

# NEW BREED

1885

New Breed

APRIL 1973

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1890 — WOUNDED KNEE — 1973

"THEY MADE US MANY PROMISES,  
MORE THAN I CAN REMEMBER,  
BUT THEY NEVER KEPT BUT ONE;  
THEY PROMISED TO TAKE OUR LAND  
AND THEY TOOK IT."

## WOUNDED KNEE

"It's a beautiful day to die." This phrase was repeated each morning by the Native Warriors in Wounded Knee, not during the massacre of 1890 but, in February, March of 1973, eighty-three years later.

On February 27, 1973 Wounded Knee, South Dakota saw history repeat itself when direct descendents of the Wounded Knee Massacre of 1890 along with other local residents requested the support and assistance of the American Indian Movement in the take-over and occupation of Wounded Knee to protest the violation of the White beurocratic government of the treaty and human rights of the Oglala Sioux on the Pine Ridge Reservation, the largest reservation in the United States.

The American Indian Movement (AIM) is an organization comprised of Native people who live on reservations all over the United States. AIM began in 1968 when certain individuals concerned about the outcome of the Government Relocation programs came to grips with the situation and began acting upon it. This situation I am speaking of was the onslought of Indian Ghettos in the cities, Native people being arrested and persecuted for the symptoms of their new type of poverty, symptoms such as drunkenness and crime. At first AIM in the cities with Indian Patrols, legal aide, etc. then branched out into rural areas the reservations. AIM discovered that peaceful means of proposing changes for the Native people were ineffective upon the White beurocratic system of government with their Department of the Interior and Bureau of Indian Affairs. The Whiteman conquered America by violence, have upheld the Country by violence, violence being the only thing that governments seem to understand.

Today, AIM at the request of local people, lends to the situation, organized violence to situations in which all other peaceful means and channels of attempted change for the betterment of the Native people have failed.

What prompted the Oglala Sioux to take such drastic measures in an attempt to ensure change on their reservation?

The situation up to February 27, 1973 on the Pine Ridge Reservation was one of total disregard of the Native people in treaty rights which were treaties made up and signed by the white government. Up to date there have been 321 treaties broken by the white government commonly known as "The Trail of Broken Treaties." The Native people demand that these treaties be honored by the white government.

The land on the Pine Ridge Reservation was generously allotted to the Oglala Sioux after being conquered by violence, corruption and war on humanity itself. Now the Reservation land is being leased on a long term basis to White Ranchers who enter into business penniless and are presently, (in one particular case) worth several million dollars. In the meantime the neighbour of the White rancher an Oglala Sioux is living in dire poverty, unable to ranch or farm his land because of government "white tape". These white ranchers often hire natives from the area to farm for \$5 a day and when the Native becomes discouraged working for this meager amount he is nothing but another "lazy Indian."

The Trading Post on Wounded Knee is operated by and for the Whiteman for the purpose of exploiting the Native People. The local people are unable to start their own store again because of the white government beurocracy. The Oglala Sioux have recently been donated money to buy the Trading Post so they can run it by and for the Native People as a Co-operative. The White owner wants \$5 million for this store, which is nothing more than a crude lumber shack. One can well imagine what the yearly rip-off of these people must be by the fantastic price requested.

Police brutality and insufficient legal aide on the Reservation and area is another issue that the local people find unbearable, I personally spoke to many people, young women, old women, young men, old men, who have been brutally beaten by the police force for the least little thing. I saw a policeman trip an older Native woman as she peacefully demonstrated in front of the Bureau of Indian Affairs Building in Pine Ridge. Judicial injustice is an everyday occurrence with the Native people, a perfect example is the account related in the March 1973 issue of the New Breed, on the onslought of the Custer incident.

Discrimination by the white people occupying the Reservation is intolerable, One instance of this was seen just before the Wounded Knee Incident began. Yellow Thunder, a member of the Oglala Sioux Tribe was taken from a bar by "respectable" white citizens, Legion members and all. He was taken to the LEGION HALL in Gordon, Nebraska and forced to dance naked before a jeering crowd of whites only after being brutally beaten, forced into the car trunk of the respectable member of the Legion. Yellow Thunder died as a result of the torture, the white men involved got away, totally free. The Legion did not intervene in any way because of these activities in their Hall.

As if all of this is not enough to create an unbearable situation on the Pine Ridge Reservation, Richard Wilson, the elected Tribal President, has since his inauguration turned his back on the people he represents. Dick Wilson, as he is commonly called has hired himself a goon-squad which he utilizes to terrorize the people on the reservation who do not support him. Other allegations have been made of him by the local people, some of which are, misuse of funds set aside for the people, nepotism (favoritism shown to relatives in regard to jobs), failure to stand up to the White Government of which he is part of to the point of not recognizing the people he is representing, and doing the exact opposite of what the people want at a local level. The support of Dick Wilson on the Pine Ridge Reservation is 15% of the people. Outside of his family and friends, who all hold positions of authority in the Bureau of Indian Affairs in Pine Ridge, Wilson's support is negligible. The local people have requested that the Government investigate the manner in which Wilson is handling the administration of the Native affairs in the area and to oust him out of the position. The Government refuses to do anything of the sort taking on the attitude that the people elected him, now bear with him. The removal of Richard Wilson as Tribal President on Pine Ridge Reservation and the complete investigation by the government into the Bureau of Indian Affairs is one of the major issues of the Wounded Knee Occupation.

For these issues and the determination of the local people with the support of AIM to settle these wrong doings towards the Native people, wrong doings that can be alleviated by governments, the Oglala Sioux and their supporters of every nation of Native imaginable, are trying to show the government and the world that if something is not done, they would rather die than live in these conditions. What is their answer? Military equipment used to the massacre of thousands of Vietnamese over-seas in a war that was none of their

## WOUNDED KNEE

business in the first place. What type of insensitive idiots are holding the positions of leadership in our countries, when people who have tried every method and means of regaining their rights, are forced to utilize violence as a way to get the attention of the government but, that government is so afraid of "losing face" it won't lower itself to deal with a bunch of militants, as Natives who stand up for their rights are known.

The Metis Society of Saskatchewan supports Wounded Knee one hundred percent. Our hope is that our Canadian government will learn from the ordeal in the states, that we will not have to go through a Canadian Wounded Knee in order to have our rights upheld.



**YOU ASKED!!**

## SOCIET INVOLEMENT AT WOUNDED KNEE

I would like to know why the Metis Society of Saskatchewan supports something like Wounded Knee and why members of the Metis Society went down to Wounded Knee. Is there something in the wind for Saskatchewan?

The Metis Society of Saskatchewan is a Native organization with the basic belief that our Native people whether they be Halfbreed, Pure Indian, Status or Non-Status, should support each other in their endeavours whether this be to stick up for their rights, work for government programs and grants. The Native people of the United States are fighting for their rights as natives and as we are a native organization, we will fight alongside them in any way we can. Sure they are Indians of another country, but the United States border is a Whiteman made border which we do not recognize. The Oglala Sioux are our brothers and sisters, as are the other Native nations both in the United States and Canada.

Members of the Metis Society went to Wounded Knee or the area surrounding to get a story and account of the goings-on there for our publication the NEW BREED. We wanted to give our readers a true account of what is actually behind the issues and what is actually going on. So many times we hear biased accounts on the News media. We also wanted to compare the situation in that area to the situations found here at home. We found that the basic issues were very similar.

Perhaps sometime in the future, we, the native people will have to utilize some form of violence to get our rights or maintain them. Will we go down without a fight. The Whiteman has one foot on our face and the other on our land. Personally, I will fight back, will you?

POSITIONS VACANT: DIRECTOR OF FIELDSTAFF (CORE)  
DIRECTOR OF HRDA

The Metis Society has vacancies for the mentioned positions.

### JOB DESCRIPTION:

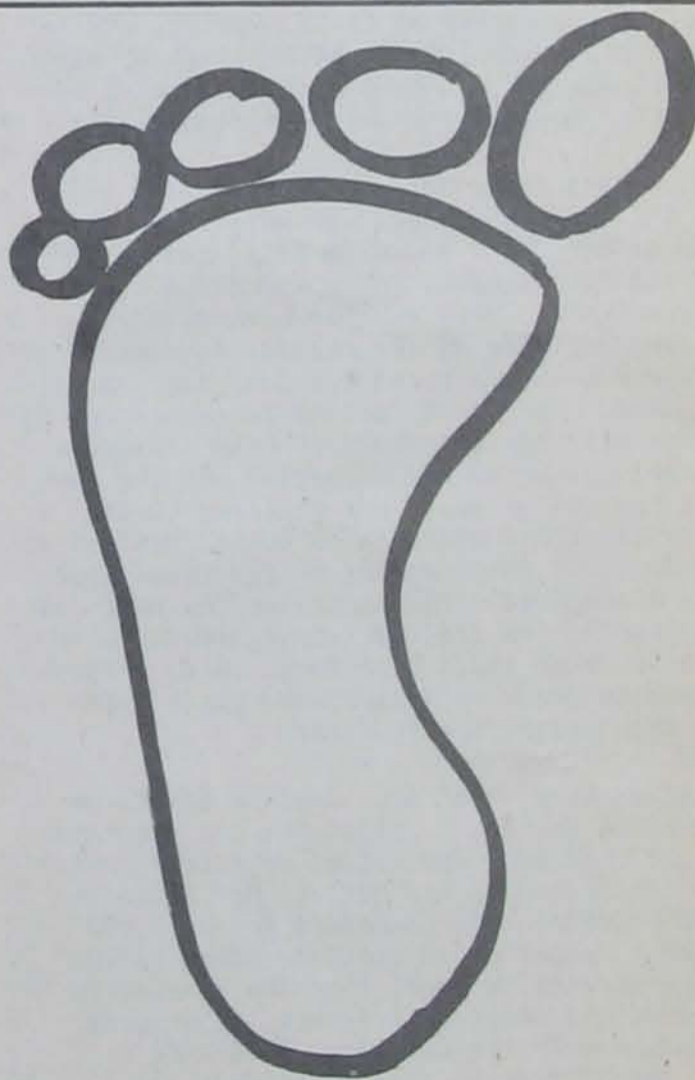
- (1) to co-ordinate the activities of the existing core staff
- (2) to co-ordinate the existing programs
- (3) to make budgets and carry out as presented
- (4) to attend important local meetings and area meetings
- (5) to attend government meetings
- (6) to do follow-up on the peoples' demands
- (7) to set up staff workshops

### REQUIREMENTS:

- (1) should be of Indian ancestry
- (2) ability to communicate with Native people
- (3) ability to administrate programs and policies
- (4) politically orientated

CLOSING DATE FOR APPLICATIONS IS APRIL 30, 1973

SEND APPLICATIONS TO: Ray Hamilton, Secretary  
Metis Society of Saskatchewan  
200 - 1935 Scarth St.  
Regina, Saskatchewan



**THIS IS A WHITEMANS  
FOOT AND IT'S  
STEPPING ALL OVER YOU**

## J. Chaput's letter to:

March 5, 1973.

Honorable Mr. Gordon MacMurchy,  
Minister of Continuing Education,  
Legislative Building,  
Regina, Sask.

Honorable Sir:

A letter, dated February 22nd, has been sent to you by Mr. Jim Sinclair, President of the Metis Society of Saskatchewan, in which he contests my opinion, colloquially expressed to the reporter Vern Greenshields and published in the Feb. 21st issue of the Regina Leader Post. According to Mr. Sinclair's letter, I have shown ill-concern about the Department of Northern Saskatchewan's proposed changes in the education system by saying: "The school at Ile a la Crosse will become an experimental operation and the students will be the guinea pigs." I am thankful to Mr. Sinclair for the opportunity he offers me to restate my views, being assured that after thirty years of services in the North, I am as aware of the situation as he is and possibly closer to our northern people than he will ever be himself.

In Ile a la Crosse, we actually have a fine school, well functioning with a group of qualified, competent and devoted teachers. It is not that long ago when, because of the isolation, teachers were hard to get. Many of them were hired on permits with no qualification and past experience. Heaven knows what influence their incompetence and the mis-conduct of some of them have left behind. The possibility of a return to "those dark years" is feared by many residents of the locality due to the state of uncertainty and uneasiness created by the intrusion of the D.N.S. in the school system. "The good, healthy and mature relationship between teachers, the local Education Board and the D.N.S. is far from the truth when one thinks of what took place at the Buffalo Narrows Teachers Institute last Feb. 14th and of the ensuing letter published in the Province newspapers by Mr. J. Mehler, chairman of the Institute. As a matter of fact, many of the teachers are thinking if not planning of moving out to more serene and auspicious areas.

Apart from this regrettable set-back which will destroy the efforts and toil of many years to build-up an excellent teaching staff and efficiently operating school, there are talks of a native teacher training program with adapted curriculum, decrease of the present academic subjects and emphasis on native language and culture. Surely, no one objects to the insertion of the latter subjects into the northern educational programs but we cannot visualize why the same academic curriculum could not continue to be taught to the local students as in the rest of the Province. A large number of the local youth has gone through it with success in the past and notwithstanding the difficulties of living in residence outside their home town, quite a few persevered in their studies beyond grade X to careers they had chosen to take.

On the other hand, what does the new Education Department of the D.N.S. offer for the programming of the pretended new native objective curriculum? At the end of his letter, Mr. Sinclair begs the Department of Education for a \$5,000 grant for an eight-point visit to other Native Education centers, a proof that the innovation is still at the stage of research, of groping, of adventure into the unknown. What will become of the students during those years of experimentation if not that they will be used as "GUINEA PIGS"? Before embarking into such an adventure in education, one has to think seriously whether the intended new experience will not take away from our local children an equal chance to learn and to develop as well as any other child of their age. The new experience might, even before they begin school, mark them as social drop-outs and deficient subor-

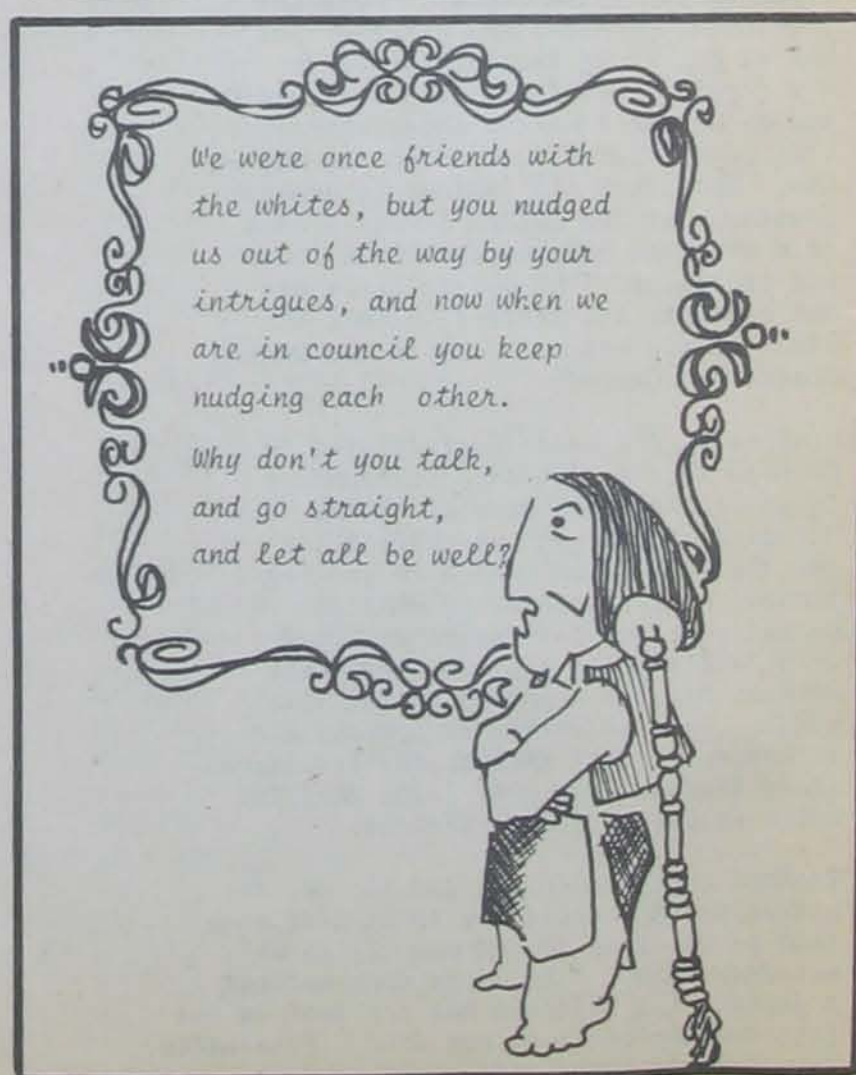
dinates. Because of inefficient early schooling, will they not perhaps have constant difficulties adjusting to society at large and be unable to compete in the respective field of activity they would like to chose for their life.

Now, Mr. Sinclair says that I question the competence and quality of the local committee to run the school. To this I submit that no one is responsible for his own age. To determine whether or not the local population is ready to assume its responsibilities for self-determination and self-government, the factor of the "social age" should enter into serious consideration. Less than twenty years ago the actual road that links the north west side of the Province with the exterior and which is still a little more than a trail in the bush, was not existant. Exchanges and communications with a fast changing world are still at a bare minimum, there is no television to bring the many avenues of knowledge, few have subscriptions to papers and magazines; development has to proceed at its own speed from within and not from without. The D.N.S. itself amply recognizes this factor by multiplying (and at whose cost?) "pretended advisers" to establish policies and to direct each move and decision the local boards are to make. We have seen some of those advisers at work conducting meetings and it is obvious that their advisory capacity is more to be likened to aggressive dictatorships.

Finally, Mr. Sinclair accuses me of "racism" all through his letter. He probably does the same with anyone who cannot see eye to eye with his views. However, he seems to forget that most of the missionaries, including myself, who worked at Ile a la Crosse, recognize in their forefathers from Quebec the same identity and origin as the local people's ancestors, except that the latter have married Indian women, The French names of most inhabitants can vouch for this. Nonetheless, speaking of Mr. Sinclair and the M.S.S., I would question the ethnic entity of an autochthone legal status giving his Society the right to receive in the name of racial origin, quantitative funds from both levels, national and provincial, to demand powers denied to other citizens and to orient towards full segregation the administration of the northern settlements. Is this not "racism" in its purest and most radical form?

To conclude, in order to clear the "mess" caused in the North since the inception of the D.N.S., may I suggest the following which I feel of the most importance:

... Con't page 5



## ....CON'T J. Chaput's letter

- Firstly: That the jurisdiction and administration of the Ile a la Crosse school as well as of the other northern schools be left to the competency and qualified direction of the Department of Education and the Northern School Board.
- Secondly: That the D.N.S. and its officers confine their community objectives and area activities to the development and promotion of economics through exploitation of natural resources, tourism implementation of new sources of income, etc. They should leave to trained personnel, the work requiring special training like welfare, health, education.
- Thirdly: That funding to the M.S.S. should cease unless tangible needs for its assumed participation be clearly demonstrated to the general public.

Should I add in closing that contrary to what Mr. Sinclair stated, I have no "definite invested interests to protect". I would like to challenge him or anyone else to prove that I receive any form of personal retribution others than meal and cover for the work I do, although I am on call twenty four hours a day. In doing so, I only wish, like the many missionaries my predecessors, to bring to the local population the services of the Church and the promotion of their social condition.

Yours truly,

(Rev.) Joseph Chaput, O.M.I.,  
Mission Director.



## OUR ANSWER TO J. CHAPUT

A letter on March 5th was written to Mr. Mac-Murchy, Minister of Education. It was written by Joseph Chaput, the priest of Ile a la Crosse. In his letter he made many statements against the Metis Society and against the attempt made by the local people of Ile a la Crosse to take over the educational system in the community. Neither the Metis Society or the locally elected school board need to be defended against this attack.

So instead of defending, we will try to understand the insinuations the man makes and to see the kind of person he really is.

First of all he states that the traditional educational system in the town was doing its job. It is foolish to even try to defend this system considering the 98% drop-out rate in the school.

He then goes on to show his racism and his contempt for the local people by saying that they are irresponsible enough to use their children as Guinea pigs. He does say this about the local people because they were the ones that voted for the local control of the school. They did this out of genuine concern for their children and not for a scientific experiment. With a 98% drop-out rate they couldn't do much worse.

He says that he could speak better for the community than the Metis Society because he is French and most of the local people in Ile a la Crosse have French last names. The Metis Society is made up of Native people, many of whom come from that community. The Metis Society have never claimed to have spoken for the community on the school issue; rather the Metis Society gave support to the local people who have spoken for themselves by voting overwhelmingly in favor of taking control of the school. Insofar as Mr. Chaput having more in common with the local people because of the French names makes little sense in that the language and the culture of the people is Native and it matters little what the last names of the people are.

He contradicts himself by saying that the people aren't educated enough to take over the school and then saying that the school system they had was good.

He again shows his racism by saying the people haven't reached a SOCIAL AGE. This means he believes that the people of the North, if they are not white are still CHILDREN. He assumes responsibility means being forced to accept white culture. He gives examples; television and magazines. After 120 years the missionaries are still trying to make Native people believe "That the only way is the white way."

How does he expect a White teacher from the South to relate to a group of Native children in Ile a la Crosse. They come from totally different backgrounds and environments. So it turns out to be the White teachers forcing their educational and value system down their throats, which is like putting a square block in a round hole. Which results in the lack of interest and the high drop-out rate.

What positive and progressive ideas does he have besides holding on to the power he and the other people of his religious orders and others have over the Native people in the past. Not all priests and nuns are fighting progress and are reactionaries. There are people in religious orders fighting alongside Native people in South America for economic and Social justice.

## LOOK WHAT THEY'VE DONE TO OUR PRIDE

### LOOK WHAT THEY'VE DONE TO OUR PRIDE

A small boy walked into the classroom, his head hanging low, his eyes searching frantically for a place to sit. In a shy manner he headed for a seat when an unseen object, known as the foot, shot out in his path. He tripped and landed against a big boy who welcomed him with, "Watch where you're going, you dirty little Indian." These were the first cutting words he would soon learn to live with.

The minute that child entered that room his hopes of developing into a person vanished. He did not realize it but soon his chances of education would grow slim and he would drop out of school. It was not his fault but society's. He was no different from any other little boy--it was just that his skin was dark.

This is a ludicrous fact but in society the impression left by the definition of black and white has left prejudice in many minds. White is regarded as something pure and clean, while black is something dirty and unclean. The problem does lie much deeper than color but it is true that many people have been judged by the color of their skin.

Since the white man first stepped into this country he over-ruled without question. He was more powerful and more advanced technically. So, the white man took advantage of the Indian. He took away their ways of life, humiliated them, and stripped them of their most honored possession, the Indian PRIDE. After that he locked them up on reservations where their hate could grow and make them a backward people.

In all honesty I do not want to sound off as a hypocrite by being prejudiced against the white man, for that is not my point. My point is that everything the white man has taught the Indian will eventually be used against the white man himself. For somewhere along the way communication failed and revengeful hate became the motto for the Indian.

I experienced one situation just lately. I had received a bursary from the University and I was to appear for the presentation. The Club made a small speech which turned out to make me feel insulted. The speech explained what I had received the bursary for. It seemed to me the impression was to benefit their purposes and not mine. The group made me feel as if I should be overjoyed at the favor they were doing me since so many people of my nationality could not afford the privilege of extending their education

at University. I appreciated the bursary but I felt as if I were a symbol of a good deed being performed by a status group, while the other candidates were honored for outstanding marks.

In our high schools the historians exploit the Indian's ignorance, for they do not explain the truth in our history books. The white man has never written how he introduced scalping or that Christopher Columbus brought Native slaves back to Europe with him. Why are these facts hidden? The relation between the white man and the Indian has been distorted for far too long.

In order for the Indian to establish himself in the white society today he must portray himself as a white brown man which is very wrong. Why should he hang his head in shame and pretend he is somebody else? It will take time for changes to come. We will have to teach that small boy not to hate, but to understand. Both sides will have to compromise to help a long-neglected people bring their pride back so they can walk tall again.

Denise Morin

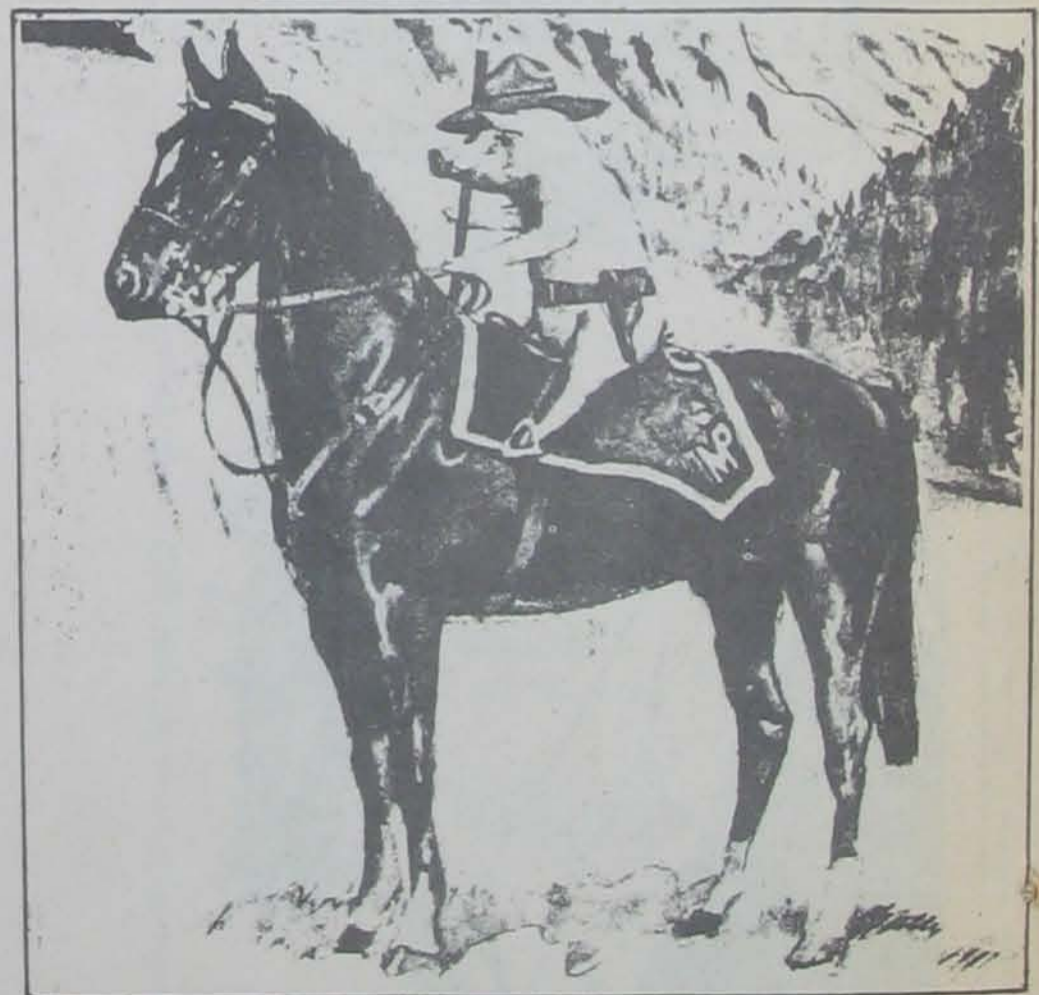
Chorus: It's 1973, the Sioux are gathered at Wounded Knee  
Their purpose is but one, and justice must be done.  
At Wounded Knee today they must have their way;  
At Wounded Knee today, the Sioux must have their way.

1. In 1973, the Sioux gathered at Wounded Knee.  
To present their plights and negotiate for their rights.  
But their words fell on deaf ears, as it had in former years.  
The U.S. government, they would not consent.
2. Eleven hostages, portrayed the American Indians' rage  
As their demands went unheard, "hold your stations" was the word.  
The U.S. government, said the Indians were free to go  
If they'd lay down their arms, but the Indians they said "no".
3. In the year of 1890, three thousand Sioux were massacred  
Man, woman and child, in a heap their bodies were piled.  
Remember that incident, was the Indian chant  
What happened at Wounded Knee, lingers in our memory.

Chorus: It's 1973, the Sioux are gathered at Wounded Knee  
Their purpose is but one, and justice must be done.  
At Wounded Knee today, they must have their say.  
At Wounded Knee today, they must have their say.

Words and lyrics composed by:  
Terry (W.J.) Lusty of Calgary,  
Alberta, Canada on March 7th  
of 1973. Copyrighted on March 9th, 1973.

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**CONGRATULATION & THANKS  
TO Next Year Country**

## EXECUTIVE DIRECTOR

### Job Description:

1. Co-ordinate all programs and help Program Directors in problem areas.
2. Negotiate with governments regarding new proposals and present programs.
3. Represent the Metis Society of Saskatchewan in areameetings and news media.
4. Administrate, co-ordinate and supervise activities of Program Directors.
5. Responsible for all vehicles.
6. Responsible for hiring and firing of staff.
7. Manage Head office and sub-offices.
8. Must be aware of financial situation of each program.
9. Preferably someone of native origin who has personal experience and/or training in administering all programs of the Organization.
10. Make a monthly report to the Executive on all aspects concerning all programs.

## METIS WILL CONTROL OWN EDUCATION

As Metis of Saskatchewan we want to have full control of the public schools where the population is almost all Metis and Indian. This means most of the public schools of northern Saskatchewan. We want the right to elect a local school board that will have full power to control and manage the schools in local metis communities. The situation needs to be changed so that white school boards, such as the Northern School Board does not hold any power over the Metis schools; we should run our own schools and have our own teachers.

### Teachers

We want the right to hire and fire teachers. We want to be able to control our own school boards. We want the right to hire and fire Metis and Indian teachers, who will instruct in native schools of Saskatchewan. Such native teachers are to have the right to teach in the native tongue of the children. Although we talk qualified teachers at the present time; that is, qualifications according to the standards that are determined by the Department of Education and the College of Education. This is not our prime concern at the present time for our native children. The standards of the white society do not apply and are not important to the Indian and Metis people. Our people are relatively uneducated and outside the public school system. We have different values and come from different cultural backgrounds. It is more important that our native teachers be qualified in terms of their understanding and sensitivity to native culture, language, nationalism, and allegiance to our people and nation.

### Curriculum and Textbooks

The material being used in the public schools to teach Metis and Indian children is racist in nature and content. It makes them feel lower than the whiteman.

In the present classroom situation our children are being taught to be obedient and subservant; to ignore and reject our culture and people. The classroom crushes and deadens the spirit of our children.

Reform of the material being taught under the present system which would make it more acceptable to native people is not the solution, it would only be a concession, and an unacceptable one to us. There has to be a complete change of the school system whereby the Metis and Indian people are in full control. Instruction must be meaningful to our people.

### Immediate Public School Proposal For Metis and Indian Children

One of the concessions we want is to change the laws so that local school boards are given control. We have the right to run schools in Indian and Metis communities.

We want Indian and Metis teachers to teach kindergarten, grade one, two and three in public schools of Metis communities. These teachers should be given a short course of two months of teacher training. This course should be instructed by native people. The teachers would be supervised by native people during their teaching year.

The present textbooks in the schools should be replaced by new material which would be under the approval of the native people.

We want an appropriate budget to be given to start a program like this in Saskatchewan.

The public schools in the Metis and Indian communities should be placed under the present Indian and Metis Department. Cultural Imperialism must be stopped in Saskatchewan.

## R.A.S.?

Recently there has been a growing tendency toward Indians being "IN". White people seem to go through different fads; hulla hoops, yo-yo's, marbles, Blacks, Chicaunos and this year I think the tendancies are towards Indians.

As well, there are a lot of white liberals hoping to get a few tokens to their parties and other gatherings to show to the world that they are not racist and that they accept everybody as equals.

Taking this into account maybe a company should be set up to insure that these people do not get any uneducated bush Indians and only get the well-educated and apple Indians.

The name of the company should perhaps be R.A.S. (Rent A Savage). It should also specialize and have slogans for different tribes or groups, i.e.-Feel Free, Rent a Cree; Be Number One, Rent a Chippewyan; or how about - Be in the Lead, Rent a Breed.

A couple of Buffy St. Maries' Records and Novels; Bury My Heart at Wounded Knee and perhaps something on Riel, (Strange Empire) would probably be good to take along.

Deck him up with beads and other ornaments that are made in Japan and off he or she will go to discuss the Mortality rate of Native children and their lack of nutrition and alcohol problems over hors d'oeuvres and cocktails.



## THEY DESTROYED THE BUFFALO

For the past one hundred years, the Indian and Metis society has been deliberately kept poor and underdeveloped. Most Metis communities have been neglected in regards to money, industry, factories, or any kind of dependable work. Ever since the government destroyed the buffalo economy, it has kept the Indian dependent upon the whiteman. We have been forced to live in poverty, often on welfare, and without any political power. Now it is time for us to work together and rebuild our society.

The government has never given us the money for our land we were forced to leave or for the buffalo livelihood which they destroyed. The Ottawa government does not hesitate to give eighty million dollars to the white businessman, without them asking for it. The Metis of Saskatchewan must demand the same amount. It is certain that this amount would provide jobs and livelihood for most of the sixty thousand halfbreeds of Saskatchewan.

However, the development of our communities must be done with us working together. We must help our brothers and sisters. We must think in terms of the whole community or nation of the Metis of Saskatchewan; and NOT in terms of just a few individuals. We must concern ourselves with the masses of our people. Each community must develop its own industry, such as a box factory, plywood plant, saw mill, or tannery. Some industry which is best for the community in terms of resources available. They must be controlled by our own native people, as a group. This native council would run the entire factory; do all the hiring and firing of workers which would be native people. We would be paid wages that would provide a decent living. The final products would be sold to native people of the local and provincial areas.

In the south there may be greater development in farming industries. For this kind of self-supporting society we would need skilled workers, technicians, and business managers. We also need some political knowledge.

Together with this Metis factory system, a system of local farms, such as grain farming, ranching, gardening, will be needed. These farms will provide food for the whole native community. Although these farms could be operated on an individual basis, you would be working for all your brothers and sisters. This plan will not necessarily make Metis workers and farmers rich, but it will provide good wages. It will provide a decent life for most of our people.

The details of such factories and farm industries can be worked out after we develop a specific plan. However, this program means a lot of planning. We MUST get ready NOW. We must unite, work together, and present our case to the provincial and federal governments. We need payment for our destroyed economy.

At the same time as we are doing this, we must take over other activities in our communities, such as schools, recreational, and cultural programs. The schools should be part of the Metis' own system; tied closely to the factories and farms. They should be changed to meet our needs and our culture. At present, the whiteman is trying to fit us into his society. This must be stopped NOW.

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### CUMBERLANDHOUSE LOCAL COMMITTEES

#### WELFARE

Lionel Deschambeault  
Margaret McAuley  
Flora Cook  
Ernest Chaboyer  
Roy Fosseneuve  
Herman Chaboyer  
Muriel Kadachuk  
Anne Goulet

#### HOUSING

Winston McKay-Chairman  
Baptiste Dussion  
Flora Cook  
Ernest Chaboyer

#### EXECUTIVE

Angus Thomas-President  
Williard McAuley-Vice President  
Flora Cook-Secretary Treasurer  
Margaret McAuley  
Harriett Fosseneuve  
Mrs. Virginia McKay  
Lawrence Cook

#### TOWN COUNCIL

Lionel Deschambeault-Mayor  
Solomon Goulet-Deputy Mayor  
Roy Fosseneuve-Councillor  
Pierre Carriere-Councillor  
Louie McKenzie-Councillor  
Cyril Chaboyer-Secretary

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#### Being a Halfbreed Means:

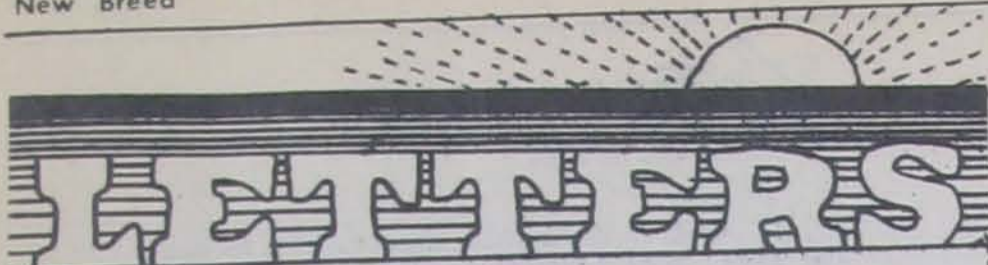
That your so lazy and shiftless that you work in 90 degree weather, 10 hours a day for a dollar an hour, picking rocks.

## NOTICE

Due to lack of funds needed for the shipment of used clothing, we are withdrawing our notice which read, in part:

If there are any locals in need of used clothing please contact Marg McNabb.





Box 539  
La Ronge, Sask, Canada  
March 16, 1973

TO REPRESENTATIVES OF THE OGLALA NATION AT  
WOUNDED KNEE:

This letter is an expression on the part of the individuals whose names appear on the following page of support for and solidarity with all the people presently engaged in the struggle at Wounded Knee. All of us are Canadians, some Indian and some white, however, we all recognize that the leadership you are demonstrating has implications for all of us and we draw hope and inspiration from your determination and your example.

Ultimately you will win. You will win because your cause is a just cause and justice is sustained by justice alone, not by the identity of the just person.

The same oppressive forces that are suppressing your aspirations suppress the aspirations of all of us who would live in a free and just society. We must confront those forces at every opportunity and we must maintain solidarity in our determination to bring about a new social order on this continent.

Yours very truly,

Jerry Hammersmith.

COMMITTEE FOR THE SUPPORT OF THE SOVEREIGN  
OGLALLA SIOUX NATION

THE FOLLOWING INDIVIDUALS SUPPORT THE ACTIONS BEING TAKEN BY THE OGLALLA SIOUX AND A.I.M. AT WOUNDED KNEE, SOUTH DAKOTA. WE WISH TO EMPHATICALLY STATE OUR BELIEF IN THE RIGHT OF SELF-DETERMINATION FOR THE OGLALLA NATION AND ALL OTHER OPPRESSED NORTH AMERICAN NATIONS AND THEIR PEOPLE.

WE ENCLOSE A MODEST DONATION WHICH WE HOPE WILL IN SOME SMALL WAY ASSIST THE OCCUPANTS OF WOUNDED KNEE IN MAINTAINING THEIR STRUGGLE.

Dennis Poudrier

Jerry Hammersmith

Frank Tompkins

Lydia Sicotte

Frances Natewayes

Heather Hill

Brian Hill

Brian Morgan

E.L. Brierley

Bernice Jacobson

Art Towill

Janis Kupecki

Elaine Wood

## METIS FISHING IN THE NORTH

Is this an occupation of the past?

Some time ago, fishing was a major income source among all natives of the North. A co-operative of all the native fishermen went broke. Now a new co-operative between the Native fishermen is being proposed, but is to be funded by Indian Affairs. Now the government says that the fishing rights go to Treaty Indians only because the Co-operative is being financed by Indian Affairs. The majority of the Native fishermen in this area, on the Athabasca Lakehead are Non-Status Natives, yet they are being left out once again by the biased interference of the government.

This situation can similarly be seen further south in La Ronge. The DNR has set a 10% tolerance rate whereby if a Native fisherman catches 1,000 pounds of fish of low market value, such as White fish, he is allowed only 100 pounds of money making fish such as pickerel and trout. The reason behind this exploitation of the Native person's right to make a living from fishing as they have always done, is to save the fish resource for American Tourism in that area. Then the Native fishermen are blamed for being too lazy to fish anymore. With this type of restriction, I do not think too many people would want to continue fishing as it would be almost impossible to make a living.

It becomes increasingly apparent that everytime the Native people attempt to do things together, the Governments on all levels interfere in any way they can so as to cause hard feeling between the Status and Non-Status Indians, by even stooping so low as to fund a fishing co-operative found beneficial to all natives, through Indian Affairs, so as to benefit only one section of the Native people.

How much longer are we Native people going to allow this White Monstrous Government to separate us by their demonic plots of suppressing the Native people by turning Native against Native?

## NATIVE ADOPTION

1189 Eighth Line Rd.,  
Oakville, Ontario,  
February 22, 1973.

To the Editor: New Breed

It shocked me to read about a Saskatoon woman beating to death her adopted Indian child. (Mother's history of mental illness outlined - Feb. 9).

This tragedy brought to the surface, the latest in the social genocide field, adoption of Indian children by white families.

In the traditional and tribal way, there are no unwanted children. Children are loved and cherished and their parents place the utmost significance in their children's lives because it means the continuation of themselves, of their Tribal ways, and of the living earth.

There are no orphans either because in the event that a child's parents die, someone, a brother or sister of the deceased or grandparents or other kin will always take that child as their own. There is always someone and someplace for an Indian child to go to.

It has only been recently that there have been homeless Indian children: it can be said that this has been a direct result of the Christianization of Indian people. When Indian people have been forced to acculturate, to have to go away to school, when missionaries imposed the Christian religion upon them, then it was that Indian communities began to fragment. As a result, Indian families which had been close and intact began to fall apart and relationships were not as close as before. . . . CON'T PAGE 10

### "Our Homes"

Some of us live in Homes without a door,  
And we cannot fix because we are poor,  
And our kids get sick and very sore,  
It is getting worse, more and more.

by George Klyne.

## ...CON'T NATIVE ADOPTION

The same has happened to people moving into urban areas. Indian people have in effect become homeless in the cities, and in many cases family life has been completely devastated. This has caused the instances of homeless children.

With better contraceptives, the increasing availability of abortions, and a trend for more unwed mothers to keep their babies, the supply of so-called blue-ribbon babies, healthy white newborns who are available for adoption has decreased rapidly. And as a result, more and more Indian children are being adopted by white parents.

True, there are some cases of serious neglect of children by Indian parents. The situation of Indians in North American has led to drastic social disorganization in many cases, and often the children are the first to suffer the effects. But often Indian children are taken into foster care through court orders simply because social workers feel they will give the children a better opportunity off the reservation. Some social workers dominate Indian communities so much that the Indians no longer feel it worthwhile to protect the frequent removal of children from homes.

However, the same type of attitudes among white social workers and family court judges often means that children who are neglected will be placed with white foster parents and Indian homes have a tough time gaining approval as foster and adoptive homes. Some agencies in Northern Ontario, for example, where the caseload is predominantly Indian, have no Indian case workers, no Indian directors on their boards, and few Indian foster parents.

Miss Betty Graham, director of child welfare for the Province of Ontario, said that there are 1,000 Indian children "In our care and we're most anxious to get them homes." And in early January there were 1,671 children in the care of the Catholic childrens aid society of metropolitan Toronto, 135 of whom were children of Indian or part Indian heritage, of this number 89 were legally free for adoption.

Recently, Wilson Head, chairman of the social services department at York University's Atkinson' college, told a conference on poverty held in Toronto that social agencies, because they are organized and staffed by middle class groups, "have been designed to maintain the status Quo." They provide money and some support to such victims of social ills as the handicapped and the poor but they do little to end poverty or change social, political or economic inequality, he said.

Head, who addressed the conference, said too many social services were not designed to help the "most vulnerable groups" in society.

"Children's aid societies, for example, are designed to detect, identify and care for children neglected by their parents or other guardians.

"The societies are not expected to deal with the larger social or economic problems, which, in varying degrees, contribute to the inability of parents or other guardians to carry out their responsibility to their children."

It has been estimated that there are 10 to 15 thousand Indians in Metropolitan Toronto. How many have been given an opportunity to become adoptive or foster parents?

Yours truly,

Peter F. Frank

## Letters CONTINUED

Letter to the Editor:

I just want to take this opportunity to air a few beefs that I have against the present government. They have been preaching local government which I take it means local control over our resources, among many other things such as education, etc.

Last summer the Native people of Local 62 presented a proposal to our government to start a sawmill here at Buffalo Narrows.

At a local meeting here at the time there was one government worker present and he strongly protested our action in this matter. Yet this man is supposed to be representing us in our area. Why was this so? Was it because it was Metis people that wanted this mill?

Well anyway, we were turned down but listen to this-- A few months later the D.N.S. themselves came up and proceeded to install a sawmill, and yet when we wanted one it was not a feasible operation and that it would be too expensive to set up. They quoted a price of a half million dollars. I just wonder how in the space of a couple of months it all of a sudden looked so good that the D.N.S. themselves put in their own sawmill.

I can't see where their policies have changed a hell of a lot. When they were in power a few years ago they did the same thing, only on a much larger scale.

They took over the fishing industry, lumbering, buslines, aviation and we even had to sell them certain types of fur.

In this last instance they just came up and set up their sawmill within the town limits without even consulting the L.C.A.

Now I say, that's a hell of a poor start for a government who is talking about local control.

It seems to me as if the old D.N.R. are not ready to relinquish the power and authority that they've enjoyed in the countless past years.

Furthermore it seems to me as if they are doing this to give work to a certain party from Big River who has the machinery to haul the logs to the mill site.

Right now he has a few local boys falling trees for him. I see no reason why we could not have had the opportunity to get this equipment and then we could have went ahead and did all the logging which would have been only fair.

At present it's not doing the local people a damn bit of good.

I certainly hope that this will be read by someone in the government who will try to rectify and see to it that these things don't happen in the future.

I may as well add something else while I'm relieving the pressure.

That is that I don't believe that the teachers should be allowed to vote in any northern communities.

Somebody at the Prince Albert meeting last December 13th/72 asked the question---What is a Northerner? Well my answer to that, is that it's definitely not the teachers. As far as I am concerned ther're transients. Here today, gone tomorrow. I regret to say they do come in handy to some people at a local election. I'll leave that to you to figure out whom I mean.

Signed

Pierre J. Chartier



General Delivery  
March 13, 1973.  
Tisdale, Sask.

Dear Sir or Madam:

I have been bothered a little to much by the people of Carragana Local to write a song about the Metis Boys who have to live off of food orders supplied by the Social Welfare. There are a number of boys out here who are homeless and do what they want with themselves. There are boys all over who hitchhike across our land and boys who start straight out end up in prison. So I finally wrote this song or poem, if you want to call it that. I look at our life as it is and as it could be and as it will be if we don't work together and make something of it.

Yours sincerely  
Lyle Lee.

Grow Your Hair

Do what you want to do boy  
Do it on your own  
Do what you want to do boy  
You ain't got a home.

Living on Free Food Tickets  
Supported by the welfare  
Well, thats the way its going to be , boy  
So go ahead and grow your hair  
Go ahead and grow your hair.

Always on the road boy  
Tearing up your mind  
Always on the road boy  
Or else your doing time.

Cycle gangs are roaming  
Pollutins in the air  
Well, thats the way its going to be, boy  
So go ahead and grow your hair  
Go ahead and grow your hair.

All your friends are jail birds  
Living in Saskatoon  
Its not long I know it  
The End is coming soon.

The jails are full of men now  
And the laws no longer fair  
Well, thats the way its going to be, boy  
So go ahead and grow your hair  
Go ahead and grow your hair.

Written by Lyle Lee

Dear People:

I am sending you an assortment of clippings. I hope you can use as many as possible.

The Native Institute students are opening a social centre at Dawson College. It is a nebulous thing right now. However, once the students implement their many fine ideas, I believe you will be hearing from them.

In the mail this week were news letters from the James Bay Task Force. Those will be sent to all interested people across Canada; mainly Indian groups. The James Bay struggle will become very vicious; when that time comes the Quebec Indians will need friends among other Indian groups. I ask you to support the Quebec Indians & Metis as they are gripping with some of world's biggest corporations. I have been in contact with them through-out, & have followed closely the unfolding events. Tomorrow could be your turn again. We must help one another.

I enclosed quite a bit of literature on abortion on demand. But, things are very serious, if a Bill is introduced in Parliament, & as conscience vote is placed. I can see compulsory family planning, sterilization and abortion, among our poor, rural-urban areas. During a radio talk show in Montreal, it was declared as the best solution for economic and social problems, especially among the Indians, since they were poor and don't respond to help. I phoned the Quebec Fed. of Planning or Planned Parenthood, they are very much convinced the best way to help poor people is to reduce their numbers. Everyone who is of Indian origin never had it that good, so tell us we are better off not alive is by for the cruel idea yet. You will be receiving documented evidence of this shortly. In the meantime, watch out for unsolicited birth-control means, and unnecessary sterilizations. Responsible maternity and equally responsible paternity is by far the step toward responsible parenthood at all phases of a childs' development.

There are many good books on the subjects "The Politics of Ecology" and "Hard times by James Ridgeway. Limits to Growth", Forrester and Meadows. "Future Shock, Albin Foudler.

I am very grateful, for the paper forwarded to me. I am unable to pay now, however, I use the paper to the maximum of the local group here. I am sorry to see: Regarding John F. Bassett, a formal complaint has been launched from this side already, is the hope you will pick up the same. I would like very much to write an article on Population Control movement, as a cautionary comment, in your paper. I wish, to receive your approval on that.

I regret the letter from S. Hermana Blatz. O.S.U. you have to realize these are people caught up in their own idea of what a Christian ought to be. Her letter is regrettable as it is narrow and unforsighted. I was in Sask. in the summer. I see a greater Christianity emerging as the Metis peoples are in the forefront of the battle for the rightful place of the Third World Movement. That is why Dr. Jean Vanier, Sister Teresa of Calcutta, Cardinal Leger live among the poor. There is no use talking about the poor as if

...CON'T PAGE

"OLD KI-PUTCH" by Billy BRASS

OLD Ki-putch got LOCKED IN A DARK CLOSET ONE TIME, when they FOUND him he WAS ASKED;.....

How come you didnt hOLLAR FOR HELP ????

WELL IT WAS TOO DARK IN THERE, I THOUGHT NO-ONE WOULD HEAR ME!

END

...CON'T FROM PAGE 11

they were soldiers to be ordered around by Christian terminology. The world is full of Hermana Blatz, who see Christ in their own terms and cannot see the evolution of Christianity, in prison reform, in grassroots-participation in the dismantling of the Church structure into meaningful social reform. The spectre of the articulate savage, has become unimagineable & frightening to one who sees a little Christian soldier saying "Salute, man superior" as the desirable product of a redundant form of; in this case Catholicism.

Sincerely  
Anne Carriere (Mrs. A. Acco)



RECIPE : SCRAPPLE

Place about a 4 lb. pork shoulder in 3 quarts hot water, and cook until the meat falls from the bone, adding water as necessary in order to maintain the original level.

Place 1 1/2 lbs. liver in cold water, and cook it until it is done.

Grind the meat from the shoulder and the liver, using the smallest grinder in order to obtain the finest consistency.

Using only the water from the shoulder, sift in 1 1/2 cups cornmeal and about 6 cups buckwheat flour, proportioning the buckwheat flour until the mixture is the consistency of soft mush. Stir constantly while adding the meal and flour.

Cook slowly for 1 hour, watching carefully as the mixture will scorch easily. Seasoning consists of 2 to 3 teaspoons salt, and 1 to 2 teaspoons pepper; sage may also be used.

When cool, pour the mixture into greased oblong pans and store in a cool place until ready to use. The scrapple may then be eaten cold or fried in thin slices until crisp and brown.

Agnes Smith, Redmond Washington

# NATIVE WOMENS MOVEMENT

To Whom it May Concern:

We, the Saskatchewan Native Womens' Movement are writing to all Metis Locals and Saskatchewan Native Womens' Movement throughout the Province. We are asking for your support in helping us in terms aiding in the very near future. We will bring about the termination of the AIM Centre, who have their head office in Regina, Saskatchewan.

We do not like the unjust way our children are being advertised on T.V. and newspapers and how we don't have any choice or voice in the way our Native children are being fostered out, to the extent of the murdering our Native children and the white foster-mother gets only 2 years less a day. This is not an isolated case.

We have tentative plans in the form of a proposal to establish our own Native Family Unit to replace the Adopt Indian and Metis Centre (AIM). We would like your support and signatures to support this, plus, eventually doing away with AIM, and supporting us in establishing our own Native Family Unit.

Please get us as many signatures in supporting us on this, and return to our office as soon as possible.

Yours in Struggle.  
Vicki Wilson  
Saskatchewan Native Womens' Movement,  
313 - 20th St. East,  
Saskatoon, Saskatchewan  
February 28th, 1973.

## PETITION

We, The Undersigned, support the Native Womens' Movement in their efforts to replace Adopt Indian Metis with their own Native Family Unit.

NAME ADDRESS

NAME ADDRESS

SEND PETITION TO:

Saskatchewan Native Womens' Movement, 313 - 20th Street East, Saskatoon, Saskatchewan.