

# NEW BREED

FEBRUARY 1976

IS A PUBLICATION OF THE METIS SOCIETY OF SASKATCHEWAN



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WHAT IS LIFE?

IT IS THE FLASH OF A FIREFLY IN THE NIGHT.  
IT IS THE BREATH OF A BUFFALO IN THE WINTERTIME.  
IT IS THE LITTLE SHADOW THAT RUNS ACROSS THE GRASS  
AND LOSES ITSELF IN THE SUNSET.

—Crow Foot



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**IN MEMORIAM**

**OUR PRAYERS, OUR HEARTS AND OUR MINDS  
 HOLD CLOSE TO US THE LOVING MEMORIES OF  
 OUR FRIEND AND BROTHER EDWIN DUROCHER  
 OF ILE A LA CROSSE WHO PASSED AWAY SUNDAY,  
 FEBRUARY 2, 1975.**

**ATTENTION WRITERS**

Articles submitted to the New Breed and subsequently used for publication shall be paid for at the rate of \$2.00 per column inch (10 point type on a 20 pica line).

The New Breed reserve the right to publish whole or parts of articles submitted.

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 helpful and interesting.

**DEADLINE DATE:** Please have submissions in by the 15th of each month for the following month's publication.

**SEND TO:** Articles, New Breed  
 Metis Society of Saskatchewan  
 No. 4, 1846 Scarth Street  
 Regina, Saskatchewan, S4P 2G3

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## KNOWING YESTERDAY TODAY TO KNOW TOMORROW



In the modern world of “no deposit — no return” it is significant that the old are often sent away into nursing homes to live out the rest of their lives in loneliness as their children don't want them anymore. The modern world worships the young and despises the old. There is nothing sadder to see than a middle-aged woman coated in make-up trying to look 20 again.

Native people have traditionally treated the old with respect, even awe. We respect them because they are the keepers of every thing that is Indian. They are the ones who through the passing of the years have retained the knowledge and the wisdom that will guide the next generation. And so it has been for 30,000 years.

There are a great many city born native youth who through no fault of their own have lost contact with the traditional ways. This loss of culture and identity can be devastating. We are all aware, or should be aware, of the problems youth are having in the cities. The problems of the high drop out rate, juvenile delinquency, alcohol, drugs, and prostitution are all too common problems to be ignored.

When we talk of solutions it is obvious or should be obvious, that the ones who oppress us will never be the ones to free us. Can you imagine walking into a Department of Indian Affairs office and demanding your pride, your culture, and your integrity back? They could say, “Here's your \$5.00, your x-ray and your culture.” There's no way, in order to change things we must first change ourselves. It is with this in mind that one of the things I have observed during the past few years is the young and the old coming together.

In St. Paul, Minnesota there is a school run for and by Indians. Indian culture and language is taught

to Native students as well as regular education up to and including grade 12. The students are learning their culture. They're passing their grades and most significantly are succeeding in life.

The Morley Ecumenical Conference in Alberta is one of the largest Indian gatherings in North America. It is here that Holy men from all parts of North America gather each summer. The emphasis is on teaching the youth and the youth are listening and learning.

A year ago this month Native youth from Winnipeg met with elders in Gimle, Manitoba. The feelings coming from the retreat were purpose, strength, and unity. Over half of the spiritual leaders were from Saskatchewan.

Social Scientists might disagree but the Native people who can cope best with the world are those who are strong in their cultural ways as they are generally a more complete person. (But who said Social Scientists know everything or anything?)

There are areas of North America where whole tribes have culturally dissappeared. It's sad but some of these people must go to Anthropologists and Sociologists to find their culture. An Anthropologist is not the same as an elder. In Saskatchewan we are lucky as our culture is still strong and there are people who have a lot to tell the youth if the youth will listen.

When the youth, with their energy, exuberance, and idealism...and the old with their wisdom, patience, strength, and purpose unite we are going to see some positive and concrete changes and a return to the Indian way as it can and should be!

John Cuthand

# The Cultural Chasm

Ralph Segalman, Assistant Professor of Sociology at Texas Western College, has synthesized the communications problem besetting middle-class psychiatrists, psychologists, and social workers in their attempt to reach and help the poor. He adapted this chart from an article presented at the Rocky Mountain Social Sciences Association, Spring 1975.

The concept of...	In middle class terms stand for	but to the lower class is...
AUTHORITY (courts, police, school principal)	Security-to be taken for granted, wooed	something hated, to be avoided
EDUCATION	The road to better things for one's children and oneself	An obstacle course to be surmounted until the children can go to work
JOINING A CHURCH	A step necessary for social acceptance	An emotional release
IDEAL GOAL	Money, property, to be accepted by the successful	"Coolness;" to "make out" without attracting attention of the authorities
SOCIETY	The pattern one conforms to in the interests of security and being "popular"	"The Man" —an enemy to be resisted and suspected
DELINQUENCY	An evil originating outside the middle-class home	One of life's inevitable events, to be ignored unless the police get into the act
THE FUTURE	A rosy horizon	Nonexistent. So live each moment fully
"THE STREET"	A path for the auto	A meeting place, an escape from a crowded home
LIQUOR	Sociability, cocktail parties	A means to welcome oblivion
VIOLENCE	The last resort of authorities for protecting the law-abiding	A tool for living and getting on
SEX	An adventure and a binding force for the family-creating problems of birth control	One of life's few free pleasures
MONEY	A resource to be cautiously spent and saved for the future	Something to be used now before it disappears

In Ralph Segalman's cultural comparisons chart of social concepts he has done a great injustice to not only the lower class but the middle class society as well.

Where has he placed himself in this chart? In a third category with the heading of God, perhaps. His purpose in drawing up his chart was to help social workers in their attempt to understand the poor people they are trying to help. I believe he has failed miserably.

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The picture he paints of the middle class society makes them look rather naive and ignorant. Granted, these people live in their own self-constructed dream world but they do have some awareness of other classes and cultures. The image of the lower classes on the other hand is one of violence and rebellion.

He is trying to make a distinction between the two classes when in actuality there is really not much difference. I have lived in both worlds and the ultimate goal of both classes is personal betterment and

social acceptance. The major difference being the resources available to facilitate the attainment of that goal. The middle class already has a great degree of social acceptability and they have far greater material and financial resources. The poorer people have only themselves and their strength of mind and spirit to aid them in their quest.

Because of lack of material resources and lack of social understanding the poor people turn to people of their own kind to try and find some love, understanding and support. But because of the frustrations and social pressures the result is not what they seek but instead, slums, ghettos, skid row bars, and prison; and once a person falls into this "street scene" the upper classes make it next to impossible to leave it. The Street is not an escape from an over-crowded home, it is rather an alternative to a non-existent home.

Is it any wonder that under circumstances like this the poor people resort to violence to vent their frustrations. Rather than being an emotional release the Churches instill only stronger feelings of defeat in these people. The organized churches make promises of a rosier future but unfortunately it takes money, skills and education to make a successful life. Even the most fanatical belief in a merciful God will not achieve these things. Their beliefs do not even make the resignation to their inevitable fate any easier. The Church has failed them so they turn to their educators.

Ideally the education system should lift these people and give them the necessary skills, but it doesn't. The educators fail too, because they fail to

recognize the special needs of these people who are now going down for the second time.

The effort has been made; they have tried and failed; so liquor and drugs become a welcome oblivion. There is no hope of alternative relief so now they have gone down for the third time. **STRIKE THREE AND YOU'RE OUT!**

It is now that violence and delinquency take the upper hand and confusion reigns supreme. The authorities will not tolerate social disorder so the police counteract this with more violence of their own making.

The individual breaks the law, is apprehended, charged, tried, and convicted and because he can not pay his fine he is sent to prison. In a way his immediate problems are over. At least now he will have food, clothing, and shelter. Upon his release he returns to the same environment he left so he completes the circle repeatedly and returns time and time again to the prison, which time and time again fails to give him what he really needs: love, understanding and support.

So instead of being labelled poor these people receive the new label of habitual criminal and society grumbles about having to support all those social misfits.

In this new year let's make a new start. Let all people of all social and economic classes reach out and extend a helping hand to our fellow man whoever he may be and give him the love, understanding and support he so desperately needs.

*by Leanne McKay*

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## THE DEATH WISH THAT SPELLS YOUR DOOM

*by Lyle Lee*

It's hidden so deep that you can't recognize it. The twisted demon in you demands your murder.

Before you finish reading this article approximately 200 people in the world will have attempted to kill themselves — at least one will succeed.

This senseless slaughter that takes the lives of hundreds of people daily ... is it shocking? No, not really! Consider the thought (however fleetingly) of self-destruction. Not when you consider that untold millions of us carry within ourselves a death wish that can lead to suicide. Not when you discover to your amazement that although suicide and attempted suicide have reached staggering proportions in the world today, most of us are completely unaware that the problem exists. And lastly (a shocker in itself) in spite of the obvious fact that suicide is a pressing mental health problem, our governments have made no effort to reduce the mounting rate.

Psychiatrists refer to suicide as "the most devastating experience in the practice of medicine". In this category we are still living in the dark ages. Suicide is still discussed in hush tones as leprosy and syphilis once were. We have never ceased to regard suicide as a stigma. We've covered the subject with shielding layers of fear, superstition and prejudice. We cling stupidly to misconceptions like the one that says,

"He who talks about committing suicide will never go ahead with it." We call the suicide a weakling, a coward, a family disgrace. Some of us still believe that only the insane destroy themselves. It's about time we pulled our heads out of the sand. I, a dum ex-convict, know that suicide is not a sign of cowardice; it is a sickness like tuberculosis. Let's give suicide status as a disease so we can treat it effectively.

As things stand today the outlook is dismal. The subject is shunned by lawmen and most professionals. It lies under a cloud of religious and moral revulsion. A person can be damned by a statement that goes like this: "His father committed suicide, you know".

Not only are we succumbing to the death wish by the thousands, we are also building up a wall of indifference to the matter even when the act is performed before our eyes.

Being a Metis race of people we are a serious race of people! Among our people there are homeless teenagers, depressed inmates, and like everyone else there are marriage problems ... all of which could cause a person to commit suicide.

I hope I have brought to your attention something that should be dealt with.

# IF YOU'RE METIS ...YOU'RE IN!

by John Cuthand

It is a long way from 1885 and the Riel Rebellion, but ghosts of Riel, Dumont and history still haunt the Canadian public. Interest in Riel is currently running and selling quite high in Eastern book stores and theatres. Keeping the cash registers ringing are: plays, poems, even an opera, and the following currently published books: *The Life of Louis Riel* by Peter Charlebois; *Gabriel Dumont: The Metis Chief and His Lost World*; *Prisoner of Grass: Canada from the Native Point of View* by Howard Adams (Howard who?); *Gabriel Dumont* by George Woodcock; *Those Damn Canadians Hanged Louis Riel* by James McNamee.

As unlikely as it may seem, it would appear the ancestors of the same people who hung Louis Riel are now recognizing him for what he was: a great statesman, political idealist, and Metis patriot. I find this intriguing. The question that immediately comes to mind is just how sincere is the interest currently generated in Saskatchewan Metis history and what can the Metis people of Saskatchewan hope to benefit by it? I mention sincerity, as all too often one man's reality can easily become another man's novelty. As an example, I can remember a time when the pow-wow had dwindled down to a few traditional people (mostly elders) and almost died. From the 1960's on there has been a strong cultural rebirth in Indian country and pow-wows are now larger than ever. With cultural rebirth of natives, there came a strange assortment of non-Natives seeking 'the Indian experience'. Some were sincere in their approach

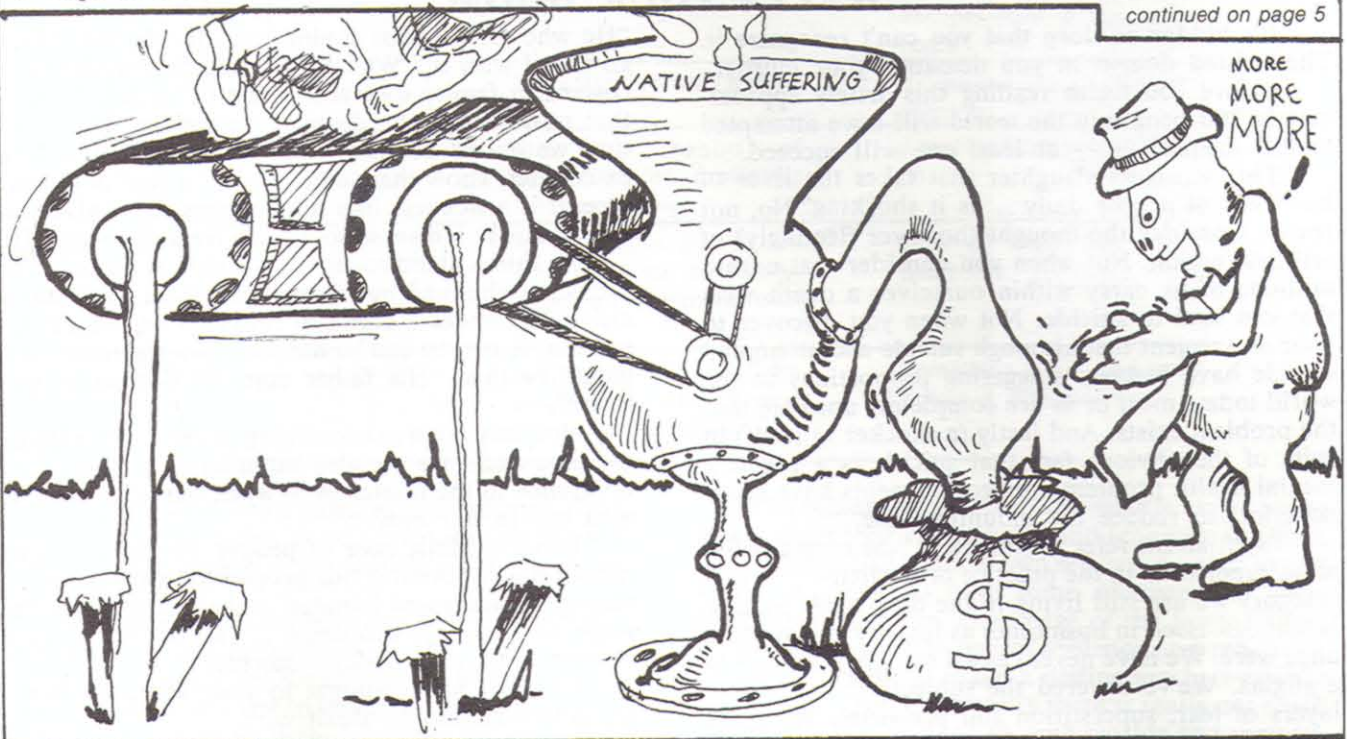
and respect for Native people. Others, obsessed with escaping a white middle-class culture, came in droves to participate in Indian celebrations and pow-wows across the country. They could be seen wearing their beadwork and braids and stomping out wildly exaggerated dance steps to the beat of a grass dance. The old people would howl with laughter and the young would be fuming with anger and resentment. I saw their presence and participation at these celebrations as a mockery of what culture we have managed to cling to. The first step in understanding Native people is to regard them as just that ... people, not the radical, currently fashionable fad.

The following is taken from an invitation sent to various people in the Toronto area. Notice the "By Invitation Only" and "Confidential" letterheads.

BY INVITATION ONLY CONFIDENTIAL  
This I Your Family Invitation To  
An Evening of Louis Riel Jr. and Gabriel Dumont  
at 7:00 p.m., Tuesday, September 23, 1975  
at the Metropolitan Toronto Central Library  
23 St. George Street  
and the adjoining  
Boys and Girls House of the Toronto Public Library  
40 St. George Street

The invitation goes on to say that Native crafts, refreshments, "Riel-Dumont era artifacts" and films such as "Back to Batoche" would be available.

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Sounds interesting? You bet! But I have to wonder, with the "confidential" and "by invitation only" letterhead, just how many Native people (not just the elite and weekend warriors) had access to this event? This now brings me to the second part of my question. What can the Metis people of Saskatchewan hope to benefit by this current interest in Saskatchewan Metis heros and history? A certain Dee Brown wrote a best selling book called *Bury My Heart at Wounded Knee* that told the tragedy that befell the American Indian. Dee Brown later hosted a radio talk-show in New York City called "All About Red". Brown made lots of money off the American Indians' plight but from all reports returned absolutely nothing to aid these same Indians' descendants. Cher Bono, the television personality, recorded a song called "Halfbreed" that sold a million records. What part of the profit made went to help the

Indians? Not one Red Cent! (incidentally, Cher has absolutely no Indian blood in her. She gets that Indian look from her Armenian ancestry.) Closer to home, the City of Regina Chamber of Commerce has held a drama each year for the past eight years called *The Trial of Louis Riel*. Aside from the tourist attraction, how has this been of benefit to Native people? (I just know I'm going to get a letter on this one.) It would appear the current interest in Metis people is centered on the romantic past. What of today? The very issues Riel and Dumont fought for are still the issues Metis people are fighting for today. Do we have to wait for future historians to admit that the Metis were unjustly treated in the romantic '70s? I certainly hope not! Is the interest in the Saskatchewan Metis merely a passing fancy or could it be the beginning of some positive and concrete changes? I hope for the latter but somehow suspect the former.

*DENE DECLARATION*  
— A STATEMENT OF RIGHTS —

We, the Dene of the Northwest Territories, insist on the right to be regarded by ourselves and the world as a nation.

Our struggle is for the recognition of the Dene Nation by the Government and people of Canada and the peoples and governments of the world.

As once Europe was the exclusive homeland of the European peoples, Africa the exclusive homeland of the African peoples, the New World, North and South America was the exclusive homeland of Aboriginal Peoples, the Amerindian and the Inuit.

The New World, like other parts of the world, has suffered the experience of colonialism and imperialism. Other peoples have occupied the land — often with force — and foreign governments have imposed themselves on our people. Ancient civilizations and ways of life have been destroyed.

Colonialism and imperialism are now dead or dying. Recent years have witnessed the birth of new nations or rebirth of old nations out of the ashes of colonialism.

As Europe is the place where you will find European countries with European governments for European peoples, now also you will find in Africa and Asia the existence of African and Asian countries with African and Asian governments for the African and Asian peoples.

The African and Asian peoples — the peoples of the Third World — have fought for and won the right to self-determination, the right to recognition as distinct peoples and the recognition of themselves as nations.

But in the New World, the native peoples have not fared so well. Even in countries in South America where the native peoples are the vast majority of the population, *there is not one country which has an Amerindian government for the Amerindian peoples.*

Nowhere in the New World have the native peoples won the right to self-determination and the rights to recognition by the world as a distinct people and as Nations.

While the native people of Canada are a minority in

their homeland, the native people of the Northwest Territories, the Dene and the Inuit, are a majority of the population of the Northwest Territories.

The Dene find themselves as part of a country. That country is Canada. But the Government of the NWT is not the government of the Dene. These governments were not the choice of the Dene — these were imposed on the Dene.

What we the Dene are struggling for is the recognition of the Dene Nation by the governments and peoples of the world.

And while there are realities we are forced to submit to, such as the existence of a country called Canada, we insist on the right to self-determination as a distinct people and the recognition of the Dene Nation.

We, the Dene People, are part of the Fourth World. And as the peoples and Nations of the world have come to recognize the existence and rights of those peoples who make up the Third World, the day must come and will come when the nations of the Fourth World will come to be recognized and respected. The challenge to the Dene and the world is to find the way for the recognition of the Dene Nation.

Our plea to the world is to help us in our struggle to find a place in the world community where we can exercise our right to self-determination as a distinct people and as a nation.

What we seek then is independence and self-determination within the country of Canada. This is what we mean when we call for a just land settlement for the Dene Nation.

*(A poster-sized text of the Dene Declaration is available from AKWESASNE NOTES for 50 cents, plus 25 cents with each order for mailing tube and handling. Proceeds from the sale go to the Dene Nation. Contact: ADWESASNE NOTES, Mohawk Nation, via Roosevelt, N.Y. 13683.)*

Everyone concerned with the plight of Canada's Indians will welcome the news of the establishment of the Indian Research Association (I.R.A.).

We went up to the Toronto headquarters of the I.R.A. and met with Chief Running-Around, the Executive Director. First he offered us tea.

As he explained, "On the reserves, you know, we could only have milk or sugar in our tea. You can have both." We asked him how the I.R.A. began. "Well," puffing on his peace pipe, "we figure we owe the Whites a lot. And now, just look at the mess the White World is in — pollution, unemployment, crime, juvenile delinquency. We felt we had to devise ways of getting the Whites out of this mess. So we are going to do some action research."

Where did his group get the idea? "The Senate Committee on Poverty got us thinking. Then we examined the Poverty Research Industry in the States. We saw who got the money, the experts, the research workers, the administrators. And we got inspired by the Canadian Indian Research Industry." The Chief walked over to a large bookcase and waved his hands across it. "These are all studies of Indians. Why, we would have no trained anthropologists or social workers in Canada these days if they had not been able to get their degrees by doing research on Indians."

We asked how the Chief feels about anthropologists. "Don't get me wrong," he said hastily, "our group is in no way hostile to anthropologists. In fact, some of my best friends are

anthropologists. However, I don't agree with some Indians inviting them to live on their reserves. You know how it is, you let in one of them, then the whole reserve goes."

What did the Chief think of the studies and research on Indians?

"Of course, we haven't read all those studies. We learnt that much from Indian Affairs. Too much accurate knowledge just confuses you. No. We weighed the reports — that is known as quantitative research. It came out at five pounds of report per Canadian Indian. You figure out the future of White Research in this country, on that basis. We did some more quantitative research on the Indian contribution to the education industry in Canada. Here's the report."

The Chief handed over a handsome-

## INDIANS PLAN RESEARCH ON WHITES

by Nujoweket

Reprint from *Tawow*, Vol. 4, No. 4

ly bound report entitled "Sociometric Analysis of Heuristic Probabilities Concerning Past, Present and Future Contributions of Indigenous Peoples to the Pedagogical Institutional Setting."

We flicked through the report, looking at the mass of figures, the graphs, the tables. We handed it back dazed. The Chief flicked it open, and handed it back. "You figure out how much that would have cost the educational system in Canada if Indians had not taken the time to educate the Whites. There, read the summary, that's the only bit we can understand."

We read the page, which simply stated: "On the basis of our study, it would appear that Canadian Indians have provided the information for one tenth of every Ph.D., one half of every M.A., one complete B.A. and an average of ten university term papers, for each Canadian university, each month, over 1960-70."

"Did the I.R.A. have some specific research projects in mind?" we asked.

"Of course," said the Chief, "we are training a group of Indians as participant observers to study affluence in Canada. We will send them to places like Rockcliffe and Westmount. They won't interfere with life there. They'll just move into the houses, they are pretty big and there's lots of room going to waste. They will make notes, take pictures, record songs and chants, that sort of thing."

"And our religious leaders are going to move into seminaries — churches. Try to get at the root of this lack of harmony among the churches." The Chief leaned forward confidentially,

he said, "You may find this hard to believe but I am told that even here in Toronto, there are as many as six churches on the same street. We hope to make a collection of things off their altars and take some of the vestments for the Museums of White Culture that we plan to put on our reserves. We might even suggest to the government that they set up a Department of Religious Affairs that co-ordinates all the religions."

And the other projects? "We have a real dandy," the Chief chortled, "A historical study of the Whiteman. We start digging up our first cemeteries next week. Hope the Whites don't mind. You know the old Indian joke — my great grandfather has an important position in the Museum. Third case from the entrance." The Chief paused for a few puffs on his pipe, "Of course, you will say that we are just another hardnosed outfit going around telling people they have problems. But we have a social conscience also. We try to help people to help themselves."

"A couple of years ago, some civil servants in Ottawa collected a lot of old clothes and sent them up to Indian reserves. Mind you, very few of our people wear pin-striped suits and evening dresses and even fewer have much use for umbrellas and high heeled shoes. Still — it's the thought that counts."

"The I.R.A. reciprocated last month. We went around the reserves, collected old cars, fixed them up so that they would run and then left them outside the homes of civil servants in Ottawa living below the official pov-

erty-level." How did the civil servants react, we asked?

"We did not expect thanks," the Chief said. "Civil servants are not very demonstrative, you know. We have a saying — 'You must sit in a civil servant's chair for ten years before judging him'. A couple of guys sent us parking tickets. But you'll always find people like that in a group. No use condemning all civil servants because of the behaviour of a few oddballs."

"The I.R.A. is also launching its famous Canadian project. We are always hearing about how, if the Indians had any get up and go, they would have made it to the top. So we are starting a long term inter-disciplinary study of certain well-known successful Canadians. Right now, we are doing the planning and shaping up a few hypotheses. One theory we have is that you have to be a success in hockey or football, and then become an actor and then go into politics. But we feel it would be better to examine some prominent Canadians who obviously have no talents other than being able to play politics, and see how they fared. For instance, we might look at a Canadian who came from a poor area, went into parliament, created a special job for himself and then was able to retire after a few years. That should teach the people a lot."

How would the study be done? we asked.

"We reckon it will take a study group five years for each Canadian. We might employ every Indian in Canada on this one."

*continued on page 7*



"A political scientist will study his rise to power. An anthropologist will look at his kinship system. The sociologist will plot his spatial interaction. And, of course, everything will be kept secret. We don't want some white nut using the information for radical purposes that wouldn't be scientific. Of course, the famous Canadian will be able to read about the project once it is written and published. In ten years time." He gazed out the window. "While we believe that our research will help Indians to get to the top, we do hope it will help the White Politicians."

He went on — "We have one more project that may interest you — an action research one. We hope to approach one of the provincial governments soon to set up Iroquois and Micmac language units in areas where these languages predominate. Then we shall evaluate what happens. And we shall also put in a bid for an experimental unilingual project on one of

the destroyers that are mothballed just now. The B.C. Indians will man one destroyer and keep the whole fleet in fish."

The Chief saw us out of the office and before we left, he said simply, "Thank you for coming. I don't doubt that there will be a lot of scepticism about the I.R.A. No doubt a lot of whites will say that we are just another bunch of Indian do-gooders, another crowd of long-haired intellectuals playing with words, and giving the impression of solving problems, just another organization to help the whites." We hastened to assure him that we did not think this way.

The Chief gazed into the distance and said, "You are very kind. If we really get going and the I.R.A. manages to get one tenth of the research money that has been spent on studies of Indians, we figure we shall be able to provide enough money for every Indian in Canada to retire in ten years time."



## Case for Native Foster Homes A BOY'S PLEA

(From the Indian Voice)

The following letter was written to Ernie Crey by an eight year old child. At the time he received the letter he was working for the Union of B.C. Indian Chiefs in the area of Child Placement and Adoptions.

Dear Ernie:

How are you doing these days? Do like living up there in Kamloops? I looked at where Kamloops is on the map. It really is quite far away from here. My teacher told me you are working for the Gov't. What do you do for them? Do you like your Job?

The reason I'm writing this letter to you is to tell you that things aren't so hot for me anymore. My social worker Mrs. --- is going to move again. Since you worked at my school and left I've had to live in four different homes. I don't know why I have to be moved around so much. It really isn't all that bad but it really is bad for my little brother. He wets his bed alot and when he does the people looking after us get real mad at him. They yell at him and spank him a lot. I don't like it when they hurt him. But there isn't anyway for me to stop them from hitting him.

When I move again Terry has to stay here. The social worker told me I would be going to stay with some really nice people. Some how I don't believe her because she told me that all the other times I had to move. She said it would be good for Terry to stay here becuse the --- like him alot and want him to stay. She said I could come back and visit him once

Ernie read the letter to the assembly of the B.C. Native Women's Society in Kamloops in November, where he spoke on the placing of Indian children in foster homes.

and awhile. Yesterday Terry and I talked about my moving away. He cried. He yelled. I think he is scared to be left behind and is really mad to. I think the social worker is lying and I think the --- really don't like Terry. The truth is they don't like Indian people I've heard them talk about Indians when they have their friends over for parties. They say Indian people are lazy and drink too much. They say if it wasn't for people like them where would kids like Terry and I be. I know where I'd like to be. Back at aunt Clare's and Bob's place. I told my social worker that and she said I couldn't because they have too many of their own children. This too I think is a lie because when I see auntie downtown she says she really misses Terry and I and would like us to live with them again. I liked living at auntie Clare's place. So did Terry, I don't see why we can't go back

I guess Terry and I are really afraid. We would like to be with our parents again. We really wonder where are parents are. Is there any way we can get to be with them again? And Ernie if you can help us find them or have us move back with auntie Clare please do.

signed,  
your friend John



This will be the second report from my area this year. The first report was included in the kits for our annual meeting last year. Unfortunately, however, not all the locals in my area were able to attend the annual meeting so I hope that the New Breed will convey the following information not only to my area but the entire province as well.

I've been very busy the past two years as a Board Member and Field Worker for the Metis Society as well as a Board Member for the Metis Housing Group (M.H.G.). Together with the Saskatchewan Housing Corporation, M.H.G. has undertaken a major role in the seventeen new housing starts for Native people in Fort Qu'Appelle. As well as the seventeen starts in Fort Qu'Appelle, houses have been built in Sintaluta and Estevan.

at the supervisory level and the supervisors in turn have done their own hiring for the local projects. Wilbert Desjarlais and Morris Amyotte are but two of the supervisors in my area. Without the efforts of these men the program would not have been as effective.

We will once again be administering the Emergency Repair Program (E.R.P.) Last year we were unable to service all the locals that had made applications but these applicants will be given first consideration this year.

Another program we are looking at is the Residential Renovations Assistance Program (R.R.A.P.) This program is geared for major renovations to homes. The maximum loan you can apply for is \$10,000 with \$3750.00 forgivable after you have lived in the house for five years after the completion of the renovations. We will have to iron out a few things in regard to this program including the criteria that has to be met by the applicants. If the necessary changes cannot be made to our satisfaction we will not accept this program and instead we will obtain an extension on our present E.R.P. program.

The locals have been quite active as well, in trying to raise funds for their communities. This has been done by holding dances, bonspiels, raffles, etc. This, I might add provides a lot of incentive to those people and it keeps them much closer together. When service programs become available these people are usually the first to take advantage of them. This is the purpose of the Metis Society: To make it stronger at the local level and in turn this reflects to the executive level and it gives us more bargaining power when it comes to dealing with governments.

Remember, ask not what the Metis Society can do for you but what you can do for the Metis Society.

With that I would like to say that it has been enjoyable working for the past two years with the people in my area and I hope I can continue to do so in the coming years.

*Pete Bishop*

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## POLICE PROBE "BEATING" COMPLAINT

Prince Albert: A formal investigation into an incident into which a Metis man claims to have been beaten by Prince Albert City Police while in custody is currently under way. Mr. Harold Pambrum, 44 of Crutwell, Saskatchewan was arrested for swearing in a public place of the night of November 6-7, 1975. While in custody Mr. Pambrum says he suffered a broken jaw and other lesser injuries at the hands of four Prince Albert City Police in the basement charge room at the City Police station. He was later released without charge. Upon his release he immediately drove by taxi to Holy Family Hospital and from there was transferred to Saskatoon where a plastic surgeon treated him for facial injuries.

Mr. Pambrum later sent a formal complaint to the Saskatchewan Police Commission who found sufficient evidence to warrant a formal investigation. The investigation is headed by Inspector Wes Stubbs a twenty-year veteran of the Prince Albert City Police Force. Rod Durocher, Vice-President of the Metis Society of Saskatchewan, was quick to point out

that such an investigation could not help but be biased in the police's favour. Mr. Durocher said he realizes the Provincial Police Commission is a new organization, "which is supposed to be outside normal police organizations," but, "it is getting off on the wrong foot by taking this sort of step." Mr. Durocher then went on to say that "there have been many cases like this in Prince Albert, where policemen could easily be charged, but our people have lost their faith in the Judicial system and feel all of the odds are against them."

He said that ordering a Police Officer from the same force to conduct the investigation did little to restore this faith.

### TOO BRUTAL, TOO TYPICAL TO BE IGNORED (By John Cuthand)

*The events surrounding the evening of November 6-7 that resulted in a Native suffering a broken jaw are still before the Police Commission. As such it would be difficult, if not unwise, to comment on the specifics of this case. What can and should be commented on, is the Commission's investigation being based in its entirety on the idea that police are capable of investigating police. The peculiar notion that a 20 year veteran of the Prince Albert Police Force is capable of giving an unbiased report on the conduct of four members of his police force is absurd.*

*It almost goes without saying that Native people have been complaining long and hard over past years at the violent treatment they have regularly received at the hands of R.C.M.P. and City Police in Saskatchewan. Horror stories concerning police brutality are too numerous to not be based on fact.*

*Although the Harold Pambrum case is only one of many, it is the strongest case yet against the Prince Albert City Police. This makes the findings of the Police Commission's enquiry crucial to the Native/police relationship in Saskatchewan. It will either put*



INSPECTOR STUBBS  
... gathers statements

*necessary restraints on police or give every grudge-bearing white racist police officer a virtual grudge to beat up Natives without fear of punishment.*

*It is surely a very reasonable demand that cases of police brutality be brought before an independent Inquiry Board. The Harold Pambrum case is too brutal and too typical of the Prince Albert area to be ignored. Police investigating police is a blatant exercise in social injustice. Perhaps it's time to call in the American Indian Movement.*

### WE ARE HERE Stewart Stonechild

Many people today are finally beginning to realize in one way or the other that we native people do exist.

A while back in almost every major newspaper across Canada, there was something like "Red Power is a threat to national security." After reading this I was sort of taken back by the ignorance broadcasted by these various papers.

Now I can't see how by unifying our people and voicing our long overdue grievances that we are a threat to anybody's security. By trying to gain security for our own people we are threatening Canada's security??

If we are threatening anything, it has to be somebody's pocketbook. Where would they get their money from without OUR LAND and OUR RESOURCES.

# Métis and Proud

A.K. Isbister was born at Cumberland House on the Saskatchewan River and is honoured as the Metis who started the University of Manitoba on its road to success.

Isbister received his early education at St. John's School in Red River (Winnipeg) and then went to work as a clerk in the Hudson's Bay Company.

After saving enough money he went to Scotland and England where he was a brilliant student at the Universities of Edinburgh and London. He became a teacher and a lawyer. Although he never returned to Western Canada, he helped his fellow Metis in many ways. In public hearings in England he represented the Metis in their demand for land titles and the right to trade freely. When he died in 1883 he was a wealthy man.

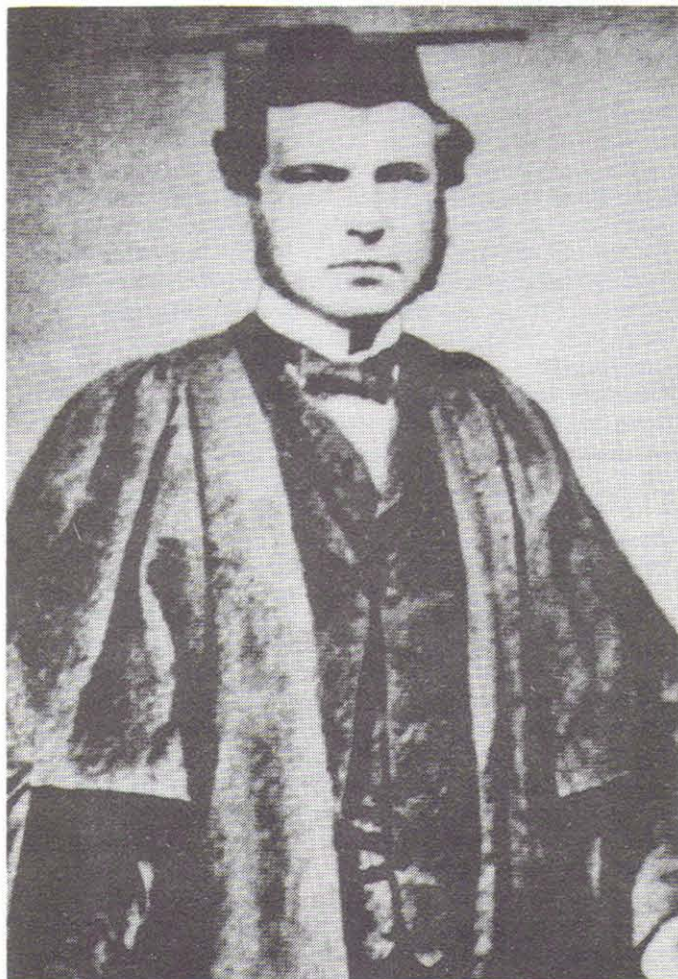
In 1887 the University of Manitoba had been formed. It had no buildings, no library, no money and no students. All it could do was give examinations and award degrees to any who passed. (These were students who had attended the religious schools of the Roman Catholics, Anglicans, etc.)

Isbister left his fortune of \$83,000 (the equivalent of one million dollars today) to the University. The interest was to be used to give scholarships to promising students "without distinction of race, creed or sex". He also left his personal library of over 4000 books to the university and this was the start of its present library of over 1,000,000 books.

In 1932 it was discovered that the chairman of the Board of Governors of the University had embezzled a million dollars of university money, including all the money in the A.K. Isbister fund.

Today, although the money is gone, the memory of Isbister is honoured in Manitoba in two ways. The Department of Education gives scholarships to outstanding students beginning university and these are "Isbister Scholarships". At the University of Manitoba one of the large classroom areas is named the Isbister Building.

Many of the Isbister family live in Manitoba to this day and they, as well as all Metis, can take a special interest and pride in the University of Manitoba.



**ALEXANDER KENNEDY  
ISBISTER (1822—1883)**

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## OUR PEOPLE

### Mr. Charles Belhuemer Inventor

As a result of losing too many fish with regular ice fishing equipment Mr. Charles Belhuemer of Regina designed and has a patent pending on a new and improved ice fishing device. His invention consists of a roller adopted from a window shade encased in a wooden frame. Attached to the rollers are sleigh bells. What makes the device unique is that it can both set the hook and play the fish at the same time. The bells tell the fisherman when a fish is hooked and when it is played out. Mr. Belhuemer got the idea from a window shade he found while looking around his house. The roller is tripped as a fish bites and then automatically starts to roll up. The tension on the line increases as the fish tries to swim away. The slack is also taken up as the fish swims back. In this way it is almost impossible for a fish to shake off a hook or break the line. Mr. Belhuemer started to manufacture his invention after many requests from other ice fishermen to buy his device. If any of our readers wish to enquire or plan to buy one of his devices Charles Belhuemer can be reached at his home at 1817 Robinson Street, Regina, Saskatchewan. Mr. Belhuemer is hoping to have Metis people starting up a plant to manufacture his device. By the way, he swears by whole smelts as bait.



## ARE YOU KILLING INNOCENT PEOPLE?

Being a member of the Metis population I am a member of a racial minority but on the other hand, I am a member of a large, powerful and thoughtless majority. I am a member of that fog-surrounded group of smokers.

January 11-18, 1976 has been named Kick The Habit week and I thought I would take this opportunity to say a few words on behalf of the non-smoking minority.

People afflicted with diseases such as emphysema, asthma, and cancer of the lung and throat often times lock themselves in their homes just to maintain their own survival. Even when they must venture out of their homes to visit their doctors they cannot escape the stench and discomfort caused by the other patients smoking in the waiting room.

Similarly these people cannot really enjoy an evening out at a bar, restaurant, or theatre without suffering from the polluting effects of cigarettes. The same holds true for libraries, offices and other public places.

Even department stores and supermarkets are polluted by the cigarette smoke of others. Is there nowhere the non-smoker can go without suffering the

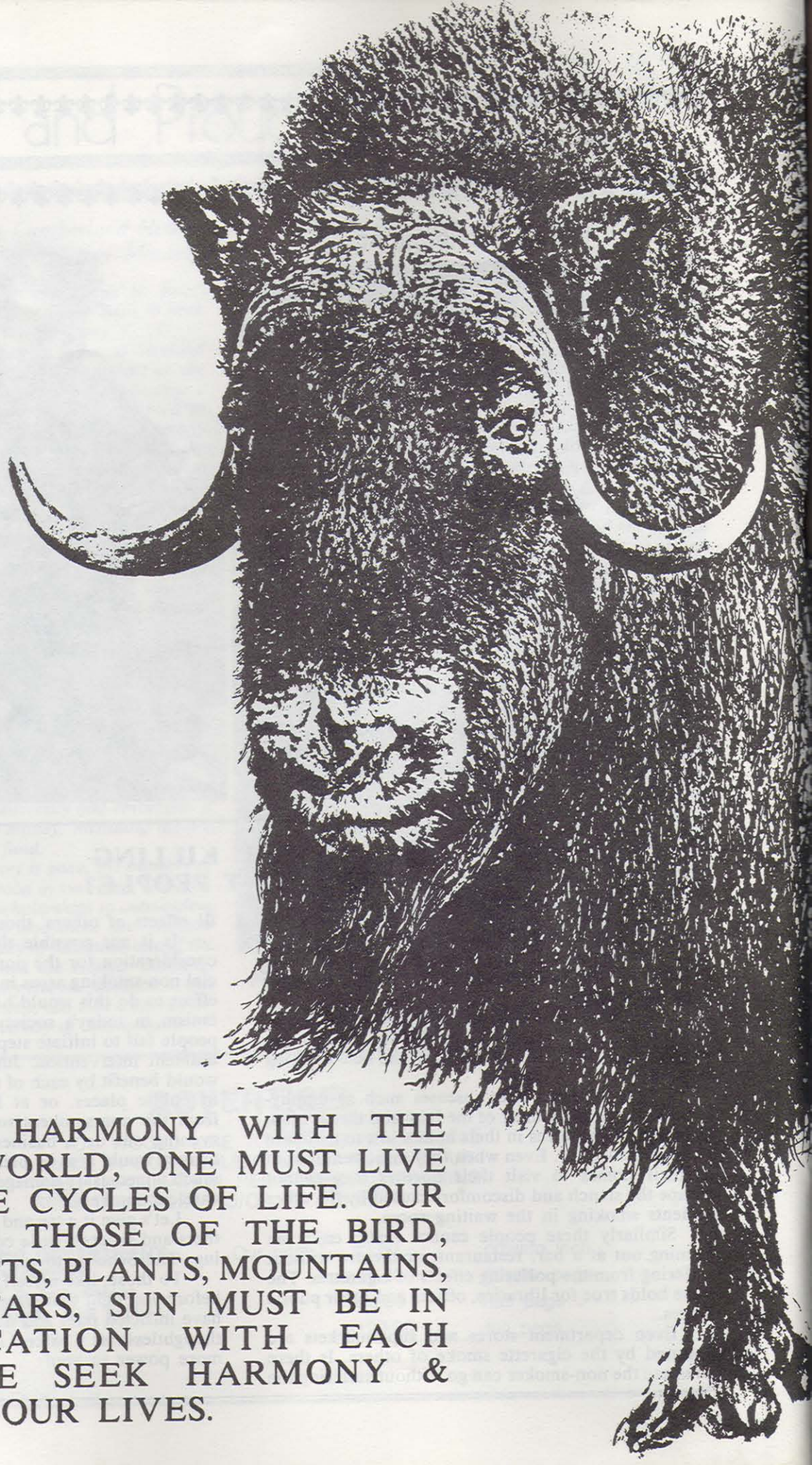
ill effects of others' thoughtlessness?

Is it not possible that we could show a little consideration for the non-smokers and reserve special non-smoking areas in public places? A voluntary effort to do this would be a triumph for humanitarianism in today's society. Unfortunately, however, people fail to initiate steps such as this without government intervention. Just think how many people would benefit by each of us refraining from smoking in public places, or at least segregating ourselves from the non-smokers so they too could enjoy an evening out or a business appointment. The store owners would also be pleased. Can you imagine how much unnecessary damage is done to merchandise by careless smokers.

Let's give it a try and give our non-smoking brothers and sisters a little compassion and understanding. The benefits to all would be gratifying.

To those, like myself, who smoke ... think first before you light that cigarette. To the non-smokers I have inflicted pain and discomfort upon by my own thoughtlessness I extend my sincerest apologies and more power to you!

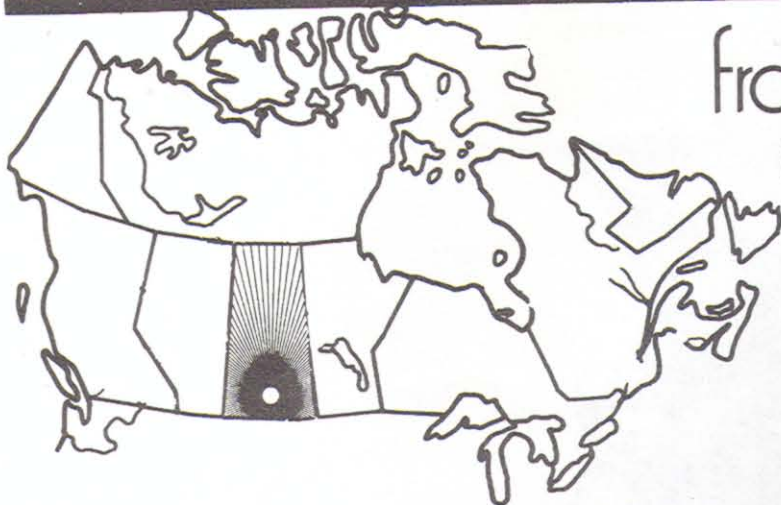
Leanne McKay



## HARMONY

TO BE IN HARMONY WITH THE NATURAL WORLD, ONE MUST LIVE WITHIN THE CYCLES OF LIFE. OUR SPIRIT AND THOSE OF THE BIRD, BEAR, INSECTS, PLANTS, MOUNTAINS, CLOUDS, STARS, SUN MUST BE IN COMMUNICATION WITH EACH OTHER. WE SEEK HARMONY & BEAUTY IN OUR LIVES.





# from OUTSIDE our PROVINCE



## Bands Battle For Land

TERRACE, B.C. — A land dispute is taking place in the Kiteen and Cranberry Rivers area near this municipality. This time, though, the claim is being fought between two Indian bands. Kitwancool Band claims the Nishga Band is attempting to take two-thirds of their land in the Nass Valley, 25 miles north of here.

A split decision by the Supreme Court of Canada recognized the aboriginal rights of the Nishga tribe to the land in 1973. The Nishga are claiming 4,400 square miles of land, in what Peter Williams, Kitwancool Band president, says is traditional Kitwancool territory.



## FLYING SAUCERS

Peace River, Alberta seems to be an area for unusual sights. Last fall it was the sasquatches and a flying saucer and now there has been another one seen by Mrs. Alvin Kuhre of Three Creeks. It was described as "extraterrestrial beings visiting the Peace River area for the second time in three months." The U.F.O. was seen by two people January 8 hovering in the sky over the area. "When I heard the news about the Grimshaw woman seeing the U.F.O.," Mrs. Kuhre said, "I turned off all my lights and looked out the window, and there it was, north and a little west. . . . That was no star and it was no plane," she says. "I watched it for at least fifteen minutes as it changed colors, then it disappeared." Mrs. Kuhre has seen a UFO before and says she believes they are space ships. "There is too much evidence to watch them floating around like that. I couldn't get to sleep after seeing that last one." Mrs. Kuhre reports, "The craft seemed to be revolving as its lights changed colors and it hovered in one spot. The lights weren't flashing. It seemed that there were different colored lights on each side and they came into view as the ship revolved."

## Eskimos plan land claim

PETERBOROUGH, Ont. — A spokesman for an Eskimo group said last week Eskimos in the Far North are planning to lay official claim to 750,000 square miles of ocean, and plan to call the new territory Nunavut, meaning Our Land. John Amagoalik, director of land claims for the Inuit Tapirisat said, "we figure it's about time we were allowed to decide our own destiny and make our own mistakes," speaking at a public seminar at Trent University. The group also wants a territorial council for the proposed region that can implement social and economic programs.



## Dennis Banks fears for his life

EL CERRITO, Calif. (AP) — Dennis Banks, fugitive leader of the American Indian Movement (AIM) who was arrested here Saturday, says he fears for his life if he is returned to South Dakota to be sentenced on riot and assault convictions.

Banks' lawyer, Beverly Axelrod of San Francisco, said Banks "will fight extradition; being sent back (to South Dakota) might mean his death." She did not elaborate.

Banks, 38, was arrested Saturday after eluding authorities for six months. He was convicted in July 1975, of charges resulting from a 1973 Custer, S.D., courthouse melee but did not appear in court for sentencing.



## Eskimo education

OTTAWA — Inuit Tapirisat (Eskimo Brotherhood) has launched an adult education program to give Eskimos the skills needed to administer resources they expect to acquire under a land claims settlement still to be negotiated with the federal government.

Under the land claims agreement, the brotherhood is seeking Eskimo ownership over a large tract of land in the Arctic along with ownership of resources above and below the ground.





# THE *local* NEWS

## E.R.P. ROLLS INTO MICHELE VILLAGE

The winter road across Little Peter Pond Lake and the Channel connecting Little Peter Pond and Big Peter Pond Lakes is finally passable. The winter road, although rough on land and with several cracks on the lake, makes access between Michele Village, St. George's Hill and Dillion and onwards to Buffalo Narrows a welcome relief.

The Emergency Repair Program (E.R.P.) material, administered by the Metis Housing Group has now been able to be transported to Michele Village. Although several houses are being built there by the Department of Northern Saskatchewan, the residents of Michele are more than thankful that temporary renovations are available to existing houses.

One of the greatest concerns expressed by some residents of Michele is the government's attitude to their way of life. The people of Michele wanted new houses. However, they wanted these houses where their present homes are. The reason for this is the fact that they have gardens and accessibility to the bush where they can snare rabbits and kill other

small game. Also enjoyed is the peace and quiet of the land. The government however, has stood firm in their attitude to create a townsite and people who want new houses must move into the surveyed area and live in small lots.

*Jaques Chartier of Buffalo Narrows ERP field worker talking to Ernest Sylvester of Michele Village.*



*Crack on the Lake over which the winter road must pass*



## LADIES PARTICIPATE IN SEWING COURSE

Last winter a 3 month Stretch and Sew Course was undertaken by a group of 16 ladies from the Shell Lake Metis Society Local No. 81 with Fay Brewer as their instructor. The ladies covered a great deal of work with many well finished garments to show for their work.

The topics covered were in two groups. The first group — T. shirts, pant tops, lingerie, cardigans and slacks. This was done by all of the group. The second group — formal dresses, men's slacks, pant suits,

*continued on page 16*

*Sewing class. Back row (left to right) Doris Robinson, Dorothy West, Kathleen Rodocker, Dorothy Ouellette, Violet Shynkawk, Lila Fines, Christina Lucier, Beth Pott, Edith Proulx. Front Row: Darlene Bird, Delores Robinson, Doris Pitceathly, Flora Albert, Dorothy Genereux, Lidia Morrissitte.*



### --- SEWING COURSE

children's toys, bathing suits and body shirts. The ladies picked the items they wished to sew from this group. Some did all.

A display of work was held during the final

week of class. Many interested people attended making it a rewarding success. The class came to a close after a lovely supper put on by the ladies and enjoyed by all.



Supper enjoyed by ladies and their husbands and Mr. Miller Dufour, proprietor.



Display of work.

### DOG RACE

On Saturday, January 3, 1976 Ile a la Crosse held a publicity event to spark interest in dog-racers to attend and compete in a proposed bigger and more organized Dog-Race to be held sometime in March of 1976.

At the event on January 3, 10 teams from Ile a la Crosse, Green Lake and McDowall competed for

\$500.00 worth of prizes.

Rick Sinclair, the winner of the Dog-Derby in Green Lake last year took 1st place again this year with a time of 45 minutes and 35 seconds in the 12 mile race.

John St. Germaine of Green Lake came in 2nd with a time of 45 minutes and 45 seconds.



Rick Sinclair,  
First Place in the Ile a la Crosse Dog Race.  
NEW BREED, Page 16



Rick Sinclair and John St. Germaine coming into the finishing line.

---

Al Sloutenboug also of Green Lake came in 3rd with a time of 48 minutes and 07 seconds.

Next to finish were Nap Daigneault, Dave Adams and Jackie Adams all from Ile a la Crosse with times of 48:20; 48:25; 48:26.

As can be seen from the times the race was exciting and the teams were quite evenly matched. With more variety of racers hopefully coming to compete in March the races will be something to look forward to and enjoy when the big day gets here.



*Al Sloutenboug of Green Lake  
Placing Third in the Dog Race  
with a time of 48 minutes, .07 seconds.*

---

## **ADDITIONAL BOARD MEMBER FOR NORTHWESTERN SASKATCHEWAN**

At the Annual Meeting of the M.S.S. in Saskatoon November 8 and 9 the General Assembly passed a motion that an additional area be designated for northwestern Saskatchewan due to the scattered remoteness of many communities. The distance and mode of accessibility of many of these locals make it expensive and also difficult for one person to get around and help people organize.

*Alfred C. Morin, President of Turnor Lake Local*

Alfred C. Morin, President of the Turnor Lake Local welcomes this change and is looking forward to the organizing of an area meeting at which a director will be elected. This meeting will be arranged as soon as the resolution passed at the Assembly has been registered with the Registrar in Regina in compliance with the Societies Act.

*Mr. Morin's Store also provides a relaxing social atmosphere.*





# Books, Poems and Stuff

## BOOK REVIEWS

### HALFBREED

(Maria Campbell — Publishers — McClelland & Stewart)



In this truthful, bitter and touching autobiography Miss Campbell recalls the many experiences of her life as a Saskatchewan Metis. Her life is typical of the Metis people. The poverty, the pain, the struggle and the love are honestly presented. This book paints a vivid mosaic of the plight of the Metis people.

The Metis people could easily relate experiences in their lives to the experiences she recalls. We are not alone in our problems and fears. I strongly suggest that each and every native and non-native person alike read this book with intelligence and understanding. Perhaps, then we shall gain enough insight into our problems to make some constructive improvements in our situation.

### THEM DAMNED CANADIANS HANGED LOUIS RIEL (James McNamu — Publishers — Macmillan of Canada)



This rather humorous novel presents the American view of the trial and execution of Louis Riel. He relates to us in a refreshing light manner the attitudes of the Americans towards Riel. His treatment of the life style of this era is equally amusing.

His opinion is that Louis Riel was not only an *American citizen* but also an *American hero*. Therefore, the Canadian government had no right to punish him.

If you want to read the Riel saga without the pain and frustration accentuated I would advise you to read this book. If nothing else its good for a laugh. Try it, you might like it!



### WHERE ARE YOU

*For day after day  
we try and we try  
only to hear our own echo cry*

*The circle's been broken  
for too many years*

*Nobody hears us  
There's no helping hand*

*There's jealousies, hatreds  
and too many fears*

*To bring us some faith  
to stay on this land*

*The children so pitiful  
know not where to turn*

*Our children are crying  
Our footsteps they follow  
from hotels to parties  
or some sleepy hollow*

*For a life that is normal  
their little heart turns*

*Great leaders where are you  
please don't forget us*

*We are in need of great  
leaders like you  
to Come and teach us and help  
pull us through*

*We drink and we fight and  
we cry and we fuss*

Alice

## PRAYER OF THE GRASSLANDS



Oh Spirit,  
Whose voice I heard in the winds and  
Whose breath gives life to the world,  
Hear me.  
I am a man before you, one of your many children.  
I need your strength and wisdom.  
Let me walk in beauty and  
Make my eyes ever behold the red and purple sunsets.  
Make my hands respect the things you have made,  
My ears sharp to hear your voice.  
Make me wise so that I may know the things  
You have taught my people—  
The lesson you have hidden in every leaf and rock.  
I seek strength, Spirit.  
Not to be superior to my brothers,  
But to be able to fight my worst enemy,  
Myself.  
Make me ever ready to come to you  
With clean hands and straight eye, so that  
When life fades as the fading sunset,  
My spirit may come to you without shame.

---

## NIGHT

Night is the time to die... no one can see then  
Night hides the face, the gun, even the corpse  
Night lies and can cover up its lies or invent  
Other lies that fool the morning and the light  
Night is the time to die

They came to Crazy Horse, and he called out:  
"Let me go... you have hurt me enough."  
They came for Sitting Bull, and he turned  
to meet the guns: "I am here by the will of the Great Spirit"  
They came for Rain In the Face, to turn the old chief  
into a drunken clown selling poems  
They (his brother-in-law) came for Pedro Bissonette:  
"I wanted to come home to work for my people...  
getting something done... something that would be good...  
I found out I could fight for my people..."

Night dropped its paw upon the words of a man  
Night sank its teeth into the flesh of man  
Night tosses a corpse into the arms of a mother;  
And sped off to sleep into the embrace of dawn.



---

## KIDNAPPED

Harold, Eileen and Geraldine  
wanted to be free  
to have a mom and dad  
in Saskatchewan, Canada  
it was not meant to be  
you see, Snyder, of  
the NDP, said, those dam Metis  
let's get rid of them  
we'll start with their children  
those damn Metis  
we'll save some money too  
where to, where shall we banish them  
of course, why not  
to the state of Michigan in  
the good ole U S of A  
Harold, Eileen and Geraldine  
pack your clothes there's



no back to Batoche this year  
here are your new parents  
they have lots of money, money, money  
they will do you well with their money  
and drive you around in their cadillac  
but best of all they are WHITE, WHITE,  
WHO WILL BRING YOU UP PROPERLY  
far away from those goddamn Metis  
we are the N D P who believe in democracy  
the bill of rights and especially  
Michigan as a home for Metis.  
genocide

by Peter F. Frank  
September 28, 1975  
my daughter is seven today  
and I love her very much....

# pen pals



## New Native Perspective

The New Native Perspective is a group of inmates of Canadian Native Ancestry within the walls of the Prince Albert Correctional Centre. From here on the New Native Perspective will be identified with the initials N.N.P. The Group was formerly known as the North Star Group, but due to unknown circumstances the name has changed to what it is now, the N.N.P.

The N.N.P. Aims and Objectives are: (a) Register under the Societies Act. (b) To set up a half-way house: to help discharged and paroled Native men and women from Provincial Correctional Centres, to re-establish themselves by means of mutual help and support. (c) To seek, remove or remedy conditions which lead Native persons into crime. (d) To work co-operatively with all agencies in the correctional field.

The N.N.P. is co-sponsored by the Metis Society of Saskatchewan, and the Prince Albert Indian and Metis Friendship Centre. The N.N.P. consist of a President, Vice-President, Secretary-Treasurer, and five Executive Board Members. Membership consists of persons of Native Ancestry, Treaty Indians, Non-Status Indians and Metis people will hereafter be referred to as people of Native Ancestry.

Our first Aim and Objective has been achieved. We are now registered under the Societies Act, as of November 21, 1975. We have a proposal in to Government Departments in regards to our second Objective. Further to the first proposal for a half way house, there is a second Proposal which was drawn up, finalized and submitted to an extension of the Canada Manpower Centre known as "Outreach." The second proposal is in reference to our Third Objective, and the proposal is for a Referral Office to be located in Prince Albert, Saskatchewan. The fourth Aim and Objective is worked on every day, and our only means of doing this is by letter or through the existing Native Publications, the Saskatchewan Indian and the New Breed.

At the Prince Albert Correctional Centre the proportion of Native Inmates is approximately 60-65 percent of the total population. When we can consider that we make up approximately 12 percent of the total population in Saskatchewan, then we can

perhaps understand the significance of those percentages. If that is not enough then here are some more. Of the present population in the Prince Albert Correctional Centre, approximately, 70-80 percent will come back, and are labeled Recidivist. To say that there is something amiss in our society would be an understatement. If there is a slight rise in our economy, death rate or accidents on the highway, there is an immediate outcry from the public. Given the above statistics, why is there no one asking those important questions? Does no one care??? Wrong.... The N.N.P. which is part and whole of the above statistics, are trying to do something about the situation as a whole.

Unfortunately, we do not have the means or the freedom to go out and ask for support. Hopefully with letters like this people will be "aware" of what we, as a group, are trying to do. Others unfortunately are Ex-cons, jail birds, ex-inmates (you name them), are not readily accepted back into the

mainstream of Society...why? Society seems to feel threatened by ex-inmate groups or ex-cons in general....why?? Some time ago there were eleven or so inmates who escaped from the Federal Penitentiary in Prince Albert. There was an immediate outcry from the public. Telegrams and letters were sent to the Penitentiary asking how come?? A few months later the Government proposed to move the Penitentiary to another location. There was another public outcry; this in the exact opposite form. We presume the public did not want Convicts escaping from the Penitentiary in Prince Albert, so the move was suggested. Then the public did not want the monies that come with such an institution leaving the community....Why??

The N.N.P. does not suggest that we have the answers to those questions nor would we even give the impression that we do. What we are saying is that the Federal and Provincial Correctional Institutions are a part of the Community in Prince Albert. As such, we should become an accepted

part of the community as a whole, or at least work towards becoming accepted if not in whole than in part. We need a foot in the door, so to speak. If one part can become accepted, then that part can work toward having the whole accepted.

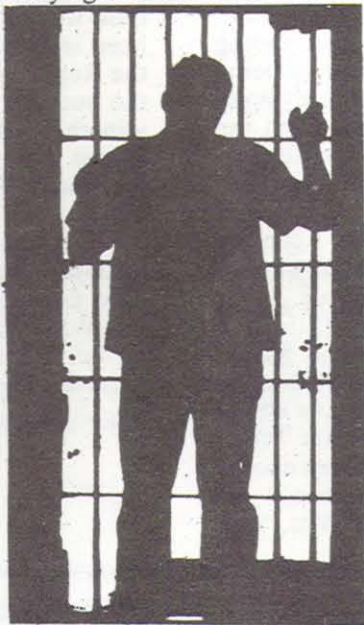
The existing programs that are now being run by the F.S.I. are geared toward those who have not been to prison; i.e. the Probation Services, a joint program developed by the F.S.I. and the Dept' of Social Services. Their program's overall objective is to "reduce the number of incarcerations" among Indian people by providing the courts with reasonable alternatives to incarceration. We sincerely hope that the program will achieve its goals, for there is a definite need for such a program.

The New Native Perspective also has similar goals, but we propose to go a different route to achieve that goal. We will be working directly with the Native Inmate while he is still doing time, after he has been released, and with him while he is on the street. It seems that every other segment of the Native population has a program of some type going for them, while the Native person doing time has not. So we have formed an organization of our own to try and solve some of the existing problems...NOW! Our program does not have a three year target, but we will be working on a day to day basis within the community, for the community, in order to help the Inmate.

Acceptance by the community will play a big part in our project, and right from the beginning we will be working uphill. The Ex-con has been stereo-typed into the role of being untrustworthy, un-reliable and not worth the risk. An Individual's worth is most often times not taken into consideration. The fact that an ex-inmate has serious intentions of making a change for the better are soon dispelled by Society in the form of buck-passing between different Dept's and/or Organizations. Sometimes the prejudices of society are subtle, other times they are outright forward. Acceptance must be complete. Lukewarm acceptance is bewildering and confusing. Better, far better, there be

outright rejection, for then one knows exactly where one stands.

The New Native Perspective realize what we are up against. All the aforementioned prejudices of Society against the ex-Con are fur-



ther intensified when an Individual is "Indian" or "Metis". This is an established fact, whether or not Society wants to admit it. Society is on the giving end, and we are on the receiving end, and it will remain so for as long as we do not face it, head on. If we must scream insults at each other, then let us do it. Then the prejudices and discriminations will be on the table. Hopefully this will have a "cleansing" effect on both sides. We, the New Native Perspective, advocate that this must happen, for all the "garbage" that has been piled up over the years must come out. We realize that we have not used big words, nor have we looked for those kinds of words; we can only express ourselves in the language we know...and that is the language of the Incarcerated Inmate. Accept that or reject it. Do not be patronizing. We have had enough of that bullshit. Those that understand "big" words, pretend that they understand big things. If we are to have meaningful dialogue, then we must first agree on the language we are to use in communicating our thoughts.

The following is an excerpt from a working paper on "Imprisonment and Release" written by the Law Reform Commission of Canada. It states, quote Ver-

batim, "As we mentioned in our Working Paper on Sentencing, one of the objectives of criminal law is to protect certain fundamental values including the maximization of freedom and protection from harm. Sentencing and dispositions serve as important reflections of these values." Now what the hell does all that mean?? That paragraph was taken from page 9, under the "Aims of Sentencing" very first paragraph. I use it as a shining example of the difference in language spoken by those who sit in the decision making processes of this country, and we who are to follow those decisions. How in the hell do we follow procedures, policies etc., if we DO NOT UNDERSTAND!! If we are going to play the game, then both sides must understand the rules and boundaries of fair play.

We, the New Native Perspective, submit that we are subjected to those aforementioned rules and regulations without our complete understanding, comprehension and involvement. The only foreseeable outcome is that the side (Society, System) is going to win (and win it does)...the other side can only experience the frustrations and confusions of having to abide by those rules and regulations. Rules and regulations that have been imposed, without any input by us. What "out" is there for us when we cannot even verbalize those frustrations, disapprovals and confusions. The only "out" for us is to act out the negative feelings that we FEEL every day, and the end result is that we come back.

The New Native Perspective does not even suggest to have all the answers or solutions, but we can understand that we are the problem. In order to understand the problem there must be discussion with feelings expressed in order to have something tangible. The end result can only be therapeutic in itself.

If you want to use Sociological, Theological and psychological jargon on us, then it becomes a matter of us tuning you right out. Your message then becomes all for naught — a complete zero, while you can go away feeling that you have gotten your message across...bless you!

## PINE GROVE

I would like to take this opportunity to welcome Mr. and Mrs. Henry Beauchamp who have come to Prince Albert from Winnipeg to work with the people of this area in Bible Study. They are the Indian Alliance Bible Study Group.

In the short time they have been here, they have had close contact with Pine Grove and surrounding institutions, I for one have had the privilege of being one of their regular members in the Bible Study Group. I feel I have learned an awful lot from the Bible Study Group. I never thought that I of all people could or would ever get into anything like Bible Study because I've been so militant, radical and whatever other things there was to get into. I can say now that I realize there are so many different ways to get things done without getting into trouble.

This couple moved here with their little one who's name is Charity, the mother's name is Sarah, and of course there is Henry. They are not here to teach us bureaucracy or politics, prejudice, or segregation. They came to teach us The New Life Testament. It is almost the same as the other Bibles except it is using the simple words for those who cannot understand the big words in the Original Bibles, they

also do not cut down other Religions, when it comes right down to it, I would say they are doing very well and now have their Church opened here in Prince Albert. With the help of many of our regular members and their families, the Beauchamps are well on their way to being recognized in this area. I have also been informed that there is a Bible Study Group in the Regina area and I do hope that you're having all the success you're looking for. Anyone wishing to join the Indian Alliance Bible Study Group in the Prince Albert area may contact Mrs. Rose Boyer at the Native Women's Councilling Centre, phone 764-5267.

Our Bible Study Group meets Tuesdays and Saturdays here in Prince Albert, and Fridays here at Pine Grove, from 1:00 to 3:00 p.m.

With that I would like to thank The New Breed for being opened to all who are interested in doing write-ups for their paper.

Penny Wells  
P.O. Box 1536  
Pinegrove, Sask.  
P.A. S6V 5T1

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### I AM INDIAN Blair Pelletier Sr.

*Look at me white  
I am Indian  
And I live an Indian life.  
Do not try to change my way  
For I am brown  
And simply can't be white.  
You've stolen my land,  
Slaughtered all my game.  
To you it was just a sport,  
To me it clothed, fed and sheltered me.  
You've flattened my people  
With your fire water.  
You call us savages  
But it's your fire water's effect.  
Yet when we steal and kill  
You're so fast to condemn.  
You separate us from our freedom  
And our families.  
You bind us with irons  
And put us in cages,  
Though it was all provoked  
By your fire water.  
This is your white justice.  
Your greed has taken our land  
And many of our lives.  
You speak of your God,  
Love thy neighbor.  
To me, a white only speaks of lies,  
For an Indian only wishes  
To live in peace and harmony  
Which he had in the beginning  
But will never have again.  
The Indian will only die trying.*



### HELP ME OH GREAT SPIRIT

*Help Me Oh Great Spirit  
At the beginning of the day  
To understand the white man  
In their own peculiar way*

*Teach me of the long lost years  
When Natives spoke their tongue  
Take away the hidden fears  
For the future of our young.*

*Help me Oh Great Spirit  
To ease this bitter pain  
Make dull the sharpness of my tongue  
Teach me love again*

*Teach me of thy wisdom  
Guide me through the night  
Give me strength and courage  
To do things that are right*

*Help Me Oh Great Spirit  
For my eyes are filled with tears  
Our forests have been emptied  
Of the moose, the elk, the deer*

*Teach me of their way of life  
I'll tell them not of mine  
For my identity to me  
Is mine and only mine*

*Help me Oh Great Spirit  
While I look around  
Soon I will be ready  
For our Happy Hunting Ground*

Penny Wells



# now it's your turn

## From Monmouth Oregon

Please send a complimentary copy of the New Breed to the two following Indian people:

1. Neva Stenshaw  
P.O. Box 203  
Monmouth Oregon 97361
2. Colin Kingfisher  
P.O. Box 500  
Steilacoom WA 98388

Comments: Your title is good, and would like to see your magazine grow. Have seen one old mid-summer copy-good poetry, pictures and articles.

C. Doney  
1360 Alberta E.  
Monmouth Oregon 97361

## POWERMAN CARTOON AN INNOVATION

I am knocked out by November and December 1975 issue of the NEW BREED.

Great cover!

I was glad to learn from Mr. Cuthand about Louis Riel Sr's activities around 1816.

The Mr. Powerman cartoon is definitely an innovation in Saskatchewan.

Lyle Lee the Metis poet is going strong.

In short the magazine is developing into something a person can read and get something out of besides a feeling the composition is O.K.

Best wishes,

David Zack

Art Cause Company  
Box 794, Regina, Sask.

## FRIENDSHIP CENTRE WANTS SUPPORT

Dear New Breed:

I think your paper is O.K. but I think you don't give enough coverage to small communities in the far North. You should also give coverage to striving Friendship Centers such as the one in Uranium City. The more coverage the centre gets the easier it will be to get a building. A little support wouldn't hurt either. If everyone down South would show some support to the Centre up North in the form of a letter it

would be very much appreciated by the members of the Centre. So the next time the Secretary of State comes around we can prove to him that we are not alone in a fight to get a building so we can help many more people in many more areas.

Thank you.

Yours truly

A concerned member of the  
Uranium City Friendship Centre  
Box 369, Uranium City, Sask. SOH 2WO

## FROM POLAND

Dear Editor,

Thank you very much for your kind letter, my new membership card and beautiful posters.

As some years ago I promised to take up the good name of our organization here, in East Europe and popularize our Metis culture and tradition.

I have some questions and problems and I hope that you could help me. I am interested in Indian tribes in the Metis Insurrection in 1885 Cree, Gros Ventres (Atsina) and the Assiniboine nations taking part. I have collected many interesting materials about our Metis culture, heroes like Louis Riel or Gabriel Dumont. Here in Poland we have rich literature about history, wars and now a day problems of natives from the U.S.A., but Canadian native people are unknown, nearly. I have written some articles to different Polish

newspapers (time to time to Czechoslovakian), about our culture and heritage. Maybe in the future I'll be writing a book about Louis Riel's activities and his people but I must have more material. A big help in my work is your very interesting "New Breed."

If it is possible could you send me some books, photos, etc., I will be most grateful.

In October I start a new season of my lectures here in Golonisk and neighbouring towns in Northern Poland, in different clubs, schools and student centres. (I am studying at Golonisk University). I want to prepare a special program about our Canadian Metis Culture and maybe you could send me some examples of Metis art, quilt work, etc. It will be interesting a new proposition to my lectures. Is it possible that you have some slides?

With every wish for your suc-

cess in your work and asking the Great Spirit to Bless you, I am.

Sincerely yours,  
Leszek Michalik  
Plac Wolnosci 22a/10  
82-400 Sztum, Poland

## FROM BUFFALO NARROWS

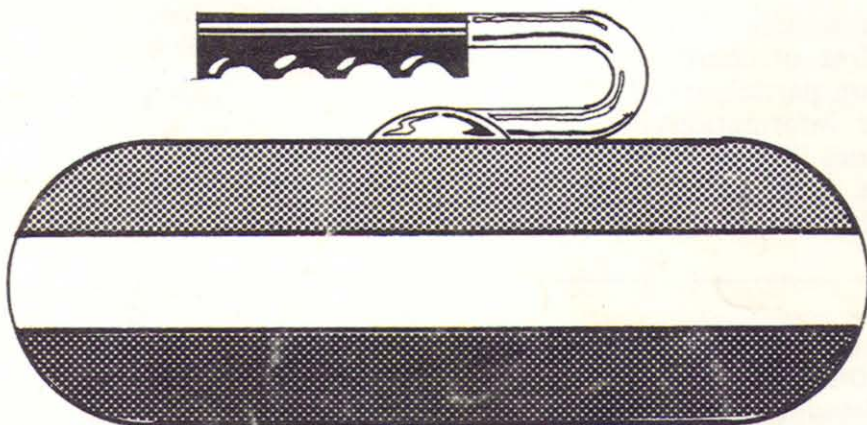
Dear Editor:

I would like to subscribe to your newspaper, as I feel it would be useful and informative in the upgrading class I am teaching here, besides being of personal interest to myself.

Thank you very much.

Yours truly,  
Mary Heit  
Box 57  
Buffalo Narrows, Sask.

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