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# NEW BREED

NOV IS A PUBLICATION OF THE METIS SOCIETY OF SASKATCHEWAN

'74



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# NEW BREED

METIS SOCIETY OF SASKATCHEWAN  
4, 1846 Scarth Street, Regina

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## Metis Co-op Camp

Metis Society locals are able to get memberships to this camp at Watrous for only one dollar (\$1.00). This membership will allow them to send their children to summer camp for free. Please send your dollar to Mr. Bud Pocha, 37 - 13th Street East, Prince Albert, Saskatchewan.

## Land at Batoche

The matter of purchasing some land at Batoche, Saskatchewan is being looked into. Rose Fleury, President of the Duck Lake Local is working on this. The land will be used to build permanent buildings for the Batoche celebration and for an educational and cultural centre.

THE PRIMROSE AIR WEAPONS RANGE MEETING article which appeared in the Oct. 74 issue of the NEW BREED was written by Lawrence Yew, Chairman, Northern Municipal Council, not Rod Bishop. Our apologies for this mistake.

*Editor*

## DNS

There is a possibility that a position will be opened for a liaison worker between the Department of Northern Saskatchewan (DNS) and the Metis Society. This matter is being looked into by both parties.

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## Native Alcohol Council (N.A.C.)

Ile a la Crosse is presently negotiating for a N.A.C. house in Ile a la Crosse to serve the north west side. We will be letting you know if this house comes through.

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*Front Cover Photo: Courtesy of Sask. Archives.*

*Gabriel Dumont in middle of photo. Possibly Mrs. Louis Riel, left of photo. Possibly Louis Riel's hand on Dumont's shoulder.*

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**Rod Durocher**  
**Vice-President**

## **M.S.S. CONDEMNS SLAVE LABOUR**

**Nov. 19, 1974**

Rod Durocher, Vice-President of the Metis Society of Saskatchewan, today spoke out against the terms under which Spanish immigrants are being imported to work for Prince Albert Pulpwood in northern Saskatchewan.

"We question the mentality of a government that preaches the utilization of local labour with adequate training programs, but endorses importation of slave labour," said Mr. Durocher. "The Metis Society accuses Prince Albert Pulp Mill and the provincial government, who owns one-third of the mill, of diverting attention by this announcement from the increased mechanization in forest harvesting, and high native unemployment in northern Saskatchewan."

"The Metis Society is concerned about a situation where these people being brought in will not have the option of returning home if they choose to. The way the government and the pulp mill are doing it, these immigrants will owe their souls to Karl Landegger for two years. They will not be able to make the high wages of bushwork they've been promised until they gain experience."

"Certain government officials, namely Brian Cousins of DNS, have tried to make the public believe there is not a significant problem with native unemployment in the north. We disagree. The bulk of native people who work in the north are employed in seasonal jobs — fishing, trapping and guiding; average income is no more than \$2500 to 3000 per year at best. We think Mr. Cousins should stick to his propaganda machine NDP, Northern News, and stop putting out public relations for the pulp mill.

"Also, certain union officials have said that one reason our people have not got jobs in the bush is because they don't like unions. We call this utter nonsense. Native people understand unions, and believe that unions are one way that we can protect ourselves from companies like the pulp mill or the Timber Board. We hope the unions want to work closely with us to hire more of our people in the jobs that do come up in the north.

"An inexperienced bush worker in northern Saskatchewan is better off on welfare than working for the pulp mill. By the time he pays for his equipment and expenses, an inexperienced worker has a

hard time making ends meet when he hasn't much experience in cutting and falling pulpwood. A worker has to stay at it for a year or more before he can make a decent living.

"We demand that the provincial government reach an agreement with Prince Albert Pulp Mill whereby inexperienced workers would be guaranteed a decent living wage, regardless of how much they cut, in a training period of one year or more, until they reach the point that they could better themselves by switching to piecework.

"We are willing to meet with the union to discuss such a proposal with them, and then meet with government and company officials," Mr. Durocher concluded.

*To further substantiate the statements made by Rod Durocher, the following letter from the Saskatchewan Federation of Labour to Hon. Robert Andras, Minister of Manpower & Immigration only goes to prove the points brought out by the M.S.S. Copies of this letter were also sent to Premier Blakeney, Hon. G.T. Snyder, Minister of Labour and Hon. Ted Bowerman.*

November 14, 1974.

Dear Mr. Andras:

The Saskatchewan Federation of Labour is deeply concerned about reports that companies in Saskatchewan are bringing in large numbers of immigrant workers.

We do not object to immigration into Canada. We do object to large scale importation of people to suit temporary needs of a particular company, because of the adverse effect that will have on everyone else but the companies involved.

Federal figures indicate we have in excess of 10,000 people unemployed in Saskatchewan. A majority of these unemployed are in the northern part of our province. Yet your Department has been a willing partner, with Woodlands Enterprises, in importing some fifty people from Spain to work in the northern woods. We find this incredible. Does your government not care whether companies are meeting their social responsibility to Canadians?

Not too many months ago, Saskatchewan had a high rate of unemployment. If history is any indicator, we will face such a situation again. Is your government prepared to make the company involved assume responsibility for the people it is importing, or will that responsibility fall onto the shoulders of the people in Northern Saskatchewan?

In your Department going to do anything, or ask the companies to do anything, to lessen the potential sociological problems involved in bringing a large pool of foreign workers into a new environment? Or will the community be left to deal with the problem as best they can, with no assistance?

We understand that not only is Woodlands Enterprises bringing in a large number of workers from Spain, but a garment factory in Saskatoon is actively planning to bring in a large number of workers from the Philippines. Does this mean that any company in Saskatchewan that refuses to adapt its working conditions to suit native Canadians will be assisted by your Department to import people as if they were just another raw material?

We are, we repeat, deeply concerned. We are sending a copy of this letter to Premier A.E. Blakey, Labour Minister G.T. Snyder, and Department of Northern Saskatchewan Minister G.R. Bowerman, and will be asking them to thoroughly investigate this matter, and we do intend to release this letter to the media.

Yours sincerely,  
Larry Brown,

Executive Secretary  
Saskatchewan Federation of Labour, CLC



Bud Pocha

## OPEN LETTER TO TED BOWERMAN

Nov. 13, 1974

On Nov. 12, you announced a \$4 million treating plant for Prince Albert which will produce posts, poles, and bridge timbers. This plant, according to your announcement, will employ 145 people, which represents a capital expenditure of \$27,600 per job created.

In May of 1974, the provincial government granted cutting rights to three sections of bush in the Nisbet forest to the Nisbet Wood Products Co-op in MacDowall, a PWPB affiliate. Based on this, the co-op submitted an application to DREE to build a small-scale treating plant, with capital and operating expenditures of \$300,000, to create at least 45 jobs. This represents an investment of approximately \$6,700 per job. To date, we have heard nothing concerning either the provincial government's position concerning this submission, or DREE's decision. We would therefore like to know:

1. Does your announcement yesterday preclude the approval of the Nisbet Co-op's DREE submission? If so, why were the appropriate officials of the Nisbet Co-op and this organization not consulted before the announcement? We consider such lack of consultation a violation of Clause VI of our agreement with Premier Blake-

ney last December, which states:

- "the government agrees that before cutting areas are assigned to wood using corporations [in this case, Saskatchewan Forest Products], where the material interest of a PWPB co-op may be affected [in this case, the Nisbet Co-op in MacDowall], the PWPB will be consulted."
2. Why is your government investing \$27,600 per job, when the smaller scale community-owned facility in MacDowall would have only required an investment of \$6,700 per job?  
(Incidentally, Mr. Bowerman, two independent feasibility and engineering studies were done for the Nisbet Co-op's DREE submission, one of which was done by Timber Specialties of Buffalo, New York, who also did some of the engineering work for the plant you announced yesterday. The Timber Specialties officials told us that they had withdrawn from considering building the treating components for your plant because they thought it was too large to make money, whereas they thought the MacDowall submission and size of operation was much more feasible, and potentially more profitable.)
  3. Does your government intend to institute any market restrictions on fence posts similar to those market restrictions already in effect for white spruce sawtimber, whereby fence post producers would be required to obtain a contract with Saskatchewan Forest Products before obtaining a fence post cutting permit? We feel this may be necessary if you are to obtain sufficient posts to supply a plant with such a high production capacity.
  4. What priority with Saskatchewan Forest Products give to hiring native people from this area for the new jobs in this industry? Will native people be excluded from employment in the higher paying technical jobs, and confined to bushwork? Will Saskatchewan Forest Products use imported labour similar to the Prince Albert Pulpwood Company, when native people are unemployed?

We are releasing this letter to the press at the same time as we are sending it to you, since you did not have the courtesy to advise us of your announcement in advance.

We would appreciate receiving an answer from you as soon as possible particularly regarding the status of the Nisbet Co-op's DREE submission, so that we can advise them as to the status of their submission. As indicated above, the DREE submission went in to DREE in May, and we have yet to hear anything.

Yours sincerely,  
(signed)

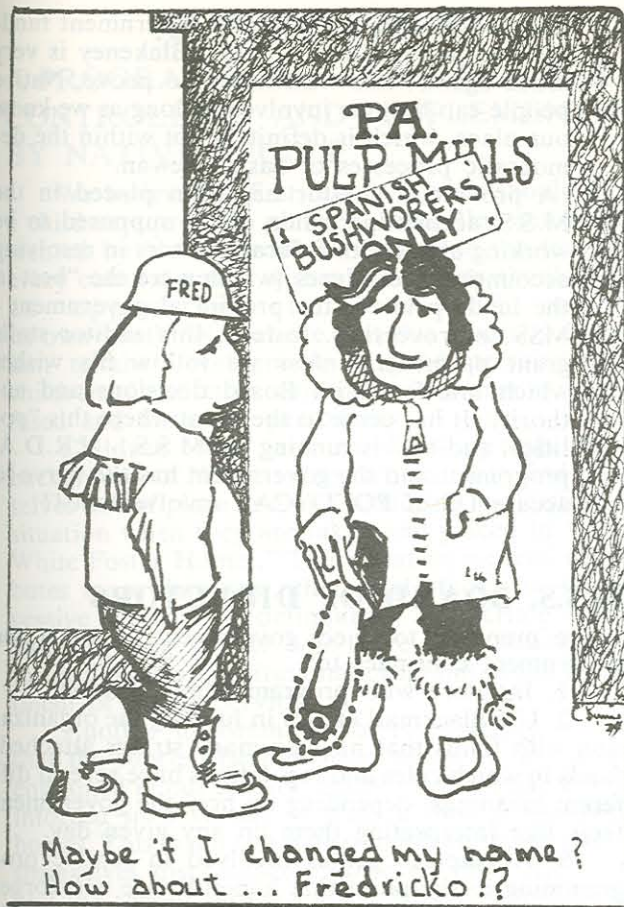
Bud Pocha  
Chairman,

Peoples Wood Producers Board.

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A man who has no knowledge of his  
past has no future.

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## THE LIFE SKILLS COURSE:

Many people do not know about Life Skills training because of its newness, and so we want to explain. *Life Skills* means problem solving behaviors appropriately and responsibly used in the management of personal affairs. The personal affairs studied in a Life Skills course concern five areas of life: self, leisure, job, community, and family.

During the 3 months or so of Life Skills training, the student applies a growing array of Life Skills to varied life situations. He learns skills such as effective listening, interviewing, assumption finding, goal setting, questioning, using feedback, deferring judgement, using fantasy and fighting fairly. He uses these skills in such settings as improving his personal appearance, helping other people, setting personal goals, handling alcohol, using leisure time, applying for a job, handling harmful behaviors in a group.

Life Skills training stresses the need to do. It states lesson objectives in behavioral terms and the lesson applications prove these objectives. In order to promote transfer of the newly learned skill to a student's life outside the training, the course uses a *practise/use/teach* cycle. During the *practise*, the student learns the skill under the close guidance of his coach; during the *use* phase, the student applies the skill independently of the coach, or without his direct monitoring; the *teach* phase requires the student to demonstrate the skill to another person. This phase requires affective support for the new behavior — a necessary condition for changed behavior.

The Life Skills Course aims to train people as effective problem solvers and users of opportunity.

### SASKATCHEWAN HUMAN RIGHTS COMMISSION

administers the

### SASKATCHEWAN BILL OF RIGHTS ACT FAIR EMPLOYMENT PRACTICES ACT FAIR ACCOMMODATION PRACTICES ACT

The Acts prohibit discrimination in:

Housing  
Employment  
Employment Application and Advertisements  
Public Facilities and Accommodations  
Signs and Notices  
Education  
Membership in: Trade Unions  
Occupational Associations  
Professional Societies

Because of: Race, Creed, Religion, Colour, Sex, Nationality, Ancestry, Place of Origin.

### FILING A COMPLAINT:

Persons who feel they may have been discriminated against can file a complaint by contacting the Commission office. Commission staff will investigate and attempt to resolve complaints.

### PENALTIES

Any party found by the Commission to be in violation of the legislation may be ordered by the Commission:

1. to comply with the legislation
2. to make restitution for any injury caused to any person
3. to pay compensation to any person.

It is the responsibility of the Commission and Commission staff as defined by the Saskatchewan Human Rights Commission Act to forward the principle that every person is equal in rights and opportunities regardless of race, religion, colour, sex, nationality, ancestry or place of origin.

### TO FILE A COMPLAINT OR FOR FURTHER INFORMATION CONTACT:

2043 Hamilton St., Regina; 34 — 10th St. West, Prince Albert;  
117A 20th St. West, Saskatoon.

# GRANTS TO BE STOPPED



**Linda Finlayson**

*This could be the last year that the Metis Society will receive grants from the Provincial or Federal Government.*

*The above statement brings different reactions from different people.*

## **Premier Allan Blakeney**

- Has already warned the Metis Society that provincial funding to the M.S.S. will likely stop if the M.S.S. continues to publicly support Native independent candidates in the coming provincial elections. The N.D.P. government first funded Native organizations including the M.S.S. to strengthen them; to unite Native people and probably to help offset the imbalance in society that leaves Native people at the bottom of the social, economic and political ladders. The government has seen to fund the M.S.S. in regard to the first ladder, the social ladder, with various social programs like the Non-Registered Indian & Metis (NRIM) Education Program, the M.S.S. - HRDA (fieldworker) program, but, when it comes to the point that the M.S.S. gets involved in the economic and political field of issues. (FORGET IT!)

Documented steps taken by Mr. Blakeney's government to stop M.S.S. involvement in:

### **I ECONOMIC DEVELOPMENT**

1. A total restructuring of the Human Resource Development Agency after the M.S.S. had a large input into the Economic Development program proposed by that department.
2. A total abolishment of M.S.S. representatives on existing and proposed Economic Development Boards and Advisory Committees.
3. Total disregard of 2 years of M.S.S. Economic and Community Development research and proposals. A shameful waste of money and man hours that were spent by the M.S.S.

### **II POLITICAL**

1. The Native people of Saskatchewan presently do not have any representation in the legislative building. The N.D.P. obviously do not represent us. The Liberals even more obviously do not represent us; both parties forever using Native people as a political football. The M.S.S. has, therefore, stated that Native independent candidates will be supported in the next provincial elections.

The M.S.S. will not be using government funding for this, but even so, Mr. Blakeney is very much against this which goes to prove, Native people can become involved as long as we know our place, which is definitely not within the democratic processes of Saskatchewan.

2. A provincial auditor has been placed in the M.S.S. accounting office. He is supposed to be working along with federal auditors in resolving accounting procedures (which were the "best in the land" prior to the provincial government - MSS controversies). Instead, this auditor stalls grant payments, unless we follow his wishes which interfere with Board decisions and authority. It has come to the point where this "political auditor" is running the M.S.S. - H.R.D.A. program ....and the government has the nerve to accuse US of POLITICAL involvements!?

## **M.S.S. BOARD OF DIRECTORS**

- Are prepared to reject government grants if the government continues to:

1. Interfere with program administration.
2. Use blackmail tactics in funding the organization with funds that have so many strings attached; funds in which rules and regulations have several different meanings, depending on how the government feels like interpreting them on any given day.
3. Attempt to get us involved in service programming to the point that hopefully we will forget about **ABORIGINAL RIGHTS, ECONOMIC DEVELOPMENT, AND DEMOCRATIC PROCESSES.**

## **THE PEOPLE**

- The Metis people in general feel that if government funding is stopped then their organization can go underground. It seems that all attempts at achieving control over their own life has failed through the "proper", democratic and peaceful means and channels. Frustration is building to the point that sit-ins, demonstrations are becoming inadequate. Approaches to local people by government agents to reject their organization are an every day occurrence. The M.S.S. office receives phone calls daily by people who have been approached and want action taken by their organization that will once and for all show governments that they are stepping on dangerous ground in trying to destroy their organization. The powder keg in Saskatchewan now has a fuse and time is ticking away the hours until it will blow sky high.

## ALTERNATIVES

### A PROGRAM FOR NATIVE CHILDREN CONTROLLED AND IMPLEMENTED BY NATIVE PEOPLE

We believe the first reason why we should have a child care program planned, controlled and implemented by Native people is related to the fact that every cultural group within our society should have an opportunity to care and raise its own youth. We believe that this is vitally important to the development of good personality in children. Conflict in cultural values creates a confused and disturbed personality.

Children who are brought up against a background of Native values are bound to find themselves out of place and in a confusing and disturbing situation when they are taken and placed in "Good White Foster Homes." This situation we feel, contributes more than any other single factor to the excessive amount of delinquency and crime among Native young people who have been through the foster home and institutional programs of the Department of Social Services.

Another important factor is related to the fact that the subtle discrimination which is very deeply engrained in our society, against Native people, is reinforced in a variety of ways in non native foster homes. This is not to say that the foster home parents themselves discriminate. However, their friends do and the school system to which Native children are subjected do. When children run up against such discrimination, they do not have the support to their culture or of the extended family system which is so prevalent in the Native culture.

Further, we believe that if Native people are going to become more a part of the social and cultural, as well as economic life of our society, they must be recognized as equals and given an opportunity to look after themselves and to look after their own. Even if they did not accomplish any better results than are being accomplished presently by the Department of Social Services, there would still be arguments in favor of a Native foster home program.

We believe however, that those results can be improved on and we believe that Native people should be given an opportunity to try to improve on them.

*(excerpts from Adoption and Foster Homes proposal)*

### ATTITUDES (Joke)

A little boy came running into his home and asked his father, "Dad, what nationality am I." Father's reply, "Why son, you're half Indian and half Jew." Son, "Yes dad, but which one am I more of." Father, "Neither. You're half of each. Why, son?" Boy's reply: "Well, there is this boy down the street who wants to sell his bike for \$25.00 and I was wondering if I should offer him \$15.00 or steal it!"

## THE RIGHT OF INDIANS TO "SPECIAL STATUS"

The special status of Indians began with Queen Victoria. It was the British Government as the Queen's agent, that entered into Treaty agreements with some of the Indians who occupied the land now known as Canada.

The Queen and British Gov't.

Treaty

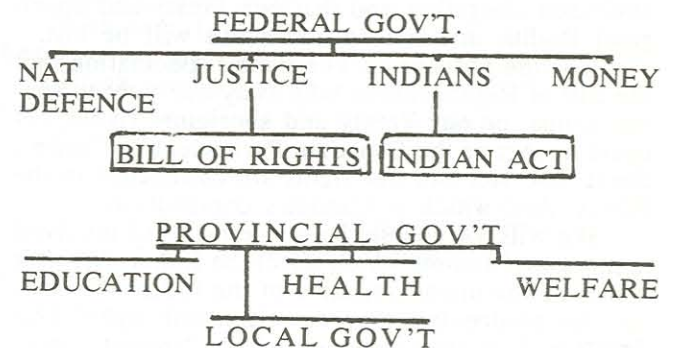
Later the time came for Canada to have a government of its own, and so the Queen and her British Government enacted the British North America Act.

The Queen and British Gov't.

Treaty

B.N.A. Act

But the B.N.A. Act divided Government in Canada into two spheres, Federal and Provincial.



From the chart above it can be seen that each sphere of Government, was given different powers and responsibilities. Among other things, the Federal Government was given responsibility for National Defence, Justice, The Money System, and (most important) *INDIANS* and Indian lands. The Provincial Governments were given responsibility for such things as Education, Health and Welfare.

Our first claim to special status in Canada can be seen in the charts above by the fact that the Queen's obligations under the treaty were transferred to the B.N.S. Act and assigned to the federal government when it was created. The Provincial Governments were not given any responsibility for Indians.

A further evidence of our special status can be seen in the charts, by the fact that responsibility for Education, Health, and Welfare for *all other* Canadians was given to Provincial Governments; but for Indians, the Federal Government has always provided these services. Special provisions for us in this regard proves our special status.

Because the B.N.A. Act *which is Canada's constitution*, assigned to the Federal Government responsibility for Indians, our rights are "entrenched" in the constitution. Only an amendment to the constitution could change that situation.

At the present time, Canadian governments have no way to amend the constitution except to ask the British parliament (who enacted the B.N.A. Act) for an amendment.

From this it follows that no act of the Canadian Parliament can amend the B.N.A. Act. Therefore, no Act of the Canadian Parliament can change our special status or take away our Treaty rights or remove the Federal Government's responsibility for Indians.

To carry out its responsibilities for Indians, the Canadian Parliament passed the Indian Act. We are happy that they did so because this is another proof of our "special status"; even though we may not be happy with some of the Indian Act's provisions.

In recent times, Canada's Parliament passed the Canadian Bill of Rights, the purpose being to guarantee to all Canadians certain fundamental rights and freedoms.

Already, the Canadian Bill of rights has resulted in changes to the Indian Act to ensure that Indians enjoy the same rights as other Canadians.

In other cases, the Canadian Bill of Rights, through court action, may result in changes to the Indian Act that will not be welcomed by Indians. Time alone will tell.

But fear has been expressed by some, that the Bill of Rights might result in the Indian Act being abolished altogether and that our Treaty and aboriginal Rights, and our special status will be lost.

It is the position of The Indian Association that the Bill of Rights cannot take away our right to special status, or our Treaty and aboriginal rights, because no Act of the Canadian Parliament can amend the B.N.A. Act and our rights are entrenched in the B.N.A. Act, which is Canada's constitution.

We will, of course, be concerned and involved in any court actions which affect the Indian Act. But it will be the major objective of the Indian Association to ensure that our constitutional rights, our Treaty and aboriginal rights, and our "special status" are fully protected and guaranteed by the Federal Government. These rights cannot be abrogated or diminished by anything that might happen to the Indian Act.

## 'WITH A LITTLE UNDERSTANDING'

Dear Brothers and Sisters:

At this time it's a pleasure to take time to think about the past I have been living. And regards to you all! To take time and think also before you have to take the law into your own hands, and hope if you have any children to explain the facts I am about to say, about being in a prison is all true.

First of all, I was born in Fort McMurray, Alberta, twenty-three years ago. I came from a good family background and my parents were the religious type.

At the age of twelve, I experienced my first drink and my parents not knowing at the time, and therefore, I got involved with a group of young people the same age level as I was. And then we started to get into a little mischief such as breaking windows when we were getting drunk.

By the time I reached the age of fourteen I experienced the first taste of a prison cell. The problem was missing school too much and we had ganged up on a man, at which time we stole two cases of beer from him. Therefore, they committed me to stand trial for Assault Causing Bodily Harm, in a family court with my parents. At that time my parents found out what I had done and they were not pleased with me. And therefore, they asked if I could be sent to a reform school because they did not have any control over me and that they sentence me to Bowden Institute for young offenders. And there I spent over a year until I was sixteen. At that time I was released and went back home to Fort McMurray.

But still my crimes were becoming serious again. By the time I was eighteen I was going into bars and causing a lot of disturbance, such as beating up people. And then I was committed again for the same offense. This time I received two years less a day sentence to Fort Saskatchewan Gaol.

Again I was released and started to work on the street, but still got into brawls in the bars but I was lucky and got fines all the time for the next few years.

## a plane trip





Again I got committed for Assault Causing Bodily Harm and received a sentence of a year in Fort Saskatchewan Gaol and there I got a pass for three days, which as soon as I headed for Edmonton I started drinking. Then I got on a bus to Fort McMurray, still drinking all the way to McMurray. There I went home, drunk as I was, and there I got involved with my younger brother, drinking with him. And there we talked about this person who was at the time fooling around with my common law wife while I was in jail. It was only a matter of eight hours before I went to the person's place, after all I was on a pass. And there I knifed him and got charged again for Assault Causing Bodily Harm while I was on a pass.

This time I received a sentence, a period of two years in Prince Albert Penal, which I am presently serving. Regards to all persons and age groups, what I am trying to explain is that a person cannot manage his own life if he continues to drink all the time. If a person knows he cannot control his life while he is drinking, he should ask for help, such as AA and there you learn the facts about yourself and attitude.

What I am trying to tell the younger generation is that a prison is not a place to be. Sometimes you might have heard it's not that bad in a prison. Let me tell you people, here in a prison you have to keep your head up. If you make a wrong move, for instance, let's say, you get involved in a poker game and you lose your shirt. And you can't pay up, therefore that person you lost to is going to knife you if he gets the first chance, which is happening all the time.

Therefore, you younger people out there, if you do have problems, don't be scared to explain to your parents or to another person who knows more than you do, or if you have an alcohol problem, don't be scared to go to a person who is a AA member. And

there he will try to help or explain your defects to you. Because of such small problems a person can lead himself into bigger ones and therefore, **before** he knows what's going on He's already getting himself into a prison term.

So to you younger people, I may ask you read what I have just written and carefully try to understand what I am saying is very true. So at that try to listen to your parents or whoever it may be because being in a prison is no place for a man to be.

Like I am saying to you younger people, you can enjoy life without drinking or whatever the problem may be. That a prison is a worse place to be. And in here you lose your pride but slowly some of the inmates learn to accept the things they cannot change. More and more they start feeling towards themselves and try to regain his pride back through different groups such as AA, Gavel Club, Life Skills and Native Brotherhood. Through these programs which are practiced all over the world a person can learn his defects and problems and they try to regain back their conscience or pride whatever it may be.

So my friends, sisters, parents, I hope you gain a little knowledge from what I have just written and try to explain to your younger children, a prison is not a place to be and they can have a wonderful life, if they just listen a little more to their elders.

With that I shall close and state: **think** and **know**; try to **understand**, and to **help** one another.

Thank you my brothers and sisters for taking time to read my article which is all true to the best of my knowledge.

A Native Friend,  
Lawson Cardinal  
Box 160, P.A., Sask.

(This is on behalf of all the Native Brotherhood in the world.)

## CONSUMER'S PROBLEM OF THE MONTH



"I am planning to have repair work done on my car. How can I be certain the mechanic won't do any unnecessary work?"

### ANSWER

A written work order should be prepared prior to any repair work. After you sign it, obtain a copy. Ask the mechanic to keep any parts removed from the car for your inspection.

### A WISE CONSUMER WILL ALWAYS CHECK

to see that the following points are included on any work order:

- the cost of actual work to be performed,
- a completion date, and
- an agreement that if additional work is necessary, you will be contacted before the extra work is performed.

### REMEMBER!

obtain all estimates in writing.

For assistance with a consumer problem contact:  
THE SASKATCHEWAN DEPARTMENT OF CONSUMER AFFAIRS  
525-8791 Regina 373-3443 Saskatoon

Call Us Collect or Write to Box 3000 Regina



## YOU CAN WIN IF YOU THINK YOU CAN

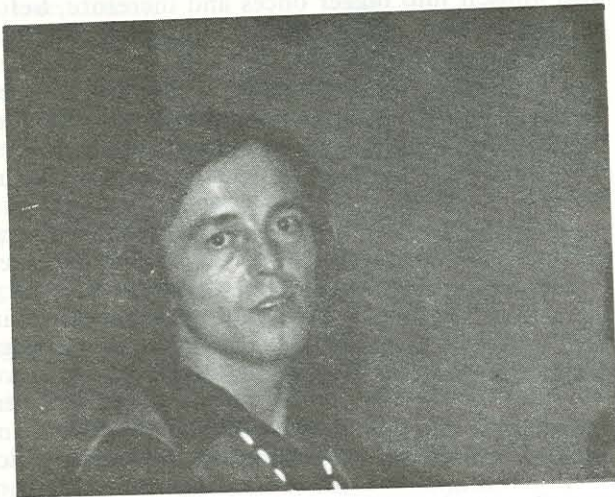
If you think you're beaten, you are, if you think you dare not, you don't  
If you'd like to win but you don't think you can, it's almost certain you won't

If you think you'll lose, you're lost, for out of the world we find,  
Success begins with a fellow's will, it's all in the state of mind.

If you think you're outclassed, you are, you've got to think high to rise  
You've got to be sure of yourself before you can win a prize.

Life's battles don't always go to the stronger or faster man,  
For sooner or later the man who wins is THE MAN WHO THINKS HE CAN!

## WHO IS RIGHT?



**Wayne McKenzie**  
New Breed Writer

In the last year Canada has been faced with many confrontations with our Indian Youth. (eg) Indian Affairs sit-in in Ottawa; Kenora, Ontario; and most recent Indian Youth versus Police on Parliament Hill.

There has also been a substantial amount of ink from our Canadian newspapers suggesting that Canada's Indian Youth are, in fact, violent.

"Violence". What does it mean? Si Kahn, author of "How People Get Power" says:

"Let us not forget when we talk of violence, that the death of a young mother in childbirth is violent; that the slow starvation of the mind and body of a child is violent, that pain is violent, that oppression is violent, that early death is violent and that the death of hope is the most violent of all."

Loss of hope my brothers and sisters is one of the symptoms that force us into confrontations with our governments. Our governments lack courage and are afraid to face reality. Our governments irritate the violence and the Indian Youth react.

A *non-Indian* child grows up in Canada being told and taught by the medias, educational systems, movies and attitudes that:

-you discovered Canada.

-you developed Canada.

-all the heroes are yours, examples are the lone Ranger, Tonto, Tarzan, Mounties, Nurses, Doctors & even Civil Servants.

The *Indian* child grows up in Canada being told and taught by the medias, educational systems, movies and attitudes that:

-you were discovered and had no credibility before being discovered.

-you were and still are the nuisance race during the development of Canada.

-you have no heroes, just bumbling idiots, savages and stupid leaders with no cause or justification.

The Native child has a two percent chance of choice in the social and economic rewards that Canada has to offer.

In Canada, if a boy under 4 is asked are Indians good or bad, the answer is bad.

To change this psychological damage to both Indian and non-Indian we must start to work in Canada with all youth. Not only is there a generation gap to bridge; but also a cultural gap.

We want to have Indian youth building instead of burning Canada. In Canada there are 22 million people. If you are a non-Indian in Canada, 27% are unable to take advantage of the social and economic rewards that Canada has to offer. If you are an Indian in Canada 81% are unable to take advantage of the social and economic rewards that Canada has to offer. The disparity is too vast. We must close the gap. We want to educate our people so they can share and contribute in our democracy and be able to give instead of just receiving in our respective communities. Indian youth must take the risk and the credit to ensure hope for themselves today and for their children's future tomorrow.

**Wayne McKenzie**

---

**A new game spawned by the times is simple and can be played by any number of people in any physical setting. It is called BUREAUCRACY and it goes like this; the first person to move loses.**

Joe Creason



BLAKENEY  
SASKATCHEWAN

# New Deal for People

## NEW DEMOCRATIC PARTY INDIAN-METIS PROGRAM ... 1971

- 1 Completely overhaul or, if desired by Indian and Metis organizations, abolish the Indian-Metis Department. If the department is retained, it will be staffed and operated largely by Indians and Metis.
- 2 Provide large grants to Indian and Metis central organizations to be spent without government interference to help them better represent their people.
- 3 Guarantee that Indian and Metis organizations are involved in planning and carrying out programs which directly affect them; provide that Indian and Metis organizations are represented on Advisory Boards and Appeal Boards set up by the Department of Welfare.

(please turn over)

- 4 Provide grants for legal social workers and interpreters for courts with large numbers of cases involving Indian and Metis people.
- 5 Provide grants and technical help to Indian and Metis organizations to allow them to make a detailed study of treaty rights, aboriginal rights and other rights to which Indians and Metis are entitled.
- 6 Provide money for programs worked out with Indian and Metis leaders and, where they desire it, administered by their organizations. For example:
  - (a) training, retraining and continuing education programs.
  - (b) a job placement service without forced quotas; but stressing instead the good points of the person as an employee.
  - (c) encourage local community industries to provide jobs so that native people who want to can live in their own areas.
  - (d) improved co-operation with federal officials so Indians are not forced to deal with two separate agencies.
  - (e) a stepped-up use of co-operatives so Indian and Metis people can have more control over the places where they live, work and buy their goods.

AUTHORIZED BY SASKATCHEWAN NDP  
PRINTED BY PRINTING CO., REGINA



# THE NEW DEAL

*The above card shows the 1971 proposed program for Indian and Metis. Take a look at these promises. How many of their promises have been fulfilled? One good point to remember about party promises—at least they don't have to change anything for their 1975 election campaign. They can promise the same things all over again. Will we be as gullible this time around?*

# INDEPENDENT CANDIDATES

by Rod Bishop



Many people feel that there will be a provincial election in the Spring of 1975. There has been much concern expressed by Native people that they will seek to field independent candidates. Although there are no official candidates as of yet, certain activities are being undertaken by interested Native people to co-ordinate nominations in various ridings in the Province of Saskatchewan. Such nomination conventions may take place before the end of this year. Many Native women in the Province are also interested in fielding candidates. In order to launch a campaign it will cost a small fortune. Our only funding sources will depend entirely on the donations received from various people. At the present time, the funding committee is situated in Prince Albert. When sending funds out, please explain that it is for the independent candidates. The address is 37 - 13th Street West, Prince Albert, Saskatchewan c/o Mr. Bud Pocha.

In the following issues of the *New Breed*, we would like to publish the names of the future candidates and their ideas.

Please feel free to write to us expressing your opinions in this area or for further information. You can do so by writing Bud Pocha at the above address or Rod Bishop at 4 - 1846 Scarth Street, Regina, Saskatchewan.

## OPPRESSION

Do French People Support Each Other?  
Do Italian People Support Each Other?  
Do Chinese People Support Each Other?  
Do Black People Support Each Other?  
Do "Indian" People Support Each Other???

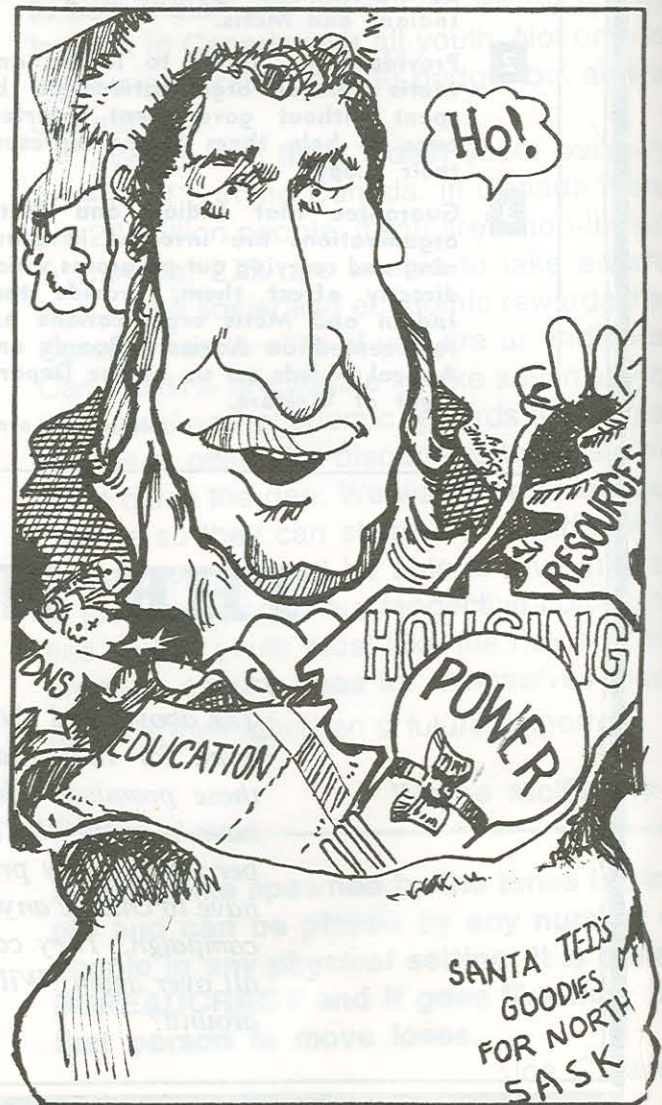
Are We Going To Do It?  
Together we can make it.  
Divided, we can only fail!

## WHAT IS IDENTITY

An individual's identity or concept of self is made up largely of two components:

- (a) The impression others hold of him
- (b) the impressions he develops of himself as a result of:
  1. a knowledge of his past
  2. his activities and experiences in the present.

## A New Approach?



# Native Writers Contest

Sponsored by I. O. D. E. and Saskatchewan Provincial Library

Writers of Indian or Eskimo ancestry who are residents of Saskatchewan may enter original book manuscripts dealing with some aspect of native life, to appeal to native children and teenagers, in any of four categories:

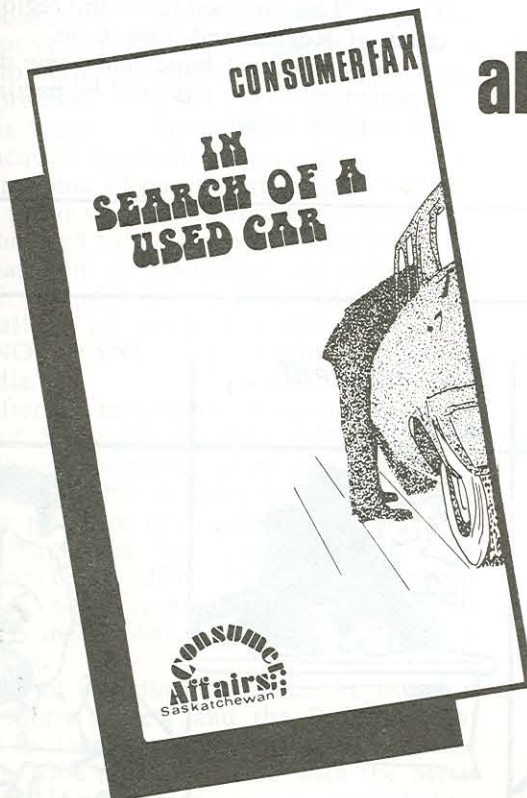
- (1) Biography      (2) History      (3) Humor      (4) Fiction

\$200.00 will be awarded to the author of the winning manuscript in each category, and the manuscripts will be published.

Deadline for entry of manuscripts is December 31, 1974.

Send all manuscripts to:

I.O.D.E. First Annual Native Writers' Contest,  
c/o Provincial Library,  
1352 Winnipeg St.,  
Regina, Sask.  
S4R 1J9



## Want the facts about purchasing a USED CAR in Saskatchewan?

To receive a copy of this  
information brochure covering

- evaluation
- test drive
- the price
- the contract
- private purchases

Write to:

The Saskatchewan Department  
of Consumer Affairs  
Box 3000, Regina.

# REPORT FROM M.H.G.

by Pete Bishop



I have been relegated to make a brief report on our housing program. In the past year we have been having problems trying to meet with the needs set out in various programs. For the fiscal year of 1974 our objective was to build 90 homes throughout the Province but due to the fact that the cost of building materials has gone up and our difficulty in obtaining draws on time from Central Mortgage and Housing Corporation we have been able to build only 55 homes.

Our Winter Warmth Program has been pretty well the same. In a lot of cases we are unable to facilitate the applications that come in because the need is greater than the money that is allocated to us.

We hope that we can alleviate some of these inadequacies by introducing a more comprehensive

program for the coming fiscal year. Some of the objectives will be:

- (1) to complete construction and follow-up on the 55 houses now under way.
- (2) to complete plans and to begin construction on ten houses in planning process.
- (3) to complete the selection of the applicants who will receive the other 35 houses.
- (4) to undertake negotiations for the land, services, etc., for those 35 houses.
- (5) to begin, and if possible, complete construction of those houses.
- (6) to negotiate a new agreement with CMHC for future housing under the Native Housing Assistance Program.
- (7) to further emphasize communications and information services.
- (8) to redirect the emphasis of the emergency repair program to a program designed to make available resources for major renovations and/or additions to existing housing.

In order to complete this ambitious program we feel that we must limit the role on our fieldworkers to the development program. This will include follow up educational services, eg. taking and compiling applications and explaining the workings of the program.

We plan to hire approximately 50 labourers for the coming winter to apply winter warmth material to the homes that will be needing it. These 50 workers will be organized into ten teams of five men. They will be assigned to all the regions including the cities of Regina and Saskatoon.

In summary I hope that some difficulties we've experienced in the past will be partially redressed in the coming future.

Hello! .. Mr. Ford !!?  
Yah!, Teddy here.



Troubles?... me too!  
.... too bad!

....Yah!??  
.... REALLY!

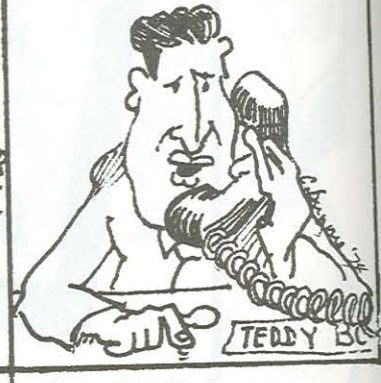


No kidding  
.... Listen,

Mr. President. . .  
Gerry...



I need a favor.



Could I borrow  
Kissinger for awhile?

# MEDIA BEYOND REACH OF NATIVE PEOPLE

-by Linda Finlayson

An alarming fact has come to light over the past years. The fact that Native people are being kept out of the mass media of radio, television and newspapers.

The Canadian Broadcasting Corporation (CBC), a crown (government owned) corporation, has on its airwaves two hours of native programming a week. *Our Native Land* a national native program lasts for one hour on Saturdays and following this program is another hour program that is heard provincially and supposedly for native people. The national radio program rarely touches base with provincial issues relevant to Saskatchewan. The provincial program can usually be considered irrelevant to the listening needs of the native community. This program, known as *North Country Fair* is produced by a non-native and the program content is taken up for 55 minutes by the Department of Indian Affairs.

THERE IS NO REGULAR TELEVISION VIEWING TIME GEARED TO NATIVE PEOPLE, which incidently is 20 per cent of the viewing audience.

On privately owned radio stations, some time is purchased by the Federation of Saskatchewan Indians for their radio program. Funds for this purpose are granted by the federal and provincial governments. THERE IS NO REGULAR TELEVISION TIME, PURCHASED OR OTHERWISE, unless sit-ins and demonstrations can be presented by the media as negative acts by native people instead of positive acts to better their situation in spite of government oppression.

The Metis Society of Saskatchewan has been attempting to acquire funds from the federal government for the purpose of purchasing time on the privately owned radio stations. A number of proposals have been submitted to the Department of Secretary of State, Department of Manpower and discussions with D.R.E.E. (Department of Regional Economic Expansion), all to no avail. The governments of Canada DO NOT WANT our people to be heard on the mass media.

Shortly after the submission of a proposal to the Department of Secretary of State, Mr. Faulkner, Minister of that Department came out with a national policy stating that in order for native organizations in any province to acquire funds from that Department, they must join together for a joint Treaty and Non-Treaty effort. This may be fine for some provinces, however no mention is made that F.S.I. is still being funded for communications by that Department.

At the risk of sounding off about the situation between the Metis Society and the Federation of Saskatchewan Indians, it must be noted here that the F.S.I. will not have anything to do with the Metis Society of Saskatchewan in any endeavors including a communication program. Why should they? They are already receiving a round figure of a half a million dollars for their communication program including such funding as Department of National

Health and Welfare, Department of Indian Affairs, Department of Secretary of State and the Provincial Department of the Human Resources Development Agency. The total budget of the Metis Society for communications is \$35,000 from the Human Resources Development Agency. This money is part of another program and serious threats were made by the provincial government to withhold the entire grant including the \$35,000 for the communication program unless the *New Breed* print a certain number of pages printing GOVERNMENT FACTUAL information.

Numerous civil servants have informed us that funding may be a possibility if the *New Breed* becomes a corporation separate from the Metis Society and if the *New Breed* turns cultural, foregoing political issues which have been characteristic of *New Breed* papers to this date. In other words if we print what governments want to see, we may get funding.

As was outlined earlier, our people do not have access to the mass media, therefore, feelings and ideas of our people are expressed in the one and only media which is accessible to them ... the *New Breed*. Even this \$35,000 paper is being threatened by governments because it cannot stand to see even that much of the feelings of the people expressed. Perhaps if our people had more access to the media, more positive items could be expressed; however, the bread and butter issues must be presented and that takes up the minimal coverage we do have in the *New Breed*.

Attempts have been made by our people to have an input into the major daily newspapers in the province, however, the true problems are not allowed to be voiced and what little is allowed is subjected to serious editing so what is said loses all context. Sympathetic reporters to native issues are taken off stories involving native people and sent to cover irrelevant issues in different areas not including native people.

All in all the future for the involvement of native people in the media appears to be dismal. If you are not willing to talk forever about culture there is no place for you in the media. If we take care of our bread and butter issues, the culture will take care of itself without the willing assistance of the media.

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## Metis Society Offices

The following Metis Society sub-offices will be kept open: Prince Albert, Saskatoon, La Ronge, North Battleford, Meadow Lake, along with the head office in Regina. Allowed for in the new budgets will be Uranium City, Ile a la Crosse, Buffalo Narrows, Cumberland House and Yorkton.

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Featured above are four signers of the marketing agreement. From left to right: Arnold Bruyere, J.D. Herrick, Joseph Shebagegit and W.J. Bell.

## Wild Rice

TORONTO — Kenora-area Indians expect to more than double their income from the wild rice crop of Northwestern Ontario this year.

The hand-harvested wild rice will be marketed and sold to Canadian consumers with the assistance of General Mills Canada, Ltd. In the past, Indians harvested and sold the wild rice crop to various American and Canadian marketing companies who packaged and sold the rice under a variety of brand names.

Representatives of the Anishinabeg Man-O-Min Co-operative were in Toronto today to sign an agreement with General Mills, which will lend its marketing expertise on a non-profit basis. The crop will be sold under the trade name Quiet Water Wild Rice.

The project was conceived more than a year ago with the formation of the Man-O-Min Co-operative, as a means of seeking a greater return for the rice. Before the co-operative took over the project a picker received an average of 30 cents a pound for hand harvesting the rice. This year the rate was about 65 cents a pound. The Man-O-Min Co-operative has about 2,000 members and represents 23 bands.

Financial assistance in the form of a guaranteed loan as well as management advice was supplied by the Department.

Wild rice grows naturally in northern lakes, streams and ponds. Traditionally harvested by hand, the long, full-bodied grains have come to be accepted as a gourmet food. Wild rice is particularly popular around Christmas time for use with roast game, poultry and meat.

Two representatives of the Man-O-Min Co-operative signed the marketing agreement with two General Mills executives. Arnold Bruyere, general manager, and Joseph Shebagegit, secretary-treasurer, acted for the co-operative. Chairman of the Board J.D. Herrick and Vice-President W.J. Bell, General Mills Canadian Sales Manager, represented the company.

Bruyere said that in a good year the Indians expect to harvest about 300,000 pounds of the grain which is then processed into about 140,000 pounds of marketable wild rice.

Quiet Water brand will be sold in six-ounce packages, each containing wild rice recipes developed by the Betty Crocker Kitchens.





**Roger Butterfield**  
**Director of Education**

## **NCC METIS & NON-STATUS INDIAN EDUCATION**

A meeting was held in Vancouver, B.C. of all Education Directors of Metis Organizations in Canada on November 7, 8, 9, 1974.

The purpose of meeting was to discuss Metis Education throughout Canada.

This is the third time this committee met and reports were received from the following delegates:

- |                      |                  |
|----------------------|------------------|
| 1. Bob Overvold      | N.W.T.           |
| 2. Fred Jobin        | ALBERTA          |
| 3. Annie McDonald    | YUKON            |
| 4. Roger Butterfield | SASK.            |
| 5. Bart Jack         | LAB/NEWFOUNDLAND |
| 6. Peter Christmas   | NOVA SCOTIA      |
| 7. Juliette Sabot    | MANITOBA         |
| 8. Denise Dufour     | QUEBEC           |
| 9. Brian Maracle     | BRITISH COLUMBIA |
| 10. Melvin Nash      | NEW BRUNSWICK    |

The following points are recommendations to the Native Council of Canada, by the Native Metis and Non-Status Indians, to be considered upon the hiring of the National Education Liaison Director:

### **AIMS AND OBJECTIVES**

1. Familiarization of government funding sources and advise Provincial and Territorial Associations as to the availability of these resources.
2. Gather information on education programs from each Association and disseminate this information to Member Organizations.
3. Become instrumental in formulating in co-operation with the National Metis and Non-Status Education Committee a National Policy in Education.
4. To assist Member Organizations to negotiate proposals and Education Programs dealing with Aboriginal Rights, Economic Development, and Housing Programs at the National level.
5. To seek funds and assist in co-ordinating a National exchange or resource personnel from each Member Organization.
6. Prepare submissions and position papers to National Education Organizations and Committees, on behalf of the Native Council of Canada.
7. This individual will be responsible to the National

New Breed

Metis and Non-Status Education Committee, who is in turn, responsible to the Native Council of Canada.

8. Individual will be responsible for seeking funds so that the Steering Committee can meet at least once very four months and overall, once a year, for an Annual Education Conference. Also, funds will be sought so that this person's position may be maintained.
9. Overall, act as liaison with active Native Organizations to insure that the Cultural and General Education in Canada is co-ordinated.

### **RECOMMENDATIONS FOR IMMEDIATE ACTION**

1. We, the National Metis and Non-Status Educational Committee recommend that the Native Council of Canada Hire Mr. Fred Jobin, at a starting salary of \$14,000 per year. This person's position will be reviewed after six months by the National Education Committee, after which time the incumbent will be considered for permanent position.
2. That a meeting be held on January 16 and 17, 1975, in Montreal, and that Mr. Roger Butterfield act as a chairman at this meeting of the National Metis and Non-Status Education Committee.

Purpose:

- begin preparation for the National Policy on Education.
- each Provincial and Territorial Education Department will submit a draft of a National Policy to the National Liaison Director, by January 1, 1975.
- each Provincial and Territorial Association will submit a report on their own education programs for discussion.

The above recommendations are submitted to the Executive of the National Council of Canada for their immediate attention.

Saskatchewan recommended that a Cultural Education Centre be established at Batoche. Lands are available for the establishment of a facility. The national policy will be established. If any of the members in your local have any ideas on what the national policy on education should be please write to the Main office. Correspondence should be directed to Roger Butterfield, Director of Education & Placement.

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### Three Passions Strongly Govern My Life

- The search or longing for love.
- The search for knowledge.
- The unbearable pity for the suffering of mankind.

These three passions like great wind blow me here and there in a great ocean of anguish and then escape.

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# APOLOGY

Marjorie and Clifford Carrier,  
33 Regent Court,  
Regina, Saskatchewan.

Dear Mr. and Mrs. Carrier:

Please be advised that it is now my practice to treat all members of the public fairly in the rental of accommodations without regard to race, religion, religious creed, colour, sex, nationality ancestry or place of origin.

I am sincerely sorry that I asked you to move from your former residence, 3 - 3919 Retallack Street, and I regret anything that may have been said or done that led you to feel that you were being discriminated against because of your race and ancestry.

When any of the suites at 3919 Retallack Street again become available I will offer to rent them to you before I advertise them.

As an act of good faith I am also assuring the Saskatchewan Human Rights Commission that I will treat all persons fairly in the rental of accommodation without regard to race, religion, religious creed, colour, sex, nationality, ancestry or place of origin.

Please find enclosed a letter that you may use as a reference when seeking housing in the future.

Yours truly,  
Hank Diehl.

understanding that too much of you blinds me to reasoning. It blinds my senses, to listen or take advice from the wise: understanding that you give me the courage I need To get back up and fight to regain those great losses. courage to live, to love and to laugh, to erase the pain and the grief.

You've given me the wisdom to know that I must not give up.

and the wisdom to be able to define you as a great power. Sometimes so, that I misuse you or can't handle you, though I walk with shoulders straight and head held high. Yes, though you sometimes cause pain, great sorrow and misfortune.

I know that some day soon, you'll give me the light to see the way.

Yes dear pride, you've made me aware of all these things and

I am thankful, and to show you my gratitude, I'll keep you with me forever, show a little more respect to my Brothers and

Sisters, these people, of whom all share you as nature intended.

yes dear pride, in solitaire, it's just you, me and memories. But you're all I need, you inspire me to go on living in here,

so that some day soon, we will both be free, hopefully. To ride the great white cloud propelled by the winds to that

simple place in life we could not ever find—a companionable place

of love trust and understanding. No dear pride, there is no farewell for you in my letter: keeping you with me to share my

wonderful findings in life. Yes dear pride, it's a comfort to know you.

Till death do us part,

In Solitaire

By No. 33512

## "DEAR PRIDE"

Proud! Who me? Yes, everyone is proud: the good, the bad, the strong and the meek. It's like a necessity, in order to survive: it keeps us going to reach the goals we seek. At work or at play, or just being alive, we need you dear pride, you're a comfort to our ego. To be born a rich golden brown is pride, also: to realise you are the truest of the true Canadians. Natives of the mother soil you trod and ride upon, to belong to the streams, the forests and the four winds: Your image, cultural and ancestral backgrounds, all this is passed onto us by our proud ancestors. And its branded forever in our young minds. Yes dear pride, it's a pleasure to have met you. To know you have brought out and made me aware: of the spirits, of my people, of my country, of love. Friendship, brotherhood and respect and alot more. To knoq you is to understand myself and my brothers and sisters. But alas dear pride, you too, have certain qualities, coded ethics unwritten to mankind and sometimes disregarded. To have too much of you can be disastrous or damaging, and you can be taken much too seriously, or the people in Society will try to strip you away from me, and they'll put me in solitaire, with only memories, and you dear pride. Sometimes Society will force a challenge, a threat on me, to stand up for you and to fight, to keep you with me. And always, I'll fight too hard and experience great losses, sometimes great sorrow, causing much pain and grief. But thank you dear pride, for you've given me understanding—



"I'm going to see if I can get my kitty back."

# SASKATCHEWAN METIS LOTTERY

Grand Draws to be made at "Back to Batoche" — July 22, 1975

**\$24,000**  
**in PRIZE MONEY**

• **MONTHLY DRAWS** •  
**FOR THE METIS IMPROVEMENT FUND**

\$2.00 per ticket

Sponsored by the Metis Society of Saskatchewan  
Authorized by the Attorney-General

• **GRAND DRAWS — JULY 22, 1975** •

First prize .....	\$10,000	—	Ticket seller .....	\$1,000
Second prize .....	\$ 7,000	—	Ticket seller .....	\$ 700
Third prize .....	\$ 3,000	—	Ticket seller .....	\$ 300

**MONTHLY DRAWS ... \$200 — Ticket seller .....** \$50

Beginning: Nov. 15, 1974 / Dec. 16, 1974 / Jan. 15, 1975 / Feb. 15, 1975  
March 15, 1975 / April, 15, 1975 / May 15, 1975 / June 16, 1975

This is one of the first attempts of the Metis Society of Sask. to try and raise funds that will benefit the Society most by means of partially becoming self-sufficient. In this manner the Society's Board of Directors can use the money as best as they see fit without having to follow contract guidelines of government grants.

Some ideas that have been submitted for the use of the money are as follows:

Education, Research, Bursaries, Individual Scholaristic Funding, Housing, possible investment of Real Estate, Research of Land Claims and Co-operative short and long term investments, Economic Development.

Booklets of tickets can be obtained by phoning or writing Earl Pelletier, 3-1846 Scarth Street, Regina Saskatchewan. Phone - 525-6193.

## FIRST LOTTERY WINNER

On Friday, November 15, 1974 the Saskatchewan Metis Lottery made its first of eight monthly draws. Mayor Henry Baker of Regina selected the winning ticket, won by Don Fleury from Binscarth, Manitoba. The ticket seller was Terry Ireland of Regina. The monthly draws are worth \$200.00 to the winners and \$50.00 to the respective ticket sellers. The next

monthly draw will be made December 15, 1974 again in Regina.

**DO YOU FEEL LIKE A WINNER! BUY A TICKET AND GET IN ON THE \$24,000 IN PRIZE MONEY BEING OFFERED THROUGH THE SASK. METIS LOTTERY.**

For more information contact the Pelletiers: Earl, Lloyd, Elaine and Shirley at 525-6193, 3-1846 Scarth Street, Regina, Saskatchewan.

# Merry Christmas & Happy New Year!

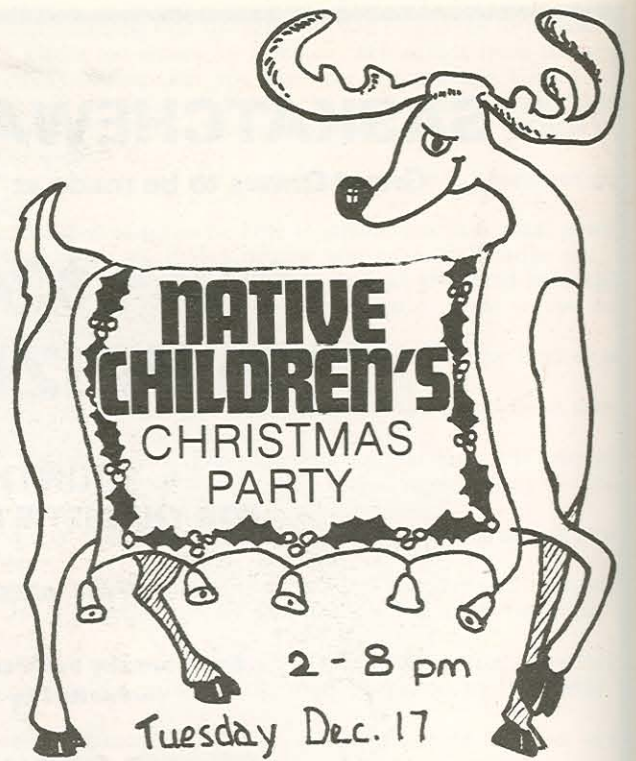
The staff of the New Breed would like to wish all of our readers a Merry Christmas and Happy New Year.

We have had many problems over the past year including funding and the fire that destroyed our master subscription list. We have continued throughout and in spite of these problems. Thankyou all for being so patient and understanding.

Also we would like to thank all of you who have contributed in the New Breed, whether it was by submitting items for print, donations, subscriptions or spending your own time with us. We deeply appreciate your efforts and it has helped to make our paper a better one. We would like to encourage your participation in whatever way during the coming year.

May your joys and successes be many, your troubles few.

In your service  
The New Breed  
Staff



REGINA FRIENDSHIP CENTER

2,000 children are expected  
There will be gifts, candies & entertainment.  
Any donation would be greatly appreciated  
(gifts, cash, etc.)  
For more information please contact: Wayne  
McKenzie, 525-6193



## NEW BREED

4-1846 scarth  
regina, sask.

- 6 months \$1.50
- 1 year \$3.00
- 3 years \$6.00
  
- paid bill

Name \_\_\_\_\_

Address \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_