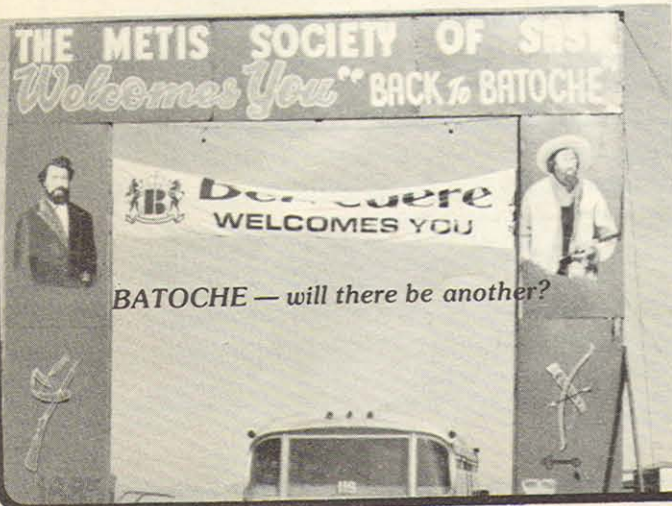


# NEW BREED

Sept., Oct, 1976 • a publication of Association of Metis & Non-Status Indians of Saskatchewan • 75 cents



Happy 200th Birthday Ile a la Crosse!



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THE TWENTY-FOUR HOUR CHILDCARE CO-OP IS OPENING DECEMBER 6, 1976. REGISTRATION AND GENERAL MEETING TO BE HELD NOVEMBER 2, 7:30 P.M., AT 1561 ELPHINSTONE STREET, REGINA. BABY-SITTING WILL BE PROVIDED. THERE ARE SPACES AVAILABLE FOR CHILDREN BETWEEN THE AGES OF 18 MONTHS AND 12 YEARS ON 24 HR. BASIS. CHILD SPACES ARE ON A FIRST-COME, FIRST-SERVE BASIS. ALL PARENTS ARE ABLE TO APPLY FOR FEE SUBSIDIES. COFFEE WILL BE SERVED.

Attention Writers

Articles must be signed in order to be printed. If you don't want your name to appear in print simply request that your name be withheld.

**ATTENTION WRITERS**

Articles submitted to the *NEW BREED* and subsequently used for publication shall be paid for at the rate of \$3.00 per column inch (10 pt., 20 pica). We 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:** Submissions must be in by the 15th of each month for the following month's publication.  
**SEND TO:**

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 Association of Metis & Non-Status Indians of Sask. (AMNIS)  
 No. 4, 1846 Scarth Street  
 Regina, Saskatchewan S4P 2G3

# **WE NEED HOUSES – NOT PROMISES!**

We need houses, not promises, were the words chanted by over 300 people in the rotunda at the Legislative Buildings, September 29. Jim Sinclair (President of the Metis Association of Saskatchewan) met with Bernie Danson (Federal Urban Affairs Minister) and Gordon McMurchy (Municipal Affairs Minister) in order to get some answers to the very urgent issues dealing with housing and housing programs for Native people.

Information outlining the events leading up to this demonstration was distributed.

- \* March 1974, Ron Basford, then Minister responsible for CMHC, promised Canada's Native people 50,000 houses;
- \* 5,000 of these houses were to be built in Saskatchewan;
- \* Native organizations were to be involved in the planning and construction of this program;
- \* Instead of developing a Native housing program, CMHC combined two already existing mortgage subsidy programs in order to accomplish this goal. These programs were the Assisted Home Ownership Program (AHOP) and the Section 40 Housing Program, which is applicable only in communities of less than 2500 people;
- \* In January 1976 the guidelines of the AHOP program were changed so that low income people could not afford to purchase houses under this program. In presenting the new program even CMHC Officials described it as a good program for people with an income over \$25,000 annually;
- \* In May 1975 CMHC turned the administration of the Section 40 Program over to the Saskatchewan Housing Corporation (SHC);
- \* In turn SHC turned the delivery of houses in northern Saskatchewan over to the Department of Northern Saskatchewan (DNS);
- \* DNS has consistently resisted any input from Native organizations and has always placed its housing priorities on the needs of the many bureaucrats, which it has sent north to meddle in the lives of the northern people;
- \* By changing the AHOP program and giving the Section 40 program to DNS there is no housing program for Native people, except in rural southern Saskatchewan;
- \* In the South SHC turned the Section 40 Program into a Rural Housing Program, eliminating all priorities for the housing needs of Native people;
- \* We support housing programs for all people, but not if it means that Native people are dropped to the bottom of the priority list and left to live in shacks on road allowances;
- \* SHC has placed a very low emphasis on the Section 40 Housing Program (for the entire program they have only one employee involved in acquiring all of the land necessary for the program);
- \* As a result only 48 houses have been completed under this program to date;
- \* Metis Housing Group agreed to build houses for SHC under this program (they have built 38 of the 48 houses completed);
- \* Through SHC and CMHC, Metis Housing Group (MHG) has built 113 houses at an average cost of less than \$32,000;
- \* MHG planned to build another 189 houses this year;
- \* Bureaucratic "red-tape," unfulfilled promises, and general delays in processing mortgage draws has made it financially impossible for Metis Housing Group to live up to these plans;
- \* These delays by CMHC and SHC have added considerably to the construction costs;
- \* Because no real housing program and policy exists, Metis Housing Group has been left holding the bag for these costs; and because we are a non-profit organization we have been forced to crawl back to government and ask for a hand-out to cover these costs;
- \* As a result CMHC has not lived up to its commitment to provide houses for Native people and along with its partner SHC it is endangering the 200 jobs created by Metis Housing Group.

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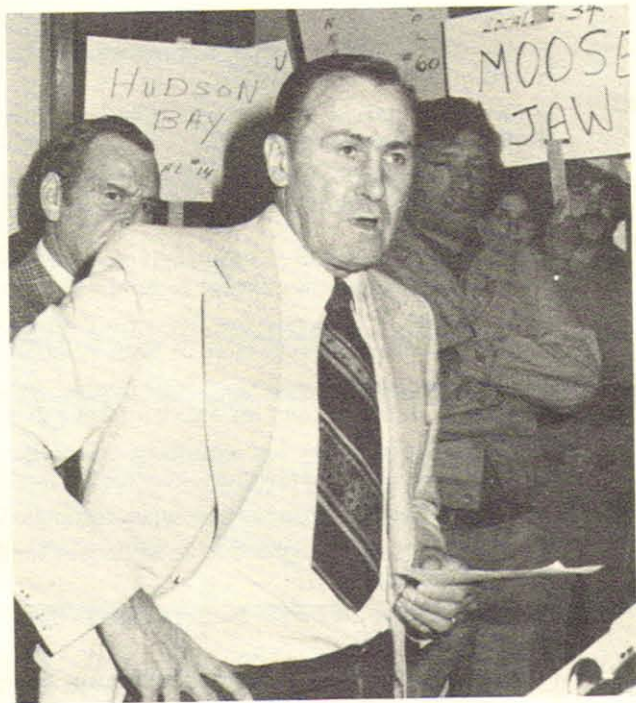


*Bernie Danson and Jim Sinclair . Seeing eye to eye??*

In an interview after the demonstration the NEW BREED talked with AMNIS Executive Director, Bruce Flamont, and he summarized the results of the demonstration. This demonstration was only a beginning. It is important that we have shown government and ourselves that we can still mobilize our people in so-called hurry-up confrontations if we have to. We have a lot of support in the communities. We will continue to use confrontation tactics in the future if necessary, in order to make sure the government continues to know we are still around.

Regarding the coverage of the demonstration I think we could have embarrassed the government a lot more than we did via the media. There were a lot of policies made in the initial agreement that have never been kept (and that the government had no intention of keeping). None of that was exposed through newspaper, radio or TV coverage. Yes, we could have embarrassed governments a lot more than we did; but by our very presence it served to show our extreme dissatisfaction with the government and their program shuffling, their bureaucratic "red tape," their unfulfilled promises, their financial delays, etc., etc. It's too bad that confrontation politics have to be put to use in order to get what government has already promised.

Since the demonstration Central Mortgage and Housing (CMHC) has released a lot of the money they owe us. But that's blasphemy itself — Why should we have to have a sit-in in order to try and get what is supposed to be ours anyway? Also since the demonstration negotiations have started towards establishing two separate housing programs. Rural Housing will have their own program and Native Housing will have their own program. That was one of the promises made during the demonstration and talks have started towards those ends. What that means is that our Metis Housing Group (MHG) will deal directly with governments. In the past Metis Housing Group was not a housing group but due to government restrictions, they were able to act as contractors only. This is a very significant change.



*Gordon McMurchy speaking to the demonstrators sounded like he was giving an election speech. He spoke in a lot of generalities. So what else is new!*

I was personally disappointed in the outcome and results of the meeting but satisfied with the participation. The demonstration proved that we have not lost contact with our people and showed that we still have a lot of support out there.

**THE KEY THING IS THAT WE ARE NOT SATISFIED — WE'RE STILL HERE — WE HAVEN'T CHANGED and WE WON'T LET UP!**

# BUREAUCRATIC CONTROL

## THE PLIGHT OF NATIVE WOMEN

— by Leanne McKay

In Canada, as in all countries of the world, the rights of women are not what they should be. This is particularly true in the case of Canada's Native women. The lives of Canada's Native women are controlled by White Male Bureaucrats.

The classic example of the control White Males exercise over all women is particularly difficult on our Native women. The employment ladder, despite token changes, is still geared only to the success of White Males. Native women have less than .5% of a chance of reaching the top of this ladder to positions of administration and decision making in business and government. In the city of Regina, not one of our chartered banks has a Native woman in a managerial position. Also, there are no Native women M.L.A.'s. The employment and wage systems force the greater percentage of Native women into positions of lesser responsibility and therefore, into the lower wage scales. Admittedly, we will always need housekeepers, waitresses, and hairdressers, but why must it always be our Native women who are chained to these positions. Few women could be expected to make careers out of the above mentioned jobs, so their main alternative is to seek Social Assistance.

At this point our women don't need welfare, they need education. But some White Male Bureaucrats are always out of things to do so they start tampering with Native education programs to justify their \$20,000 per annum salaries. This tampering and reorganizing has brought to an end the NRIM program as we have known it over the years. Now the Metis and Non-status people of Saskatchewan, both male and



female, can no longer be assured of receiving any further education unless they can afford to finance it themselves.

At this point our Native women fall into line at the welfare office. And even here White Male social workers and administrators keep our Native women from rising to their rightful position in society. Social Assistance Allowances are so pitifully low that it is amazing that anyone can survive on this meager allotment. In order to keep the women from asking for a

fairer share, the White Male social worker will hold the threat of discontinued benefits over the women's heads. So for the third time White Male Bureaucrats have succeeded in keeping our women from speaking out and reaching their full potential.

Many would think that after being beaten down by the Employment and Wage Systems, the Education Administrative System and The Welfare Systems, both sides would surrender gracefully. NOT SO! Our women don't give up easily, and the White Male Bureaucrats fight back fiercely. Many of our more determined women manage to struggle through the first three obstacles and receive sufficient Social Assistance to support themselves and their families while they go on to train and educate themselves. Upon completion of their training they go on to obtain challenging, interesting, and good-paying careers. But the battle still isn't won.

A great many of the Native women who make it to this point have done so because they have children to provide for. Only now their reason for motivation becomes somewhat of a burden. While their mother is off at work the children will require proper care. At the time of this writing existing Day Care Centers are small in number, full to capacity, and very expensive. What we need are at least a dozen, FREE, government-sponsored, Day Care Centers in every major city across Canada. In the long run this would be less expensive than supporting these children and their mothers through the welfare system. Also, the mothers,

*Continued on next page*

while working, would be contributing tax dollars to provincial and federal coffers.

However, where there is a will there is a way, and some of our women somehow manage to find a competent, loving person to care for their children while they pursue their careers. But here again they run up against another stone wall built by White Males. The Credit Barrier — I've heard it called the Credit-ability Gap, and quite rightly so! Women who have applied for credit in their own names will know what I mean. If you are married and living with your husband it is usually possible to obtain credit as Mrs. John Smith provided Mr. John Smith has good credit. If you apply for credit as Mrs. Jane Smith, chances are you'll be refused. Single women with no children are often able to obtain loans for cars and furniture and very often can obtain credit cards at various department stores. Divorced or separated women with a family will not find credit as easily attainable even if they are receiving substantial salaries. It is these women who have children and need a solid home base who will find mortgage money unavailable to them no matter how much money they earn. Therefore, White Male Bureaucracy keeps our Native women from becoming property owners through their credit systems.

In keeping our women down through their bureaucracy these men force our women to live in deplorable housing conditions. This subject has been discussed time and time again, but still no action has been taken to improve conditions. With a rental accommodation rate of zero it is little wonder that our Native women and their children are crowded into condemned houses. Also, upon investigation, you will find that our slum landlords are White Male Bureaucrats. These men force our women and children into houses not fit to be stables and then earn enormous profits for themselves. Apparently White Male Bureaucracy is a profitable business. A business that is deplorable and should not be condoned or tolerated!

Even something as basic as a woman's choice of whether or not to have children is controlled by White Male Bureaucracy. Health care in Canada for Native peoples has done in the light of day what the United States Public Health Service and the

Indian Health Service has been doing covertly: coercive sterilization of Native women! **STERILIZATIONS ARE ROUTINELY DONE AT THE TIME OF BIRTH OF THE SIXTH CHILD**, often without the consent or knowledge of the mother. In the U.S., Dr. Connie Uri, a Choctaw/Cherokee woman physician, reported from the small Claremore Indian Hospital in Oklahoma that in the single month of July, 1974, surgery was performed on 48 Native women, most of them in their twenties, making it impossible for them to have more children. From the reverse point of view it is also White Male Bureaucrats who control abortion legislation and controls. I am not advocating abortion on demand or making any moral or legal evaluation on the subject. My concern lies in the fact that I don't feel it is right for a board of White Males to decide whether or not a woman must endure an unwanted pregnancy and then leave an unwanted and unloved child in the hands of greedy, White Bureaucratic Men, who administer our racist adoption and foster home programs. If a woman has decided for one reason or another to have an abortion then I don't think a bunch of White Males have the right to decide if she can indeed have the operation.

I believe that beyond doubt the greatest offenses of White Male Bureaucracy towards Native women originate with our local police forces and the R.C.M.P. Our judicial system is also guilty in certain respects. I have read numerous reports and

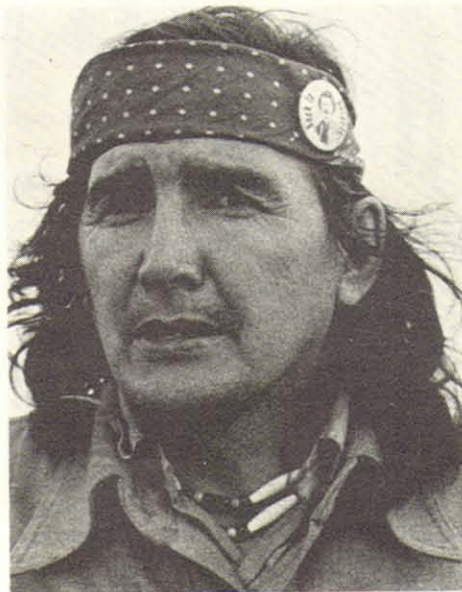
complaints concerning indecent assaults, and rapes committed against Native women by members of police forces. In all cases police officials investigated the charges against themselves. In most cases the charges were dismissed. In cases that actually went to court and in which guilty verdicts were delivered against the officer he was suspended from the force, fined and given a great deal of time in which to pay his fine. Our judicial system is partly to blame for this lax punishment and is directly to blame for other injustices towards our Native women. An example of their further guilt was relayed to me seven years ago when a young White Male boasted of how he had "beaten" a rape charge by having it reduced to indecent assault. He justified this by telling me, "Everyone knows you can't rape an Indian." He didn't know I was Native.

In summing it all up I would conclude that ultimately White Male Bureaucrats are the instigators and perpetrators in all the instances I have mentioned of injustice, racism, sexism, and genocide towards Native women and their children. A new attitude must be instilled in these White Male Bureaucrats towards our Native women. Vern Harper of the Toronto Warrior's Society stated the truth of the matter quite well at Batoche in August, 1975:

*"In the movement (Red Power) the key to success is the role of our women. We must understand this role, as many of our women understand it and have now organized to fight.*

*"Our women are under a double oppression. The original role of the Native women was misinterpreted by the whitemen. How can European men understand Native women when they don't even understand their own women? Now, because of this influence, a lot of our own men oppress our women. However, many of our women are now organizing in various groups. On Parliament Hill when the riot squad was used against our people, our women were fighting the hardest right along side of the men.*

*"It is our women that are going to bring our children into this society to make them know that they are Native. If our Native women don't have it together, then we are in pretty sad shape."*



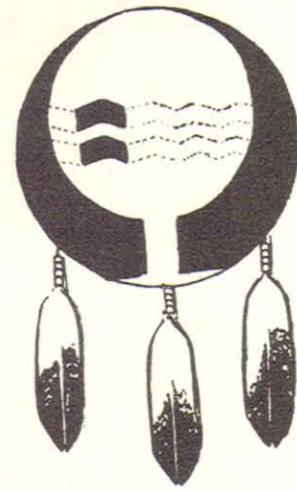
Vern Harper

# SASKATCHEWAN

## NATIVE

## WOMEN'S

## ASSOCIATION



Agnes Sinclair, a trained child care worker with seven years' experience, approached the federal Manpower office here several times for help in finding a job. "The only work they would give me was cleaning houses," she said.

Mrs. Sinclair said she believes the main reason she was not offered jobs more suited to her qualifications is that she is an Indian. "Our people always get the dirty jobs. A lot of girls are qualified as secretaries or something else but they get offered jobs cleaning house."

Mrs. Sinclair said those experiences made her want to give up trying to find any type of work. "But after I got in with *Native Women* and we began fighting for our rights as women and Natives, it makes you want to try again."

The Saskatchewan Native women's Association (SNWA), one of the youngest Native organizations in the province, has grown steadily since it was started in 1972 and now has 1,000 members. It has also earned the reputation of being one of the most dynamic and responsible of Saskatchewan's Native groups. Mrs. Sinclair, president of the association's Regina local, attributes the group's success partly to the fact that most of its programs deal with fundamental concerns such as housing, education and teaching Native women their rights. "*Native Women* gives us a chance to run our own programs and run our own lives. We know best what kind of programs we want and need."

She said a lack of adequate housing is the primary problem confronting Natives both on and off the reserves. Reserve homes often lack running water, have inadequate sanitation facilities and are so badly constructed that they are little more than shacks; while in the cities there is an acute housing shortage for all income levels.

To try and improve this situation, *Native Women*, primarily an urban-oriented group, is now branching out to organize women on the reserves so that they can form lobbying groups and develop more local housing.

In the cities, *Native Women* operates halfway houses and emergency homes to provide emergency accommodation to women and children. Since *Native Women* has been offering these services, the houses have been full every night. Recently, however, *Native Women* has run into several difficulties; the major problem being discrimination by other residents in the neighbourhood of its houses. At a recent meeting at Connaught Public Library, residents in the area of its 1934 Argyle Street house met with members of *Native Women*. The residents stated openly that these homes were a fine idea,

but they did not want these Native people in their neighbourhood.

One of the main reasons why Natives in Regina find it tough to get decent housing is because of the city's zero vacancy rate for rental accommodation. With this housing squeeze, many landlords can afford to be choosy about tenants and often refuse to rent to Natives. This situation is forcing many of the city's 30,000 Natives to crowd two, sometimes three, families into one home, pay exorbitant rents, bribe landlords and snap up any available housing, often without risking the time to take a look at it. As a result many Native families find themselves paying outrageous rent for condemned houses. Several members of the legislature as well as members of the press have been taken on tours of these condemned houses. The reaction is always the same. Legislators shake their heads, and say what a really terrible situation it is, then they return to their homes in Lakeview and Albert Park and forget the entire situation. Unfortunately for the Native people, however, the situation does not go away, and becomes increasingly worse every day.

Members of *Native Women* have met with cabinet ministers at both the Provincial and Federal level to try and explain the urgent need for more and better subsidized housing for Saskatchewan Natives. Their words have fallen upon deaf ears and as of this printing no concrete measures have been taken by governments to improve the housing conditions for Native people.

Several Native community leaders say *Native Women* has been successful because of its straightforward, no-nonsense approach to community organizing plus its resourcefulness in obtaining funds. When a lack of money stymied the plans of two male-dominated Native groups to get a street patrol going last summer, Native women broke away and started the patrol with the help of a \$72,000 grant from a private company in Chicago. "We heard about a Native group in Alberta that got money from the company, so we wrote them a letter," Mrs. Sinclair said. "What did we have to lose?" The patrol has two women making nightly rounds of downtown bars offering emergency services when other social agencies are closed.

Mrs. Sinclair said the group has probably also been successful because it will not participate in projects that are not democratically run and community based. "We were told that we are about four or five years ahead of Native Women's organizations anywhere else in the country."

Leanne McKay

# GOVERNMENT CUTBACKS

## How they affect the people of the North

By Roy Fosseneuve



If one should look back just one short year ago the Blakeney government announced to the public that they were going to nationalize the Potash Industry in our Province. Despite the kickback from the multi-national corporations, the N.D.P. government went ahead with their plans.

When the provincial budget was announced in April of this year, the budget was over the one billion dollar mark — for the first time in Saskatchewan history. The figure sounds impressive and it is. But, if you look seriously at the cutbacks that the N.D.P. government has imposed on the people of Saskatchewan one has to wonder why these same people got elected again. Some of the cutbacks that have been imposed on the people are in the fields of medical care, welfare and education. Being from the North I would like to discuss some of these cutbacks and how it's affecting the people.

In the medical field people of the North are suffering due to lack of proper medical care. I would like to cite one example. This incident took place in the community of Sturgeon Landing, Saskatchewan. Mr. Pierre Morin suffered a stroke on a Friday night and had to wait until the following Monday to get medical attention. The reason: the taxi owner in Sturgeon Landing (who is white) refused to take him into The Pas, Manitoba, because he was afraid he wouldn't get paid for his trip from the welfare. It seems that the welfare department in Creighton has placed restrictions on what day our people should get sick. According to the people of the community the "doctor days" are every first Tuesday. In the meantime, should your children get sick, you just have to wait.

On his recent tour of the North, the Premier announced to the public in the south, that the people in northern Saskatchewan were benefiting from the medical program. He further stated that more northerners were graduating as community health workers. I challenge the Premier to show me where these people are, and where they took these courses, and where they are working.

People on welfare up North are getting hit real hard. Welfare payments to the needy have been cut by nearly half. My mother who is blind and lives alone used to receive \$318.00 per month. The welfare worker from Creighton went to see her and interviewed her. The following month her welfare cheque was cut down to \$184.00 per month. I would like to see some of these bureaucrats, who streamline the decision-making powers, live on \$184.00 per month.

Education is suffering because of cutbacks. Especially adult courses. Communities that have requested upgrading have been turned down. The reasons, they are told, is because no money is available; or because they can't find a suitable teacher; or some other lame excuse.

Again, let's have a look at the N.D.P. policies regarding education. Last year the government made public that three new Community Colleges would be established in the North. A Community College Development Committee was formed to which I was a member representing the society. Seventy-two thousand dollars was put aside with four developers hired. Their job was to hold a series of meetings at every community in order to get people's views, comments, recommendations and to help set up a community college board. After a brief existence the whole project was scrapped. This was a great disappointment to the people of the North, who only a few months prior had elected the N.D.P. back to power!

Let's look at the reasons for all these cutbacks. Two weeks ago the Blakeney government purchased a Potash Mine to the tune of \$129 million dollars. A project that can be classified as a risk. It's a risk because it has to compete in the world market. When you have to compete with other countries to sell products you have to be a good salesman. The N.D.P. record as a salesman . . . well, I don't have to explain to you how good they have been. All you have to do is look at all the cutbacks the government has imposed upon us. We just bought ourselves a Potash Mine!



# The Churchill River Project

*whose interests are being served?*



The August issue of "DeNoSa" (the Department of Northern Saskatchewan propaganda rag) recently came out with a news release on the Churchill River study. It was apparent from the opening paragraph that the government intends to go ahead with the dam at Wintego Rapids in the Churchill River basin. "Development of a dam at Wintego Rapids in the Churchill River Basin will impose losses on those who depend on trapping and fishing for a livelihood, according to a study released last month."

The release lists the major benefits as "an increase in downstream power potential and benefits to the forestry industry, mainly due to better transportation." The study board claims the "minimum net benefit from factors measurable in dollars at \$314 million."

The release then goes on to list the **non-measurable** effects as "reduction in plant and animal life, flooding of prehistoric sites, loss of wilderness recreation assets, and reduced opportunities for the traditional resource-based activities around which local cultures have evolved."

So once again the government is attempting to shaft people of northern Saskatchewan in favour of industry. The government's age-old strategy is to point to the fact that the dam will provide employment for local people. While the construction industry does provide a few jobs for northern residents, the government forgets to

mention that the best-paying jobs are those going to the technicians imported from the south. They also fail to mention that it is the construction companies and not the workers who benefit from this boom-type construction. The major point the government always fails to mention is that these jobs are short-term and once the dam is built its back to the welfare role.

The building of the dam will seriously harm or entirely eliminate the trapping, hunting and fishing life style that so many northern residents have relied upon for years. The economic base of the northern communities will change as the residents will be forced into government jobs or onto welfare. The only people who will really benefit will be those who own the forestry industry and the construction companies.

The government plans to hold a series of meetings in northern communities to hear briefs from local people. Environment Saskatchewan is going to provide \$100,000 to the Northern Municipal Council to fund meetings and prepare submissions.

Now is not too soon for northern people to stand together to collectively show their opposition to the dam. Unless strong political action is taken now, the dam will be built. Then it will be too late to replace what has already been destroyed.

*Iskwao*

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*"We were content to let things remain as the Great Spirit made them. They (the white men) were not and would change the rivers if they did not suit them."*

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## METIS & NON-STATUS INDIAN EDUCATION

### N.R.I.M. BURSARY PROGRAM

#### A WOMAN'S PLEA



*Dorothy Goertzen*

The best thing that ever happened to me was the N.R.I.M. (Non-Registered Indian & Metis) bursary program. When I first heard about the Bursary program I was a deserted wife with two small children and a bleak future of welfare. N.R.I.M. changed my life. N.R.I.M. gave me a future; it made me feel good about myself, took me off welfare and turned me into an active AMNIS member.

Now I have completed two years of a three-year bachelor of Science; and have also worked two summers with AMNIS.

The past few weeks have saddened my heart. My co-students are slowly returning to campus, to ITEP (Indian Teacher Education Program) and ISWEP (Indian Social Worker Education Program). And what are they finding? A bursary cut to a fraction of what it used to be. So many of us find ourselves almost through our education and the rug pulled out from under our feet.

What can I tell my co-students? Does it make them feel any better that they are not alone in the boat? Needless to say I have done some checking. I asked the Department of Continuing Education about student loans. The answer was not cheerful. Sure we could apply; and our applications would be processed; but the chances of receiving a loan would be slim.

Next I talked to Social Services. Apparently a university student is not eligible for any help from Welfare even if that student has children so long as they remain enrolled in university.

So here we are. Almost educated, almost broke and no place to turn to.

WHY? Government cutbacks they say. Restraints — screw! Even with my two-thirds of an education I cannot follow that reasoning. If we do not go to university, those of us with children can demand our Welfare rights and go on Welfare; several more of us are eligible for Unemployment Insurance. All at a cost far greater than a Bursary increase.

It looks to me like the government is trying to hold us down — trying to keep us out of university. What are they afraid of? Giving us a chance at life? Or do they just want to keep us on welfare to feed their statistics about half breeds.

I don't want to go on welfare. I want my children to be proud of me. I plead on behalf of the Metis and Non-Status peoples. This effects all of us. Let us take a firm stand on education. Let us stand together and stop the government from destroying our education program.

D.J. Goertzen

*"The reason more of us don't protest against the world's injustices is that it's easier to close our eyes than open our mouths!"*

## NRIM STUDENTS GET RESULTS



In the early part of September a delegation of students representing the NRIM (Non-Registered Indian & Metis) students in Saskatoon requested a meeting with the Minister of Education regarding the government's NRIM program. The students were bitterly angered at the Minister's failure to attend the meeting to listen to the grievances which the students were to bring to his attention. Instead, Assistant Deputy Minister Lou Rieder and two other government officials were there to listen to the students and their problems.

The group informed Mr. Rieder that students were being forced to withdraw from university because the government failed to pay their tuition as promised when the government had taken over the NRIM program last year.

Brian Aubichon, a Saskatoon student and spokesman for the group, said that even if the tuitions are paid many of the students would still have to withdraw because they could not afford to live on the reduced allowance which the government was now giving them. Allowances have been reduced from \$200 per month (last year) to between \$35-\$83 per month (this year), depending on the student. Altogether 63 students of Metis and Non-Status origin are affected, including 22 students who are attending classes in Regina.

Many of the students felt that these changes in government funding were deliberate attempts by the government to eliminate post-secondary training allowances for Metis and Non-Status Indian students.

Roger Butterfield, past director of the now government absorbed program, stated that the government had promised the Association that the level of grants and services would not decrease when the government took

over the program. "This promise," he further stated, "has not been kept. For instance, such services as counsellors are not available for the university students and their living allowances have been reduced which makes it very difficult for students with families."

Last year the NRIM bursary program was solely for university students. This year students from special programs such as the Indian Teachers Program and Indian Social Workers Program have been added to receive this grant. Last year 38 students shared the \$125,000 bursary. This year an enrollment of 63 NRIM students must share the same amount because the government failed to see the need to increase the budget — even though enrollment and special classes were added to share the same amount of money!

The meeting concluded with the government officials agreeing with the students that the only solution would be to return to the same arrangements as last year. The government officials promised to see what kind of short-term policy could be drawn up to serve for the remainder of this term, but also said that the minister in charge would have to look at the proposal.

Later that same afternoon the NRIM students received word from the Department of Continuing Education, indicating that the students would have their bursaries raised to the equivalent of last year's funding arrangements. Brian Aubichon said, although the students are going to receive a raise in funding, this will only be a short-term arrangement. Students have also requested that they be involved, along with the Association, in working out a suitable program with the Department so that problems like this will not arise again.

# Back to Batoche

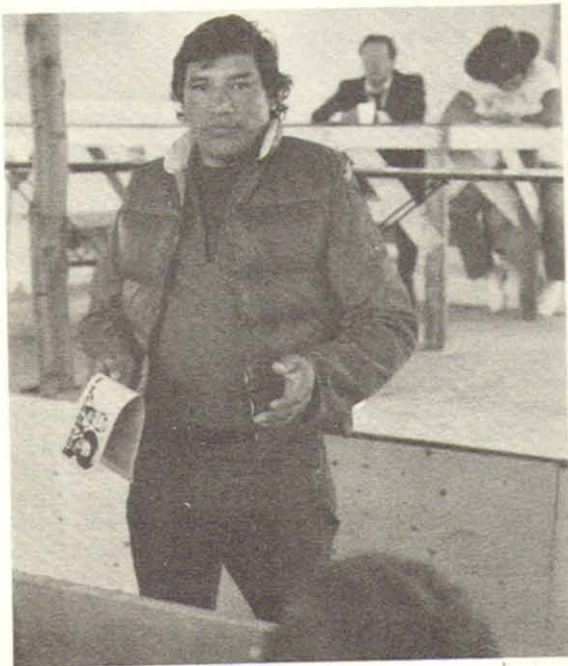
## GOVERNMENT DELIBERATELY ATTEMPTS TO SABOTAGE BATOCHÉ & ANNUAL MEETING

The Association of Metis and Non-Status Indians of Saskatchewan held its Annual Meeting September 2 and 3 on the Back to Batoche site despite the government's (Secretary of State Dept.) deliberate attempts to sabotage both the Annual Meeting and Back to Batoche Celebrations. Delay tactics were used over and over again. Some people in the government department went on holidays. Someone else got sick. This obviously kept away the people who were negotiating Batoche. One person went on holidays for six weeks — another person took his place. Negotiating then started with this new person. He then got sick for six months — and they never replaced him with anybody! These delay tactics obviously worked because we didn't get our Batoche money until **three days before Batoche!** Now how can you effectively organize in just three days??

As we said before we believe that the government deliberately went out to sabotage Batoche. In sabotaging Batoche the government believed they could kill two birds with one stone, so to speak. They believed they could really undermine the whole organization and the

efforts of the organization because, **in their way of thinking**, if Batoche was a failure, then really the whole organization was a failure. What they were trying to do was to get rid of Batoche and at the same time make the organization look bad publicly — try and make the organization look like the culprits and make the government look blameless. **BUT IT TURNED OUT THE OTHER WAY AROUND!** The government is really the culprit and they did it deliberately — not by a fluke.

Government knew in advance that we were going to tie in our Annual Meeting with Batoche. The government has never liked the idea of culture and politics being held together. Our original idea was to have our Annual Meeting for 2-3 days and subsequent to that we would have our Back to Batoche celebrations. Armed with that kind of knowledge the government said one way we can kill those guys is to harass them through the whole summer re: funding. Never make anything definite — then both the Annual Meeting and Batoche will flop. But, as it turned out we **did** have enough people and representatives to have an Annual Meeting.



*Jim Sinclair re-elected as President for 7th year.*



*Jim Durocher re-elected Treasurer for 5th year.*

GOVERNMENT DELIBERATELY ATTEMPTS TO SABOTAGE BATOCHÉ & ANNUAL MEETING:



*Wayne McKenzie newly elected Board of Director — Southwest Area.*



*Clarence Campeau re-elected Board of Director — Southeast Central Area.*

Jim Sinclair was elected by acclamation to the Presidency for his seventh consecutive year. Jim Durocher was elected Treasurer, by acclamation, for his fifth year of office. Our Secretary, Frank Tomkins and our Vice-President, Rod Durocher, will continue in their respective offices as their terms do not expire until next year. The elections of the Board of Directors brought some changes. Wayne McKenzie was elected new Director for the Southwest area. Clarence Campeau beat out two other challengers to remain Director for the Southeast Central area. The seven other areas opted to have their elections take place back in their own areas. We will report on the results in a future publication.

As you can see the government didn't manage to sabotage our Annual Meeting. Will they manage next time?

Another important matter to bring to light is that this organization has never, never operated under the pretense of getting money from governments and then ripping them off. We believe strongly that if we get money from governments then we are going to account for those monies. We are now in the process of accounting for every cent which was spent on Batoche. We are meeting with governments presently to decide what to do with the remainder of the money.

We are very disappointed with the government for what they did to Batoche. What's going to happen to Batoche in the future? After all of this? After what the government has done? We get the money — but we get it too late. Will this be repeated year after year? Or was once enough to sabotage Batoche forever?

# COULD YOU LIVE IN THE NORTH QUIZ

1. A muskeg is . . .
  - a. a new breakfast cereal
  - b. a swamp
  - c. a boat
  - d. a town
2. According to one northern philosopher a Communist is . . .
  - a. a follower of Karl Marx
  - b. a lazy son of a bitch
  - c. a reader of Archie comics
  - d. anyone over the age of twenty
3. If you saw a Beaver fly by, would you . . .
  - a. have your eyes checked
  - b. wave at the pilot
  - c. quit drinking
  - d. see a shrink
4. If the phone rings at three a.m. you would assume that . . .
  - a. Sask. Tel was checking their phone lines
  - b. somebody had died
  - c. it was time to get up
  - d. the party you left an hour ago has run out of cigarettes and/or booze
5. To make a booze run from Ile a la Crosse to Buffalo Narrows takes . . .
  - a. two hours
  - b. three days
  - c. eight to ten hours
  - d. a month
6. A smoker is . . .
  - a. a forest fire
  - b. a dance
  - c. dope
  - d. burning the garbage
7. Chipwageese is . . .
  - a. home made booze
  - b. a wild plant
  - c. a person's name
  - d. a religious holiday
8. The initials L.C.A. stand for . . .
  - a. League for Collective Action
  - b. Legalize Cat Abortions
  - c. Local Community Authority
9. The Buckskin Curtain is . . .
  - a. moosehide drapes
  - b. a loin cloth
  - c. a local rock group
  - d. everything north of Meadow Lake
10. The major form of entertainment is . . .
  - a. Bingo
  - b. visiting
  - c. drinking
  - d. playing cards
  - e. none of the above
  - f. all of the above
11. When drinking whiskey the usual mix is . . .
  - a. what mix?
  - b. 7-up
  - c. Coke
  - d. Pepsi
12. To find a bootlegger you . . .
  - a. consult the R.C.M.P.
  - b. look under a rock
  - c. what bootleggers?
  - d. you know where they are
13. To make a batch of "moose milk" takes . . .
  - a. 24 hours
  - b. a week
  - c. a month
  - d. a year
14. The life expectancy of a vehicle . . .
  - a. 1 year
  - b. 5 years
  - c. 1 to 2 months
  - d. 3 years
15. After you have been in the north for more than a month you think that . . .
  - a. I'm crazy and everyone else is normal
  - b. I'm normal and everyone else is crazy
  - c. everyone is crazy
  - d. everyone is normal
  - e. all of the above
  - f. none of the above

Answers to be found on page 15.

# Pope Who ??

The Roman Catholic Church is just one of the many institutions which contribute to keeping women down. The Church has a long history of misogyny (hatred of women). Within the bureaucracy of the Church women occupy the lowest and most menial positions.

In keeping with their position of treating women as inferior, the Church tried to hide the fact that there was a woman pope. Joan was a young woman from England who disguised herself as a monk. After she obtained a degree in philosophy, she went to Rome. The Catholic Encyclopedia states that "She excelled so in learning that no man was her equal." After Leo IV died she was elected pope.

Joan's rule lasted two years, four months and eight days. It was discovered she was a female when she gave birth to a baby during a papal procession. She and the baby were promptly stoned to death.

From 855 to 1601 "John VIII, a woman from England" was on the papal list. In 1601 Pope Clement

VIII decided to declare her a myth. All records, shrines, busts, etc. were to be destroyed.

The Church, however, was not able to destroy the records of her existence. The number of Pope John's on the papal list does not work out — this is because one of them was really Pope Joan. After Joan's time all candidates for the papacy are required to undergo a physical examination. Why? There are also many references by various writers of the time to the "woman pope." The Church was not able to destroy these.

The Catholic Encyclopedia also states that "Joanna was a historical personage whose existence no one doubted."

For those skeptics who are not convinced please consult the following references.

1. *The First Sex* by Elizabeth Davis Gould
2. *Bad Popes* by — E. R. Chamberlain
3. The Catholic Encyclopedia
4. The papal list in the back of the Catholic Bible.

—iskwāo

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## Kinookimaw Beach

Kinookimaw Beach is located 35 miles northwest of Regina, adjacent to Regina Beach. Seven reserves from the surrounding area are involved in the recreational development of the area. Kinookimaw Beach features an excellent 18 hole golf course with grass greens. They have an attractive, modern clubhouse featuring a licensed restaurant and dining room.

A yearly membership to the golf course is \$80.00 per couple; \$55.00 for a single person over 18 years of age; and \$30.00 per year for a junior membership for people under 18 years of age. For those who wish only an occasional 18 holes, clubs and equipment are available for rent at the clubhouse.


The resort is open six months of the year from May to October. The venture is funded by Secretary of State

grants. Royal Trust Realty are presently handling the real estate interests for the resort. There are several lots presently for sale and interested parties should contact Royal Trust if they wish to purchase land for cottages.

The golf course and restaurant employ seven people but due to poor participation by the seven reserves only three of the seven employees are Native. But these people are determined to continue. In the future they would like to remain open all year and offer facilities for basketball, tennis, curling and someday maybe even a swimming pool.

Good luck and much success in the future!

Leanne McKay

	<b>"SUBSCRIPTIONS"</b>	
	<b>NEW BREED</b>	
	4-1846 Scarth Street Regina, Saskatchewan S4P 2G3	
Name _____	<input type="radio"/> 6 months	\$3.00
Address _____	<input type="radio"/> 1 year	\$6.00
	<input type="radio"/>	paid bill

# Wounds

by Norman Bethune



... The kerosene lamp overhead makes a steady buzzing sound like an incandescent hive of bees. Mud walls. Mud floor. Mud bed. White paper windows. Smell of blood and chloroform. Cold. Three o'clock in the morning, December 1, North China, near Lin Chu, with the 8th Route Army.

... Men with wounds.

... Wounds like little dried pools, caked with black-brown earth; wounds with torn edges frilled with black gangrene; neat wounds, concealing beneath the abscess in their depths, burrowing into and around the great firm muscles like a damned-back river, running around and between the muscle like a hot stream; wounds, expanding outward, decaying orchids or crushed carnations, terrible flowers of flesh; wounds from which the dark blood is spewed out in clots, mixed with the ominous gas bubbles, floating on the fresh blood of the still-continuing secondary hemorrhage.

... Old filthy bandages stuck to the skin with blood-glue. Careful. Better moisten first. Through the thigh. Pick the leg up. Why it's like a bag, a long, loose, red stocking. What kind of stocking? A Christmas stocking. Where's that fine strong rod of bone now? In a dozen pieces. Pick them out with your fingers; white as a dog's teeth, sharp and jagged. Now feel. Any more left? Yes, here. All? Yes; no, here's another piece. Is this muscle dead? Pinch it. Yes, it's dead. Cut it out. How can that heal? How can those muscles, once so strong, now so torn, so devastated, so ruined, resume their proud tension? Pull, relax, Pull, relax. What fun it was! Now that is finished. Now that's done. Now we are destroyed. Now what will we do with ourselves?

... Next. What an infant. Seventeen. Shot through the belly. Chloroform. Ready? Gas rushes out of the opened peritoneal cavity. Odor of feces. Pink coils of distended intestine. Four perforations. Close them. Purse string suture. Sponge out the pelvis. Tube. Three tubes. Hard to close. Keep him warm. How? dip those bricks into hot water.

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... "Is it possible that a few rich men, a small class of men, have persuaded a million men to attack, and attempt to destroy, another million men as poor as they? So that these rich men can be richer still?"

---

... Gangrene is a cunning, creeping fellow. Is this one alive? Yes, he lives. Technically speaking, he is alive. Give him saline intravenously. Perhaps the innumerable tiny cells of his body will remember. They may remember the hot salty sea, their ancestral home, their first food. With the memory of a million years, they remember other tides, other oceans, and life being born of the sea and sun. It may make them raise their tired little heads, drink deep and struggle back into life again. It may do that.

... And this one. Will he run along the road beside his mule at another harvest, with cries of pleasure and happiness? No, that one will never run again. How can you run with one leg? What will he do? Why, he'll sit and watch other boys run. What will he think? He'll think what you and I would think. What's the good of pity? Don't pity him! Pity would diminish his sacrifice. He did this for the defence of China. Help him. Lift him off the table. Carry him in your arms. Why, he's as light as a child! Yes, your child, my child.

... How beautiful the body is; how perfect its parts; with what precision it moves; how obedient, proud and strong. How terrible when torn. The little flame of life sinks lower and lower, and with a flicker, goes out. It goes out like a candle goes out. Quietly and gently. It makes its protest an extinction, then submits. It has its say, then is silent.

... Any more? Four Japanese prisoners. Bring them in. In this community of pain, there are no enemies. Cut away that blood-stained uniform. Stop that hemorrhage. Lay them beside the others. Why, they're alike as brothers! Are these soldiers professional man-killers? No, these are amateurs-in-arms. Workingman's hands. These are workers-in-uniform.



... No more, Six o'clock in the morning. God, it's cold in this room. Open the door. Over the distant, dark-blue mountains, a pale, faint line of light appears in the east. In an hour the sun will be up. To bed and sleep.

... But sleep will not come. What is the cause of this cruelty, this stupidity? A million workmen come from Japan to kill or mutilate a million Chinese workmen. Why should the Japanese worker attack his brother worker, who is forced merely to defend himself. Will the Japanese worker benefit from the death of the Chinese? No, how can he gain? Then, in God's name, who will gain? Who is responsible for sending these Japanese

... "It would seem inescapable that the militarists and the capitalists of Japan are the only class likely to gain by this mass murder, this authorized madness, this sanctified butchery."

workmen on this murderous mission? Who will profit from it? How was it possible to persuade the Japanese workman to attack the Chinese workman — his brother in poverty; his companion in misery?

... Is it possible that a few rich men, a small class of men, have persuaded a million men to attack, and attempt to destroy, another million men as poor as they? So that these rich men can be richer still? Terrible thought! How did they persuade these poor men to come to China? By telling them the truth? No, they would never have come if they had known the truth. Did they dare to tell these workmen that the rich only wanted cheaper raw materials, more markets and more profit? No, they told them that this brutal war was "The Destiny of the Race," it was for the "Glory of the Emperor," it was for the "Honour of the State," it was for their "King and Country."

... False. False as hell!

... "Are wars of aggression, wars for the conquest of colonies, then, just big business?"

... The agents of a criminal war of aggression, such as this, must be looked for like the agents of other crimes, such as murder, among those who are most likely to benefit from those crimes. Will the 80,000,000 workers of Japan, the poor farmers, the unemployed industrial workers — will they gain? In the entire history of the wars of aggression, from the conquest of Mexico by Spain, the capture of India by England, the rape of Ethiopia by Italy, have the workers of those "victorious" countries ever been known to benefit? No, these never benefit by such wars.

... Does the Japanese workman benefit by the natural resources of even his own country? by the gold, the silver, the iron, the coal, the oil? Long ago he ceased to possess that natural wealth. It belongs to the rich, the ruling class. The millions who work those mines live in poverty. So how is he likely to benefit by the armed robbery of the gold, silver, iron, coal and oil from China? Will not the rich owners of the one retain from their profit the wealth of the other? Have they not always done so?

... It would seem inescapable that the militarists and the capitalists of Japan are the only class likely to gain by this mass murder, this authorized madness, this sanctified butchery. That ruling class, the true state, stands accused.

... Are wars of aggression, wars for the conquest of colonies, then, just big business? Yes, it would seem so,

... "Behind the army stand the militarists. Behind the militarists stand finance capital and the capitalists. Brothers in blood; companions in crime."

however, much the perpetrators of such national crimes seek to hide their true purpose under banners of high-sounding abstractions and ideals. They make war to capture markets by murder; raw materials by rape. They find it cheaper to steal than to exchange; easier to butcher than to buy. This is the secret of war. This is the secret of all wars. Profit. Business. Blood money.

... Behind all stands that terrible, implacable God of Business and Blood, whose name is Profit. Money, like any insatiable Moloch, demands its interest, its return, and will stop at nothing, not even the murder of millions, to satisfy its greed. Behind the army stand the militarists. Behind the militarists stand finance capital and the capitalists. Brother in blood; companions in crime.

... What do these enemies of the human race look like? Do they wear on their foreheads a sign so that they may be told, shunned and condemned as criminals? No. On the contrary, they are the respectable ones. They are honored. They call themselves, and are called, gentlemen. What a travesty on the name, Gentlemen! They are the pillars of the state, of the church, of society. They support private and public charity out of the excess of their wealth. They endow institutions. In their private lives they are kind and considerate. They obey the law, their law, the law of property. But there is one sign by which these gentle gunmen can be told. Threaten a reduction on the profit of their money and the beast in them awakes with a snarl. They become ruthless as savages, brutal as madmen, remorseless as executioners. Such men as these must perish if the human race is to continue. There can be no permanent peace in the world while they live. Such an organization of human society as permits them to exist must be abolished.

... These men make the wounds.

## ANSWERS

### COULD YOU LIVE IN THE NORTH QUIZ

- For each correct answer give yourself 5 points.
- SCORING**
1. muskies is a swamp
  2. a lazy son of a bitch (quoted from a meeting in 1974)
  3. wave at the pilot
  4. booze and/or cigarettes are needed
  5. b, c, or d; you are fairly serious
  6. a dance — and a wild dance at that!
  7. a home made booze
  8. Local Community Authority
  9. d. everything north of Meadow Lake
  10. f. all of the above (if you picked any other answer dock yourself 5 points)
  11. a. what mix?
  12. d. if you don't know where the bootleggers are you must have just hit town for the first time.
  13. a. 24 hours
  14. c. 1 to 2 months (if you're really lucky it may last a year)
  15. e. What else could you possibly think?
- 70-75 ... you must live in the North or you are a northerner at heart.
- 65-55 ... well, going North will be an enlightening experience.
- 55-45 ... better think twice.
- 45-0 ... please stay south. The North isn't ready for you and it's not likely you are ready for it.

# Our Land, Our Life





**“Let us put our minds together  
and see what life  
we will make for our children”**



# Native and Proud

## PAULINE JOHNSON



Pauline Johnson was born on March 10, 1861, on the Six Nations Reserve near Brantford, Ontario. She was the daughter of George Henry Martin Johnson, Chief of the Six Nations; and Emily Howells, an English woman born in Bristol, England. Pauline received only seven years of formal education; these included two years of tutoring at home, three years of grade school on the Six Nations Reserve and two years in the Brantford Public School.

Her first verses were published when she was but a mere girl of thirteen. It was not until she reached the age of thirty, however, that she was recognized as an author with great promise. In 1895, her first collection of poems, *The White Wampum*, was published in England in book form. Pauline kept up the hectic pace of theatre engagements and public recitals until failing health forced her into semi-retirement in Vancouver during 1910. It was during her period of public appearances that she was heard to remark, "There are those who think they pay me a compliment in saying I am just like a white woman. I am an Indian, and my aim, my joy, my pride, is to sing the glories of my people."

It was while she was in semi-retirement in Vancouver that Pauline Johnson wrote her first novel, *The Shaganapi*. During this same period she compiled articles which were published as *The Legends of Vancouver*.

Pauline Johnson died of cancer on March 7, 1913, in her beloved Vancouver. In keeping with her expressed wish, she was buried in Stanley Park. The simple stone marker placed there presented a carved profile and carried the only message needed, just "Pauline."

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*"There are not many yet whose lives are being guided by the Spirits of the Old People. Right now there are still more Old People than New People learning the ways of the Old People. If you are one of the New People you had better hurry up and introduce yourself to some of the remaining Old People. They may then introduce you to the Spirits and Ways of their Mothers and Grandfathers and others whose Spirits know a True Life in Harmony with Nature. Once you are introduced to those Spirits they will never leave your mind — even if you are later led to follow another Path."*

Adolph Hungry Wolf

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*"Brother, if you white men murdered the son of the Great Spirit, we Indians had nothing to do with it; it is none of our affair. If he had come among us, we would not have killed him; we would have treated him well... You must make amends for that crime yourselves."*

Red Jacket

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*"We know that the white man does not understand our ways. One portion of the land is the same to him as the next, for he is a stranger who comes in the night and takes from the land whatever he needs. The earth is not his brother, but his enemy, and when he conquers it, he moves on. He leaves his fathers' graves, and his children's birthright is forgotten. The sight of your cities pains the eyes of the red man. But perhaps it is because the red man is a savage and does not understand."*

(taken from a letter written in 1855 by Chief Sealth of the Duwamish Indians to U.S. President Franklin Pierce.)

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\*\*\*\*\*  
OUR PEOPLE  
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## Buffy Sainte Marie



BUFFY SAINTE MARIE

One of the most powerful female artists in the Canadian Music scene today is Buffy Sainte Marie. She is originally a native of Saskatchewan. She was born on the Piapot Indian Reserve near Regina and was later adopted by an American couple who moved her to the United States where she was raised.

Buffy Sainte Marie spends a great deal of time and energy trying to improve the conditions of her people. This is particularly true in the area of education. Buffy has started a foundation called Nehewan (talk cree) that has put about twenty-three Native students through University. She also works with some elementary schools providing children with hot lunches and instruction in their own native language by Native teachers. In September, 1975, Buffy returned to her home reserve to do a benefit concert for the Thunderchild Indian Reserve School Fund. Her own feelings towards the present education system are stated quite plainly: "What kid wants to be told in school that his Grandfather was a savage?"

In an effort to correct this negative stereotype image that is taught in so many of our schools, Buffy has embarked on a new project. She will be appearing on CBC's daily children's show, Sesame Street. She explains what it is that she wishes to communicate to the children: "The problem in many places is that kids have only heard of Indians in stories, and for them to see Indians and Indian children in their own homes on television establishes very gently the Indian reality. I want to reach all children and that's why I chose to combine Indian feeling with English lyrics."

Buffy describes her presence on Sesame Street as one effort to illustrate the uniqueness of Indians and the fact that they are human like everybody else. She says: "I'm trying to do this gap bridging which is essential to American contemporary life, to build mutual understanding on the level of charm."

But as well as being a talented singer and composer, Buffy Sainte Marie is also active in trying to change the political structure which determines the fate of her people. She is a dynamic and energetic woman with a tremendous insight into the working of our political system. She sums up her feelings about the department of Indian Affairs quite simply: "It has been the aim of the Government from the beginning to annihilate Indians. Instead of the war department now we have the department of Indian Affairs, whose job it is to assimilate Indians."



### Words of Louis Riel

*"It is that our savage origin is humble, but it is meet that we honour our mothers as well as our fathers. Why should we concern ourselves about what degree of mixture we possess of European or Indian blood? If we have ever so little of either gratitude or filial love, should we not be proud to say, 'We are Metis?'"*



## from OUTSIDE our PROVINCE

### **NOEL STARBLANKET NEW PRESIDENT OF NATIONAL INDIAN BROTHERHOOD**

**Whitehorse, Yukon.** Noel Starblanket, 29, from Saskatchewan was acclaimed new president of the National Indian Brotherhood, September 15. He succeeds George Manuel, president since the brotherhood was formed six years ago. Mr. Manuel said he wanted to retire to continue organization of a world council of indigenous people and to work on Native problems in South America. Noel Starblanket promised to form a council of elders to advise Indian leaders and said he would try to build a more effective lobby in Ottawa. The National Indian Brotherhood represents status Indians, those who have treaty rights.



### **IGLOOLIK WISELY REFUSES TV FOR THEIR COMMUNITY**

**Igloolik, N.W.T.** Igloolik is the only community in the N.W.T. to turn down television service which was offered them by C.B.C. The reasons given by the Ogloolik Settlement Council are excellent. Below are some of the reasons given for their wise choice in keeping television out of their community and out of their lives.

- \* The children are taught English in school all day. If there was TV they would hear English all evening as well. Eventually they may not learn their own language.
- \* Most community organizations hold meetings in the evening. In communities where TV has come in, some groups have quickly died out. They want to keep those organizations going because they do a lot of good for the community.
- \* Much of the traditional craft work (building sleds and boats, cleaning and sewing skins, etc.) is done in the afternoons and evenings, and some people are concerned that these skills would be used less if there was television, and eventually they may be forgotten.

- \* The younger working people of the community would spend all evening watching TV and then would not want to go to work in the mornings.

People in Igloolik are also worried about the effect of TV on the culture. They don't like the emphasis TV gives to killing and violence. They are also worried about the effect of TV on personal relationships. They say that in places where there is TV nobody looks at you when you walk into a house...because everybody's watching TV.



### **LEONARD PELTIER NAMED TO BOARD OF B.C. NON-STATUS INDIANS**

**British Columbia.** Leonard Peltier, now in Oakalla Prison awaiting results of his extradition hearing to the U.S. was recently named to be a Board of Director of the B.C. Association of Non-Status Indians. The move was made in an effort to support Peltier's bid for political asylum in Canada, rather than be extradited to the United States. BCANSI leaders agree with his allegation that it will be impossible for him to receive a fair trial and that he faces certain death if he is returned to the United States. Now if the Canadian government will only let him out of Oakalla to attend a Board meeting...



### **STAN DANIELS IS PRESIDENT AGAIN**

Stan Daniels is again the president of the Metis Association of Alberta. In an election held August 29 he defeated four other candidates including Ambrose LaBourcan, the man who won over him in last year's elections. During the past year, Mr. Daniels has been president of the Alberta Native Development Corporation, but resigned that position in order to run for president of the Metis Association. The Metis Association of Alberta has thirty thousand members.

## WOMAN WHO SAW SIGNING OF TREATY DIES AT 111

**Edmonton, Alberta.** A traditional Indian funeral service was held August 25 for Isobel Small Boy, who was born when Buffalo still grazed the prairies by the thousands and the Indian was free to roam at will. Mrs. Small Boy, who was believed to be 111 years old, had a life somewhat hard to piece together. A record of birth is not available. Church records have only her name and that of her husband, Joseph. But her surviving children and a good friend insist she claimed she was 111.

She was born near Calgary and after marrying went to Montana for several years with her husband. Her son John, 78, recalls they returned to Canada in 1910, camping in several places during the next three years before settling in Hobbema. He said his mother told him of the time, as a girl, she went to one of the signings of the original Treaty 6. "She told me it was a bad day for Indians."



## ESKIMOS WANT 3 PERCENT "ROYALTY"

Canada's 17,000 Eskimos want a 3 percent share or "royalty" from all revenues from the development of non-renewable resources in most of the Northwest Territories and in a Northern part of the Yukon. The "royalty" would come from the development of resources like oil, gas and minerals, and would be in lieu of the traditional "cash payment" obtained from the government in other Native land settlements. The "royalty" approach is important to the Eskimos because it would provide future generation with some security and incentive.



## MEANS ACQUITTED OF BARROOM KILLING

Russell Means, American Indian Movement leader, was acquitted of a charge of murder in a 1975 barroom killing. The verdict came after 20 hours of jury deliberation following a three-day trial. This charge was the most serious Means has faced in four years of legal battles since he gained national attention as a key participant in the 1973 Wounded Knee occupation. "Russ is a very committed person and that's why these charges are brought against him — because they recognize him as a true leader. What we're fighting for is sovereignty, and that goes against the state's economic system."

## "CUSTER HAD IT COMING!" or "CUSTER WORE AN ARROW SHIRT"

**Montana.** One hundred years later and Custer is still taking a beating. About 150 Indians showed up unexpectedly on the hill where General Custer and his soldiers died during the battle of the Little Big Horn. "Custer died for your sins," they chanted as they came up the hill to a large crowd of mostly white Custer loyalists who were marking the 100th anniversary of Custer's Last Stand. The Indians came to protest the lack of Indian participation in the ceremonies, to demand a memorial to Indian warriors who fell in the battle, and to demand that the hated name of Custer be scraped from the Custer Battle National Monument. When it was all over the Indians drove away leaving the bumper stickers on their cars to show that their feelings had not changed in 100 years: "Custer had it coming."

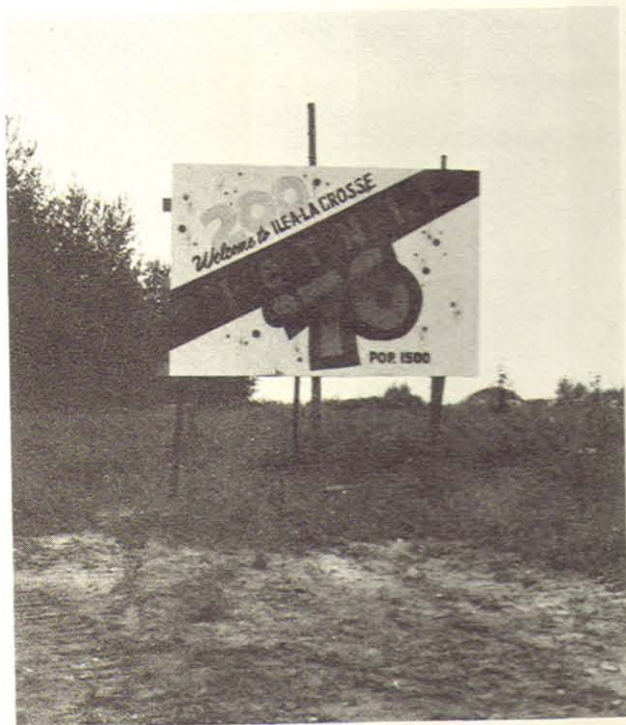


## BRITISH PRESS RIDICULE INDIAN CHIEFS

Six Indian Chiefs from Alberta are furious over the ignorant treatment they have received in some British newspapers. "We resent the way we are presented to the public...it seems the British press is making fun of us," one Chief said. "HEAP BIG HEATWAVE" was the headline over the **Sun's** picture showing two chiefs and their wives sipping cool drinks in London's heatwave. The weather was too hot "for a swig of firewater," the caption said, adding that "it is doubtful the Queen will have much use for the Chief's gift of blankets...at least for the time being." The **Daily Express** over its picture said: "How the Injuns came to boiling Britain and found a land full of redskins." Underneath, the story said: "Big Chief Jim Shot in Both Sides tried whooping it up among the heat-wave redfaces in London...but he was beaten by the blazing sun." **The Mirror**, in a story headed "Pow-Wow at the Palace," said the Queen was surrounded by "Red Indians" after they "invaded" the palace. "The Indians weren't on the warpath," the paper said, but added that they had "one reservation — about the heap big heat."

British reporters asked such questions as how many wives each Chief brought, implying they had many and referred to the women as squaws. Chief John Snow of the Stoney tribe said the British reaction was a form of discrimination, but said there is similar discrimination in Canada. "Discrimination is an Anglo-Saxon thing and it is found everywhere," he said. Maybe that is because Anglo-Saxons are found everywhere!

## ILE A LA CROSSE



The canoe races with \$1,000 as first prize was won by Cumberland House. The men's ball tournament was won by the Green Lake Angels and the women's tournament was won by Canoe Lake. Bunnie Peterson won the fiddling contest and James Pearson won the jigging event. Grey McKay and son with steady hands and careful aims, won the horseshoe tournament. Arthur Durocher from Buffalo Narrows showed his stamina by taking first in the long distance running. This event consisted of running six and a half miles each day for three days. In spite of the dismal weather, the events were well attended.

Other activities included rides for the kids (Who often had to stand in line waiting for the adults to finish), games of chance, fireworks, bingos and an antique display from Frasers Museum in Beauval.

The rink was converted into a dance hall and a band from San Diego, California, provided the music both Friday and Saturday nights. The Bavarian Gardens proved to be a popular meeting spot and many a bottle of Blue was consumed.

By the end of the three days, people were getting quite exhausted. In years to come we will look back with fond memories on that weekend.

HAPPY 200th BIRTHDAY, ILE A LA CROSSE!

Celebrations to commemorate the Ile a la Crosse Bi-Centennial took place July 9, 10 and 11, 1976. The community of Ile a la Crosse, which dates back to 1776, is the second oldest community in Saskatchewan.

Due to its strategic location in the northern river system, Ile a la Crosse was one of the major trading posts during the fur trade era.

In 1905, the Land Claims Commissioners travelled to Ile a la Crosse to sign treaties and deal with land scripts. The land scripts which the Metis people received soon fell into the hands of the capitalist land companies.

Up until about twenty years ago Ile a la Crosse was accessible only by boat or winter road. The community is now serviced by what is loosely described as an all weather road.

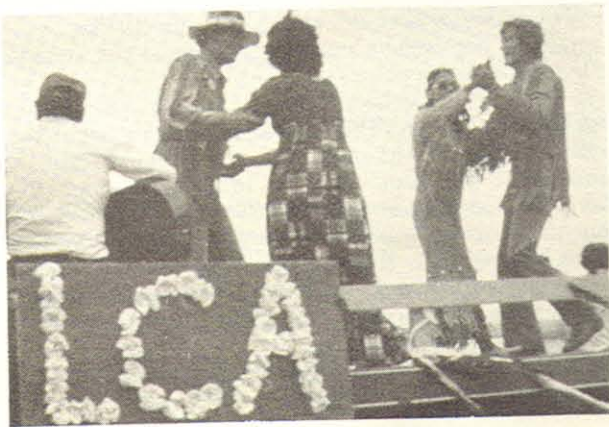
The community of Ile a la Crosse has a lengthy political history. Perhaps the best known struggle is the issue of local control which centered around Rossignol School. In spite of the opposition of the Roman Catholic Church, the Hudsons Bay and other vested interests, Ile a la Crosse was the first predominantly Native community in the North to have a local control school board.

The festivities started with a parade down Main Street and Snob Hill. Even the "honey wagon," decorated with flowers and streamers, got in on the action.





# BI-CENTENNIAL



FOR THOSE WITH EYES TO SEE, THE NORTH IS VITALLY AND VIVIDLY ALIVE. LONG, LONG AGO, MEN OF OTHER RACES, OUT OF ANOTHER TIME, RECOGNIZED THIS TRUTH AND LEARNED TO CALL THE NORTHERN REGIONS "HOME"!

*Farley Mowatt*

## WATER, WATER EVERYWHERE, BUT NOT A DROP TO DRINK!



Dam gate that is holding water back from cattle.



Leonard Menzies, leading Optometrist in Swift Current, who is a member of the Lac Pelletier Regional Park board and owns an expensive cabin at the lake, refuses to open the gate to let the water out into the creek so we can have water for our cattle.

They say they won't let the water out because the lake will drop too much. They won't be able to drive their big boats into their boat houses and also water ski or just plain zipping or cruising around.

This has had a very bad effect on four of us ranchers and farmers namely the following:  
Walter Blanke — 120 head of cattle  
Ken Blanke — 100 head of cattle  
Garnet Ailsby — 90 head of cattle  
Leonard Larson — 118 head of cattle

We've had the expense of digging small dug outs in swampy areas to fill with water. But that's not satisfactory. The cattle tramp it in and eventually it's just a mud hole. The cattle are very hard on the fence when they can't get a decent drink, so our cattle are out some of the time.

Walter Blanke, Ben Blanke and Garnet Ailsby have tried to get water rights for irrigation on tame hay such as alfalfa, but to no avail. We've been refused so we have to buy hay or put up hay a long ways away.

Larsons have water rights, they obtained it many years ago.

5 inches of water on 35 acres would take 1/4 inch of water out of the lake. We got those figures from the P.F.R.A.

In the past the P.F.R.A. was handling the gate and we had no trouble getting water. Whenever we required it, it just took a phone call. But now we have to beg to get water. They won't listen to us.

Whenever the water is let out the cabin owners complain. The Park board gets at least 7 to 8 phone calls a day telling them to close it. The cabins are mainly owned by the businessmen from Swift Current. Doctors, optometrists, chartered accountants, real estates, garage salesmen and many others.

We noted that the lake turns green with algae much earlier than it used to. This year it was green about the middle of July. Years ago this wouldn't happen til August. Now the odor could be smelt all through the valley. We feel they are ruining the lake by not letting water out. There is a natural spring and creek that runs into the lake all year. If they would let some out all the time we know this would keep the water much fresher. They keep it locked up and its becoming a lagoon which will kill all the good fish in it.

Leonard Menzies was the sports venue coordinator for the Saskatchewan Summer games, which 3 of the events were held at Lac Pelletier. So he was making sure there was lots of water in the lake and certainly didn't care one little bit about our cattle.

Cecile Blanke  
Pres. Metis Society  
Local #35

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## FIRST MEETING UNDER NEW AREA DIRECTOR

An Area Meeting with the new Board of Director for the Southwest Area, Wayne McKenzie, took place in Moose Jaw on September 17th. Jim Sinclair, President of AMNIS, Frank Tomkins, Secretary of AMNIS, as well as approximately 75 local members from Regina, Swift Current, Willow Bunch and Moose Jaw were in attendance and took part in the various discussions and decisions. Education, recreation, NAC, community development and communications were among the topics discussed with particular emphasis being placed on

housing. These people were especially concerned with the triangle meeting being set up on Sept. 29 regarding a housing program to fit the needs of Native people in Saskatchewan. The triangle will consist of Barney Danson (Federal Urban Affairs Minister), Gordon McMurchy (Municipal Affairs Minister), and Jim Sinclair (President of Association of Metis & Non-Status Indians of Sask.).

Mr. McKenzie announced the next area meeting will take place in Swift Current on November 5, 1976.



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## BRUSH-CLEARING CONTRACT AWARDED TO ILE-A-LA CROSSE CO-OP

A 328-acre brush-clearing contract has been awarded to Ile-a-la Crosse Co-Operative Industry in Saskatchewan for the work that must be done before construction of a dam begins about 20 miles west of Uranium City. The contract was let by Eldorado Nuclear Ltd. and the Ile-a-la Crosse

Co-Operative which employs only Native workers edged out seven other contractors in the bidding for the job. There are about 26 men in camp, and co-op labour pool Manager Dutch Larat said they are aiming for a September 15 completion date.

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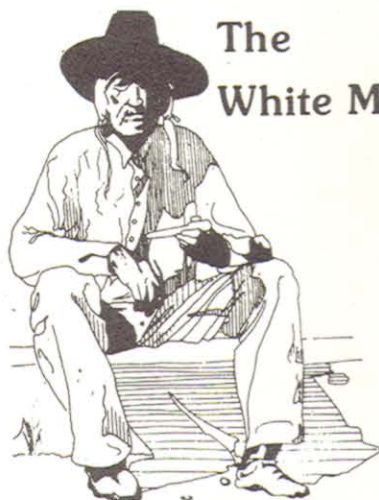
*"It is no longer possible for non-Indians to believe in progress. After over-consumption, over-population and over-complications of life, you will have to turn to the Indian way of looking at things. Your way of life has gone about as far as it can and give you meaning."*

Vine Deloria, Jr.  
American Indian Spokesman



# Books, Poems and Stuff

## BOOK REVIEWS



### The White Man's Laws

Story by Christine Daniels and Ron Christiansen

Illustrations by Ron Christiansen

Publishers — Hurtig Publishers, 10560-105 Street, Edmonton, Alberta.

This easily read and understood book is a project of the Metis Association of Alberta. The story content is written in simple everyday language yet still explains clearly the mechanics of Canadian Laws as they apply to Native people. This exceptionally fine book is full of colourful illustrations which help in explaining the written text. This is a book that should be read by every person in Canada from age 10 to 100. It would also be an excellent book to read aloud for the benefit of those who cannot read for themselves.

### An Unauthorized History of the RCMP

Written by Lorne and Caroline Brown  
Publishers — James Lewis & Samuel,  
Toronto.



The authors of this book are residents of Saskatchewan living in Regina. Through their extensive and thorough research they have brought to light many little known facts and cases concerning the RCMP. This book is in direct contradiction to the long standing traditions of RCMP history. This book puts a new slant on RCMP involvement in incidents like the Regina Riot and the Winnipeg General Strike where strikers were killed by police bullets. The authors have carefully documented the often-sorry record of RCMP relations with Native peoples. They carefully examine the death of a young Native boy who was shot to death by RCMP officers just outside Saskatoon. The boy was 15 — His crime — Joy riding! His penalty — Death! "People cannot be reminded too often that all police forces are at best a necessary evil and that the RCMP may not even be necessary."

### RIGHTS



*All men have a right to be free  
To gaze at the prairie and sea.  
Men have a right to walk the land,  
He should walk with his brother, hand in hand.*

*Man has a right to swim in the lake  
And Nature's glory never to forsake.  
Man has the right to be friends,  
Until even time ends.*

Larry McKay

## METIS CHILDREN YOU ARE OURS

*I married a non-Indian  
And indeed he married me,  
And we have ourselves three children,  
Who are part of you see.*

*Your people are your people,  
And my people are my own.  
You cannot be me and I cannot be you,  
Not even on a loan.*

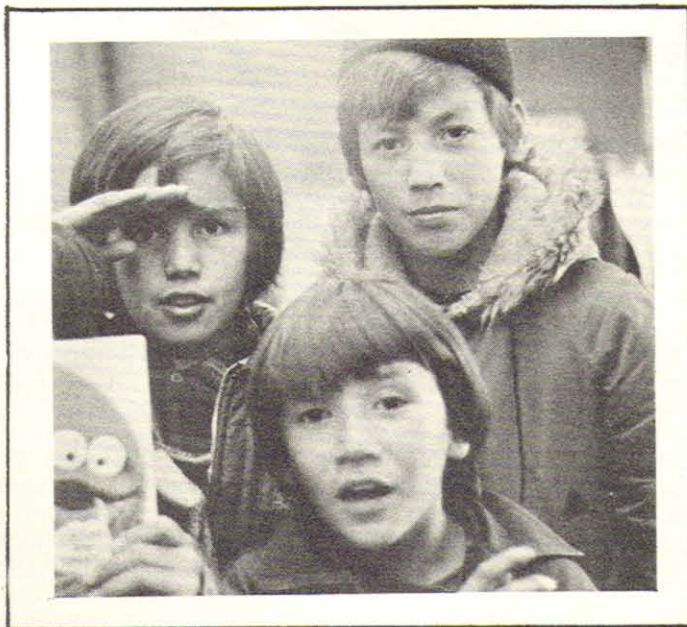
*But there are others to consider,  
Yes! they're sitting over there,  
Look at our son's light eyes and  
Our daughter's dark shining hair.*

*They are Indians!  
They are white!  
So the saying goes or  
Are they Not Indian and not white,  
Would suit the Metis foes.*

*Hold it a minute!  
This is getting out of scope.  
No way, I say,  
Our children are our living hope.*

*You didn't see I was Indian,  
I didn't see you were white,  
We didn't even think,  
That some others might.*

*Yes, we had ourselves three children and they are sitting  
over there,  
Come closer my children, don't stay so far away,  
Because my children,  
You are there to stay.*

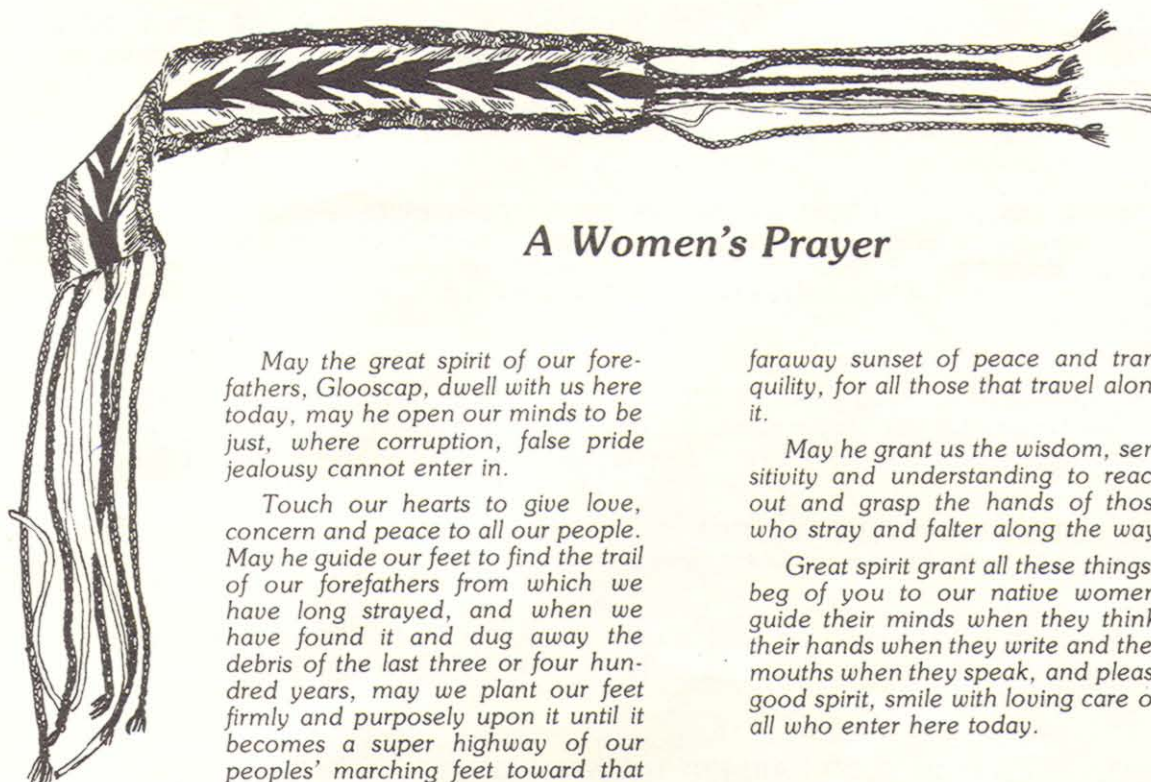


*No one has the right to tear these kids apart,  
And let this be per-fect-ly clear,  
Right now at the start.*

*Be proud, Metis children  
I'll tell you "Now is when!"  
Because you're part of me my loves,  
But, you're also part of him.*

To: ALL METIS CHILDREN

From: Rebecca Paolini



### A Women's Prayer

*May the great spirit of our fore-  
fathers, Glooscap, dwell with us here  
today, may he open our minds to be  
just, where corruption, false pride  
jealousy cannot enter in.*

*Touch our hearts to give love,  
concern and peace to all our people.  
May he guide our feet to find the trail  
of our forefathers from which we  
have long strayed, and when we  
have found it and dug away the  
debris of the last three or four hun-  
dred years, may we plant our feet  
firmly and purposely upon it until it  
becomes a super highway of our  
peoples' marching feet toward that*

*faraway sunset of peace and tran-  
quility, for all those that travel along  
it.*

*May he grant us the wisdom, sen-  
sitivity and understanding to reach  
out and grasp the hands of those  
who stray and falter along the way.*

*Great spirit grant all these things I  
beg of you to our native women,  
guide their minds when they think,  
their hands when they write and their  
mouths when they speak, and please  
good spirit, smile with loving care on  
all who enter here today.*

# bits & pieces

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**FROBISHER BAY, NORTHWEST TERRITORIES, KEEPS LIQUOR STORE CLOSED.** The people there have made it very clear to Commissioner Hodgson that they don't want a liquor store in the community. A petition was presented to him and the majority of the local people want the outlet to stay closed. The Commissioner says his job is to serve the interests of the people and help them solve their alcohol problems. As far as he's concerned the issue is settled.

**WOMEN LEAD ONCE MALE-DOMINATED COURSES.** Chalk up another first for the ladies in the level two welding and industrial worker courses at Keyano College in Fort McMurray. The college recently awarded their two top prizes in their fields to Evelyn Calliou and Viola Ward who proved to be the outstanding students in the once male-dominated courses.

**NEW CHURCH PRESIDENT DEDICATED TO BETTER WHITE/INDIAN RELATIONS.** Rev. Stanley J. McKay, president of the Manitoba Conference of the United Church of Canada said he is dedicated to the idea of bringing the white and Indian communities together in understanding. Rev. McKay, a Cree Indian, also urged church members and the general public to write health and welfare ministers and their members of Parliament supporting the views of an inter-denominational Position Paper on poverty and income tax support programs.

**GENERAL GEORGE CUSTER CARRIED LIFE INSURANCE!** Life insurance policies have been around for quite awhile it seems. General George Custer wisely carried a \$5,000 policy when he sallied forth to meet Sitting Bull at the Little Big Horn. Mr. Rae (a history buff and life insurance salesman) attributes more shrewdness or luck to Sitting Bull. "He had blanket coverage," provided by his Indian "group travel" policy.

**CHIEF CHARLIE JONES KNOWN AS "THE LAST ONE ON EARTH."** Chief Jones of Port Renfrew on the west coast of Vancouver Island has entered the select group known as "the last one on earth" as the last surviving open-sea seal hunter. The chief recently celebrated his 100th birthday; he was trained as a boy to harpoon seals from the bow of a canoe.

**SINCE WOUNDED KNEE OCCUPATION THERE HAVE BEEN 263 DEATHS OF A.I.M. MEMBERS.** Russell Means, A.I.M. spokesman said the repression which A.I.M. faces can be shown by the fact that in the 39 months since the Wounded Knee occupation there have been 263 deaths of A.I.M. (American Indian Movement) members in the United States and over 600 A.I.M. members have been sent to prison. The figures are incredible when you consider that there are only about 250,000 Native people in the whole United States between infancy and old age.

**ESKIMOS WHO'VE SWITCHED FROM DOGSLEDS TO SNOWMOBILES** are learning an all-too-expensive lesson the on the "benefits" of modern-day transportation. A recent survey of approximately 4,000 Eskimos in the Northwest Territories showed that 33 percent of adult males (in fact 83 percent of the men in one Baffin Island village) suffered impaired hearing that could be directly attributed to long hours of high-speed hunting behind the wheels of those noisy, gas-guzzling machines.

**THE SINKING SENSATION YOU FEEL ISN'T YOUR NERVES...IT'S THE CONTINENT SLOWLY CAVING IN!** At least that's what one scientist contends. The continent is steadily giving way as more and more oil and water are pumped from deep beneath the ground — leaving huge, collapsible caverns behind.

**DO YOU KNOW THE JOKE ABOUT THE GUY WHO KEPT ELEPHANTS** away by continuously standing on his head? "But there are no elephants around here," said the psychiatrist. "See," answered the nut, "it works!"

**LEAD-ZINC DEPOSITS AT PINE POINT, LOCATED 500 AIR MILES NORTH OF EDMONTON** were discovered as early as 1898 when prospectors heading for the Klondike met Indians who had fashioned musket balls and fish weights from the metal.

**DO MARAUDING DEER RUIN YOUR GARDEN? TRY SPRINKLING LION DUNG** around the area you want to protect. A company in the states charges \$5.00 for a 50-pound sack of the droppings and claims that "the stuff smells so bad the deer probably faint after one whiff." The company has a file full of letters from satisfied customers...all testifying that its "lion dandies" really work.

**THE PENCIL AND PAPER DIET** has been found to be very effective. An ordinary pencil and sheet of paper can be the most valuable of all reducing tools. The idea? Simply write down **every single** morsel that you swallow each day. This will (1) probably shock you when you see a record of just how much you really do eat every 24 hours; (2) increase your guilt about gorging yourself; and (3) give you a documented report you can be proud of as you do cut down on the calories you consume. Result? A melting away of pounds that you can see.

**WHICH CAME FIRST: THE CHICKEN, THE EGG, OR THE EXPERTS?** Well, it all started a few decades back when someone hatched the idea of "supercharging" chickens with drugs so they'd produce more eggs. The result, of course, is today's abundant supermarket supply of Grade A, paper-shelled ping-pong balls. But never fear. Researchers have been working on the problem and have come up with yet another "improvement." They're now experimenting with a special shell-toughening formula made just for modern poultry: commercial chicken feed...**LACED WITH CEMENT!**

**THE CRIES OF BIG BUSINESS SPOKESMEN THAT THEIR PROFITS TOO ARE BEING HURT** by the wage-cutting "Anti-Inflation Board" sound a bit hollow when one looks at those profit figures. For example, Kaiser Resources Ltd., of Vancouver, grabbed an after-tax \$30,455,000.00 in the first half of 1976. In the same period last year, Kaiser chalked up a profit of \$26,199,000.00. Oh, the hardship of it all!! (Figures used from company's financial statements.)

**EENIE, MEENIE, MINEY, MOE... WHICH WAY WILL THE WEATHER GO?** Well, while some scientists predict the coming of a "mini-ice age" others fear a "several-decades-long period of rapid warming." According to one professor, the planet's current cooling trend is already bottoming out, so that a natural warming tendency combined with the "greenhouse effect" created by ever-increasing quantities of carbon dioxide in our atmosphere, may soon result in global temperatures warmer than any in the last 1,000 years.

**WHAT IS THE REALITY IN 1976?** The fact is that there are now more than 12 men and women in Canada available for every job that is open. What this cruel statistic means is that if every available job were taken up tomorrow there would remain in our country more than 700,000 Canadians who want to work, who are desirous of getting out and contributing to our economy, who do not want unemployment insurance benefits, who do not want welfare, but who want to make their contribution and are unable to find a job. This is the reality.

**DID YOU KNOW THAT THE GROWING SEASON FOR DAWSON CITY, YUKON,** is longer than that of Edmonton or Calgary? Dawson has one hundred and five frost-free days each year, while Edmonton has only ninety-nine and Calgary has eighty-five. The reason that Dawson's growing season is longer, even though it is farther north, is because Dawson is at a lower elevation than either Edmonton or Calgary.

QUOTES

*"Friendship is the comfort, the inexpressible comfort of feeling safe with a person having neither to weigh thoughts nor measure words, but pouring all right out just as they are, chaff and grain together, certain that a faithful friendly hand will take and sift them; keep what is worth keeping and with a breath of comfort, blow the rest away."*

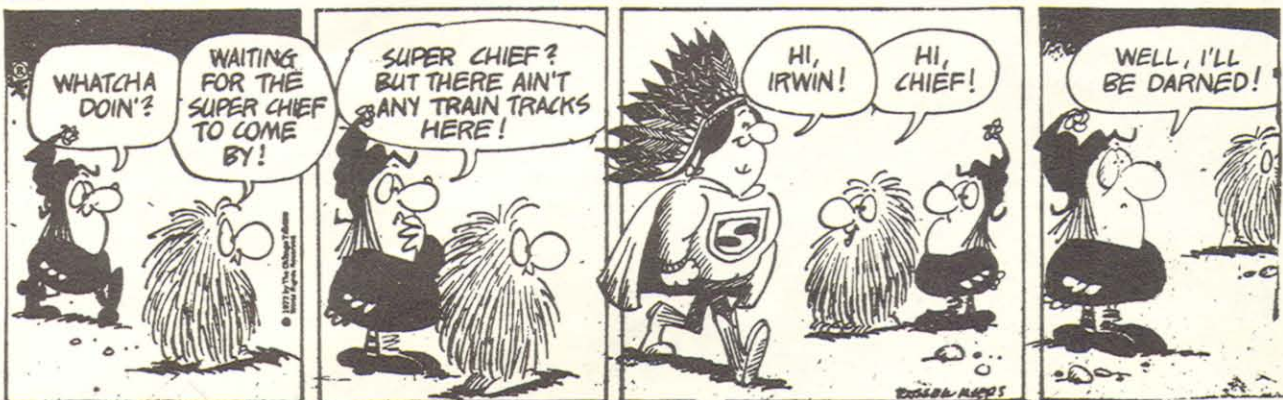
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*"The badlands of the world are strewn with the remains of species which, at crucial periods of change, were unable to adjust quickly enough... were unable to alter the pace and pattern of their evolution... and are extinct. Will mankind join them?"*

Julius Stulman

...

**BROOM-HILDA**



# pen pals

## UNIVERSAL DECLARATION OF HUMAN RIGHTS (Article 5)

"No one shall be subjected to torture, or to cruel, inhuman, or degrading treatment or punishment."

The UNITED PRISONERS RIGHTS MOVEMENT (UPRM) is a prison support group composed of ex-inmates, civil libertarians, grass roots poverty groups and other concerned people. It has as its two-fold goal:

- (1) to provide support to prisoners in their efforts to organize themselves;
- (2) to educate the public as to the actual conditions under which prisoners live.

Armed with knowledge and organizational skills, there is much that can be done in the movement toward eventual elimination of the need for incarcerating human beings. No society can call itself civilized as long as one section has the power to brutalize another section, and in so doing brutalizes itself and the very society of which it is a part.

UNITED PRISONERS RIGHTS MOVEMENT  
119 West Pender Street, Room 301  
Vancouver, B.C. V6B 1S5 Ph: 685-6911

(Join our efforts to help the prisoners help themselves)

The roots of prison problems extend beyond the prison walls. There is something disturbing in the knowledge that if you were born into urban ghettos your chances of becoming a felon are 20 times as high as those of someone born into a nice suburban family.

• • •

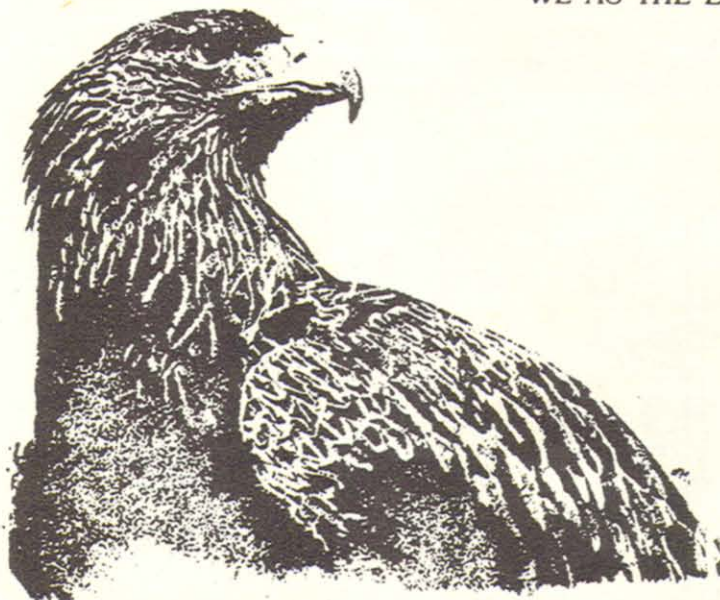
The solution to overcrowded, old prisons is NOT smaller, "nicer," newer, prisons.

THE SOLUTION IS TO CUT BACK THE MASS OF CRIMINAL LAWS AND THE TYPES OF ENFORCEMENT THAT SEND SO MANY PEOPLE TO PRISON — AND TO IMPLEMENT THE VARIOUS ALTERNATIVES.

"As an alternative to jail . . . community resource centres where offenders would be able to go to work each day . . . work on weekends, on community projects at a designated rate of pay used to pay fines . . ."

• • •

## WE AS THE EAGLE



Up and down the Eagle flies,  
Screaming for freedom which he is denied.  
We as the Eagle are now the same,  
Because of the whiteman, we have no shame.

Of all the freedom in the sky and land,  
Nowhere do they care of the ocean sand.  
We as the Eagle flew high and were proud,  
But now we're grounded, because of the crowd.

The Eagle was killed for feathers and claws,  
And nobody heard his mournful calls.  
We as the Eagle are now dead and gone,  
Because we're used, as the whiteman's pawn.

The Eagle now flies with such grace and ease,  
For in heaven he will always be pleased.  
We as the Eagle will be happy and free,  
But for the whiteman he will die like a burning tree.

Inmate #3849 — Dennie Erickson



To New Breed:

Enclosed is a prayer we wish to have printed in *NEW BREED*. The prayer was written not in talented form, but from the heart and true expression of feelings.

We are in the struggle to the free world. They may have captured a body, but not a mind. We will always be free as our mind.

We send prayers and thoughts to the *NEW BREED* staff and their dedicated service to the people. Keep up the good work.

**A PRAYER FOR ALL PEOPLE**

Oh Great Spirit  
 Father of us all  
 The Creator of all life  
 Hear us . . .

As we burn sweetgrass  
 And raise our hands in prayer  
 Hear our words we have to offer . . .

Purify our souls with the  
 Breath of the wind.  
 Bless our spirit with  
 Rain and sun.

Direct our path so we may live  
 The beauty of happiness.

Protect our people  
 And the ones to come.  
 Guard us from the lures  
 Of fear and evil  
 That we may never stray  
 from  
 The great mystery's trail of  
 Rite and ritual . . .

The sun, earth, wind and moon  
 The cry of the four-legged  
 And song of the feathered  
 The changing of seasons  
 So wonderful . . .  
 Shall nourish  
 Our heart, mind and body.

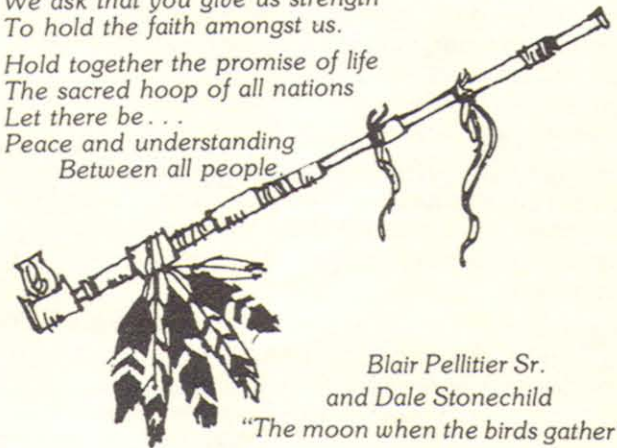
We seek the sacred laws and instructions  
 You gave in the beginning  
 To live.

In love, trust, and respect  
 We hold precious what is sacred to  
 Life.

The words come from our lips  
 But our hearts do the talking.  
 We ask that you give us strength  
 To hold the faith amongst us.

Hold together the promise of life  
 The sacred hoop of all nations  
 Let there be . . .

Peace and understanding  
 Between all people



Blair Pellitier Sr.  
 and Dale Stonechild  
 "The moon when the birds gather"

**WHO?**

We are the Great Spirit  
 We can change the wrong  
 that is deemed right.  
 We can change the suffering  
 brought upon us by the white.  
 Unison challenges submission;  
 Submission finds oblivion;  
 Oblivion is death.  
 Violence was unnecessary  
 to take our very breath.



R. L. Young

Attention Writers

Articles must be signed in order to be printed. If you don't want your name to appear in print simply request that your name be withheld.

**ATTENTION WRITERS**

Articles submitted to the *NEW BREED* and subsequently used for publication shall be paid for at the rate of \$3.00 per column inch (10 pt., 20 pica). We 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:** Submissions must be in by the 15th of each month for the following month's publication.  
**SEND TO:**

Articles, *NEW BREED*  
 Association of Metis & Non-Status Indians of Sask. (AMNIS)  
 No. 4, 1846 Scarth Street  
 Regina, Saskatchewan S4P 2G3

# NOW IT'S YOUR TURN

## NATIVES MUST HAVE POLITICAL AUTONOMY

New Breed:

I am enclosing a money order for a year's subscription to your magazine. I managed to see a copy recently and was impressed with it. If you have any back copies which I might be interested in, please let me know.

I am especially interested in Native people having political autonomy over their own lives. To do this I feel they must control their own economy and have it circulating within their region and/or community.

We are tired of paying exorbitant prices for second rate or third rate products and have the money go down to greedy monopolists in the south.

Your truly,  
James Bobbish  
Fort George, James Bay, P.Q.

## VICTIM OF DISCRIMINATION & POLICE BRUTALITY

To New Breed:

I recently picked up a copy of NEW BREED. While going through the publication the first thing that interested me was Police Brutality because I'm one of their victims and if you don't mind I'd like to tell my story to NEW BREED.

I was sitting in the beverage room with my uncle when three police officers came in and came straight to our table and asked us to leave. We weren't causing anyone any harm. We tried to explain that we never did anything but were willing to drink up and leave. Instead we were arrested and they started pushing us out the door. We were beat up in and outside the beverage room

and later in the drunk tank in the police station and were charged with assaulting a police officer. We have a few witnesses to prove we are not guilty of any crime. I am writing to you from Prince Albert Correctional Centre waiting for trial. I'll be appearing in court for a crime I didn't commit. I feel as if I'm a victim of Discrimination. My name is Randy Arnault. I'm 18 years old and a Metis. I'd like to congratulate NEW BREED for the terrific articles they put out. I hope to see more articles on Police Brutality and hope in the near future someone will put a stop to Police Brutality.

Yours truly,  
Randy Arnault

## A POSITIVE THOUGHT

To New Breed:

I look forward to each issue of NEW BREED and its informative articles. There's usually a familiar face in each issue. When in Winnipeg, many, many years ago, I lived on a street named after a Metis (Kennedy Street) and attended Isbister Public School named after a Metis. We didn't know it at the time. Enclosed you'll find clipping, etc., Please give my regards to all.

Sincerely,  
Peter Frank,  
Oakville, Ontario

**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



Comments on our publication would be most welcome.

- what do you think of the 'New Breed' in general?
- what are your opinions on specific articles?
- what else would you like to see in the 'New Breed'?

These are but a few of the questions we would like to have comments on.

Send to:



**NOW IT'S YOUR TURN  
NEW BREED  
4 - 1846 Scarth St.  
Regina, Sask. S4P 2G3**

## NATIVE WRITER

The Association of Metis & Non-Status Indians of Saskatchewan, NEW BREED DEPARTMENT, is presently looking for a Native writer. Some of the requirements:

- \* familiarity with political happenings and an ability to write good, strong analysis on these happenings and how they relate to Metis people.
- \* familiarity with Native culture, aboriginal or treaty rights and all other aspects pertinent to Native people.
- \* a definite ability to work without constant supervision.
- \* an ability to develop new ideas.
- \* your own transportation and a willingness to travel.
- \* presentation of previous writings.
- \* an ability to use a 35 mm. camera is an asset but not a definite requirement. We will train.

### DUTIES WILL INCLUDE:

- \* writing feature editorials.
- \* interviewing and reporting.
- \* taking photographs to accompany articles.
- \* research work.

### PLEASE SEND RESUME TO:

Cliff Bunnie, Editor, New Breed  
Assoc. Metis & Non-Status Indians of Sask.  
#2-1846 Scarth St., Regina, Saskatchewan  
S4P 2G3

or

Phone: 525-6721 (#27 or 16) to arrange for an interview. (Ask for either Cliff Bunnie or Brenda Triffo)

## CONSUMER'S PROBLEM OF THE MONTH



"Car dealers are making gas mileage claims according to E.P.A. tests. What is E.P.A.?"

### ANSWER:

The U.S. Environmental Protection Agency, which was established to monitor and propose action to stop excessive air pollution, recently devised tests to measure the amount of pollution from motor vehicles. A result of these tests was a measure of gas mileage which is now being used by some car manufacturers to promote their products.



### THE WISE CONSUMER SHOULD CHECK:

gas mileage ratings, *but* use them only as a *comparison* to the ratings of other vehicles.

### REMEMBER:

E.P.A. tests are made under ideal conditions in heated buildings. The test vehicles, which are kept in fine tune, are stationary and operated on rollers at the equivalent of 49 m.p.h. A lead-free 100 super-octane gasoline (measured in smaller U.S. gallons) is used and is not readily available to consumers.

Saskatchewan car and truck buyers will likely get different results according to individual driving habits, weather and the kind and amount of optional equipment on any vehicle.

*If you are unable to resolve a consumer problem, contact:*

### THE SASKATCHEWAN DEPARTMENT OF CONSUMER AFFAIRS

Regina, Phone: 565-5550

Saskatoon, Phone: 373-3433

Call us collect, or Write: Box 3000, Regina.

## ARE YOU INTERESTED IN A CAREER IN LAW?

The University of Saskatchewan offers, each summer, an eight-week course for persons of native ancestry wishing to undertake regular law studies at a Canadian Law School. The purpose of the program is to introduce the student to, and prepare him or her for, University law studies leading to a law degree and eventual admission to the practice of law.

If you are interested in this program please write to:

The Director  
University of Saskatchewan Native Law Centre  
410 Cumberland Avenue, North  
Saskatoon, Saskatchewan  
S7N 1M6  
Phone: (306) 244-9720

## ARE YOU INTERESTED IN

### A TEACHING CAREER?

The Indian Teacher Education Program (I.T.E.P.) is now taking applications for January, 1977. This program leads to a fully recognized Saskatchewan Teachers Certificate.

If you have Grade 12 or if you will be 20 years of age by September 1, 1977, you may apply to:

Director  
Indian Teacher Education  
Program  
College of Education,  
Room 3023  
University of Saskatchewan  
SASKATOON, Saskatchewan  
343-2005

We look forward to hearing from all interested persons.