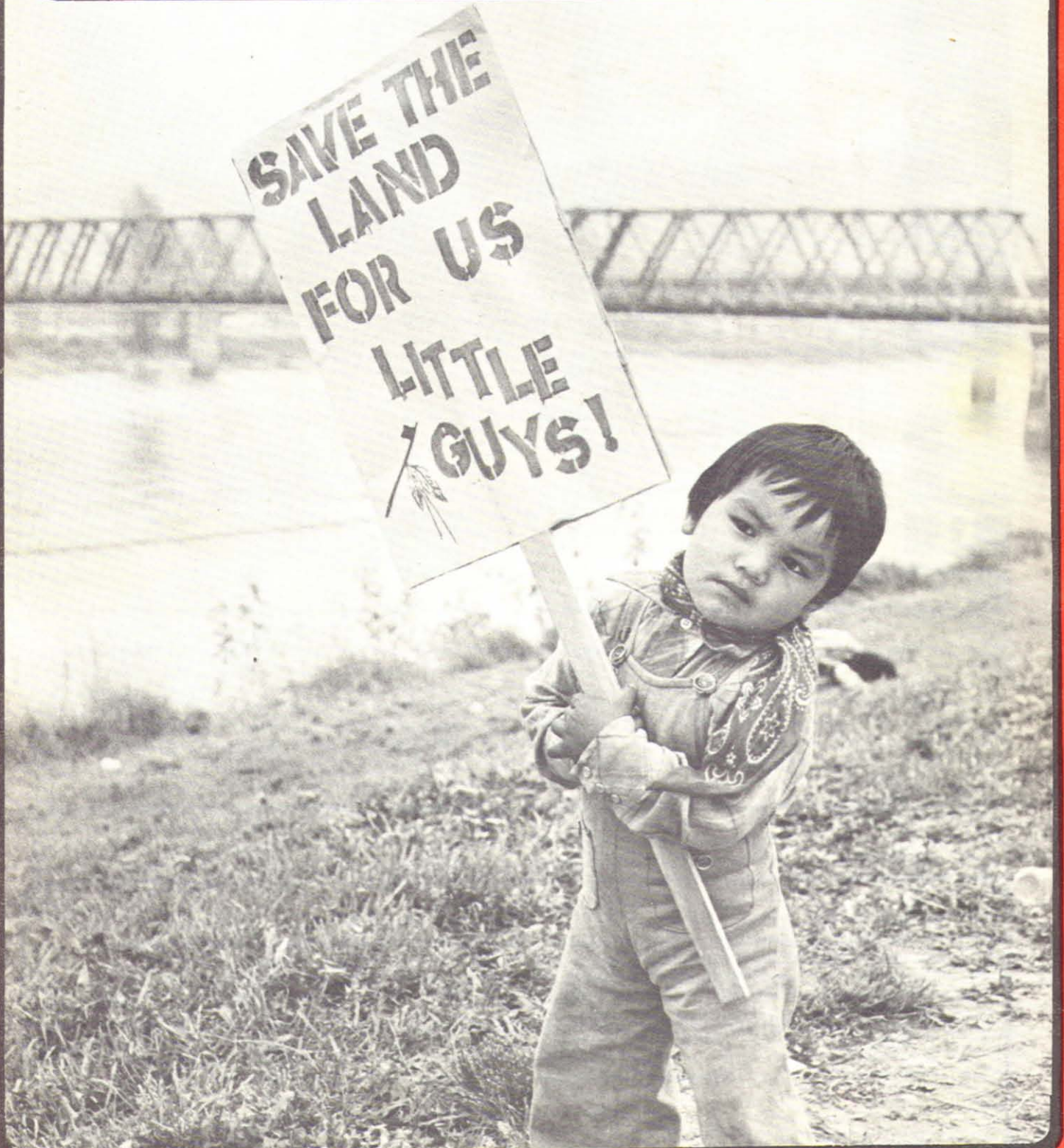


NEW BREED



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ABOUT OUR COVER:

This photograph was taken by Brian Maracle, editor of Nesika during an Aboriginal Rights demonstration in the fall of 1976. The sign aptly expresses our fears that there will be nothing left for the children.

ATTENTION WRITERS

Articles submitted to the NEW BREED and subsequently used for publication shall be paid for at the rate of \$3.00 per column inch (10 pt., 20 pica). We reserve the right to publish whole or parts of articles submitted.

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

DEADLINE DATE: Submissions must be in by the 15th of each month for the following month's publication.

SEND TO:

Articles, NEW BREED
 Association of Metis & Non-Status Indians of Sask. (AMNIS)
 No. 4, 1846 Scarth Street
 Regina, Saskatchewan S4P 2G3

Articles must be signed in order to be printed. If you don't want your name to appear in print simply request that your name be withheld.

ABORIGINAL RIGHTS



The area of Aboriginal Rights and Indian Land Title is still in its infancy. It is the desire of this organization to make the Metis and Non-Status Indians of this province aware of the historical and political backgrounds of this issue and the direction in which we are headed towards settlement of our inalienable rights.

In order to deal with this relatively unknown topic it will be necessary to define a few terms and ideas. Firstly, what is Aboriginal Rights? It is simply the rights of a people to land because of their usage of this land from time immemorial. As far back as Canadian History can be traced, the Indian people inhabited this land and carried on their simple life styles, hunting, fishing, and trapping freely. When the very early European explorers came to this country many of them adopted the Indian way of life and took Indian women as brides. From these unions a new Nation of people was born - The Metis! For a time all three peoples, the Indian, the white and the Metis were able to live together in peace and harmony. No one group encroached upon the life style of the others and they all co-operated to their mutual benefit.

When the major European powers, England, France, and Spain began to colonize the New World and establish permanent agricultural communities the nomadic life style of the Indian and Metis were in great jeopardy. The European settlers cleared the land for farming and thus destroyed much of the natural habitat of the fur bearing animals and also the lives of the Metis, French and Indian trappers. As a result of the greed of the white traders and the use of firearms, much of the game and almost all of the Buffalo had been destroyed for their hides. This seriously affected the food supply and economic base of Native people and forever altered their life style of living off of the gifts and in harmony with Mother Nature.

It soon became evident to the Indians and Metis that these new foreign intruders were a real threat to their way of life. In view of this fact, the Native people either fled their homes for unsettled areas in the far north or took up arms to protect their homes and families. In order to pacify the Natives and continue settlement of the new land, the British and Spanish governments attempted to purchase Indian land whenever possible before settling it. The British were careful to insist that land to which Indians laid claim must be purchased. The following is an excerpt from a letter to Captain John Endicott in 1629 from the Massachusetts Bay Company.

It states: "If any of the savages pretend right of inheritance to all or any part of the lands granted in our patent we pray you endeavour to purchase their title, that we may avoid the least scruple of intrusion." The British, however, came to Canada rather late in the colonial period. The first occupiers of what is now known as Canada were the French. There is little historical evidence to suggest that the French recognized Aboriginal Rights. Indeed the weight of research evidence suggests the French did not recognize Indian Title. This is supported by a quotation from a legal decision handed down by Judge J. Taschoreau of the Supreme Court of Canada: "The charter of the West Indies Company granted them (the French) full ownership of all lands whatsoever, in Canada, which they would conquer, or from which they would drive away Indians by force of arms."

In the Northwest the British government devised a unique way of governing this large new colony. They granted a large part of it to a company of adventurers known as the Hudson's Bay Company. The land was known as Rupertsland, which included all lands adjacent to waters flowing into the Hudson's Bay. The company was given the power not only to carry on trade and commerce in this area but also to carry out most government functions including making laws, maintaining law and order etc. Even though there are disputes regarding the ratification of the charter, the company nevertheless proceeded over the next several hundred years to establish their authority in the area as they understood it was their right to do. Since the company never intended to settle the land but only to carry on trade in furs and imported goods, they had no need for the land or to obtain title. The company allowed the Indians and Metis to continue their occupation of, movement in, and use of the land as they had done for centuries.

The Company did not enter into any significant treaties with the Indians. The only treaty in Rupertsland was concluded by Lord Selkirk with four chiefs occupying land adjacent to the Red and Assiniboia Rivers which he wanted for settlement. This took place in 1817. In 1835, several decades before the Hudson Bay Company concluded the agreement in 1869 to transfer Rupertsland to Canada, it took action to cancel the charter of Selkirk and his settlers and to take over responsibility for the area which was known as the territory

continued following page

ABORIGINAL RIGHTS

of Assiniboia. The transfer agreement had provisions in it which stated, "Any claims of Indians for compensation for lands required for purposes of settlement shall be disposed of by the Canadian government in communication with the Imperial government; and the Company shall be relieved of all responsibility in respect of them." This clearly indicates that both the company and the Canadian government recognized Indian Title.

The Royal Proclamation of 1763 recognized as Indian territory all lands and territories not included within the limits of Hudson Bay Company territory, Upper and Lower Canada and the Maritimes. The proclamation also set down procedures for purchasing Indian lands. Lands within the colonies claimed by Indians could only be acquired by purchase, therefore, this procedure by implication recognized Indian Title.

The Metis were quite clearly considered to have Aboriginal title to the land along with their Indian brothers. The Metis were legally and in practice recognized by the British Crown, the Hudson Bay Company, and the government of Canada as having the same rights as Indians. The federal government provided a number of options following 1867, to both Indians and Metis as a means of extinguishing their Indian title. Treaties were generally the means chosen to extinguish the title of Indians and land or money grants was the approach used in an attempt to extinguish the title of the Metis. However, there were exceptions, as some Metis were allowed to join Indian bands and enter treaty and Indians with white blood could choose to leave their band and take scrip. Sir John A McDonald attempted to institute a policy of settling the Indian Title of the Metis in the Northwest after 1879, by offering a 160 acre homestead as settlement of their land claims. This offer was rejected by the Metis as they felt they were entitled to compensation for their Indian Title as well as having the right to homestead as a settler.

Although we have clearly established recognition of

Aboriginal title by the Canadian government it is our purpose to now prove that the steps taken to extinguish the Indian Title of the Metis were not constitutional or legal and therefore that their title remains in force even today. It is further our purpose to prove that any compensation received by the Metis was nothing more than a recognition of their role as the original settlers in opening up the west.

The issuance of scrip was surrounded by a great deal of fraud and collusion which also raises basic questions about the validity of the proceedings by which the government claims to have extinguished the Indian Title of the Metis. Some Metis people did not receive the scrip which was legally available to them. This may have been because they were missed in the census, because they did not want to deal with the white man and chose to retreat before civilization, or because they were arbitrarily excluded by those responsible for making such decisions.

In Manitoba and in the southern area of what is now Alberta and Saskatchewan, Scrip was a piece of paper entitling the Metis person to a piece of land when this paper was produced at a Dominion Lands office. Scrip, as far as can be determined was intended to extinguish all Native rights. It consisted of a land grant of 240 acres to children of half-breed heads of families, and of 160 acres to the heads of families themselves.

Unlike the Treaties, which are evidenced by very formal documents outlining what the Indians were giving up and what they were receiving, scrip involved no such quittance of claim. There is no statement, declaration or agreement of what the Metis were giving up in return for their scrip. It is our contention that scrip was not a legal or reasonable settlement of the Metis Aboriginal Rights. Most of the people who took scrip had no idea that they were supposedly relinquishing in total their Indian Title not only for themselves but also for all future generations to come. Had it been explained to the Metis exactly what taking scrip





would imply for future generations it is doubtful they would have accepted it.

Metis people who did not exchange their scrip for the land grant often fell prey to the questionable scruples of the land speculators. Land developers took advantage of the Metis peoples lack of financial maturity and purchased their land entitlement for amounts which were often less than 50% of their value. Metis people were forced to accept the offers of the land developers for a number of reasons. After accepting the land grant the Metis were forced to abandon their former lifestyle of hunting, fishing, and trapping, and adopt a lifestyle based on agriculture. Before any crops could be planted the land would first have to be broken and cleared, after which it would still be an entire year before a cash or food crop would be ready to harvest. This would mean that for at least a year the person accepting the land grant would have no means or resources to feed and provide for himself and his family. Under these circumstances an immediate \$50 or less from an eager land developer would look very good to a hungry man and his family. In many areas, such as the North, they could not claim land unless they left their communities and went to settle in surveyed areas in the south.

Another point in the whole issue of Aboriginal Rights is the matter of free choice. Although the Metis and Indians were given several options as to the method in which they would extinguish their rights they were not given a choice as to whether or not they wished to extinguish their rights or retain them. This gross injustice is a breach of basic human rights of freedom of choice over ones own destiny and the future of their children. It is the belief of this organization that if given the choice, our ancestors would choose to retain their rights and ensure secure futures for our generation and many generations to come. It has become our purpose to secure from the federal government the rights to which we are entitled and to retain them for our children and their children in turn.

The claims we plan to present to the government are not just claims for land or money since such settlements alone do not guarantee any long term benefits for our people. What then is it we are asking for? We are asking to be recognized as a NATION of people whose country has been

occupied and governed by a foreign COLONIAL NATION without the benefit of a treaty or settlement between the occupying COLONIAL NATION and the occupied NATION. We feel that this situation must be settled in the near future. In the past when one country would occupy another through an act of aggression or natural migration the occupying country did not destroy the culture, lifestyle, and economy of the original inhabitants. Nor were the original inhabitants dispelled from their homeland. Instead treaties and agreements were drawn up between the two parties involved as was the case when the British seized Quebec from the French. The French were given special status as a province within the confederation of Canada. This special status gave the French control over Education, Health and Welfare, Religion, Hunting and Fishing Rights, Civil Law, Natural Resources, Culture, and Language.

As a separate METIS NATION we are entitled to a similar settlement giving us control over these same areas of our life. In some specially designated areas it might be wiser to take a straight land grant or perhaps a cash settlement but in addition to this we would still require the special status necessary to control Education, Health and Welfare, Language, Culture and Natural Resources in the land area granted to us.

We are a NATION and it is imperative that the federal government recognize us as such and take definite steps to make a reasonable settlement with the METIS NATION in Saskatchewan.

by Leanne McKay

The preceding article was written in hopes that we might be able to make a little bit clearer the whole issue of Aboriginal Rights and our stand on the issue as well as our proposed basis of claims. Since this is an enormously vast subject area, we realize that it is impossible to deal with the entire area in one short article. Therefore, we would appreciate it if any of our readers who have questions or would like any part of the article clarified would please direct their inquiries to NEW BREED, No. 2 - 1846 Scarth Street, Regina, Saskatchewan, Phone 525-6721. We will do our utmost to answer your questions or to clear up any areas of the issue which you may not completely understand.

Also if there is anyone who has first hand knowledge of a scrip agreement between themselves and the government or perhaps their parents and the government, then please contact us to relay the details of the transaction and its outcome to our Aboriginal Rights research workers. We would greatly appreciate your co-operation in this area. We cannot hope to settle the claims of the people without the help and support of the people.

My Cheecum (grandmother) used to tell me that when the government gives you something, they take all that you have in return ... your pride, your dignity - all the things that make you a living soul. When they are sure they have everything they give you a blanket to cover your shame. She said that the churches, with their talk about the God, the Devil, heaven and hell, and the schools that taught children to be ashamed, were all part of the government. When I tried to explain to her that our teacher said governments were made by the people, she told me, "it only looks like that from the outside, my girl." She used to say that all our people wore blankets, each in his own way. She said that other people wore them too, not just Halfbreeds and Indians, and as I grew up I would see them and understand. Someday though, people would throw them away and the whole world would change.

(from "Halfbreed" by Maria Campbell)



N.A.C. House in North Battleford closed due to lack of funding.

Native Alcohol Council

by Donna Pinay

Inadequate funding and the government's unwillingness to recognize the program has caused numerous problems for the Native Alcohol Council (N.A.C.) and its attempts to deliver an alcoholism treatment program to Native people in Saskatchewan.

Most recently these problems forced closure of one treatment centre. N.A.C. Director, Fred Schoenthal, has attempted to obtain a yearly operating budget as opposed to the present fee-for-service or per diem system but has not met with any measure of success.

The Native Alcohol Council saw its beginnings in 1969 and was originally funded by the Donner Foundation. The program was then to be provincially funded if supported by both the Metis Society of Saskatchewan (now A.M.N.I.S.) and the Federation of Saskatchewan Indians. However, just prior to the signing of the agreement, the Federation withdrew its support and as a result, the monies were evenly divided between both organizations. The Federation wanted to establish an alcoholism program at the reserve level.

The Metis Society agreed to have N.A.C. as one of its programs and received an operating budget of \$120,000. This funding was to establish and implement the field-worker program.

Over the past six years the N.A.C. budget has only increased from this amount to present day funding of about \$200,000. This is little in comparison to the mounting problems Native people face with alcohol.

The fieldworker program was designed to assist in the establishment of N.A.C. treatment centres. The program also works in the area of education and prevention. Today most of their work involves recruitment of patients for the N.A.C. Centres.

Over the past five years, five Native Alcohol Council Treatment Centres have been established. These include: North Battleford, established in 1971; Prince Albert in 1972; Saskatoon in 1973; and Regina established in 1974. The newest N.A.C. Centre was recently opened in Ile a la Crosse. This new centre is the first to meet the needs of the Northern residents of the province.

Since the start of the homes, the operation has been dependent on the service fees as well as Local Initiatives Program funding. A cost-sharing agreement was first established which included the partial cost of a patient's stay of \$9.00/day paid either by the Department of Social Services or Indian Affairs. The remaining cost of \$8.55 per day was financed by L.I.P. for a total rate of \$17.55 per

day per patient. As provincial organizations no longer qualify for L.I.P. funding, the total cost must now be paid by the one agency. After this change in funding arrangements the total costs were to be paid by the per diem system. This is when many of the existing problems began.

The Department of Indian Affairs lived up to its reputation for slowness and inability to pay for services on time. In the arrangements with N.A.C. this caused many a problem. Fred Schoenthal commented that while the Department of Social Services would pay for the patients' costs within one week, it took from 60 to 90 days for Indian Affairs to pay for services. This began to cause financial headaches for the N.A.C. Centres as wages, rent, and food had to be paid on time and not within two or three months.

Another added problem was the control Indian Affairs had over the program. Department social workers had the final say as to who would be treated at N.A.C. Centres. As there is no budget within Indian Affairs for alcoholism treatment, the funds had to come from their rehabilitation budget. As they supposedly operate within budget restrictions, they would only allow so much funding for treatment and not allow further expenditures.

Another headache was caused by the Department of Social Services requirement that a person seeking treatment have to qualify for Social Assistance in order to have this paid for. What this really came down to was the fact that one had to be a welfare recipient before being treated at N.A.C.

In comparison to the other alcohol treatment centres, N.A.C. appears to be at the bottom of the ladder when it comes to program funding. For example, for the operation of treatment centres in Saskatoon, the Caulder Unit receives \$550,000 per year. More than \$300,000 is allotted to Regina. Other amounts include about \$100,000 for Moose Jaw and \$50,000 for Lloydminster. When one considers the number of Native people who have alcoholism problems, this funding appears to be unfair.

The continual hassle with Indian Affairs and its inability to pay for services on time has caused N.A.C. to close in North Battleford. Prior to this N.A.C. was forced to make a decision to no longer accept Treaty Indian clients whose costs were to be paid for by Indian Affairs and yet North Battleford had 90% Treaty Indian clientele. The North Battleford Centre closed in December, 1976.

N.A.C. HOUSES

N.A.C. Regina
329 College Avenue East,
Regina, Sask. 523-9601

N.A.C. Saskatoon
419 Avenue E. South
Saskatoon, Sask. 652-8951

N.A.C. Prince Albert
248 - 11 Street East
Prince Albert, Sask 764-3409

N.A.C. Ile a la Crosse
General Delivery
Ile a la Crosse, Sask.



Recently opened N.A.C. House in Ile a la Crosse

Although the Centres never previously made any distinction in the treatment of clients, the decision not to have any more Treaty Indians sponsored by Indian Affairs was one N.A.C. had to make for financial reasons. As Fred Schoenthal stated in his letter to Harvey Lammer of Indian Affairs, "Please bear in mind that we never categorized any referral as being Treaty or non-Treaty, our sole purpose was to help those who wanted to do something about their alcoholism problems. If the Department of Indian Affairs is concerned about the welfare of Treaty Indians, then hopefully something will be done to alleviate this drastic situation."

To date no action has been taken and the N.A.C. Centres are still operating with financial difficulties. It is unfortunate that government inadequacy has forced N.A.C. to refuse its services to the Treaty Indians.

Fred Schoenthal is still making attempts to have the N.A.C. program operate on a yearly budget. He hopes that someday soon N.A.C. funding will become adequate so that services offered at the rehabilitation centres can improve.

The success of N.A.C. itself has been equal to or better than services provided by other treatment centres. It is believed N.A.C.'s success rate is about one third. This is good since N.A.C. cannot offer an extensive follow-up program due to limited funds.

N.A.C. obtains referrals from various agencies including the court system, police, hospitals, various social or human agencies, and individuals who seek treatment themselves. The treatment involves a one-month stay at the Centre. When a patient enters N.A.C. s/he is given a medical examination with the necessary medication administered by staff. The first week of treatment has some restrictions but patients are allowed out on passes to visit with family and friends.

While at the Centre a patient is given a certain amount of responsibility in the operation of the home. Each one is assigned different duties and there are certain rules that

must be followed. Treatment involves attendance at house meetings, other Alcoholics Anonymous meetings, group discussions and counselling, lectures and speakers. Patients are encouraged to discuss their problems with staff and fellow patients alike.

Treatment does not stop here. A patient is provided with other services such as assistance in obtaining housing or employment, obtaining children back in their custody, and any other service that may be required.

Almost all the staff of the N.A.C. Centres are former alcoholics who can well understand the individual's problems. They do not believe in reprimanding a person for drinking but rather helping a person understand alcoholism - its affects, and the reasons for drinking.

Isabelle Keewatin, director of the Regina N.A.C. Centre commented that all the staff employed are recovering alcoholics with the exception of the secretary. She feels they well understand what each patient is going through and are able to offer help and encouragement to everyone. Patients also attend regular Native A.A. meetings held at the Friendship Centre Monday evenings.

Isabelle related the history of one patient who had been treated at N.A.C. She was an elderly handicapped woman who had been drinking extensively for about twenty years. This woman was not on social assistance as she did not believe she qualified. When first at N.A.C. she had to take antabuse to prevent her drinking. After six weeks of treatment the woman was assisted in securing welfare as well as job training. Nine months later the woman is working steadily and is still sober. Isabelle feels this woman has now found a reason to stay sober where as before she had no reason. She feels each case is an individual one and has to be dealt with as such.

It is hoped that financial difficulties could be worked out to allow N.A.C. to concentrate on effective alcoholism treatment for Native people. Alcoholism is one of the major problems affecting Native people today and with improved services in all areas it could be treated effectively.





NATIVE WOMEN

REQUEST CHANGES



REGINA - At a recent All-Chief's Conference held here members of the Regina Native Women's Group attempted unsuccessfully to gain floor time to present information on Treaty Indians living in cities. The women were concerned about a resolution passed at a conference two years ago. The resolution called for governments not to fund the Native Women's Groups in Saskatchewan.

The Regina Native Women prepared a short brief presenting their reasons why they feel the resolution is not fair. It also stressed the fact that at present there are no alternatives to services provided by the Native women in Regina. The brief included various facts and figures about the number of Treaty Indian women who use their services.

In a note addressed to the conference chairman, Lorna Standingready, herself a Treaty Indian, asked for about two minutes of floor time to present the brief. She was denied this time with an answer of "The Chiefs control the agenda and we do not have time today." In actuality, not one chief was consulted about the matter. After this denial of time, a further note requesting time on another day was sent to the chairman and a reply was not provided.

In the brief the Regina Native Women mentioned that they "help and serve many treaty clients from the same reserves each one of you chiefs represent. Assistance is given in a variety of areas including problems of alcoholism, welfare court cases, women in crisis situations, counselling, family courts, house finding, referral to other organizations, etcetra." They mentioned that 80 percent of their 600 clients who used the Resident Resource Centre or Halfway Home to date have been Treaty Indians. They also mentioned that of the 39 homes obtained under the Indian and Metis Program of the Saskatchewan Housing Corporation, 80 percent of these went to Treaty Indians.

The women went on to mention their active involvement in the Regina Low Income Housing Corporation. Six homes were allotted to the Native Women to place their clients in. Of these six, five homes went to Treaty Indian families.

Not only do the Native Women have participation from both Treaty and Non-Treaty Indians and Metis in their Board of Directors but also in their employment practices. Of the eleven person executive of the Regina Native Women's Group - eight are Treaty Indians. Of a total of nineteen employees in all their programs - eleven of these employees are Treaty Indians.

When the resolution was passed at the fall conference in 1975, it was mentioned that the Native Women were using the Treaty Indian women to obtain programs. The Native Women feel this accusation was and still is totally unfounded as the facts indicate. They commented that no one is using anyone as all they are concerned with is delivering effective programs to all Native women who face many many problems in the cities. They also feel that at present there are no alternatives offered by other groups - the Native Women's Group has never discriminated in any of their service delivery.

They ask that all chiefs reconsider this resolution and hopefully assist all their band members who reside in urban centres.

As Lorna Standingready says "when we (Native women) come to the cities we are all faced with the same problems in housing, employment, education, and every aspect of our lives - there is no difference in any service provided. Present policies are inadequate and as an organization, the Regina Native Women are simply attempting to better the situation for everyone regardless of where they come from."

CREE CLASSES AT ALBERT LIBRARY

REGINA - An elderly Indian woman is attempting to re-awaken the Cree language to young Native children in the city. Sixty-seven year old Catherine McNabb of the Gordon's Indian Reserve is presently teaching basic Cree to about 20 Native children at the Albert Branch of the Regina Public Library. Every Saturday afternoon 'Nokum' McNabb, as she is called, spends her time teaching simple words and phrases in the Cree language.

Catherine opens her class with a prayer in Cree. She then explains various words to the children and has them repeat these. All the children actively participate although the younger ones are sometimes shy. Others have progressed quite well and eagerly repeat lists of words.

Although the class will only last for two and a half months it is hoped classes such as these could continue. As Catherine says "This should have started a long time ago. I can't help but talk Cree even though I was punished for it in school. Many of the children don't know any Cree at all and I think this is wrong."

During the interview, Catherine related stories of her treatment at residential school. She did not sound bitter but she said "I am stubborn and I did not forget my language."

Library Director Ashburn Johnson commented that the library attempts to find new programs and projects such as the Cree class.

These are only a part of the many ways a library can serve community needs. He said attempts to start a Native crafts program have been unsuccessful due to lack of an instructor. He also commented that there is a need for Native literature in the library although they do obtain as many books as possible.

Mr. Ashburn said "We're looking for new things and developing programs that deal with cultural aspects." He hoped the Cree classes would continue and was pleased with the interest shown by the Native children. C.B.C. has also done a story on the classes.

Catherine, a grandmother of many, is kept busy. She has also started teaching Cree at the Regina Native Women's Home for teenage girls. She says she is happy doing this as it is very important for Native people to know who they are and become familiar with their language.

The Cree class ended with a prayer and the children were on their way home. 'Nokum' McNabb said she would like to see more parents speak to their children in their Native tongue before the language is completely forgotten.

SASKATCHEWAN EMPLOYMENT COMMITTEE

The Saskatchewan Employment Committee (SEC) will be holding a Provincial Conference on April 2nd & 3rd, 1977 at the Old Teacher's College on 1031 Idylwyld Drive, Saskatoon, Saskatchewan. The goal of the conference is to bring together Low Income People to discuss various issues that effect them in their everyday survival. Issues such as housing, welfare, job discrimination, etc. As this Conference will be of great importance to all concerned, the Committee therefore urges you to attend if possible. Should anybody feel he or she would like more information, please feel free to call us anytime in Regina. Ask for Grace McMillan or Roy Fosseneuve at 565-2160.

WHO ARE WE?

The Saskatchewan Employment Committee is composed of people from poor people's groups, native organizations, church groups and trade unions who are interested in promoting full employment opportunities for low income and disadvantaged people in Saskatchewan.

WHY A COMMITTEE?

Just as wage controls strike at the foundations of collective bargaining, so cutbacks in government job creation programs, and increased restrictions on unemployment insurance strike at the unorganized. We believe that work is better than welfare and that the denial of suitable work means a denial of not only individual dignity, but the economic rewards which this society so readily promises - but fails to deliver for many of us.

All too often in the past poor people have been played off against those in trade unions with the poor (especially those on welfare) being blamed for higher taxes, while the trade unionists have been blamed for creating higher prices through their wage demands.

A Committee provides the opportunity for labour, welfare, and low income people to come together and share com-

mon interests and concerns - as well as countering the old divide and rule tactic used successfully in the past to keep people with common concerns fighting each other rather than seeking common solutions.

WHAT DO WE WANT?

We want to develop effective alliances between our respective groups to struggle against poverty and disadvantage, FOR full employment. We want full employment and decent wages; we want job security and good working conditions; we want adequate training opportunities; we want safeguards for minorities and an end to workplace discrimination; WE WANT GOVERNMENT POLICIES AIMED AT JOB CREATION - NOT JOB ELIMINATION!

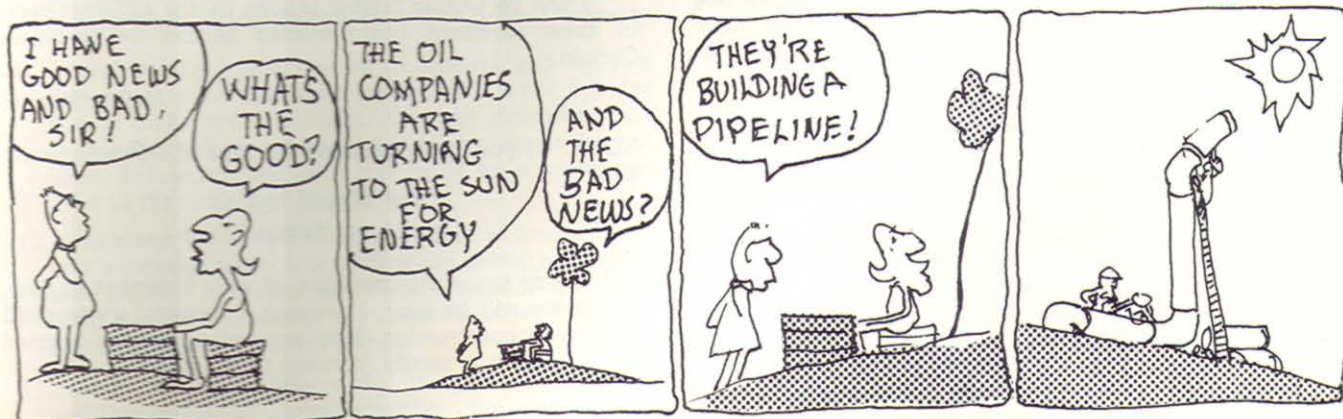
WHAT ARE OUR PLANS?

We want to develop a network of solidarity across the province between people who are concerned about finding alternatives to the hardships the 'so-called' job market imposes on far too many people. In that respect we want YOU to become involved in our Committee and help us plan strategies and activities for the future which will allow us to achieve our goals.

WE HOPE YOU WANT TO BECOME INVOLVED

contact:

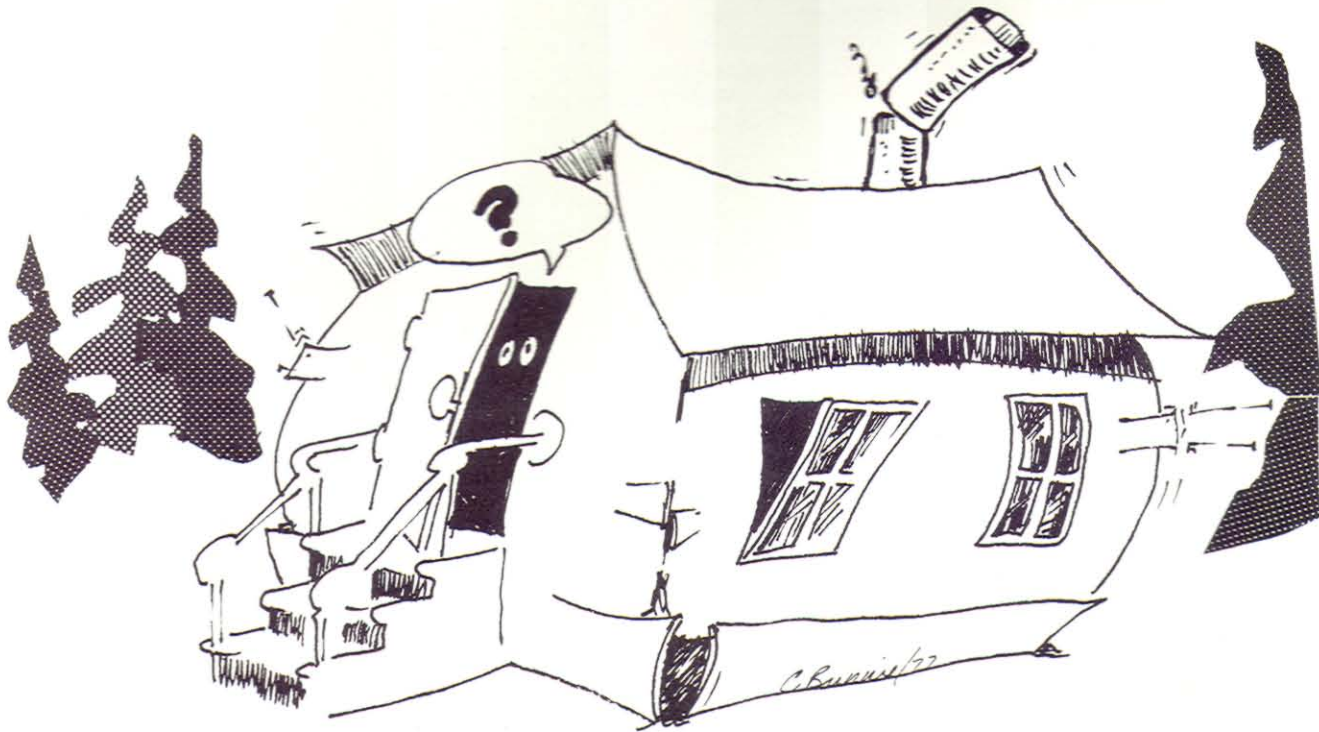
Saskatchewan Employment Committee
c/o Knox-Metropolitan Church
Victoria Ave. & Lorne St.
Regina, Saskatchewan





BEHIND THE BUCKSKIN CURTAIN

D.N.S. HOUSING POOR QUALITY



The following article, according to the author, is not a vindictive attack against the Department of Northern Saskatchewan (DNS) Housing Program - rather it is an item of consumer interest.

After personally inspecting a lot of houses built under the Dept. of Northern Saskatchewan Housing Program I feel nothing but pity for the owners, who through poverty and dire need have been sucked into buying these houses.

Do you know a large number of these houses have water-proof treated plywood basements? If this plywood has been treated by the same process used to water proof fence posts and hydro poles the plywood surely must have a high arsenic content.

Some of the signs of arsenic poisoning are increased loss of head and body hair, periods of blurry vision, feeling tired, listless, your skin begins to lose its natural color and starts hanging on you like an old coat, you have increased periods of irrational thinking, etc. etc.

How many years is a plywood basement going to last? There is a high clay content in the soil of Northern Saskatchewan. Clay holds water like a sponge so for a good period of the year the treated plywood surface is exposed to very damp soil.

When the ground surrounding the plywood basement freezes during the winter months the plywood surface in contact with the frozen ground also freezes partially through. The wood fibres shrink a small amount when frozen leaving tiny openings in the plywood into which

ice crystals from the frozen ground penetrate. When the temperature drops to a certain level the ice crystals begin expanding which place a large amount of stress on the wood fibres forming the texture of the plywood. Coupled with the fact that the basement has the additional stress of supporting the entire building structure you have to realize this type of basement will last eight to fifteen years at the most.

What the hell is a person going to do if his house caves into the basement because his plywood foundation rotted through? What's he gonna do if his home purchase contract has a five or ten year builder liability clause and he still owes the builder fifteen or twenty thousand dollars? If you will note I just dealt with the basement. This type of basement was developed for a dry sandy soil with very good drainage.

I will be writing further articles on the different parts of these dwellings being erected behind the Buckskin Curtain.

Mighty Feather

NOTE: If you have purchased this type of a dwelling write me:

S.M. Wilson, Box 44
Green Lake, Saskatchewan

and let me know the condition of your basement to date. No names will be used. If enough complaints are received of inferior construction, legal proceedings can be directed at the builders to rectify (correct) the situation.

ON THE ARTS of *Stealing Human Rights*

The art of denying Indians their human rights has been refined to a science. The following list of commonly used techniques will be helpful in burglar-proofing your rights:

GAIN THE INDIANS' CO-OPERATION. It is much easier to steal someone's human rights if you can do it with his own co-operation. SO

1. Make him a non-person. Human rights are for people. Convince Indians their ancestors were savages, that they were pagan, that Indians are drunkards. Make them wards of the government. Make a legal distinction, as in the Indian Act, between Indians and persons. Write history books that tell half the story.
2. Convince the Indians that he should be patient, that these things take time. Tell him that we are making progress, and that progress takes time.
3. Make him believe that things are being done for his own good. Tell him that you're sure that after he has experienced your laws and actions that he will realize how good they have been. Tell the Indian he has to take a little of the bad in order to enjoy the benefits you are conferring on him.
4. Get some Indian people to do the dirty work. There are always those who will act for you to the disadvantage of their own people. Just give them a little honor and praise. This is generally the function of band councils, chiefs and advisory councils: they have little legal power, but can handle the tough decisions such as welfare, allocation of housing, etc.
5. Consult the Indian, but do not act on the basis of what you hear. Tell the Indian he has a voice and go through the motions of listening. Then interpret what you have heard to suit your own needs.
6. Insist that the Indian "GOES THROUGH THE PROPER CHANNELS." Make the channels and procedures so difficult that he won't bother to do anything. When he discovers what the proper channels are and becomes proficient at the procedures, change them.
7. Make the Indian believe that you are working hard for him, putting in much overtime and at a great sacrifice, and imply that he should be appreciative. This is the ultimate in skills in stealing human rights: when you obtain the thanks of your victim.
8. Allow a few individuals to "MAKE THE GRADE" and then point to them as examples. Say that the "hard workers" and the "good" Indians have made it, and that therefore it is a person's own fault if he doesn't succeed.
9. Appeal to the Indian's sense of fairness, and tell him that even though things are pretty bad it is not right for him to make strong protests. Keep the argument going on his form of protest and avoid talking about the real issue. Refuse to deal with him while he is protesting. Take all the fire out of his efforts.
10. Encourage the Indian to take his case to court. This is very expensive, takes lots of time and energy and is very safe because the laws are stacked against him. The court's ruling will defeat the Indian's cause, but make him think he has obtained justice.
11. Make the Indian believe that things could be worse, and that instead of complaining about the loss of human rights, to be grateful for the human rights we do have.
12. Set yourself up as the protector of the Indian's human rights and then you can choose to act on only those violations you wish to act upon. By getting successful action on a few minor violations of human rights, you can point to these successes as example of your devotion to his cause. The burglar who is also the doorman is the perfect combination.
13. Pretend that the reason for the loss of human rights is for some other reason than that the person is an Indian. Tell him some of your best friends are Indians, and that his loss of rights is because of his housekeeping, his drinking, his clothing. If he improves in these areas, it will be necessary for you to adopt another technique of stealing his rights.
14. Make the situation more complicated than is necessary. Tell the Indian you will have to take a survey to find out just how many other Indians are being discriminated against. Hire a group of professors to make a year-long research project.
15. Insist on unanimity. Let the Indian know that when all the Indians in Canada can make up their minds about just what they want as a group, then you will act. Play one group's special situation against another group's wishes.
16. Select very limited alternatives, neither of which has much merit, and then tell the Indian that he indeed has a choice. Ask, for instance, if he would rather have council elections in June or December, instead of asking if he wants them at all.
17. Convince the Indian that the leaders who are the most beneficial and powerful are dangerous and not to be trusted. Or simply lock them up on some charge like driving with no lights. Or refuse to listen to the real leaders and spend much time with the weak ones. Keep the people split from their leaders by sowing rumour. Attempt to get the best leaders into high paying jobs where they have to keep quiet to keep their paycheque coming in.
18. Speak of the common good. Tell the Indian that you can't consider yourself when there is the whole nation to think of. Tell him that he can't think only of himself. For instance, in regard to hunting rights, tell him we have to think of all the hunters, or the sporting goods industry.
19. Remove rights so gradually that people don't realize what has happened until it is too late. Again, in regard to hunting rights, first restrict the geographical area where hunting is permitted, then cut the season to certain times of the year, then cut the limits down gradually, then insist on licensing, and then Indians will be on the same grounds as white sportsmen.
20. Rely on reason and logic (your reason and logic) instead of rightness and morality. Give thousands of reasons for things, but do not get trapped into arguments about what is right.
21. Hold a conference on Human Rights, have everyone blow off steam and tension, and go home feeling that things are well in hand.

Anonymous

Violence in the Cities

WHAT ROLE HAS THE PRESS PLAYED?

The recent slaying of a Chinese cab driver has brought considerable controversy about the high crime rate in Regina. It appears as if the young man will become a hero. Why is everyone becoming so alarmed now? Years ago Native leaders said more and more violence would occur in urban centers as long as the Native people were and are neglected.

One can't help but compare the role the press has played in this incident as opposed to other crimes where Native people have been the victims. In the February 10 issue of *The Leader Post*, two headlines on the front page met the eyes: "Emotional reaction to student's death" and "City crime rate increase lower than national level."

Last July, an Indian woman was murdered by an immigrant and there was most definitely an "emotional reaction" to her death on her family's part. However, no newspaper dealt with this incident to any great extent. She was buried quietly on her reserve and her murderer went through trial to receive a two-year sentence. She was not made a heroine. Who really cared but her family and friends?

One thing I can't help but realize in comparing the two deaths is the difference in the people mourning the deaths. There were considerably fewer mourners at her funeral but at least these were the people she loved and those who loved her in return. Perhaps the saddest aspect of her death is that her people almost accept it as a part of life — and this continues.

Now the murder of Simon Yu Yuk Wah has brought about great sympathy and concern. Fellow students and cab-drivers collected money to send his remains home. The Indian woman was provided with the cheapest and simplest of burials through the department of Indian affairs.

To quote directly from *The Leader-Post* article: "People are quite willing to give money for the fund," Mr. Tabah said. "They feel it's sort of an obligation they feel towards their fellow man. Everybody I've talked to said think of what his parents must be going through? They send their kid to one of the best countries in the world to get an education, an education he couldn't get in Hong Kong, and look what happens."

I don't want to demean Simon Yu Yuk Wah's death and the manner in which he died. The incident is unfortunate as was the manner in which the Indian woman died. Yes, Simon was a brilliant young man who had many things going for him and he would have been a success at life. He certainly would have done better than our average young Native person who faces a world of unemployment, imprisonment, poor housing, frustration, and little if any, chance of "making it" in society. Does anyone need statistics and reports to realize how our people live and die?

This so-called "best country" cannot even provide an adequate and meaningful education to its first people and yet does so for others. While our people have to suffer the crime of being poor, others can obtain education and work. This "best country" certainly knows where the priorities are. Mayor Henry Baker can build a \$10 million new city hall while our people continue to live in slums and condemned houses.



The police departments have also had their share of positive publicity lately. In the past while *The Leader Post* has dealt with many aspects of policing including crime prevention, community participation and finger-printing.

We should have some coverage about Native and poor people — being on welfare, living in slums, going through the court system, hurting people you love, losing children to Social Services, and almost every other condition our people have to cope with.

Let's find out why the department of Indian affairs can easily provide for burials and yet has second thoughts about helping the urban Treaty Indians.

We cannot forget the ones who have to steal, prostitute themselves and those who are abused by the "outstanding" city police force. Let's focus our thoughts on the thousands of Native people who die annually through violence, sickness and suicide.

Two deaths of Native people that have occurred in Regina lately did not receive any publicity whatsoever. One of these was a 17 year old who over dosed on a variety of pills — and the doctors who easily prescribed these surely aren't responsible. There was an 18 year old who thought life had little to offer him and therefore took his own life.

I personally do not know the answers but I do know that people easily become frustrated with the endless "red tape", the poverty, and the violence and deaths. I only hope that the "average" Regina citizen had enough common sense to look at the native people and the conditions that exist in the city.

Donna Pinay

CREATING JOBS for Natives, is RACIST !

SAYS JIM BALFOUR, M.P. FOR REGINA EAST

Early in December, 1976, Mr. Jim Balfour, M.P. for Regina East, made public statements criticizing the Department of Manpower and Immigration for designating funds under the Local Initiatives Program (LIP) specifically to create jobs for Native people in the Regina East constituency. He charged that the allocation of funds for job creation specifically for Native people represented a form of racism which should be curtailed.

That same week, the news media reproduced portions of a document prepared by the Saskatchewan Governments Executive Council relating to the economic plight of Native people. This report pointed out that while Saskatchewan's overall unemployment rate is 4.2%, unemployment amongst Native people currently is about 60%. The report states that there is an immediate need to create a minimum of 12,421 jobs for Native people in Saskatchewan to reduce Native unemployment to a level comparable to society at large; and that at least 2000 new jobs must be created annually in order to meet the future employment needs of Native people. The report goes on to point out that the greatest need for job creation is in the urban centers such as Regina, which account for 93% of the increase in the Native population in Saskatchewan.

At the same time other government programs related to job creation for Native people specifically exclude urban Non-Status Indians. Special programs of job creation of the Department of Regional Economic Expansion such as the Special ARDA program specifically exclude urban centers. Even housing programs such as CMHC's Rural and Native Housing Program, which has opened the possibility of jobs for Native People in the construction industry, specifically excludes Urban Centers.

In light of these statistics and the lack of government action to cope with the employment needs of Native people in Regina, it astonishes us that Mr. Balfour is critical of virtually the only initiative of the federal government to provide jobs for Regina's unemployed Native population, an initiative which at best could have created 30 of the thousands of jobs that are needed.

The Association of Metis and Non-Status Indians of Saskatchewan does not generally advocate specialized government programs that provide services to Native people at the expense of non-native people, however, in light of the comments of an elected member of parliament, such as Mr. Balfour, which totally disregards the unemployment plight of his native constituents, we must take exception.

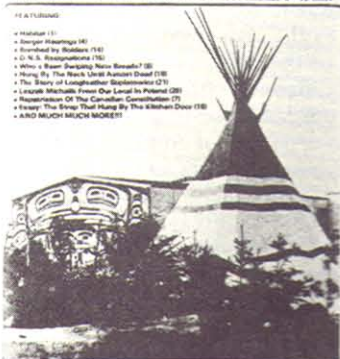
In private conversation we have challenged Mr. Balfour to a public debate with a representative of our organization over the statements which he has made. We take this opportunity to make that challenge publicly not only to Mr. Balfour, but also to Mr. Clark, the leader of the Progressive Conservative party, in an attempt to determine to what extent Mr. Balfour's statements represent the policies of the P.C. party.

The above press release was printed and broadcast in both Regina and Saskatoon, but neither Mr. Balfour nor Mr. Clark made any comment concerning the issue nor was the challenge to debate answered. It seems as if the politicians are not only ignoring the problems but ignoring those people who wish to effect some meaningful changes as well.

Complacency and apathy seem to have reached an all time high amongst our federal politicians. It makes one wonder how much longer it will last - perhaps until rigormortis sets in on these people.

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Where are Our Leaders ?



Some 600 people gathered to consider the past and future of native history in Canada at the annual Western Canadian Studies Conference held at the University of Calgary, February 18-19. The theme was: ONE CENTURY LATER: THE NATIVE PEOPLES OF WESTERN CANADA SINCE THE MAKING OF THE TREATIES.

This conference probably made history as the first formal academic conference in Canada at which a majority of the delegates and participants were native people. Unfortunately, the conference also made apparent a political strategy which does not bode well for the future of the majority of native people in Canada.

Some new political lines became public through the comments of several speakers. For instance, we heard very frequently that the government of Canada had "made mistakes" but very seldom that they had, and were continuing to do us in. Most disturbing of all was the keynote address made at the closing banquet by Harold Cardinal, one of the nine prominent natives recently appointed to high level positions with Indian Affairs. He may or may not have been conscious of it, but in my opinion, his speech can best be described as blacking out historic events and current realities under the cover of spiritual devotion. Neither Cardinal nor any other speaker gave serious consideration to the rapidly increasing rate of movement of native people to the cities and the problems that face them there.

During the panel on "Native Peoples and the Law", Dr. Lloyd Barber, Indian Claims Commissioner for the government of Canada candidly acknowledged that his position in the land claims controversy was that resolution of the claims would come through the political rather than the legal process, "by association, not negotiation."

In the face of these positions, it was disturbing to observe the degree of passivity of the delegates and general audience, particularly on the second day, when several of the presentations opened the possibility of their participation in debate of some controversial issues of great importance for the present and the future. But the level of response to these presentations made it clear that 99% of the audience, both native and white, had decided to either keep silent or to say only what they thought was expected

from them. It appeared that the majority of the audience was there with only one purpose - to hear from their respective "authorities" the latest political line. Any significant concern on the part of the delegates to separate accuracy from distortion, wisdom from foolishness, or reality from fantasy was not made apparent in the public sessions. This may have been due to intimidation or inclination, probably to a combination of both; it could certainly NOT be due to ignorance regarding the issues discussed.

I kept wondering where all those native radicals were that the media keeps warning us about. Did they not think it worth the trouble to participate in the conference or were they discouraged from attending? Only in the opening session was there any evidence of dissent, when a spokesman for the poor people of the Stoney reserve was allowed to speak from the platform and then was promptly denounced by Chief John Snow. Nelson Small Legs Senior (the father of Nelson Small Legs of the Piegan reserve who sacrificed his life last year as a political protest) was asked to speak at the Friday night pow-wow and on Saturday, and introduced a note of genuine pessimism re: the future. But this hardly covered the spectrum of native opinion. It looked like undesirables of some description were to arrive at the banquet where Cardinal spoke, judging by the locked doors in addition to the usual hired doorwatchers.

The first day of the conference was devoted to presentations by white academics, after introductory remarks by native Lieutenant-Governor Steinhauer, followed by the spokesman for poor people of Stoney reserve, Chief Snow of the Stoney reserve and other representatives of bands in Alberta. This day was largely designed for the academic world, and within that context, only one speaker broke significant new ground. This was Arthur Ray, who raised a number of previously unanswered questions on the functioning of the fur trade and its effects on the native way of life.

The second day saw three speakers from native studies programs: Stan Cuthand, Marie Marule and Joseph Couture, who spoke on "The Native Peoples of the Prairie Provinces in the 1920's and 1930's", "The Canadian Governments' Termination Policy From 1969 to the Present Day", and

"The Indian Philosophy of Education." While they presented a considerable amount of information of a controversial nature, the amount of debate which followed was disappointingly small.

Differences of opinion finally opened up in the panel on "Native Peoples and the Law", where three different positions on the question of the resolution of land claims were presented. Leslie Green from the Department of Political Science, University of Alberta discussed the position of international law. His position was refreshingly straightforward "Forget it chums, you don't stand a chance." He said that at this point in time it is hopeless to look to any international tribunal, pointing out that the U.N. Declaration of Human Rights has no legal force, since nobody signed it, that in the language of the United Nations, "Self-determination" refers only to blacks governed by whites, and that the International Court at The Hague is open only to recognized states.

Roy Little Bear, graduate in law from the Department of Native Studies, Lethbridge, took a very optimistic position, saying that since the British never conquered the western tribes, such as the Cree and Blackfoot,** and since the purchase of lands by the treaties was carried out in a questionable way, then the native people still retained a moral right to the aboriginal title, and it was from this basis that they should work to settle their claims.

Dr. Lloyd Barber, President of the University of Regina and Indian Claims Commissioner for the Government of Canada warned that serious difficulties were posed by all three approaches to the issue - legal, political and moral. Unfortunately, he did not elaborate on his own position - that the land claims controversy would be resolved by political processes, through "association, not negotiation" - but expressed optimism about the results.

WHERE CONTRADICTIONS ABOUND NO SOLUTION IS FOUND

I think the best summary of this conference was one student's offhanded comment over lunch,

"We'd better stop following our leaders; they're going to lead us out into the wilderness and leave us there".

Isabel Andrews

***If true, one wonders why, in 1885, Poundmaker and Big Bear, as well as a number of Metis of Cree ancestry, spent time in prison? Why were a number of other Cree hanged by the government? Why did many Cree have annuities and rations cut off after the rebellion? And if the Blackfoot were not conquered, why did General Strange and three divisions of Canadian troops plus local volunteers march north from Calgary to Edmonton, many miles from the scene of the Metis rebellion?*

IS THERE A DOUBLE STANDARD OF JUSTICE?

Now that the by-election is over in Prince Albert, Duck Lake, we think it is time to discuss the so-called "Walter Chester" case in an atmosphere free of the unfortunate political overtones that have clouded the issue up to this point.

The fact that Chester was found guilty, and yet no penalty was imposed by the court, has given rise to the suspicion that there is a double standard of justice. We know of no other case where a defendant was found guilty of assault and yet suffered no penalty.

Another significant fact arising from the case was the statement of the judge who expressed surprise that there was no policy within the Department for such cases.

In an attempt to understand fully the thinking of the judge in granting Chester an unconditional discharge, we are led to the belief that she expected the authorities, meaning the Department of Social Services would come up with a satisfactory solution.

In our opinion, the Department has failed utterly to come to a satisfactory solution. To leave Chester in the field of human services, as it has done by putting him in the probation service, is completely unsatisfactory to us, and completely destructive to the relationship that should exist between probation officer and his clients.

We feel this decision was influenced by the fact that Chester is the son of a City Alderman, Frank Chester, who is also a strong supporter of the Progressive Conservatives, and who, along with the P.C. leader Dick Collver, tried to make political hay out of the incident.

Now that the political air has cleared, it is time to review the decision Social Services has made regarding Chester.

We would emphasize we do not advocate punitive measures be taken against Walter Chester, nor do we seek revenge. All we want is to have him removed from the field of human services, and placed in a position completely removed from anything to do with the judicial system.

We will be meeting as an organization, with the Premier and his cabinet shortly and this will be one of the issues we will be discussing.

submitted by Rod Durocher, Vice-President
The Association of Metis & Non-Status Indians of Saskatchewan

Treaties in Canada

THE BIGGEST SWINDLE IN CANADIAN HISTORY

Obviously there were treaties signed with the Indians in Canada - all of our history books say so. But what really happened? Who signed those treaties? Did the people that translated the contents of these documents to the natives really give them the true facts - I mean who knows for sure? I am certain that the Queen's representatives did not speak Cree or whatever dialect the tribes spoke. I am also certain that the natives of that time could not speak or understand, to any extent, the Queen's English, as it was spoken at that time.

The people who were supposed to have been there are, for the most part, dead. Who of those who condone these treaties will step forward and confess to being an accessory after the fact to the biggest swindle in Canadian history. If you have any tangible proof to support the claim that our ancestors really marked those X's on any given treaty, please do bring such information forward. If anyone was to go into court in this day and try to prove ownership with an X and an illiterate vender that doesn't understand what is going on they would be charged with fraud. Why is it then that we just take it for granted that the natives and rightful owners of this great domain do not have the same right to justice and protection under the law.

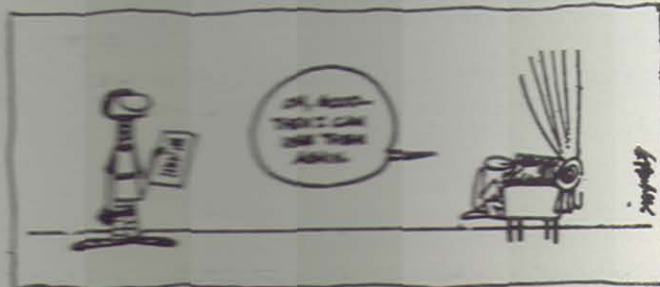
Is it justice that even after a hundred years the natives are still suffering as a result of a treaty that was so long ago marked with an X? Who's mark? You tell me - no don't tell me - prove it to me. I am very skeptical. You see I have no idea as to the trustworthiness of the witnesses of those treaties and I am very suspicious of people that would not fully explain to the natives what they were signing. How do I know that they didn't explain? What do you think? Here is a breed of people that could survive in a country where the white man needed "their" help to survive. Do you think it is possible that these wise people to whom survival was as important as breathing would "knowingly" sign their own destruction. Would you expect us to believe that these brave, competent people, these people to whom the land was everything, gave away

that land? These people were shrewd traders. If they really had known what was in those treaties do you really believe they would have put their mark on it. YOU believe what you will - but it will have to be PROVEN to me.

just a little skeptical
Red Dawn



"This Damn Teepee Looks."



WANTED

MEANINGFUL INVOLVEMENT - NOT JUST JOBS

REGINA - Dr. Lloyd Barber, Indian land claims commissioner since 1969, told the Saskatchewan Mining Assoc. recently that it should find ways to involve Indian people in meaningful ways in their business. He said the mining industry could be the leading edge of a new movement to bring Indians into the decision-making framework, and not just as employees or even minority shareholders.

"I'm a practical guy, I know the exigencies of your business," Dr. Barber, who is also President of the University of Regina, said. "If we don't develop ways to involve these people we can forget about it (improving society)."

"I don't want to warn about guns, but when you do hear talk about that remember that a large number of Indian people are not going to sit passively any longer," he said.

He said Indian people comprise between 10 and 15 per cent of the Saskatchewan population, and the group is too large to be told to "go over into a corner and don't interfere."

He said the treaties were an attempt by Indians of the day to make the best of a bad position once their buffalo, had disappeared.

"They thought they would get education, but it hasn't succeeded. They thought they would get economic development to make them farmers, but it didn't work. Pretty soon they're going to come to collect on these items," he said.

"The claims that are before us are not claims for land or royalties or money - they are claims by the aboriginal people for the right to participate in our country," he said.

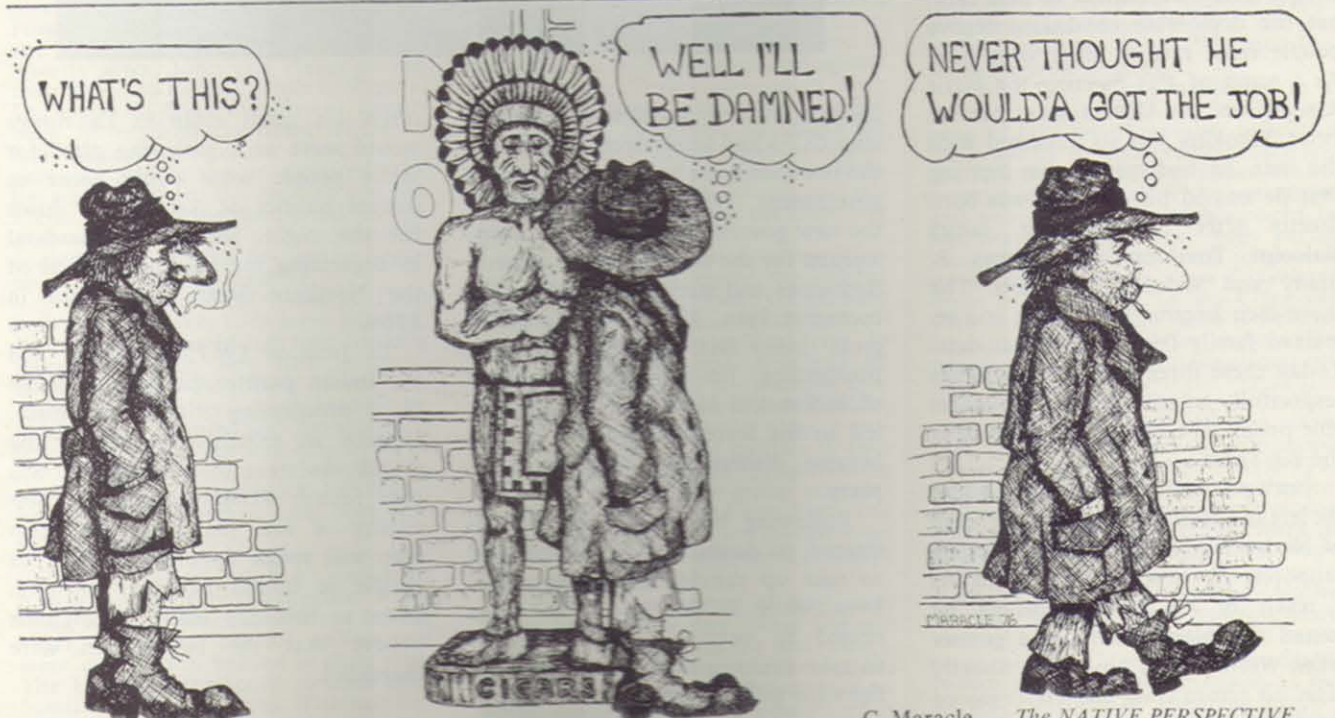
He said the miners must understand that basic philosophical difference between Indian and white attitudes to land. He said Europeans see land as a commodity, while aboriginal people around the world see land as a part of life, something onto which they are born, live with and pass on. "When an Indian says 'My land is not for sale' he means his land is not for sale. But when I say my land is not for sale it means 'You S.O.B. the price isn't high enough.'"

He said mining companies should remember that fact when dealing on such issues as access roads across reserves. He challenged mining companies to "go the extra mile when dealing with Indians in order to make the society better.

His suggestion brought polite applause from most of the delegates, except for a table of provincial government officials who gave him a standing ovation.

J.F. Sadler, newly-elected president of the Saskatchewan Mining Association, thanked Dr. Barber for his speech and said his challenge (to go the extra mile) should be accepted.

by John Twigg



Native and Proud

Jim Brady

One of the greatest Native leaders of this century was Jim Brady. Jim was born on March 11, 1908 in St. Paul, Alberta. It is little wonder that Jim spent most of his life fighting for Native rights. He was descended from fighting stock; his grandfather Lawrence Garneau, being a comrade in arms of Louis Riel during the Metis struggles of 1870 and 1885 in Manitoba and Saskatchewan.

Brady, however, was a man of great learning and intelligence and sought a different method of obtaining Native rights rather than armed resistance. Brady was a brilliant scholar and extremely well read as is evidenced by his impressive library which housed over two thousand volumes. He chose to turn this great gift of intelligence to good work for his people and became a political activist and proponent of Native rights.

In 1932 Jim went to Gouard Alberta to meet with Malcolm Norris and Peter Tomkins to discuss organizing a Native Movement to help combat the deplorable conditions Native people must face in their own land. As a result of this meeting the Metis Association of Alberta was formed. Peter Tomkins was so impressed with the men he had met at this meeting that he named his son who was born shortly after that meeting, James Malcolm Tomkins after James P. Brady and Malcolm F. Norris. The three men became inseparable and remained family friends from that date. Today these three men are sometimes respectfully referred to by knowledgeable people in the Native Movement as the Big Three.

Jim's political beliefs leaned towards the left and as well as being an advocate of Native rights, he was also a strong supporter of democratic socialism. As a result of his socialist beliefs, he joined the Allied forces as a gunner when World War II broke out. Shortly after his return from the war he joined his friend Malcolm Norris in Saskat-



chewan. A new socialist government (the CCF) had been elected there and the two men went to work for the new government. While in the service of the new government Brady and Norris worked for the Department of Mineral Resources and started the Prospecting Incentive Plan. This plan afforded a great many Native people training in prospecting. Jim's outspoken support of Indian and Metis people, however, led to his forced resignation and he became disillusioned with the CCF party.

Following his resignation, Jim retreated to Saskatchewan's Northland to take up the life of a prospector. Even while in the North, he never ceased to encourage Native people to take pride in their ancestry and to fight for their rights. He kept his door open to his people at all times and

often his small cabin in La Ronge would serve as a gathering place for Metis people who would come to discuss politics or just to bed down for the night. He was instrumental in organizing the La Ronge Local of the Northern Metis Association in 1964.

In June of 1967, Jim Brady and his Indian partner disappeared while on a prospecting trip in the North. Despite an extensive search by the RCMP, no trace of the two men was ever found. RCMP dismiss the possibility of foul play - but any man who will speak up in defense of his people is bound to make enemies. Even to this day many Northerners believe that the two men were murdered.

Our People

Jim Sinclair

Without question, one of the most forceful Native leaders we have in this country today is Jim Sinclair. As president of the Association of Metis and Non-Status Indians of Saskatchewan, he has created a total awareness of Native rights and issues not only amongst his people but also at the various levels of government. He has gained the respect and admiration of many.



Born near Punnichy, Saskatchewan on June 2, 1933, he was the eldest of five children born to John and Helen Sinclair. Jim spent his early years in Punnichy where he attended public and high school until grade eleven. Shortly after, John and Helen moved their family to Regina. While in Regina, Jim began to drink excessively. Eventually he reached the point where he had become an alcoholic. He lived on skid row and it almost appeared as if he would spend the rest of his life there. It was during this period that he realized he must try to do something constructive with his life and he began to cut down on his drinking.

He met Agnes McNabb in 1960 and one year later they were married. Four months later he had quit drinking altogether. With very little employment available, they lived on welfare. Agnes supplemented their income by doing house cleaning and Jim attended school at night. He was employed at the Saskatchewan Boys' School as a supervisor for a short while but found he 'couldn't stomach' the way the place was run.

Both Jim and Agnes can well understand the housing problems Native people face in Regina. After living at 1430 Cornwall Street for six years, they were cut off welfare and were one month behind in their rent. The landlord threatened to seize their furniture and belongings. With nowhere else to go, they were forced to live in a one room suite with all their children.

It was then they decided to move to Vancouver but things did not improve there and one year later they returned to Regina.

At this time the Metis Society of Saskatchewan was in its developmental stages and had obtained some funding for a fieldworker program. Jim secured a position under this new program and began working for them in 1968. The

early fieldworkers had an enormous task on their hands, as many Native people were totally unaware of their rights and the programs available to help alleviate their suffering. Long hours and strong dedication were required as fieldworkers had to travel throughout the province. Travel allowances were limited and Agnes can remember Jim having to use her family allowance for gas money in order to travel as extensively as was required. He stayed in cheaper hotels or with friends and relatives in order to stretch the travelling allowance.

Jim quickly gained recognition and support from many throughout the province. He was noted for his hard work and struggles to educate and organize his people at the local level. In 1968 he was elected president of AMNIS and has held this position ever since. With the election of Jim Sinclair, the Metis Society began to adopt a position of confrontation politics to gain support and adequate programming for Native people. The group was also more active than it had ever been and for the first time, had the involvement and participation of the whole province including the far north.

Political awareness of important issues became a reality. What Jim and the board stressed was the total awareness of the problems and the reasons behind these problems. Before encouraging people to obtain education or employment, they must first be prop-

erly fed and sheltered and this is what the Metis Society has strived to achieve. What they also did was make people aware that the reason so many problems exist is because the government has failed to meet the needs of Native people. They gained a reputation as being one of the strongest Native groups in Canada.

During Jim's term in office the Metis Society has made many progressive strides, but it has also had to overcome some very difficult internal problems. Turmoil within the organization occurred in 1972. Part of the board, encouraged by the provincial government attempted to establish another leadership and criticized the M.S.S. from all angles. This caused a split in support and the only way in which this was corrected was by Jim sticking to issues rather than engaging in petty personal mud slinging which could have led the society to further conflicts. The struggle for control by the other group ended as they did not have the support they needed and Jim remained president.

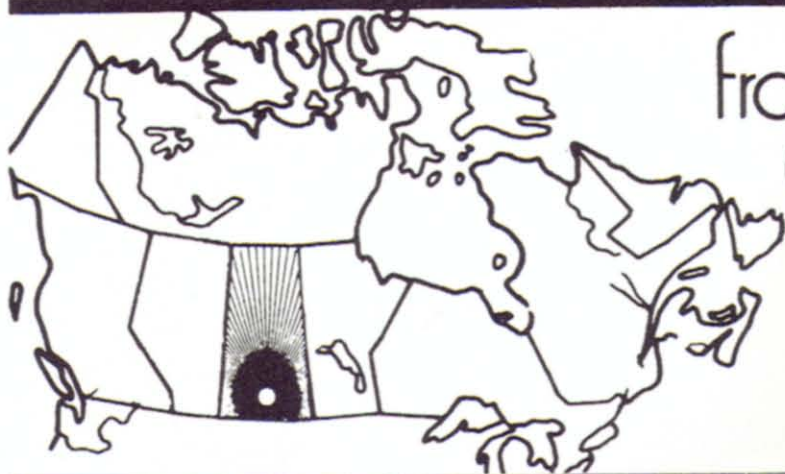
The year 1974 saw financial disaster within the society which was \$150,000 in debt. These problems arose from the practice of using funds for meetings and workshops and not following funding agencies rigid guidelines to the exact letter. Federal government auditors were called in but found all funds properly accounted for. Although it would have been the easiest way to pay off the debts, Jim and the board refused to accept any additional funding from the government. Instead the Metis Society operated on one half of its usual CORE budget for one year. As a result of this, staff members took salary cuts and paid many of their travel expenses out of their own pockets. Fortunately service programs were not affected and the society was able to offer previously available programming.

What has kept Jim Sinclair in as president with the support of his people? One board member believes it is his ability to understand people and the fact that he sticks to issues. He has never made any deals with government and people realize this. Although he has been offered many high paying jobs with the various levels of government, he has never once considered these as he prefers to work for and with his people. Jim himself believes he cannot be an effective leader unless people support him and his efforts totally. He believes this to the extent that he has literally laid his job on the line over the housing issue. He has stated that the total support of the people has to be shown at the March 1977 housing workshop so that government will realize people want improvements and are prepared to fight and work together to obtain improvements. Hopefully, AMNIS members will recognize the efforts and struggles of their leader. He has brought many improvements and will continue to bring in many more to the Metis and Non-Status Indian people of this province. . . but he will continue to need the support of his people in order to accomplish this.





THEY ARE TOO NEAR
TO BE GREAT
BUT OUR CHILDREN
SHALL UNDERSTAND
WHEN AND HOW OUR
FATE WAS CHANGED
AND BY WHOSE HAND



from OUTSIDE our PROVINCE

MERCURY LEVELS EVER INCREASING

The ever-increasing high mercury levels are becoming widespread throughout Canada as indicated by a recent warning issued by Health and Welfare. This has been given to the Indian people of the Ft. St. James area, 100 miles north of Vancouver. They have been told to no longer eat fish. Tests indicate the mercury has reached relatively high levels. In some areas, it has been as high as 49 parts per billion while acceptable safe levels are considered to be 100 parts per billion.

On the other side of the country the Indian people of Quebec have taken legal action against several companies who have contaminated the rivers and lakes. The \$8 million law suit is against 15 different companies. The Quebec Indians claim that their economy has been disrupted and the health of many has been injured. Similar action is being considered by the people of the Grassy Narrows and White-dog reserve in Ontario.

The question of just how far mercury contamination will be allowed to continue now comes up. Do Indian people have to die before effective measures will be taken to stop the contamination? Minimata Disease, the crippling and fatal disease caused by mercury poisoning is fast becoming a reality in Canada. To the Indian people in B.C. who have been told not to eat fish, mercury poisoning may also become a reality. What are the people to eat if not fish? ... is the government going to create employment or increase welfare in order for the people to eat property?



WELFARE RECIPIENTS NO LONGER DENIED HOUSING

MANITOBA - As a result of a special provision unique to the Manitoba Human Rights Act, a mother of two small children was able to obtain accomodation which had previously been denied her because she was on welfare. The Manitoba Human Rights Commission recently issued a reminder informing landlords that it is illegal to deny housing to any person on the basis of their source of income. It is interesting to note that Manitoba is the only province to include this provision in its human rights legislation.

MORE TEACHERS NEEDED IN NORTHERN MANITOBA

MANITOBA - The increasing need to prepare teacher trainees for employment in rural and isolated points in Manitoba has been emphasized. The education minister has released a survey on the employment conditions facing Manitoba's teacher graduates and said that shortage of teachers existed in rural and northern communities. He added that this shortage was particularly evident in specialized subjects such as home economics, instrumental music and the francais program.



INDIAN WOMEN IN YUKON INTRODUCE HOSTEL CONCEPT

WHITEHORSE - The Yukon Indian Women's Association (YIWA) has introduced the concept of a women's hostel where women in need of a temporary home when coming to Whitehorse will be able to make use of it. YIWA has applied to National Health & Welfare for a grant. The steering committee for the Whitehorse Women's Hostel will have their first meeting this month. Success is wished them.



NATIVES SEEK STRONGER POWERS

YELLOWKNIFE - A group representing Native people in the Northwest Territories has demanded to have powers stronger than those held by any of the provincial governments in order that they may protect their way of life in the face of pressure for increased development in the North. A spokesman for the group told the Berger Commission that northern people fear their culture will be destroyed if the government allows a natural gas pipeline to be built before their land claims are settled. The group is asking for a 10 year residency in the North as a requirement for voting in any territorial election or plebiscite. The group contends that this type of special power is necessary because the values and lifestyles of the people in the North are different and unique from that of white, middle class people.

NATIVE PEOPLE'S CREDIT UNION

EDMONTON - The establishment of a financial institution under total Native control has become a reality with the recent opening of the Alberta Native People's Credit Union. The Credit Union plans to assist Native people who are unable to borrow money because other banks believe Natives are poor credit risks. As well as providing a loan service the Credit Union will also provide financial counselling. In addition the Credit Union is going to train people in the business operation itself. It also hopes to assist people to actively participate in developing their own financial expertise. Governed by a seven member Board of Directors and an Advisory Board of business experts, the Alberta Native People's Credit Union has been fortunate in receiving the support of many who have contributed financially to its establishment.



ALBERTA METIS ASSOCIATION CRITICAL OF 'CANADA WORKS'

EDMONTON - The Alberta Metis Association has criticized the federal government and its Canada Works program for the allotment of funds in the Athabasca Constituency. President Stan Daniels has called the allotment "totally unfair" with more monies going to the Treaty Indians of the area while the unemployment among the Metis is extremely high. The senior project officer with Job Creation Canada Manpower said the Treaty Indians will receive \$310,000 through the program while the rest of the population which includes the Metis will receive \$50,000. Paul Roch went on to say that federal policies state that 15% of the Canada Works funding for each constituency must go to Treaty Indians. He said he believed the situation could have been looked at more closely considering the great number of Metis people in the area and the high rate of unemployment among them. Stan Daniels plans to meet with federal Manpower officials to further discuss the situation.



TEN LITTLE TOKEN INDIANS

OTTAWA - The Department of Indian Affairs recently announced the appointment of ten Indian people to the higher ranks of its bureaucracy. Most of the ten are well-known leaders who have worked in various positions within Native organizations and bands over the years. Perhaps one of the most surprising appointments is that of Harold Cardinal, former leader of the Indian Association of Alberta and author of the Unjust Society. Cardinal had established a reputation as one of the most noted critics of Indian Affairs and its inadequate programming. It makes one wonder just how effective the ten will be in their new high-paying positions. Will they become frustrated with the bureaucracy when they realize how difficult it is to work within departmental policies and guidelines? Maybe then they will return to work with Native organizations to assist in making changes where the people want these to be made.

GOVERNMENT NUT HOUSE

MONTREAL - After spending \$85 million to build the Olympic Village the possibility of blowing it up has been discussed by Quebec politicians and civil servants. The village has been closed due to the high cost of maintenance which runs into \$75,000 PER DAY!

The idea of blowing it up has been rejected as this would cost \$10 million. In the meantime a campaign has started which asks for public input into ideas as to future use of the structure. (One person even suggested the operation of a giant government-run brothel.) Spending \$85 million on a structure for which future use is unknown certainly indicates just how absurd our government can be. Why can't they allot adequate funds for Native people to work on their own housing program.

Perhaps the idea of turning the village into a giant government 'nuthouse' would be most appropriate.



NEW BRUNSWICK METIS SEEK LAND

FREDERICTON - The New Brunswick Association of Metis and Non-Status Indians has asked that 900 acres of land declared abandoned in 1976 be turned over to descendants of the Indians who originally inhabited the land. Gary Gould, President of the Association said the Association wants to negotiate for the land, mostly located in Charlotte County in the southwestern portion of the province.



LAKOTA CHIEFS TELL U.S. THE BLACK HILLS ARE NOT FOR SALE

The proposed payment for the Black Hills of South Dakota will not be accepted by any member of the traditional people living on the eight Sioux reserves. In a prepared statement two Lakota chiefs told the U.S. House Subcommittee "Our people have unanimously reaffirmed our position that the Black Hills are not for sale under any circumstances." An agency of the government is reported to have admitted that the taking of the Black Hills was illegal. The two chiefs told the Subcommittee that they were aware of a government law which states that the land could be acquired in only three ways: by discovery, by extinguishment of title and by sale. There certainly never had been any discovery of their land and the Sioux Nation was never conquered by the U.S. They stated that the sale of the Black Hills has never really been made because the government's offer to buy has never been accepted.

The sale of this portion of land is more than just a matter of Indians losing their land. For the Lakota it goes far deeper because to sell the Black Hills they are also giving up their religion. To the Lakota, the Black Hills are sacred. "Both the sacred pipe and the Black Hills go hand in hand in our religion. The Black Hills is our church, the place we worship, it is our burial grounds and the bones of our grandfathers lie buried in those hills," stated the chiefs.



BOOK REVIEWS

TATANGA MANI

Walking Buffalo of the Stonies

Grant MacEwan

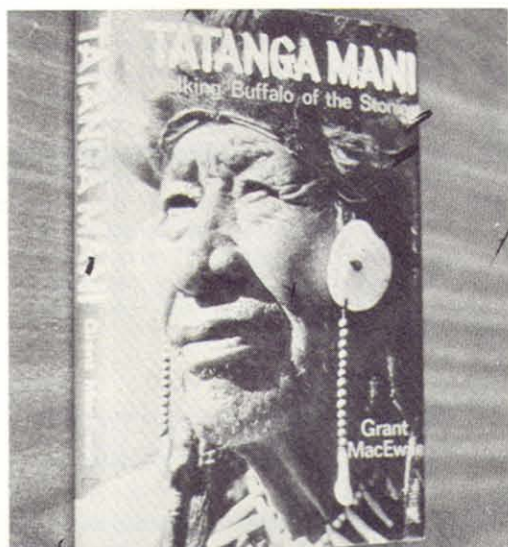
Hurtig Publishers, Edmonton, Alberta

Paperback - \$3.95

"Tatanga Mani" is the story of one of the many great Indian leaders and philosophers. It is about the life and thinking of Chief Walking Buffalo or John MacLean of the Stonie Tribe.

Born in 1871, Walking Buffalo was able to relate much of the events and happenings surrounding the upheaval of the Indian way of life. Many historical events are touched upon including the treaties, and the Riel Rebellion.

Written by the author of "Sitting Bull: the Years in Canada" this book is an excellent source of information on Indian life in the late 1800's and early 1900's.



SURVIVAL IN THE BUSH

By Bernard Assiniwi

Publisher - The Copp Clark Publishing Co.
Toronto, Ontario, 1972

Survival in the Bush by Bernard Assiniwi is a well-documented book designed for the Canadian city dweller and occasional hunter or camper who wishes to survive in the wilderness.

Written by an Ojibwa Indian who is a radio journalist by profession and the Author of Anish-Nah-Be and Indian Recipes, Survival In The Bush has fifty-three drawings of emergency food plants at the Canadian outdoorsmen's reach as well as five illustrations of poisonous plants which are to be avoided and not eaten.

The plants range from sour herb or sour leaf, otherwise known as "Jiwisi" to those of the Ojibwa Nation to fiddle-heads, a popular New Brunswick dish to kinikinik, the leaves which make an excellent tobacco to arrowhead or duck potato, another Ojibway delight.

Bernard Assiniwi precludes this information with details on how to light a fire the Algonquin way or without matches, what to use as an anti-mosquito repellent, how to make snowshoes in twenty minutes, how to make a fish harpoon, a fish trap, snow goggles and a home for oneself during a winter day in and from the outdoor environment.

This book could well be a lifesaver for the uninformed city dweller who goes into the Canadian woods and forests. This book points a finger at the genius of the Canadian Indian peoples.

(review by Hazel-May Brooks)





YOURSELF

It is rewarding to find someone whom you like, but it is essential to like yourself. It is quickening to recognize that someone is a good and decent human being, but it is indispensable to view yourself as acceptable. It is a delight to discover people who are worthy of respect and admiration and love, but it is vital to believe yourself deserving of these things. For you cannot live in someone else. You cannot find yourself in someone else. You cannot be given a life by someone else. Of all the people you will know in a lifetime, you are the only one you will never leave nor lose. To the question of your life - you are the only answer. To the problems of your life - you are the only solution.

J. Coudert



HOW BLUE WERE MY BLUEBERRIES

by Willie Dunn

Let a smile be your guide
Warmly let it light your ways
A sense of humour
helps one
on a very cloudy day

Some say
It rains when it pours
but it makes the blueberries blue
and reddens the raspberries through
and through,
makes the green things greener
and helps the world
be a little cleaner.
In all our misfortunes
the equal and the opposite is true

May all your blueberries
be blue.



Haiku is a verse style we have borrowed from the Japanese. It is constructed by counting the syllables. The first line is five syllables. The second line is seven syllables. The third line is five syllables. That much is one stanza. I have not seen Haiku used for a long poem.



INDIAN HAIKU

We strive for the stars,
Our hearts will show us the way,
We will not falter.

CANADIAN HAIKU

My Resolution -
To do what I know is right,
To hold my head high.

I will help my friend,
We will talk our troubles out.
We walk together.

I am upper class,
I was born in Canada
Second to none.

by Mary Rodger

SOME THOUGHTS

by Willie Dunn

There is no dignity
in hatred
and righteousness is
the spirit of dignity

An ancient was asked
that when he gave of his knowledge
did he in fact
give himself up
the ancient did not reply

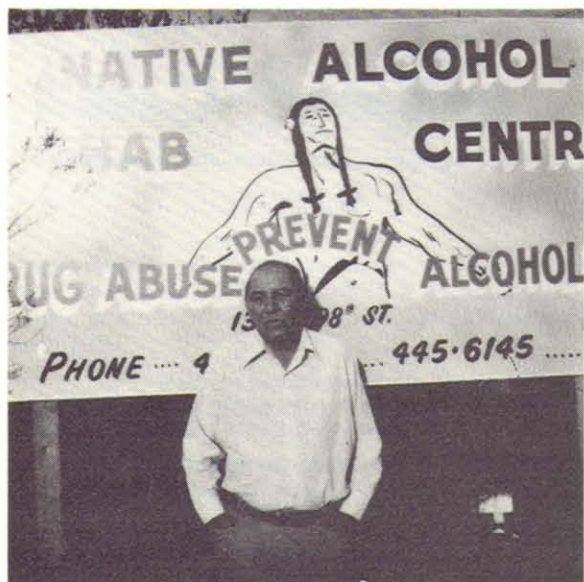
This poem is dedicated to Emily Pauline Johnson whose one hundredth and sixteenth birthday takes place on March 10, 1977.

HAPPY BIRTHDAY PAULINE

Smoky haze of Indian Summer was her name
Wandering foot-loose and fancy free,
Across a maple leaf land,
Touching ocean to ocean to world-wide fame,
Velvet words spun from her sunshine hands
To greet the ears, the hearts and minds
Of the working people, the aristocratic,
To liberate my home and nationkind,
Smoky haze of Indian Summer spells
Memories of Canadian beaver,
Six Nation Pageants under a moon cover
Which fevers the native eyes of a grandmother
Long forgotten
In the grasp of Mother Earth,
Begotten when pollution tainted not the natural peoples
Causing subtle changes
Making Nature feeble and sick.

Hazel M. Brooks

LAST RESPECTS PAID TO PAT BUGLER



On January 25, 1977, the Staff and I of N.A.C. Saskatoon, travelled to the Red Pheasant reserve near North Battleford to pay our last respects to a man that we feel contributed the latter part of his life to what he felt is one of the greatest problems of the native people - 'ALCOHOL',

This man served the N.A.C. program with dedication and pride and he will be hard to replace because he was known, loved and respected by many people in the Battleford area. This man was a fine example to his family and to everyone who needed his services and his wisdom. It is with sadness that I write this letter because this man should have been recognized and shown our appreciation for his work before his death.

It is a shame that this man's N.A.C. House that he worked so hard for and believed so greatly in, had to be shut down due to shortage of funding.

Do the Native Organizations have to wait until a man dies before he is recognized for his beliefs and dedication to his people. I think it is time that all Native Organizations stand up and be counted and respect men the calibre of Pat Bugler.

The N.A.C. and all of its staff in Saskatoon send their deepest sympathy to Mrs. Buglar and family and we will never forget the good work Pat did for N.A.C. of Saskatchewan.

Sincerely,
C.J. Trotchie
Administrator, Sr. Counsellor
Native Alcohol Council, Saskatoon

SASKATOON LOCAL NO. 11



We, the Saskatoon Metis Society Local No. 11, wish to share with the NEW BREED subscribers just what we have and are doing.

As everyone knows each Metis Local in any given area is the administrative body to serve its members. It initiates programs which provide employment and serves as an advocate in all matters at the municipal, provincial and federal government level.

In the past five years since our inception, our Local has experienced many rough times and through the untiring efforts of its members have now seen steady progress.

To date we now handle eleven programs employing fifty-two people and they are as follows:

Native Follow-up	7
Social Work	4
N.A.C. House	9
Youth Program	2
Sports & Recreation	1
Building & Maintenance	3
A.M.N.I.S. Worker	1
Metis Society Housing Assoc.	5
Sask. Native Housing	8
Metis Housing Group	11
Education Worker	1

ECONOMIC DEVELOPMENT STUDENTS BANQUET

PRINCE ALBERT - With the first phase of their course successfully completed, nineteen economic development students were recently recognized here by A.M.N.I.S. and the participating government departments. About 50 people attended a banquet at which the students were presented certificates of completion for the human justice division of their course.

Chaired by Economic Development Program head, Roger Butterfield, other A.M.N.I.S. executive in attendance included Jim Sinclair, Rod Durocher and Bill Daniels. Government representation included D.R.E.E., D.N.S., Industry and Commerce as well as many staff from the Natonam Community College in Prince Albert.

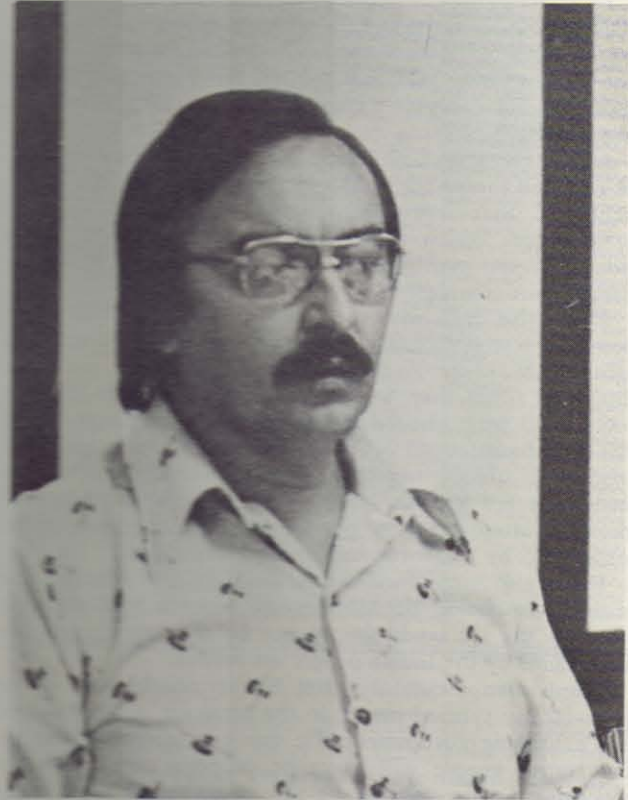
Bill Herringer of D.R.E.E. mentioned that the first phase of the course involved the development of the ability to work with people in the areas of motivations, communication and leadership. He said the students have accepted the responsibility and challenge of the task and fully intend to complete the course.

Other representatives offered their congratulations to the students and echoed the importance of the role the students will play in providing the ever-important and necessary management skills required for every successful business venture.

A.M.N.I.S. President, Jim Sinclair, commented that in the area of economic development, the Native people have come a long way and the relationship with government has improved. He said we must recognize those who have worked with A.M.N.I.S. to make the course a reality.

He went on to mention the Economic Development Program was a first of its kind and now government and Native people have a task to develop effective programs at the community level. Government must make the funds available for development with full local control as people must support the programs.

"We have to get our people off welfare and they can then hold their heads up high. As we have participated in this program, we will take the credit for it if it succeeds and the blame if it doesn't." He further encouraged the students to do the best they could and they would come out on top.



Roger Butterfield also added his words of encouragement. He mentioned that "of 22 students, 19 have completed this phase of the course. Student allowances do play a part in this as well as the fact that many had to leave their families and communities to take the course. We are very proud of those who have come this far. They will now return to communities for field experience in various economic projects. I know they will do well."

CARRAGANA LOCAL NO. 60

We at Local No. 60 feel that for the most part, upgrading classes are beneficial. However certain improvements could be made.

This particular class is tentatively set to last only 68 teaching days which we feel is simply not enough time to learn all of the subject matter.

Another thing we feel may help is if there were a little more variety in subject matter and not have so much

emphasis on Mathematics and English.

Finally it is felt by most that the living allowance is not adequate. With the high cost of living and the need of hiring baby sitters, room and board, etc, for some of us it is quite difficult to get by on our present living allowance.

Local President, Carolyn Campeau

EAST-CENTRAL AREA MEETING

YORKTON - Approximately 100 members of the East-Central Area of A.M.N.I.S. met here recently for a one-day area meeting. Chaired jointly by Peter Bishop and Area Director Clarence Campeau, the meeting was held to discuss various issues.

A.M.N.I.S. Secretary Frank Tomkins was in attendance. He outlined the Aboriginal Rights research to the group. He mentioned that aboriginal rights have become a very important issue which will affect all Metis and Non-Status Indians in the province. He also mentioned that the research is not complete as of yet.

Frank also dealt with the recent walk-out of A.M.N.I.S. from the Native Council of Canada meeting on aboriginal rights. A.M.N.I.S. disagrees with the methods in which aboriginal rights may be settled. A.M.N.I.S. feels that the N.C.C. will be pressured into settling one case and having this as a base for all other settlements. Canada and each province is unique and they feel this would not be a fair settlement for various areas. A.M.N.I.S. also feel government is attempting to put down the aboriginal rights settlements by under-funding research programs.

Frank also mentioned the tar sands issue in Alberta. The Indian Association of Alberta has taken a legal position whereby the tar sands should not be developed until the land claims by the Indian people are settled.

Frank also mentioned that Native people have never received any type of justice in the province. At the time of Riel's hanging government felt this was justice. Although the Native people will never be properly dealt with by government, they will still be able to go to the negotiating tables for aboriginal rights with their heads held high and obtain a settlement that will allow them to walk away from the courts in the same manner.

The people themselves will have to decide on what type of settlement they want. This will be done through many meetings at the local level. People will have to be totally aware of the aboriginal rights issue and what they want.

Housing was another area of discussion. Peter Bishop outlined exactly how the housing programs will work throughout the province and the importance of establishing housing committees. The importance of the upcoming Provincial Housing Meeting in Regina (March 25-27) was stressed.

Nominations were taken for the vacant position of housing worker. Nominees included Lyle Lee, Pat Hoffman and Henry Pelletier. Henry, former program director of the Yorkton Friendship Centre, was elected. He is to start his duties immediately.

A representative from Secretary of State, Brian Ranville, was also in attendance and outlined the Student Community Service Program. It was mentioned that up to four workers could be hired. It was decided to apply for the program as an area and have the workers concentrate their efforts of determining area needs as well as creating awareness of various government agencies and programs and those available from A.M.N.I.S.



Clarence Campeau Board of Director
Southeast Central Area.

Frank MacDonald, economic development student, mentioned the program he had studied and said he was relatively new at his position and studies and could not comment further on economic development. Frank Tomkins echoed Frank's words commenting that the reason little could be said about economic development is because there is none.

Clarence Campeau, area director for the East Central Area, commented that every local would have to work together to improve conditions. He was hopeful that better communications among locals could be established. He termed the area meeting as quite successful as there was a good turn out. He mentioned the need for further area meetings and the importance of these meetings for better program development.

MOOSE JAW AREA MEETING



MOOSE JAW - Over 120 people participated in an area meeting held here recently. In attendance were the various locals from the South West Area as well as several AMNIS board and staff members.

Area Director, Wayne McKenzie, introduced the locals and staff. He spoke of the importance of improved communication among the locals. "If we all know what each local is working at, we can better support our parent organization."

Housing is an issue which A.M.N.I.S. has focused on extensively. Wayne compared Native housing to the operation of a dairy farm. He said there are more rules and standards for operation of a farm than there are for Native housing. He stressed the importance of establishing local housing groups in order to work for improvements.

Wayne also mentioned the fact that funding is available for the area to work in employment, housing and education. As well, the student employment program will be available. The housing survey is another important task. The survey, which asks several important questions, is to be used to present to government. Included in the survey are questions about occupation, number of dependents, rental or ownership of present home, cost of rent, and others about the general home. Also included are questions about the person's awareness of A.M.N.I.S. and the available programs or services.

Local housing worker for the area, Ian Michon, also addressed the group. He is hopeful that the housing program will meet some of the needs. However, the survey will indicate the importance of improved housing for everyone.

Ben Baich of Manpower and Immigration, Ottawa, was the main speaker. In his typical manner, he delivered an emotional and almost angry speech. He outlined the importance of cultural identity to all people. He spoke of how a child can be taught through the education system and yet really knows nothing unless s/he is aware of their background and culture. It is important for a person to believe in himself. Without this basic belief, a person is unable to cope with the environment.

Mr. Baich also told the group how fortunate they are to have the quality of leadership they have with A.M.N.I.S. He mentioned that Saskatchewan is far ahead in its development than other provinces. He also stressed the need for everyone to actively support their leaders. Meetings such as this one are necessary to show strong support and encouragement to each other as well as the general public.

Conservative M.P. for the Moose Jaw Area, Doug Neil, was also in attendance for part of the meeting. In a later interview, he was asked for his opinion of the Native housing situation. He said government is responsible for this and he would be prepared to work with the locals to improve conditions.

Representatives from Secretary of State and Canada Manpower were also in attendance. After a delicious meal prepared by the Moose Jaw Local, the meeting concluded. Wayne MacKenzie commented that local participation has greatly improved. People are now becoming more aware of A.M.N.I.S. and the need to work together for changes.

ILE A LA GROSSE WINTER CARNIVAL !

February 11, 12 and 13 were indeed fast and exciting days. In particular there were two great days of dog racing, which again has seen Rick Sinclair as the champion in a two-day total time of 83 minutes 10 seconds, and Jackie Adams coming in second with a two-day total time of 87 minutes 2 seconds. Third was John St. Germaine with a total time of 87 minutes 3 seconds; fourth was Willie Walters with a time of 87 minutes 18 seconds and fifth was Bob McSail with a time of 88 minutes 2 seconds.



Another fast and well attended event was the two days of snowmobile races. Mrs. Louise Peterson of Buffalo Narrows was the top contender in the women's 250 class race. Margaret Roy came in second and Loretta Starr third in this event. In the women's 440 class Verna Peterson came in first and Louise Peterson was second. There were several events in the mens division with the big machine of Mike Durocher taking first in the open event. Philip Chartier took second in the open event and Ken Peterson took third place. In the 440 class Ken Peterson took first place, Emil Burnous placed second and Philip Chartier came in third. In the 340 class Louis Roy was first, Ron Peterson second and Ken Peterson third. First in the 250 class was Henry Caisse, second Alex Aubichon, and third Ken McKay. In the 300 stock class Mike Durocher again took first place, Ken Peterson second and Dennis Favel third.





The Flour Packing contest brought on a lot of enthusiastic coaching from the audience. Franklin Carrier showed his stamina, endurance and strength and came out on top (well actually there was 850 pounds of flour on top of him). Narius Bouvier was a close second by carrying 750 pounds and Ray Daignault close behind him carrying 700 pounds to win third place. Dave Murray took first and Felix Merasty second in the Snow Shoe Contest.



At the Arena continuous games of Hockey were being played from the pee-wee level on the first day to the senior division games on the last day. The winners in the Sr. Hockey division were 1st Patuanak Black Hawks; 2nd Buffalo Narrows Flyers; and 3rd Ile a la Crosse Islanders. At the High School Gym on Saturday there were fast and exciting basketball games which saw a number of schools competing. There was also two fun-packed nights of dancing, with the presentation of trophies and prize money awarded on the second night to the winners of the different competitions. During the presentations Ms. Shirley Gardiner was crowned carnival Queen and was awarded a set of luggage.

The carnival was a great success as was evidenced by the many happy faces on the people from Ile a la Crosse and the surrounding communities.

PRISON GUARD FOUND GUILTY OF ASSAULT – GIVEN ABSOLUTE DISCHARGE! At Prince Albert recently, Walter Chester, a guard of the Provincial Correctional Centre, was found guilty of assault against a prisoner. Walter Chester received an absolute discharge and the presiding judge commented on the fact that no updated courses about policies and guidelines were given to employees. Apparently Chester was also under 'emotional strain' at the time of the incident. A former Native Youth President, Norbert Dumais, was the prisoner. He was hit on the chest and slapped on the face. He was the first to testify during the court case and was followed by Chester and other guards. Each had different testimony. Walter Chester's discharge means he will not have a criminal record and the conviction cannot be brought up in future charges. He is not working at the Correctional Centre any more but now has been employed as a probation officer which is supposed to be a 'demotion'. Does the absolute discharge have anything to do with the fact that Chester's father, Paul, is a member of the Prince Albert City Council? Is Chester an experienced probation officer? Is there really an equal and fair justice system in our country? It makes one wonder what would have happened to Dumais if HE had assaulted Chester.

INDIAN POLICE PHYSICALLY ENFORCE THE WILL AND THE LAWS OF THE OPPRESSORS on their own people with various methods. Indian Police are destroyed people - casualties of the Psychological Warfare waged on the Indian people. Indian Police are used by the dominant society to harass the Indian people, especially those fighting for national and racial survival. Many Indian Leaders (notably Sitting Bull and others) were murdered by Indian police.

(reprinted from Ganienen/Winter 76)

DO YOU BELIEVE IN THE B.C. MONEY TREE? Well, before the whites came with their bibles and small pox, it is reported that a few sea beds somewhere on the West Coast of Vancouver produced a form of money which was used from modern California to Alaska and as far east as the Dakotas. This was a small sea shell shaped like a long canine tooth and about an inch long, called Dentalium. Mr. R. Clarke of the Dept. of Zoology made a lengthy study of the dentalium economy and reached the conclusion that all this money came from one or two sites near Nootka on Vancouver Island where the shellfish were gathered by only selected people among four tribes. (The fishery died about 1850.) He also reported a lurking suspicion that he had found only half the story about the British Columbia Money Tree. He could not, for instance, understand why the Nootka weren't the wealthiest of all Indians and could only speculate that they were like all primary producers the world over in being poorly rewarded for their work. Another of the researchers reports a sneaking hunch that a more easily obtained Oriental dentalium shell was imported by white traders for the Indians, along with the bibles and smallpox. Reportedly some of these shells grow well within reach of ordinary divers and rich beds might be found some day soon. One of the researchers has about 100 dentalium shells. In terms of that old currency this apparently makes him one of the wealthiest men in B.C. With government money depreciating as it is we would all be well advised to collect Dentalium.

IN FOUR MINUTES A SMOKER CAN RAISE THE TAR CONTENT OF THE AIR IN A ROOM to 36 times the level considered safe. A recently done study has revealed that spending one day in a smoke-filled room is the equivalent of smoking one pack of cigarettes. Researchers at John Hopkins University say pregnant women who smoke may be depriving fetuses of oxygen critical to proper growth and development, giving birth to undersized and sometimes dangerously delicate babies. On a more optimistic note - the percentage of Canadians who smoke has decreased steadily over the last ten years. Statistics Canada say 55.3 percent of Canadians (15 yrs. & older) do not smoke. Keep on trying everyone. It can be defeated. (For example: New Breed staff of four heavy smokers - two have quit for over a year now.)

RAPE CRISIS CENTRE OPENS IN REGINA. The Regina Women's Community Centre (RWCC) recently began official operation of a Rape Crisis Centre for Regina women. According to Bev Rolick, one of the four RWCC Counsellors, the Centre has been handling rape crisis calls through their regular phone line for the past year. The organization of the Rape Crisis Centre includes a separate phone line which will handle only rape calls - 523-0434. Counsellors will be available on the new phone line from 9.30 - 5.00 weekdays and a 24-hour answering service will record messages and supply emergency information 7 days a week. The services supplied by the Centre will include advocate counselling during police questioning, hospital examination, and help in the case of any legal procedures. Bev recommends a book by Susan Brown Millar entitled "Against Our Will" for women concerned about rape.

ROD DUROCHER, OF METIS ASSOC.(AMNSIS) in an open letter to Premier Blakeney demanded the government ensure that mining companies in the north adopt a workable policy of native training and employment. Mr. Durocher referred particularly to Eldorado Nuclear at Uranium City, saying the firm, by its policies, is destroying a training employment program which the Association felt at one time to be of value. He also made known the fact that the company is now importing workers from other countries - after what amounted to sabotage of the program. Up to 100 applications to Eldorado for training and employment have come from the northwest side alone; apparently these applications have not been acknowledged.

REMEMBER WHEN A DOLLAR WAS WORTH A DOLLAR? Based on the May Consumer Price Index released by Statistics Canada the purchasing power of the 1971 food dollar stood at 43 cents in May 1976. Wouldn't it be nice if wages increased as steadily as the dollar decreased.

LET THEM EAT WOOD! There is hardly a Canadian who has escaped the horrors of junk foods. We've been exposed to slot-machine sandwiches, soups, drinks; we've been urged to feed ourselves on plastic TV dinners. Millions thrive on computerized hamburgers and no one wants to know the composition of the common hot dog wiener. Now we've been offered a new gourmet tidbit - bread made from wood pulp! ITT Continental Baking Co. has been marketing this product in the U.S. for the last six months and is now casting a longing glance North to Canada. Who better than Canadians (hewers of wood, drawers of water?) to sell wooden bread to? Cynics were heard to wonder aloud if there could be any connection between the government forest giveaway to Reed Paper in Ontario and wooden bread.

FLUORIDS USED IN ARTIFICIAL FLUORIDATION PROGRAM ARE DEADLY POISONS. Even though it is only used in dilute concentrations it is a poison that affects every body cell. It is known as "the wild cat" in the chemical world because it unites with more chemicals than anything else and thus forms new compounds which are an insidious hidden health hazard. How can an element that destroys the most essential minerals in the body, necessary for good teeth and good health, be acceptable as an additive to a communal water supply. To force one's neighbor to ingest a daily dose of poison suggests a "police state" and contravenes our constitution and our civil liberties and should be prevented by law. It is hoped that people concerned over the increase of all diseases - cancer, heart disease, diabetes, etc, and with the high cost of health care, will stir themselves into joining the fight to rid the Province of sodium fluoride pollution. *(from Healthy Horizons)*

THE CARLETON UNIVERSITY SCHOOL OF SOCIAL WORK'S NATIVE RECRUITMENT AND SCHOLARSHIP PROGRAM will graduate its first students in the Spring of 1977. Through a grant from the Donner Canadian Foundation, the School of Social Work provides scholarship support to a number of Native Canadians for study at the school. The money is also used to assist in development programs which focus on the problems facing Canada's Native peoples. These programs are developed in co-operation with Native students and are concerned not only with the provision of traditional social work skills, but also with equipping students with the necessary tools to engage in organizing to effect change in the wider society, to eliminate the causes of poverty, unemployment and other social problems. Community organization is an essential part of the programs and methods effecting community solidarity and change. Candidates normally have a Bachelor's Degree but applications from those with a community college certificate or other educational background and relevant work experience are also encouraged to apply. For further information write: Brian Segal or Art Stinson, Native Recruitment and Scholarship Program, Carleton University, School of Social Work, Ottawa. Phone: (613) 231-3641.

SURVEY REVEALS FACTS ABOUT RACISM. A recently completed Native Council of Canada survey provided some facts about racism and attitudes of non-Natives towards Native people. Responses varied from a sympathetic view of Native situations to one questionnaire which was returned after it had been urinated on - with the remarks "This is what I think of Native people." A great many of the people interviewed felt Native people had not been dealt with fairly and that government had done a poor job in the administration of Native affairs. While English and French are considered to be the two founding languages, the survey revealed that a majority of people felt the Native languages should also be included. Over 50% felt that settlement of aboriginal land claims would help in improvement of conditions. Strong feelings of racism exist mainly in the West where alcoholism, unemployment and welfare were highly stressed. The general feeling was the Natives lacked the incentive to help themselves. According to NCC Secretary, Fred Jobin, about 30 percent of the questionnaires contained answers which were racist. He also commented that many people show concern but do not have any great understanding of the problems facing Natives. The survey was mailed to 1,500 people with a return rate of about 15% which meant about 745 responses were received.

GULF OIL CANADA LTD. HAD A NINE-MONTH PROFIT TO SEPTEMBER 30/76 of \$118,100,000. Makes one wonder how come gasoline companies have to keep easing the prices up a few cents now and again 'just to make ends meet'. It's reported a company official opened their money bin and said: "Fill her up."

pen pals

"I CAN'T BELIEVE THIS IS HAPPENING!"

Recently a Brief which 'dared' to criticize the penal system was presented to the House of Commons Sub-Committee on Prison Reform. It was met with disbelief and ridicule from some of the members. The Brief dared to call Canadian society RACIST - and this angered the members.

Prepared jointly by the New Native Perspective, the Prince Albert and District Community Legal Services Society, the Transition Society and Local No. 1949 of C.U.P.E., the Brief was highly critical of the present methods used in prisons and the total system in itself.

Presented by Legal Aid workers, Rich Hesch and Morris Morton, the Brief criticized the use of solitary confinement (the hole) and how inmates are treated when subjected to this. It mentioned that the hole is used to break a person who poses any kind of threat to the prison system and its functions.

The Brief also referred to the Canadian penal system as "made necessary by capitalist racist society". This actually startled and shocked the Sub-Committee members who refuse to believe there is any relation between society and prisons.

One of the most outraged members of the Committee was Vancouver-West Liberal Member of Parliament Simma Holt. She referred to the Brief as "nothing more than a communist propaganda platform". She was also heard to exclaim "I can't believe this is happening!"

Rather than take the criticisms in any other way, the Committee members chose to attack Legal Aid. They called

them a group of trouble makers who were attempting to obstruct the administration of justice. They also accused Legal Aid of 'biting the hand that feeds it.'

The Brief also went on to say "we have no interest in making prisons work more efficiently or effectively within the present social and economic organizations of society. We leave this task to the Sub-Committee and other representatives of the state which imposes these conditions."

The House of Commons Sub-Committee has been established to supposedly meet with community organizations and individuals across Canada to investigate the penal system and look for improvements and change.

Some of the Committee members' behavior at the Prince Albert Hearing makes one wonder what, if any, useful purpose they will serve. Certainly nothing if its members cannot even take the time to listen to criticisms. It also makes one believe that such a Committee cannot possibly begin to solve any existing problems within the penal system of this country.

The conditions which drive inmates to suicide, unrest, and despair should be examined together with the whole justice system from police forces to courts. The 'crime' of being poor is certainly no reason for anyone to suffer the injustices and inhumanities prison systems provide.

As for the individual Committee members who probably have little or no experience with prisons, it is unfortunate they are wasting money travelling across Canada. What will be the end result of their tour if they cannot even have the common courtesy to listen to a Brief prepared by concerned individuals and ex-inmates?

Simma Holt has never been referred to as a 'filthy Indian' or a 'dirty squaw' so she cannot be expected to understand too much about racism ... it makes one think and wonder just how well she relates to her constituents and how receptive she is to Native or poor people. Is it "I can't believe this is happening!"?

As Archie Starr and Art Fourstar said in a comment "Let us look back and ponder for a moment, and wonder at the cost of sending this Sub-Committee around the country. Would the cost be in the tens of thousands of dollars? And the final outcome to the prisoners sitting in the Penitentiary ... will it be of any benefit to them? I look back and see all the other studies, researches and recommendations that have piled up, gathered dust, and were finally forgotten on somebody's desk or filing cabinet and further wonder at the cost of those, in terms of dollars and cents, as opposed to actual benefits and see a big fat nothing. I then go to a Parliamentary Sub-Committee meeting and see these people actually having the nerve to laugh at a written submission and I can boldly and proudly say "I CAN'T BELIEVE THIS IS HAPPENING!"



A Native paper called the Native Voice printed an article entitled, "Incarcerated Natives Feel Ignored". The March, 1976 issue of the Native perspective reprinted the same. Upon doing a bit of research in back-issues, I was prompted to submit this to your publication.

As a prison reforms advocate, I have always voiced my concerns about the lack of support and help from "street organizations". I finally gave up that useless endeavour and instead worked through a different scope. Besides, my ultimate conclusions have indicated that the further Natives (individuals and organizations) stay away from prison and its systems, the better. Because prison is not where it is at, at all.

True, there are Brotherhoods struggling along in these places (we have one here too!) In order to explain a bit more, I have to quote another brother from another prison, "The refusal of Native organizations to answer our call for help is forcing Native offenders to form their own organizations. . . It will not be a pleasant organization. . ."

The foregoing quote is very blunt and to the point, and it means exactly that; "Forming our own organizations". Its happened here already and no doubt in other prisons all across the country. In spite of how we formed a unified understanding among Natives in prison, we bravely carry on "helping each other" regardless of any "Indian street organizations" refusal to help.

Isn't that what prison is supposed to teach us? — Responsibility? (or maybe its more like dog eat dog?) We started a legal defense committee right inside this jail. It's known as the Legal Support Committee. Through this internal project, we assist other native Brothers by drawing up legal letters (as support) in their respective fight for freedom. These are directed to appeal courts and the parole board. We also counsel brothers right inside on problems they feel they can't express to a correctional staff officer.

Our work is rough because we are not an official committee. We do our counselling or assisting at our recreation periods, ie T.V hours, dining room or yard.

As an appeal case, we interview an inmate and get the whole circumstances off him by "con-talk" or in the midst of a "Bull Pen Session." We tell the truth in a support letter and also recommend to the best of our abilities. We don't necessarily get everyone time off in Appeal Court, but at the very least we establish a voice for him to be heard in a more justified way. By the same token, this applies to parole.

We have had some success, enough to keep us determined and to apply more emphasis in helping each other inside this prison.

On pre-release, we try our darnest to help. We have an outside referral office and we are also making moves inside to get a spiritual circle going so we can further teach each other on ceremonials and traditional values as much as possible. It is in this area too that we never received good response from the outside. But we don't worry about that, at least not any more because we have organized already. We might be a different breed of a thinking Indian but at least we identify as human beings helping human beings. Eventually, we might appear as an unpleasant type of unified Indian, but action speaks louder than words. Besides in the first place, it's our actions that got us into these places and we have come to realize that it is this kind of realistic and constructive action that is going to keep us out of these places in the long run.

To the Brothers and Sisters in other joints, I say to you, look at alternative internal ways to help each other, it will be better. To the outside organizations, may the Great Spirit watch over you.

Bi'ly Brass

NEW NATIVE PERSPECTIVE OUTREACH

PRINCE ALBERT - Newly-released inmates and ex-inmates now have a facility available to them where they can obtain assistance in various areas. Known as the New Native Perspective Outreach, the project has been in operation for some time. The New Native Perspective had attempted to implement the program for over a year and it was finally approved with funding from Canada Manpower through the Special Programs division.

With a staff of four, including co-ordinator Garner Houri, fieldworkers Bernice Sayese and Archie Starr, and secretary Janey Backlund, the office is located at the Prince Albert Friendship Centre.

Objectives of the New Native Perspective Outreach include placing Native people in employment and working closely with Manpower in this area, the promotion of the hiring of Natives into all sectors of employment and the development of Native people in all areas.

Further to employment, Outreach staff can assist in housing applications to training programs and assistance in applying various Manpower Programs such as L.I.P. and L.E.A.P.

The project staff have also been involved in community work such as legal aid, the corrections system, employment and many other areas. Some cultural activities have been undertaken with visits from Native elders.

For further information or if you wish to utilize the services, contact the N.N.P. Outreach at:

Prince Albert Friendship Centre
1409 - 1st Avenue East
Prince Albert, Saskatchewan
Phone: 764-9133 or 764-9134



NOW IT'S YOUR TURN

WANTS MORE ARTICLES ON BRUTALITY

Dear Editor

This is in response to your "Comments on our publication would be most welcome".

To begin with your NEW BREED in general is 'Right On!'. I think it has a good lay out; it is very educational and your articles are very true and to the point! I especially like the articles on Prison Guard Brutality and Police Brutality. I would especially like to see more of them. It is always nice to hear what is happening out there with our brothers and sisters that we don't get to read about in other newspapers or hear about on the radio.

My opinion is that the exposure is helping and bringing results.

Features on artists would be something. I'm sure people wouldn't mind seeing those; plus more poems - most of the ones I've read in the past were right on. So keep up the good work and keep the NEW BREED coming our way.

With Respects & Yours in Sincere Struggle,
Paul Ross
Box 580

Prince Albert, Saskatchewan

R.C.M.P. WANT NEW BREED

During the past two weeks the staff of the NEW BREED has had quite a surprise. Subscription requests from the R.C.M. P. have come pouring in.

We welcome to our wide readership the R.C.M. Police Detachments of:

REGINA
LUMSDEN
SOUTHEY
INDIAN HEAD
GLASLYN
ST. WALBURG
LOON LAKE
BIG RIVER
STONY RAPIDS
PRINCE ALBERT
CREIGHTON
PELICAN NARROWS

SPIRITWOOD
LA LOCHE
BIRCH HILLS
LA RONGE
ROSTHERN
ROSE VALLEY
HUDSON BAY
TISDALE
CUMBERLAND HOUSE
SHELLBROOK
ONION LAKE

Keep them coming!!

We hope the NEW BREED will be of great assistance to you in establishing better communications with Native people; better understanding of Native people; and a deeper insight into the whole area of racism as it exists in our society - why it exists and how it is kept in existence.

NEW BREED, Page 34

WANTS TO CONTACT BUFFALOCHILD

Dear Sir:

The article "Buffalochild" in the November issue of NEW BREED is intriguing and I wonder if it would be possible for a person to contact Buffalochild (Mr. Albert Lightning). I believe very strongly in the eventual rebirth of the Indian "spirituality" if that is what Buffalochild terms it, and I have a copy of the book, the source of the prophecys he speaks of. This book, a condensation of Indian religious history from about 2500 B.C. to about 500 A.D., was preserved by the power of the "Great Spirit" and brought forth and translated by the same power. I know Indians and Metis who claim it as the greatest thing that has ever happened to help them feel hopeful and purposeful in their lives. I feel it is the rightful heritage of every person of Indian ancestry and a sheer challenge and delight to us who are not.

I would appreciate very much your helping me contact Buffalochild.

Yours sincerely,
Elaine Olson
Box 251, Porcupine Plain, Sask.

BEST WISHES FROM IDA DRAKE

Dear Friends

Thank you for the complimentary copies of your magazine you recently sent me. I appreciate them very much. I really had good intentions of subscribing long ago but in the "schmozzle" of moving, keeping appointments etc., it got neglected, and I apologize.

I appreciate your support, always, and, also the interest you showed at the time of my retirement. Let me assure you, though, that I have not retired from interest in Native life and concerns, and read your papers with interest, and learned a great deal from them.

Thanks a lot, folks.

Sincerely and gratefully
Ida Drake, Box 174
Abernethy, Saskatchewan

THINKS NEW BREED FAIR MINDED

Dear Editor

I came across your magazine in the Dalhousie Library, and was impressed with it. It seems to be very fair minded in its discussion of Native Canadians.

You may be interested in my book, entitled 'Understanding Canada', which should be published soon by NC Press (write Caroline Perly, NC Press, Box 4010, Station A, Toronto). It discusses my experiences and ideas in community development in a large number of settings over the past sixteen years.

Meanwhile, best of luck in your work.

Yours sincerely,
Jim Lotz
Box 3393 South
Halifax, Nova Scotia

NOW IT'S YOUR TURN

FREDERICTON HIGH SCHOOL TO GET SUB

To Whom It May Concern:

I was interested in knowing if a complimentary copy of your newspaper could be sent to me at work. I am an Indian Education Worker at one of the biggest high schools in the province of New Brunswick. I work with a large number of Native students who have an interest in reading about the activities of other Native peoples of Canada. A speedy reply would be greatly appreciated.

Yours truly,
Mrs. Irene Mullin, Indian Education Worker
Fredericton High School
365 Prospect St., Fredericton, N.B.

IMPRESSED WITH TECHNICAL QUALITY AND CONTENT

Dear New Breed

I first saw your magazine - November issue. I was very glad to see the article on Anahareo. I'm very impressed with the technical quality and content of NEW BREED.

Enclosed is \$3.00 for a subscription for six months. Thanks.

Colleen Gerwing
Box 265
Hafford, Saskatchewan S0J 1A0

ALL ASPECTS INTERESTING

Dear Sir

I am an Ojibway from Dryden, Ontario and I had the opportunity to read your magazine while visiting friends in Rocanville, Saskatchewan. I find it very interesting in all aspects and therefore would like to subscribe to it. Thank you very much.

Sharel Bruyere
No. 9 - 40 Earl Avenue
Dryden, Ontario

WE SHOULD GET TOGETHER

To the staff of New Breed:

A couple of years ago I was at Batoche at an Indian gathering. A nice young lady gave me two copies of the NEW BREED. We have subscribed ever since.

I don't think there should be all this Hate White Man etc. We are all people regardless of race, color, creed, etc. Many white people are in agreement with many of the Indian needs. The present generation of people are not responsible for what happened years ago. We should get together and see what we can do for each other now.

The January NEW BREED I think was very good. It pointed out many problems without hate, etc. Keep up the good work.

Lawrence F. Ulrich
Box 105
Spalding, Saskatchewan

P.S. I'd like to meet and talk with you folks.

SIX SIDES TO EVERY STORY

Have you ever noticed the hexagon? It turns up often in nature. Water molecules line up hexagonally in ice - therefore the snowflake has six sides. The pattern of microscopic protein fibers in muscles is hexagonal. Animals' territories in nature are roughly hexagonal. You've noticed the shape of the cells in a honeycomb. No space is wasted.

R.W. Samsel
Andover, Massachusetts



Comments on our publication would be most welcome.

- what do you think of the 'New Breed' in general?
- what are your opinions on specific articles?
- what else would you like to see in the 'New Breed'?

These are but a few of the questions we would like to have comments on.
Send to:



NOW IT'S YOUR TURN
NEW BREED
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Regina, Sask. S4P 2G3