

THE NEW BREED

EDITORIAL

HARD MILES Uranium City is about 650 miles from Regina, and about 520 miles from Saskatoon. Ottawa is over 2,000 miles from either Saskatoon or Regina. That's a lot of miles for two men, too much for one and a lot for ten. That's the kind of miles the Metis Society in Saskatchewan has to think of.

HARD PEOPLE The Metis Society also has to consider 40 to 60 thousand people who are relying on us to bring some hope.

BIG JOB This is a big job; it falls on the shoulders of a few men, and it requires a lot of time. The amount of money required to cover this area is fantastic; the work required even to get this money is amazing.

HARD WORK Jim Sinclair and Nap LaFontaine have this job on their hands. The challenge is fantastic; the effort these men have put in almost equals it. In an attempt to reach the needs of as many people as possible, they have hired field workers, they have opened offices in Regina and Prince Albert, they are planning an office in Meadow Lake, and they have covered thousands of miles themselves.



President, Jim Sinclair and Vice President, Nap LaFontaine

FEARS The constant fear of these two men is that they might lose contact with the people, that they could become so involved with talking to government and high officials that they wouldn't know their people. This isn't likely with these men. When they have four or five meetings a week all over the province in a single week, they get to talk to a lot of our people. The problem is more likely to be that they couldn't keep up to the work, and the demands they place on themselves.

THEIR FAMILIES There is another small group of people who are giving a lot to the Metis people of Saskatchewan. These are the wives and families of these men. The amount of time Jim and Nap spend away from home at least equals the amount at home, the constant phone calls and the many problems. These things all have to be accepted by their families.

SPACE FOR PEOPLE The big thing is that we know we have men here, who can talk to high officials about their own people, because they know personally all the things their people experience. We know they can speak for the people because they know the people. We know they speak for the people because the people are behind them.

THANKS The editors of the New Breed want to take this chance to thank Jim and Nap and their families for the great amount of work they are putting in for us. We want to encourage them to continue and to tell them they have the support of the whole Metis Nation of Saskatchewan.

This land is our land.

SET UP LOCAL WELFARE COMMITTEES

RESOLUTION We wish to draw the attention of all locals to a resolution regarding welfare which was made at the meeting in Prince Albert.

We stated that:
"We the Metis Society of Saskatchewan demand from the Welfare Department of the Province of Saskatchewan: That the Welfare Department make it established policy that their field workers will work in direct cooperation with a group of approximately four persons organized by the local of the Metis Society of Saskatchewan, in any community and known as the local welfare committee."

ACCEPTED This resolution was taken to Mr. MacDonald and he agreed that this was acceptable.

SET UP GROUP It means that each local should set up a group of four concerned people. This group should be made known to all the people in the local. The group should try to know of anyone in the community who is experiencing difficulties regarding welfare or needs more help. The welfare worker is expected to contact this group and to recognize them as representatives of the people. This group should be able to ensure adequate treatment for all the people. If there is a special case, this group should be responsible to bring it to the attention of the welfare representatives in the area.

PROCEED SOON We would suggest that each local proceed with this as soon as possible. We ask them to send the names to the Metis Society office, 1111 BOE STREET, Regina and to inform the regional welfare office in their area of who the people are.

SHOW CONCERN This is a responsibility to begin helping our own people; please show our common concern.



The Song of the Cabin in the Touchwood Hills

(Author Unknown)

If you go north of the Valley Beyond the Fjords of the Cree Away North to East of Southey You'll find the Quarter Circle 8 Where the wrens nest in the poplars And their songs the woodlark fills in the Springtime, around my cabin, In the little Touchwood Hills.

I would not change my cabin By the lakes' sandy shore For all the city has to give From out its golden store When the nightbirds sail in the twilight hush And the wild dogs yodel thrills Quiet - peace - is in my cabin In the little Touchwood Hills.

There is a Weldon on the door mat And the latch-string hangs out there A nail where on to hang your hat And a very cozy chair Where one may sit and smoke and yare Until the summer evening stills And darkness peaty slips her sleek On the little Touchwood Hills.

Where the shadows of evening lengthen A starry hush then fills the air That's fit in men and God will strengthen And all the world seems bright and fair Like a little bit of Heaven Dropped among the lakes and hills When the full moon silvers my cabin roof In the little Touchwood Hills.



METIS HOUSING STUDY



A PROGRESS REPORT

PROCEEDING WELL The housing study which is being conducted by the Metis Society of Saskatchewan for the Metis Nation of this province is proceeding very well.

PURPOSE The study was for the purpose of deciding if we could see present programs under the Federal government's housing authority, Central Mortgage and Housing Corporation.

FIELD WORKING For the purpose of the study, eight field workers were hired. They travelled around contacting people, and making arrangements for a meeting which was held in Prince Albert Sept. 19th. The meeting was attended by over 200 delegates from nearly 50 communities including Uranium City, a new local from the farthest point north in the province.

REPRESENTATIVES Representatives from various government departments were present including Central Mortgage and Housing and Secretary of State from Ottawa as well as Welfare and other Provincial Departments. Although some people got quite excited when we got off the housing issue and dealt with other issues, the meeting went well and achieved a great deal.

NOT GOOD AT PRESENT The housing possibilities don't look good under present programs, but we have the possibility of correcting this situation. Under present requirements, a family must have a yearly income of nearly \$5,000 to make it possible to build a house. We all know and it was made very clear at the meeting, that you could count the percentage of our people who make that much money on one hand even if most of your fingers were cut off. In counting these, we could also include all the people who receive welfare from time to time or all the time. Also, it was shown to us that we couldn't spend welfare money to pay for a house, even though welfare often spends a great deal on poor houses which have been rented to us by landlords.

CHANGES NEEDED For these reasons, we now know that we must have changes made in some regulations.

RESOLUTION Firstly, we have already asked the welfare to change its rules to make it possible for us to pay for homes. This is the resolution which the meeting in Prince Albert sent to the Welfare Minister, Mr. MacDonald:

"We, the Metis Society of Saskatchewan demand the following from the Welfare Department of the Province of Saskatchewan: That the Welfare Department make what changes are necessary in legislation so that welfare recipients can apply at least present rental allowances toward the purchase of a home through mortgage."

PRESENT PROGRAM From here, we must go to Central Mortgage and Housing, and present to them a program which is available to our people. This would necessarily include a very low or no downpayment, a program where work would contribute to the cost and where payment would suit the economic situation of the people.

HOUSES FOR PENALIZERS We are also looking at a program for old age pensioners' homes and an opportunity to carry on further study of the needs and possibilities.

POSSIBILITIES If the results of this work come through, there is a good possibility that the pensioners' homes would be started this fall. The study and its pilot project could begin soon, but the larger and more important program will likely be held up for a few months at least.

TAKE TO OTTAWA The proposals will be taken to Ottawa by the end of October. From there, the procedure rests almost entirely on the results of that meeting.



HELP YOUR NEWSPAPER

The NEW BREED wants to hear from you. This is your newspaper. We want information about problems and happenings in your community, so we can tell others in the province. Of course, we also want to hear about problems that you have successfully solved. Because our committees are scattered all over Saskatchewan, the NEW BREED is a good way for Native people to communicate with one another.

We are in desperate need right now, of cartoons. Send cartoons, articles and letters to the Editor of The Metis Society, 1111 ROSE STREET, Regina, Sask.

The Metis Society is a native organization of Metis and non-treaty Indians. You can join by signing up with your local organization; or send your name, address, and \$1.00 for membership. NEW BREED subscription rates: \$3.00 per year, \$1.50 for six months.

Write for membership and subscription to: The Metis Society, 1111 ROSE STREET, Regina, Sask.

THIS LAND IS OUR LAND. (DON'T FORGET IT!)

THE NEW BREED is a monthly newspaper published by the Metis Society of Saskatchewan, 1111 ROSE STREET, Regina.

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WHAT HAPPENS IN THE WINTER

By Fr. John Owens

A rug! Not a clean rug! Not a dirty rug! That doesn't make any difference.

A tea can! Not what the tea same is. A can to boil water in and throw the leaves into.

A role of old black plastic! At least black holds the heat.

An old woman! Maybe not old in age. That "old" like a rock cliff. Time lines lying horizontally up her face, pulling back hard on her eyes as though her ears were somehow attached to her eyelids and pulling back until lines form from her forehead down into her cheeks. Across these run the vertical lines, as if rain had washed the cliff for centuries, leaving furrows which cross the strain lines until tears can't escape the face. They get caught in the mix-up of crazing, furrowing, life.

Tears, that stopped running an epoch past. Tears, that ran inside the tarpac, drawing it up taut, still ragged, like a tent flap, tied, but wind blown.

Tears with no eyes to run from. Tears, with tear ducts running inside the mind, calcifying and turning to stone, never shed, but hanging precarious yet rigid amidst life.

Eyes? No eyes? Colorless organs existing within a cliff of suffering and pain. They are functional, she doesn't walk into trees, she knows you're there, but, like the tears, the eyes have died, grown hard, formed rock.

A little bit of forgotten nothingness sits alone and stagnant on an insignificant rug in a pretty grove of trees a few feet from a garbage heap behind the public housing.

The questions die in the throat, like the tears so obvious in the moment.

Finally, a desperate, "What happens in the winter?"

The September winds seem to make no effect on the ragged sweater, though they have pierced this warm jacket, and are gaily fanning up the vertebrae. "I get terribly cold." A gesture reaching from kidneys to chest explains that, "I get terrible pains, right through."

Does the frost go right through? Then the image of a fresh skinned rabbit lying steaming on the snow.

The question hangs. The answer is too cruelly obvious. Do you really live here? What do you eat? (With a garbage heap stinking next door.)

"How much welfare do you get?" (Stupid, obvious, hell, as a real asks to be redigested.)

"Fifty-eight dollars." (As though some benevolent god had condescended to keep death away, and punish the sin.)

There's nothing left to say. There's no tears to show pity. There's no pity. Just that empty feeling of being somewhere that doesn't exist. The terrible desire to leave it behind the bush, to pretend the walk along the path through garbage was just exercise, the track not a barrier, the highway still passing a pretty grove of trees like it did yesterday, or this morning.

Tomorrow?

God, for tomorrow, give me a little amnesia, a quiet rest, a pleasant distraction.

God, for tomorrow, give us justice!

Letters to the Editor

Dear Sirs:

I would like to comment on a statement that one of the government workers stated at our last meeting at Prince Albert.

He said that we Metis should forget Louis Riel and the rebellion. Why should we? We Metis didn't hang Riel as a traitor. We should be proud of Louis Riel and the Metis before us as they helped build this great nation. I hope that we will all remember Louis Riel and his followers.

The white men still talk about Abraham Lincoln and countless other Prime Ministers and Presidents who have been dead for a hundred years.

So, if we remember Louis Riel, it is our privilege to do so.

Proud to be a Half-Breed,
Vivian Tesbrun,
Local 31, Meadow Lake.

"Letters to the Editor" (Cont'd.)

Dear Sir:

Imagine our people living in sub-standard conditions! It is true in Saskatchewan there are people living in mud shacks which are not even plastered for the coming cold weather.

This is not the only case in Saskatchewan; it can be seen all over the province, especially in the remote parts of the province, which of course are in the north.

I talked to a lady from Saskatchewan; she has arthritis; her husband has holes in the legs. This particular family could not afford the drugs, so the father has to suffer. Imagine a Native of Canada, and more Canadians like him suffering, when millions of dollars are being sent overseas. Being from the Metis Society, I contacted her social worker and was told that it would take time before something could be done.

I repeat that our native people are living in slum conditions. That people are still living under these conditions is common. Our government should be somewhat ashamed of the fact that conditions like this still exist.

We are the Natives of this country, and we as NATIVES shall get out of these conditions, because we are proud to be in our native country.

Alex McCallum

Send "Letters to the Editor" c/o Fr. J. Owens, 1111 Rose St. Regina, and we will print them next month.



It's not the lake I could know.

Locals of the Metis Society

Mrs. Rose Schneider, Secretary of the Metis Society, asks that the presidents of all locals please write her at 1111 Rose St., Regina to give her the following information: The name of the president and the names and membership card numbers of all members. Anyone wishing to contact Mrs. Schneider can do so at the above address or at her home, Ste. 16 - 1170 Albert St., Regina.

The following is a list of all locals and numbers:

1	Qu'Appelle	26	Craven & Lonsden
2	Indian Head	27	Coshin
3	Crooked Lake	28	St. Louis
4	Abernathy	29	Ituna
5	Green Lake	30	North Battleford
6	Fort Qu'Appelle	31	Meadow Lake
7	Prince Albert	32	Mason
8	Leacock	33	Regina Beach
9	Regina	34	Moore Jaw
10	Duck Lake	35	Swift Current
11	Saskatoon	36	Cando
12	Harpie Creek	37	Beaurval
13	Yorkton	38	Jana Bay
14	Hudson Bay	39	Cole Bay
15	Malville	40	Turner Lake
16	Mooseosa	41	La Loche
17	Willow Bunch	42	Cumberland House
18	Lloydminster	43	Kinistino
19	Lea La Honge	44	Neosim
20	Windsor Bay	45	Langenburg
21	Ille-a-la-Croise	46	Weyburn
22	Malport	47	Crescent Lake
23	Stanley Mission	48	Lebrat
24	Punnichy	49	Gerald
25	Estevan		



Metis Leader Forecasts Ugly Scene

(This article is by Tony Barrow of the Montreal Star and appeared in that newspaper on July 2, 1970. As most of us know, Howard Adams is past-president of the Metis Society of Saskatchewan.)

If Berkeley, Calif., stands as a shrine to America's student militancy, Canada's burgeoning Red River movement owes it a debt as well.

"I was there in 1964 when the revolt began," says 46-year-old Metis leader, Howard Adams. "I saw black people being dragged off and brutalized by police. I knew I had no choice I had to jump in and help.

"Because when you come right down to it, it's fairly plain to see; we're both exactly the same."

Dr. Adams, who is teaching this summer at Sir George Williams University, was born and bred in a small Metis community in northern Saskatchewan, educated in Metis in Berkeley, Calif., influenced a great deal by his great-grandfather who spent seven years in jail for participating in the 1885 Rebellion on Louis Riel's council-of-war. And he believes in Red Power.

He gives white Canadians two years to understand his message.

"If our demands aren't met within a couple of years, and everybody's just playing politics now," he says, "I think you'll see pretty disruptive situations, some ugly scenes.

"We're getting close to confrontation now and I believe it's the only way we can move. One always runs the risk of it getting out of hand, but, if it happens, too bad. We can't immobilize ourselves out of fear."

He says that Canada's Indians and Metis want full control of their communities and reserves, the right to operate their own schools, hire their own teachers and determine their own curriculum and the right of equal opportunity with white people when - "and only when" - they're ready to enter the mainstream of Canadian life.

Conceding that "looking white has made it a little easier for me," the soft-spoken, youthful-looking education professor speaks casually about White Canada.



"Canada is a racist, white-supremacy society in which we're subjected to the same kind of treatment blacks receive in the States. Our schools are conditioned to make us feel inferior and we can't take it any longer. And what does the Trudeau government do? It prepares a white paper that wants to throw us into faceless poverty."

The Liberal white paper - which calls for the integration of the Indian into Canada's mainstream - "has played into the hands of radicals like myself," explains Dr. Adams.

It has forced the Indian to think out his situation, he says, to the point that now "even the older Indians and Metis, who have always been conservative and really don't know what it seems to be radical, will be the first to stand up and fight to protect their rights."

He wants "the native people to shape up and solidify as a group" before they enter the mainstream on their own terms. In schooling, for example, Dr. Adams suggests that the first three grades be taught by Indians and in their own language, the later elementary years serve as a gradual introduction to mainstream society and the high school years be fully integrated with white education.

His unrestrained militancy and support of Red Power, the professor explains, came about in 1964 when, with his Ph.D. in education, he returned to Saskatchewan to find "a great deal of unrest among the native people and a search for leadership."

Dr. Adams assumed the presidency of the Saskatchewan Metis Association and then went about trying to radicalize the approach to the then-quiet Indian movement.

Freedom of the Press ? ! !

"Freedom of the press is not a special privilege of newspapers but derives from the fundamental right of every person to have full and free access to the facts in all matters that directly or indirectly concern him, and from his equal right to express and publish his opinions thereon and to hear and read the opinions of others.

"In protection of these fundamental human rights it is essential that the press should be free to gather news without obstruction or interference and free to publish the news and to comment thereon."

CODE OF ETHICS The above is part of the code of ethics of the "Canadian Daily Newspaper Publishers Association," to which many of Canada's big daily newspapers belong.

EDITOR AND OWNER "Freedom of the Press" sounds very nice. It presumes that many different opinions will be "freely" expressed in the newspapers in accordance with our so called free society. Actually, this is not true. Usually the big newspapers express mainly the opinions and wishes of one man, the editor. The editor works for the owner of the newspaper; if the owner doesn't like what the editor writes, he can fire him. Therefore, the editor agrees with the owner, especially on important matters.

MONEY FROM ADVERTISING The newspapers make their money in two ways: 1) by money from advertising 2) by selling newspapers. The money from advertising makes up a very large part of the profit they make. The people who advertise are mostly the large corporations, department stores, oil companies, automobile manufacturers etc. or those who own their own private businesses. Since the owner and editor of the newspaper want their money, they have to print ideas, opinions and "facts" that the advertisers will agree with.

DON'T WANT CHANGES Since the people who run the corporations and the businessmen are the rich people in our society, they usually want to keep things as they are now. They don't want to change things in society because they have lots of money and power too. This means that they are afraid of any radical change such as the Metis Society wants for its people. They are afraid that other people, such as the Metis and Indian, may get some of their money and power.

FAKES AND MISREPRESENTATION This means that things which are wrong with our society are too often not reported in our newspapers. Often reporting is distorted, facts are purposely left out or just plain lies are told.

NEARLY There are many examples of this. One is the way in which many newspapers in Saskatchewan wrote about the starvation in the North among Native people and the related issue of the Canadian Wheat Board not allowing the farmers to give wheat to the Metis people.

DISCRIMINATION Recently in Saskatoon, a group of people were arrested on various charges such as being drunk, fighting, obstructing a police officer and resisting arrest. A local Saskatoon newspaper reported the names of those arrested and charged in about the next day. What they did not report, however, was that those arrested were Indian and Metis while some whites who were also involved in the incident were not arrested. (One white man did far more to "obstruct a police officer" than an Indian girl, who was only trying to get out of a car, while a police man kept pushing her head down. The white man actually went over to a cop who had a boy on the ground twisting his arm, and started to try to pull the cop off the boy's back. He was punched out by a plain-clothes cop but not arrested.) The newspaper did not report that the police, by arresting the Natives and not the whites, discriminated against the Natives.

FREEDOM FOR SOME This sort of reporting in the newspapers occurs all the time. We should keep in mind that newspapers and radio and television too, do not express the rights of all the people but only those of some of the people. Certainly we do not get the "facts" as they claim we do. "Freedom of the Press" too often means freedom for only a few people to tell lies and distort the truth.

LET US KNOW If you know of any incidents where newspapers in your area (or radio and television too) have indulged in this kind of reporting, write us about it in a "Letter to the Editor" and we will print it.

