Bay Reserve in Montana). The Peace River country and the far north (MacKenzie area) still offered some unsettled areas for the Metis. Others took to the Saskatchewan River and formed a trapping community around The Pas. While still others formed small Metis communities along the new railroad to Churchill. The Cypress Hills area (originally called Fir Mountain or in French - "Montagne de Cyprès" which has been erroneously translated into English as Cypress) gave temporary relief to other Metis until history repeated itself and the Metis were again deprived of their rights by settlers from the East.

New land settlement schemes were set up by the Canadian Government. As late as 1921 the MacKenzie River Metis received \$240 to give up their aboriginal rights to the land in this area.

As in the past the \$240 land scrip sold for less than one-half its value. Land speculators were again active and came into control of most tracts of fertile land. Merchants would extend credit and then demand repayment by obtaining the scrip from the Metis creditors.

The migrants continued, the Metis reverted to their

nomadism and continued to move into the MacKenzie and the Athabasca River basins, Great Slave Lake, Lac La Riche, Lac Ste. Anne, The Pas and other areas where they could find fur bearing animals and game.

The twentieth century has not been kind to the Metis. New settlers prospered and towns, cities and resources have developed. The Metis have been largely ignored. Their fate has led to discouragement and poverty.

From the proud people of the fur brigades and the buffalo hunts, the Metis have often been forced to live on "welfare" hand-outs in a country where they had been the masters and guardians and where they had contributed more than any other group to Canada's expansion west.

They created a new province (Manitoba). They were instrumental in the incorporation of the West into Canada rather than into the United States and until 1885, the Metis were the prime economic force in Western Canada.

It was only in the North-West that a group of mixed-bloods emerged as the dominant group with an indelible history and culture which belongs uniquely to the Metis.

This group is still identifiable and has its own hopes, objectives and aspirations for the future. This is a great human resource of Western Canada which is still ignored by the state, provincial and federal governments. No group has a stronger claim to being the original Canadians than the people of Metis descent.



Metis land and money scrip

Reprinted from "Our Land" a publication of the Manitoba Metis Federation.

In 1870 Manitoba became a province of the Dominion of Canada. The terms and conditions for entry into Confederation were laid out in legislation called the Manitoba Lands Act. The Metis, because of their Indian ancestry, and their long history of settlement, were recognized as having rights to 1,400,000 acres of land. This land would be granted to the children of the heads of half breed families.

In August of 1870 Lt. Governor Adam Archibald was made responsible for both the selection and distribution of Metis Land. He began by taking a census of the number of people in Manitoba and how many of those were actually Metis. The census indicated that there were 9,800 Metis in Manitoba. This figure is questionable as many Metis were away from the settlements on buffalo hunts. Also, the census failed to indicate the number of children born to half breed heads of families prior to July 15, 1870. As such, it was a complete waste of time.

To further confuse things, the Order in Council of April 25, 1871 stated that all Metis residents of Manitoba prior to July 15, 1870 would be eligible to receive land. This was contrary to the Manitoba Lands Act which stated that only the children born to half breed heads of families would be eligible for land.

By September 1872, Archibald, in desperation, decided that each Metis man, woman and child would each receive 140 acres of land. This was re-affirmed by the Federal Government in the House of Commons in March of 1873.

At the same time distribution

of land began, or at least, so it seemed. On April 3, 1873, the Order in Council reversed the decision and declared once again that only the children born of half breed heads of families would be eligible. Confusion reigned supreme.

On June 30, 1873 the Federal Government agreed with the Order in Council and decided that children born of half breed heads of families would each receive 190 acres of land.

The 1873 allotment was stopped and all distributed lands were taken back when the Federal Government reorganized its structure. The distribution of Metis lands was assigned to the new Department of the Interior which "Gave serious consideration to the problem."

In the three years since the Manitoba Lands Act, white settlers poured into Manitoba and bought up the best land which was often, Metis Land. In November of 1873 the government once again began allotting Metis land but this too, came to an abrupt halt when the government of the day was involved in the financing of the Canadian Pacific Railway.

The government resigned in disgrace and the newly elected government that followed, ordered land distribution to stop while Dave Laird, the new Minister of the Interior, pondered the problem.

Strangely enough, the government had decided to give the Solistic settlers and their descendants free land grants in 1872. They had received their land but the Metis had not. Bitter and disillusioned that they would never receive land, many Metis moved west to the banks of the South Saskatchewan river where they felt they could build their dreams of a new nation.

On May 1, 1874 a bill was passed that gave the heads of half breed families a choice between a land scrip for 160 acres or a money scrip for 160 dollars. The bill also gave a money scrip of \$160 to any white settler or any children of a settler that had lived in Manitoba between the years of 1813 and 1835.

In April of 1875 the Department of the Interior returned to where it had started studying Metis Land Claims.

On September 1, 1876, the Half Breed Grant Commission issued the final guidelines for the distribution of Metis land. They found a total of 5,334 persons eligible to share in 1,400,000 acres of land. All previous allotments were cancelled and land distribution began on October 30, 1876. Each eligible Metis was to receive 240 acres of land. In each parish the land to be granted to an eligible Metis was drawn out of a list. The feeling was that this was an odd way to distribute land, but at least the Metis received their land after six years of waiting.

Unfortunately, the best land was mostly in the hands of the white settlers. More often than not the land the Metis received was unsuitable for farming. The Metis were also accustomed to the new laws of the land and they sometimes failed to realize that they had to register their land to obtain title.

Land was often sold for low prices to eager immigrants and speculators.

So, it came to be that, the Metis who once ruled the plains and called no man his master, were brought to their knees by the loss of their land.

Today, the Metis are still in a fight for their land and still cling to their dream of a New Nation.

It is a battle not yet won.



Louis Riel



Top — Sample of land scrip given to Metis under the Half-breed lands act. The scrip entitles the receiver to 160 acres of land.

Bottom — Money scrip sample which entitled the receiver to \$160 settlement under the Half-breed lands act.



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to the next purchase unless the

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mortgage, or by other means, as may be agreed upon, and the whole or any
part thereof may be accepted at the rate of interest on the cash value, and
the balance to be paid in instalments.

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part thereof may be accepted at the rate of interest on the cash value, and
the balance to be paid in instalments.

J. H. McAVAY,
Land Commissioner,
Canadian Pacific Railway Company, Winnipeg.

Winnipeg, April 1, 1907.

This speech was delivered by Chief Seattle of the Duwamish League in 1854 - one year before a great treaty-making council was held in the North-west of the United States between the Indian Bands and the US government. The government proposed restrictions, and although several tribes opposed this, treaties were signed allowing each of the 14 bands to select its favorite home policy on its reservation. Three months later war broke out. Miners and settlers, drawn by gold strikes, poured into treaty lands, and several bands decided not to ratify the treaty. The conflict lasted three years, and broke Indian strength in the North-west. Eventually, Chief Seattle was a strong American ally throughout. Little else is known of his life.



SEATTLE'S LAMENT

The Great White Chief in Washington sends word that he wishes to buy our land.

The Great Chief also sends us word of friendship in return. But we will consider your offer. For we know that if we do not sell, the white man may come with guns and take our land. How can you buy or sell the sky, the warmth of the land? The idea is strange to us. If we do not own the hushness of the air and the sparkle of the water, how can you buy them?

Every part of this earth is sacred to my people. Every shining pine needle, every sandy shore, every mist in the dark woods, every clearing, and humming insect is holy in the memory and experience of my people. The spot which comes through the trees carries the memories of the red man.

The white man's dead forget the country of their birth when they go to walk among the stars. Our dead never forget this beautiful earth for it is the mother of the red man. We are part of the earth and it is part of us. The perfumed flowers are our sisters; the deer, the horse, the great eagle, these are our brothers. The rocky crests, the juices in the meadows, the body heat of the pony, and man - all belong to the same family.

So, when the Great Chief in Washington sends word that he wishes to buy our land, he asks much of us. The Great Chief sends word he will reserve us a place so that we can live comfortably to ourselves. We will be our father and we will be his children. So we will consider your offer to buy our land. But it will not be easy. For this land is sacred to us.

This shining water that moves in the streams and rivers is not just water but the blood of our ancestors. If we sell you land, you must remember that it is sacred, and you must teach your children that it is sacred and that each ghostly reflection in the clear water of the lakes tells of events and memories in the life of my father. The water's murmur is the voice of my father's people.

The rivers are our brothers, they quench our thirst. The rivers carry our enemies, and lead our children. If we sell you our land, you must remember, and teach your children, that the rivers are our brothers, and you must hallow each gift the rivers the kindness you would give any brother.

The red man has always retreated before the advancing white man, as the mist of the mountain runs before the morning sun. But the ashes of our fathers are sacred. Their graves are holy ground, and so these hills, and so these trees, this portion of the earth is consecrated to us. We know that the white man does not understand our ways. One portion of land is the same to him as the next, for he is a stranger who comes in the night and takes from the land whatever he needs. The earth is not his brother, but his enemy, and when he has conquered it, he moves on. He leaves his fathers' graves behind, and he does not care. He kidnaps the earth from his children. He does not care. His fathers' graves and his children's laughter are forgotten. He treats his mother, the earth, and his brother, the sky, as things to be bought, plun-

dered, sold like sheep or bright beads. His appetite will devour the earth and leave behind only a desert.

I do not know. Our ways are different from your ways. The night of your cities pains the eyes of the red man. But perhaps it is because the red man is a savage and does not understand.

There is no quiet place in the white man's cities. No place to hear the unfolding of leaves in spring, or the rustle of insect's wings. But perhaps it is because I am a savage and do not understand. The cities only seem to insult the ears. And what is there to life if a man cannot hear the lonely cry of the whistling swan or the arguments of the frogs around a pond at night? I am a red man and do not understand. The Indian prefers the soft sound of the wind dashing over the face of a pond, and the smell of the wind itself, cleansed by a mid-day sun, or scented with the pine-sap.

The air is precious to the red man, for all things share the same breath - the beast, the tree, the man, they all share the same breath. The white man does not seem to notice the air he breathes. Like a man dying for many days, he is numb to the stench. But if we sell you our land, you must remember that the air is precious to us, that the air shares its spirit with all the life it supports. The wind gave our grandfather his feet though also receives his last sigh. And the wind must also give our children the spirit of life. And if we sell you our land, you must keep it apart and sacred, as a place where even the white man can go to taste the wind that is sweetened by the meadow's flowers.

So we will consider your offer to buy our land. If we decide to accept, I will make one condition: The white man must treat the beast of this land as his brother.

I am a savage and I do not understand any other way. I have seen a thousand rotting buffaloes on the prairie, left by the white man who shot them from a passing train. I am a savage and I do not understand how the smoking iron horse can be more important than the buffalo that we kill only to stay alive.

What is a man without the beasts? If all beasts were gone, man would die from a great loneliness of spirit. For whatever happens to the beasts, soon happens to man. All things are connected.

You must teach your children that the ground beneath their feet is the ashes of our grandfathers. So that they will respect the land, tell your children that the earth is rich with the lives of our kin. Teach your children what we have taught our children, that the earth is our mother. Whatever befalls the earth befalls the sons of the earth. If man spit upon the ground, they spit upon themselves.

This we know: The earth does not belong to man; man belongs to the earth. This we know. All things are connected like the blood which unites one family. All things are connected.

Whatever befalls the earth befalls the sons of the earth. Man did not weave the web of life, he is merely a strand in it. Whatever he does to the web, he does to himself.

But we will consider your offer to go to the reser-

vation you have for my people. We will live apart, and in peace. It matters little where we spend the rest of our days. Our children have seen their fathers bumbled in defeat. Our warriors have felt shame and after defeat they turn their faces in shame and contemplate their bodies with sweet foods and strong drink. It matters little where we pass the rest of our days. They are not many. A few more hours, a few more winters, and none of the children of the great tribes that once lived on this earth or that roam now in small bands in the woods will be left to mourn the graves of a people once as powerful and hopeful as yours. But why should I mourn the passing of my people? Tribes are made of men, nothing more. Men come and go like the leaves of the sea.

Even the white man, whose God walks and talks with him as friend to friend, cannot be exempt from the common destiny. We may be brothers after all; we shall see. One thing we know, which the white man may one day discover - our God is the same God. You may think now that you own Him as you wish to own our land, but you cannot. He is the God of man, and His compassion is equal for the red man and the white. The earth is precious to Him, and to harm the earth is to harm contempt on its Creator. The whites too shall pass, perhaps sooner than all other tribes. Continue to contaminate your land, and you will one night suffocate in your own waste.

But in your perishing you will show brightly, fired by the strength of the God who brought you this land and for some special purpose gave you dominion over this land and over the red man. That destiny is a mystery to us, for we do not understand when the buffalo are all slaughtered, the wild horses are tamed, the secret corners of the forest heavy with the scent of my enemies, and the view of the tips hills blotted by falling wens. Where is the thicker? Gone. Where is the eagle? Gone. And what is it to say goodbye to the best pony and the best? The end of living and the beginning of survival.

So we will consider your offer to buy our land. If we agree, it will be to secure the reservation you have promised. These, perhaps, we may live out our brief days as we wish. When the last red man has vanished from the earth, and his memory is only the shadow of a cloud moving across the prairie, these shores and forests will still hold the spirits of my people. For they love the earth as the newborn loves its mother's heart-beat. So if we sell you our land, love it as we've loved it. Care for it as we've cared for it. Hold in your mind the memory of the land as it is when you take it. And with all your strength, with all your mind, with all your heart, preserve it for your children, and love it...as God loves us all.

One thing we know, Our God is the same God. This earth is precious to Him. Even the white man cannot be exempt from the common destiny. We may be brothers after all. We shall see.

Twilight's last gleaming



The new energy boom on U.S. Indian lands

On July 15, thousands of Native Americans and their supporters marched through the streets of Washington D.C. The action climaxed the "Longest Walk," a spectacular 3,300-mile trek from California to the East, an act of spiritual and political rejuvenation organized to help counter the continued white assault on Native American life.

Indians have been butchered and robbed since the arrival of Columbus, and politicians have time and again declared them officially extinct. In recent years, the attack has been viciously renewed. More than one third of all native women of child-bearing age have been sterilized. Land, water and treaty rights have been threatened with termination. Basic civil liberties on reservations have been drastically curtailed.

Though the enemy of white settlers toward native peoples dates back centuries, there may be a hidden force behind this latest armed charge—the headlong search for new sources of fossil and nuclear fuel.

In their haste to shove Native Americans onto the worst lands around, the eighteenth-century colonists unwittingly left the Indians sitting atop a huge share of this continent's geological fuel reserves. Roughly half the recoverable uranium in the United States lies under Navajo land in the Grants uranium belt in northeastern New Mexico. Many of the uranium mines in the area are Native American, often working under primitive and dangerous conditions for as little as \$1.60 per hour. Over the past five decades, more than 90 million tons of radioactive tailings have been piled up in this region, releasing sufficing quantities of deadly radon gas into the winds and inflicting cancer, leukemia and birth

defects on countless native people.

Critical uranium stores also lie under native lands in northern Saskatchewan. Huge uranium reserves face exploitation on aboriginal land in Australia. The largest uranium mine in the world sits on tribal land in Namibia, in southern Africa.

For western industrial powers, continued nuclear construction demands the removal or extermination of native peoples all over the globe.

more like a war zone than an inhabitable region.

Nor is stripmining the full extent of the devastation. The giant coal-fired Four Corners plant clouds the horizon in a region that once claimed the continent's cleanest air. The plant also devours billions of gallons of water a year, in a region where water is scarce. A half dozen gasification plants planned for Navajo territory are slated to use more than 3 billion gallons of water per year each and a total of nearly 2 billion tons of coal over their

Maine, are pursuing court actions that would return hundreds of square miles to their original caretakers. Many tribes are now working to establish a pan-national coalition aimed at regulating native resources in a sane, systematic way.

The native reserve roadway is absolutely essential—for the survival of the continent as well as that of the tribes themselves, and their way of life. No organized ethnic or national group inside U.S. borders has suffered more unremitting

bill would deny all traditional water claims. (When Indians settled with the military, they would always reserve their access to water, recognizing it as essential to their continued existence.) The "Quantification of Federal Reserved Water Rights for Indian Reservations Act," sponsored by Rep. Lloyd Meeds (D-Wash.), states that "All claims to aboriginal rights to the use of water are hereby extinguished" yet another repudiation of sworn treaties signed by the U.S. government.

Crucial water disputes are already raging; they involve the commercial fishing industry in the Northwest, land developers in the Southwest, and mining and power giant interests all over. For these interests, the passage of HR 9951 is imperative.

Meeds of Washington is also sponsoring the "Omnibus Indian Jurisdiction Act," the purpose of which is to limit hunting and fishing rights and to force the Indian nations to deal with individual states rather than with the federal government. The bill would also curtail the tribes' ability to regulate their own reservations.

And that's not all. The "Indian Trust Information Protection Act" (S 2773) would severely limit the information that individual Indians could demand from the Bureau of Indian Affairs and other government offices.

In addition, a proposed section of the "Criminal Code Reform Act" (S 1437) would invalidate all prior treaties between Indians and the U.S. This bill sponsored by Ted Kennedy (D-Mass.) has drawn widespread criticism as one of the most comprehensive assaults on public civil liberties ever proposed—for Indians and non-Indians alike. The bill as-

They had forgotten the Earth was their mother. This could not be better than the old ways of my people. There was a prisoner's house on an island where the big water came up to the town. We saw that one day. Men pointed guns at the prisoners and made them move around like animals in a cage. This made me feel very sad, because my people too, were penned up in islands, and maybe that was the way Wasichos were going to treat them.

In the spring it got warmer, but the Wasichos had even the grass penned up.

-Black Elk

I was born where there were no enclosures, and where everything drew a free breath.

-Ten Bears

Nor is the atomic fuel all they're after. Gigantic coal reserves lie under reservation lands throughout the American West, involving as much as 30 percent of the country's recoverable coal. Nearly half the Crow and Northern Cheyenne reservations in southeastern Montana may soon be stripmined out of existence. The Western Hemisphere's largest stripmine is being used to feed the notoriously dirty Four Corners power complex, in Navajo territory, and Peabody Coal is now stripmining the Black Mesa in Arizona, sacred to the Navajo. Between corporate coal and uranium claims, a map of northwestern New Mexico Indian lands looks

25-year lifespan. With \$8.9 billion in construction costs at stake, the project is heightening local fears of increased corporate colonization.

Meanwhile, oil also has been found on numerous Indian lands, including the Pine Ridge, South Dakota reservation, where the Massacre of Wounded Knee (1897) was ultimately followed by a full-scale siege (1973).

That siege, in which two people died, renewed the Native Americans' determination to fight back. Numerous tribes have since determined to block the devastation of their lands. Some, such as the Wampanoag in Massachusetts, and the Passamaquoddy and Penobscot in

Maine. Through the machinations of the Department of Interior and the Bureau of Indian Affairs, Native American life has often been reduced to colonial servitude. The FBI and its infiltration wing, COINTELPRO, have consistently worked to undermine the Indian political movement. In recent years, scores of Indian activists have been hamed, shot at, and murdered.

And now there are bills pending in Congress designed to finish the job. House Resolution 9054, authored by Rep. Jack Cunningham (R-Wash.), would terminate all treaty rights and reservations. Cynically labeled the "Indian Equal Opportunities Act," the

backs, among other things, the right to demonstrate peacefully, to protest judicial proceedings, and to maintain silence before a grand jury.

The whole range of anti-Indian and anti-civil liberties legislation presents the frightening prospect of further unsavory compromise: "If we can't get the whole bucket," promises Representative Cunningham, "then we'll get it cup by cup."

The proposed legislation is the primary motivation behind the Longest Walk, but the action has strong spiritual overtones and important implications for the entire environmental movement.

"The world has reached a 'nuclear crossroads.'" Meanwhile, this continent's original spiritual ecologists are being driven toward the abyss.

Native tribes worshipped rather than exploited Mother Earth; there was never any question about their living in harmony with nature. Moreover, Indian writings and traditions have been extremely instrumental in prompting many non-natives to search for guidance from the planet and its natural spots.

Building a native-environmentalist coalition, however, has been a complex process. Some groups counted among the ranks of environmentalists have in fact clashed seriously with native activists. That far more and non-Indian activists have not always been sufficiently conscious of each other's origins and needs.

But the Longest Walk went a long way toward building the necessary understanding. And a case at a time when joint actions have been rapidly developing. The four American reactor sites at which the most accidents have occurred - Seabrook, New Hampshire; Diablo Canyon, California; Trojan, Oregon; and Sasebo, Washington - all sit on Indian burial grounds. Native speakers and organizers have been active in the antinuke movement from the very start. A joint anti-nuke/Native American civil disobedience action is now being planned for the spring in the uranium mining region of Grants, New Mexico.

Today, there is no separating environmental issues or nuclear power from Native Americans. In fact, the rights of Indian bills are as essential to the spread of atomic reactors and weapons as anything that deals explicitly with nuclear fuel, wastes or siting.

It is also no exaggeration to say that harmonious human life cannot exist on this continent unless justice is first guaranteed for the human tribes whose traditional customs and culture uniquely embrace nature, and whose dates upon the land, air, and water cut through to the very soul of America.

The preceding article by Harvey Wasserman was reprinted from "New Age"



Bury my heart at Red Rock

Uranium health hazard cover-up exposed

Tom Barry is a reporter for the *Nevada Times* in Window Rock, Arizona.

Research for this article was supported by a grant from the Fund for Investigative Journalism.

Betty Yazzie, a forty-eight year old Navajo Indian, kept two Social Security cards in her wallet. The cards belonged to her first and second husbands, Kee Yazzie and Robert Yazzie. Both men worked at uranium mines. Both died of lung cancer.

"It's been real hard without a husband," says Betty Yazzie in Navajo. "Hard for me to manage alone, to pay the bills, to haul the water, to chop the wood." She receives a small monthly Social Security check, but it is not enough to pay the bills and feed her children.

For five years, Betty Yazzie has been trying, in the courts and through appeals to politicians, to get workmen's compensation for her husband's occupational deaths. She believes the companies that employed her two husbands in their death-dealing jobs should be responsible for helping her.

But Betty Yazzie, the twenty-five other Navajo widows of uranium miners, and the many retired miners now dying of cancer in the hills of Red Rock, Arizona, have been ignored by the state and Federal governments as well as by the uranium companies.

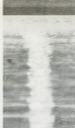
The miners who have died and are dying of cancer in the northern tip of the vast Navajo Nation, largest reservation in the United States, are victims of uranium mining - the first step in the nuclear fuel cycle.

Potential ecological catastrophe looms nuclear reactors threaten the future of many Americans, and in the last few years an anti-nuclear movement has risen to block that threat. But sickness, death and destruction caused at the front end of nuclear energy development is already visible, and the Indians of the Southwest are among the first to face it.

The Bureau of Indian Affairs (BIA), trustee for the Navajos, has leased their land for uranium mining without regard for adverse environmental effects, royalty rates, or social and economic impact. Uranium mines and mills are pushing Navajos off their land. The radioactive air and water pollution are threatening their livestock and the health of their entire communities.

Huge piles of radioactive uranium tailings - a total of ten million tons in four separate sites on the Navajo Nation - lie scattered less than a mile's throw from the Navajo homes. In fact, many communities - never warned of the danger of the wastes - have constructed their hogans (homes) and their schools from the gray, ceramic-like, radioactive material.

Oscar Sloan, a former miner living in an isolated community near Monument Valley, Arizona, says that "all the people here have used the uranium wastes to build our houses. The company never



told us they were dangerous," Sloan recalls. "Some white men came here a couple of years ago, and said we shouldn't live in our houses. They said the Government would get us new houses because our homes are radioactive, but they never did. I don't want to live in this house any more, but I have no place else to stay, no place else to go."

Former miner Tony Yazzie and his family live in a house in Monument Valley built from the fine grain wastes that piled up in a gray mountain less than seventy-five yards from his house. "I heard the tailings are dangerous," says Yazzie. "It blows all over my land. We try to keep the dust and sand out of our house."

Indians in this uranium-rich region are beginning to object to the practices of the energy companies and the Federal agencies which so carelessly opened up the reservations to uranium development.

Lucy Lorenzo is a Laguna Indian whose Pueblo community has been all but deserted by the Spanish-speaking Jacipile uranium mine owned by Anaconda. She says the blastings and the radioactive dust from the open pit mine have cast a shadow over her village.

"The companies bring outsiders - non-Indians - into the mines as bosses even though our men have worked in the mines longer," Lorenzo says. "More and more non-Indians are around the Pueblo, and now I think the uranium companies and the outsiders are riling this place."

Paul Frye, a legal services attorney in Greenpoint, the heart of the Grants Uranium Belt in New Mexico, is representing Navajos who feel the BIA had not adequately informed them before leasing the land and approving mining operations.

"There's a whole lot of people out here that are bothered about what's going on and they want help with their complaints," Frye says. "All the BIA has been doing is brokering for the big companies."

Northwestern New Mexico is the largest uranium producing region in the world, supplying about half of the country's mined and milled uranium. About 47 percent of that uranium comes from Indian land. As exploration continues on the Navajo Nation and the Rio Grande Pueblos, that percentage will rise.

In a 1971 report, the Department of Interior called this region "the hottest uranium exploration area in the United States." In northwestern New Mexico, close to three quarters of a million acres of Indian land are leased for uranium exploration and development.

Fourteen energy companies have holdings on Indian land in northwestern New Mexico: Continental Oil, Anaconda, Grace, Gulf Minerals, Homestake, Humble Oil, Hydro Nuclear, Kerr-McGee, Mobil Oil, Pioneer Nuclear, Western Nuclear, Phillips Petroleum, Marathon Oil and the world's largest corporation, Exxon. Exxon also has a 400,000-acre exploration lease in the area surrounding Red Rock.

On the Laguna Pueblo in New Mexico, Anaconda established the Jacipile Mine in the early 1950's. In the amount of ore produced, the quantity of reserves, and the magnitude of operations, it is the largest open pit uranium mine in the United States. In Laguna, as in the Red Rock area, Lucy Lorenzo and other residents are complaining about the dangers of uranium development and the lack of responsibility on the part of Federal agencies and the energy companies.

Farther north, the Navajo

Nation near the Four Corners area, Betty Yazzie and other Indians are demanding compensation for problems stemming from early uranium development. They see a new wave of uranium mining and milling overruling them in the huge Exxon lease while they are still suffering from the energy boom of the late 1940's.

Red Rock was one of the last spots where the Atomic Energy Commission (AEC) and the post-war uranium companies began prospecting for the radioactive fuel. Like many of the other problems stemming from industrial and mineral development on the reservation, the misfortune of the Red Rock people had its origin in the community's poverty and lack of education. The Government and the energy companies were willing to take advantage of that underdevelopment.

In New Mexico, the nuclear supply was exhausted in the 1945 Trinity Site Test, which confirmed the success of the atom bomb. Three years later, the newly formed AEC began authorizing purchases of uranium to stockpile for its nuclear weapons arsenal and providing incentives to mining companies to find high grade uranium deposits. It was during this period that Kerr-McGee opened several shallow mines near Red Rock and set up a mill to process the uranium ore in nearby Shiprock, New Mexico.

When the mines uranium supply was exhausted in 1968, they were abandoned, leaving contaminated build-up and more than seventy acres of uranium wastes. Also left behind were several hundred Navajo miners who had been exposed to deadly doses of radioactive gas and particulates.

Then, as now, the reservation offers no profit opportunity for companies like Kerr-McGee. On the reservation, there were no taxes, labor regulation, and cheap labor. "The company came around and said there were mining jobs opening up, but they didn't tell us a thing about the dangers of uranium mining," former miner Tony Light recalls. "The whole came cheap back then. The white men really took advantage of the Navajos who needed jobs."

John H. Lee, who lives with his wife in a one room unheated home near the Red Rock area, worked as a miner for more than twenty years. He complains of spitting up blood and stains of urine through his lungs - the signs of developing lung cancer. "I now feel sick all through the day so I just sit back in the chair and rest," Lee says, noting that he has seen most of his co-workers die. He has no

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Bury my heart at Red Rock

Uranium health hazard cover-up exposed

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doubt that his illness comes from his mining work.

"I made us sick to go into those mines," Lee remembers. "The white men sat outside the mine and pushed us Navajos into those dusty mines right after dynamiting."

"They chased us in three like we were slaves," recalls another miner. "I remember that it used to be so dusty that we were always spitting up black stuff and how when we went home we all had headaches from breathing all that contamination."

The major killer in uranium mines is the radioactive radon gas that escapes from the uranium ore. The dangers of radon have been known for at least fifty years, but the AEC refused to admit that danger was present in uranium mining for the first twenty years of nuclear energy development.

"Those mines had 100 times the levels of radioactivity allowed today," says LaVerne Haugen, director of the Public Health Service in Shiprock. "They weren't really mines, just holes and tunnels dug outside into the cliffs. Inside the mines were like radiation chambers, giving off unmeasured and unregulated amounts of radon. The problem was that back in the 1950's nobody was riding herd on the companies. It was a get-rich scheme that took advantage of Navajo miners who didn't know what radioactivity was or anything about its hazards."

Haugen says the two main problems caused by uranium mining were lung cancer and pulmonary fibrosis, whose silica dust particles become embedded in lung tissue, eventually making it difficult to breathe.

"The lung cancer comes from breathing radon gas," Haugen adds. "It stays in the lungs and continues emitting radiation - sort of like walking around with an atom bomb in your lungs."

Lung cancer was formerly a rare disease among Navajos. In a seven-year study completed in 1972, no cases of lung cancer were found in a review of 50,000 chest x-rays of Navajos. But the rates of lung cancer among Navajos have soared because of exposure to radiation. Dr. Gerald Baker reported in a monograph entitled "Uranium Mining and Lung Cancer Among Navajo Indians" that the risk of lung cancer increases by a factor of at least eighty-five among Navajo uranium miners.

"It's pretty hard here," comments Ray Joe, a former uranium miner in the Red Rock area. "It's like we have been having a war or something like that here - with so many of our men dead and dying or sick. And we don't get a thing from the companies."

"My husband has been disabled for six years," says Elsie Benally, "and we have

never got compensation. We wonder what happened to the reports we made to Washington about our problem. We need funds to support our eight children."

Red Rock residents have been trying since 1973 to obtain compensation for the tragic after effects of uranium mining. Harry Torne, Red Rock's representative to the Navajo Tribal Council, says he has become frustrated because of the lack of support his constituents

received from the tribal council, state politicians, and state compensation boards.

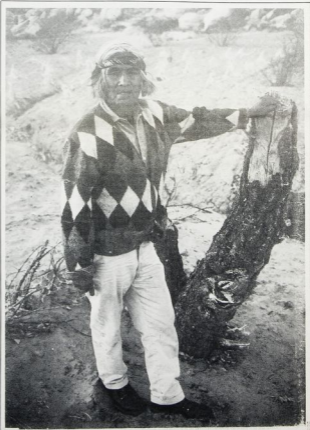
New Mexico's Senator Pete Domenici introduced a Uranium Miners' Compensation Act last year, similar to the legislation providing benefits for coal miners afflicted by black-lung disease, but Torne doubts the measure will be passed. "The politicians listen to us," he says, "promise us things, but really never do anything."

Dr. Joseph Waggoner, director of epidemiological research at the National Institute for Occupational Safety and Health (NIOSH), observes, "The deaths of these uranium miners present serious medical and ethical questions about the responsibility - and the lack of response to that responsibility - of the Federal Government, which was the sole purchaser of uranium during the early uranium period." Waggoner, in studying the occupational

hazards of uranium mining since the early 1960's, found that "far too many Navajos have needlessly died" of lung cancer.

When Congress created the AEC in 1946, the Commission's authority included the licensing of "source materials" containing uranium. The language of the AEC enabling act, however, stated that the AEC's power was limited to "source material after removal from its place of deposit in nature."

The AEC interpreted this to mean it would exert no control over the mining of uranium. Though the AEC was the sole purchaser of uranium in the United States from 1946 through the mid 1960's, the Commission willingly relinquished its authority to regulate uranium mining. It wasn't until 1972 that Federal radiation standards were enforced in the uranium mines.



John Lanoa Hopi Holy Man

Earth

Although it's first responsibility is to protect Indian interests, the BIA has cited "the national energy shortage" as its prime consideration in approving mining plans without notifying the Navajo landowners.

The AEC's contention that it lacked information about the health problems or uranium reserves has been challenged by physicians in the Public Health Service. "Ignorance is no excuse," says Dr. Victor Archer, who has been concerned with deaths of uranium miners since 1954, "because of the several reports from European uranium mines in which a high percentage of workers developed lung cancer prior to 1940."

In the new uranium boom, fueled not by the military but by the private nuclear power industry, the BIA and the United States Geological Survey (USGS) have routinely approved uranium leases and mining plans without preparing environmental impact statements or soliciting the opinions of area Navajos about the proposed development. The BIA in New Mexico has gone so far as to put land up for lease and approve mining plans without notifying the Navajo landowners.

Although its first responsibility is to protect Indian interests, the BIA has cited "the national energy shortage" as its prime consideration in approving mining plans and

leases. Investigation into the BIA mineral leasing program has revealed that the BIA has frequently circumvented its own regulations. It has also failed to monitor the uranium leases or enforce their provisions for environmental safety and Indian employment preference.

"The cat came before the horse on the uranium projects," says Howard Zentgraf, BIA environmental officer for the Navajo area. "We didn't know all that was coming. The projects we approved were individually insignificant, but collectively significant."

Harold Tui, director of the Navajo Environmental Protection Commission, comments that "the BIA had an idea it was coming, but they didn't know how big the elephant was. They looked at the foot and said it was not much of a creature. Then suddenly they saw the animal for as large as it really is, and started to realize there was a problem." A San Juan Basin Regional Uranium Study was begun by the BIA last year - about ten years too late - to examine the impact of uranium development on Indian land.

Fifteen uranium companies have expressed interest in mining uranium in the Crown-

point area. Some, like Phillips Petroleum, have already begun to haul the ore out of the underground shafts, and most plan to begin operations by 1980. According to environmental impact studies done on this new "hot" uranium boom, the population of Crownpoint will soar to 15,000 in five to ten years - a 500 percent increase. And according to the Geological Survey, the new uranium mines will seriously deplete the area's water supply.

Ben Lorenz, a former governor of the Laguna Pueblo, sitting in his kitchen immediately after one of the routine explosions at the enormous Jackpile Mine, says, "I have many complaints about Anacoda and their mine here. When they blast, sometimes two or three times a day, the dust goes all over the village. And you can go around and see the walls and windows broken by the blasts. Anacoda has promised to do something, but never does."

Speaking slowly, angrily, the old governor continues, "We have lived here for many years, and a lot has changed. I used to be able to breathe here, but I now can breathe better when I'm somewhere else. My son works in the mines and he doesn't look so good. And

there is no doctor to check up on the miners. They're sure to give them a physical checkup before they hire the men, but they don't have any doctors to take care of them after they're working."

Frank Anagon, an Anacoda employee, also objects to the blasting, adding that "sometimes you can even smell the nitrates they use for the explosions. We don't know what it's doing to our health, especially to our kids and later on their babies."

The Department of Energy has estimated that it will cost \$20 billion to clean up the ten million tons of radioactive waste left on the Navajo reservation by Kerr-McGee and other companies. So far the funds have not been forthcoming.

Because of their proximity to Navajo communities, the radioactive tailing piles are a serious threat to the health of the Navajos. For the last ten years, wind and water erosion have spread the radioactivity

far outside the original perimeter of the uranium mills.

A Department of Energy study reported that the Navajo and eighteen other abandoned uranium tailing piles in the western states are contributing to increased lung cancer among nearby residents through gamma radiation, ingestion of radioactive particles, and inhalation of radon gas that rises from the piles.

While the Government moved quickly a few years ago to clean up the scandal of off-reservation radioactive housing in Grand Junction, Colorado, so such help has come for the Navajos. Even the anti-nuclear movement has been slow in challenging the dangers of radioactivity to the people living and working under the uranium boom.

Like countless other tragedies in the history of Native Americans, this one remains lost in the dust of the west, dry stretches of the desert veldts.

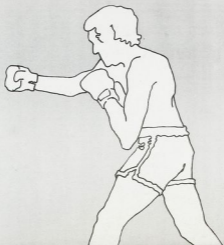


From the Archives



Here we see another board meeting of the IBCSIS executive and board of directors. Not really. Rather it is Mety's scouts who were at-

tributed to the Canadian section of the International Boundary Commission 1872-73. They are armed with Spencer repeating rifles.



CANADIAN JUNIOR BOXING CHAMPIONSHIPS

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SPORTS

Seen by K. Sinclair

Native boxer attends Cuban tournament



Randy Smith, a Metis from Saskatoon, made a good showing in a recent world class boxing tournament held in Cuba, May 3rd-12th.

Thirteen visiting countries brought with them forty-seven competitors for the ten day tournament. Cuba's population of 11 million people has 117 thousand boxes of which one hundred-eleven participated in the tournament.

Smith, a member of the Canadian team lost his only bout to a Cuban World Champion in the 132 pound class. He showed competitive boxing ability for his first time in world class boxing," said Claude Pett. Pett AMNSIS recreation director and one of the Canadian coaches, stated, "The Canadian team made good showings, bringing home a bronze medal." The medal was won by Ian Clyne of

Ottawa, Ont.

Pett, added, that Smith and other boxers from the Canadian team will be attending a training camp in Ontario at the end of July. This camp was set up to make two teams representing Canada. One team will go to Puerto Rico for the Pan American Games in July. The second team will be on a boxing tour in Scandinavia.

AMNSIS golf tour

REGINA-It was a clear day in May when Ed Cote won the Championship flight in the first Saskatchewan all Native golf tournament held at the Regina Murray golf club, May 12-13.

Thirty-seven golfers from across Saskatchewan entered the tournament. Four flights plus a Championship flight were held for the men and of course a flight was held for the little ladies. The competition and sportsman like play was terrific.

Claude Pett, AMNSIS Recreation director, stated, "Our first tournament being so early in the golf season was a success. The turnout of golfers was surprisingly better than we expected." Pett also stated that as the golf season progresses AMNSIS's golf tour will attract many more golfers.

Cote, a resident of Cote Reserve, defeated two top Saskatchewan native golfers. Second flight winners were Dennis Nlyne and Glen Worm both tied with 385. Nlyne came out victorious after defeating Worm with a birdie on the first playoff hole. Third went to Peter Gardipi with a 189 Score.

Third flight play saw a tight race between Will Sinclair, George Cameron and Charlie Bourde. Sinclair ended up on top with 190. Cameron scored 192 and Rascotte 196.

The fourth and final flight for the men was taken by Leon Goodwill defeating Roy Blushman and Ken Sinclair.

Two women were entered in the ladies flight in which Linda Poiras's, 221 was victorious over Elizabeth Boudreau's 251.

Others: Closest to the pin for the first day - Lloyd Thompson, second day - Erich Poiras. Longest drive for the first day - Dennis Nlyne, second day - Ken Sinclair.

Lloyd Goodwill from Fort Qu'Appelle and Jim Sinclair from Regina. Cote's two day total over 36 holes was 158. Second was Goodwill with 344 and Sinclair's 368 settled for third.

The winner of the first flight was Bill Cameron's 166 score, defeating Louis Sinclair's 175 and Gilbert Boudreau's 179 scores.



YORKTON - Lloyd Goodwill was victorious over leather Bobby and Ed Cote to capture the second Saskatchewan all native golf tournament held at Yorkton's Deer Park Golf Course, May 26-27.

The AMNSIS sponsored golf tournament had thirty-four golfers. Both days were excellent for golfing.

Goodwill, a deserving champion, scored 148 (36 hole total) including four eagles and three birdies. Brother Bobby's 158, was good enough to defeat Cote's 160. Cote was the first victor of the 79 AMNSIS golf tournament.

Linda Poiras, defending champion saw little threat to her title, with a 36 hole total of 198. Elizabeth Boudreau's score of 213 and Christine Poiras's 222 settled for a second and third.

A recent visit to Cuba saw Randy Smith of Saskatoon go down to defeat in his only bout to a Cuban World Champion in the 132 pound class.

In my opinion Smith deserves a standing ovation to have the guts to fight a boxer of that calibre. A few people may think Smith is on a big ego trip. But just ask yourself - would you step into a ring with a world champion or would you rather go to B.C. and box apples.

"Your crazy chasing a little golf ball around all day". That's the attitude you get from most non-golfers.

Critics we can take. For one thing the critics will never know what they're missing sitting at home or at the local pub. Would you rather know your husband is on the golf course, than who knows where? I have one suggestion for you - ask him to try backing a round of golf. Who knows you may become a golf widow yet.

Bases are loaded, bottom of the ninth, two-out, score tied. Wilma the Killer steps to the plate. Everyone knows Wilma for her home runs.

Baseball season now well underway should attract many

enthusiast. So go out to support your favourite team, be it men or ladies. It's entertaining, it's exciting. You may also get a chance to win Wilma the Killer the results of that championship game we were just talking about.

The best gifts come in small packages. One might think that when watching the young gifted boxers competing in the AMNSIS hosted National Junior Scouting Championship, July 6-8.

With your support you can make this card a success. So be there. It's something for the whole family to enjoy and who knows you may be witnessing the future champ in his first steps to fame.

Saskatchewan's Snoozer Championship sponsored by Melrose is coming to Regina's Exhibition Auditorium, June 16-17.

Regina's Brian Connolly, will be there to try maintain his title against such favourites as Henry Bellerose and Paul LaFontaine also of Regina.

So be there to take in the action. Surely this tournament will separate the sharks from the fish.

Ile-a-la-Crosse 3rd Annual



METIS DAYS

June 22, 23, 24, 1979

GEORGE REED WILL BE IN ATTENDANCE

FRIDAY, JUNE 22-KID'S DAY

10:00 A.M. - Bike Parade
 11:00 A.M. - Ball Games
 Plus games of all sorts all day
 5:00 P.M. - Grand Opening of Drop-in Centre
 7:50 P.M. - \$1,000.00 Bingo at the Drop-in Centre
 9:00 P.M. to 2:00 a.m. - Dance at the Drop-in Centre

SATURDAY, JUNE 23

10:00 A.M. - Ball Games-
 Men
 First 16 Teams
 Women
 First 12 Teams
 Total Prize Money
 \$1,500.00
 Games of Chance, Crown and Anchor
 12:00 P.M. - Beer Gardens
 1:00 P.M. - Prize Bingo - Drop-in Centre
 2:00 P.M. - Trap Shooting
 4:00 P.M. - Horse Shoe
 7:00 P.M. - \$1,000.00 Bingo-Drop-in Centre
 9:00 P.M. to 2:00 A.M. - Dance - Drop-in Centre

SUNDAY, JUNE 24

9:00 A.M. - Ball Games Continue
 12:00 P.M. - Horseshoe Tournament-
 Trophies and Cash
 2:00 P.M. Canoe Races (Women)
 3:00 P.M. - Canoe Races (Men)
 Total Prize Money - \$500.00 plus trophies
 4:00 P.M. - Tug Of War (Women)
 5:00 P.M. - Tug Of War (Men)
 Cash Prizes
 7:00 P.M. - \$1,500.00 Bingo

RAFFLE - 35 H.P. Johnson and 18 foot boat
 valued at \$1,600.00

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Music by:

For information contact: Pat Ratt, Phone 833-2488

