

THE NEW BREED

JUNE 1971

NEW BREED

PAGE 1

ORGANIZE - UNITE - STRUGGLE - FREEDOM



THE OLD BECOMES THE NEW

**DIFFERENT
BREED OF CAT**

BACK TO

BATOCHÉ

"pink panther"

(Gabriel Dumont) - a Metis Leader in the Riel Rebellion.

IT'S A FREE COUNTRY?

"WHITE POWER - ITS OUT IN THE OPEN"

N.W.T. HAS WHITE POWER - CANADA IS WHITE POWER

WHO STARTED IT? SOME MONTHS AGO, A MAN IN YELLOWKNIFE, N.W.T. STARTED A MOVEMENT CALLED "WHITE POWER NORTH OF SIXTY". HIS NAME IS MR. STU DEMELT. HE IS A CITY WORKS FOREMAN FOR YELLOWKNIFE AND OWNS THREE HOUSES IN THAT CITY. HE CAME FROM THE PEACE RIVER COUNTRY WHERE HE WAS A TRAPPER. HE IS FORTY-NINE YEARS OLD AND HAS A GRADE THREE EDUCATION.

POOR WHITEMAN HE HAS COMPLAINED ABOUT EVERYTHING FROM INDIANS HAVING NO REGARD FOR PROPERTY TO INDIANS ABUSING WELFARE RIGHTS ONE OF HIS FIRST BEEF'S WAS THAT INDIANS COULD TRAP ON RESERVES WHILE HE AS A WHITE MAN COULDN'T. HIS OTHER BEEF IS HE PAID \$2,600.00 INCOME TAX LAST YEAR AND THAT THE INDIAN BROTHERHOOD GOT A GRANT OF \$47,180.00 FROM INDIAN AFFAIRS.

NAIVE AND RACIST I WOULD AGREE WITH THE EDITOR OF THE "NEWS OF THE NORTH" NEWSPAPER WHEN HE SAYS THE MOVEMENT IS "NAIVE AND RACIST" AND THAT "IT IS A SATIRE - BUT A DANGEROUS ONE".

OUR ANSWER THERE IS TOO MUCH OF THIS SORT OF THING GOING ON IN SASKATCHEWAN AS WELL ALTHOUGH IT IS

NOT YET ORGANIZED - BUT THEN "RACISTS" ARE STUPID AND SELFISH PEOPLE. I COULD GIVE HIM AN ANSWER BUT I WILL LET A MAN FROM HIS OWN AREA ANSWER HIM AND ALL OTHER RACIST TYPE PEOPLE ANYWHERE. THIS IS OUR ANSWER BY "CHIEF ANTOINE LISKE OF YELLOWKNIFE".

LETTER FROM THE CHIEF

STU DEMELT'S FATHER FIRST STARTED OUT AT ROCHER RIVER WHERE THE INDIAN PEOPLE TAUGHT HIM AND HIS SON. STU DEMELT HOW TO TRAP AND LIVE OFF THE LAND. MR. STU DEMELT WAS RAISED IN THE N.W.T. AMONG THE INDIAN PEOPLE WHO TAUGHT HIM EVERYTHING ABOUT SURVIVAL, HUNTING, AND TRAPPING IN THE BUSH. MR. DEMELT HAD THE BEST OF TEACHER ON HOW TO LIVE OFF THIS HARSH ENVIRONMENT AND AGAINST THE ELEMENTS OF THE NORTH.

THE INDIAN PEOPLE WERE GOOD ENOUGH TO ACCEPT THE WHITE TRADER AND HIS SON. STU TO LIVE AMONG THEM AND HIS FATHER MADE OUT WELL WITH HIS TRADING STORE, WHICH WAS SUPPORTED BY THE INDIAN PEOPLE, GIVING HIM ALL THEIR FURS AND HE MADE HIMSELF QUITE A BIT OF MONEY OUT OF THE INDIAN PEOPLE AT ROCHER RIVER.

THERE WERE ONLY INDIAN PEOPLE LIVING THERE WHEN MR. DEMELT CAME ALONG AND BUILT HIMSELF A TRADING STORE THERE. THE INDIAN PEOPLE ARE SOMEWHAT DISPLEASED AT STU DEMELT'S REACTION AGAINST THE INDIAN PEOPLE AND THE CHIEF'S WOULD LIKE TO SAY THAT IF MR. DEMELT ISN'T HAPPY ABOUT THE SITUATION HERE THEN MR. DEMELT SHOULD LEAVE THE NORTH AND GO BACK WHERE HE CAME FROM: PEACE RIVER COUNTRY.

THE COMMENTS MADE BY MR. STU DEMELT CONCERNING WELFARE PAYMENTS MADE TO THE INDIAN PEOPLE THE INDIAN PEOPLE IN OLD TOWN (YELLOWKNIFE) ARE MAKING GOOD USE OF THE WELFARE FOR THOSE WHO NEED ASSISTANCE AND MR. DEMELT SHOULD NOT JUMP TO CONCLUSIONS, GIVING THE WRONG IMPRESSIONS TO THE GENERAL PUBLIC THAT ALL INDIANS ARE LAZY, DRUNK, ETC. MAKING A GENERAL JUDGEMENT OF ALL THE INDIAN PEOPLE. TAKING EXAMPLES FROM A FEW PEOPLE AND MAKING IT LOOK LIKE THE WHOLE RACE OF INDIANS ARE BAD.

WHEN THE WHITE PEOPLE FIRST CAME TO THIS COUNTRY, WE LIVED UP TO THE TREATY I SIGNED IN 1907 THAT WE WOULD LIKE TO LIVE IN PEACE AND ALLOW THE WHITE PEOPLE TO COME UP AND MAKE A LIVING HERE.

IT WOULD SEEM NOW FOR THOSE PEOPLE WHO MADE OUT WELL FROM OUR COUNTRY NOW WOULD LIKE TO SHOW THEIR SOUTHERN FRIENDS THAT THEY ARE NOT BUSHED HERE. THAT THEY ARE A SOPHISTICATED CITY AND TO ASSOCIATE THEMSELVES WITH INDIAN SOCIALLY BAD THING AND TO ATTACK AND BEAT DOWN THE INDIANS IS SOCIALLY ACCEPTED AND A TICKET TO JOB PROMOTION.

ALL PEOPLE ARE HUMAN BEINGS WITH WEAK AND STRONG POINTS. WE ARE NOT ALL PERFECT LIKE ANGELS SENT FROM HEAVEN. IN THE MIDDLE OF ALL THESE PEOPLE WHO FORM ALL SIDES, WITH DIFFERENT IDEAS IN THEIR MINDS, THERE ARE GOOD, HONEST, HARD WORKING PEOPLE, WHITES, INDIANS EVERY KIND OF PERSON HERE IN N.W.T. IN ALL THIS, THERE IS USUALLY A FEW BAD ONES WHO STIR UP TROUBLE BECAUSE OF A MAN'S SKIN OR RACE. THEY WOULD LIKE TO BE IN THE POSITION TO RUN SOMEBODY ELSE'S BUSINESS. BUT THERE'S ONE THING, THERE IS MORE GOOD PEOPLE IN THE NORTH THAN BAD PEOPLE.

WE, THE INDIAN PEOPLE ARE QUITE CAPABLE OF HANDLING AND RUNNING OUR OWN AFFAIRS AND WE DO NOT MIDDLE IN WHITE AFFAIRS WE ARE INTERESTED IN SOLVING OUR PROBLEM BY OURSELVES AND WE DO NOT NEED A FEW RACISTS WHITE PEOPLE TO TRY AND RUN OUR AFFAIRS NOR ARE THEY IN THE POSITION TO DICTATE ANSWERS HOW EVER REDICULOUS IT MAY SOUND. IT JUST GOES TO SHOW THAT THEY WOULD RATHER DEAL WITH THAT THEY CONSIDER AN INDIAN PROBLEM, WHEN IT IS REALLY A "WHITE PROBLEM" TELLING US WHAT TO DO. WE SURVIVED THOUSANDS OF YEARS BEFORE THEY CAME TO THIS COUNTRY AND WE HAD NO, WHAT THEY CALL "HAND-UP". IT IS THE WHITE MAN WHO HAVE A PROBLEM, ALWAYS WANTING MORE THAN THEY NEED, AND LEAVING WHAT THEY DON'T NEED FOR THE INDIANS, SINCE WE ARE SUPPOSED TO BE SECOND CLASS CITIZENS FROM THE EYES OF THE WHITE PEOPLE.

WE WERE HERE FIRST AND WE WON'T BE PUSHED AROUND BY A FEW BAD RACISTS WHO HAVE A PROBLEM AND NEED ALL THE HELP THEY CAN GET, MAINLY FROM THE HEAD DOCTOR.

THE LAND HAS NOT BEEN SETTLED YET, AND WE, THE INDIAN PEOPLE HAVE OUR OWN LEADER SUPPORTED BY ALL THE CHIEFS AND HE'S THE ONE THAT SPEAKS ON OUR BEHALF AND WE DON'T NEED WHITE PEOPLE TO SPEAK FOR US.



PS:1: My Speech will happen for your people after his election, but make it sound better for my Party

USED

WHO IS BEING USED? THERE ARE A FEW OF THE NATIVE PEOPLE OF SASKATCHEWAN BEING USED BY CERTAIN POLITICAL PARTIES. EACH PARTY HAS A TOKEN INDIAN OR METIS APPEAR ON POLITICAL COMMERCIALS (WHAT THEY, THE NATIVES ARE BEING PAID IS BEHIND THE SCENES) BUT, THEY ARE BEING USED FOR PROPAGANDA PURPOSES.

USE YOUR HEAD! THE ONLY TIME THESE PARTIES TAKE NOTICE OF NATIVE PEOPLE IS WHEN THERE IS AN ELECTION LIKE THERE IS ON JUNE 23 - OR WHEN THERE IS ENOUGH PRESSURE PUT ON THEM BY VARIOUS GROUPS OF NATIVE PEOPLE. DON'T VOTE BECAUSE ONE OF OUR PEOPLE WAS ON T.V. OR RADIO. REMEMBER THIS IS "POLITICAL ADVERTISING" AND WILL NOT PUT FOOD IN YOUR BELLY, A ROOF OVERHEAD, OR PROVIDE A JOB. VOTE FOR THE PERSON YOU THINK CAN AND WILL DO THE MOST FOR YOU AND YOUR PEOPLE.

HOW TO HELP THEM. IF THE POLITICAL PARTIES WANT TO HELP THE INDIAN AND METIS PEOPLE, SINCERELY HELP. I MEAN THEN GIVE THEM THE TIME ON T.V. OR RADIO AND LET THEM SPEAK ON THEIR OWN PROBLEMS IN THEIR OWN WAY. OTHERWISE THESE PARTIES ARE MAKING FOOLS OUT OF OUR OWN PEOPLE.

EDITORIAL

Get Your Head Straight

"END RESULTS"

GLUE AND SOLVENT SNIFFING A PRODUCT OF SOCIETY

FRUSTRATION: A WORD MEANING TO BE RENDERED USELESS TO BE FOILED OR BAFFLED, OR TO BE DENIED FULLFILLMENT.

FRUSTRATION IS THE MAIN REASON WHY NATIVE PEOPLE TURN TO VARIOUS KINDS OF DRUGS LIKE:

GLUE AND SOLVENT SNIFFING - YOUNG PEOPLE 12 - 17 YEARS MOSTLY, HIGH PROFIT.

ALCOHOL - YOUNG AND ADULT \$50,000,000.00 PER YEAR PROFIT TO PROVINCE OF SASKATCHEWAN.

PILLS OR UPFERS AND DOWNERS OR GOOF BALLS - YOUNG - ADULT, EXTREMELY HIGH PROFITS TO THE DRUG MARKET AND UNDERGROUND MARKET.

THESE THREE ARE LISTED AS THE MOST DANGEROUS DRUGS AVAILABLE. GLUE SNIFFING STARTED RECENTLY COMPARED TO THE OTHERS AND LITTLE IS KNOWN ABOUT IT OR ITS EFFECTS ON THE HUMAN BODY - ESPECIALLY THE BRAIN AND SOME BODY ORGANS SUCH AS LIVER, KIDNEYS, AND LUNGS. HOWEVER, DEATHS HAVE OCCURRED FROM THE USE OF THESE GLUES AND SOLVENTS.

AT A MEETING IN REGINA WEDNESDAY, JUNE 9TH, WALTER STONECHILD OF THE ALCOHOLISM COMMISSION OF SASKATCHEWAN ASKED FOR STATISTICS ON GLUE USAGE BY INDIAN AND WHITE. MR. KAISER OF REGINA POLICE DEPARTMENT ANSWERED "PREDOMINATELY NATIVE PEOPLE".

HERE ARE SOME OF THE CAUSES - GIVEN AT THAT MEETING WHY PEOPLE TURN TO THESE SUBSTANCES:

1. ALIENATION FROM SOCIETY IN GENERAL
2. LOW FEELING OF WORTH
3. NO COMMUNICATION WITH PARENTS OR ELDERS
4. CULTURAL DIFFERENCES

IN ANSWER TO THESE WE WOULD SAY THAT:

1. NATIVE PEOPLE HAVE BEEN ALIENATED FROM SOCIETY BY THE LIE THAT WE ARE SAVAGES OR TOO PRIMITIVE TO TAKE PART IN A CIVILIZED SOCIETY. WHO STARTED THIS ALIENATION? WHITE SOCIETY AND MANY OF THEIR OWN PEOPLE FEEL THIS ALIENATION AS WELL.
2. THE LOW FEELING OF WORTH YOU TALK ABOUT IS THE END RESULT OF THE LAZY, DUMB, NOT AMBITIOUS, IMAGE OF NATIVE PEOPLE SOCIETY IS BRAINWASHED WITH.
3. THE LACK OF COMMUNICATION BETWEEN PARENTS AND ELDERS IS AGAIN SOCIETY BRAINWASHING US WITH IT'S OLD CONCEPT OF STANDARD MORAL, CULTURAL, AND SOCIAL NORMS. NATIVES AND WHITE SHARE IN THIS.
4. CULTURAL DIFFERENCES: THIS IS THE END RESULT OF SOCIETY'S INTEGRATION AND ASSIMILATION PROGRAMS AND IDEALS. IT WON'T WORK WITHIN THE FRAMEWORK OF PHILOSOPHY THAT SOCIETY NOW OPERATES UNDER.

CULTURAL DIFFERENCES COME FROM ENVIRONMENTAL DIFFERENCES.

EUROPEAN CULTURE AND PHILOSOPHY IS ALIEN TO THE NORTH AMERICAN ENVIRONMENT.

ALL THIS COMES UNDER THE HEADING OF FRUSTRATION OR THE DENIAL OF THE RIGHT TO DETERMINE ONE'S OWN DESTINY INDIVIDUALLY AND AS A PEOPLE. IF YOU DO NOT LIKE THE THINGS YOU SEE OR HEAR LETS GET TOGETHER AND CHANGE THEM. ONLY WE CAN SOLVE OUR OWN PROBLEMS.

IT WAS STATED AT THIS MEETING BY MERVIN DEITER:

"IT IS NOT THE FAULT OF THE CHILDREN"

"IT IS NOT THE FAULT OF THE ADULTS"

COULD IT BE THE FAULT OF THE VALUES AND THE ENVIRONMENT WE LIVE IN?

A NATIVE YOUTH SPOKESMAN SUGGESTED MEETINGS OF YOUTH ONLY AS HE BELIEVES ONLY THE PEOPLE WHO HAVE THE PROBLEM CAN SOLVE THE PROBLEM.

IF YOU DON'T LIKE IT - DO SOMETHING ABOUT IT!!

SAME OLD B.S.

NEIL CALDWELL IS FROM MUDIE LAKE AREA, IS 51 YEARS OLD AND IS A NON-TREATY INDIAN. HE CAME TO US FOR HELP THE OTHER DAY AND AGREED TO TELL HIS STORY. HE IS IN GOOD PHYSICAL SHAPE BUT HADN'T EATEN IN TWO DAYS WHEN I MET HIM. HE STAYED AT THE SALVATION ARMY HOSTEL IN REGINA WHEN HE CAME FROM WINNIPEG LOOKING FOR WORK, BUT AGAIN WAS ONLY ALLOWED TO STAY THERE THREE DAYS.

WE FOUND HIM A PLACE TO STAY, REFERRED HIM TO THE WELFARE DEPARTMENT AND LISTENED TO WHAT HE SAID.

HE HAD BEEN TO NORTH BATTLEFORD MANPOWER OFFICE WHEN HE HEARD THE HEADON LAKE PULP MILL WAS GOING TO HIRE IN MAY OR JUNE. THERE HE WAS TOLD THEY WOULD HIRE NOBODY UNDER 20 (OR OVER 40) TO WORK. HE WAS TOLD HE WOULD HAVE TO TAKE A COURSE BEFORE WORKING IN THE BUSH, WAS REFUSED ASSISTANCE, AND TOLD TO GO BACK NORTH.

HE THEN WENT TO SASKATOON MANPOWER AND ASKED MR. BEAN FOR A FARM JOB. HE WAS TOLD HE HAD TO HAVE GRADE TEN TO WORK ON FARMS.

HE CAME TO REGINA WHERE HE IS NOW. HE WENT TO CASUAL MANPOWER AND GOT THREE HOURS WORK IN ONE WEEK. THE FIRST DAY THERE HE AND ANOTHER INDIAN PUT THEIR NAMES FIRST ON THE JOB LIST. A JOB CAME IN A WAREHOUSE AND THEY WERE TOLD THEY WERE NOT HURRY ENOUGH AND TWO WHITE STUDENTS WERE SENT AHEAD OF THEM. HE WENT TO THE INDIAN AND METIS DEPARTMENT WAS TOLD TO COME BACK IN TWO OR THREE DAYS.

THIS MAN REALLY WANTS TO WORK AT A DECENT JOB AT A DECENT WAGE.

MANPOWER AND INDIAN AND METIS DEPARTMENT ARE HERE TO SERVE YOU.

NOW THAT THE BUFFALO'S GONE



QUOTES: - TO THINK BY

"YES, WE WANT EACH CHIEF TO HAVE A COPY OF THE TREATY. WE ASK THAT THE HALF BREEDS MAY HAVE THE RIGHT OF HUNTING."

- CHIEF KANDOSES,
DU APPELLE TREATY NO. 4.

"HAD I BEEN BORN ON THE BANKS OF THE SASKATCHEWAN, I WOULD MYSELF HAVE SHOULDERED A MUSKET TO FIGHT AGAINST THE NEGLECT OF GOVERNMENT AND THE SHAMELESS GREED OF SPECULATORS."

- WILFRED LAURIER - 1885

"SO I SEE THEY HAVE SENTENCED MY POOR FRIEND RIEL, BY HEAVEN THEY OUGHT TO STRING UP A NUMBER OF THE GOVERNMENT OFFICIALS IF THEY HANG HIM."

- A.G.B. BANNATYNE - 1885

"WHETHER WE REALIZE IT OR NOT, WE OF 1968 FACE A SITUATION WHICH IS SIMILAR IN SOME RESPECTS. IF RIEL COULD WALK THE SOIL OF CANADA AGAIN TODAY, I AM SURE HIS SENSE OF JUSTICE WOULD BE AS OUTRAGED AS IT WAS IN 1885."

- ROSS THATCHER - 1968

FREE LEADER:

"I'll hang before moving"

SURREGG, Ala. (CP)—An old Indian chief, who led his people back to the wilderness, was set to sign a government act that endangers his "promised land."

"They can put a rope around my neck but I will not move from this land," says Chief Mallot of the Robert Smallboy, who led 10 Indians from their reserve in 1902.

Smallboy was referring to new federal legislation—the Wilderness Act—that would prohibit camping on public land for more than 20 days without a permit.

An Operation announced to evacuate Indians and Negroes from the land was defeated, but there has been speculation that the government would consider reasonable offers to leave the area for a price with restricted rights.

Smallboy's group left the Indian reserve in 1902 and moved to the mountains in July, 1908, saying they wanted to escape the problems associated with reserve life.

"They said the decision to move to the Kentucky Mountains was made after Indians were given the right to drink alcohol."

"The Deer Range the chief won't allow are gambling, drinking and traps," Lawrence Ross, the band's adviser, said.

None of the band is employed. Members receive federal government social assistance and health services and have retained their land and treaty rights and patents.

"They hunt only where they find game."

One Indian mother, who grew up on the reserve where her parents had with tuberculosis an appendix, typhoid, and malaria, said:

"All I did I want you to know is that I don't want to see any day and I have no real problems."

J. Dawson Ross, secretary of health and forest, drew a claim by one of the band members that the legislation was aimed at Smallboy's group. "It protects the land that belongs to all people in the interest of the people," Ross said.

Dr. Ross said officials are having to work slowly to bring in an act.

"I see the land has increased since 1902 to include miles of public land and it's better for the country than the old land," said Chief Mallot. "I don't get at all they are taking for."

"AGRICULTURE" "ALPINE"



CHIEF MALLOT
Foes for "promised land"

Smallboy Narrative

First of all, I will mention that ten years ago, I understood that the Indian reserves were getting overcrowded which includes tuberculosis. I had thought the young Indians prior to, and I could see the changing attitudes of the adults.

After a while, I spoke and met with other people who had the same thoughts as I had. These people were trying to lead a good life, and we had several times to discuss the good things and to remind ourselves of our children's future. We could become the importance of the future of our children and grandchildren. The desire to follow and maintain a good physical life for them became a very important topic in our deliberations. One day we all decided that there was no alternative for us, but to move away to another area and to leave our reservation.

At this point, I would like to state that we do not hate or despise our old people, but we cannot continue to live a life that is not compatible with ours.

After a few months, I decided to write a letter to the Indian Commissioner. I returned to the Indian Affairs Department and they had reached my decision to leave Williams to explain the mountain range. I added that I could not support their again, and if they wished to see me for something, they would have to come to me.

Finally, we were ready to move last summer, and we left Williams on the 20th of July, 1960. The first time here our cause (Mountain Range) and we are enjoying our life as we are thankful. We have to think hard and we try to follow the wishes of the land. The youngsters are living in peace, including the young men who are now settling down away from Williams.

Before we made the move, we had several mental forecasts about this territory, and now that we are here we are happy, because we feel it is right to live with nature.

We are able to develop good attitudes and healthy minds by living in a clean and healthy environment. Back where we came from there are many difficulties. The young people are growing up with the social problems. Many live in New York day to day because of the lack of education. The parents are worried constantly, and sometimes their kids die because they fear the social activities will harm their youngsters when they leave home, especially at night.

We have no classes for anything in Williams that we should go back for. Besides the white man's food poisoning that could be life for our people, so we have here. There are many children who are coming in our camp to see how we live. In a long time like white man is afraid of the effects of nature, and when some comes he makes camp to move in a one-day place where there is no path. He even goes so far that he builds his house on a surface in his building. This shows how physically weak he is.

Here in the mountains, they do not encounter these fears, because there are no problems to contend with. You cannot get them. They are very careful, we are not running away from them, they are forever thankful to see our youngsters enjoying life. We all live in tents, but this is not a problem because this is our way of life. The Indian land goes land with nature. Our ancestors who lived this way are strong and healthy. They do not encounter any disease and every Indian man strong and healthy. The white man has looked at these good things for our people. So we are now trying to fulfill our obligations by living this way, and that for no time has been said since we moved here.

CHIEPWEYAN INDIANS TO QUIT CHURCHILL

"The last three years, we've lost 20 people to alcoholism," Chief Mallot said. "I'm going back to the land." There are 100 members of the Churchill band in Churchill, Manitoba, the last many people in Churchill who are worried that all these deaths caused by alcoholism and fighting will destroy his people.

"A man from Indian Affairs came over here and wanted to know what we people wanted to do. I told him my people wanted to move out of this place. In a few years from now, they won't be in any position to go anywhere, there won't be anybody left."

The Chief also stated that he was in a position to end these problems by moving the band.

The Chipewyan Chief and the Band Council had a special meeting, and they had when they decided to go back to the land. In 1966 the Chipewyan people were moved away from the town, by the Indian Affairs Department, to "their own settlement" because of the "alcohol problem."



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It's Yours



Poundmaker





All is a mystery,
 And is a wonder —
 The blue vault above,
 And the green world under,
 Amid our heaped knowledge
 The silent soul hears
 But the rattling of chains
 And the pattering of tears.

—Alexander McLachlan
 "A Dream", 1956.

POETRY, ETC.

SUPERSTITION

MAN CALLS TO HIS GODS IN VORY AND SONG,
 OH, TELL ME PLEASE WHAT IS RIGHT OR WRONG,
 I DON'T KNOW WHAT IS HAPPENING HERE
 AND I'M SCARED OF WHAT IS OVER THERE,
 ONE SAYS, "YOU'RE LIVING IN HELL ON EARTH,"
 THE OTHER "MISSEHAVE! AND FAIR HELL'S WRATH,"
 ANOTHER "LOOK UP! HEAVEN'S EASY TO FIND,"
 WHILE HEAVEN'S ONLY A STATE OF MIND.

WHY DO WE LISTEN TO HEAVENLY SHILLS,
 OUR MINDS ARE STARVED, AND THEY COUNT DILLS,
 ARE THEY THE SCOUTS OF NEALTHY FOES,
 STRIKING AT FREEDOM WITH RIGHTIOUS SLOWS,
 IF YOU'RE RIGHT, THEN YOU'RE RIGHT,
 TO OVER COME ME FIGHT,
 IF YOU DON'T WANT TO TRY, MOVE ASIDE AND CRY,
 TOO SCARED TO LIVE, TO SCARED TO DIE.

D. WILSON

THE CATTLE THEIF

You have stolen my father's
 spirit, but his body I only
 claim.

You have killed him, but you
 shall not dare to touch his
 now he's dead.

You have raped, and called
 him a Cattle Thief, though
 you robbed him first of
 bread.

Robbed him and robbed my
 people — look there, at that
 drunken face.

Starved with a hollow hunger,
 we eat to you and your
 race.

What have you left to us of
 land, what have you left of
 game.

What have you brought but
 evil, and curses since you
 came?

How have you paid us for
 our game? How paid us for
 our land?

By a book, to save our souls
 from the sin you brought
 in your other hand.

Go back with your new religion,
 we never have understood.

Your robbing an Indian's
 body, and mocking his soul
 with food.

Go back with your new religion,
 and find if find you
 can.

The honest man you have ever
 made from out a starving
 man.

You say your cattle are not
 ours, your meat is not our
 meat.

When you pay for the land
 you live in, we'll pay for
 the meat we eat.

Give back our land and our
 country, give back our
 herds of game.

Give back the fur and the
 bones that were ours be-
 fore you came.

Give back the peace and plenty.
 Then come with your
 new belief.

And blame, if you dare, the
 hunger that drove him to
 be a thief!

Tekahmokin,
 Mohawk Priests.



T
H
I
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K

INDIAN POWER!



the spirit of humanity

You who have yet to know the spirit of the knife,
 You crawl a thousand miles not to stand on your feet.

"Gabriel stood
 did he not die?"

You say, choking back the tears.

Ah, but they were men,

To live,

One must live like a man.

To be an Indian

To know the knife—

the sweet flesh of manhood...

The emancipated natives scurry about
 cackling
 "Get an education,
 Work hard,
 Succeed."

The summer sun
 draw the sweat,
 flies, scabies, and lice
 on his bleeding best bodies.
 The sugarbeets drain our strength
 The rights bring no sleep.
 Dawn rushes on us

we drag ourselves to the strawberry fields,
 the stomach of rotted fish
 fills the casseroles
 Disease, rot, filth and a little cheap wine.

To know the knife—
 the fragrance of dignity...
 The winter winds
 whip through the thin walls
 of our shacks
 In darkness
 we hear the death
 cold brings

To know the knife—
 the warmth of our humanity...

Brother, your arrogance before me
 jars me,
 cuts my flesh
 and the flowered words flow freely
 from your treacherous lips,
 "Work hard,"
 Groveling and stoveling
 in the enemy's rot
 You, prattle about ignorance
 "But we cannot live without the whiteness," you say.

You cannot!
 for you are not men.
 We, who, have only our knives
 We, who know



WE ARE MEN:

the sweet flesh of manhood.

lee carter

NATIVE YOUTH MOVEMENT PURPOSES AND OBJECTIVES

ON SEPTEMBER 12, 1970 A MEETING WAS HELD. THE RESULT OF THIS MEETING WAS THE ESTABLISHMENT OF A GROUP CALLED THE NATIVE YOUTH MOVEMENT (N.Y.M.) THE PURPOSE AND OBJECTIVES OF THIS GROUP WILL BE DISCUSSED BELOW.

FIRST OF ALL THE N.Y.M. REALIZED THAT THE CULTURE WAS DYING OUT AND IT WAS IN NEED OF REVIVAL, IT WAS PROPOSED THAT HISTORIC CRAFTS BE TAUGHT AT THE HIGH SCHOOL LEVEL TO PROMOTE THE APPRECIATION OF THE INDIAN BACKGROUND AND CULTURE.

THROUGHOUT THE PAST HUNDRED YEARS INDIAN AND METIS PEOPLE HAVE BEEN DIVIDED BY THE GOVERNMENT OF THIS COUNTRY. THIS HAS PREVENTED THEM FROM GETTING MOVIES TO ADVANCE THE NATIVE PEOPLE ECONOMICALLY. SO THE N.Y.M. INTENDS TO UNITE THE INDIAN AND METIS PEOPLE TO BARGAIN WITH THE GOVERNMENT MORE EFFECTIVELY. THE N.Y.M. INTENDS TO UNITE A PEOPLE WHO HAVE BEEN OPPRESSED FOR THE PAST HUNDRED YEARS.

ANOTHER IMPORTANT OBJECTIVE THE N.Y.M. DID DISCUSS WAS THE EXPLOITATION OF NATIVE CRAFTS. JAPANESE REPLICAS TAKE THE PLACE OF THE REAL THING. THESE CRAFTS FALSELY REPRESENT THE CANADIAN INDIANS BY TAKING AWAY THE MARKET FOR INDIAN CRAFTS THEY LOWER THE NATIVE ECONOMY WHICH IS ALREADY BELOW THE POVERTY LEVEL. BY RAISING THE TARIFFS ON REPLICAS WE COULD BOOST THE COUNTRY'S ECONOMY. BOTH SIDES WOULD BENEFIT: THE NATIVE WOULD BE EMPLOYED AND THE MONEY WOULD REMAIN IN THE COUNTRY.

IN THE PAST, NATIVE PEOPLE HAVE FAILED TO BECOME INVOLVED. THE N.Y.M. IS MAKING A GOOD ATTEMPT TO GET THE YOUTH INVOLVED IN PROGRAMS. BY GETTING THE YOUTH INVOLVED, BY PROVIDING SOMETHING FOR THEM TO IDENTIFY WITH, WE COULD HELP TO INSTILL PRIDE IN THEM FOR WHAT THEY ARE. THE N.Y.M. BELIEVES THAT THIS IS WHERE INVOLVEMENT MUST START BECAUSE THE YOUTH ARE GOING TO BE THE NEXT GENERATION TO LIVE UNDER WHITE OPPRESSION.

IN THE CITIES, NATIVE YOUTH CAN BE FOUND WITH NOTHING TO DO EXCEPT LOITER IN PUBLIC PLACES, FEW JOBS ARE AVAILABLE AND MONEY BECOMES A PRESSING NEED. SINCE MONEY IS A NECESSITY, NEW WAYS OF OBTAINING IT ARE DEVELOPED. VERY OFTEN THESE MEANS ARE CONTRARY TO THE LAWS OF THE ESTABLISHMENT AND THE END RESULT IS A STINT IN THE CORRECTIONAL INSTITUTION.

ANOTHER PROBLEM IS LACK OF EDUCATION. UNABLE TO COMPETE IN AND COPE WITH THIS NEW WAY OF LIFE THE NATIVE PEOPLE SEEK AN ESCAPE FROM THE PRESSURES OF EVERYDAY LIVING. THE ANSWER IS NEVER FOUND IN ESCAPE BECAUSE RETURN IS INEVITABLE.

A PROBLEM IS CREATED WHEN A NATIVE IS INSERTED INTO A SITUATION WHERE HE IS PART OF A MINORITY GROUP. FROM INTERVIEWS CONDUCTED, THE FEELING OF ALIENATION IS PRESENT. I DON'T BELIEVE THAT IT IS NECESSARY TO QUOTE STATISTICS ON THIS BUSINESS BECAUSE THE TRUTH IS RIGHT BEFORE US. THE VERY EXISTENCE OF "CITY SKIDS" WHERE PEOPLE OF NATIVE ANCESTRY MUST MEET TO SOCIALIZE OVER A BEER SUGGESTS THAT A FEELING OF ALIENATION EXISTS. THE FRIENDSHIP CENTRES WHICH CATER TO NATIVE PEOPLE FOR DANCES, MEETINGS, AND SOCIAL EVENINGS IS FURTHER PROOF. THE CITY GHETTOS WHERE LANDLORDS RENT TO NATIVE TENANTS IS ANOTHER INDICATION. THE NUMBER OF NATIVE GROUPS AND ORGANIZATIONS WHICH HAVE SPRUNG UP IN THE PAST FEW YEARS TEND TO EXHIBIT THIS FEELING.

WE'D LIKE TO SPEAK MORE ON THE CAUSE OF THE PROBLEM OF ALIENATION. THIS PROBLEM SEEMS TO STEM FROM LACK OF KNOWLEDGE AND AN INABILITY TO COMPETE FINANCIALLY. THE LACK OF KNOWLEDGE IS INTERPRETED IN RELATION TO THE FINANCIAL PROBLEM. THE NATIVE DOES NOT KNOW WHAT CHANNELS TO GO THROUGH TO IMPROVE HIS FINANCIAL CONDITION.

THE N.Y.M. BELIEVES THAT RECREATION COULD POSSIBLY BE A TEMPORARY ANSWER TO THE PROBLEM UNTIL SUCH A TIME AS AN INVOLVED RESEARCH PROJECT IS LAUNCHED AND SOME ANSWERS TO THE PROBLEM SURFACE.

IN THIS MODERN SOCIETY WHEN YOU ARE STARED AT UPON ENTERING A PUBLIC PLACE, WHEN YOU ARE OPENLY INSULTED BECAUSE OF YOUR INABILITY TO MASTER THE ENGLISH LANGUAGE, WHEN YOUR DARK SKIN SUDDENLY BECOMES AN OBJECT OF MOCKERY; WHEN YOU ARE PUNCTUAL AND YOU ARE GIVEN A LECTURE ON PUNCTUALITY; WHEN YOU ARE FIGHTING FOR THE RIGHT TO BE HUMAN AND YOU ARE CALLED AN INDIAN SAVAGE; WHEN PEOPLE GATHER FOR THEIR OWN PROTECTION, THIS IS THE TIME TO START THINKING OF NATIVE INVOLVEMENT IN NATIVE PROGRAMS. WE MUST BE INVOLVED IN OUR OWN PROGRAMS UNTIL WE ARE PREPARED TO COMPETE ON A SOCIOLOGICAL

AND ECONOMICAL LEVEL.

THE NATIVE PERSON WHO SUDDENLY BECOMES CONFRONTED WITH LIFE IN A DIFFERENT ENVIRONMENT IS BEMUDDERED. COMING FROM A RESERVATION OR A METIS COMMUNITY, HIS LIFE STYLE IS MUCH DIFFERENT. THE NATIVE SOCIETY IS NON-MATERIALISTIC NON-COMPETITIVE SOCIETY. DWELLINGS AND TRANSPORTATION EXHIBIT NON-MATERIALISTIC AND NON-COMPETITIVE ATTITUDES BECAUSE STATUS SYMBOLS DO NOT EXIST. A NATIVE PERSON IS RESPECTED FOR HIS PERSONAL ACHIEVEMENT RATHER THAN FINANCIAL STATUS. MONEY MEANS VERY LITTLE EXCEPT THAT IT CAN PROVIDE THE BARE NECESSITIES OF EXISTENCE.

IN REGINA, AT PRESENT, THERE ARE VERY FEW RECREATION PROGRAMS MADE AVAILABLE TO THE YOUTH. FOR WINTER SPORTS THERE IS THE REGINA NATIVE HOCKEY CLUB AND IN SUMMER IT'S A FASTBALL CLUB. THERE ARE A. A. SOCIAL MEETINGS AND OLD TIME DANCES. THERE ALSO ARE DANCES PUT ON BY THE N.Y.M. WHICH ARE ON THE AVERAGE OF ONCE EVERY TWO WEEKS.

THE REGINA FRIENDSHIP CENTRE ACTS AS A REFERRAL CENTRE FOR NATIVE PEOPLE AND SUPPLIES FLOOR SPACE FOR MEETINGS AND DANCES. IT OFFERS NO RECREATION PROGRAMS OF ITS OWN, BUT DOES MAKE SOCIAL EVENTS POSSIBLE FOR THE DIFFERENT CLUBS AND ORGANIZATIONS.

THE NATIVE YOUTH MOVEMENT WOULD LIKE TO INVOLVE MORE YOUTH IN MORE PROGRAMS TO KEEP THEM OCCUPIED IN THEIR SPARE TIME. THE N.Y.M. WOULD LIKE TO IMPROVE FACILITIES TO MAKE MORE PROGRAMS FOR THE YOUTH POSSIBLE. I WOULD ALSO LIKE TO DEVISE PROGRAMS UNDER SUGGESTION FROM THE YOUTH TO SATISFY THE MAJORITY OF THE YOUTH.



Some we better be moving on Teey Course
Soo there won't be no bush LEFT—
our last Frontier C. M. B. 1971

RE BIRTH

THE YOUTH OF THE METIS NATION ARE GOING BACK TO BATOUCHE. THIS IS A VERY IMPORTANT HISTORICAL EVENT AS WE ARE GOING BACK TO LAY THE FOUNDATION OF A NEW METIS NATION ON THE ASHES OF THE OLD ONE.

THE OLD NATION BEGAN IN MANITOBA'S RED RIVER COUNTRY WITH A FLEET OF REPRESENTATION IN CANADA PARLIAMENT BY LOUIS RIEL. AFTER REPEATED PLEAS FOR INDEPENDENCE WHICH WENT UNHEARD, THE METIS AND THEIR BROTHERS, THE INDIANS REVOLTED. THERE WERE MANY ACTIONS DURING THIS TIME, BUT THE LAST CAME AT A PLACE CALLED "BATOUCHE" IN 1885. THE METIS NATION WAS DEFEATED, BUT ONLY IN BODY. THE METIS LIVES ON AND WILL BE REBORN AT BATOUCHE.

IF YOU ARE A METIS OR NON-STATUS INDIAN,
IF YOU ARE YOUNG,
IF YOU WANT TO DO SOMETHING FOR YOUR PEOPLE,
JOIN US.

THE METIS YOUTH ARE GOING BACK TO BATOUCHE.
CONTACT: CHRIS LAFONTAINE,
1935 SCARSH STREET,
REGINA, SASKATCHEWAN,
PHONE 525-8115

AT AN ADULT TRAINING CLASS FOR NATIVE PEOPLE ONE OLD MAN WAS ASKED TO DESCRIBE WHAT DAYLIGHT SAVING TIME WAS. HE SAID, "IT'S SAME THING TEARING ONE END OF YOUR BLANKET THEN SEWING IT ON THE OTHER END TRYING TO MAKE IT LONGER."

THE NATIVE ELITE

THE FOLLOWING ARTICLE WAS SUBMITTED BY BROTHER HOWARD ADAMS, FORMER PRESIDENT OF THE METIS ASSOCIATION OF SASKATCHEWAN. IT WAS EDITED BY THE NATIVE MOVEMENT EDITORIAL COMMITTEE.

A NEW BREED OF NATIVE ORGANIZATIONS HAVE SPRUNG UP ACROSS CANADA IN THE LAST FEW YEARS. THEY HAVE BECOME ACTIVE AND POLITICALLY POWERFUL IN THE NATIVE WORLD. THEY ARE FINANCED ENTIRELY BY THE PROVINCIAL AND FEDERAL GOVERNMENTS WITH GRANTS IN SOME CASES EXCEEDING HALF A MILLION DOLLARS. CONSEQUENTLY, THEY ARE TIED CLOSELY TO THE GOVERNMENTS; BECAUSE, WHERE MONEY FLOES - DOES CONTROL. IN ACTUALITY, SOME OF THESE ORGANIZATIONS HAVE BECOME EXTENSIONS OF THE GOVERNMENT, OR A NEW NATIVE ADMINISTERING THE PROGRAMS. MANY PROGRAMS ARE THE SAME EARLIER ONES, BUT WITH A NEW INDIAN EMPHASIS.

ONE OF THEIR MAJOR CONTRIBUTIONS IS IN PUBLIC RELATIONS; THEY HAVE BROUGHT TO THE ATTENTION OF THE CANADIAN PUBLIC, THE SERIOUS PLIGHT OF OUR BROTHERS AND SISTERS. IN TURN, THIS CREATED A NATIONAL CONCERN. HOWEVER, THEIR ACTIVITIES ARE RESTRICTED TO THE GOVERNMENT'S DECISION AND APPROVAL.

THESE ORGANIZATIONS ARE THE OUTGROWTH OF THE RECENT NATIVE AWAKENING IN CANADA. AS WE BEGAN TO RAISE OUR VOICES IN DISCONTENT, AND ATTRACT THE ATTENTION OF THE NEWS MEDIA, THE GOVERNMENT BEGAN TO WORRY. THEY DID NOT WANT A SITUATION IN CANADA SIMILAR TO THAT OF THE BLACK POWER MOVEMENT IN THE UNITED STATES. THE GOVERNMENT LOOKED AROUND FOR ORGANIZATIONS AND LEADERS TO SERVE AS A NEW TYPE OF NATIVE ADMINISTRATION. THEY WANTED TO GIVE THE NATIVES A VOICE IN RUNNING THEIR AFFAIRS, WITHOUT GIVING POWER TO THE MASSES. BY PUTTING NATIVE PERSONS IN CHARGE OF THE ORGANIZATIONS AND PROGRAMS, IT WOULD LOOK LIKE A STEP FORWARD, AND AN EFFORT TO ANSWER THE DEMANDS OF THE INDIANS.

WE CAN BE SURE GOVERNMENTS DID NOT SUDDENLY BECOME INTERESTED IN THE WELFARE OF THE NATIVES. THEY WERE INTERESTED IN SAVING THEIR POLITICAL POSITIONS AND THEIR SOCIAL ORDER.

SOME OF OUR BROTHERS AND SISTERS HAVE BECOME CRITICAL OF THESE ORGANIZATIONS, AND HAVE LABELLED THEM AS THE NEW COLONIAL REGIME, OR THE NEW INDIAN AFFAIRS BRANCH. THERE COULD BE SOME TRUTH IN THIS STATEMENT. IF THE ORGANIZATIONS ARE ALLOWED TO OPERATE UNCHECKED, WITHOUT BEING RESPONSIBLE AND RESPONSIVE TO THE PEOPLE, THEN THE CRITICISM IS JUSTIFIED. AT THE PRESENT TIME THEY ARE RESPONSIBLE TO THE GOVERNMENTS.

THEY CANNOT DO ANYTHING THAT WOULD EMBARRAS OR ENDANGER THE GOVERNMENTS. ALSO, THEY ARE ORGANIZED EXACTLY ALONG THE LINES OF WHITEMAN'S ORGANIZATIONS. THE LEADER IS USUALLY A CHIEF OR A PRESIDENT, WITH LESSER OFFICIALS BELOW, AND A CREW OF BUREAUCRATS. PRESENTLY, THEIR MAIN FUNCTION IS TO ADMINISTER PROGRAMS THAT ARE DECIDED UPON BY THE ORGANIZATION OFFICIALS AND GOVERNMENT AUTHORITIES. THESE PROGRAMS ARE NOT COMING FROM GRASS-ROOTS PEOPLE. WE SHOULD BE SUSPICIOUS WHEN GOVERNMENT START PUTTING LARGE SUMS OF MONEY INTO NATIVE ORGANIZATIONS. GOVERNMENTS OF THE PAST HAVE NOT ALWAYS BEEN HONEST WITH OUR PEOPLE, AND THEY ARE NOT LIKELY TO SUDDENLY CHANGE NOW. THERE IS AN OLD STORY THAT SAYS, "NOBODY CAN HANDLE SLAVES BETTER, AND MAKE THEM WORK BETTER THAN ANOTHER SLAVE. WE MUST WATCH THE WHITEMAN AND SEE THAT HE DOES NOT DEVELOP A 'HOUS OF INDIAN' FOR HANDLING THE 'FIELD INDIANS'."

REPRINT
THE NATIVE MOVEMENT

THE METIS SOCIETY IS A NATIVE ORGANIZATION OF METIS AND NON-TREATY INDIANS. YOU CAN JOIN BY SIGNING UP WITH YOUR LOCAL ORGANIZATION OR SENDING YOUR NAME, ADDRESS, AND \$1.00 FOR MEMBERSHIP.

NEW BREED SUBSCRIPTION RATES: \$3.00 PER YEAR
\$5.00 PER SIX MONTHS

WRITE TO:

THE METIS SOCIETY
1155 SCARTH STREET
REGINA, SASKATCHEWAN

THIS LAND IS OUR LAND (DON'T FORGET IT)

NATIVE PEOPLE
SEEK FAIR DEAL

will the oil companies come north?

The last few weeks have seen some unusual news headlines. It has been talked about all over Canada as the argument has developed about whether there should be a pipeline carrying oil down the Mackenzie Valley. The fact that the oil companies are at least having something to say about a major development proposal in the heart of the outstated attitude of COPE and the Indian Brotherhood about the needs of the north and of native people.

COPE (The Committee for Original People's Realization) was founded in January, 1970 immediately after the discovery of oil at Prudhoe Field proved that the north had a drive for development, such as it had never known. There was at that time no evidence that the rights of the native people, would be considered in the rush to get at the oil and COPE was formed with the aim of asserting the ownership of the native people to the land they have always occupied, and making a legal and moral case before the people of Canada.

STUFFED COPE COMPANIES

COPE came into being after several years which had seen native rights walked on by the drive from the south. We all know that regulations had been changed by seismic crews and the same on creeks, and it was obvious that land people were not benefiting from all the activity. Native people were employed for part-time work, offered no training, and were very much outside the whole operation.

After a year of Native protests, there have been big changes. Federal Ministers are now saying they want to protect the land. Mr. Christian, the Minister of Indian Affairs and Northern Development, says that any oil company must have native workers in the north.

This is a promising start, but we have much to do. At Beaulieu Island, the Federal government to allow oil exploration without any consultation with the people, and without any regard for the damage which might be done by the trampling of the whole fur, which has produced a good living for the people of Beaulieu Harbour. As a result of a speech, the Inuit Council met and discussed a meeting and consultation with the people, and controls were placed on the activities of the exploration companies. The people were given the right to walk the land and work to make sure that all the rules were lived up to by the companies.

Without any protest, all the companies would have gone ahead without any of these safeguards. We can take credit, perhaps, for having drawn the attention of the world outside to this problem, but without the support of the Inuit Association on Beaulieu Island, all of whose members have supported COPE, the oil companies could have done anything they wanted to do.

WORKED TOGETHER

By getting together the people in Beaulieu Island spoke to the Government with "one loud voice", and the Government listened to them. C.O.P.E. protected them because it was big enough for the Government to hear.

C.O.P.E. supports the Indian Brotherhood of the B.M.T. in representing the Native people in the North. There are no fights between the two groups. Together the two groups have placed the opinions of their native people before the white people in the South. These white people are more sympathetic to the Native now.

But this is different from making the Government agree to do more for Native. There is a lot to be done.

ONE MORE WEEK



BACK TO BATOCHE

LETTERS TO EDITOR



DEAR EDITOR:

OUR ANNUAL CONVENTION IS WITHIN A MATTER OF DAYS NOW, YET OUR PRESIDENT JIM SINCLAIR HAS NOT TOLD US HOW HE IS GOING TO SPEND OUR \$35,000.

HE HAS TOLD US THAT THIS WOULD BE AN OPEN CONVENTION BUT DELEGATES FROM EACH LOCAL WOULD ONLY BE ALLOWED TO VOTE. AN OPEN CONVENTION MEANS THAT ALL MEMBERS WILL BE ALLOWED TO VOTE, NOT ELECTED PAID DELEGATES ONLY.

WE THE PEOPLE FROM REGINA ARE VERY CONCERNED AS WE WOULD LIKE TO GO TO BATOCHE, BUT MOST OF US DO NOT HAVE THE MONEY. WE HEARD THAT THE M.S.S. WAS PAYING FOR A BUS TO HAUL PEOPLE FROM NEARBY LAKE AREA. WE FEEL THAT ALL LOCALS BE ALLOWED TO HIRE A BUS PAID BY THE METIS SOCIETY.

IN CONCLUDING THIS LETTER WE REQUEST THAT MR. JIM SINCLAIR ANSWER OUR LETTER THROUGH THE NEW BREED AND NORTH COUNTRY FAIR.

DON'T FORGET THIS PAPER IS OUR PAPER,
THIS MONEY IS OUR MONEY,
AND THIS LAND IS OUR LAND.

SINCERELY,

UNANIMOUSLY APPROVED, BY ALL MEMBERS OF LOCAL 9.

MEMBERS OF LOCAL 9

AS YOU KNOW, THE ONLY REQUIREMENT MADE IN OUR CONSTITUTION REGARDING THE ANNUAL MEETING, IS THAT THE SOCIETY PAY FOR ONE CAB FROM EACH LOCAL AT TEN CENTS A MILE, PLUS HOTEL BILLS.

IN AN EFFORT TO GIVE AS MANY OF OUR PEOPLE AS POSSIBLE A CHANCE TO PARTICIPATE, THE BOARD OF DIRECTORS AND THE EXECUTIVE OF THE METIS SOCIETY DECIDED TO EXPAND THE ANNUAL MEETING. THEY HAVE THEREFORE SET UP A WEEKEND OF HALF-BREED CELEBRATIONS, WHICH THEY HAVE CALLED "BACK TO BATOCHE."

THE COST OF CARRYING THIS OUT WAS ESTIMATED TO BE \$30,000. THEY THEN SET ABOUT FINDING THE REQUIRED AMOUNT. SOME OF THIS AMOUNT WILL COME FROM FOOD WHICH IS TO BE DONATED BY THE LARGE CANADIAN FOOD STORES. SOME OF THE MONEY WILL BE CONTAINED IMPROVIDING TENTS (IF THIS IS POSSIBLE, SINCE THE ARMY INS'T PREPARED TO GIVE THEM TO US). MANY OTHER THINGS WILL BE PROVIDED IN THE FORM OF PROVISIONS ETC. WHICH ARE ALL PART OF THE MONEY REQUIRED FOR THE EVENT.

IN OTHER WORDS, THE MEETING WILL COST \$30,000. THAT DOES NOT MEAN THE METIS SOCIETY HAS THIS AMOUNT OF MONEY, ONLY THAT THEY HOPE TO GET EVERYTHING FOR THE MEETING AND THE TOTAL WILL COME TO ABOUT THAT AMOUNT.

THE QUESTION OF VOTING POWER IS DEFINED BY OUR CONSTITUTION WHICH IS A REGISTERED CONSTITUTION, AND BOUND BY THE LAWS OF THE PROVINCE. NEITHER THE PRESIDENT NOR ANYONE ELSE CAN CHANGE THAT, EXCEPT AT THE ANNUAL MEETING WHEN IT MUST BE APPROVED BY THE DELEGATES.

IN REGARDS TO HIRING BUSES, THIS IS UP TO THE LOCAL PEOPLE AND THE DELEGATES THEY ELECT. SOME LOCALS HAVE CHOSEN TO PUT THE MILEAGE ALLOWANCE ALLOTTED TO THEIR DELEGATES TOGETHER, AND HIRE A BUS. AND BRING MORE PEOPLE TO THE CELEBRATION. SOME HAVE HELD DANCES AND OTHER EVENTS TO RAISE MONEY TO HELP THIS OUT. YOU WILL NOTICE, THAT THE METIS SOCIETY IS PROVIDING .40¢ A MILE FOR EACH LOCAL, NOT JUST THE REQUIRED .10¢.

YOU WILL APPRECIATE THAT WE HAVE A GREAT DEAL OF WORK IF WE ARE GOING TO PROVIDE ALL THE THINGS REQUIRED TO CARRY OUT THIS CELEBRATION. WE CAN'T PROMISE TO APPEAR ON THE RADIO EVERY WEEK, ALTHOUGH THE PROGRAM "NORTH COUNTRY FAIR" IS INDEED AN EXCELLENT OPPORTUNITY FOR OUR PEOPLE TO EXPRESS THEIR FEELINGS. WE HOPE THIS REPLY IN THE "NEW BREED" WILL ANSWER YOUR QUESTIONS.

THIS LAND IS OUR LAND.

THE EDITOR.

BOOKS

"WRETCHED OF THE EARTH"
FRANZ FANON

"SOUL ON ICE"
ELDRIDGE CLEAVER

"THE UNJUST SOCIETY"
HAROLD CARDINAL

"STRANGE EMPIRE"
HOWARD

"BURY MY HEART AT WOUNDED KNEE"
DGE BROWN

NATIVE PUBLICATIONS

"AKMESASNE NOTES"
ROOSEVELTOWN
NEW YORK 13683

"NATIVE PEOPLE"
11427 JASPER AVENUE,
EDMONTON, ALBERTA

"NATIVE MOVEMENT"
P.O. BOX 6152,
VANCOUVER 8, B.C.

"PAN-AM INDIANS"
1139 LEHMAN PLACE,
JOHNSTON,
P.A. 15002.

CELEBRATION - POW WOVS

"PRINCE ALBERT"
JUNE 18 - 19 - 20

"BATOCHE METIS"
JUNE 25 - 26 - 27 - 28

"ONTON LAKE POW WOV"
JULY 5 - 4 - 5

"PIAPOT POW WOV"
JULY 8 - 9 - 10 - 11
WITH BUFFY ST. MARIE

DANCE - BANQUET - CELEBRATION

ENJOY THE MUSIC OF

THE NATIVE SONGS

TRUE SONGS OF THIS OUR LAND.

PHONE: 525-5764 - BOB

525-5764 - BLAIR

IF WE ARE GOING TO HAVE A PAPER TO BE PROUD OF WE NEED THE FOLLOWING:

FOR OR AGAINST - LETTERS, ARTICLES, PHOTOS WITH NAMES, DATES, PLACES. POETRY OF ALL KINDS. CARTOONS - LOTS OF THEM.

WHAT DO YOU WANT TO SEE, HEAR, ETC. IN THE PAPER. IS IT STRONG ENOUGH, OR IS IT TOO STRONG.

BE A REPORTER FOR YOUR AREA, TOWN OR CITY. DIG DEEP AND GET AT THE TRUTH.

C'MON KIDS

DISTRIBUTION WANTED FOR "NEW BREED"

BUY THEM FOR 5¢ PAPER AND SELL THEM FOR 10¢ PAPER OR FOR WHAT-EVER YOU CAN GET.

ANOTHER MEMBER MIGHT BE IN YOUR AREA. SHARE YOUR LOCAL, GROUP, OR GENERAL MEETING WITH THEM. SEND US THE TIME, DATE, AND PLACE NOW.

SHARING IS KNOWLEDGE

REGINA: EVERY TUESDAY 7:00 P.M.
AT REGINA FRIENDSHIP CENTRE
LOCAL #3