

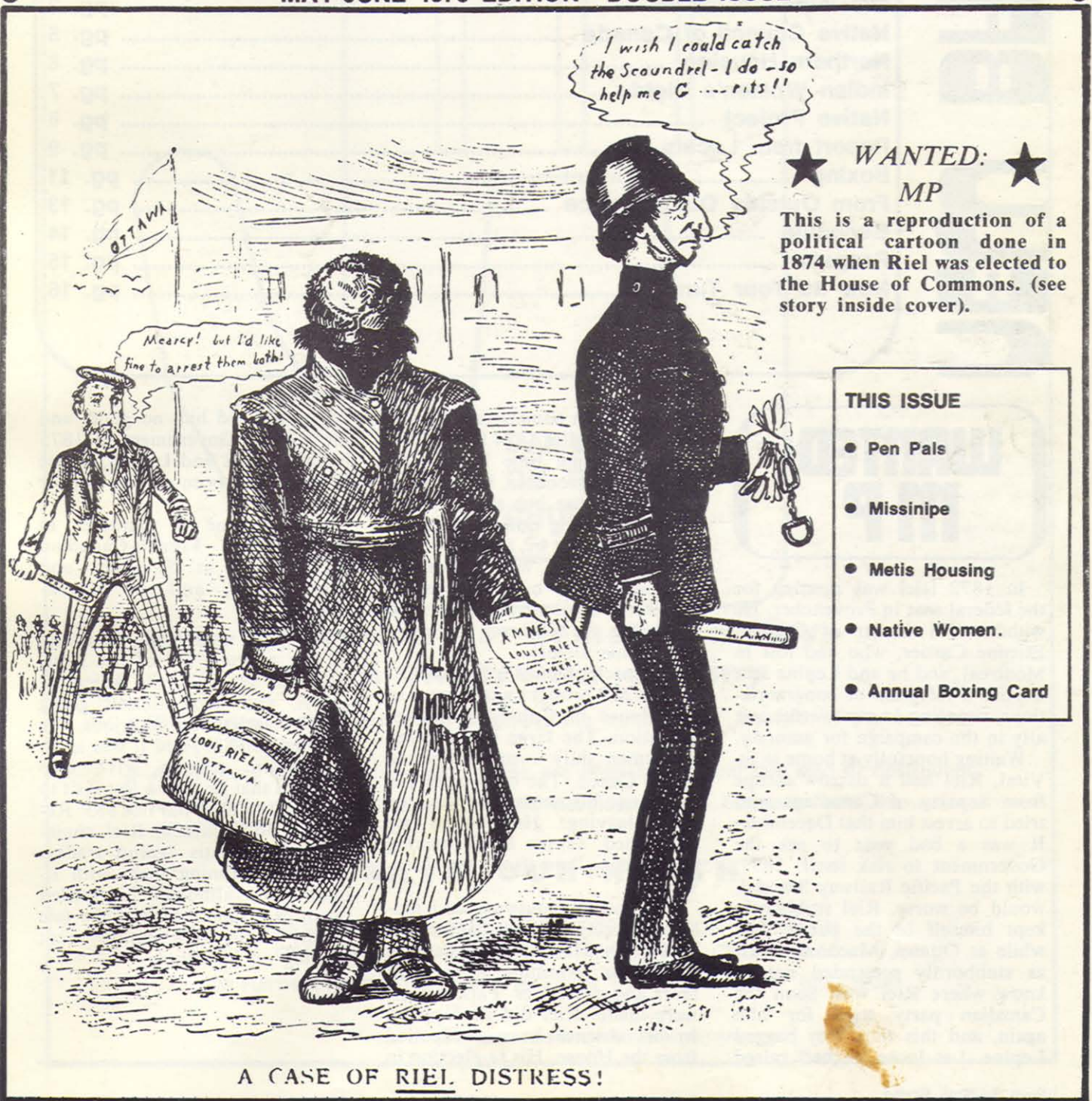
NEW BREED

IS A PUBLICATION OF THE METIS SOCIETY OF SASKATCHEWAN

MAY-JUNE 1975 EDITION • DOUBLE ISSUE •

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★ WANTED: ★
MP

This is a reproduction of a political cartoon done in 1874 when Riel was elected to the House of Commons. (see story inside cover).

- THIS ISSUE**
- Pen Pals
 - Missinipe
 - Metis Housing
 - Native Women.
 - Annual Boxing Card

A CASE OF RIEL DISTRESS!

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NEW BREED

**WANTED:
MP**

In 1872 Riel was running for the federal seat in Provencher. He withdrew in favour of George-Etienne Cartier, who had lost in Montreal, and he and Lepine sent Cartier a telegram of congratulations, counting on a powerful new ally in the campaign for amnesty.

Waiting hopefully at home in St. Vital, Riel had a narrow escape from a party of Canadians who tried to arrest him that December. It was a bad year to ask the Government to risk itself; 1873, with the Pacific Railway Scandal, would be worse. Riel stubbornly kept himself in the public eye, while at Ottawa, Macdonald just as stubbornly pretended not to know where Riel was. Soon the Canadian party tried for him again, and this time they bagged Lepine. Let loose on bail raised

by the French community, Lepine would be tried in 1874 for his life.

At the same time Riel stood again for Provencher, hiding from house to house but sure of winning. Travelling quietly to Montreal he was met by, among others, Honore Mercier, who as Premier of Quebec later on would lead a last-ditch demonstration to save Riel's life. At Montreal Riel learned of his victory.

In March of 1874 a French-Canadian MP brought a colleague to the House of Commons for registration. The large bewhiskered gentleman duly swore allegiance to the Queen. The busy clerk did not notice his name until the men were leaving. He looked up astonished, to see Louis making him a deep bow from the doorway.

The excited House passed a motion ordering Riel to appear there on March 31st. On that day the place was swarming with sightseers and detectives. False arrests were made. Riel did not appear. In his absence he was expelled from the House. His re-election in

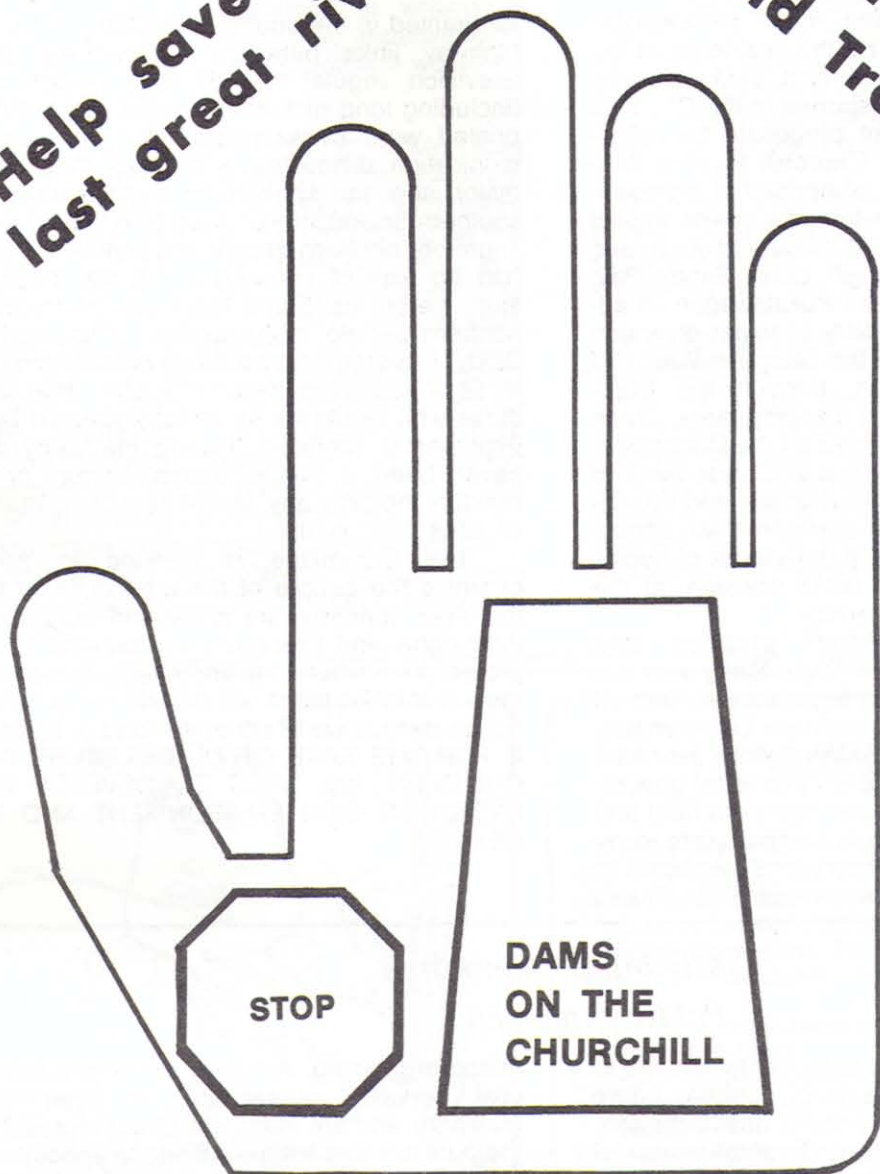
September did him no good, and the Liberal Government in 1875 banished Riel and Lepine, whose sentence had been commuted, for five years.

Riel became a wanderer in the scattered French-Canadian communities at St. Paul and Washington, and in Massachusetts.

Then, going west again, Riel took up the migrant life of the metis who had moved to the American plains, and kept himself going with a variety of odd jobs. He married in 1881, and it was as an American citizen with two children that he paid a last visit to his home in St. Vital in 1883. Returning to Montana, Riel championed his metis against traders who were ruining them with liquor and, although he settled down as a schoolteacher, the fate of the metis "new nation" kept preying on his mind.

**Help save
our last great rivers**

**Honor
Indian lands
and Treaty rights!**



**Northerners demand a say
in their own destiny**

- ★ The environmental destruction threatens the culture and lifestyle of the residents of the area.
- ★ Alternatives to provincial power needs are available without this kind of destruction.
- ★ Help northern people create economic development in harmony with the natural environment.

SAVE OUR NORTH

**PRESERVE THE WILDERNESS FOR ALL OUR CHILDREN
OPPOSE DAMS AND FLOODING ON THE CHURCHILL**

FOR FURTHER INFORMATION, WRITE MISSINUIPE COMMITTEE, SANDY BAY, SASK.

PRINTED BY INMATES SASKATCHEWAN PENITENTIARY

The Missinife Committee is an independent citizen's committee formed by the residents of the Churchill River basin of north-east Saskatchewan. Communities organized in response to the Churchill River Study and government proposals for hydro-electric development on the Churchill River at Wintego Lake. The committee is comprised of representatives of all communities within the major impact area — Kinoosao (Coop Point), Southend Reindeer, Pelican Narrows, Deschambault Lake, Sandy Bay, Stanley Mission, La Ronge, and Pukatawagan. In addition, because of the possibility of water diversion from the Churchill River into the Sturgeon-Weir and Saskatchewan River systems, through the Cumberland House and Sturgeon Landing area, these communities are also represented on the Committee.

The Churchill River Study is a 21/2 year, two and a half million dollar cost-shared (Federal and Provincial—Sask. and Manitoba) environmental impact examination and assessment of the effects of hydro-electric development and/or parks creation, to the area and the people of the area.

The provincial government proposal and establishment of the Churchill River Study was announced in the Saskatchewan legislature in Dec. of 1972. No attempts to inform northern communities; no letters or official notices of intent, were ever sent to the local town councils or any other local government bodies or officials. No meetings were held and no attempt was made to properly communicate study plans to the northern people. Northern Saskatchewan is remote in terms of communication facilities. Taken

for granted in the south, but lacking in the north are highway links between communities, radio and television, regular mail delivery, modern telephone (including long distance) service and delivery of the printed word (newspapers, etc.). To add to communication difficulties is the fact that Cree is the major language spoken, so that the news media of southern Saskatchewan have little impact in the area. Therefore northern people and community authorities had no way of knowing about the proposals and study before hand and there was no involvement of northern people in the design or structuring of the Study. Government and Study officials did not see fit to seek recommendations or any other input from those who would be so directly affected by any environmental alteration. During the study there has never been a single Indian person or northern resident holding any senior research, management or consultant position.

The Committee is working to inform and organize the people of the area in order to ensure that their concerns are presented properly and that their rights and interests are protected. We hope to protect the environment and ensure that any development that takes place will benefit the people and will not be destructive of either the land or those living on it. FOR THE SAKE OF OUR CULTURE AND OUR CHILDREN, WE WANT TO DEVELOP CONTROL OVER OUR OWN ENVIRONMENT AND RESOURCES.

Missinife Committee Public Statement

The Churchill River Study has consistently refused to respect the rights and interests of northern native people. The Department of Northern Saskatchewan, represented on the five-man, Federal-provincial Board directing the Study, has not lived up to its responsibilities regarding the rights of northern native people and their involvement in the Study. In accommodating and supporting the design and conduct of the Study, which was conceived, designed and carried out wholly by white, southern, university-trained civil servants, D.N.S. has greatly compromised its responsibilities towards the people.

The attitude and actions of Mr. Bowerman, D.N.S. Minister, indicate that he is interested in working with or for native people only when it suits his political purposes, with more interest in appearances than real involvement.

At a meeting on February 26 with C.R.S. Board members, the Missinife Committee chose Mr. Burns, Committee secretary, as its nominee. Mr. Burns, associated with the Committee since its formation, has been employed full-time by the Committee over the past year, and is currently responsible for Com-

mittee organizing. As all Study Board members are civil servants, answerable to their respective ministers, and are in no way direct representatives of the public, it was felt more fitting to appoint a Committee employee who would be in a similar position to other Board members, i.e. clearly not a spokesman himself, but taking direction from the entire Committee. Moreover, all Committee members are employed full-time in their own communities, and are not free to accept a temporary position such as this.

In a letter dated 19 March 1975, Mr. Bowerman clearly indicates that he will make the Committee nomination official pending confirmation from those present at the meeting that the understanding at that time was, first, that a person other than a Committee member could be nominated, and, secondly, that this person, although paid by D.N.S. while on the board, would take his direction from the Committee. Those present included Mr. Hugo Maliepaard (C.R.S. Board Chairman), Mr. Albert Bellegarde (C.R.S. Board member for D.I.A.), Mr. Grant Mitchell (Deputy Minister, Dep't of the Environment), Mr. Doug McArthur (Deputy Minister, D.N.S.).

This was clearly the understanding to be drawn from the meeting, as the tapes and videotapes confirm. No restrictions or conditions were discussed. As Mr. Bowerman had committed himself in writing to making the appointment based on the understanding of the meeting, it was felt the appointment would go through without delay.

However, in a letter dated April 15, 1975, Mr. Doug McArthur states that "the participatory groups in the Churchill River Board" have rejected the Committee nomination because of a previous understanding that the nominee would be a Committee member and a northern native. As Mr. Burns is neither a committee member nor a native, although a permanent northern resident he does not fit their idea of who or what a Committee appointee should be. Mr. McArthur states that the "misunderstanding" is his responsibility as he was the 'middleman' in the discussions and did not make the respective positions of those involved clear. However, we do not see the question of any previous understanding as relevant. In his earlier letter, Mr. Bowerman himself makes no reference to it; neither does he make any reference to other agencies participating in the D.N.S. decision regarding its Board member.

Mr. Bowerman's letter, presumably written by himself of his own will, outlines his position: that he will approve the nomination according to the understanding of the meeting. He has since refused to stand by that letter — by his own word. The only possible motivation behind this kind of 'forked' tongue approach is that the appointment was only offered for its potential in political propoganda, for what it would look like, not for any real involvement.

This is not the only incident of its kind. Overriding of previous commitments or stated intentions for political motivations has been the rule, rather than the exception, with the Churchill River Study.

The Missinipe Committee has heard the government state its intentions to hold public hearings throughout the north; it has also received indications that involvement of northern people in the organization and conduct of the public hearings is a definite possibility. It is difficult to know whether this means anything or not. At least, we hope to have some indication that the politicians would stand by their positions and commitments.



MISSINIPE

Since the Missinipe Committee has had problems with funding right from the start, we have looked at other means of raising money.

One is selling support membership cards for the Missinipe Committee. These sell for \$2.00. The objectives of the Missinipe Committee are:

1. Protect the wilderness and natural environment of the Churchill River.
2. Create development in the Churchill River Basin that will benefit residents, without destroying the environment.
3. Ensure the protection of the rights and culture of northern native people.

Miss Ann Dorion is in charge of membership cards and can be contacted at Cumberland House, Saskatchewan. Any organization or person wishing to help in the fund raising can contact Ann for as many membership cards as they feel they can sell.

YOUR SUPPORT IN THIS MEMBERSHIP DRIVE CAN MAKE THE SILENT MAJORITY HEARD LOUD AND CLEAR!

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IF YOU WOULD LIKE TO OBTAIN ADVERTISING SPACE IN OUR PUBLICATION OR RECEIVE FURTHER INFORMATION REGARDING ADVERTISING SEND INQUIRIES AND/OR MATERIAL TO:



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WHO ARE WE?

The Native Council of Canada is a federation of provincial and territorial organizations, established in 1971, which represents 750,000 people of native ancestry. Its purpose is to accurately reflect the aims and aspirations of the Metis and Non-Status Indians of Canada. It maintains a national office in Ottawa with three full-time executive officers, assisted by administrative support staff. The NCC publishes a national newspaper *The Forgotten People*. The people we represent are not "Indians" as defined by the Indian Act, but we are the same by race and culture. The Indian Act has created an unusual situation — two classes of people: those with legal status and those without legal status. Both groups include natives of mixed ancestry but the former group tend to call themselves "Indians" because of their legal status while many of the latter group refer to themselves as Metis, halfbreeds, or non-status "Indians". *We are the indigenous people of this continent.*

What are our goals?

To advance on all occasions the interest of the Metis and Non-Status Indian people of Canada, and to co-ordinate their efforts for the purpose of promoting their common interests through collective action.

To engage in research to enable the Council to better carry out any of its purposes and engage in educational activities to stimulate interest in and appreciation of the needs and problems of the Metis and Non-Status people of Canada and of their cultural tradition, folklore, arts and crafts.

To honour great Native leaders of Canada.

The discussion of, and recommendation to the Government of Canada, legislation or amendments to Acts or Regulations affecting the interests of the native people of Canada, and to co-operate with the respective Governments, provincial and federal, for the welfare of Metis and Non-Status Indian people within the provinces and territories of Canada.

To co-operate with other organizations, whether incorporated or not, whose objectives are altogether or in part similar to those of the Council.

The Native Council of Canada also seeks to promote a greater public awareness of the culture and the conditions of life of thousands of Canadians of Native ancestry.

We actively encourage our membership to participate in the various government programs and other opportunities which will enable them to achieve their full potential as human beings.

We recognize that full economic social, political and cultural development of our members is only possible through their hard work, determination and imagination encouraged by the development and implementation of appropriate government policies and programs.

What is the Native Council Of Canada doing now?

We actively represent our people on a wide variety of matters. Some of these which are of greatest interest and importance are as follows:

LAND TITLE

The Native Council of Canada and its member associations are vigorously pursuing this matter from the point of view of aboriginal title.

HOUSING

We are participating in a five year federal government program which seeks to alleviate the lack of adequate housing for native people. In December, 1974, we organized a national housing seminar which sought to discover better ways to implement housing programs.

EDUCATION

The Native Council of Canada has appointed a National Education Director to co-ordinate provincial efforts in this field. The establishment of a national native education foundation is now being studied.

LIAISON PROGRAM

The Native Council of Canada has established a program to facilitate the dialogue between government agencies and native organizations regarding federal government programs.

NATIVES AND THE LAW

Representatives of the Native Council of Canada attended this national conference on the Native Offenders

and the Criminal Justice System, Edmonton, February 3-5, 1975. NCC has presented a brief to the Marin Inquiry into the R.C.M.P. complaint procedures. NCC leaders have attended seminars with R.C.M.P. officers.

INFORMATION SERVICES PROGRAM

We have established an information centre to provide information to the executive, staff members and executive members of our associations. We provide information to native people and the general public upon request.

INDIAN RIGHTS FOR INDIAN WOMEN

The Native Council of Canada executive members and staff have been actively involved in the organization of the National Conference to be held in Ottawa, May 9-11, 1975.

Organization of the Native Council of Canada EXECUTIVE

President — Kermot Moore
Vice-President — Gloria George
Secretary-Treasurer — Harry Daniels

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NORTHERN HOUSING



Wm. T. Daniels

Who's Pulling Who's Leg?

I would like to submit to you this brief report regarding the northern housing program which is presently being carried out by the Department of Northern Saskatchewan. These points may or may not have been brought up at the housing meeting in Prince Albert, the 20, 21, and 22 of March, 1975. Regrettably I was unable to attend this meeting.

As everyone is probably aware the program consists of the building of 625 homes over a five year period. That sounds real good if it happens and there is no reason why it shouldn't. However, as far as the program has gone there have been many shortcomings. To name just a few: Cost of the house — For over a year, in many locals, people who are receiving homes or have received homes and have already moved into them still aren't aware of how much they will be paying for them. Inspection of the homes are not being carried out properly. For some reason D.N.S. is not too keen on bringing in C.M.H.C. housing inspectors. This is very likely the reason there are so many, many complaints of condensation, inferior building material and poor craftsmanship.

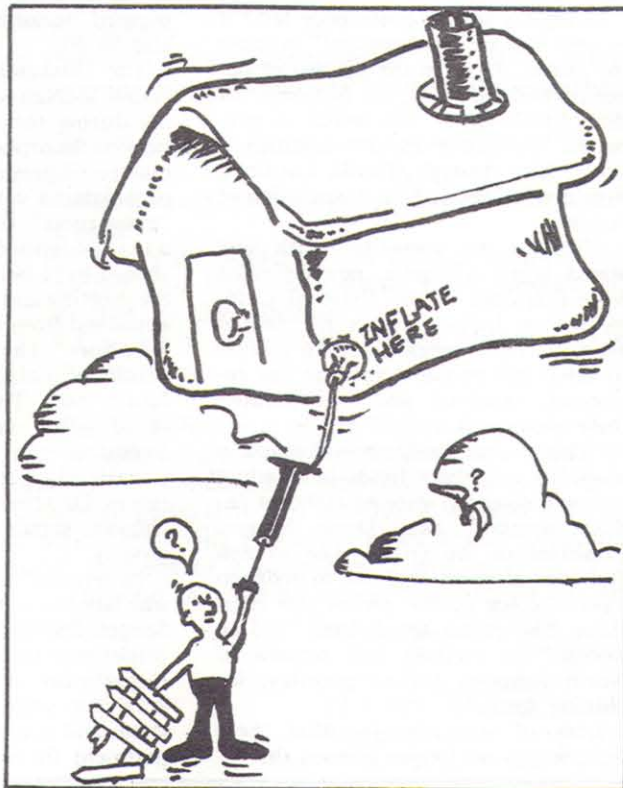
The biggest problem appears to be the slowness in which the houses are built. I agree with this very much. The slowness of construction is bad but when promises are made that a person can move into his house on X day of X month and finds out someone has been pulling his leg because he can't move in for another two months, I feel that this is literally adding insult to injury.

In many cases after the two months have gone by the person finds out someone has been pulling both his legs because the house won't be ready for another

month. A good example of this is the 31 homes the Government built at Weyakwin for Native people where they failed to meet their completion deadline, not twice, but three times. It took the Government two years (and I may be underestimating) to build the 31 homes at Weyakwin while it took them the same length of time to construct 200 housing units for civil servants in La Ronge. So what it amounts to is the Government really wants to and if there is good enough reason, they can actually buckle down, get their ass in gear and get things done fast. But I suppose homes for Native people are very low on D.N.S.'s priority list.

The alternatives to these problems are all very simple. I am very far from being an expert on housing but I am quite confident that I could estimate the cost of a house in far less time than it has taken D.N.S. There shouldn't be any problems in that area. I can't see any reason why the houses should not be inspected periodically as the house is being built. If this is done, as I mentioned before, D.N.S. will have fewer complaints such as the few mentioned. As to slowness in the construction, I would suggest that the housing branch ship all the material that is needed to build the houses while the winter roads are open. This will eliminate being held up while waiting for additional materials to be flown in. Also an effort should be made to keep as many of the same building crew as possible that were employed the previous year to eliminate additional training.

There are many more problems and hopefully D.N.S. will research these problems and consult with the people in order to come up with the solutions.



NATIONAL CONFERENCE
(MAY 10-11, 1975)

Delegates to a national conference on Indian rights for Indian women voted this week-end to incorporate their organization under federal law and carry on their fight for Indian rights.

They called for a freeze on the "enfranchisement" sections of the *Indian Act*, and unanimously voted to request the Minister of Indian and Northern Affairs not to dislocate the non-status women of Caughnawaga. They received support in this motion from a long list of women's organizations in Montreal.

The 80 delegates to the two-day meeting voted to ask the federal government to waive Section 12b of the *Indian Act* which deprives Indian women of their status upon marriage to a non-Indian. Indian men upon marriage to a non-Indian do not lose their status; moreover, the non-Indian women they marry gain Indian status.

According to Indian law expert, Doug Saunders, this is contrary to the British North America Act which is quite explicit in defining who is an Indian. Mr. Saunders acted on behalf of the National Indian Brotherhood in the Supreme Court of Canada case against Jeanette Corbiere-Lavell who claimed Section 12b contravened the *Canadian Bill of Rights*. She lost her case in 1972.

Delegates to the conference felt "it is time that we be consulted" because the *Indian Act* is in the process of being revised. In 1974, the National Indian Brotherhood was asked to prepare a revision of the *Act* and this is being done through Harold Cardinal, President of the Indian Association of Alberta.

"He has not consulted with us," stated Jenny Margetts, newly-elected Vice-President of the National Committee on Indian Rights for Indian Women. The women passed a motion to reject his revision until he has requested, received and incorporated their views.

"This committee has been formed to allow us to solicit funds to conduct our own research into the rights of Indian women," says Doris Senger, President of the group. The women feel compelled to organize in order to have a voice in the *Indian Act* revisions. The group has defined "Indian women" to include "all women of North America Indian ancestry, including Inuit."

Loss of status means that these women can no longer live on the re-

serves, their rights inherent in Indian status are negated and they can never legally return to the place of their birth. Outwardly the male Indian population refuses to understand their predicament, but the women point out that Indian men will never forcibly or legally be required to leave the reserve to live in a society where historically Indian people have been accepted as somewhat less than equal.

Loss of status also means loss of tribal rights. In Saskatchewan and Alberta this includes loss of oil rights which, depending on the band, can be quite substantial. Band revenues accrued from land leases are also lost, as well as land rights.

Indian women who have lost their status through marriage cannot keep land left to them in a will but must sell their interest in the land to another band member, usually at a price dictated by the Band Council.

Other women, like Mrs. Mary Two Axe Early of Caughnawaga, 1st Vice-President of the new group, are concerned that they will not be able to be buried on their reserve. "Even reserve dogs have their place in the reserve cemetery," she laments. The women passed a motion that Indian women who have lost their status through marriage should be allowed to return if they are divorced, widowed or separated because they have no where else to go.

The Saskatchewan women under Isabel McNab walked out of the meeting during the talks on the Constitution to incorporate. They felt it premature (illprepared) to nationalize an organization without first going to the "grass-roots" people on the reserves and contended that consultations should have been carried out prior to the meeting and for these reasons, they abstained from voting for the Board of Directors. They did not, however, preclude joining the organization at a future date. They chose to take this stand after repeated attempts by Saskatchewan delegate Maryanne Lavalley to change parts of the Constitution. On several motions, the Saskatchewan group was defeated unanimously.

In terms of funding, the conference was labelled a break-through by Doris Senger. She noted that this is the first conference to receive funds from the Department of Indian and Northern Affairs to stage a "mixed meeting" of status and non-status Indians. The Department financed two registered In-

dian delegates per province.

Another break-through came in the form of allowing Indian youth to participate in the discussions and vote for the Board of Directors. Two youth per province attended.

Financial support for the conference came from the Department of Indian and Northern Affairs; Department of Justice; Department of Secretary of State and Marc Lalonde, Minister responsible for the Status of Women.

Through the Committee the Indian women of Canada are in for a strong fight which includes not only changing legislation in their favour, but gaining the support of the male Indian population whose attitude in regard to Section 12b is basically, "they knew what they were doing and must accept the consequence." This is a 100-year old attitude that won't be easy to change. The Indian women are looking for support both on and off the reserves, from the non-Indian and as well the Indian population. They have been fighting a losing battle for three years, "but we will continue to fight," says Doris Senger, President of the new organization, whose headquarters will be in Edmonton, Alberta.

Gloria George, Vice-President of the Native Council of Canada (currently Acting President), called on the women to unite with all Indian people of Canada in their struggle for recognition of aboriginal rights. "From Nova Scotia to Vancouver Island," she said, "Indian people are united because aboriginal rights are common to all native people regardless of legal definitions. It is the key to our future, and our only hope." The Native Council represents 750,000 non-status Indian and Metis people across the country.

The Indian Rights for Indian Women group started in 1971 as an off-shoot of the National Native Women's Organization to enable Indian women on a national basis to have an input into the Lavell case. It started with a committee of 13 women.

Kitty Maracle, Vice-President of the National Native Women's Organization, attended the meeting as an observer and informed the delegates that her national organization under the presidency of Bertha Clarke was formalized in Thunder Bay last year. Their annual meeting will be held in Ottawa in August, 1975.

by Theresa Nahanee

Traveling Van PROMOTES INFORMATION AND UNDERSTANDING

Information to promote understanding is the purpose of the International Women's Year Secretariat program for Saskatchewan. A van containing resource material from the federal and provincial governments, slides, films, and study kits will be travelling through the province between May and September. Arrangements to have the van visit any school, group, or organization, or to appear at any fairs, can be made with the co-ordinator, Pat Lapointe. Two field officers, Connie Gerwing and Marie Perron, travel with the van and are available as resource people.

The van is scheduled to be in the west-central area of the province in early June, in the north-east in mid-June, and in the southern part of the province in late June and early July. Detailed itineraries are available from the co-ordinator. The van will operate until September 1. The co-ordinator will be available for public appearances until mid-October.

This program is part of the whole federal government program designed to mark 1975. The program is based on the United Nations pledge to promote

the equality of women in all facets of society and to assess progress already made. Legislation is being passed to end discrimination against women in areas of human rights, employment, and family law. But legislation cannot change attitudes. Only the individual changes his or her own attitude based on the information s/he acquires. This information on the present status of women, their rights and concerns, will lay the groundwork for a change in our society's attitudes toward women, it is hoped.

*Anyone interested in having a speaker, resource material and/or a visit from the van, please contact:
Patricia Lapointe, Co-ordinator
International Women's Year Secretariat
708-230-22nd St. E. (Financial Bldg.)
SASKATOON, Sask.
PHONE: 652-6909. Collect phone calls from organizations will be accepted.*

Details concerning upcoming appearances:

We would like to appear in the following northern communities, if anyone there is interested: Green Lake, Beauval, Buffalo Narrows, Ile-a-la Crosse, La Loche, Turnor Lake, Cumberland House, LaRonge, Montreal Lake, Molanosa. We would also be very glad to set up presentations for any native groups in more southern areas.



NATIVE PROJECT SOCIETY

NATIVE PROJECT SOCIETY is once again in operation. For those of you who do not know of our organization we are a self-help group established to help native offenders and ex-offenders. Just exactly what it is that we will be doing, or hoping to do, in this year is outlined below.

THE AIMS AND OBJECTIVES

1. To have the members dedicate themselves to the social and economic adjustment of themselves by means of mutual help and support.
2. To be instrumental in the setting up of a halfway house dedicated to the positive social adjustment of inmates and ex-inmates.
3. To instill within the inmates a sense of pride in their heritage and to promote personal involvement in the Native community.
4. To seek help and advice from existing organizations such as the Federation of Saskatchewan Indians, Metis Society of Saskatchewan, Native Women's Movement, Indian Affairs and other public or private agencies and individuals.

The Native Project Society will continue to negotiate with the Government in regards to the setting up of a half-way house. This half-way house will assist

Native inmates and ex-inmates to adjust to Society by placing them in a setting where:

- 1) they will have a roof over their heads upon release
- 2) place them within an environment which is conducive to the sharing and solving of their common problem
- 3) they will experience love, friendship and fellowship
- 4) they will have access to group counselling, group therapy and personal and individual counselling.

The Native Project Society is composed of:

- 1) Native inmates within the Provincial Correctional Centre
- 2) An Advisory Board of ten outside people; five native and five non-native. These people are elected by the inmates.
- 3) A Council of four outside people, also elected by the inmates.

The main function of the Native Project Society is to provide a better and more effective source of information to the inmate while incarcerated and upon release. In general it will provide a ways and means in which they will become a more useful and functional segment of a society as a whole.

We hope that we have your support in our endeavours.

*Del Morgan
Louise Yeo
Native Project Society
24 - 1850 Broad St.
Regina, Sask.
Ph. 525-0553 or 525-0554*

REPORT FROM LOCAL 9 - REGINA

MEETINGS

Local 9 meets the last Tuesday of every month at the Friendship Centre. Response is increasing with a lot more participation taking place amongst the members of Local 9. Of course the more people who attend the more ideas can be had and more can be accomplished. So if you are a member and haven't been attending, come on out. We certainly can benefit from everyone (young and old alike). If you are not a member come on out anyway. See what takes place. Find out the many ways we are trying to help our people. Remember, the more people we have participating (all working towards the common goal of helping our people) the more effective we will be.

HOUSING

There have been five applications accepted from Local 9 for brand new homes within the city that have met with the AHOP (Assistance Home Ownership Program) standards. The biggest problem aside from meeting the AHOP standards, has been obtaining the lots on which to build these homes. At the present time there are no lots available but hopefully by July (according to CMHC) there will be some then.

Election Called for June 24,

June 24th has been the day called for the General Election of Officers for Regina Metis Society Local 9. They will be electing a new President, Vice-President, Secretary and Treasurer.

All persons belonging to Local 9 are encouraged to attend this very important meeting. Don't sit back and expect everyone else to do it for you.

GET OUT AND PARTICIPATE.

BOX SOCIAL AND DANCE

The Regina Friendship Centre, 1689 Toronto Street is the place to be June 27th at 8 o'clock. In the old time tradition all the ladies will bring a lunch, put it in a box, wrap it up any way they like. The fun begins when the fellows start bidding.

Who's lunch will you get?

What will be inside?

Will you be the highest bidder on your wife's lunch?

Or maybe you don't want the one your wife packed?!

Sound like a lot of fun? Come on out and see for yourselves! And don't forget there will be a dance following. Everybody is welcome. Besides being a lot of fun the money that is raised is going to be used to help the needy.

SO GALS AND FELLOWS SET ASIDE FRIDAY, JUNE 27TH AND COME TO THE FRIENDSHIP CENTRE (and bring your friends and their lunches too). We guarantee a lot of fun for everyone with an important purpose behind all the fun—helping those who need help.

Fort Qu'Appelle Local 6

Fort Qu'Appelle Metis Sports Club has raised enough money to buy ball equipment and started up a girls soft ball team with Mrs. Irene Jacques as coach.

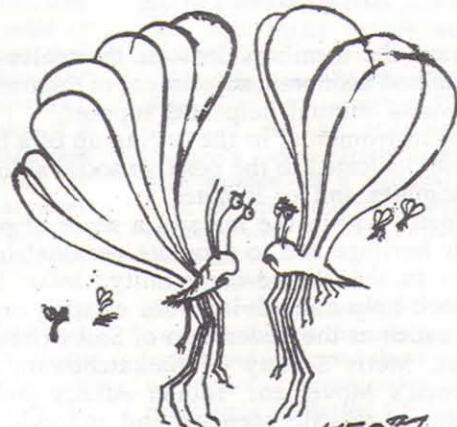
The girls have been practicing hard twice a week and we think they are just about ready for a game.



Left to right back row—W. Desjarlais, Maureen Johns, Maxine Jacques, Patsy Jacques, Roseann Swayne, Irene Jacques.

Front row—Collette Yuzicapi, Eleanor Hanes, Brenda Desjarlais, Penny MacGregor, Bev Jacques & Yvonne Pelletier.

missing are—Linda Roy, Cheryl Amyotte & Darlene Belange.



HEARD
What do you mean not tonight! We're
only alive 12 hours."

FROM OUTSIDE OUR PROVINCE

INDIANS CLAIM TO OWN ALL OF NOVA SCOTIA

The Chairman of the Union of Nova Scotia Indians said the federal government is willing to discuss Micmac Indian land claims to the Province of Nova Scotia.

Chief Noel Doucette, head of the Chapel Island band, said he was optimistic that a comprehensive claim for the whole province could be put forward. He led a delegation of 12 chiefs representing the 6,000 Micmacs in the province. Doucette said the Micmacs had never surrendered any title or land. Many agreements but no treaties.

MEANS CALLS IT "ASSASSINATION ATTEMPT"

Bismarck, North Dakota

American Indian Movement leader Russell Means has called for a federal investigation of a shooting incident which left him wounded and led to his arrest by federal officials.

Means is in hospital with a pistol wound in the abdomen. The Bureau of Indian Affairs (BIA) said the shooting was accidental, but Means said he wanted a "full-scale federal investigation" of the circumstances. He called the shooting "an Assassination attempt."

B.C. INDIANS REJECT FEDERAL GRANTS: WANT LAND CLAIMS SETTLED FIRST

Among its many other troubles, the federal government has a \$1 million embarrassment on its hands—unwanted federal money. Indians in British Columbia have notified a variety of federal government departments that they want no part of Ottawa's money until their land claims with the government are settled.

HILL INQUIRY REJECTED

The Canadian Federation of Civil Liberties and Human Rights Associations announced that they have received a report from the Solicitor General Warren Allmand rejecting a request for an independent judicial commission of inquiry into the violence on Parliament Hill last September. Dr. Don Whiteside, the Federation's president, stated that it appears that

the Solicitor General is afraid of an independent investigation into the violence.

The Canadian Federation of Civil Liberties and Human Rights Associations views the Solicitor General's report as a "whitewash" and containing errors of fact or half-truths. They plan to continue to press the government to establish an independent judicial inquiry. Dr. Whiteside said "The government must be pressed to expose its actions to public scrutiny even if such exposure causes embarrassment or criminal charges against the RCMP

NCC & NIB MEETING WITH PRIME MINISTER

The National Indian Brotherhood and the Native Council of Canada have recently met with the Prime Minister and Cabinet. The NIB meeting resulted in the establishment of a Commission to improve liaison. While the NCC received no such commitment from the government, their meeting lasted longer than planned and it was felt that the government was genuinely interested in seeking solutions to existing problems. As a result, subsequent meetings with Cabinet Ministers, on an individual basis, have been arranged.

APPEAL FOR FUNDS

Eighteen Native people from B.C. have received an invitation to visit the People's Republic of China to exchange information and ideas, particularly with regard to China's policy on national minorities. While their 3-week stay will be at the expense of the People's Republic of China, the individuals involved are responsible for their own transportation, which is estimated at \$14,000.00.

Anyone wishing to assist or obtain further information can send their donations and requests to:

Native People's Friendship Delegation to the
People's Republic of China
c/o Doreen Chow
755 West 16th Avenue
Vancouver, B.C. V5Z 1S8

NATIVE SISTERHOOD

The Native Sisterhood of the Kingston Prison for Women are doing an Anthology of Native Women's Works for International Women's Year project. The book will consist of stories, poetry, sketches, etc. from all across Canada. They would appreciate any contributions of articles along the lines that the women out there would like entered for publication. Send to: NATIVE SISTERHOOD

Box 515
Kingston, Ontario.

BOXING



NO KNOCKOUTS!

THIRD ANNUAL BOXING CARD

Twenty-eight of the best amateur boxers Western Canada and Minnesota could offer took part in the third annual Metis Society of Saskatchewan boxing card May 24.

In the heavy-weight match, Chuck Gardner of St. Paul, Minn. managed a decision over Bill Turner of Winnipeg in the feature fight of the night.

Gilbert Mitchell of St. Paul, rated as a knockout artist and a runner-up at last year's U.S. national championship, was unable to handle Guy Butaine of Edmonton in the semi-windup.

Morgan Williams of the Sooline Boxing Club in Weyburn, and a Golden Glove champion who will be representing Western Canada at the upcoming championship in Montreal, was forced to the limit in taking a decision from Scott Papisodora of St. Paul.

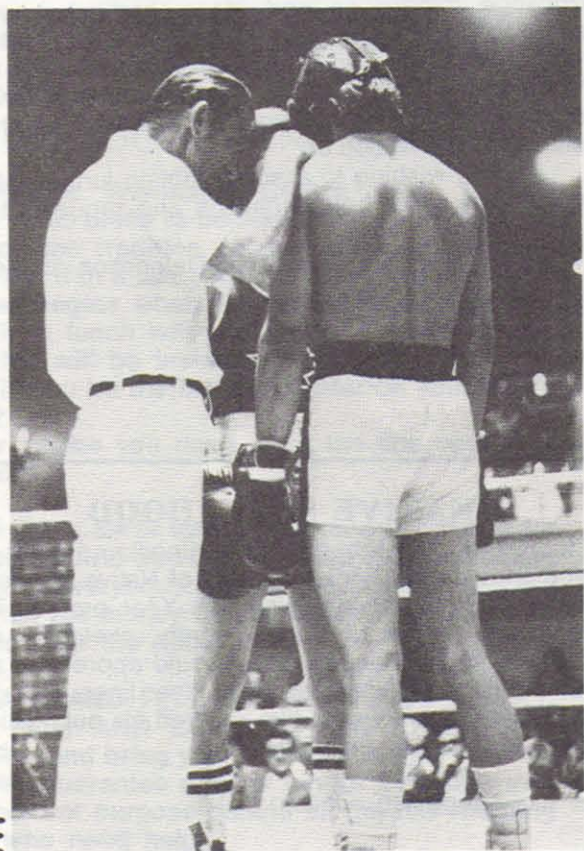
In the only welterweight bout of the night, Don Curry of Rochester stopped Ray Duperon on a technical knockout in the second round.

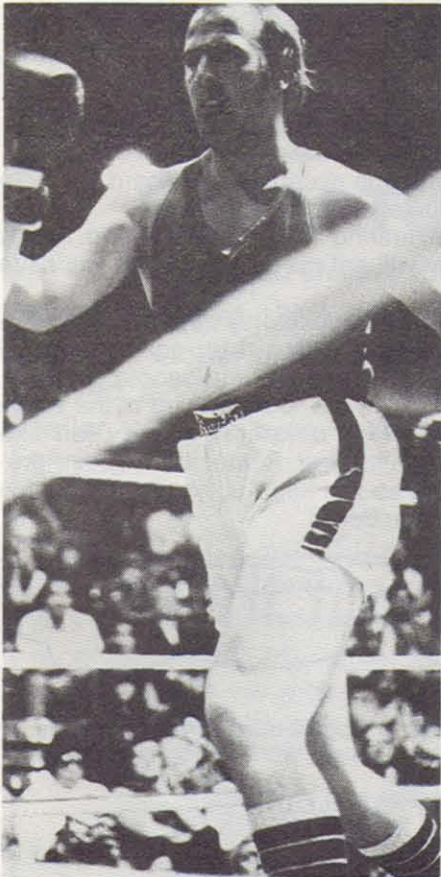
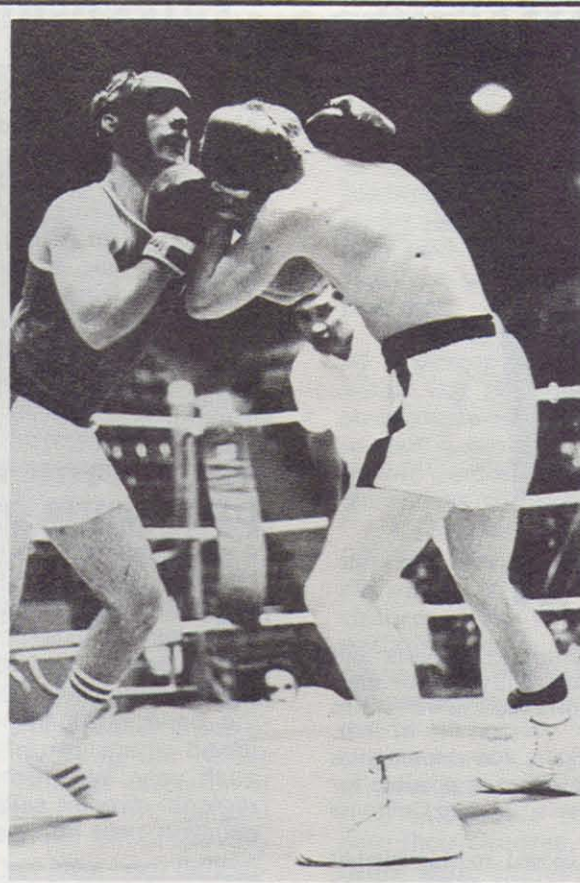
Don Wilson of Edmonton won a unanimous decision over Randy Smith of the Saskatoon Native Boxing Club in a featherweight battle between Western Canadian champs. Wilson is the western senior champ and Smith the west's intermediate amateur champion.

The Prince Albert Boxing Club, which had two boxers entered, picked up a pair of wins as Garth Gardiepy defeated Chuck Dasukiewilz of St. Paul and Bob Tichowsky topped Ray Smith of Saskatoon.

The Regina Boxing Club amassed the most wins during the card with Porky Desjarlais, David Acoose, Vincent Starling and Pat Fiacco all scoring victories.

Terry Acoose of the Regina Friendship Centre Boxing Club, an amateur club formed this year, was the only other Regina boxer to score a win, as he took a decision from Wayne Smith of Saskatoon in the opening match.





COMMUNITIES ASKED TO FEATURE TIDYMAN



PITCH IN

Each community in British Columbia, Alberta and Saskatchewan is being asked to feature "Tidyman" on their litterbarrels as part of Outdoors Unlittered's new Pitch-In program.

"We have supplied approximately 1,400 communities with a complimentary stencil which makes it possible for the logo to be sprayed onto litterbarrels", said an Outdoors Unlittered spokesman.

"If people are continuously exposed to this symbol they'll hopefully retain the message. Like in an advertising campaign, we are attempting to reach the individual's subconscious. Our objective is to make everyone, automatically, put litter in its place."

"We're not only encouraging municipalities to use the symbol. We are working with provincial departments of highways, parks and tourism to ensure that Tidyman appears on highway litterbarrels, in parks, on road signs to signify litterbarrel stops in tourist folders to remind visitors to keep the province clean."

Outdoors Unlittered doesn't place all its faith in advertising and promotional programs however. "We realize that we have to change the individual's attitude towards the environment, his community, his street, his yard.

Tidyman is recognized in 21 countries around the world. The logo was adopted by Outdoors Unlittered in 1974. Outdoors Unlittered is a non-profit organization, founded in 1967, and supported by government, industry and public.

For further information contact:
OUTDOORS UNLITTERED
P.O. Box 1066
Regina, Saskatchewan.

FRIENDSHIP CENTRE NEWS

The first meeting of the newly elected Board of Directors for the Regina Friendship Centre took place June 10, at the Centre. Elected for Chairman for the new term was Stan Cuthand, Daniel Keshane, was elected Vice-chairman, with Mrs. Caroline Goodwill being elected to fill the Secretary's position. Ron Lafontaine will be serving a second term this year as the Treasurer.

Also, from the Friendship Centre, the new Board delegated Albert Robillard, and Stan Cuthand to attend the 4th ANNUAL NATIONAL ASSOCIATION OF FRIENDSHIP CENTRE CONFERENCE which is being held June 16 to 23 in Toronto.

PICTOU INDIANS CLAIM OWNERSHIP OF DESERTED ISLAND

A small uninhabited island in Merigomish Harbor that has been occupied by a group of Indians from the Pictou Landing Reserve is just one of a number of land claims that will be made in the area. Band Chief Albert Denny said the land has a document from the federal Indian Affairs Department which states that the band owns the island as well as an adjacent island where the Indians hold religious ceremonies each year. W.E. Brooks, Indian Affairs Department regional director said he could not comment on the situation until he has had a chance to investigate.

ARE YOU IN DEBT? HERE'S A SOLUTION

- go to the Court House in your district.
- apply to The Provincial Mediation Board.
- fill out the application for assistance (fee \$10).
- if your application is accepted the Board will help you consolidate all your debts.
- there will be a Hearing that you must attend. At this Hearing they will set up the terms you will have to follow.
- you then will have to make only one payment each month directly to the Board (in an amount you can afford). The Board pays the people you owe.
- providing you follow the terms set up at the Hearing and send in your payments, nobody can take legal action against you. Remember you are protected as long as you keep up your one monthly payment to the Board.



We need articles!
If you are interested in contributing articles, letters, poems, etc., send them (along with photos if possible) to:

"ARTICLES"
New Breed
4 - 1846 Scarth Street
Regina, Sask., S4P - 2G3

GENOCIDE

by Peter Bishop

Genocide — what does this word actually mean? In the dictionary it states that it is the deliberate destruction of national, racial or religious groups. No more prevalent than during the Second World War, when Hitler systematically exterminated the Jewish people by all sorts of devious means.

Most recently this word has been tossed around by Native groups in describing the way they feel their existence is being threatened by the ever-imposing forces of what the system calls 'civilization'. Maybe to more aptly describe it, I will refer to it as 'capitalism'.

This is what I will attempt to do in this article by relaying my conception of the word 'genocide'.

For all intents and purposes, I will try to describe three forms of genocide — physical, biological and cultural.

Physical genocide, more than anything else, is one of the most subjugating and debilitating methods that any group of people can impose on another group of people, in this instance the latter being our Native people. Nowhere in the world, with the exception of underdeveloped countries, is poverty more rampant than in Canada's North, where 65 percent of the residents are of Indian ancestry. They have been deliberately inflicted with conditions so deplorable (and, I might add, calculated) so as to bring about its physical destruction, in whole or in part. Most of these conditions can be attributed to the welfare, religious and police agencies who, contrary to popular belief, are not there to serve the interests of our people, but

to further oppress them by filling up jails and other institutions with them, whenever they (the establishment) feel their interests are being threatened. You only have to check the statistics of the Native population on welfare and in jails to further substantiate that fact.

Next we have *biological genocide* and this is done by imposing measures intended to prevent births within our people. Now this could be argued quite strenuously by the agencies involved that this isn't so, but it has been known that certain professional people were encouraged to introduce all sorts of contraceptives to Native women.

Last of all, we have *cultural genocide* and this is imposed in a number of ways. The principle method of which is the forcible transferring of Native children from their homes to white homes. The welfare agencies can feel justified in doing this because of the fact that a lot of Native children are being neglected by their parents and we just can't have that in our society. What they have neglected to do is to give or seek professional help for what it's worth to these people and when people are forced to live in such intolerable conditions, it eventually reflects onto their children. You only have to check the statistics again and you will find that 65 to 70 percent of the children apprehended by welfare agencies are of Indian ancestry.

You might ask yourself ... *When is this all going to stop?* ... **Maybe after the revolution things will change**

SASKATCHEWAN METIS LOTTERY

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

Wella Klyne of 1858 Osler Street in Regina was the winner of the May 15th draw and received \$200.00. Dianne Vaiseau, the ticket seller, who is also from Regina received \$50.00.

NUMBER 6312 was the winning number for the June 15th draw. The lucky ticket holder was Neil Romanovich of Regina who received \$200.00. Joe Sinclair also of Regina received \$50.00 for selling the winning ticket.

There is only a short time left to get in on the winnings! Purchase your tickets right away! You might be the next to receive Two Hundred Dollars on the monthly draw; or better yet YOU MIGHT BE THE BIG TEN THOUSAND DOLLAR WINNER!

If you are interested in obtaining booklets of tickets to sell or if you just want to buy a ticket contact: Lloyd Pelletier, Saskatchewan Metis Lottery, 3 - 1846 Scarth Street, Regina, Saskatchewan. Phone 525-6721 (extension 27).

GO GET YOURSELF A TICKET!

PEN PALS



JUSTICE SYSTEM A JOKE!

Justice System at the P.A. Correctional Centre

taken from an article submitted by T. Roy

I've been in here now only for one week... I would like to refer to my friend's article Ben Cote on Native Rehabilitation in last month's issue. I strongly agree and strongly support his insight, opinions and viewpoint about this Correctional Centre. *There is absolutely nothing this jail has to offer to the native inmates, yet we represent 70 per cent of the institute's population. It's like Ben stated, "We are native people walking blind in a world alien to us."*

... I will give you some examples of how fine and rewarding the justice system is in P.A. Jail. A very good friend of mine, Lyle Lee was denied a pass to visit his father back home. His father is a very sick man. He has had two strokes within the past month. The old man is well aware that he can't hang on much longer, and he asks for one thing — to see his son, Lyle, before it's too late! The administration denied Lyle and told him it was unnecessary to get a pass because situations like this happen all the time. I can imagine what they would do if a white inmate's father had two strokes. They'd come and pick him up in a limousine and chauffeur and all. The whole bit! ... Two reasons why he is denied a pass: he is a Native and he is himself and bucks the system. ... They let other people out on 30-day passes just to attend to their farms... incidents as such are really hard to see and hard to swallow but they still exist.

Another sad but realistic factor is the denial of work-training. The administration has a regulation stating "before you qualify for work training you have to have 2/3 of your time in" ... a white inmate got work-training the other day and he only served 5 weeks out of a five-month sentence. Now is that 2/3 of your time? Native inmates have been denied passes because their reasons weren't logical enough, and also because they had no one to meet them at the gate.

Another friend of mine got hell from the top brass. They said he was receiving too much mail. They haven't got a rule saying how much mail an inmate can receive. The administration also forbids educational material inside, especially if it's from an Indian source. I guess the reason they don't allow it, is because the facts are revealed and also they simply can't understand it. I guess you could say it was a little heavy.

... People with understanding heads and people willing to understand, I'm sure could picture the justice being practiced in this Centre. Just walking down to dinner, you can see the two sides: guards holding hands with the other side and the Native struggling on his very own... I guess in their terms they are justified for what they're doing. Another bureaucracy! It must feel good to a guard when he tells a Native inmate to start cleaning bars and washing walls, getting him on his hands and knees. I wonder if he realizes that, that's the limit his mental capacity would permit him to do such a thing. I sometimes wonder if he realizes what exactly he is doing and how far he's going. In my opinion an ego trip like such, just makes me want to laugh. I have to admit I do feel a little sorry for them, cause

they're too blind to see for themselves. What's happening is that the system is using them. Now that's not too hard to see.

To show you another fine example of how responsible the duties of the guards are... If an inmate replies back accordingly they say you're not supposed to do that. An attitude as such just shows the big responsibility and ignorance they have to show. Instead of treating you like grown-ups they treat you like kids. This is the extent of how aware they are to their duties. *Live robots! Caught in the middle and too blind to see!* This of course applies not to all guards, but to some. Some of them try so hard to uphold the 'justice system' that they don't realize *it's merely a big joke!*

... This is only a small portion of the fine justice we have going inside this Centre.

Member of the So-called
Justice System at the
P.A. Correctional Centre
T. Roy

EQUALITY

A little Native boy plays. He plays his make believe games! His mind is young; he knows nothing of this ugly world. He sees heroes in comic books or on T.V. He sees his own race as stupid Indian Savages who lose every war that takes place.

He looks upon himself as a hero like those he reads about or watches on T.V. shows ... but he does not know this treacherous world and what awaits him later in life. As a Native, society will never accept him as a hero. The whiteman's ways of life are new to the young Native children. But they learn the alien ways and soon forget their own culture. And it is then the whiteman condemns and criticizes and discriminates against the Native for what he is. Society does not want the Native to amount to anything. They do anything that helps to keep Native people on welfare and in jail.

As a child I grew up and seen all this discrimination that is part of my life today. But as a boy I understood very little and finally I grew older. As I grew I learned how to hate. I got in trouble and I began to understand my colour and race. I was soon put in a foster home where they filled my head with useless ideas about "equality". Now I've found my way to prison and still I am growing older. I am serving time in a prison that is so old ... it scares me.

The way in which it is run makes me sick. It is more like a prison camp in Vietnam than a Correctional Centre. Its rules are as old as my Grandfather who died 30 years ago. You cannot whistle or you'll get put on charge ... because they say ... if you start whistling the whole jail will start. Now why the hell would the whole jail start to whistle because one person did? They treat us like children. Is that rehabilitation? In otherwords, it's ... bark too loud you dog and you'll go to the pound.

We, the Native Inmates of the Prince Albert Correctional Centre are trying very hard to make the Native

Group we have into a strong group! But we have many people who are against us. Some are just plain ignorant and some don't want Native Inmates to have equal rights! I personally feel that the staff is scared that if Native people really do something good for themselves and don't come back to prison, they won't have a job!

I have been told by certain staff members that Native people are crazy; but if you looked through all the crazy houses in Canada you would find that 90 percent are white people. Every time I point out a fact like this I am accused of being prejudiced and discriminating against white people! Yet the Native Inmates in the Correctional Centre are treated like dirt.

Yes, we the Native Inmates need support from outside Native organizations ... We need more paroles and day passes... *This institution is destroying us, not helping us.* We need Native programs for our rehabilitation, resocialization and reformation back into society! We need someone who we can talk openly with and express our problems to! When two Natives talk there is "Equality"... *Who will help us?*

by Lyle Lee

TOTEM POLE PROJECT

The Native Brotherhood has proposed to build a totem pole for the community, and upon this subject I have chosen to speak. It is with no little pride that we in the Brotherhood are native Canadians. Not native and then Canadian, but at one and the same time Canadians of native origin. Our pride is in being both and not only one. Each of you Canadians who may have a different cultural and racial origin will appreciate this fact with us. And so we are actually all brothers and sisters, striving in our individual ways, and according to our backgrounds to help ourselves and each other. In this spirit we propose to build a totem pole for the community as a lasting expression of our uniqueness as natives but at the same time as Canadians.

The pole is to be sixty feet high and approximately thirty inches in diameter. Upon it will be carved, in the native tradition, the spirits of life, of strength, of hope, and of charity that is common to all Canadians and which we hope will be a lasting display of that commonness. Totem poles may not be common among the Plains Indians. Nevertheless, they are part of the Indian heritage, both secular and

religious. As such a totem pole is a serious and solemn undertaking. It is our word and with this pole we pledge our word in the spirit of our ancestors and in the Greater Spirit that governs us all.

As natives, we are well aware that in the past there has been a good deal of animosity, misunderstanding and even violence between ourselves and our white brothers and sisters. With this pole we hope that a new day will begin, a new spirit will prevail, and that we will all be able to work together as brothers and sisters for our common welfare. We in the Native Brotherhood come together to help ourselves and to teach each other and to perpetuate our culture. Surely no one will deny us that right.

At the same time we are aware that we must learn about and try to understand the larger society in which we must function if we and our culture are to survive and succeed. Surely no one will deny us that hope. In so doing our community is made strong, life is made better, understanding develops, hopes become realities and charity and compassion take root. Surely no one will deny us our ambitions.

As well as being Native Canadian we are also prison inmates. As such we have made mistakes but that is not to say we will continue to do so. In many ways we realize that we have been mistaken and again this pole will represent our determination to try and be better citizens. But at the same time too it is also our plea to the community to help us to do so. Without social and community help and understanding we have little chance to help ourselves in constructive ways consistent with community ideals and expectation. The family does not succeed that is divided among itself and cannot help each other. In fact the whole structure of society collapses when brothers and sisters fail in their relationship with each other. We are a family, no matter our color, or creed, and as such our strength is in co-operation, in helping each other. We are asking, therefore, for your help and at the same time pledge our own. This totem pole then is our word that we will do so.

Thank You Brothers and Sisters
Lawson Cardinal
Box 160
Prince Albert



"SUBSCRIPTIONS"
NEW BREED
4-1846 Scarth Street
Regina, Saskatchewan
S4P 2G3

6 months \$3.00
 1 year \$6.00

Name _____

Address _____

paid
 bill

NOW IT'S YOUR TURN

GOOD WORD FROM SOUTH

Editor:

This letter is to inform of a change of address. I am still in prison, but was transferred to another joint for skill training. The NEW BREED is a very stimulating newspaper-letter in that it deals with the problems of the Indian and half-breed; very interesting. Keep up the good work!

May the Great Spirit be with the NEW BREED.

An Indian Brother,

CHARLES G. BALLARD
Susanville, California, U.S.A.

THOUGHTS FROM NEW MEXICO

Dear Friends,

We are a group of people from Indian, Mexican, and French Creollo backgrounds accord. We are filmmakers, photographers and writers who see all the river running into one sea and know that we can learn to share.

Although Santa Fe is known as a city of 3 cultures (Spanish—Anglo—Indian) the lines in reality are pretty sharply drawn; I, for one, look with interest at the co-operation that the Northern Metis and Indian peoples share or seem to share, and I wonder if we can learn valuable lessons from you.

I was raised by my grandfather, a Metis man, and my first feelings of knowing 2 cultures was how they seemed to complement, not compete, together.

We would appreciate so very much to receive news and thoughts from you, and would like to start receiving the 'New Breed' if it is still printed. Our information came from a 1972 resources book at the library at the Institute of American Arts....and we realize the address may have changed....but hope to hear from you.

Sincerely, brothers,

Steven Fox

634 Garcia

Santa Fe, N.M. 87501

U.S.A.

BOXING WORSE THAN BEADS FOR PELTS!

Dear Friends:

One article in the Feb./March issue of New Breed was very depressing to me. It was "Boxing" on p. 26 under Sports and Recreation.

In the past we have outlawed cock-fighting and dog-fighting as being inhumane and brutalizing. Yet depraved white men are still getting sadistic kicks out of watching two men batter each other into insensibility in the boxing ring — especially if they are colored. True, a few white men enter the ring from time to time but the end ultimate product is generally colored against colored.

There is some hope for an alcoholic, but the punch-drunk has permanent and incurable brain damage. For every "Champion" there are dozens of hopeless discards left along the way.

Surely the Metis Society will not fall for this rip-off and steer their young men into this bottomless muskeg. All the reward that most of them will ever get will be a medal and the cheapest way to get a man to do your dirty work (or provide brutalizing entertainment) is to award him a medal. This is much worse than beads for pelts.

Boxing should never be classified as either sport or recreation.

THINK ABOUT IT!

*Yours hopefully,
Harland W. Clark*

If you know of anyone who would like to receive a complimentary copy of the 'New Breed', write us and we will send them one.



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**

THE DOOMED MAN

Author Unknown

He's sentenced, one-year in Jail,
He knows, that he can't get Bail,
They took away one-year of his life,
Separating him from his beloved wife.

He's slapped in cuffs, and taken away,
He knows now, where he's going to stay.
He thinks, he dreams, till his time past,
He waits and waits, but his time still lasts.

At night, while he lays in his bed,
Thoughts of his wife, run through his head.
He thinks and thinks, and then falls asleep,
Only to be woke up, for it's time to eat.

On the wall, he marks the days,
To escape, he counts the ways.
He knows that his wife won't stay,
He knows what to do, that very day.

He jumps a guard, he takes his gun,
Now he knows, that he has to run.
He knew he couldn't pull the trigger,
And now he lays, locked in the digger.

The digger stinks, and is very cold,
Now he's lost all hope, not one to hold.
When he gets out of the hole,
He will not speak to a soul.

He knows he will live, but not for long,
He sits in a cell writing songs.
In the courtroom, he hears a loud bang,
He knows now, He's sentenced to hang.



WATCHING WATER SKIING FOR THE FIRST TIME. TWO INDIANS WERE PERCHED ON SOME ROCKS ALONG THE SHORE OF THE LAKE.

1ST INDIAN: "WHY BOAT GO SO FAST?"

2ND INDIAN: "CAUSE MAN ON STRING CHASE 'UM!!"



REACH

REACH is a program designed to meet the special needs of some very special children.

These children may have emotional problems, learning problems or physical handicaps.

Many are brothers and sisters who should be placed together in family groups.

And there are children of native ancestry. There is a special need for native families who want to adopt a child.

What these children need is a permanent home, with parents who can reach and accept them.

In order to find the right homes for these children we have people in every Department of Social Services office in the province and in the Department of Northern Saskatchewan.

If you'd be interested in considering the adoption of a special needs child, please get in touch.

You can write us at 2240 Albert Street, Regina. Or call 523-6681. If you live outside Regina you can call us toll free. Our toll free number in Saskatchewan is 1 or 112-800-667-3678. Or you can contact your nearest regional office, Department of Social Services and ask for a REACH worker.

IT COULD MAKE ALL THE DIFFERENCE IN THE WORLD.

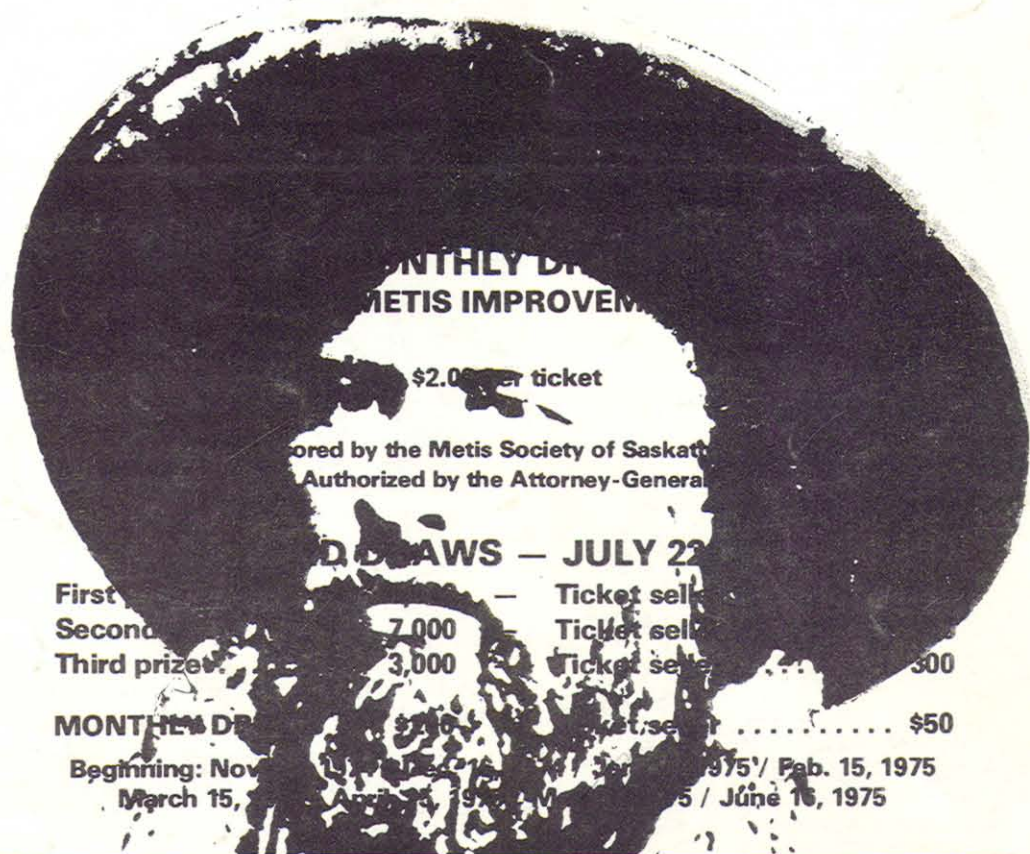
REACH
RESOURCES FOR ADOPTION OF CHILDREN

DEPARTMENT OF SOCIAL SERVICES, 2240 ALBERT STREET, REGINA



SASKATCHEWAN METIS LOTTERY

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



MONTHLY DRAWINGS
METIS IMPROVEMENT

\$2.00 per ticket

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

GRAND DRAWS — JULY 22

First prize	7,000	Ticket sales	300
Second prize	3,000	Ticket sales	300
Third prize	3,000	Ticket sales	300

MONTHLY DRAWINGS \$2.00 per ticket, set, set \$50

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

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

Some ideas that have been submitted for the use of the money are as follows: Education, Research, Bursaries,

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

Booklets of tickets can be obtained by phoning or writing Lloyd Pelletier, 3-1846 Scarth Street, Regina, Saskatchewan. Phone 525-6721 (extension 27).

AVOID DISAPPOINTMENT

BUY YOUR TICKETS NOW

YOU ONLY HAVE A SHORT TIME LEFT

BUY A TICKET!