

53
75

NEW BREED

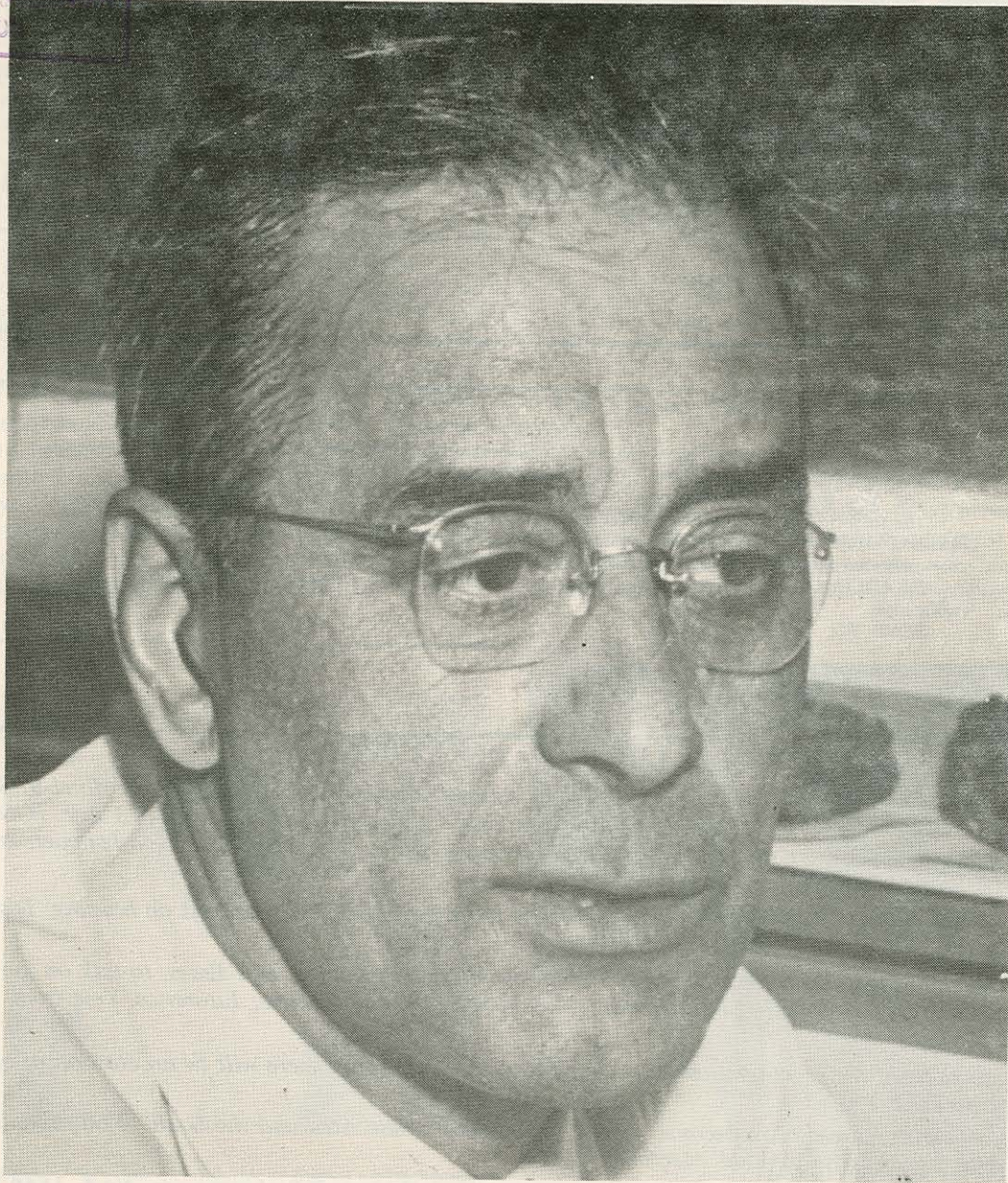
IS A PUBLICATION OF THE METIS SOCIETY OF SASKATCHEWAN

LIBRARY

OCTOBER 1975

DEC 18 1975

UNIVERSITY OF SASKATCHEWAN
SASKATOON



SERIALS DEPARTMENT
MURRY MEMORIAL LIBRARY
UNIVERSITY OF SASKATCHEWAN
SASKATOON, SASK. S7N 0W0

RECEIVED
-1 XIII 75
SASK
METIS
CONVENTION
833816
CANADA

Malcolm Norris has indeed left some impressive footprints on the sands of time.

CLIFFORD BUNNIE: Editor, Artist, Writer & Photographer
 BRENDA TRIFFO: Assistant Editor, Writer & Photographer
 CLEM CHARTIER: Writer & Photographer

CONTRIBUTORS: Donna Pinay, John Cuthand, Frank Tomkins, Ken Arnault, Bruce Flamoni, Ralph Morin, Rose Bishop, Lloyd Pelletier, Lyle Lee, Vern Wahobin, H.I.M.B.O. and Gil Hamer.

IN THIS ISSUE:

Attention writers	1
Annual Meeting	1
Malcolm Norris Commemorative Gathering	2
Frank Tomkins' tribute to Malcolm Norris	3
CHINA — through a Native perspective	5
The State we are in	6
The Local News	7
Recreation	9
Cultural Genocide — intentionally planned	10
Native Street Patrol	11
What did the Indians ever do for Canada?	13
Learning	14
NRIM Students get together with Roger Butterfield	15
NRIM briefly explained	16
From Outside our Province	17
Native Women	19
Metis Housing Group	20
Wounded Knee	21
The Buffalo	21
Pen Pals	22
Grand Prize Lottery Winners	23

ATTENTION WRITERS

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

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

The subject topic is unlimited — political editorials, community happenings, personal stories, poems, historical essays, or abstract writings are to name but a few of the possibilities. Present day problems and your personal solutions might prove helpful and interesting.

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

SEND TO: Articles, New Breed
 Metis Society of Saskatchewan
 No. 4, 1946 Scarth Street
 Regina, Saskatchewan, S4P 2G3

ANNUAL MEETING

The Metis Society of Saskatchewan will be holding their Annual Meeting at the Bessborough Hotel in Saskatoon on October 8 and 9, 1975. Friday the 7th will be registration night. Saskatoon Local No. 11 (113 Ave. B. South) will be featuring entertainment, a dance and serving lunch on Friday evening. There will also be a banquet, entertainment and a dance Saturday evening.

During the two-day Annual Meeting half a day will be set aside for in-depth discussions on housing. Displays and information booth will also be set up.

In addition to regular business we hope to have the following guest speakers: Ben Bates, to talk on job creation and economic development; The Native Brotherhood; Flin Flon Friendship Centre; Lawrence Yew from the North West Municipal Council.

Because the elections of the executive last year were for a two-year tenure there will be no election of officers at this year's annual meeting.

Two Board of Director's areas have become vacant — the North East Area and the South West area. These will be voted upon and filled at the Annual Meeting.

For additional information please contact: Frank Tomkins, Metis Society of Saskatchewan, No 4, 1846 Scarth Street, Regina, Saskatchewan S4P 2G3. Phone: 525-6721.

Malcolm Norris

COMMEMORATIVE GATHERING

On the evening of September 19, 1975 at the Indian-Metis Friendship Centre in Prince Albert, both Native and non-Native people gathered to pay tribute to one of North America's greatest Native leaders — Malcolm Norris.

Allan Quandt, a quarter-century northerner and dear friend of Malcolm in his tribute to the man stated, "he was ours amongst the tallest, always vigilant against minority racism, a man who knew where he was going and took others with him."

Mrs. Mary Norris, wife of the late Malcolm Norris and his nine children were at the gathering to accept the tribute on his behalf.

A plaque was presented to Mrs. Norris by Berry Richards, another close friend of Malcolm. Mrs. Profit, one of the children of Malcolm, on behalf of the family, thanked the people assembled for the wonderful gesture they were bestowing towards the beliefs and accomplishments of their father.

Master of Ceremonies for the evening was Rod Durocher, president of the Friendship Centre and vice-president of the Metis Society of Saskatchewan.

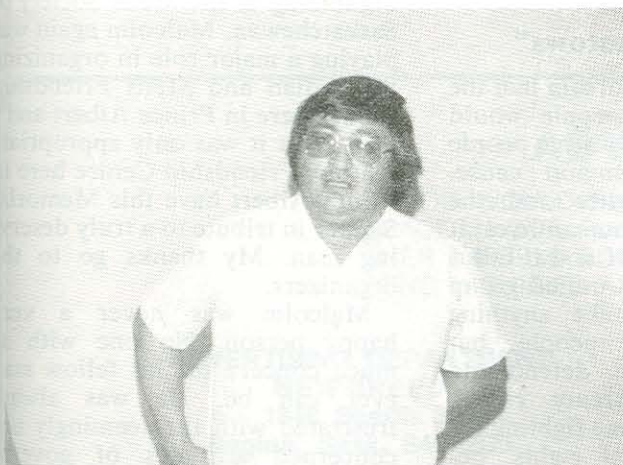
The guest speakers included were Frank Tomkins, Secretary of the Metis Society; Rowena McLellan, a friend and former Executive Council member of the Friendship Centre; Alex Primeau, current Executive Director of the Centre; Rod Bishop, Board member of the Metis Society; Allan Quandt, family friend; and Marian Sherman, then Acting Mayor of Prince Albert. All of these people were close friends of Malcolm and expressed in one way or another, shrouded with great respect, the life, dreams and accomplishments of Malcolm.



Rod Durocher, Mary Norris, Berry Richards and Frank Tomkins. Mrs. Mary Norris expressing her appreciation after being presented with the plaque by Berry Richards.

The Plaque read:

"In appreciation of the inspired leadership of Malcolm F. Norris who devoted his life striving for the betterment of Indian people of Alberta and Saskatchewan. His sincere and deep concern for Native people everywhere and his eloquent pleas for social justice on their behalf will be remembered always."



Norman McCallum — there was a committee of four of which Norman was one. This committee is attributed to have been responsible for making the commemorative gathering as successful as it was.



A group of Elders present to pay tribute to Malcolm.

Frank Tomkins, a close friend and associate of Malcolm, was one of the guest speakers. This is what he had to say...

Mr. Chairman, Honoured members of the Norris family, Ladies and Gentlemen. First of all, on behalf of our President, Jim Sinclair, and the Metis people of Saskatchewan, I would like to welcome our honoured guests to this special occasion.

It is indeed with great emotion and feeling that I stand here today to speak in tribute and in memory of not only a great man, but a great Native leader and one who was a friend of our family for as many years as I can remember.

When I was asked if I would speak here tonight, I felt it was really a great honour, even though I personally did not feel worthy of doing so, when so many other friends and past co-workers of Malcolm's could have been called upon as this gathering certainly indicates and many just as honoured as I am.

There are many things that Malcolm can be remembered for, but I must add, that all too often great men are honoured only after their passing, such is Malcolm Norris.

Metis Association of Alberta

Malcolm first came to Gouard, Alberta in 1932 with James Brady and Joe Dion to talk with my father about starting a Native organization because of the deplorable conditions Native people had to live in in their own land. From this came the Metis Association of Alberta.

Sometimes referred to as the Big Three

My father was so impressed with these people that he named my younger brother, who was born shortly after, James Malcolm



Malcolm Norris

Tomkins, after James P. Brady and Malcolm F. Norris. The three became inseparable and remained family friends from that date. Today they are sometimes referred to by knowledgeable people in the Native Movement (and with respect) as the Big Three.

"We are all Nestows"

It was Malcolm's dream that the Metis and Treaty people would some day unite as a Native people fighting for a common cause. Namely, social justice and the right to live decent human lives. It was Malcolm's belief and it holds true today that as a united group Metis would not take anything away from Treaty people, but would help support, defend and strengthen their treaty rights, while at the same time fighting for our own Aboriginal rights, because we are all Nestows as Malcolm used to say. We have only to open our eyes to see that disunity in Native groups helps

only the cause of Government. When the Second World War broke out in 1939, Malcolm joined in the service of his country and served with distinction in the Air Force, temporarily leaving the service of his people. During the post war years, Malcolm was with the Department of Mineral Resources and started the Prospectors Incentive Plan from which many Native people got training in prospecting.

While Malcolm made many friends and did many good things and this is what is important, any man who will speak up in defence of his people and in particular for the needs and rights of his people will make enemies. Just think of Louis Riel and it's only after their passing that they are honoured for their deeds at all.

Organized Metis Society of Saskatchewan and Prince Albert Indian and Metis Friendship Centre

Malcolm again played a major role as all here well know, in the organizing of the Metis Society of Saskatchewan. Malcolm again was playing a major role in organizing the Indian and Metis Friendship Centre here in Prince Albert and I think that it was only appropriate that the Friendship Centre here in Prince Albert have this Memorial Supper in tribute to a truly deserving man. My thanks go to the organizers.

Malcolm was never a very happy person. No one with as much concern for his fellow man ever can be. He was always frustrated with the seemingly unconcerned attitudes of governments towards the problems and needs of Native people. And with the Native Movement being as slow as it is even yet, must have

seemed like forever, for a man that liked to get things done. Though we have not achieved unity with all Native groups, I just wish he could have seen the Native Organizations stretched across Canada and the growing Friendship Centres.

I would like to read a few paragraphs of the speech he made at Batoche. I was unable to be there because of my work at the time so I asked Malcolm if he would give me a copy of his speech.

We are gathered here today on the 100th anniversary of the Royal Regiment of Canada to pay tribute and honour all those who fell in the Northwest Rebellion of 1885.

Few, if any, places on the Canadian prairies are of greater historic significance than the site upon which we are assembled today — Batoche. This is the site of the final military encounter of the uprising of the Metis people in 1885. It was a struggle of brave men on both sides.

Madam Chairman, as a representative of the Metis people I feel we do take exception to this term "rebellion", in the sense of rebelling against the Crown. It is unfortunate that early historians have recorded the Metis struggles for justice in this light. It is even more unfortunate that in our schools the facts of the Northwest uprising were distorted. A basic factor in the uprising was hunger due to the disappearance of our buffalo. The threads of history are woven into the very fabric of our Canadian Nationhood. I suggest you read Saskatchewan, The History of

a Province by T.W. Wright, the chapter "Grievances, Guns and Gallows".

It is only in recent years that some historians have delved into historical records and documents for that period between the years 1857 and 1885 to get at the facts.

History records that Major General Frederick Middleton on March 12, 1885 was ordered by the Prime Minister, Sir John A. Macdonald, to Winnipeg. He asked for 2,000 men. Before the rising was over the total number of Canadians engaged (apart from 500 Mounted Police) was 7,982 men, including transport, medical and other corps.

At the Fish Creek Battle on April 24, 1885, General Middleton's force numbered 925 men, armed with four cannon and at that time the latest type of weapons.

Gabriel Dumont is mentioned as having 54 poorly-armed Metis: 47 men occupied rifle pits in the main ravine whilst Dumont with 6 companions were stationed in an adjoining coulee. Casualties reported are: 10 killed and 40 wounded for Middleton's forces and 3 killed and 2 wounded for Dumont.

When you visit Fish Creek a few miles west of here, you will find a Historic Site Cairn with these words inscribed upon a bronze metal plate: "When General Middleton was moving to capture Batoche his forces were attacked on the 24th of April by the Half-breeds under Gabriel Dumont from concealed rifle pits near the mouth of Fish Creek. The rebels were defeated and driven from the field."

In view of what history records, this inscription on a national monument is regarded by the Metis people of Western Canada as a falsification, deliberate or otherwise.

I am happy to state, however, that consideration is being given by appropriate authorities to change the wording of this inscription on a National Monument to conform to historical fact. For this the Metis people shall be most grateful.

In conclusion, Madam Chairman, may I say that throughout the world today there are tens of millions of people who hold to a passionate desire for social justice and the right to lead decent human lives.

Because of this struggle, today Canada is a great Nation, but it is necessary for me to remind you that the conditions of my people and the Indians of Canada is a blot on our country. If Canada is to continue to make progress in the years ahead, it is necessary for the Canadian people and their governments to remove this blot.

Malcolm F. Norris, July 4, 1962.

Ladies and Gentlemen, for Native people that blot remains today and the struggle goes on.

I watched Canada AM the other day as I always do and a news reporter was talking about John Diefenbaker who was reported to have said that no one ever left his foot prints, on the sands of time by pussyfooting around. Malcolm Norris has most certainly left some impressive footprints on those sands of time.

Thankyou.

Frank Tomkins

ADVERTISE!

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

**ADVERTISING DEPARTMENT
NEW BREED
4 - 1846 Scarth Street
Regina, Sask. S4P 2G3**

Our rates	\$3.50 -	column inch
	\$30.00 -	quarter page
	\$60.00 -	half page
	\$120.00 -	full page

CHINA

through a Native Perspective

by Clem Chartier

During this past summer a group of Natives from British Columbia had the honour of being guests of China. That group is the Native People's Friendship Delegation to the People's Republic of China, which was made up of 8 tribes, along with Metis and Non-Status Indians. These people represented a cross-section of B.C. Natives, from unemployed to intellectual type workers. Also included in the delegation were several representatives from B.C. ANSI (B.C. Association of Non-Status Indians).

The criteria for participation were three-fold: (1) every decision to be made in a democratic way; (2) all were there to learn from China; and (3) to express solidarity and friendship to the Chinese people.

The moving force behind this delegation was to see what China really was like. The significance of this is due to the fact that China is now a Socialist country, however, was at one time semi-colonialized. The delegation saw the transition of China as relevant in the world today where nations are now struggling for national liberation and especially where Indians are also struggling for self-determination here in Canada.

According to Lee Bob, a member of the delegation, China is always talked about as a regimented society, described as totalitarian, authoritarian, etc., by the press. However, they had doubts about that since basically Native people in Canada are victims of a totalitarian, authoritarian government and because of this relationship between Native people and the government, Native people don't have their basic rights. In addition, some members of the delegation had been active as militants in their own communities and had been slandered tremendously. Consequently, much of what had been said by the press was doubted very much.

In order to better understand the Chinese system, a study group was formed which learned about China and studied Marxism. The reason for studying Marxism initially was to form an insight into China. It was also found to be a very powerful weapon in analysing the society we live in, which the group considered an imperialist society, and that the relations between Native people and Canada are imperialist relations.

The group also learned a bit about Mao Tse Tung and the principles that he advanced as the basis of the revolution . . . that of self-reliance, anti-feudalism and agrarian reform.

According to Lee Bob, "China has always emphasized that politics are more important than good material circumstance. Only when the masses of the people actually have the tools to control their own

destiny is success complete. Each and every individual is educated in such a way that he can exercise his control over his own life, and the life of the community, his neighbourhood, his commune and so on."

To the delegation the actual experience was startling — from the physical appearances to the political field. There is mass consultation on all matters of government. China is a dictatorship of the workers and peasants, as opposed to the old system of control by the old landlords and old capitalist classes that at one time sided with Imperialism.

Another insight was "that even students and intellectuals had to do manual work. This is because traditionally a gap exists between those that work with their heads in the main and those that work with their hands in the main and that gap must be closed, otherwise you get a privileged class developing. Thus everyone, from office workers to government employees have to do so much manual work."

Of great interest was their trip into Mongolia and the existing minorities policy which was encountered due to Canadian Natives also being a national minority. The Mongolians have Independence under the General Constitution of China, however, they do not have the right to cessation because the Mongolians themselves don't want cessation. In the past they were underdeveloped and through Chinese policy the Mongolians have been put in a privileged position so as to speed up their development along their own lines—the basis of which is sheep herdsmanhip, animal husbandry.

The Mongolians are also stressing cultural development since in the past their culture was suppressed. In the past they were ashamed of being Mongolians and had difficulty getting work in China because of Nationality. They are now, however, learning to read and write in their own language.

In 1956 China split with the Soviet Union and consequently lost all of the Soviet technicians causing a heightening of self-reliance. The split was perpetuated by the realization of the Soviet Union's exploitative relationship with China.

Through a massive struggle, called the Great Leap Forward, people in China became involved in self-reliance in a mass movement. These mass movements are the basis of the formation of National Policy, since they involve all the people.

The end result of the trip to China is that the group should do something for the Chinese in return. They have thus decided on putting together a slide and tape production which eventually will be put into a film production. The group will also be doing written material.

What lasting impression was gained?

Lee Bob's response: "The main objective is now to promote the notion of self-reliance amongst Native people because Native people seem to have the notion that it can't be done — that it is impossible. But we have seen that it is not just possible, but very reasonable if it is done in a planned and organized way. It is proven that it is impossible to be politically independent if you are economically dependent.

We also learned that we cannot be alienated from our own culture. We have to develop an understanding of it so that we can feel closer to our own roots. In China the minority groups are encouraged to promote their indigenous culture — to learn to speak and write their own language. It's very important, if the people are going to develop in an equal way, to develop their culture also as they develop their economy.

In China the leadership has the attitude of "serve the people". The leaders feel that they are unimportant — that the people are sacred.

This goes to show us that we have a lot to learn — that we as leaders have a long way to go. We can't make changes from the top. We have to move alongside-of and be of-service-to people. We have to be humble, not arrogant. You can learn from people — if you are willing to listen."

For more information on the trip or information regarding the slide-tape presentation and written material contact:

NATIVE STUDY GROUP
Box 35663, Station E
Vancouver, British Columbia
V6M 4G9

Lee Bob:



"It is impossible to be politically independent if you are economically dependent . . . The main objective now is to promote the notion of self-reliance amongst Native people."

THE STATE WE ARE IN

Most of us, being native, have heard of people who practice Indian Medicine. These people were and are being looked upon with fear and hatred because the people do not understand what these people are doing and why they are doing it.

A large part of this adverse reaction to native medicine could be blamed on European religious beliefs superimposed on the superstitious nature of native peoples.

I remember when I was a kid if I did something wrong I was sometimes told to watch out or else that "person" would get you, or use bad medicine on you. If we stayed out late a call of "Old so and so was in the bush near here today", sent us running our legs off groaning in fear as we sped toward the house.

I had a very strict religious upbringing which coupled with my native superstitious nature produces a very paranoid person. This is very characteristic of our people today. A lot of us are so paranoid we don't even accept reality while it is busy kicking our teeth in. Some of us even rationalize that since white society is the *thing* that put us in the fix we are in, let white society pull us back out of the hole of poverty

and neglect we have come to know as home. That is about as rational as asking the dog who bit the seat out of your pants to please sew the hole up again. He'll just bite you again. A dog has no sense of humour. The same with a society bent on destroying a society it helped create; namely, the state the native people of Canada are now enjoying. This time the dog bite could be fatal.

White society was and always will be money-motivated. The more money going into the economy which is controlled by the misers of white society the less chance the native people who are controlled by a socialistic type of attitude of "share with your neighbour so when you are hard up your neighbour will share with you" are going to have a chance to benefit. It is up to us to build a little fire to melt the ice around the hearts of a culture motivated by reasons of greed and selfishness so they will be able to sit up and look at the society they have created, and let us pray the Great Spirit introduces some shame into the hearts of a people so motivated by this mode of thinking.

Ken Arnault

THE *local* NEWS



Henry and Martin displaying a hide which they are tanning.

RESERVE LOCAL

Martin Genaille, President of the Local has indeed been very active since the formation of the Local in 1971-72.

The history of the Local is quite unique as it grew out of a group of people who formed a small post-cutting union. With the assistance of people from Cumberland House this small group became an active and receptive local. At the present time there are 40 active members in the small community of 200

The battle for survival fought by this town wasn't easy. About four years ago the government closed down a large producing mill at Reserve, caus-

ing the non-Native population to move out. The Natives who remained were encouraged to relocate, that being the condition upon which new homes would be made available. Martin was one of the people who refused to move and made do with what they were left with — nothing. All that remains at the former large mill site is a large iron burner.

Since this time the people of Reserve have made a living from the bush by cutting fence posts since this is the only available source of income other than welfare.

The community, however, has been growing stronger with more Natives moving in.



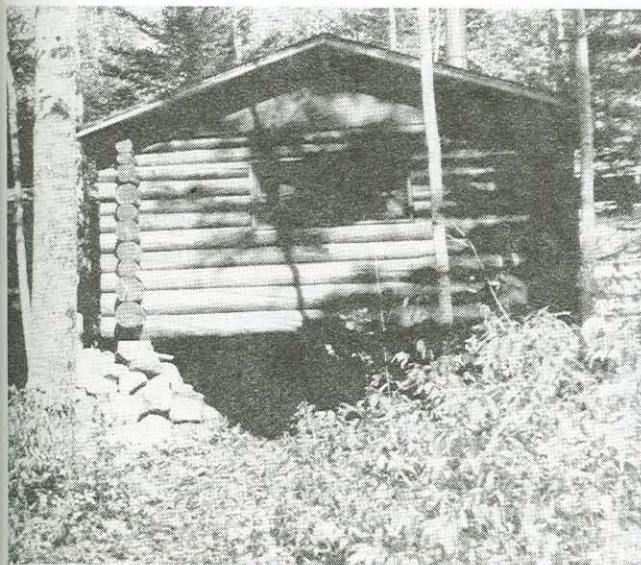
Log house built in 1916.

At the present time the Local has an E.S.P. program which started in August, 1975 and which will last until December, 1975. The Local has applied for eight workers but were only allowed enough money for two. The main purpose of the project is 1. to help people renovate their homes; 2. the building of a skating rink; and 3. the general beautification of the town.

The Local also has 36 applicants for an up-grading program under the Metis Society, N.R.I.M. Department, which is starting on October 6, 1975. The classes are to be held in the community Co-op Hall.

Martin is currently enrolled in a 5-month course in Prince Albert, called Human Services (which was called Human Justice course last year). The objective of the course is to help the individual undertaking the program to better understand himself and the community around — a sort of soul-searching program.

The course will be over in January and Martin is hopeful that somehow he will be able to start up a Native Alcohol Rehabilitation and/or Training Center. The purpose of the center is seen as counselling and rehabilitation services for alcoholics and



Log house built in 1973, owned by a professional builder.

problem drinkers. Another useful purpose would be counselling for young offenders who are on probation from the courts. The training aspect could include working in the bush, building log cabins and recreational training. The center could be built out of logs and could include music, singing and other recreational facilities.

However, getting things accomplished hasn't been easy. During the past few years Martin has had a dream of building good, inexpensive log homes. When he went for a permit to cut logs, the D.N.R. wouldn't issue him one. However, after writing to the Minister and to his M.L.A., Martin got a letter back stating that there was in effect for the past year a new policy under which he could get a permit for the logs he needed. Even with this letter he had difficulty in

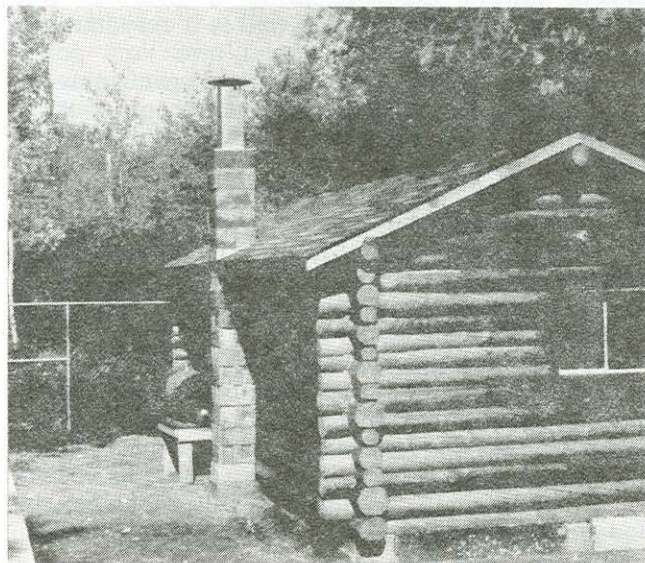
getting the permit. Nevertheless, he did get it!

His present plan is to build two log buildings: a recreational center and an experimental log house. The recreation center will also serve as an office for the Local and be owned by the members. The Local will have to decide who will be getting the experimental home.

The Local plans on starting construction of the buildings in January, hopefully through an L.I.P. grant which has been applied for. This project will thus also serve as a source of employment, as the logs will have to be cut and dressed before the construction of the buildings themselves can be started.

The accompanying pictures show that log houses make sturdy and long-lasting structures. The log house that was built in 1916 is still very sturdy and nowhere is there a detection of deterioration in the logs. The picture of the log house built in 1973 has 3 wings and provides adequate floor space.

Another major objective of this energetic man is to somehow make available to the Natives of Reserve a system whereby they will be able to hunt moose, the meat of which is a primary source of their diet. Until the implementation of the draw system there was no problem, however, with the Draw the resi-



Cabin built this summer through a government training program for southern non-native people.

dents are not guaranteed and seldom do get a license to hunt. One method that is proposed is to request that the government allow the community so many licenses and then let the community decide who needs the licence the most. Although Reserve is in the North East part of the province, it falls below the D.N.S. line, thus they are not eligible for the moose permits which were once available to them through the prior Northern Administrative District legislation.



A DIFFERENT WORLD CANNOT BE BUILT BY
INDIFFERENT PEOPLE.

RECREATION

*Bruce Flamont,
Recreation Director*



This report is designed to bring to your readers' attention some of the activities that we have accomplished in the area of sports and recreation to date. However, before going into that, I would like to relate to you some of the problems we have.

First, we have very limited staff; as a matter of fact, we have only five fieldworkers to cover the whole province. When you take that and the amount of locals we have into consideration, it is spreading ourselves pretty thin.

Secondly, lack of facilities; you are probably aware as I am that almost everything we try to do requires money or facilities and in most cases both. Also, that we as Native people have neither. What this really means is that if we try to organize a hockey team or league or curling or track and field or anything for that matter it makes it very hard for our people.

Thirdly, lack of funds; as your organization we have had many meetings with a lot of people to try to get money for equipment and facilities. However, we haven't been able to convince governments. Maybe, what we need is more pressure, the kind that we as Native people can apply if we really wanted to. We know of many instances where our young Native athletes could have competed provincially or nationally but were unable to because they lacked proper training and facilities to train in.

I think that the total lack of response from governments in all areas, not only in sports and recreation, is due to a large extent to their direct interference with our internal affairs. What I mean is that (they) went out and bought and paid for some of our so called people to try to disrupt us and otherwise break up your organization. Probably, most of you will know what that means.

What we have to remember also is that the governments have the total responsibility for everything that happens including sports and recreation. We have to remember also that they have large amounts of money to spend if they really wanted to. Every day we read in the newspapers of the large amounts of money that they have squandered. Every day they have great debates on how many millions of dollars they should "give" to other countries or how many millions of dollars they should "lend" to other countries. Consider also that they have at least 50 times as many staff as we do. And like I said all the money they need. Yet none of these services reach our people. What I'm saying is that if governments have as much as they do in terms of resources (and they do) and yet none of this is benefitting our people then perhaps this is where we as Native people should direct some of our attention.

Anyway, regardless of the above and in spite of

the obvious lack of support, like good Metis of half-breeds or whatever you want to call us, we have been able to do some things such as:

In Batoche, we had what I consider along with many others the best all-Native fastball tournament anywhere in Canada. This was comprised of twenty men's and six women's teams. Along with that, we provided sporting activities for at least 400 or 500 children; we also held a horseshoe tournament, greased pig, Miss Batoche, jiggling and fiddling contests, and an amateur hour and dances, etc.

Before that the Recreation staff were instrumental in organizing events like town sports days, hockey schools, ball tournaments, turkey shoots, summer camps, boxing clinics, and other events like those mentioned.

In closing, I would like to think that we have had reasonable success with what little we had to work with, however, I realize that perhaps we could have done more and there is still a lot left to do. Some of the immediate things that we have in mind are hockey officials clinic and a multi sports clinic; and in doing so hope to create more interest and expertise at the community level. I am also having meetings with different people trying to set up a bantam all native hockey league. Some of the areas where we need assistance that you can provide are ideas and suggestion of things that can happen in your community and of course, everyone has the responsibility in organizing and maintaining our unity which is our strength — which is ourselves — which is all we really have — ourselves.

If you have any inquiries regarding Recreation, please feel free to contact the fieldworker nearest you.

Alvin Campeau, Recreation Fieldworker
Eastern Region II
Box 19
Carragana, Saskatchewan
Phone: 278-2737

Dennis Klyne, Recreation Fieldworker
Eastern Region I
Box 583
Fort Qu'Appelle, Saskatchewan
Phone: 332-5584

Claude, Petit, Recreation Fieldworker
Western Region III
Box 291
Duck Lake, Saskatchewan
Phone: 467-2172

Pat Ratt, Recreation Fieldworker
Eastern Region I
General Delivery
Ile a la Crosse, Saskatchewan
Phone: (co-op Store) 833-2002

Tom Roy, Recreation Fieldworker
Western Region II
9006 Walker Drive
North Battleford, Saskatchewan
Phone: 445-3000



CULTURAL GENOCIDE

INTENTIONALLY PLANNED

**ONCE THEY TOOK AWAY OUR PRIDE AND SELF RESPECT
THE CANCEROUS DISEASE OF INFERIORITY SET IN.**

In our contemporary society the "white man" is still trying to figure out just how long Indian people have been in this country. The other night on CBC television news it was reported that a group of archeologists in the U.S.A. had carried out a study on an ancient Indian village. The study indicated that the Indians' way of life was not nomadic as was previously recorded, and that the Indians have been here 100 centuries to the "white man's" three and a half centuries. It was in the early 16th century that the "white man" became familiarized with a foreign country known as Canada today.

This country has been inhabited for centuries by people known as the North American Indians. There were no boundaries before the white man. Therefore we have refused to recognize boundaries that have been set up by these invaders or what we would term as intruders.

The missionaries were of the first groups of intruders to come to Canada to pass on their culture and value system. Some of our people were converted as Catholics and other religious groups. We were taught that our way of life was a barbaric one. That our medicine men who possessed certain powers received help from evil spirits. The missionaries learned to speak our languages and converted our folklore, told stories and found other means available so they could ridicule our culture, our value system and our life. And as a nation of people we were divided and conquered. Once they took away our pride and

self respect the cancerous disease of inferiority set in. Since then this malignant disease has spread within our Indian nation.

This type of cultural genocide was intentionally planned by a more aggressive, power-hungry nation of people in order to further exploit a nation of people whose socialistic ideas could not be destroyed otherwise.

Inferiority is still being instilled psychologically into the minds of Indian and Metis people. Making them believe that they are intellectually incapable of using their own minds rationally. Therefore, they leave decision-making to the white teachers, welfare workers, recreational workers, farm supervisors, you name it, all the way down the line. Decisions regarding their livelihood are left to individuals whose race, values and total life style are different from ours. They have made us believe that they are our saviours. But believe you me if you review your history you will see that in 1881 the federal government gave an annual budget of \$359.00 to the Northwest Territories, which included Saskatchewan, Alberta, and Northern Manitoba. About the same time the same government allotted the Canadian Pacific Railway 25 million dollars to build its railway. The fact that only \$359.00 was allotted as an annual budget only proves that we had a self-sufficient economy, contrary to what we have been led to believe.

Rose Bishop



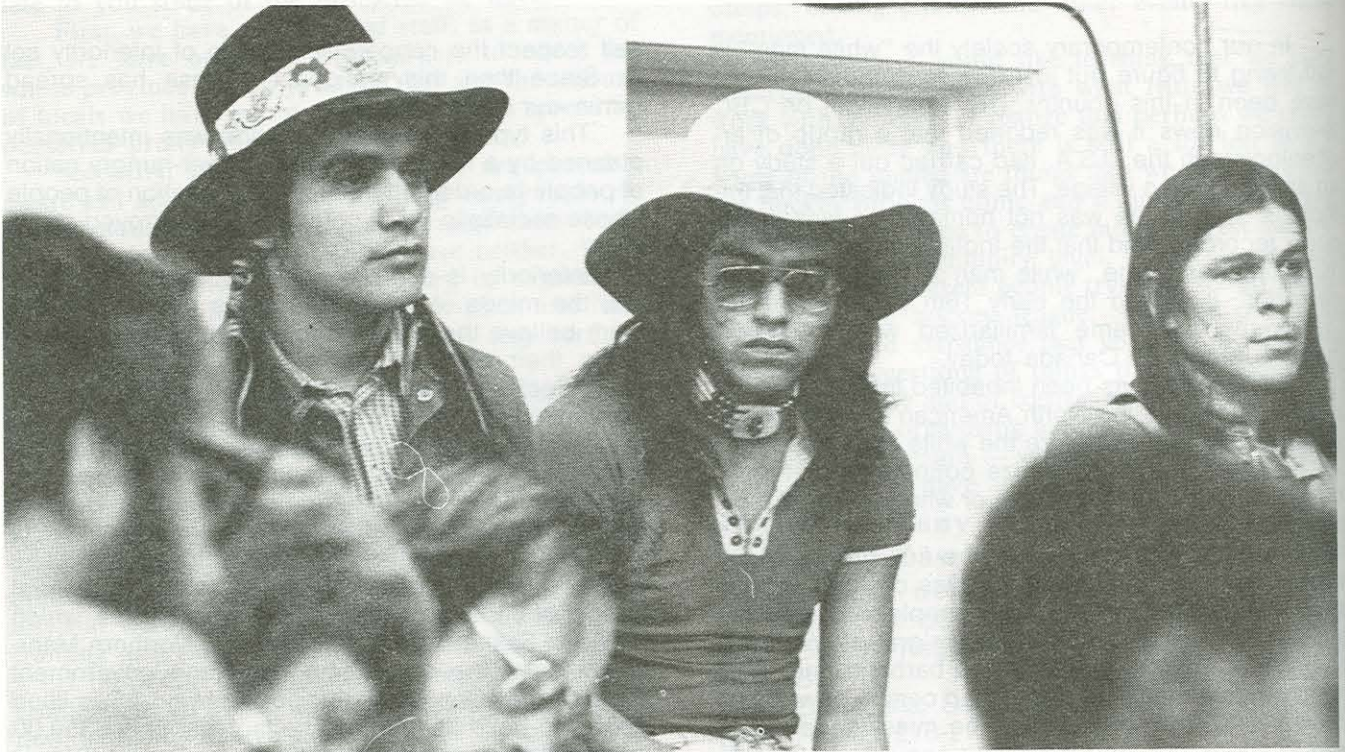
	"SUBSCRIPTIONS"			
	NEW BREED			
	4-1846 Scarth Street			
	Regina, Saskatchewan			
	S4P 2G3			
Name _____		<input type="radio"/>	6 months	\$3.00
Address _____		<input type="radio"/>	1 year	\$6.00
		<input type="radio"/>	paid bill	

NATIVE STREET PATROL

by Donna Pinay

REGINA — Much controversy has surrounded this city in recent months. The number of crimes committed in the downtown or 'skid row' areas of the city has alarmingly increased to the point where City Police assigned twenty extra men to patrol the 'skid row' areas.

For those involved in the 'skid row', mostly Natives, the twenty extra police, who, at uncertain times would enter bars appearing like white knights in armour, meant only more convictions, harassment, and in some cases, brutality.



Wayne Stonechild, Jerome Daniels, members of the Warriors Society.

The conviction rate increased by an amazing 300 percent, which were mainly liquor and liquor related offenses. Obviously, in the eyes of the police department, the task force was a success. The special force has now been reduced to six, and, as to be expected, the rate of convictions is down. In the words of one city policeman, "perhaps it is the calm before the storm?"

Problems

The problems are very much in existence and will not disappear if one ignores them. The severe housing shortages, unemployment, poverty, lack of recreational and social facilities, and perhaps most of all, the feelings of frustration and hopelessness, are some of the causes of the problem. Because of the many frustrations, Natives are involved in fighting, skirmishes and crime. Winter is approaching and it will only cause more.

Alternative Service

Two meetings have been held recently in which the idea of the Native Street Patrol was brought up. NEW BREED, page 11

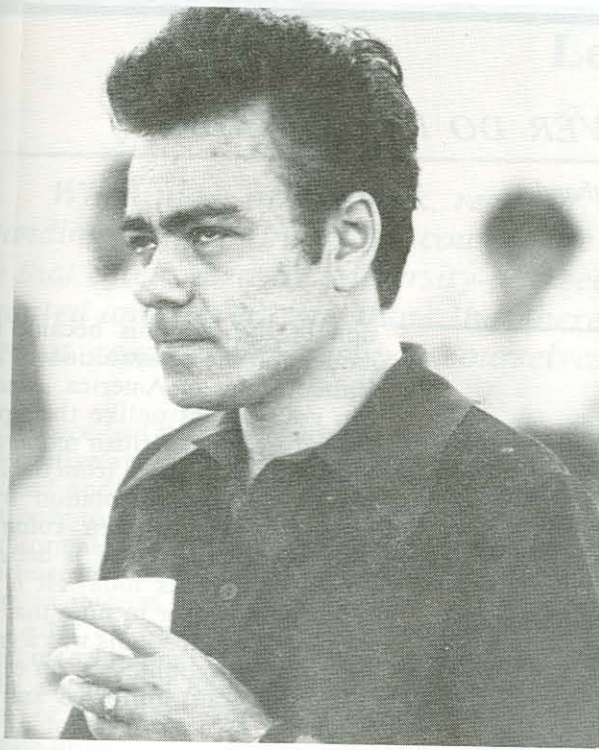
The Patrol, which is basically an alternative service to police arrests, has been met with mixed reaction.

The Native Street Patrol is not a new idea. It was brought up about two years ago but met with opposition and doubt from many, including the City Police, Hotel's Association and the public in general.

Wayne Stonechild, Jerome Daniels, and Keith Koski, all members of the Warrior's Society, are attempting to organize such a patrol for the skid row areas. The Native Roving Referral Unit, as it is now termed, would employ eight street counsellors who would work in shifts around the clock, seven days a week.

The counsellors, whose duties would involve offering and providing assistance to those who require it, would also be responsible for referring individuals to the various service groups and agencies in the city who can provide further assistance.

Transportation would also be provided to those who require it. The Unit, operating out of a downtown location, would also be a drop-in centre and offer emergency assistance.



Jim Sinclair, president of the M.S.S., and Bruce Flamont of M.S.S.

Proposal

To quote directly from the newly-compiled proposal, the area of concern is "downtown Regina and the people are those in that area who are caught up in various kinds of personal violence: crime, drunkenness, fighting, vagrancy, drug abuse, business rip-offs, police brutality, poverty, unemployment, and shelterlessness."

The counsellors and the manager are to be people from the street who can well understand and realize the conditions of the people who are on skid row. It is hoped such a program can provide basic first aid training, life skills, and fully utilize services of other agencies and groups.

Follow-up

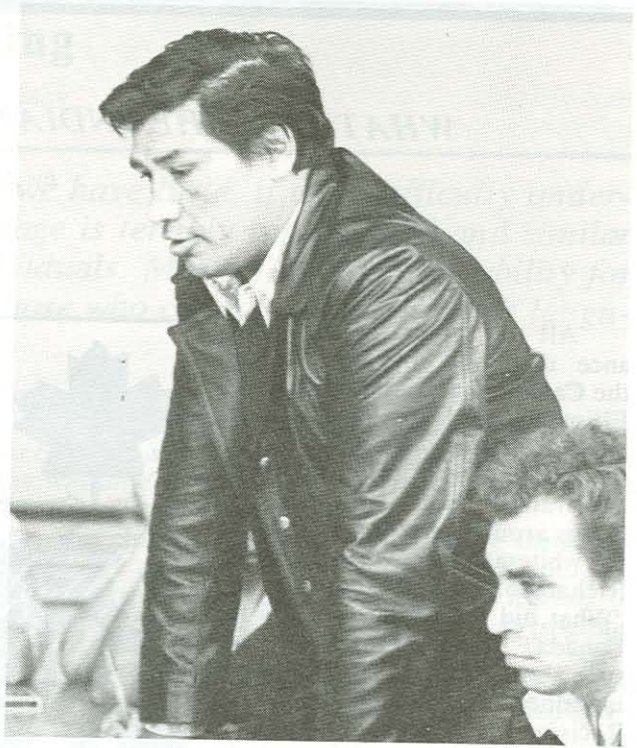
The three-month program would be closely followed and recorded. Each case, its circumstances, and the follow-up would be included in reports. Perhaps this could offer further ideas or recommendations for future programs.

Follow-up procedures by other service groups and agencies is a must if the Patrol is to succeed. It is one thing to refer someone to another agency but does this person receive the required attention? People easily tire of such treatment and it is important that all groups deal with the individuals at a personal level.

Meetings

A meeting will be held shortly at which the final proposal is to be presented to various Native groups for support. To date only two have given support and these include the Metis Society of Saskatchewan and the Saskatchewan Native Women's Movement.

The meetings, although well-attended, have seen mixed reaction to the Patrol. Perhaps some of it has stemmed from misunderstanding or being unaware of



Fred Schatz, Representative from John Howard Society.

exactly what the Patrol would do.

Many questions and some doubt has arisen regarding the handling of someone who has had too much to drink. Perhaps the simple answer lies in dealing with the individual as simply that: an individual. Often people who are drinking simply want someone to talk to and explain their problems. The reaction to such a person would be more positive than if a policeman approaches.

Offers Other Services

The Patrol, as proposed, offers other services to the people on the street if not solutions. There are prevention programs for almost every social ill and yet there are people who are on skid row. Somewhere along the line, these prevention programs have not succeeded. Evidence can be found on the street and in correctional centres and prisons.

Such a service may prevent many undue hardships to both the individual and his or her family. Charges, costs, and possible fines or sentences do not provide any answer whatsoever.

As most Natives on the street are dealt with by the police as lawbreakers or potential lawbreakers, the services of a Patrol can certainly prove itself. No group or agency can close its eyes and hope the problems disappear. As long as the entire Native situation remains as it is, there will always be a skid row.

Add to this an increasing number of Natives moving to urban areas and the continual lack of human services, and the problems will continue to grow.

Not only are the people on the street both young and old, but an increasing number of these are juveniles, and very young ones at that. What type of a life can be expected if this is where the young are now?

WHAT DID THE INDIANS EVER DO FOR CANADA?

by John Cuthand

All too typical of the ignorance displayed by non-Natives, the Canadian Minister of Defense, Elliot Richardson made a comment on Native people stating that the Indian didn't invent the wheel, but rather "was still dragging things around on two sticks" when the whiteman discovered him. Mr. Richardson asked the question "What did the Indian ever do for Canada?" It is unfortunate that such an attitude is so deeply ingrained in the Canadian fabric. Racism is as Canadian as the Maple Leaf. A reply must be given.

Potatoes, corn, celery, turkey, clam chowder, pumpkins, peanuts, avocados, squash, chocolate, cucumbers, beans, peppers, buckwheat, cranberries, vanilla, tapioca, and the rest of over fifty different varieties of food came from Indian sources. Among the total tonnage of world crops, corn now comes second behind rice. Corn cannot grow wild. The Indian did not find it growing wild but rather through cross breeding and hybridization produced over six hundred different varieties of corn! The Irish potato might have saved the Irish from starvation but it came from Peru South America!

Pharmaceuticals the Indian used and the European discovered include quinine, curare, ipecac, novocaine, ephedrine, and witch hazel. The Indians' knowledge of the medicinal properties of plants was so complete that scientists have yet to find a new world plant with medicinal properties that was unknown to Indian people.

Trails used by the Indian are now part of the vast network of highways crossing this continent.

Before the European knew of democracy the Indian lived by it. The Iroquois or League of Six Nations consisted of the Mohawk, Onieda, Onodoga, Cuyuga, and Seneca (to which was later added the Tuscaroras). These five Indian



*Racism is as Canadian as
the Maple Leaf!*

Nations were united in a confederacy under a constitution called "the great law of peace". Unlike Europe these Indians lived under no ruler or king. Rather decisions affecting the Iroquois were worked out between representation from each Nation. Each Nation conducted its own affairs yet was a part of the greater government. Sounds like the relationship between provincial government and federal government in Canada. Doesn't it? The capital of the Iroquois Confederacy was in the Onodoga Nation near the present site of Syracuse, New York. It was here that men such as Jefferson, Washington, and a radical anthropologist by the name of Morgan attended council meetings of Iroquois government. The constitu-

tion of the Iroquois became the model for the constitution of the United States of America. American government unlike their previous history of British monarchy adopted and adapted from the Iroquois equal representation from each of their thirteen colonies. This point can be and is debated among academics today. It is interesting however to note that the symbol of the Iroquois was a great pine tree surmounted by an eagle. The Americans followed suit by retaining as their symbol of resistance to British monarchy an oak tree in Boston called the Liberty Tree. As we all know the Bald Eagle is another symbol of the United States of America. The Indian women had a voice and vote in Indian government before the European women. The Iroquois were only a part of the democracy demonstrated by the Indian that was so unfamiliar to the European.

The support of the Indian proved to be the deciding factor in the war of 1812. If the Indians had not sided with the British it is quite likely there would be no Canada today!

The Canadian Indian is not required to go to war; yet a good many joined and died for their country during world wars one and two. In fact the most decorated war hero in Canada is an Indian by the name of Tommy Prince!

The Indian has made his place in history yet it is his future that is placed in jeopardy today. The collision of cultures has produced a dichotomy between the red and the white yet it is imperative that we must learn to live together. Mr. Richardson's remarks only aggravates the friction between our two nations. Then again perhaps our defense minister is still angry about his army's defeat by Cree Indians at the Battle of Cut Knife Hill.

Learning

by Donna Pinay

When most of us speak, read, or write, we have little, if any, difficulty understanding things. Unless, of course, the language is terribly complicated and similar to that often used by university-degreed individuals. Most of us take this ability for granted and never once think that there are those who cannot use the English language as readily and easily as ourselves.

I once had the opportunity to observe and know a forty-five year old woman who had begun to learn to read and write. Mary had once attended school but only to grade one or two. For various reasons, her formal education stopped and throughout her marriage and child-rearing days, she did not have the time or interest to return to school.

After her youngest child was well into his elementary schooling, Mary, together with her husband Fred, enrolled in Basic Upgrading for grades one to three or whatever level it is referred to. As time and classes progressed, Mary was able to read simple sentences and although she had to take her time, she could read. No one was prouder or had such a feeling of accomplishment as she did when she realized she was capable of this.

Fred, on the other hand, found these upgrading classes to be quite useless. He had been a hard worker all his life mainly with construction and labourer's employment. He found no reason as to why he should learn anything in the classes. He was successful in middle-class terms and was quite content with matters as they were. At 50, he had managed to get by without reading or writing and had often commented upon how ridiculous children's books were.

Some conflict arose between the two. Fred would often tease Mary about her work and call it simple. He, at classes, had refused to do much of anything. He pretended he knew much of what he didn't. Mary, depending on her mood, would sometimes ask her husband questions about what he supposedly understood. He would abruptly change the subject.

Whenever Fred required an understanding of a letter or business form, he had one of the children read it and explain things to him. He was content with this and continued to believe there was no need to understand or read his mail.

Mary began to realize many things about her children and exactly what they were learning in school. Never before had she taken such an interest. Prior to this, she simply told them to go to school but never had any idea as to what they did there. The children began to take interest in their mother's school work and were quite proud of her accomplishments.

Mary also began to write. Very carefully and with much time, she would practice words, phrases, and sentences. Sometimes she would laugh at the idea of repeating these so many times. But with her practice came visible results.

Her two eldest children, living in another province, often wrote home. For the first time in her life, she was able to read their letters. Not only that but she could now answer them!

The children began to really enjoy their mother's work and often helped her if she had problems. One incident I remember is when Mary learned to spell 'arithmetic'. She was to be tested in spelling shortly.

Her two sons, one in grade seven and the other in eight, told her to memorize the phrase 'a red Indian thought he might eat tobacco in church'. Together the three had many laughs as Mary tried time and again to say the phrase. The boys corrected her at times and she finally learned it. She spelt 'arithmetic' correctly in the test. And while this was happening, Fred reinforced his ideas about learning as 'ridiculous'.

Perhaps this appears as a very simple and easy exercise but to Mary and her boys it was a totally-shared and enjoyable learning experience. It was the first of many to follow as everyone, except Fred, began to participate in their mother's learning. She passed the upgrading course and was excited about returning to school. Fred announced he would not enter school again.

Disgruntled and disgusted as Fred may have been, he too must have noticed the changes in Mary. She now took an interest in many different things. She began to read newspapers and other publications. She began to read her children's report cards and notices sent home from school. She began to cook different dishes as she now understood what a cookbook was all about. She began to do her shopping by price comparisons. It opened new doors for her and she was happy.

Many discussions can be had on the topic of education and how it does or doesn't relate to present living situations. Some say it is useless and others say it is a necessity. Whatever the answer is, to Mary, basic learning meant much.

Most people tend to keep themselves informed of daily and world happenings through newspapers and magazines as well as television and radio. We can flip through telephone and other directories with ease. We can read street and road signs without even thinking of it. And we can read for enjoyment, answer our business mail and hundreds of other little things we take for granted. What would it be like not to?

STUDENTS GET TOGETHER WITH ROGER BUTTERFIELD

N.R.I.M. (Non-Registered Indian & Metis)



On September 15, 1975, Roger Butterfield, Program Head of the NRIM Department of the Metis Society held a meeting with 25 NRIM students attending the University of Saskatchewan in Saskatoon. Also present at the meeting was Dan Cunningham from the Department of Continuing Education and Mrs. Lorraine Steward, the newly hired NRIM field-worker whose office is at the Saskatoon Local Building.

The meeting was planned by one of the students, Dorothy Goertzen, who had worked for the Metis Society during the past summer. The main reason for the meeting was to explain the NRIM program, the tuition and living allowance, along with the criteria of eligibility.

It was first of all explained that the NRIM program is under a bursary system and a daily allowance system. Under the bursary system, full-time university students are given an allowance

based on the number of class days per month. Through the other system, up-grading, trades and diploma students are given an allowance on a daily attendance basis.

The criteria of eligibility for the bursary system is the necessity of having been involved in the Native community, either through a direct job or through volunteer work and involvement. In order to remain eligible for the bursary the student, during the summer months, must continue to be active in the Native community. This involvement can be voluntary work, active involvement, direct employment or individual research which will benefit the Native community.

The philosophy of the Department of Continuing Education is that through this type of activity the program will become known to more students in the various communities and hopefully will create an interest in those students

to attend university.

Various other topics such as summer jobs, a student exchange program and Native student housing were discussed with Roger. Nothing concrete was arrived at, however, there was great interest displayed.

In the latter part of the meeting the students were left to themselves to discuss and select two bursary students to sit on the NRIM Bursary Selection Committee. However, there were also students present who were taking the Indian Teacher Education Program and the Indian Social Work Program which are not included under the bursary program.

It was suggested by 2 or 3 students that perhaps it would be a better idea to form a Native Student Organization rather than to merely select two students to sit on the Bursary Committee. It was then decided that a future meeting should be held to determine what type of involvement the students would like to see.

On October 6 there was another meeting attended by 20 students. After a lengthy discussion the students agreed that there was more than the mere necessity of having students on selection committees. There was great concern over the matter of students who were strangers to Saskatoon and had difficulty adjusting on their own.

It was also expressed that the information about various education programs and financial assistance was not adequate and that there should be student input to insure that the information is made available.

After discussing this and numerous other topics, it was decided that the best course of action was to organize a Native Students Association which would include all the students of Native ancestry from both the University and Kelsey Institute.

There were several working committees established to organize a meeting at which a formal structure could be set up, with as great a membership as possible.

N.R.I.M. BRIEFLY EXPLAINED

Lloyd Pelletier

The Metis Society has recommended me to the Community College as an N.R.I.M. co-ordinator, and this was approved by the Regina Community College Board.

GENERAL — N.R.I.M. PROGRAMME

The Metis Society of Saskatchewan contracted with the provincial government to provide support services to the Non-Registered Indian & Metis Programme (NRIM).

The first contract was signed and came into effect April 1, 1973.

The Metis Society under the contract was to provide the following services:

- * Interpretation of the NRIM Programme to the Metis and non-status Indian in local communities.
- * Provide assistance to local communities in planning suitable training at the local level for funding under the NRIM Programme.
- * Provide support services to the above communities once training has commenced. Assist instructors to implement the programme.
- * Assist Metis & non-status Indians to enter training courses, technical training and university training.
- * Assist the above to secure financial assistance in order that the individual may be able to take training.
- * Assist students attending training with adjustment problems.
- * Provide personal counselling and support services to individuals.

- * Provide groups and individuals with consultative services to survey and assess local manpower needs.
- * Interpret and communicate the training needs to the Department of Continuing Education.

The counselling and follow-up service involves dealing with a variety of different problems. Some of the areas dealt with are:

- counselling students towards a realistic vocational goal;
- register in technical institutes and universities;
- assist in finding boarding homes;
- family counselling;
- assistance in locating jobs;
- counselling in personal problems, e.g., courts, budgeting, welfare, housing, etc.;
- dealing with other people.

Some of these courses consisted of:

- | | |
|-------------------------------|----------------------|
| Upgrading O-XII | Small Motor Repair |
| Handicrafts Training | Basic Mechanics |
| Home Management | Upholstery |
| Basic & Advanced Sewing | Cosmetology |
| Production Sewing | Community Leadership |
| Carpentry | Bookkeeping |
| Welding | Leathercraft |
| Agricultural Equipment Repair | |

 FOR INQUIRIES OR ASSISTANCE CONTACT ANY OF THE BELOW LISTED STAFF NEAREST YOU:

MURRAY HAMILTON, NRIM Fieldworker (South East & South West)
No. 3, 1846 Scarth St., Regina, Sask. S4P 2G3. Ph: 525-6721 (25)

MERVIN NICHOLSON, TOJ Worker (South East & South West)
No. 3, 1846 Scarth St., Regina, Sask. S4P 2G3. Ph: 525-6721 (22)

FRANK McDONALD, NRIM Fieldworker (Cumberland Community College)
c/o Cumberland Community College, Box 225, Nipawin, Sask. SOE 1EO

EARL PELLETIER, NRIM Fieldworker (Parkland Community College)
Yorkton Regional High School, 150 Gladstone Ave. N., Yorkton, Sask. S3N 2A8. Ph: 783-8571.

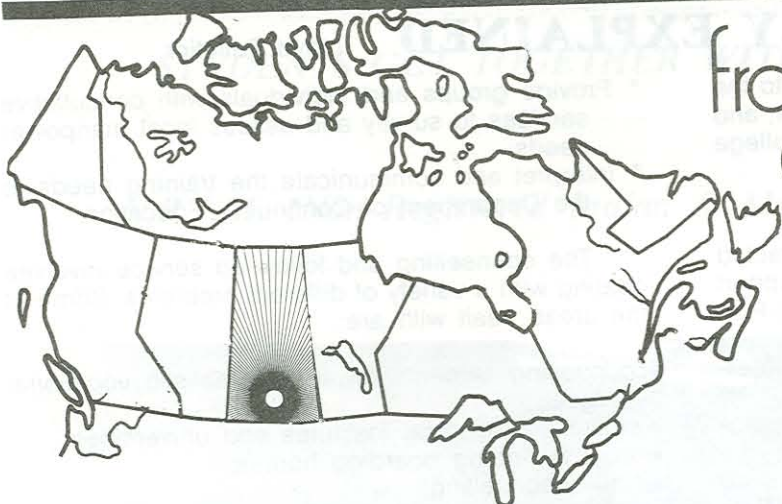
BERNICE HEIBER, NRIM Fieldworker (Bigger, Kindersley, Lloydminster & Mistikwa Community Colleges)
No. 14 Miller Block, North Battleford, Sask. Ph: 445-4211

DARLENE KENNEDY, TOJ Fieldworker (Battleford Area)
No. 14 Miller Block, North Battleford, Sask. Ph: 445-4211

ROSE FLEURY, NRIM Fieldworker (Notanum Community College)
30 10th St. E., Prince Albert, Sask. S6C OY5. Ph: 763-8436.

LOIS FIDDLER, TOJ Fieldworker (Prince Albert Region)
30 10th St. E., Prince Albert, Sask. S6C OY5. Ph: 763-8436

LORRAINE STEWART, NRIM Fieldworker (Saskatoon Community College)
113 Avenue B South, Saskatoon, Sask. S7M 1M2. Ph: 244-1172



from OUTSIDE our PROVINCE



Aborigines visit Yukon

From Australia, Ossie Cruse of Eden, New South Wales and Jim Berg of Melbourne, Victoria were in Whitehorse September 21 to 26 as guests of the YNB. They are on a three month "information tour" of the United States and Canada. They have visited the Bureau of Indian Affairs in Washington, D.C. and the Department of Indian Affairs in Ottawa.

Jim and Ossie are among a group of 36 people chosen for a special Australian government program called the Australian Aboriginies Overseas Study Award. Winners could choose any country in the world to visit and study. They chose North America because the problems of the Indians are similar to Aboriginal problems.



Call for Buchanan's resignation

NWT native leaders ask for the removal of Indian Affairs Minister, Judd Buchanan.

The leaders claim that Buchanan does not listen to them and also that Buchanan misinforms the public.

Also supporting the call for Buchanan's resignation is the National Indian Brotherhood. The NIB claims the minister does not represent the facts.

Inuit Tapirisat is calling for the resignation of Buchanan too.



Indian child keeps status

— An Indian child does not lose his special status *if* adopted by non-Indian parents under British Columbia adoption laws, the Supreme Court of Canada ruled in a unanimous judgment Tuesday.

To say otherwise would exclude Indian children from the right to become adopted, the court said in dismissing an appeal by the natural parents of an Indian boy removed from his parents by B.C. authorities in 1970. The boy, now eight, was placed with non-Indian foster parents, who later decided to adopt him.

The adoption was opposed by the natural parents, who said the boy should be brought up by his aunt and uncle, both Indians. They argued that the Indian Act makes the original family tie the essence of Indian status and adoption by non-Indians would destroy the tie and the status.

The B.C. child welfare department and the foster parents argued that was not true. They were joined in the fight by the federal, Alberta, Saskatchewan and Ontario governments because the case had possibilities for a national precedent.

A B.C. Supreme Court judge originally dismissed the petition for adoption, saying that the provincial adoption act was inconsistent with the Indian Act. However, the B.C. Court of Appeal later overruled this and granted the adoption order.

No provincial legislation can deprive the Indian boy of his status, wrote Mr. Justice Ronald Martland, one of the nine judges concurring in today's judgment.

"If the contention of the appellants were to prevail it would mean that the parents of an Indian child who desired that the child be adopted by non-Indian adoptive parents would not be able to accomplish that... despite their consent."



Alberta Indians Claim Tar Sands

Alberta's Treaty Indians have laid a claim to the oil rich Athabasca Tar Sands, stating they "will not hesitate to use any or all available legal instruments to stop activity on the Tar Sands," in their bid to become economically independent.

The Indians' decision to take legal action against further exploitation of the Tar Sands by the multi-billion dollar Syncrude project was announced a press conference on September 30, by Indian Association of Alberta President, Harold Cardinal.

Mr. Cardinal said the move to claim the Athabasca Tar Sands was a "class action" by the 20,000 Treaty Indians of Alberta, who are "not prepared to go any longer with our hats in our hands to the bureaucrats to beg, borrow or steal what we need."

Mr. Cardinal said, "We want to make it very clear to all Canadians that we are not asking that more taxpayers' dollars be earmarked for Indians. What we are saying is that the natural resources we seek to possess legally belong to our people. We are saying that the value of these resources are more than enough to pay for the cost of our development."

In a show of Native solidarity on the Tar Sands issue Metis Association of Alberta President, Ambrose Laboucane said, "We're in full support of the action being taken here by the Indian Association."

During the press conference Mr. Cardinal referred to the hopes and dreams of his ancestor. "They bargained in good faith because they had a vision of the future where their people could not only share in the wealth of their country but in partnership create a health environment for all that lived on their land. The reality of our present state is a million light years away from that goal. Our claim to the Tar Sands is our first step in attempting to reach the objectives of our forefathers."



2nd Huron village found

PICKERING, Ont. — A second Huron Indian village, thought to be the oldest ever discovered, has been found near this town northwest of Metropolitan Toronto.

Artifacts unearthed from the village indicate it may date back to the 15th century and pre-date by about 50 years a nearby Huron village unearthed last summer, a spokesman for an archeological team said. The team, headed by Grant Tripp, 26, of Trent University of Peterborough, Ontario, has uncovered nine longhouses. Diggers discovered evidence of human remains.



Indian Chiefs petition Leger

OTTAWA — A group of 15 chiefs representing about 7,000 Indians from northern Ontario presented a petition to Governor-General Jules Leger September 23, asking that their 125-year-old treaty be renegotiated.

"Our treaties have been broken every way possible," said Chief Camille Chiblow of the Mississauga Tribe, spokesman for the group.

He said that despite promises of increases in treaty money paid, each Indian still receives only \$4 yearly, unchanged over 95 years.

Chief Chiblow said the Indians want to get thousands of dollars a year instead of the \$4.

"We were promised full and free hunting and fishing rights over all the territory that was surrendered," said the Indian brief. "Instead, through legislation and intimidation, these rights have been taken."

Known as the Robinson-Huron Treaty region, the land in question covers all the territory from Parry Sound to Sault Ste. Marie.

The Indians also claim that they were promised all the lands originally reserved for them under the

treaty.

"Instead our lands have been taken illegally and without our consent," said the brief. "They have been expropriated, stolen, sold for less than their value or taken for sale and left unsold for many years.

"Our land has been reduced to small, fragmented, undesirable strips."

Chief Chiblow said petitions to the Indian Affairs department had either been ignored or not acted upon, and so the decision was taken to present the petition to the Governor-General.

"After all, we signed our petition with the Crown, not the Indian Affairs department," said the chief.

Gov.-Gen. Leger had no comment after receiving the petition.



DAY OF MOURNING

Metis and non-status Indians demonstrated on Parliament Hill in Ottawa Tuesday, October 14. The Native Council of Canada declared Thanksgiving Monday a day of mourning to demonstrate to the citizens of Canada the loss of control of their land and lack of recognition by the Canadian Government of aboriginal rights.



Indians offer to buy New York

EL PASO, Tex. — Smoke signals on the horizon here spell good news for financially strapped New York. The message says the Tigua Indians will pay \$24 and some beads for Manhattan, after which residents should get off the island and take the buildings with them. A spokesman for the Indians said the tribal council voted and decided they'd buy New York for the same price the Mohicans got for it.

"They figure if New York is in such financial straits people up there would be happy to sell out and lease."



Pete and Jim were strolling along the beach. Suddenly a sea gull flying overhead dropped a load. It hit Pete right in the eye.

"I'll go get some toilet paper," offered Jim.

"Don't bother," said Pete. "He's probably miles away by now!"



Prisoner McMillan serving a twenty-year sentence in the penitentiary was reminiscing with a fellow inmate about his wife.

"We used to have such fun at the beach burying each other in the soft, white sand!"

"Must've been nice!" said the cellmate.

"Yeah," said McMillan, "When I get out, I think I'll go back and dig her up!"



Native Women

SASKATCHEWAN NATIVE WOMEN

Regina

The Regina Native Women's Centre is hanging by a fiscal thread.

The centre's grants expire at the end of October, but the six women employees whose \$100 a week salaries barely cover expenses, say they will continue focusing on native women's problems even if their funds run out. But their activities will obviously be hampered.

Like many self-help groups, the centre is faced with the problem of short-term funding because that is all governments seem willing to commit themselves to. At the end of the month, the centre hopes to qualify for a local initiative program (LIP) grant to carry on its activities.

The centre takes referrals from other social agencies and makes referrals, but its main focus is on housing because the current shortage is hitting native families in the city hard.

About 40 native families are living in small hotel or motel rooms at a cost to the social services department of about \$1,000 per month.

The women's centre recently helped arrange a guided tour of hotels for Culture and Youth Minister Ed Tchorzewski, also minister responsible for housing. The conditions and expense prompted him to promise to make 17 houses available October 1 to alleviate the problem. So far he has found six.

The centre is affiliated with the Saskatchewan Native Women's Association which formed in 1971. It is the only native group in Saskatchewan which includes treaty Indians, non-status Indians and Metis. A conference held in September focused upon problems of housing and adoptions.

The centre program works closely with legal aid, the Freedom Society, the Native Alcohol Centre and Native Homemakers.

Lorna Standingready, who works with the centre, says much time is spent counselling and offering support to people with problems. "You have to be a good listener," she said. She said centre members often go into homes to deal with problems.

Last summer, the community student service program provided funds for four students to work with the centre on community problems. The students helped courts workers, made hospital visits, went on house calls and worked with the Native Alcohol Centre. They also conducted a survey on native school drop-outs.

Agnes Sinclair, who works with the centre, said one of the obvious results of the program was the increased involvement and interest of the students in society. "It brought them out," she said. It is significant all four youths returned to school, Mrs. Sinclair said.

Plans are underway here for the opening of a

halfway home which has been approved. The halfway home is to meet the emergency housing needs of Native women and their children in the city.

The opening is scheduled for the first of November.

A staff of four will be operating the home and it will certainly meet some of the housing needs of people especially as winter approaches.

Not only will the halfway home be a residence but also counselling and referral services will be available. The staff will be prepared to help the clients with any readjustment that is required.

PRINCE ALBERT

Together with the Prince Albert Native Women, the inmates of the Pine Grove Correctional Centre for Women are organizing a Sisterhood.

The group will be of a self-help nature and hopefully will bring about some changes for the inmates in Pine Grove.

The Prince Albert Native Women visit the institution on a weekly basis offering what help and assistance they can.

SASKATOON

Located at 123 20th Street West, the Saskatoon Native Women's Counselling and Referral Centre is open weekdays from 9 to 5.

A staff of five is employed at the Centre and are kept busy working with people and other service groups and agencies.

APPOINTMENT

Claudine Van Every-Albert, a Cayuga Indian woman for the Six Nations Reserve near Brantford Ontario, has been appointed *Advisor on Indian Women's Activities* in the Department of Indian Affairs and Northern Development. Her duties will be to work closely with the nearly 200 band-level Indian women's organizations across Canada, and help acquaint Indian women with the programs and resources available to them. She will also assist them in establishing and maintaining contact with each other. Her educational background is in Native Studies, and as well she has experience as a native youth organizer, native studies teacher, and in leadership training. She may be contacted through the Community Affairs Branch, Department of Indian Affairs and Northern Development, 400 Laurier Ave. W., Ottawa, Ontario K1A 0H4.



METIS HOUSING GROUP

REGINA — A grant of \$301,440 to the Metis Housing Group of Saskatchewan was announced October 1, by the Central Mortgage and Housing Corporation (CMHC).

Jim Sinclair, president of the Metis Society of Saskatchewan (MSS) said the grant was to help the housing group organize housing committees at the local level.

The grant will also be used to inform groups about programs administered by the Saskatchewan Housing Corporation (SHC), CMHC, the Department of Northern Saskatchewan and the Metis Housing Group.

Mr. Sinclair said the Metis Housing Group is

one of the last Canadian Native housing groups which hasn't abandoned its program in frustration. There is an important co-ordinating role for MSS to play in different programs, he said.

The program is one major effort of MSS to promote economic development and responsibility for Metis people, he said.

"I also believe the recognition of MSS's role with housing by the federal government is a recognition of aboriginal rights of Metis people," he said.

The new construction by Metis Housing Group is progressing quite well. Since we had a very late start in the construction of the 75 programme we have not got as many starts. So far to date this year Metis Housing Group has progressed as follows:

HOUSES STARTED

17 in Fort Qu'Appelle, 7 in Yorkton, 5 in Moose Jaw, 3 in Pierceland

APPROVAL ALLOTTED FOR

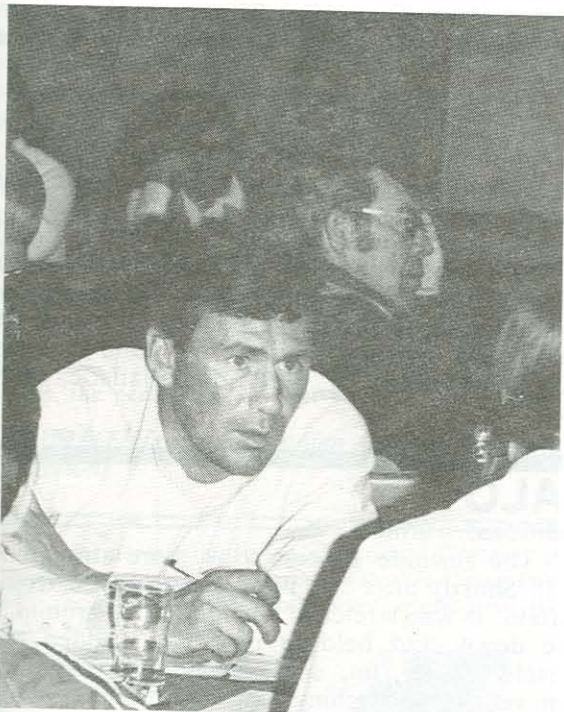
1 in Maple Creek, 5 in Regina, 3 in Maple Creek, 2 in Sintaluta

AWAITING MORTGAGE APPROVAL

15 in Big River, 10 in Leoville, 4 in Debden, 4 in Leask, 5 in Chiteck Lake, 5 in Saskatoon, 7 in Indian Head, 9 in Meadow Lake

We also planned to start houses in Glaslyn and Archerwell but due to the lack of property this became an impossibility. We have encountered several problems when building in rural areas due to the water and septic tank problems and also the division of land which is one slow process. However, if we can get an early start next spring we hope to build in the neighbourhood of 200 houses next year in different towns throughout Saskatchewan.


Ralph Morin, General Manager
Metis Housing Group



★ 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**

Some Facts on Wounded Knee

On February 27, 1973 about 200 armed supporters of the American Indian Movement (AIM) seized control of the hamlet of Wounded Knee on the Oglala Sioux reservation in South Dakota. About 250 law officers surrounded the village. Protesters demanded Senator Edward Kennedy begin an investigation of the Department of Indian Affairs and that Senator William Fulbright investigate the 371 treaties between the United States and various Indian nations, and that the Oglala Sioux be allowed to elect their own officials, rather than accept the Bureau of Indian Affairs appointees.

On February 28 Russell Means, an AIM leader issued an ultimatum to the Government of the United States to either attack the protestors in armed confrontation or else negotiate with the protestors about their demands.

About 73 Indians had been arrested earlier in February of 1973 in southwestern Dakota after AIM launched a series of protests at Custer, Sturgis and Rapid City, all in South Dakota. About 37 Indians were arrested, a courthouse and Chamber of Commerce building were damaged by fire in Custer February 6 during a club swinging, fire-bombing scuffle by police. About 200 AIM supporters had come from Rapid City, where they had gathered from states as far away as Texas and Oregon to plan a regional conference. The Custer protestors demanded that murder charges be brought against Darld Schmitz, a White freed on \$5,000 bond after being charged with manslaughter in the January 21 stabbing death of Wesley Bad Heart Bull, an Indian. The Indians were charged with Rioting and Arson February 7.

Governor Richard Kniep of South Dakota ordered 100 National Guardsmen into the Custer area

February 8.

A contingent of 250 Indians from Rapid City arrived in Custer on February 12 to witness the setting of \$15,000 bond for Harold Withhorn, an Indian charged with the murder of a white and previously denied bail. AIM leaders had convinced county officials to seek bond in negotiations held in Rapid City, February 9.

A large issue in these protest demonstrations was the mishandling of the \$150 million dollars in flood relief funds, which was because of the extensive flooding in the north-central portion of the United States earlier that year. He said the distribution of this money was in such a way it was discriminatory toward the Indians in the flood-hit area. Indian people comprise almost 7 percent of the total population of South Dakota.

All these facts were not too well publicized because the White press did not want the general public to know what was really going on in Wounded Knee, South Dakota last spring. They wanted to discredit the Indian's position in this great battle for human rights.

The American Indian Movement did not lose the battle at Wounded Knee. They won!!! Because of the publicity given these great native people the *whole world is aware of what native peoples are up against in North America.*

Maybe this was the kick in the pants the whole of North America needed, because now the problems of our people are being looked at with a more understanding and sympathetic eye, at us the court jesters, put-in that position, because our land and wealth have been stolen by White imperialistic, colonial greed.

by Ken Arnault

THE BUFFALO

The buffalo meant more to the Indian aside from meat for food and skins worked for clothing and shelter. The bull's neck was shrunk and used for a shield, so toughened that no arrow could pierce it. The green hides became kettles, cradles, whips, mittens, quivers, bow cases, and knife sheaths, and when the hide was braided, it became a strong and durable rope. Buffalo hair was used to stuff cushions and saddles; horns were transformed into spoons and ladles, hoofs into glue, sinews from the back and belly into thread, ribs into scrapers or runners for sleds; shoulder blades were fitted upon wooden handles and used for axes, hoes, or fleshers; and the buffalo tail was fitted to the end of a stick and used for a fly-brush.

Skins took the place of cloth, for the Blackfoot women did not weave, and the dressing of skins was one of the main occupations of a woman; her worth was estimated by her output. The skins were given either a rawhide or a soft tan finish. The stiff rawhide skins were used for the soles of moccasins, parfleche bags, tobacco pouches, and bags to carry skin-dressing tools and sewing implements. The softened skins were made into clothing, the ceremonial buffalo robe, and the upper part of the moccasin. The skin for moccasins was tanned and decorated and then sewn to the rawhide sole. Buffalo hair was left on skin used for winter moccasins, as it gave much
NEW BREED, page 21

additional warmth.

The rawhide process took more strength than skill. Shortly after the hide was removed from the buffalo, it was stretched out upon the ground, hair side down, and held in place by wooden stakes. Muscle tissue, fat, and coagulated blood were removed with a fleshing tool, and the hide was then cured and bleached in the sun for several days, being saturated with water to keep it from becoming too stiff. It then was scraped down to an even thickness. When this rawhide process was completed, the hair side was turned up and worked in the same manner.

The skins that required a soft tan finish were laid upon the ground and carefully rubbed with an oily compound of buffalo brains and fat mixed with liver. The rubbing was done in the sunlight, the fat worked in with a smooth stone, and when the hide was quite dry it was saturated with warm water and rolled tightly into a bundle. The skins then shrank and were stretched out again and rubbed vigorously with a rough-edged stone until they presented a clean-grained appearance. Then to further dry and soften them they were sawed back and forth through the loop of a thong. The Blackfoot darkened their soft tan skins by smoking them, then stored them away to be tailored into clothing later.

Where have all the buffalo gone?

by Gill Hamer

pen pals

“UNCONCERNED, UNAWARE”

A background paper published by the Law Reform Commission says the Canadian public is not greatly concerned over the large number of Native people charged with criminal offences. “The percentages of Native offenders in jail and the reasons for committal are shocking statistics and yet the general public has not indicated great concern”, said the paper prepared for the Commission under the direction of Douglas A. Schmeiser, Dean of Law at the University of Saskatchewan. “This seems paradoxical in a period of emphasis on fundamental and minority rights and on social justice, but part of the explanation seems to be public unawareness of the dimensions of the problem,” continued the document.

Using statistics published by the provinces, the paper shows a disproportionate number of registered Indians, Metis and Inuit in the prison population. In Saskatchewan where persons of Native ancestry make up 12.7 percent of the population, 48.7 percent of all admissions to the Provincial Correctional Centres in 1970-71 were Native. The following year the percentage rose to 53.8. In other provinces where this data is compiled, notably the other prairie provinces, the percentage of Natives in jail also was high.

from *HIMBO (Headingley Indian & Metis Brotherhood Organization)*



Vern Wahobin (from P.A. Correctional Centre) has submitted this drawing to the *NEW BREED* as an appeal to all of our readers.

Lyle Lee (formerly from P.A. Correctional Centre) and who has contributed a lot to the *NEW BREED* is now out of jail and continuing his writing career with Art Cause Publishing Company, Box 794, Regina. Below are several works taken from his recently published book *Seven Poems from Words of a Convict*, by Lyle Lee, August, 1975. We wish him much success. All rights reserved



INTRODUCTION

I write the most shocking truth, with bitterness, with indignation, with humor, and last of all with outrage...

As a half-breed serving time in an institution which is trying to destroy the minds of its unfree population, I point out the stupidity and actual barbarity of the so called society who control the rehabilitation, resocialization and prison reform, in my country...discrimination legalized...in my eyes.. an uncalled for and ignorant way of life cast on to my people by those who live only to control others...

....Totally an unholy mess:

Lyle Lee

DOOR WITH NO KEY

There are many roads in life
Roads of goodness and roads of bad
Roads of great happiness
And roads that are sad

As an individual
You will be always alone
For no one really cares
You have to make it on your own

The ways of life are treacherous
But this world goes right on turning
Yes when you are gone
The fire will go right on burning

Where there is beauty there is ugliness
Where there is kindness cruelty lies
Where the sun shines brightest
There is also a darkened sky

You may chose any road you want
For that is your reality
As I have chosen my road
That leads to the door with no key



RIEL

Riel was a fearless brave
Who fought for your equality
Now he sleeps in a lonely grave

A man who believed in rights
Who knew this treacherous world
And seen many sleepless nights

And because of this he died
Without fear he faced the rope
While the alien people lied

Do not scratch his name from the list
His cause was your reality
Stand strong, and clench your fist

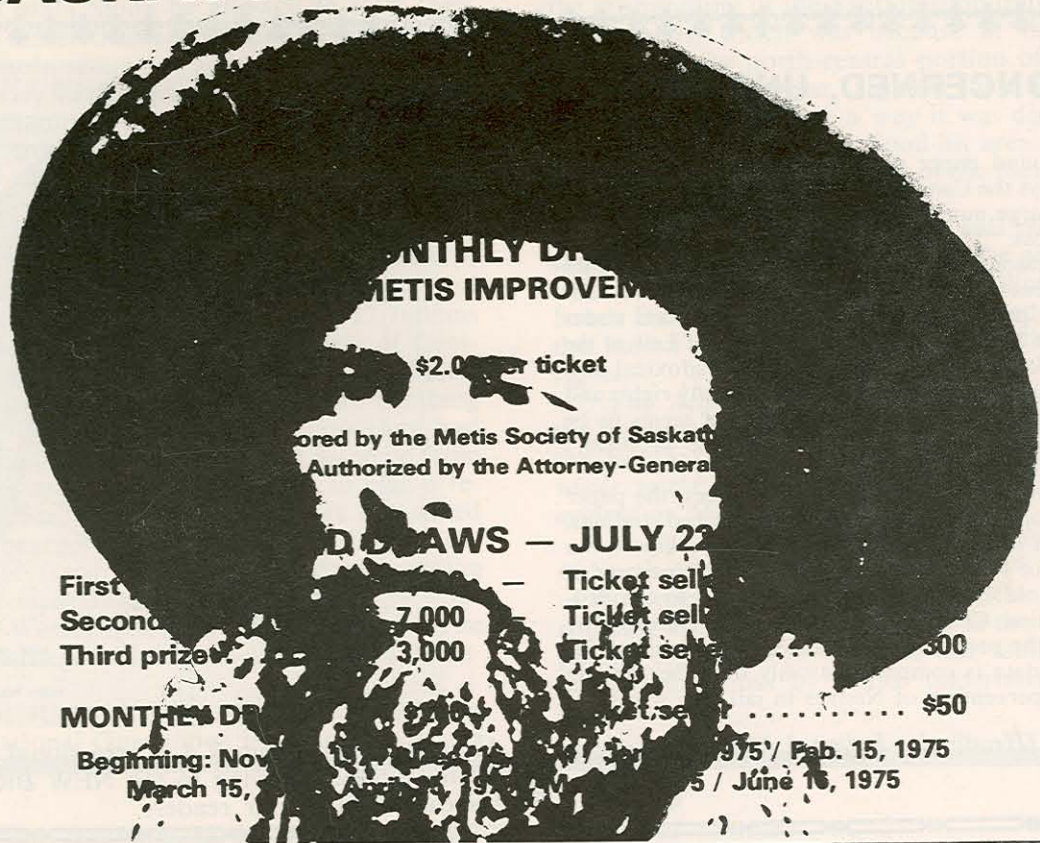
Remember he who for us fell
Fight on for equality
Remember the great Louis Riel

NEW BREED, page 22

GRAND PRIZE DRAW



SASKATCHEWAN METIS LOTTERY



MONTHLY DRAW
METIS IMPROVEMENT

\$2.00 per ticket

ponsored by the Metis Society of Saskat
Authorized by the Attorney-General

AND DRAWS — JULY 22

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

MONTHLY DRAW \$2.00 per ticket Ticket seller \$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

Mayor Henry Baker of the City of Regina drawing the grand prize winners of the Saskatchewan Metis Lottery. Beside him co-ordinator for the Lottery, Lloyd Pelletier.



The Metis Society of Saskatchewan held the Grand Prize Draw for the Saskatchewan Metis Lottery at 3:30 p.m. on October 6, 1975 at the Regina City Hall. Mayor of Regina Henry Baker drew all three tickets.

Rose Marie Moffet of Toronto was the major winner in the Lottery. She won the first prize of \$10,000 and as the seller of the ticket received an additional \$1,000.

The second prize of \$7,000 was won by John Kusnaik, a Regina car dealer. Ticket seller Brock Underhill received \$700.

Third prize of \$3,000 went to 10 year old Angela Bishop of Green Lake, Saskatchewan. Patricia McWalters of Scott, Saskatchewan received \$300 for being the seller of the third prize ticket.

CONGRATULATIONS TO ALL!