

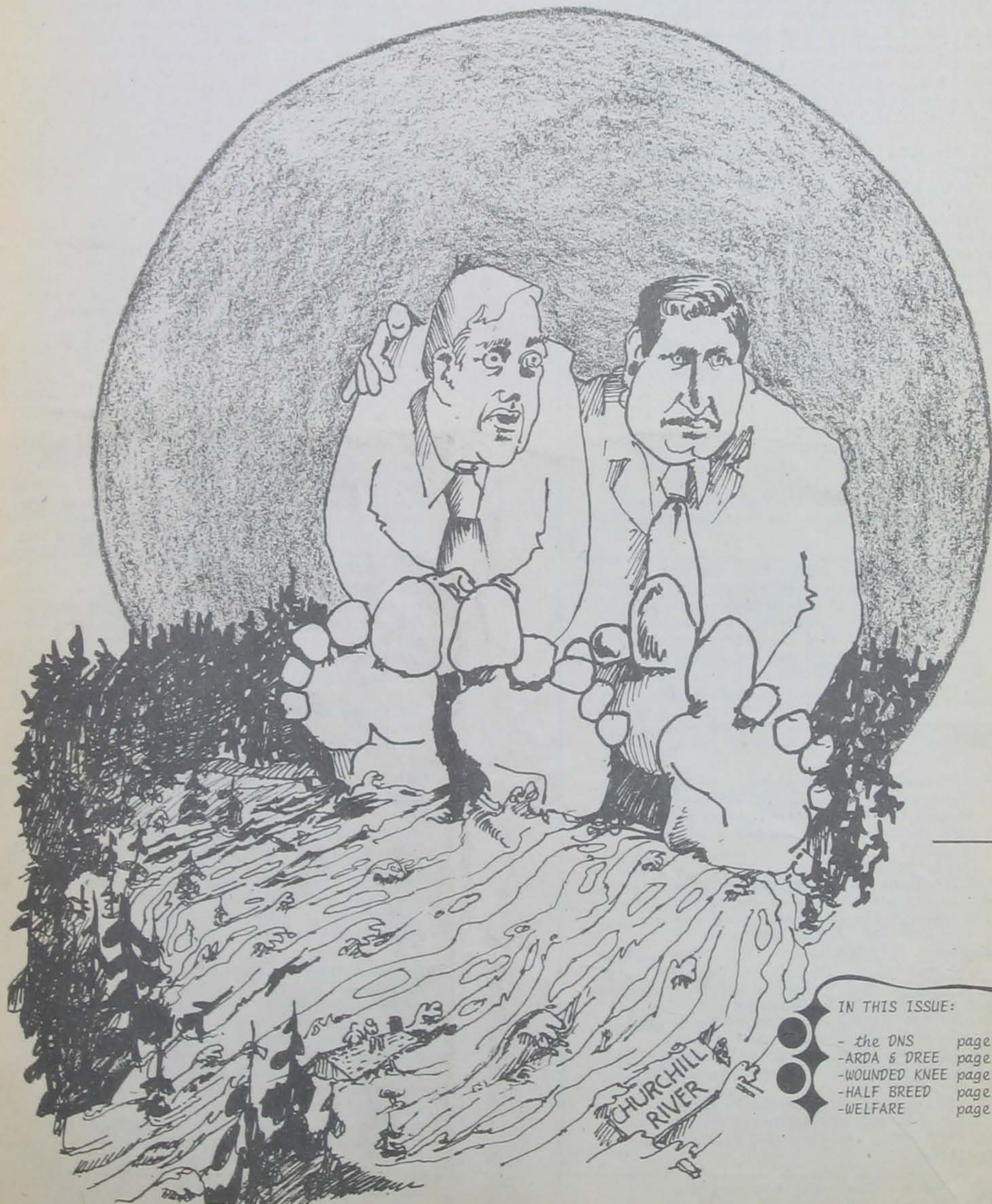
NEW BREED

New Breed

MAY 1973

Page 1

CHURCHILL RIVER BASIN



IN THIS ISSUE:

- the DNS page 1 & 12
- ARDA & DREE page 4
- WOUNDED KNEE page 6
- HALF BREED page 9
- WELFARE page 11

'WAITING FOR THE FLOOD'

WE NEVER DO ANYTHING WITHOUT CONSULTING THE PEOPLE

EDITOR: Brian Dagdick

ASSISTANT EDITOR: Linda Finlayson

ARTIST: Clifford Bunnie

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

THE PEOPLE MUST DECIDE

Lately, a new turn of events has hit the political scene in Saskatchewan, namely the Department of Northern Saskatchewan. What is this wonderful answer to all our problems that the provincial government is providing for us, in place of the new abandoned Indian & Metis Department? Well, it is a pretty complicated political manoeuvre and it has local, provincial, national, and international flavours.

First of all let us go back a few years and take a good look at the brain wave called "The Mid-Canada Development Corridor" program. This corridor is in theory a strip of land extending all across Canada that contains most of the natural resources. This program or any other program having anything to do with resources comes under the Federal Department of Indian Affairs and Northern Development. (DIAND)

The DIAND controls all natural resources and any decision on provincial territorial resources has to be through them. Six weeks before the new Department of Northern Affairs appeared, the Minister of D.I.A.N.D., Jean Chretien, made an announcement about the urgency of developing the North and, lately, statements about vast parks in the north have been made. Almost all Canadian resources are sold to the U.S.A. In fact most of those resources are sold raw and in such vast quantities that we are depleting these resources at fantastic speeds.

Another resource that is coming more and more to the forefront in American-Canadian relations and is the centre of much political manoeuvring and secrecy is one of our most precious resources - water. America during the past 25 or more years since the second World War has built up one of the biggest war-oriented societies the world has ever seen. In order to do this they had to build up their industries from basic domestic industries to complex industries relying on the generation of various kinds of power.

Saskatchewan would be the main source of water in the volume and purity needed by the south - U.S.A.. We rule out the eastern provinces for obvious geographical reasons and the need for volume.

The other provinces we can look at one at a time and see why Saskatchewan is the obvious place for export. The three main things to keep in mind are: 1) VOLUME AND PURITY, 2) GEOGRAPHY, 3) ECONOMICS.

BRITISH COLUMBIA - British Columbia is already exporting water through the Columbia River and further west through the Okanagan Valley system. However, the geography further south is such that the volume would be restricted both physically and economically.

ALBERTA - It would be uneconomical to build a canal system. Alberta has a glacier gravel base and the silting problem would be a restriction by itself.

MANITOBA - Again a canal system is needed and again the silting problem would restrict volume and purity.

The decision of export would have to include all three previous points. Saskatchewan has all three.

"We will under no circumstances export water from Alberta". This announcement was made on Saskatchewan radio February 3rd, 1972. It was announced by Mr. Lougheed, Premier of Alberta. We would like to hear the same reassurance from Saskatchewan and Manitoba, but we probably will not. The possibility of water export from the northern prairie region is now a reality, with Saskatchewan as the probable export source. Saskatchewan is the logical area for storage and export because of three basic reasons:

- 1) Economically, large amounts of water can be moved cheaply.
- 2) Geographically, Saskatchewan has a natural canal system, easily dammed, has a clay base, and has a 2% dip running Northwest to Southeast.
- 3) Water from all over northern Alberta, Sask. Manitoba, and southern North West Territories can be drained or filtered into this natural canal system.

We now have in the various provinces water resource meetings. These have been mainly in Alberta, Manitoba, and Saskatchewan, and have been handled in three tiers as they are called. Each meeting preceded the other, and nobody thought about export until it was stated in the second tier that for Saskatchewan there was a "possibility of water export". Again, about a month later, there was an article in the Saskatchewan Star Phoenix stating that South-East Saskatchewan really needed water. Well, by taking a closer look at the situation we found that the Souris River Valley would be the terminus of the Saskatchewan Canal System with easy access across the line to Lake Sakajawea on the Missouri River in North Dakota and so on South.

How does the N.D.P.'s new proposal of a Northern Saskatchewan Affairs Department fit into this picture. Well whether intentionally, or not, they are involved when they support tourism and vast parklands for the North. Let us tap our other resources first to benefit ourselves then think of export later. Let us open up the iron fields at Choiceland and produce our own steel and it's by-products. Let us use our timber and other resources for the benefit of the people of Saskatchewan and Canada first then worry about export. Let us do these things together as people and not let huge American or international companies profit from our labour and wealth. Nor, let us turn over anything as vital to us as our water resources to a few people to make decisions on.

The people of Saskatchewan, specifically in the North where 90% are natives, must have a strong voice in determining their destiny.

They must have the political power to determine what is to be done with what is rightfully theirs. We also take into consideration the farmer's situation. If we are going to move water for irrigation - let's irrigate the places that need it first. There are many other places that need irrigation other than the South East. How about the South West for a start? Or the Central areas? Whatever happened to the Diefenbaker Lake irrigation system?

From the stage 25 years ago of coal power through oil and electric power into this phase of "nuclear" power. Before, according to where the power source lay, so lay the power plants, i.e. 30 years ago power plants lay around or close and oil fields. When dams were built the plants were located close to the dams. Now, as nuclear plants come more and more into use we find they have to locate close to all three resources, and one thing these huge plants need are huge quantities of fresh, clean water. Two of these resources come close together in South-West U.S.A. but they are lacking the one most important ingredient and that is pure fresh water. The Americans are now talking about Canadian Water. Some points which emphasize this theory and which bring into focus Canada's complicity in this international political game are:

THE PEOPLE MUST DECIDE

- 1) Vast quantities of heat producing resources in the South-West.
- 2) Geographically suitable for the import of vast quantities of water from the North.
- 3) Geographically suitable as testing grounds (semi-populated).
- 4) Large percentage of America's wealth in terms of capital centered in South-West. Strong political activity.
- 5) Large military research and testing installations.

For many years now America has used its water system as if it were an eternal sewer system. In fact they have used their water resources so indiscriminately that even a river has caught fire. They have used great hydro dams without thought, domestic water supplies are threatened and they must get new water supplies somewhere.

Owing to this indiscriminate use of their resources the fantastic growth of heavy industry, chemical industry, and the rush to utilize all possible power sources, the U.S.A. has depleted, polluted, and destroyed in some cases much of its water supplies. Now in order to feed the military monster it has created it believes it has to import this most basic of all life giving elements.

Our water resources are the only resources not under domination by the Americans. We are going to have to make a decision "soon", one way or the other. If this Department of Northern Saskatchewan is to work, its southern boundary should be the 49th Parallel. The way it is now, it will only serve to divide North and South and where there is division, rule is easier. Whether it will remain as it is now, or is changed to accept the South, counsellors must be elected, not appointed. The whole thing is too big for only a small percentage of appointed people to make a decision on all our resources. "THE PEOPLE MUST DECIDE".....

Bill Wilson

Patuanak, Saskatchewan
April 6, 1973

I'm writing this to go on New Breed to the Northern people all over Saskatchewan., talking about the Churchill River. I read quite a bit about the Churchill River on Newspapers.

It makes a person wonder and lonesome when we start thinking of the past. We know we are not going to see it again, but still our mind will stay with the past. This old Churchill River had made a lot of people's live, when we found out that the Government start to interfere with the River that means he is interfering with the Northern people. We the people of the Churchill River know how much is going to destroy our livelihood. In the past when we use to take our paddle with a little canoe and paddle down the beautiful River as the sun rise in the morning we know right away where we going to get food for our children. Why do the Government want to take away our economics. They are talking about hydro electric. Whats the hydro means for Indian people in the north. Thirty-five years ago we use to burn animal grease for a candle but we use to enjoy ourself. Then when we started with gas lamps it was hydro electric for us and we didn't need anything more. Now today we have a power unit that serve the whole patuanak and the Government patents that power not strong enough for us just because he wants to make us believe them and destroy our River. There is more than half of the people around this part of the North that have no education. Do the Government do anything about these people and how they're going to make their living. The way the River is flooding now there is nothing for another 200 years for the people to make a living from. If that \$172000000 was given out to the Northern people a lot of Native people would have a very good business start for

themselves and forget about the welfare. I often think to myself why is it so easy for the Government to destroy our economics and it is so hard for them to help out the Indian people in a better way then the dam they are talking about. What good are we getting out of the dam, nothing but trouble. So for us Northerners, lets co-operate together and do something about it so we can use our River for the new Generation to make their living like we did in the past if we are going to wait for somebody to talk for us it will be too late. So my brothers and sisters, be aware of this bigger problem that we are facing.

Signed
Mathias Maurice

REPORT of MINOR HOCKEY TOURNAMENT at INDIAN HEAD by TOM ROY

March 26 - 30, 1973

The Regina Native Sons, consisting of Indian and Metis lads age 13 and 14 participated in Indian Head. On Monday, March 26, we played Wolsley in which case we lost 3 - 1. Our boys felt pretty badly over this game. The next evening the boys took their angers and frustrations on the ice by whipping Moosomin 7 - 3.

Then on Wednesday, March 28, 1973, the Regina Native Sons played their final game. This game the boys walked away with flying colours, winning the game 9 - 4 over Windthorst.

Regina Native Sons won a trophy on the "B" side in which they really appreciated. The displays of our boys regarding sportsmanship, personality were of the very best.

Our boys really enjoyed every moment of this exciting event.

PRINCE ALBERT INDIAN-METIS FRIENDSHIP CENTRE

COURTWORKERS TRAINING PROGRAM

Applications are now being accepted for para-professional courtworker training. Successful applicants will need to be mature adults with grade ten or equivalent in work experience, having been out of school one full year. Preference will be given to those persons who speak one of the Native languages prevalent in northern Saskatchewan.

The training program is designed to prepare the students to hold jobs as courtworkers. This involves working with arrested persons, their families and professionals involved in the legal process from the time of arrest to release.

Applications should be by letter to the Indian-Metis Friendship Center, 1409 First Avenue East, Prince Albert, Saskatchewan by April 26, 1973. State interest, personal background, record of employment and references.

Training will begin in early May in Prince Albert Community College. Training allowance will be provided.

M.S.S. PULLS OUT A.R.D.A.

April 4, 1973

Mr. W. Herringer, Chairman
Special ARDA Committee
Dept. of Regional Economic Expansion
970 Avord Tower
REGINA, Saskatchewan

Dear Sir:

This letter is to serve you notice that the Metis Society of Saskatchewan is officially withdrawing from the Special ARDA Committee effective immediately. This decision was unanimously approved at our Board meeting April 3, 1973.

The following is a list of reasons based on this decision:

1. Committee has no real power.
2. Decisions to reject or approve programs are all made at government level.
3. Native Committee members are used only for window-dressing.
4. Restrictions deny many native people access to the program.

It was generally agreed that we will reconsider our decision if changes are made to give people decision-making power and easier access to the program.

I would also like to add that we will be applying pressure at all levels of government to make these changes.

Sincerely yours,

Jim Durocher
Treasurer

A carbon copy of this letter was sent to:
Hon. D. Jamieson, D. R. E. E.
Premier Blakeney
Hon. Ted Bowerman, D. N. S.
D. G. Stewart, Leader of Opposition
Hon. J. Diefenbaker, Member of Parliament
Hon. Wally Firth, Member of Parliament
Rick Belanger, Leader-Post
Federation of Saskatchewan Indians

A CLOSER LOOK AT SPECIAL ARDA & DREE PROGRAMS

Linda Finlayson

The Special ARDA and DREE program was originated by Provincial and Federal Governments for the purpose of making available funding for Native people who desire to start up a business. The restrictions attached to this program are numerous and exclude 95% of the Native people. The committee that was set up to advise the government with recommendations was set up with 3 members from MSS, 3 from FSI, 3 from the Provincial Government and 3 from the Federal Government. The recommendations they submitted were actually decisions based on the restrictions of the DREE Program. The members on the committee from the government were there to enforce these restrictions that the government made and the Native people on the committee had no power in the decision making. Some of these restrictions include:

1. Projects must employ three heads of families, this was later changed to three persons.
2. Applicants must reside in a community or area in which there are 30% Native Population.
3. The person (s) applying must have 20% equity. On a business project involving \$100,000, the applicant must have \$20,000.
4. Applicant must establish 80% of the project for inspection and approval by the financial inspector before grants are processed.
5. Small farms are excluded because Federal Agricultural policy promotes consolidation of large farm holdings.
6. If funding is available from any other government source, funding from Special ARDA is then not available. (later kicked out).

7. Community recreation cannot be dealt with under the business guidelines set by DREE.
8. Assistance can be given to trappers and fishermen only. Agricultural projects have been deleted and primary forestry activities include only planting and cutting of trees.
9. Projects dealing with transportation and communications are only considered for northern areas.

Let's take a closer look at these rules and restrictions. Take number 1 for example. Governments do not tell other business projects how many heads, managers or owners they can have. It's just as if they don't think one Native person can handle a business. I wonder what would happen if they told Imperial Oil or an Exploration Diamond Drilling Co. they had to have three business heads. Take a trapping and fishing business for instance. These occupations are dying economically. It would be difficult for one person to make a living from a business such as this. How are three people supposed to make a living from this business?

In number 2, we see wide areas of the Province are excluded, areas in which the Native people need a business program just as much as in a heavily Native populated area.

If the persons applying have a 20% equity of the business, they really don't require a government program to get started.

Number 4 means that before a grant is issued, the person must show that the program is economically sound. Again, other business Co.'s do not have to comply with these type of restrictions. An example of this is the \$10 million dished out to Inter-Continental Packers by the NDP Industries Minister to a U. S. owned Co., yet they want a complete feasibility outline of a few thousand dollars spent on a Canadian Native business.

Small farms are excluded because the Federal Gov't wants to create large modernized farming. The Native people do not want large farms. This goes against the culture, social and economic values of the Native people who are not greedy like the Whiteman.

Recreation funding should be 100% grants in areas where there are no recreation and sports facilities. Presently Native people are denied the right and privilege to enter into Sports because of the lack of facilities yet Governments can spend millions on the Summer and Winter Games in urban areas.

Funding is supplied for cutting and replanting of trees only because in a logging operation, the treated product is where the real money is at, but, this is saved for white operators.

In regard to the transportation and communication in the North, the Provincial Government already has a monopoly on this. There is presently a Native person attempting to get a Taxi Business going from La Ronge on north. He is receiving opposition from White businessmen backed by big business. The case is presently before court. The just decision would be that a Native person should benefit from serving a community that is comprised of a Native majority. It remains to be seen what the outcome will be but, the fact the issue even reached court is indication enough of the biased manner in which Native business is handled by the Whites.

Once again we see that the Native people are being utilized by Governments as Window dressing to their underhanded political football games. It can only be said that the most racist of any organization in Canada, the Governments, both Federal and Provincial have won by far.

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OUR 'GOOD' GOVERNMENT

It has been employed by Governments for ages to divide and rule. This can be seen in our own Province and can clearly be seen in the Northern half of the Province where there is a dense population of Native people. Here their plot is to divide the Treaty and Non-Treaty Native for divided the danger of strength and power of the Native people is less significant.

The White Government even stoops so low as to instigate discrimination among our Native children. Education is one of the most deplorable tactics used by the White Government to split our Native people. The Treaty Natives, spurred on by the Department of Indian Affairs, object to the schooling of Non-Status children in their schools because in these areas, the schools are financed by Indian Affairs, such an area being Black Lake. There is no other school for miles around. In Stanley Mission, the Treaty students are given an incentive allowance for going to school. The Non-Treaty students receive nothing and often times are unable to continue their education for lack of funds. Treaty students receive free education for as high an education as they want. Another element to deal with in education in the North is the discrimination of teachers against all Native children. To cite one instance of this, I refer to a High School in Uranium City where a teacher by the name of Lorraine Hamalock, makes it a common practice to call her Native Gr. 9 students such names as "prostitute", "fat slob", and tells them such things as "don't f--- up your work," "don't bitch", etc. She is known to intimidate the students that don't practice swearing, comes out with such racist statements as no Indian has any right to criticize the Whiteman because if it wasn't for him, the Natives would not have all they do today. The examples of her total disregard for her Native students and humanity itself are numerous and excusable coming from a person given the responsibility of teaching children are utilized to serve the selfish purposes of the Government. The figures of Government, as soon as they get into office forget that the local people elected them and their is to serve the people and fight for them and their needs. They forsake their original purpose in favor of the governmental plot to subdue and oppress humanity itself. Their political games are the be all and end all as anything they do for the people always has political overtones and backlashes on those people.

Upon speaking to the MLA from the Athabasca Constituency, Allan Guy, he declared that the Government has made a great many mistakes in regard to the Native people, but that the Native people must forgive the Government. How many years of mistakes and forgiveness must we put up with until the Government realizes that they must start listening to the people and what they need and want instead of forcing programs and legislation on them that inevitably fails and causes more grief and hardship upon the Native people. Whenever a Native person makes a mistake, there is no forgiveness for the Native. Such is the justice of the White Government.

Another example of the "good" Government does for the Native people can be seen in the housing in the North. In the Athabasca Lake area, in villages such as Fond du Lac, Black Lake, Camsell Portage and Stoney Rapids, the Non-Status Native Housing conditions are not suitable for human occupation. These conditions are especially emphasized by the rows and rows of brand new homes occupied by the Treaty Natives. It makes one wonder what Governments are thinking when they leave the Non-Status Native living in homes not fit for human occupation because they have no Treaty or registration number attached to their name. Does this make one any less human with any less human feelings and human needs? I saw one new "Treaty" home with their old home still standing beside it. A little further was a Non-Treaty home which was in much worse condition than the old home of the Treaty but, the Non-Treaty home was being lived in, the old "Treaty"

BLACK HOMES OF NON-STATUS



note: Homes of Status Natives in the background

home was used as a shed. The humanity of the Government was greatly questioned in my mind. The only program available for the Non-Treaties is the housing program of the Metis Society of Saskatchewan. The Government only agreed to supply enough money for 100 houses and \$300,000 for renovations, for the entire province. There are 43,000 Non-Status Natives in Saskatchewan so one can well imagine just how far 100 houses and \$7 per person is going to go on a housing problem that is a multi-million dollar one. It's just that the Government is employing its old trick of keep the Natives fighting by creating the Haves and the Have-Nots. Previous to the housing program of the MSS, nothing was being done by Governments to alleviate these housing conditions of the Non-Status Natives, now the Department of Northern Saskatchewan has submitted to have the Housing program under its wing. To do what? Bring in more Government beurocratic justice that is seen in this outcome of the mumbo-jumbo of the Indian Act and the justice and regularity of the topsy-turvy social structure of the Whiteman?

The involvement of the Government effects all aspects of life itself of our Non-Status Natives, even to living in a townsite. In South End Reindeer, because of Government originated manipulation, it has become impossible for the Non-Status Natives to live on the townsite which is on the reservation. Sixteen Non-Status families will be moving to a new townsite in the near future. This split between the Status and Non-Status is always instigated by the Government to serve its own purposes. It then turns around and alleges that the Natives are always fighting among themselves. It has in the past, been the most used and successful trick of the Government, but the politicization of the Native people at the present time is making this trick more and more obsolete.

The original occupations of the Native people, trapping and fishing are being slowly taken away from them by Government. Mines and Pulp Mills which do not benefit the Native people produce polluted rivers, lakes, and depleted forest areas. In many places, trapping and fishing is a thing of the past. In those areas where it could be a thriving occupation of our people, government interference of the

OUR 'GOOD' GOVERNMENT

DNR and Indian Affairs are doing their best to disrupt and stop the progress of these occupations. On the Athabasca Lakehead, Indian Affairs wants to finance a Fishing Co-op which, because it would be financed by Indian Affairs, would only allow Treaty Indians as members, and would only benefit the Treaty Indians. The Prize-winner of this situation, is that the majority of the fishermen in this area are Non-Treaty Natives and the original Co-op was started by the Non-Status. In the La Ronge area, the DNR have put a 10% tolerance rate on the fishing by which if 1000 pounds of fish has been caught, only 100 pounds of money making fish can be caught, making fishing in this area non-profitable. This tolerance rate is utilized so there will be greater amounts of fish for the tourists. Even the tourist trade does not benefit the Native people in the North.

The tourist camps, in a resort area such as La Ronge, are all owned and operated by Whites. Native guides are hired for minimal rates as low as \$5 - 12 per day. Out of this money they must rent their boats and motors and pay for their own food on the trip, leaving them with nothing left over. It is often asked why the Native people don't start up their own business, tourist, hotel or garage. Again the government has blocked this and made it just about impossible with their business project program which excludes by its regulations and restrictions, 99% of the Native people. The Special ARDA program as it is called is a good money-saving program for the

Government and is found to be the same old window dressing program which leads the public to believe it is something great which the Government is doing for the Native people. The Native people who the program is supposed to be for, do not qualify for the grants, so there is that much more money in the bank to collect interest for the Government.

As an outcome of the Government exploitation of fishing and trapping of the Native people, there is little money for adequate living conditions or creation of business, the alternative is to go on Welfare. Even in this last resort of our people, the Government does its best to keep the rights of the people unknown to them. The Department of Social Services is one of the most misused, mismanaged and exploited services on behalf of the Government to the Native people.

As an example of this, In Camsell Portage, 50 air miles from Uranium City, 60 people live in deplorable living conditions. A Welfare Worker has not even so much as visited the area to assess the situation. Medical and Health attention is non-existent. One woman I spoke to radioed for a doctor for she was extremely ill. She did not even receive so much as a reply. In Stoney Rapids, the Welfare Worker had not even told the people they could apply for a renovations grant through welfare. The food, fuel rate, etc. are the same as they are in the South and the cost of living is almost double in the North. Special Needs usually issued to families on welfare regularly are unknown in these areas. The exploitation of our people in these Northern areas is unbelievable, all the way down to the welfare cheque. We must forgive the mistakes of the White Governments, they say? Forgive? They don't need forgiveness, they have their jails, their RCMP Pigs, forgiveness is the last thing they need.

Linda Finlayson

ATTENTION

Regarding shipment of used clothing to the North, Marge McNab, has contacted and requested the Department of the North to, set aside \$ 3,000., to cover the cost of shipment, because of this definite need.

THE WOUNDED KNEE INCIDENT

The black cloak of the chilly night surrounded us with the feeling of being comfortably invisible. The dark sky overhead was pin-pointed by stars. There was no moon. A deathly silence filled the country-side as we stood peering into the blackness beyond.

We were a group of eight. Four men and four women who were, in a few moments time, going to attempt to walk from Porcupine into Wounded Knee, a distance of nine miles, a route that would lead us through ravines, steep mountainous hills and black forests of the South Dakota Black Hills. We took one last deep breath, formed a single line, and listened intensively for any unfamiliar noises. The uncanny silence was broken by the leader who's whisper sounded like an uncalled for shout.

"Let's go."

Down the gently sloping hillside we embarked. Already within a few moments, I sprained my ankle slightly, one of the many times I would feel the shooting pain through-out the night. Almost immediately we entered the rough terrain we were told to expect. The pace was unbearably fast. I soon lost count of the times I fell, of the times I laborously regained my upright position, of the times my foot sunk into the trickery of the landscape, and of the times I felt like giving up. On and on we walked, tripped, ran and fell. After an unbelievable length of time, the leader finally whispered,

"We'll stop and rest for ten minutes, no talking."

We sat in a huddled group. The heat from our bodies, which had been intense while walking, turned into a damp icy cold as we sat shivering in the inky darkness.

We were told earlier that there was a great possibility that these hills would be under surveillance by the United State Federal Agents and Marshalls with modern ultra-red equipment that enables them to see people in the darkness of night. Absolute silence was essential. Our heavy, labored breathing broke the silence as we attempted to stifle even that small noise. An unchecked cough echoed in the hills like a cannon roar. Upon peering into the darkness, the only distinguishable land marks we could see was more steep hills against the star-speckled sky. Always another hill after conquering the last.

"Let's go," interrupted the much too short rest as our leader scrambled to his feet. This time I began to lose count of the hills, of time itself. My feet grew numb, my legs felt like two foreign pegs attached by some miracle to a body that was supposed to be mine. The ground underneath my feet appeared all the same, the twisting of an ankle reminded me that the terrain was rough and unpredictable, but, I could no longer feel the pain that previously accompanied the muscle jerk of slipping into a hole or water shed. On and on we plodded. Mile after mile of torturous walking, running, crawling, getting up again. The night seemed endless, time seemed endless, the miles seemed endless. Unreality was the essence of continuing.

Finally looking up from the foot of a hill we saw the grass fires from Wounded Knee reflected in the sky; fires started by flares shot into the sky by federal agents. These flares when landing on the grassy hillsides surrounding Wounded Knee create enormous grass fires that illuminate the countryside for miles around. These flares take a couple of minutes to land and create an illusion of daylight for miles and miles. We thought our walk would soon be over, but, we guessed wrong.

We walked along the top of a hill as the way seemed easier, but the flares were being shot off every five minutes causing us to lose too much time in lying flat against the hill waiting for the glare to die out. It would be so easy for the Feds to spot us with their modern military arms. We set out on another route that appeared to be more sheltered by trees and ravines.

THE WOUNDED KNEE INCIDENT

The progress was even slower this way. The ravines were steeper and longer, the forestry dense. To climb down a ravine, we had to inch our way down, step by step, often sliding over slippery, crusty ice and snow areas, the crystallized snow cutting our skin. After agonizingly reaching the bottom of one particular steep ravine, we stopped for a moment to catch our breath. We were just about to cross the narrow base of the ravine, when the leader whispered

"Stop."

We halted in our tracks, now used to obeying his commands at a second's notice. The leader took a small flashlight from his pocket and shone it on the ground just in front of him. We all gasped in surprise. What appeared in the blackness to be just another piece of ground was in actuality a crevice about five feet wide. The leader picked up a large rock lying close by and pitched it into the crevice. We could not hear it hit bottom. We were all exhausted. The crevice was too wide to jump across, the only alternative was to climb back up the steep hillside and pick another route. We shakily inched our way back to the top, using holes in the hillside as hand and foot holds. I later learned that these were snake holes and had it been later in the season, these hills would be swarming with every type of serpent imaginable. We finally reached the top of the ravine and plunked ourselves down, exhausted and gasping for breath.

Suddenly, a shiver went up my back-bone as a new sound reached our ears. In the distance we heard a pack of coyotes as they howled their lonely, uncanny warning. We were being followed by a pack of coyotes.

(To be continued next month)

Linda Finlayson

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EDUCATION

The Metis Society has taken over the Non-Registered Indian and Metis Program previously run by the old Indian and Metis Department. There will be six people working on this, namely George Morin, Director, Ed Bear, Del Morgan, Kent McCullough, Linda Lucier and others are being considered. They will be working with the Metis Society locals to work out programs that are meaningful to their communities. The drop out rate is 50 - 60% from upgrading and a major change is needed to make the curriculum meaningful to the people who are participating. Also the field-workers will work as counsellors for Native students at University and trades school.



TO OBTAIN AN ANSWER

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

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

800-667-8755

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

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



PC 73-3(P)

"OID KI-PUTCH" by Billy BRASS



-END-



April 6, 1973

To the Editor
 THE NEW BREED,
 200 - 1935 Scarth Street
 REGINA, Saskatchewan

Dear Editor:

I have just finished reading the April 1973 issue of the 'New Breed'. The articles contained within the paper were very interesting and tremendously enlightening on the matters concerning Wounded Knee, the Ile-a-la-Crosse situation and the Native Womens Movement and their plans to replace the 'Adopt Indian Metis' program.

The most striking fact regarding the articles is that they urge us to be responsible to our native society. Yet, in the majority of the articles the author or authors have not assumed the responsibility of assigning their names to their material. To know the name of the person who wrote the article is just as important as the article itself. In many cases I have had to assume that the person or persons directly involved with the publication were the only ones who were writing the material.

A good newspaper usually lists the people who are working with the newspaper, and it also includes a subscription form. Upon inspection of the paper, I noticed that this is not the case with the 'New Breed' in this issue, as well as in other issues. Is one to assume that the staff would not like to be known as the work force behind the publication? Or that one is not entitled to a subscription, but has to find other means in which to secure the newspaper?

When the 'New Breed' started out it was planned to be a voice of native people, especially of Saskatchewan. How is one to know if this is a progressive publication if such details are either ignored or forgotten? Where will people with opinions or ideas write to if they do not have your address? Many people do not have the proper channels with which to obtain it. Especially when they live in isolated areas and are without the usual conveniences of communications which are available to us in the cities and more developed urban centres. A case in point is that today I had to spend about two hours trying to find your address so I may point out these deficiencies to you.

I hope you will look into this more thoroughly and I am sure that when this has been corrected you will receive more response from the people.

I remain,

signed Anne P. Dorion

MY HOMELAND

Your saphire waters glow
 Rivers sparkle and flow
 The water is fine and pure
 For this to last is not sure.

The forests stand straight and tall
 To form a giant green wall
 The whisper of the trees
 Is the blessing of the breeze

A ray of hope is found
 From the sun on the ground
 At sunset you can see
 Why this land means so much to me.

Land of the Lakes
 Land of the Trees
 Land of the Sun.

Linda Finlayson

FREE STORE

MAY 7, 1973

COMMUNITY EXCHANGE OF:

- RECORDS
- CLOTHING
- BOOKS
- HOUSEWARES
- FOOD
- TOYS

CONTRIBUTIONS NEEDED

CONNAUGHT LIBRARY

13th and ELPHINSTONE

REGINA, SASKATCHEWAN
 phone 522 - 9890 for pickup



NEW BREED

Subscription rates:

- \$3.00 yearly
- \$1.50, 6 months

1935 Scarth Street
 Regina, Sask.

NAME _____

ADDRESS _____

CITY _____

Comments on the paper;

HALFBREED

HALFBREED - A proud & bitter Canadian legacy
 Maria Campbell

The following are a few quotes from Maria Campbell's book, *HALFBREED*. We think it's a very important book and decided that the best way to describe it is to quote from it. Unfortunately, it is only out in hard cover which makes the price outrageous (\$6.95). As usual, publishing companies bring out a book in hard cover first and then six months to a year later they'll print it in paper back which more people can afford.

Throughout the quotes you'll find mention of Cheechum. This is Maria's grandmother.

When World War II broke out many of our men were sent overseas..... Daddy signed up but was rejected, much to his disappointment and everyone's relief, especially Cheechum's. She was violently opposed to the whole thing and said we had no business going anywhere to shoot people, especially in another country. The war was white business, not ours, and was just between rich and greedy people who wanted power.

I noticed a change in my parents' and other adults' attitudes. They were happy and proud until we drove into town, then everyone became quiet and looked different. The men walked in front, looking straight ahead, their wives behind, and, I can never forget this, they had their heads down and never looked up. We kids trailed behind with our grannies in much the same manner.

When I first noticed this, I asked Momma why we had to walk as though we had done something bad and she answered, "Never mind, you'll understand when you're older." But I made up my mind then and there that I would never walk like them; I would walk tall and straight and I told my brothers and sisters to do the same. Cheechum heard me, and laying her hand on my head she said, "Never forget that, my girl. You always walk with your head up and if anyone says something then put out your chin and hold it higher."

Many years ago, she (Cheechum) said, when she was only a little girl, the Halfbreeds came west. They left good homes behind in their search for a place where they could live as they wished. Later a leader arose from these people who said that if they worked hard and fought for what they believed in they would win against all odds. Despite the hardships, they gave all they had for this one desperate chance of being free, but because some of them said, "I want good clothes and horses and you no-good Halfbreeds are ruining it for me," they lost their dream. She continued: "They fought each other just as you are fighting your mother and father today. The white man saw that that was a more powerful weapon than anything else with which to beat the Halfbreeds, and he used it and still does today. Already they are using it on you. They try to make you hate your people."

When I think back to that time and those people, I realize now that poor people, both white and Native, who are trapped within a certain kind of life, can never look to the business and political leaders of this country for help. Regardless of what they promise, they'll never change things, because they are involved in and perpetuate in private the very things that they condemn in public.

"If you want help, never tell them (Welfare) the truth. Act ignorant, timid and grateful. The like that..." I went to the (Welfare) Office in a ten-year-old threadbare red coat, with old boots and a scarf. I looked like a Whitefish Lake squaw, and that's exactly what the social worker thought. He insisted that I go to the Department of Indian Affairs, and when I said I was not a Treaty Indian but a Halfbreed, he said if that was the case I was eligible, but added, "I can't see the difference - part Indian, all Indian. You're all the same." I nearly bit my tongue off sitting there trying to look timid and ignorant. I answered a hundred questions and finally he gave me a voucher for groceries and bus tickets, and told me to be sure I found a cheap apartment or house, because government money was not to be wasted. I left his office feeling more humiliated and dirty and ashamed than I had ever felt in my life.

My Cheechum 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 God, the Devil, heaven and hell, and schools that taught children to be ashamed, were all a part of that 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.

Because of Edith I began to understand what Cheechum had been trying to say to me, and to see how I had misinterpreted what she had taught me. She had never meant that I should go out into the world in search of fortune, but rather that I go out and discover for myself the need for leadership and change: if our way of life were to improve I would have to find other people like myself, and together try to find an alternative.

At this time, I felt Eugene could do no wrong. He was one of the "brothers" Cheechum had talked about. When, following his example, I too began to speak out, his attitude towards me changed. At the time I was hurt and discouraged because to me he was a special person, but it doesn't matter anymore. Since then I've met many Native leaders who have treated me the same and I've learned to accept it. I realize now that the system that fucked me up fucked up our men even worse. The missionaries had impressed upon us the feeling that women were a source of evil. This belief, combined with the ancient Indian recognition of the power of women, is still holding back the progress of our people today.

By now I was feeling like some sort of messiah; these poor people's future rested on the results of our work. (Saddle Lake Reserve project) I tried to talk to Marie but she became angry, and about the middle of July she was replaced. I could leave too and keep her friendship, or shut up and finish the work. I decided to shut up, but I will be very honest about my motive, as I've seen the same thing destroy so many good people in the last few years. I had never in my life felt so important, and I liked the feeling; in fact it was like I had just drunk a half bottle of whiskey. It took me two years to finish that bottle, and I was on the biggest ego and power trip any human being could be on.....That was my first experience as a scab.

I look back on this experience now with bitterness. Marie and I had been manipulated and divided just as my father and those leaders from my childhood had been. Although it was done in a more sophisticated way, the end result was the same, and today, when we should be working together, our feelings keep us apart.

For these past couple of years, I've stopped being the idealistically shiny-eyed young woman I once was. I realize that an armed revolution of Native people will never come about; even if such a thing were possible what would we achieve? We would only end up oppressing someone else. I believe that one day, very soon, people will set aside their differences and come together as one. Maybe not because we love one another, but because we will need each other to survive. Then together we will fight our common enemies. Change will come because this time we won't give up. There is growing evidence of that today. The years of searching, loneliness and pain are over for me. Cheechum said, "You'll find yourself, and you'll find brothers and sisters." I have brothers and sisters, all over the country. I no longer need my blanket to survive.

ONE BAD APPLE

ONE BAD APPLE

Recently on a local radio station in Regina, Maria Campbell, the author of the book *Halfbreed*, told of being raped by three Mounties at her home in Northern Saskatchewan when she was thirteen. The outcry from the listeners was loud and long. She was a liar - she didn't know what she was talking about - she was probably drunk at the time - she was delirious. All these comments and more came from the radio listeners. Only a few would believe that it happened. The few whites that did, went along with "a few bad apples spoil it for the rest" theory. But the native people who phoned in knew better. They knew the system of justice this country has in store for them. They knew the mounties from the reserves and Halfbreed communities in the North and South. For out on these places, the Mounties are seen for what they are. There are no scarlet uniforms and flashy boots and musical rides. The only ride associated with the police here is the ride to the nearest jail.

Out in these communities where classes of people are clearly seen, Indian and white, rich and poor, the so-called rule of law is shown for what it really means. It is said that possession is nine tenths of the law. This can clearly be seen in the mounties' social life. If he attends a party it will be with the Hudson Bay man and other business people or it will be with the white teachers and bureaucrats. These are the people he is up there to protect. They are the landlords of our land and the mounties are there to ensure that it stays that way.

While welfare, DNR, DNS, Indian Affairs, and other government bodies do the same, the mounties are the ones with the guns. When all else fails, they are the ones who will use brute force to deny natives any justice.

To see who the mounties are there to protect is seen clearly in Sandy Bay. A few years ago a white business man and politician was charged with rape of a 13 year old Native girl. The charge was lessened to indecent assault, then lowered to assault til finally he got off with a fine.

So when Maria Campbell tells of being raped by the Mounties, we believe her. The Native woman in Lloydminster who was forced to commit fellatio (a blow job) on a Mountie and was later to see him get off with a thousand dollar fine and 6 months to pay knows and believes her. How about the other Native people in jails who never tell their horror story out of fear or shame. They also know and believe her. So as long as this power is left in these peoples hands, we will never see justice done, so we must fight to change this.

Don't get smart with me, young man, I've kissed alot of ass to get this job!



EX - CON

THE EX-CON

I got out of P.A. prison
Smelled the freedom in the air
I became a wandering half-breed
And I also grew my hair

I bought myself some dinner
With the money I had earned
Two years in P.A. prison
"Showed the lessons I had learned"

And the day they took me prisoner
I remember oh so well
But now I'm free again
Cause I've spent my time in Hell

I remember his gun
And I still feel the pain
I can even hear its voice
As I run on through the rain

Yes the officer ran me down
And took me in that day
But that terrible beating he gave me
I knew somehow he'd pay

I woke from my thoughts
And left the darkened place
Life hadn't been easy
Told the scars on my face

I was offered a dollar
To cut a rich man's lawn
Yes, that's the way I live
Cause I'm now an Ex-con

by Lyle Lee
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CUMBERLAND HOUSE

CUMBERLAND HOUSE

At a recent visit to Cumberland it was learned that next year they will be 200 years old. They are the oldest settlement in Saskatchewan. Yet it, like so many other Native communities, is one of the most neglected. It is strange that the community that is 200 years old doesn't have year round access. If you come in the spring or fall, you would either have to take a chance with your car over the ice or leave it on the other side of the river and walk in. The Mayor of the community, Lionel Deschambeault, is attempting to change this. He is also attempting to change many other things in the community such as trying to get a motel in the community run by the Delta outfitters. He feels that the motel already in town (Cumberland House Lodge) is inadequate, and one run by the people would serve their needs better. He feels his main stumbling block in getting it is the owners of the established motel. Other problems he is finding in the community are in regards to the Central Farm run by the government. He feels the farm manager holds too much power and the farm isn't run democratically. He feels the original intentions of the farm was to help train the Native people on the farm and then turn it over to them. He feels they should return to this original plan.

There have been some accomplishments since he has become Mayor. They have elected their own social worker in the community. They have also established a court workers program headed by Roy Fosseneuve. They have also set up a centennial committee to look into various programs they will be having next year.

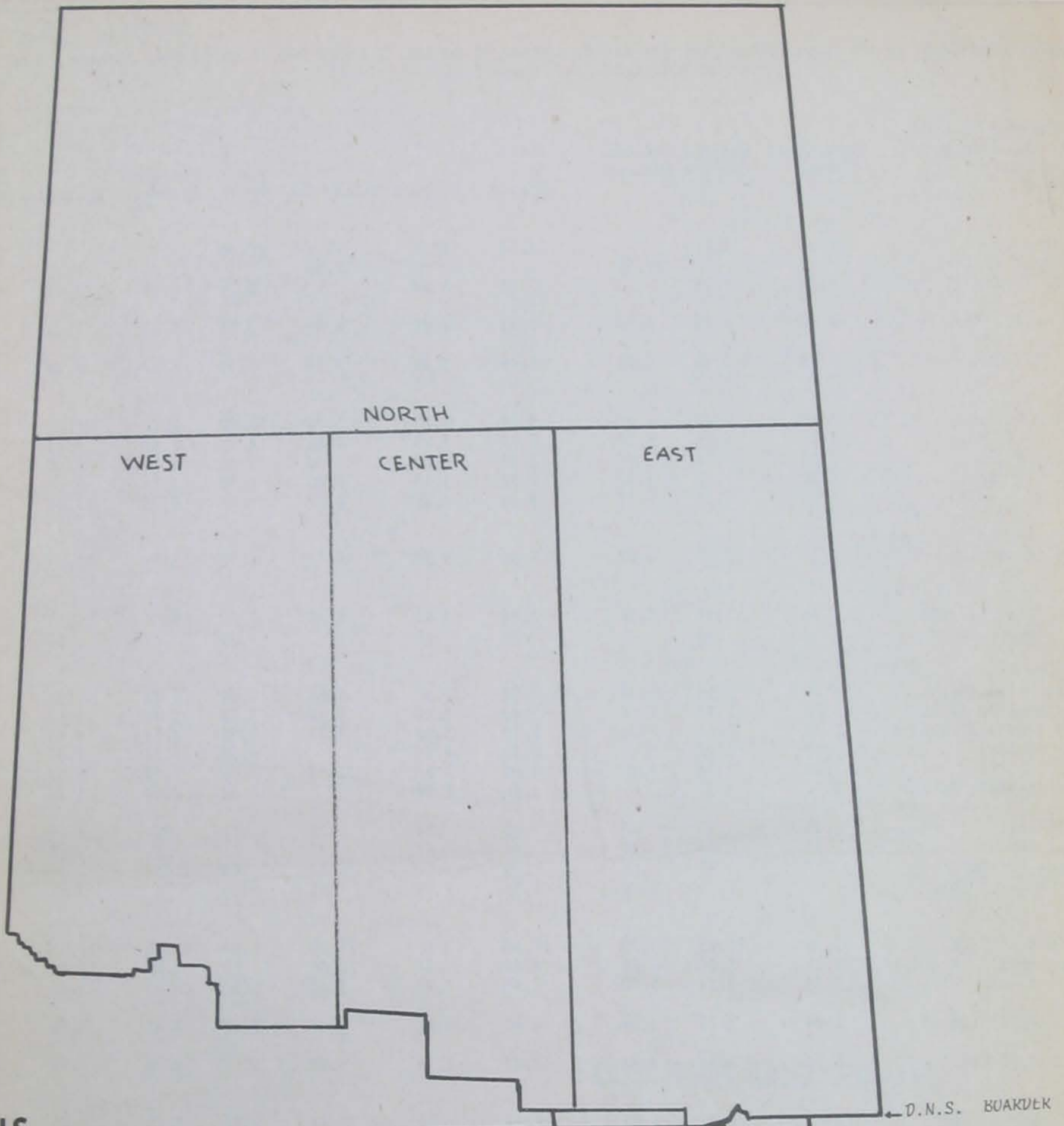
Comparative Food Costs in Northern Communities for Family of five (2 adults, 1 child 0-4, 1 child 5-9, 1 child 10-14)
Current Food Rate for Above Family - \$117.15

Food Group & Monthly Amount Required for Balanced Diet	Cumberland House	Buffalo Narrows	Pelican Narrows	Ile a la Crosse	La Loche	Sandy Bay	Pine-House	Southend Reindeer	Wollaston	Prince Albert
MILK										
Homo 38 qts.	14.44	15.96		18.24	16.34		22.40			12.92
Evaporated 48 tins			20.52			19.30		13.44	14.40	
Skim M. Powder 12 lbs.	6.52	6.40		7.56	8.64		6.60	8.28	7.80	4.80
CHEESE - 4.5 lbs.	4.37	4.75	2.56	4.73	4.45	4.95	3.15	5.63	5.63	4.28
EGGS - 6.5 doz.	3.58	3.84	2.92	4.49	3.90	6.50	5.53	5.14	4.88	3.45
FRUIT										
Citrus - 20 lbs	4.80	4.60	4.60	5.00	4.80	5.00	10.00	7.60	10.00	4.00
Juice - 5-48 oz.	3.15	3.09	3.36	2.70	3.75	4.80	4.25	2.95	3.00	2.25
Fresh - 10 lbs.	2.60	4.30	7.00	2.80	4.00	2.50	5.00	4.10	6.00	3.90
Dried - 10 lbs.	4.90	5.40	4.90	5.30	5.60	6.00	4.50	4.50	5.00	4.20
Canned-12 - 14 oz.	4.02	4.32	4.38	4.20	4.82	4.80	4.95	4.92	5.10	3.33
BREAD - 56 loaves = 56 lbs. flour	6.31	7.40	5.60	5.60	5.87	6.72	6.72	8.96	11.21	6.16
CEREALS										
Rolled oats - 10 lbs.	1.96	1.98	2.56	1.98	1.98	2.60	2.50	2.50	3.10	2.10
Corn Flakes - 16 oz.	.51	.54		.55	.61		.60	.61	.60	.63
VEGETABLES										
Potatoes - 56 lbs.	4.10	5.55	5.46	7.00	8.40	9.86	10.08	12.88	17.00	3.33
Canned peas 10-14 oz.	2.40	2.80	2.20	2.40	2.40	3.70	3.50	3.30	3.50	2.23
Canned tomatoes 10-19 oz.	3.40	3.60	2.38	3.50	3.90	3.70	4.50	4.50	6.65	2.95
Onions 20 lbs.	2.10	5.00		4.00	4.80		6.00	7.80	7.00	4.50
Cabbage 20 lbs.	2.80	3.00	10.80	4.00	3.00	13.50	5.00	5.00	5.00	2.50
Turnips/carrots 14 lbs.	3.64	3.57		4.90	5.96		1.64	2.24	2.25	2.31
Flour-6 lbs.	.84	.90	.75	.62	.64	.72	.72	.96	1.14	.69
Rice- 2 lbs.	.57	.64	.60	.59	.61	.72	.75	.68	.60	.49
Macaroni - 3 lbs.	.87	.89	.90	.85	1.29	.94	.98	1.05	1.05	.73
Dried Beans- 5 lbs.	1.75	1.75	1.40	1.35	1.95	1.65	1.75	1.75	1.35	1.24
MEAT										
Hamburger- 15 lbs.	13.30	11.85	13.80	11.55	13.80	15.00	15.00	17.25	18.75	10.35
Stewing Beef - 10 lbs.	12.20	5.00	9.20	4.80	4.30	10.00	14.50	16.00	16.00	9.90
Liver - 5 lbs.	3.45	3.25	3.50	2.75	3.45	3.60	3.50	5.45	5.45	2.75
Margarine- 12 lbs.	3.84	3.72	3.36	4.60	4.20	5.40	3.60	4.62	7.70	4.76
FATS Lard 12 lbs.	3.72	2.64	4.48	3.47	2.88	3.60	3.60	3.96	5.88	2.40
SWEETS										
White sugar 15 lbs	2.47	2.67	2.68	2.55	2.67	3.48	3.45	3.29	4.20	2.09
Brown Sugar 10 lbs	1.94	2.15	2.25	2.04	2.25	1.50	2.60	2.75	3.25	1.58
Jam 4 lbs	1.64	2.14	1.58	1.69	1.80	1.75	1.45	1.08	2.00	1.74
MISCELLANEOUS										
Baking Powder 5 lbs	3.05	2.75	2.95	2.69	2.95	3.25	3.50	3.00	3.75	2.55
Tea 3 lbs	2.57	4.05	3.90	3.90	3.57	3.30	4.20	4.17	4.35	2.97
Coffee 3 lbs	3.72	3.57	3.90	3.45	3.87	4.05	3.30	3.27	4.05	2.85
Pepper 4 oz.	.65	.60	.35	.72	.77	.50	.68	1.20	.80	.59
Salt 3 lbs.	.39	.36	.38	.23	.89	.96	.53	.50	.53	.27
Ketchup 4 bottles	2.80	1.32	5.20	2.16	1.56	1.80	1.60	1.80	1.45	2.60
H.P. Sauce 4 bottles	1.84	2.20		1.84	2.88	1.44	2.00	2.20	2.20	1.56
TOTAL	137.36	138.55	140.42	140.80	149.15	156.29	174.63	179.33	202.62	121.95
BUDGET DEFICIENCY	20.21	21.40	23.27	23.65	32.00	39.14	57.48	62.18	85.47	4.80
PER CENT DEFICIENCY	17.3%	18.3%	19.8%	20.2%	27.3%	33.4%	49.1%	53.1%	73.0%	4.1%

Average percentage deficiency, excluding Prince Albert, is 34.5%

WELFARE COMPARITIVE FOOD COSTS

This study was done by the Department of Welfare, and as usual, nothing has been said or anything done about this. The conclusion is that for people, no matter how far North (where food costs are higher) or South, the Welfare Department will not discriminate.



DNS

The new Department of Northern Saskatchewan has changed dramatically since it was first proposed by the NDP before the last provincial election. The platform on which the NDP went to the people of the north was that there was going to be a Northern Council democratically elected that took the place of a Deputy Minister with decision making powers.

The first thing the NDP did when it got into power was to change this. They appointed political hacks to it and made it into an advisory council. Under pressure from the people of the north the NDP has now changed this. But not to the better. They have now proposed new legislation. They say there is going to be two councils or boards. The powers of these boards will be greatly reduced from the original promises. One of the boards will be called the Northern Municipal Board and the other, the Northern Development Advisory Council.

First, the N.M.B. On this board a person will be elected from four different regions. One from each region as shown above. (The boundaries have not been drawn up yet but will be similar to the above diagram.) Another two people will be appointed by the MSS and the FSI. They will have a budget of 5.5 million dollars and will deal with local self-government, sewage, water, health, welfare, etc.

NORTHERN MUNICIPAL BOARD
 One elected from each region
 plus
 One appointed by the M.S.S.
 and one by the F.S.I.

NORTHERN DEVELOPMENT ADVISORY COUNCIL
 Same people as on the N.M.B.
 plus
 15 - 20 Government appointees

N.D.A.C. will deal with the Northern Development. It will have no powers and will only advise. It will be made up of the six people from the N.M.B. and 15 - 20 other government appointees.

The election of the 4 people in these areas comes into question when you realize that the government appointees are on salary and expenses, and are going around campaigning to ensure that the government keeps a firm grip on this board even with its limited powers.

The DNS has a budget of 18 million dollars a year. There are about 9,000 people the DNS will effect with its agencies. That is about two thousand dollars a year per person. We feel that most of the money will be absorbed through administrators. With the programs and legislation the DNS has come up with so far, we feel the money would be better spent as a guaranteed annual income for the people, ie. the average family in the North is 6 people. Their income would therefore be \$12,000 a year.