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JUNE 1973

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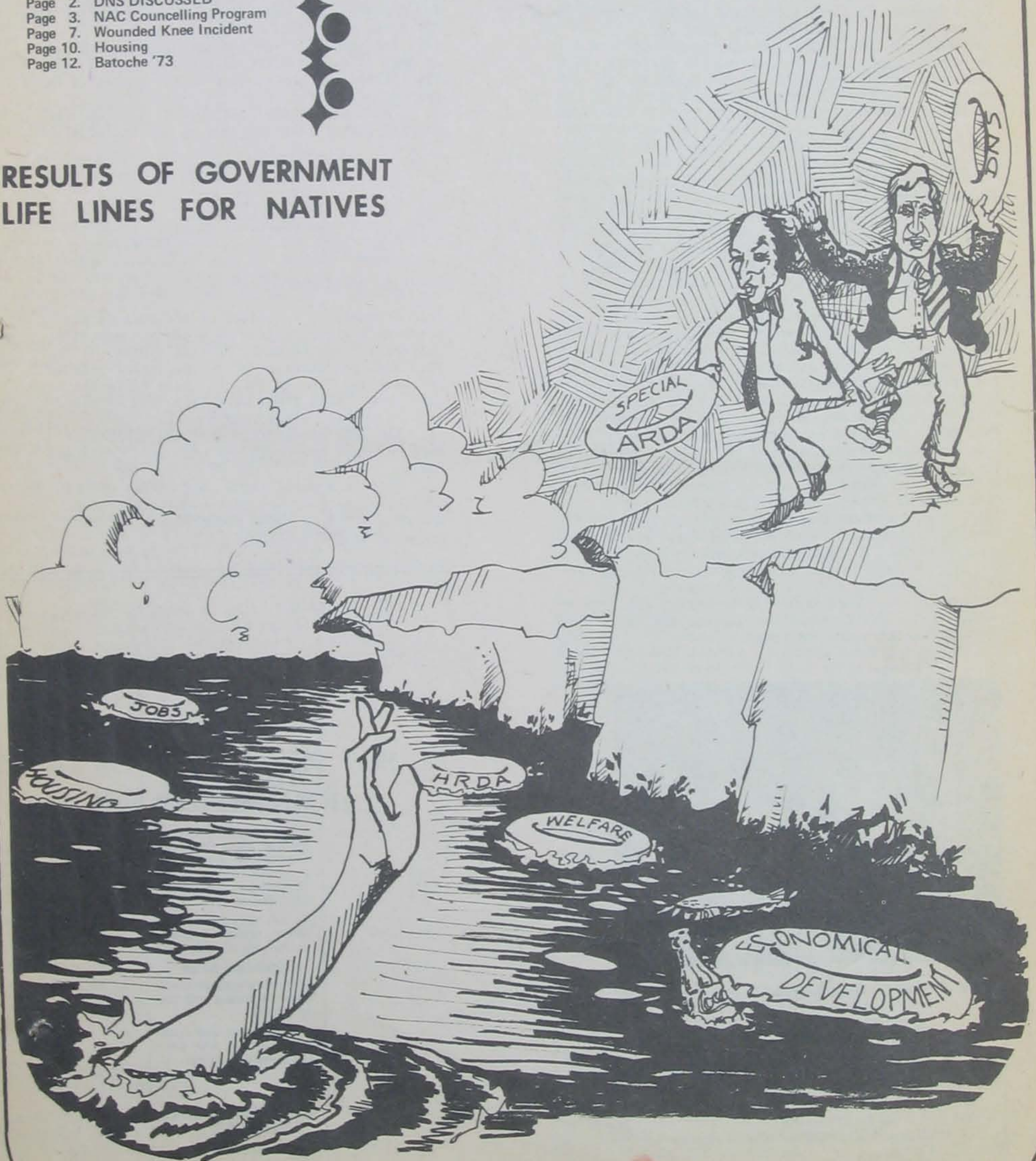
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RESULTS OF GOVERNMENT LIFE LINES FOR NATIVES



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All articles in this paper are written by the Editor or Assistant Editor; those not written by the above will be so stated.

D N S DISCUSSED AT MEETING

On May 7, 8, 9, and 10, 1973 a meeting was held in La Ronge with delegates from all Metis Society Locals in the DNS area, and DNS officials to discuss the legislation passed in regard to the Northern part of the province. Al Jakeman, a lawyer, previously employed by DNS, discussed the structure of DNS and explained the legalities of the Bill, Bill 125, The Northern Administration Act.

HISTORY OF DNS

The governments' original idea behind setting up the Department of Northern Saskatchewan was so that all major government services in the North would come under one government department. That is, that decisions affecting people in the North weren't made in Regina where conditions are very different. (These services to be subject to Bill 125 are all those affecting the control of the people, i.e. welfare, health, education, etc. All the major economics of the North.) Mr. Jakeman said he and a few other employees of DNS went around the North gathering opinions on setting up Local, District, and Representative Councils in the North. Their reports confirmed that any central council must have power, not just be in an advisory capacity. This body must be elected, not appointed. (It was later brought up by the people on several occasions that they were not consulted in any real way, re: drawing up the legislation, and that when government appointed people are to compile the peoples' opinions, that the results are always what the government wants to hear.) Mr. Jakeman then drafted his proposal, submitted it to Ted Bowerman and his (Mr. Jakeman's) employment was terminated. The resulting legislation is Bill 125 which provides an elected Central Council with some power.

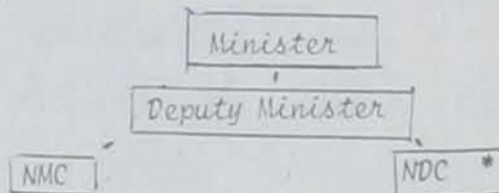


LAWRENC YEO ADDRESSING D N S MEETING

POINTS ABOUT THE ACT

1. This central council doesn't take the place of present local councils.
2. It doesn't provide a replacement for places without LCA's at present.
3. It will be called the Northern Municipal Council (NMC).
4. There will be not less than four regions. The governments is supposedly to consult the people on these boundaries.

5. The council will have not less than four elected members, one from each region, and two appointed, one from the Metis Society of Saskatchewan and one from the Federation of Saskatchewan Indians, giving a total of six on the NMC.
6. To vote you must be 18 or over and reside in the North for at least the last 12 months.
7. The member elected has to reside in the area he's elected to represent. (Reside means live, it doesn't mean you must own property.)
8. The Act gives essentially the same powers as the Rural Municipalities Act in the South.
9. The NMC will not have authority in Creighton, La Ronge and Uranium City unless the municipal councils there decide otherwise.
10. The terms of office are two years for both elected and appointed representatives. The re-election is to be alternated so that there's always someone on the NMC who's familiar with it. Therefore, at the first elections, the two with the largest overall percentage of votes in their region will have 3 year terms the first time. All terms after that will be two years.
11. The appointed members can only be reappointed once (giving a total possible term of 4 years.)
12. There's no restriction on the number of times you can be re-elected.
13. The Minister has final power, that is, the council cannot take away any of the Minister's powers.



Northern Development Council *

14. Bowerman is in charge of all Acts in the North with the exception of highways, minerals, justice and the Attorney General's Dept.
15. With the transfer of the different acts to Bowerman and DNS, he then has been given the same powers that those ministers used to have, i.e. (the money, staff, and power).
16. The only moneys the rural municipalities could control are taxes and you can't tax crown land.
17. There's a possibility that zoning powers would give us some say over industrialization, however, a zoning bylaw probably has to be approved by the Minister.



TO OBTAIN AN ANSWER

If you have a question or problem about Provincial Government services or programs, the staff of the Provincial Inquiry Centre will help you.

To call, toll-free, dial your direct distance dialing access code and then dial

800-667-8755

(For points without direct distance dialing, call the operator.)

The Centre is open from 8:30 a.m. to 8:00 p.m. C.S.T. Monday-Friday.



NAC COUNSELLING PROGRAM

NATIVE ALCOHOLISM COUNSELLING PROGRAM

AIMS AND OBJECTIVES

A comprehensive program to deal with the disease of alcoholism.

Specific objectives and goals of the Native Alcoholism Counselling Program are to have a province-wide program to control and prevent alcoholism among the Native communities.

This is done by the employment of counsellors in the field and the Social Adjustment Centres for the specific treatment of alcoholism.

ALCOHOLICS ANONYMOUS

"Alcoholics Anonymous is a fellowship of men and women who share their experience, strength and hope with each other that they may solve their common problem and help others to recover from alcoholism.

The only requirement for membership is a desire to stop drinking.

There are no dues or fees for A.A. membership; we are self-supporting through our own contributions.

A.A. is not allied with any sect, denomination, politics, organization or institution; does not wish to engage in any controversy; neither endorses nor opposes any causes. Our primary purpose is to stay sober and help other alcoholics to achieve sobriety."

(The above is A.A. General Service Conference - Approved)

The Native Alcoholism Counselling Program is sponsored by the Metis Society of Saskatchewan. Alcoholics Anonymous is by definition not allied with any organization but, in reality, there is a connection between the organizations because of similar philosophy.

Native Alcoholism Counselling Program attempts to guide alcoholics into A.A. and the relatives into Al-Anon because up to this point in time they have a better chance of effectively recovering by the use of these programs.

A misunderstanding seems to exist regarding A.A. counsellors. There are no such people. A Native Alcoholism Counselling Program Worker may advise a client that he has a better chance of long term sobriety as a member of Alcoholics Anonymous.

EQUAL REPRESENTATION FOR NAC ON COMMISSION

The Metis Society of Sask.
200 - 1935 Scarth Street
REGINA, Saskatchewan
S4P 2H1

May 16, 1973

Chairman
Alcoholism Commission of Sask.
2134 Hamilton Street
REGINA, Saskatchewan

Dear Sir:

Re: Representation on the Board of the Alcoholism Commission

Due to the fact that there are so many Native alcoholics in the Province of Sask. in proportion to other alcoholics, we feel that we should have equal representation on the Board of the Alcoholism Commission of Saskatchewan.

Reference: Special Committee on the Review of

Liquor Regulations in Saskatchewan. January 1973, page 17 headline Alcohol Abuse in Saskatchewan.

Thanking you in advance for your consideration and anticipated co-operation.

I remain,

Yours truly,

Harold Lajimodiere
Director
Native Alcoholism Counselling Program

MEETING WITH DNS

MEETING WITH DNS MAY 9-10

The meeting between the Non-Status Native delegates from all Metis Society Locals within the DNS area on the 7 & 8 was to gain an understanding of the Northern Administration Act, Bill 125 as to the effects the Bill would have on the Northern Non-Status Natives, who make up the majority of the population in the DNS area. The Non-Status Natives from the Southern part of the province were present to support the decisions made by the Northern delegates. The DNS boundary is a white government made line which the Metis Society does not recognize. The attempts of the NDP to divide the Non-Status Indians in this way are useless as our people are united and organized to the point that no political party can uproot us.

Ted Bowerman, Minister of the Department of Northern Saskatchewan set the meeting on May 9 off with a political snow-slide on how the NDP's had made so many improvements since their election into office. Mr. Stewart, leader of the Opposition (Liberals) later calls these improvements one of the biggest "power-grabs" in the history of Saskatchewan yet, Allan Guy, the Liberal MLA from the Athabasca Constituency (the area in the nerve center of the DNS) didn't even bother to show his face at this important meeting. It's not difficult to see how the NDP's are getting away with a "power grab" when the Liberals appear to be fast asleep or pouting, one of the two.

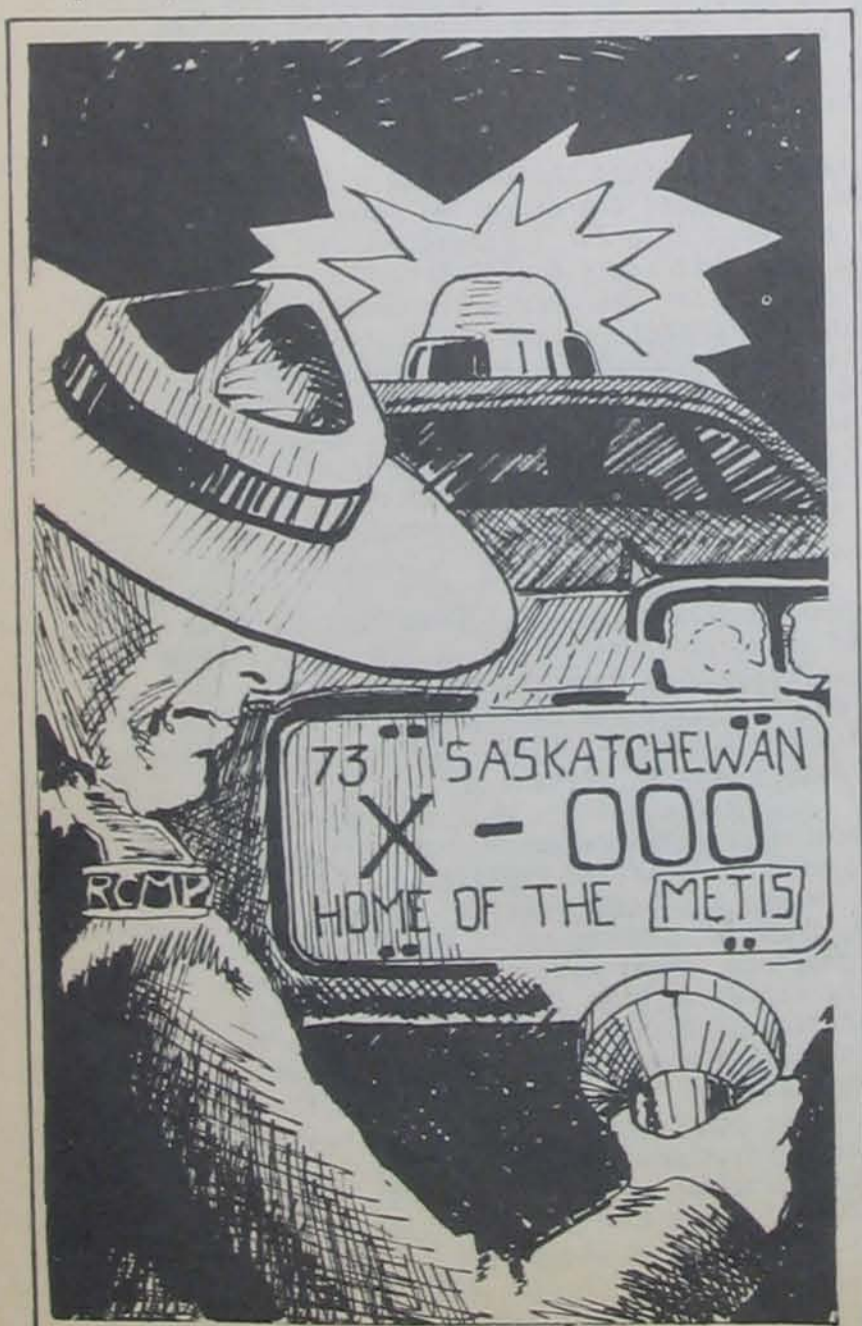
Bowerman stated that the Bill was not yet proclaimed therefore the delegates present could have an input into the legislation, but this would mean that since legislature was over for this spring (conveniently) this would mean waiting until next session (fall or spring) before anything could be done about changing the Bill. This of course would delay the election and setting up of the Northern Municipal Council, one of the few things the Metis people do agree with about the legislation. Bowerman said the Bill DID give the people the powers of a Rural Municipality as in the South.

It seems particularly funny to me that Bowerman waited until just before the Bill was proclaimed official before he gave the people a chance to have an input into the legislation, and then at the risk of losing the Northern Municipal Council for another year or perhaps forever. It seems funny he waited until the Bill was passed in legislature before coming to the Metis people for a meeting about the legislation. If the Metis people had been consulted in the first place, thus the drawing up of the legislation done properly, there would have been no cause for the people to have their input into this legislation at this unsavory time and at the risk of losing a few of the good points in the legislation. This cart before the horse manouver on behalf of the NDP is not only a political power play but that of one of a most unscrupulous, dishonest player. Bowerman himself advised against the changing of the legislation and said we should try to understand

DNS MEETING CON'T...

what a good deal the Bill actually is. Good deal for who? That remains to be seen. The present Advisory Council is made up of 12 or 13 members, all appointed by Bowerman and it advises on the "major economic issues", i.e. fishing, trapping, tourism, etc. I think everyone realizes that the major economic issues of the North are now things such as Dam Systems which include power and water resources, Timber resources, all issues dealing with trillions of dollars. The NDP's idea of consulting the people is to appoint an Advisory Board and have this board to advise on trapping, fishing and tourism when the real consultation and power lies in the trillion dollar resources surrounding our Metis people of the North. The NDP better put the military-like control of the DNR or DNS (the DNS is made up of the same old happy-gang - A. Towill, W. Churchman, etc.) behind it and realize that the day has come that Native people are no longer advisory consultants on the unimportant things but, are prepared for real economic and political power. The Native people have been suppressed and oppressed by governments for too long and not even so-called ingenious power-mongers such as those that make up DNS are going to continue to keep our people down. Mr. E. Kramer released to the press that the Federal Govt. is getting involved in building bridges in the North by using the army. This would bring a military-like atmosphere to the North in a feeble attempt of psychological warfare. Also if our Native people wanted jobs building bridges, they's have to join the white-man's army. The Native people who stand up for their rights are labelled by society, the press, and governments as militants yet governments are allowed to get away with real military tactics or our Native people every day.

Jim Sinclair brought to Bowerman's attention the Mid-Canada Corridor where our resources are being sold out from under us without our having any say. We need the timber rights to build our houses, but big companies from the United States have them and the Native people live in shacks unfit for human occupation or in cheap government housing developments for which our people must pay 4 times the amount they are worth and then the houses begin to fall apart after a couple of years.



- The governments are building power dams in the North, such as the one at Island Falls (Bowerman didn't even know there is a dam there!). The Island Falls Dam brings in a \$250,000. profit a year, only \$2,000. a year returns to the community. Not only that, but Native homes 1/2 a mile away do not receive enough electricity to hook up electric stoves. The Native people do not benefit in any way from Government ventures of this Nature. Bowerman tried to say the money from the Dam at Island Falls went towards building the \$200,000. road into Island Falls. It was pointed out to Bowerman that the Govt. has been getting taxes from this area for 35 years which is more than sufficient to build this road. The question still remains, where is this money going? Incidentally, this dam employs two men, year round.

On May 10 the Resolutions that are to be made on the Bill were presented to DNS. If these resolutions are not followed by Govt., the bill will be changed in its entirety by the Native people next year. The resolutions are as follows:

That the act be amended based on the resolution of the 4 regions that we are presenting today to DNS. Be it further resolved that a definite commitment be made by the minister of DNS in reference to the described resolutions. The persons of the northern area have seriously taken a look at the DNS. We want the government to understand that we want local control and self government. This was a resolution which the people have agreed to. We feel that consultation should have been done in regards to the legislation. This legislation does not have the people's needs in mind. We have made resolutions to explain our stand.

1. We feel that we should meet with the lieutenant governor and ask him not to sign the Bills of the legislature which make up the DNS. We want consultation to shift concepts of the legislation so that will help achieve our goal.
2. We want local control and self government.
3. We want the government to freeze all outside economic development (development other than by Northern people). We feel that we have rights as aboriginals. These must be settled.
4. We feel that a minimum of 100 million dollar fund be set up so that Native people may develop an economic base.
5. The DNS has set up an administration which will run our lands, our minerals, and our resources. We want this control.
6. Through the proposed legislation the northern council has control over economic development. The northern municipal council has the responsibilities of making only small decisions over our lives. We feel that there should only be one council - the Northern Municipal Council. This would be the governing body of the North and take the place of the Deputy Minister. We feel that this council would represent the Native peoples concerns at heart.
7. We feel that there should be money allotments in DNS for recreation.
8. We feel that a person who is running for the position of NMC should reside a minimum of 10 years in the area.
9. We feel that there should be allotments for travel and area meetings for effective communications for the Northern people.
10. The DNS has 1 million dollars now for economic development yet are going to other government agencies for funding of projects; this money must get to the people of the North.
11. We feel that the 625 houses are insufficient for the spread of 5 years. We the people of the North should receive 625 houses this year.
12. We the people of the North have aboriginal rights and other rights. Our concern is to get these settled before development in the North.

Linda Finlayson

Thanks to Heather Bishop - recording secretary

CAMPBELL RIVER

CAMPBELL RIVER, BRITISH COLUMBIA
JOINS METIS SOCIETY OF SASKATCHEWAN

The British Columbia Associations of Native people have a First Citizens Fund which is utilized by Governments as a diversionary tactic to avoid giving financial aid to Native People. This fund has \$1 million which must cover Economic, Community, Recreational, Housing etc. Development. The British Columbia Associations of Native People is comprised of two organizations, British Columbia Association of Non-Status Indians and the Union of British Columbia Chiefs. This First Citizens Fund provides then, only \$500,000 for each group which is inadequate to provide any real development for the Native people. Governments are using this fund as a publicity gimmick to make it look as if they are helping the Native people when actually they are doing nothing.

The Campbell River Local #113 of the B. C. Associations of Non Status Indians decided to withdraw from the suppressing beurocratic structure of the Native Council of Canada and British Columbia Associations of Non Status Indians which oppresses the people at the local level to line their own pockets.

The Campbell River Local wants the opportunity to negotiate with all levels of government as a local group for the betterment of the local people. The only organization in Canada which seems to promote this type of action is the Metis Society of Sask. The Campbell River Local approached the Metis Society for such support as the Metis Society gives their own locals and the Campbell River Local then very recently joined the Metis Society of Saskatchewan as Local #99.

It is hoped that we will have a favourable communication with this newest local and that the people of Saskatchewan will wish the best in the endeavours of the Campbell River Local of the Metis Society.

Some of the first issues that this new local will be fighting on, is funding for a Preventive and Treatment Program for the serious drug and alcohol problem in that area. Also high on the priority list is a Recreation Program for the youth, Housing, etc. Now after joining the Metis Society of Saskatchewan, the doors to these programs are open to the Campbell River Local and we wish them the best for the future.

WINTER WARMTH

The purpose of the Winter Warmth Project when initiated by the Metis Society of Saskatchewan in the fall of 1971 - 72 was to make Federal and Provincial Governments aware of the poor housing conditions of the Metis people.

While the program was being implemented that year we evaluated the program as such:

1. Metis people were able to estimate their housing needs.
2. Metis people could purchase and distribute such materials
3. Metis people were willing to fix their homes if materials were supplied.

Since there was no further commitments by governments as to any financial assistance being continued on an emergency basis, the organization presented a brief on 500 low cost housing units. In the fall of 1972, when informed, funds would again be available for emergency repairs, we decided to use a large portion of the money to renovate houses, making them liveable for a number of years.

The reasoning to limit the emergency repairs was in hope of the low cost housing program replacing those houses. Also, in many cases the emergency materials were removed during the summer months, (for example, plastic over windows, plywood over old doors), and could not be used again. This problem would be alleviated if renovations were done and the windows and doors replaced.



BEFORE



AFTER

The philosophy of the Metis Society of Sask. is people participation. To get the Metis people involved and make decisions, we suggested to the locals they form housing committees to take applications, pick the applicants by priority as they know the people at the local level, to help distribute materials sent to their communities, make sure the materials were well used, help regulate the workers hired under the LIP program. To many this would appear a menial task, but when people begin to do and handle their own affairs this type of involvement cannot be measured.

This program as with most there are problems to overcome. Some of the main concerns were:

Funding

1. Not sufficient funds to do a thorough job
2. Holdbacks and distributina of funds
3. allocated at wrong time of year.

Contract

1. Conditions of contract drawn up by C.M.H.C. not by Native Organizations
2. Insufficient regarding such items as major plumbing
3. People would like such articles as bedding, furniture included.

Timing of Program

1. Wrong time of season for house repairs and renovations
 - a) Costly for cement work
 - b) Difficult to use some materials such as siding, shingles
 - c) Difficult to replace heating system, doors windows, due to cold weather if houses occupied.
2. Transportation
 - a) Have to wait for winter roads in Northern Communities
 - b) costly for airfrieght into many areas
3. Labour
 - a) Cannot utilize manpower to the best during cold weather
 - b) More chances of injuries and sickness
 - c) Competing with welfare and unemployment insurance.
 - d) Many men on traplines during winter months.

WINTER WARMTH CON'T...

HIGHER OPERATING COSTS

1. Truck expenses
2. Heating buildings
3. Storage of materials (Paints, Glue)
4. Travel expenses

The accounting of expenditures as presented on progress reports show that the high operating costs which is taken from the monies allotted for materials. Now that some of the problems have been outlined, recommendations regarding the changes have to be given consideration. We would suggest:

Funding

1. Monies for repairs and renovations be given to the local housing committees
2. Monies be allocated in amounts as submitted by local housing committee.
3. Monies be issued during a suitable time of year ex. April - November
4. Metis Society of Saskatchewan to co-ordinate if required.

Contract

1. To be drawn up by Provincial Native Organizations
2. Should include major installations of plumbing, heating and electrical work
3. Able to build additions to houses for large families.
4. Should include furniture and other household goods as recommended by Housing Committees.



BEFORE



AFTER

Timing of Program

1. Would recommend that the program in April-November
 - a) would be able to use all materials efficiently
 - b) could do all types of work
 - c) able to accommodate applicants much easier (could live in tents while work is being done.)

Transportation

- a) not as costly to operate equipment
- b) find cheaper to barge materials instead of flying or truck hauling
- c) Easier to find accommodations for workers on the road (cabins, tents) where as in winter all c cabins are closed.

Labour

- a) Better able to utilize manpower
- b) Less chance of injuries
- c) More manpower available

By doing the work in summer there would be less expences and allow the funds for materials to be spent as such. As earlier stated in this report were the establishment of local housing committees. To date approximately sixty committees were established with about forty still continuing actively. Of the remaining forty there would be twenty-one most likely to be able to operate their own housing corporation if given technical assistance and funds. Those locals would be: Meadow Lake, Cole Bay, Jans Bay, Ile a la Crosse, Leoville, Regina, Estevan, Maple Creek, La Ronge, Sandy Bay, Pinehouse, Duck Lake, McDowell, Cando, Saskatoon, North Battleford, Prince Albert, Fort Qu'Appelle, Lestock, Cumberland House, Buffalo Nattows, Uranium City. From the estimates taken by the locals and field staff on the housing conditons we would catagorize the houses as follows:

1. Approximately 1,400 houses require emergency repair
2. Approximately 1,700 houses are of sound structure but need renovations
3. Approximately 3,300 houses should be replaced.

If the following were carried out, doesn't necessarily mean all the Metis people in Saskatchewan would be accommodated but it would certainly help alleviate some of our present housing problems. Most of the report has dealt with statistic s, funds and problems but we cannot forget the most important thing of all "People". The Organization places our people and the list of priorities and we believe the work done has helped develop us in many ways. Through participation in the METIS Society program individuals have since been able to participate in local affairs, confront governments and speak their minds and become leaders in their communities.

As far as the winter warmth program is concerned we would list the experiences gained in the catagories:

1. 15 people in managerial roles
2. 70 people in carpentry work
3. 5 people in electrical
4. 3 people in plumbing
5. 150 people in dealing with social problems

Since our people have not been involved with programs which were designed for us, anything we undertake on our own is always an experience from which we gain some knowledge. The Metis Society in its endeavors to get housing for its people, formed a nonprogit housing company, called "Metis Housing Group" to carry out its Housing programs. The group while allocating how much funds have to go to each local, decided to allow each local approximately \$1,000 estimated at \$100,000. The remaining \$200,000 was allocated to renovat 160 at approximately \$1,000 each for a total of \$160,000. The remainder would be administration, expenses and transportation. All purchasing was done through the Regina and Saskatoon offices on a Northern and Southern basis. Signing Authority was given to six people. All the materials ordered was taken from the applicaiton forms. The progress our people have made in the last two years in regards to their housing problems and the recommendation on how to better this, must be given serious consideration by governments.

ARCHERWILL LOCAL 58

On May 22, 1973 Archerwill Local #58 held their first Bingo and Bake Sale. They received good response from the town people and the surrounding area. The local realized over \$100.00 for their efforts. They plan to continue in this type of activity in the future. Mrs. Josephine Campeau and Dianne have been operating a Native Handicraft and clothing enterprize for the last six months and business is brisk.

The water wells at Bjorkdale and Archerwill which were dug with the assistance of the Local Initiatives Program has been a success. The water is pure, plentiful and good to drink.

The new president, Gordon Lee, and the whole local are looking forward to Back to Batoche days.

WOUNDED KNEE INCIDENT

(Cont. from last month)

Suddenly, a shiver went up my backbone as a new sound reached our ears. In the distance we heard a pack of coyotes as they howled their lonely uncanny warning. We were being followed by a pack of coyotes. The tiredness that had previously gripped us was suddenly gone. We scrambled to our feet and started to walk across the plateau looking for a way to safely cross the ravine. We finally found a cow path that led across the ravine on a narrow ledge. The worst was finally behind us. We stumbled up and down more hills, maintaining a silence that assured we would not be detected. The pitch blackness that had enclosed us during the night turned into a dark blue hue that allowed us to see a few hundred feet in front of us. We now had a new discomfort to deal with. The surface mud in the area had just begun to thaw and caked on the heels of our footwear, especially those of us who had "city shoes" on. This peculiar type of mud formed in spike-like formation and no matter how hard we tried to break it off our heels, it was there to stay. This made walking increasingly difficult as every time we took a step, our ankles would twist. Luckily there was only one more steep incline for us to climb. We came upon a gulch at the bottom of a steep, tree-studded hillside. The clearing was rutted by deep tracks made by armed personnel carriers and tanks as they circled the perimeter of Wounded Knee. The area was brightly lit by flood lights. We crouched behind some bushes then, one by one ran across the gulch into the protection of the trees on the hillside across the clearing. The hill seemed to be endless, strength quickly waning. On all fours, the top of the hill was finally reached. We could see there were no more steep hills and ravines, only gently rolling slopes that led down into Wounded Knee. It was getting lighter and lighter, we had to keep pressing onward faster and faster. We wouldn't be home free until we were safely right inside the protection of the village buildings. After walking across several hills, our ankles twisting at every step, we reached a flat area. It was now fairly light and had we the energy, we would have run as fast as we could. For all we knew, we could have been watched by Federal Agents and Marshalls in this area. We were walking toward a line formation of trees, through grass that seemed to be trying its best to trip us. We finally reached the trees and a new obstacle

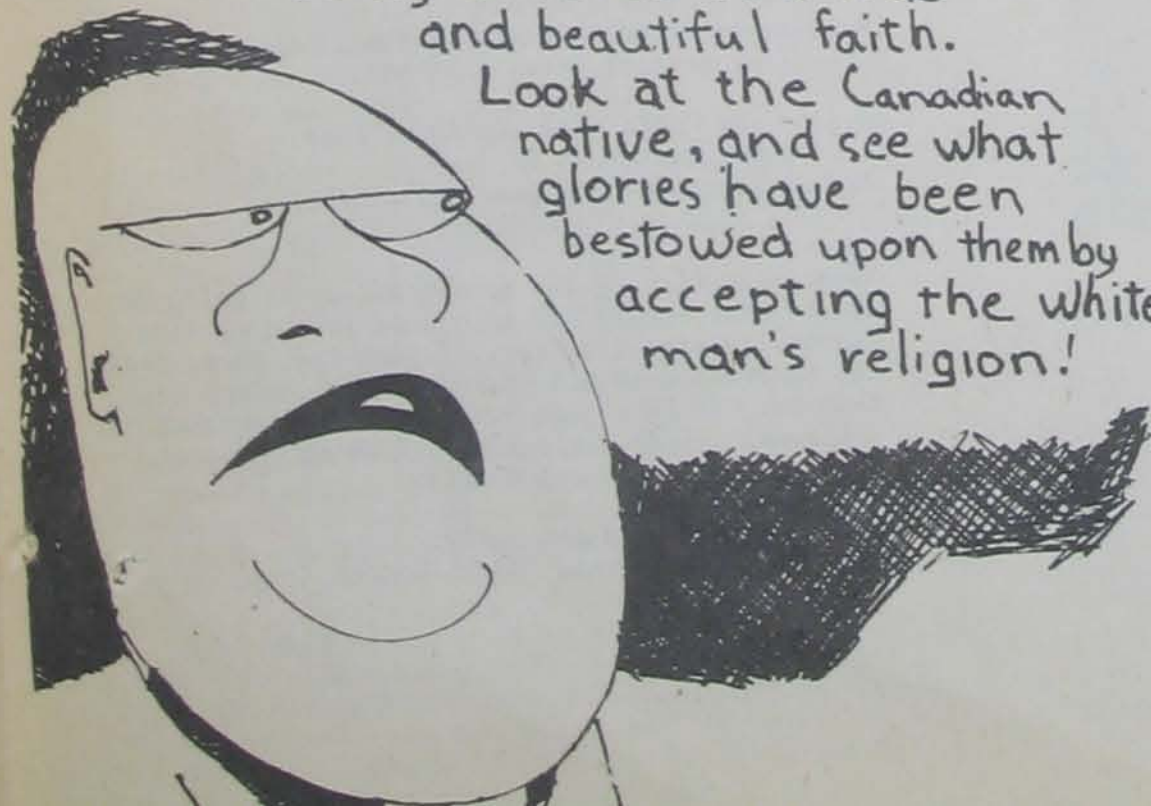
confronted us, a creek about six feet across and rushing quick with the spring thaw. We walked alongside the creek for a ways until we came upon a natural bridge, three slabs of ice, resting one on the other across the entire width of the water. The guide was the first to descend the steep embankment, cross the ice, and scramble up the opposite bank. I was the last to cross. Each previous crosser had cracked the ice bridge somewhat and I stared at the ice, knowing I would likely finish it off. I could do it in three steps. I lightly made the first step, quickly made the next step, at the same time grabbing a low hanging branch on the other side, just in time. Down into the icy water I went, the muscles of my legs immediately cramping in the icy swirling water. I gathered all remaining strength together and pulled myself out grabbing at any hand-hold on the bank, finally managing to pull myself onto the bank and wearily scramble up the steep embankment onto the solid ground. Again we all started on toward Wounded Knee. Soon my pant legs were frozen solid, that coupled with sloshing, slipping shoes from the still clinging mud on the heels, made the last half mile to Wounded Knee one of the most uncomfortable yet happy walks of my life. We had made it! We sighted the famous church atop the center hill of Wounded Knee and walked towards it. We were met in the distance by guards all carrying arms. We joyously hollered the password. We were safe. A beat up old van met us and took us up the hill to the church where cold water and hot coffee was immediately given to us. Soon someone came and took us to sleeping quarters. Finally we got to lie down in a bed, something that had been in the back of our minds all during the ten and a half-hour walk of the previous night. The last I remember before I fell into a dead sleep is someone was frying bacon and eggs in the kitchen of the crude log building, but, I was even too exhausted to eat. I awoke that afternoon feeling like a new person. I made a move to jump off the bed but, thought better of it as even that slight movement jarred the aching muscles of my legs. I slowly and painfully got up and walked into the kitchen for a much welcomed cup of coffee. I was given a pair of moccasins to wear, thank goodness, as I don't think I could ever have worn those same shoes I walked in with. Later talking to the guide, he told me we walked about thirty miles the night before, whether this was thirty miles or its equivalency, I don't know, all I know is it seemed like a hundred miles.

The rest of the day and the following days I spent inside Wounded Knee settled themselves down into a routine of helping in any way I could, getting material for future writing and a loneliness which sets in when one is with new found friends but back home is still very far away.

I was overwhelmed that I was a very small part in one of the most monumental and effective stands taken by Native people in the Americas today. Should anything like Wounded Knee happen here, I shall be mentally prepared for what it is all about. By sharing this experience with you, it is my hope that the reader of this article will also make preparations for what is yet to come,

Linda Finlayson

If nobody believes in a true and beautiful faith. Look at the Canadian native, and see what glories have been bestowed upon them by accepting the white man's religion!



LETTERS

Henry J. Foster
#80544 Box 779
Marquette, Mi. 49855

May 9, 1973

Editor:

In Strength!

Peace, Unity, and Brotherhood from Wasso Gee Wad Nee, the Council in Marquette Prison.

I sent this poem to the Indian News in Ottawa, Akwesasne Notes in New York and Mike Wright will be publishing it in our column in the Nishnawbe News.

I hear the New Breed is very bold in their publications. Good! When I'm finished writing "The Bureaucrat", a rather naked stripping poem, perhaps my contribution will be welcome? Let me know.

I've been writing rhymes for years, but "Wounded Knee" is the first I ever wrote for everybody. But it's got a message from my soul to our People. I don't want Wounded Knee to pass into oblivion, but be the spark igniting the greatest and grandest movement for Unity among our People since we roamed the forrests and plains of our land in peace and freedom. That there exists conditions among our People defying even the imagination of those in ghettos - dirt floors, mud walls, no water or electricity, barely enough food to live day to day; it makes me want to do something - anything! - but NOT just sit back and say or do nothing.

I've been here ten years. When I helped form the Council here (BY JUST BEING THERE), I believe my attitude reflected that of most of our people: "What's the use, nothing's going to change... give up! quit...."

But it has changed. Our Council is working. We are ONE. We made it work. Not me, myself and I, but we, us and our.

So if our Tribes will see each other as one people the Red Man, baying aside petty differences and UNITE in a common cause for the good of ALL, we can get more done in ONE MONTH than twenty years as SEPERATE people. SEPERATE tribes. And that's the message - Unity, Brotherhood.

From us of Wasso Gee Wad Nee,
Peace, Unity, and Brotherhood,

Hawk
(Henry J. Foster)

Leszek Michalik
Ilac Wolnosci 22a/10
82-400 Sztum
Poland

Dear Brothers:

I received your letter and first copy of the New Breed with great joy.

I promise to comply strictly with all the rules and regulations of the Metis Society of Saskatchewan and to hold up the good name of our organization in Europe.

I think that we may have closer contacts.

Sincerely yours,
Brother, Leszek Michalik

Note: There is a Metis Society Local in Poland, the above letter from Poland is from the Local there.

Wounded Knee

Our children here one day were slain
By calvary riding bold;
Whose Journals mark with bloody stain
The saddest story told.

Let rise the angry human tide
To end this tyranny!
As Brothers let us now decide
To stand in Unity!

For hypocrites in highest place,
That Bureaucratic Clan,
Have heaped on Justice such disgrace,
It's time for us to stand!

Our Brothers raised a righteous fist,
Refusing every bribe;
And there as One they faced the risk
To die for every Tribe.

If all our People join as One
In honoring our Braves,
They have not vainly bore the gun
Who liberate our slaves.

So let our People now arise,
With Love for Wounded Knee,
To march as One while Justice cries,
'Til all our Tribes are free.

From Hawk (Henry J. Foster - #80544)

Editor:

Strength!

Once more from Wasso Gee Wad Nee, Peace, Brotherhood and Unity! Am sending "The Bureaucrat", a poem I think righteously describes him. I hope you will accept this contribution as being worthy of publication.

The Bureaucrat

The poor I crush beneath my feet,
Then proudly find a pew,
Where bowing head in deep conceit,
My sins are hid from view.

I hide my life from prying eyes
Beneath palatial palms,
Ignoring all the wretched cries
Of voices begging alms.

I see the fleshless children run
On legs like little sticks;
Their slender faces bright as sun,
Of every color mixed.

I smile at the ghetto street
And Reservations bare;
A slice of bread or piece of meat,
I've none of these to share.

Before the world with righteous pose,
A Bureaucrat am I;
And children lacking food and clothes,
If left to me, will die.

Dickie Laughing of the Mohawk Nation is going to spread them around and is a good friend of Alex Jacobs (Akwesasne Notes). I also sent them, that is, my other poem too "Wounded Knee", along with this one, to Dine' Baa-Hane' of the Navaho Nation (Arizona). Both these poems, I think and feel, have a message for our People.

Peace, Brotherhood and Unity!
From a brother, Henry "Hawk" Foster

NORTHERN WELFARE

In 1971 a survey was done by the Department of Social Services on welfare food rates in the north. (The survey was printed last month in the New Breed). In it, it showed that there is a great difference in prices. Yet the welfare stays the same throughout the province.

One of the reasons given about ignoring the report is that the people in the north don't want more welfare. That is true (they want the right to work) but nothing is being done about changing the way the north has always been run. Also, there are many people who can not work such as the old, the single parent, the handicapped. What are they to do - starve?

The report was to be discussed with the Provincial Advisory board on welfare. From what we could find out it was not discussed. The Provincial Government has now come up with a 10% increase throughout the province. This does not help the people in the North. This just reflects the general increase in food prices throughout the Province.

In comparison, Manitoba has raised their rates in accordance with the increase of food costs in the different areas e.g. 12% in Flin Flon, and 25% in other northern areas.

This is a comparison between Saskatchewan and Manitoba.

a) Food allowance for an adult in Saskatchewan is \$31.00 and \$39.50 in northern Manitoba which is an increase of 27.4%.

b) A single adult would receive \$55.00 in Sandy Bay on Welfare for food, clothing and personal items, and that the same person would receive \$74.48 across the boarder in Manitoba - an increase of 35.4%.

c) In the 15 to 19 age group, an individual receives \$42.80 in Saskatchewan, but \$63.78 in northern Manitoba, for food, clothing and personal needs - an increase of 46.7%.

d) Food for a two year old increases from \$17.00 in Saskatchewan 24.38 in Northern Manitoba - 43.4%, while that same child receives an overall increase of 38.3% for food, clothing and personal needs (23.50 in Saskatchewan as compared with 32.51 in northern Manitoba).

There is little or no difference between the food costs in northern Manitoba and Northern Saskatchewan.

HOUSING

HOUSING

In North Battleford and Yorkton, Native people are demonstrating for better housing conditions and better treatment of Native people by landlords.

In North Battleford, the Metis Housing Group had to take action after the mayor continually refused to meet with them and discuss the problems the Native people were having. Glenora Park has a large Native population (60 - 70%) and is an area in the city that has been totally ignored by city council. The people in the area feel it is done purposely so that the city can force them out of there and use it for some type of development such as industrial or high rise. The city refuses to put sewer or water in the area using the excuse that it is too much money. But yet they put a swimming pool two blocks away at a cost of \$45,000.00. They also put in sewer and water in their exhibition grounds which is 3 miles away which is used twice a year. One of these projects alone could have covered the cost of sewer and water going into the area. The city is also condemning the houses in the area and when the people attempt to fix or have renovations done to their homes, the work permits are stopped which just reinforces the people's idea that there is an attempt by city council to remove them from the area. One point that was brought up in the position paper the people presented to city council which will have to be answered is who



is concerned about this area and what invested or proposed interests do these parties have? The mayor and the council continually say that there is no vested interest in the area but it is hard to believe when the mayor, James Maher, is one of the owners of the largest real estate companies in the city (Maher Real Estate) and four of the councillors are on the real estate board.

In Yorkton, the same situation arises. The people try to talk with the so-called representatives but to no avail. Until finally they have to picket. In Yorkton as well as other places, Native people and welfare people (who in most cases are the same) are the ones who get the dirty end of the stick in housing. Always the refusal by the real estate to find any kind of decent housing so always the same old rat infested shacks. The attitude the real estate people take is clearly shown in a report called "Exposure of the Hidden" taken by a group of people investigating Yorkton's housing problem. This is one of the answers given to them by a real estate agent when asked about finding accommodations for Native people.



"The renting situation at the present time is grim. We have a waiting list, I would say of about 17 right now. There are a lot of Metis who ask for rented homes but we have had too many experiences with them and we have definitely made up our minds that we are not even interested in finding places for them due to the fact they're causing us too much trouble and the property is being damaged so badly we have reached the saturation point. If they do come to our office we definitely refuse."

"The low-rental homes are standard type homes and in comparison to the rental they charge there I would think they were very reasonable. The low rental homes are built as adequately as the war type homes were built just after World War II. These homes, without too much improvement, could last twenty years. If these homes were rented out to the Indian and Metis people,



HOUSING CON'T... YORKTON DEMONSTRATION

I would say they should be built in a subdivision. I don't think, from my own experiences, that some of these low price homes should be built next to a \$25,000.00 home where taxes are very high because it would bring down the value of that good property. This is my personal opinion."

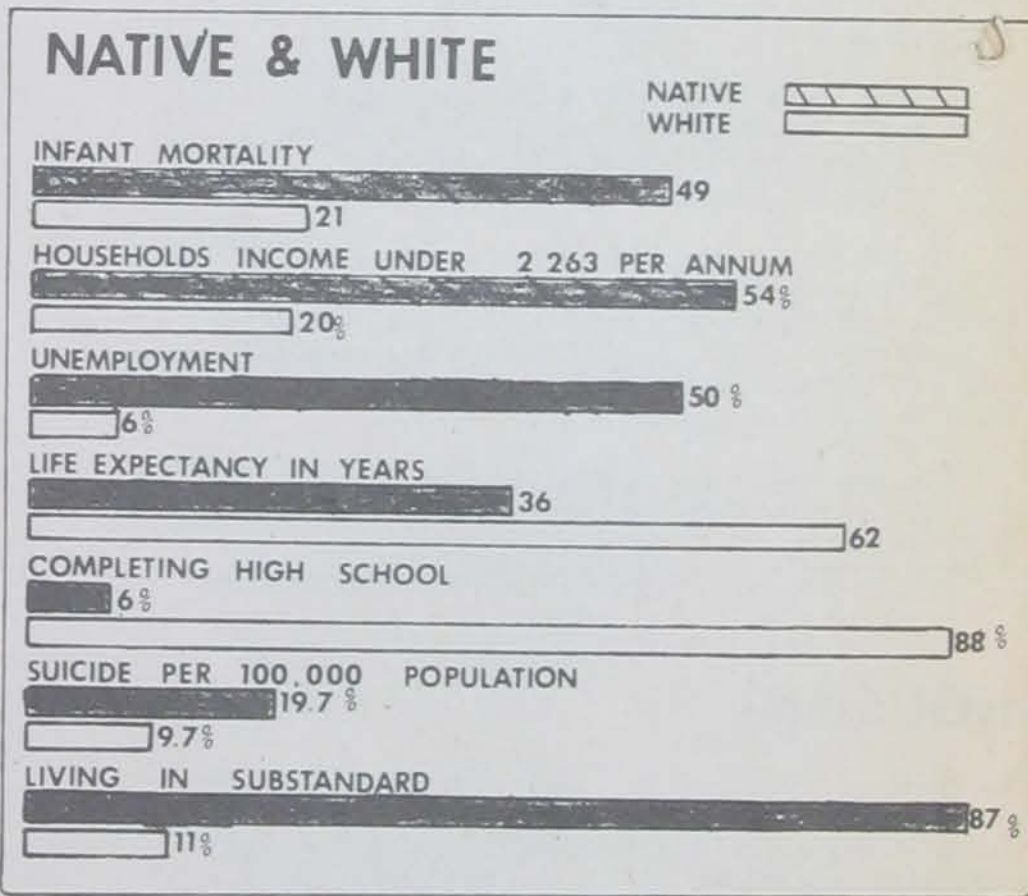
"The thing is, if you are going to put a house on an adjoining lot that is worth \$8,000.00 and I have a house on my lot worth \$23,000.00 and you are going to say rent this property to, with no reflections on Metis people, you understand what I mean, even somebody who is on Social Welfare who is white, and I mean definitely my property would go down."

"You can't go ahead and put a rotten apple in a basket among selectives could you?"

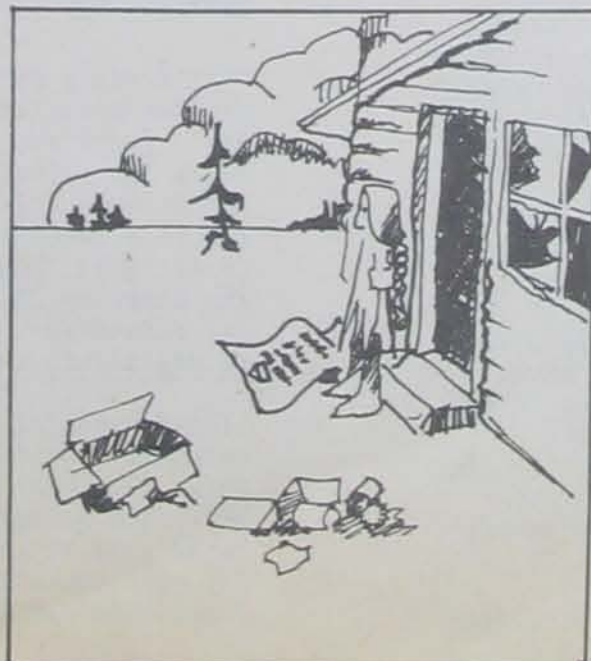
Like we said in the opening, not only in these areas is the housing problem but all over. In the northern areas, Sandy Bay for instance, there are nine people living in a one room shack 288 square feet that is 36 years old. And yet, Mr. Bowerman has recently announced a \$1,500,000.00 project to set up housing for the government employees in DNS. We see where the priorities are put in regards to the people in the North. The government seems more intent on creating a bureaucracy in the North than trying to deal with the people's problems.

With all the natural resources and with the unemployment the way it is in the North, there is no reason why people have to put up with inadequate housing.

HOUSING con't on following page



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HOUSING STATISTICS

LOG HOUSES - SANDY BAY AREA

No. of rooms	No. of people	Condition	Own/Rent
2	13	Good	Own
4	10	Fair	Own
3	9	Good	Own
2	7	Poor	Own
1	1	Fair	Own
2	5	Poor	Own
1	3	Fair	Own
3	7	Poor	Rent
3	5	Fair	Own
5	10	Fair	Own
2	12	Poor	Own
5	3	Fair	Rent
2	4	Poor	Own
3	9	Fair	Own
3	6	Fair	Own
2	8	Fair	Own
1	9	Poor	Own
1	4	Good	Own
1	6	Fair	Own
4	7	Fair	Rent
2	8	Fair	Own
1	1	Poor	Own
2	7	Fair	Own
2	7	Fair	Own
1	6	Fair	Own
1	7	Poor	Own
2	8	Poor	Own
1	9	Fair	Own
2	4	Poor	Own
	3	Poor	Rent
	7	Fair	Own
2	6	Poor	Own
3	3	Fair	Own
3	4	Fair	Own
1	6	Fair	Own
2	3	Good	Own
2	5	Poor	Own
<u>Condition</u>	<u>Heating</u>	<u>Cooking</u>	
Good - 4	Airtight - 22	Airtight - 3	
Fair - 20	Wood - 9	Wood - 33	
Poor - 13	Oil - 6	Prop. - 1	
<u>37</u>	<u>37</u>	<u>37</u>	

FRAME HOUSES - SANDY BAY AREA

No. of room	No. of people	Condition	Own/Rent
4	8	Fair	Own
5	7	Good	Own
6	8	Good	Own
3	3	Good	Own
1	1	Fair	Own
2	4	Poor	Own
2	1	Good	Own
4	11	Fair	Own
4	10	Fair	Own
5	8	Good	Own
3	8	Fair	Own
6	11	Good	Own
6	9	Good	Own
3	3	Fair	Own
5	14	Fair	Rent
3	6	Fair	Own
6	10	Good	Own
3	12	Fair	Own
3	6	Fair	Own
3	8	Fair	Own
1	3	Fair	Rent
4	13	Fair	Own
1	1	Fair	Own
2	10	Fair	Own
3	5	Good	Own
4	7	Good	Own
3	3	Good	Own
3	11	Good	Own
3	10	Good	Own
1	1	Poor	Own
3	4	Fair	Own
<u>Condition</u>	<u>Heating</u>	<u>Cooking</u>	
Good - 13	Airtight - 9	Oil - 1	
Fair - 16	Wood - 8	Airtight - 3	
Poor - 2	Oil - 14	Wood - 19	
<u>37</u>	<u>37</u>	<u>37</u>	

DWELLINGS IN NEED OF MAJOR REPAIR BY TYPE OF REPAIR, LOCATION AND REGION

Type of Repair	Total		Location				Region							
	No.	%	Urban		Rural		Regina		Moose Jaw		N.Biford		Qu'Appelle	
			No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
Total Dwellings	588	-	349	-	239	-	200	-	150	-	151	-	87	-
<u>Interior</u>														
Floors (covering)	77	13.1	38	10.9	39	16.3	13	6.5	27	18.0	33	21.9	4	4.6
Floors (structural)	46	7.8	16	4.6	30	12.6	9	4.5	8	5.3	18	11.9	11	12.6
Walls & ceiling (structural)	75	12.8	44	12.6	31	13.0	34	17.0	9	6.0	23	15.2	9	10.3
Doors & frames (structural)	13	2.2	7	2.0	6	2.5	6	3.0	-	-	5	3.3	2	2.3
Windows (frames)	22	3.7	15	4.3	7	2.9	13	6.5	1	0.7	8	5.3	-	-
Electrical (wiring)	43	7.3	12	3.4	31	13.0	4	2.0	15	10.0	14	9.3	10	11.5
Heating insulation	68	11.6	32	9.2	36	15.1	19	9.5	19	12.7	28	18.5	2	2.3
Heating source	32	5.4	15	4.3	17	7.1	5	2.5	11	7.3	11	7.3	5	5.7
Plumbing	61	10.4	43	12.3	18	7.5	27	13.5	11	7.3	16	10.6	7	8.0
Paint and wallpaper	97	16.5	61	17.5	36	15.1	41	20.5	24	16.0	20	13.2	12	13.8
Basement	35	6.0	18	5.2	17	7.1	14	7.0	6	4.0	7	4.6	8	9.2
Stairs	7	1.2	5	1.4	2	0.8	3	1.5	2	1.3	2	1.3	-	-
<u>Exterior</u>														
Foundation	53	9.0	34	9.7	19	7.9	26	13.0	18	12.0	6	4.0	3	3.4
Walk or step	37	6.3	28	8.0	9	3.8	21	10.5	4	2.7	8	5.3	4	4.6
Porch	27	4.6	17	4.9	10	4.2	9	4.5	7	4.7	8	5.3	3	3.4
Paint	128	21.8	60	17.2	68	28.5	40	20.0	43	28.7	24	15.9	21	24.1
Roof	100	17.0	38	10.9	62	25.9	17	8.5	39	26.0	18	11.9	26	29.9
Siding, Stucco, etc.	38	6.5	10	2.9	28	11.7	2	1.0	16	10.7	11	7.3	9	10.3
Doors, windows	29	4.9	15	4.3	14	5.9	11	5.5	1	0.7	12	7.9	5	5.7
Chimney	8	1.4	-	-	8	3.3	1	0.5	3	2.0	2	1.3	2	2.3
Fence	8	1.4	3	0.9	5	2.1	2	1.0	1	0.7	4	2.6	1	1.1
dwellings beyond repair	68	11.6	35	10.0	33	13.8	13	6.5	23	15.3	23	15.2	9	10.3
dwellings - no repair necessary	45	7.7	37	10.6	8	3.3	28	14.0	5	3.3	8	5.3	4	4.6

BATOCHIE

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BATOCHIE THE STORY

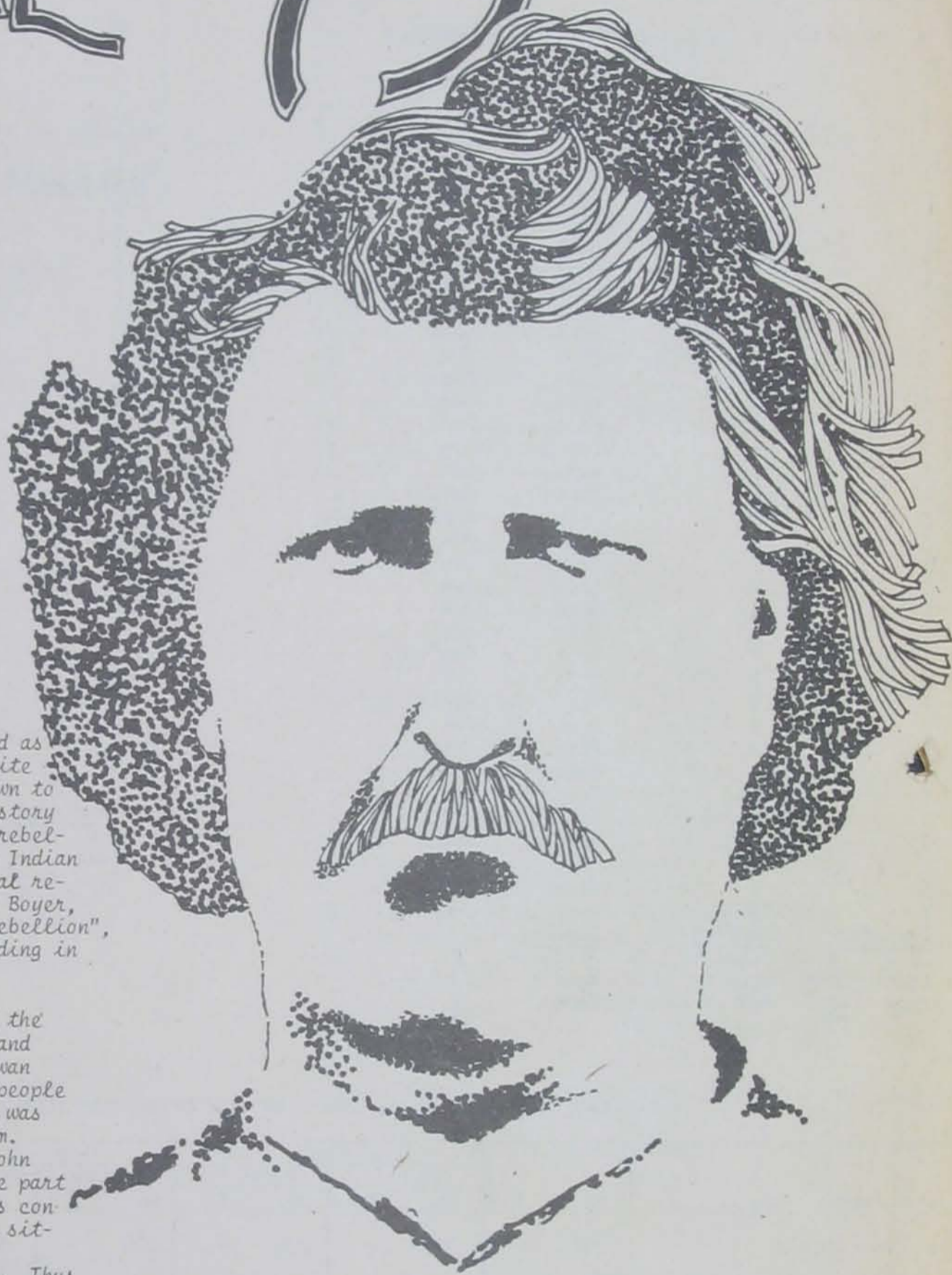
The Riel Rebellion can be justly described as one of the most colorful onslaughts of White brutality and disregard of human life known to the history of Saskatchewan and in the history of the Metis of Canada. The saga of the rebellion is told in white history books as an Indian and Metis uprising. Here is the historical recount of the rebellion as told by Raphael Boyer, seventeen years old at the time of the "Rebellion", to his son-in-law Fred Paulhaus, now residing in Prince Albert, Saskatchewan.

In 1869, two Englishmen at the request of the Canadian Government began surveying the land lying on the banks of the South Saskatchewan from Saskatoon to Fish Creek. The Metis people in this area were angered that their land was being surveyed with no explanation to them. They got together and wrote a letter to John A. MacDonald protesting this action on the part of the Canadian Government. The surveyors contacted the army, misinforming them of the situation in Fish Creek, leading the army to falsely believe the Metis were up in arms. Thus the army set on its way to subdue the Metis "uprising".

The Metis, receiving word that the army was on its way, didn't know for what reasons the Govt. had sent the army after them, if only that their letter had been received by John A. MacDonald and their request for the land on which they lived had been refused, the army coming then to chase them off.

The Metis gathered in the coule at Fish Creek after looting arms from the trading post, where they waited for the army. One portion of the army drove them toward Batoche led by Middleton who stayed at what is now known as Middleton Hill. Then another portion of the army pressed in from Gabriel Crossing and another from the south. The Indians joined the Metis, the joined forces digging and occupying trenches at Batoche.

One Indian advised Riel to take a group of men at night and attack the army while they were sleeping. Riel was so sure his men wouldn't be really hurt by the army, refused, saying he "didn't want people killed". The Indian went on his own toward the army camp and found all sleeping. Had Riel listened to this Indian, victory would've been seen. The women and children were taken to Bellview for safe keeping.



July 16-21

When the army did open fire, twenty to twenty-five men were killed.

Big Bear was on his way from the United States but arrived too late. Riel surrendered so no more of his men would be killed and was hung that year in Regina, Saskatchewan, the home of the "brave" army - the RCMP.

After the so-called Rebellion, a Govt. representative came from John A. MacDonald, giving some Metis scripts on the land they lived. The others were promised the ownership of the land along the South Saskatchewan "as long as the river flows". This promise from the Canadian Government was never kept.

as told to Linda Finlayson