

# NEW BREED

IS A PUBLICATION OF THE METIS SOCIETY OF SASKATCHEWAN

September

1975



! METIS !  
! POWER !



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METIS SOCIETY OF SASKATCHEWAN  
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Feature: **BATOCHÉ '75**



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**IN THIS ISSUE:**

Announcement - attention writers .....	1
Incorporated .....	1
The Election - victory or defeat? .....	2
Neo-Colonialism .....	2
Buckskin Curtain .....	3
Children Stolen .....	4
Defend Louis Cameron .....	6
From Outside Our Province .....	7
The Local News - Moose Jaw, Duck Lake, Saskatoon, Regina .....	9
Metis Lottery Extension .....	12
Official Opening - pasqua community legal services .....	13
Qu'Appelle Region Community Legal Services Clinic .....	14
Two Human Rights Inquiries .....	14
Batoche '75 .....	15
(Events, competition winners and photos) .....	16
(Vern Harper, Frank Tomkins & Harry Daniels) .....	20
RAP .....	22
"I am a cured alcoholic" .....	23
Typical? .....	24
Pen Pals .....	25
Indian Days .....	26
More Batoche Photos .....	31

Numerous reasons have made it impossible for us to publish during July and August. We are back in full swing now with this big September Issue.

**ANNOUNCEMENT**

Articles submitted to the New Breed and subsequently used for publication shall be paid for at the rate of \$2.00 per column inch at 10 pt/20 picas (which is the size and width of this announcement).

The New Breed reserves the right to publish whole or parts of articles submitted.

Articles which are not used will be returned providing the author encloses a stamped, self-addressed envelope.

**DEADLINE DATE:** Please have submissions in by the 15th of each month for the following month's publication.

**SEND TO:**

Articles  
 New Breed  
 Metis Society of Saskatchewan  
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**INCORPORATED**

The Independent Neighbourhood Housing of Green Lake has been incorporated under the Societies Act as a non-profit company. The objectives of this group will be to undertake the responsibility of constructing and building homes under Central Mortgage & Housing and Saskatchewan Housing Corp.

The Metis Housing Group, along with Saskatchewan Native Housing from Saskatoon support this venture. The Independent Neighbourhood Housing Group are now looking for a start-up grant of \$10,000 from C.M.H.C. The M.S.S. and the M.H.G. have made it possible by negotiating with the minister responsible to C.M.H.C. to allow local co-operatives or local non-profit groups to go into the building of homes.

We would like to thank the M.H.G. (Metis Housing Group) for giving the courage and also in offering us their professional help and advice. We certainly look forward to working with M.H.G. and S.N.H. (Saskatchewan Native Housing) in the near future.

Jack Fiddler.

One disgusted school teacher to another: "If there's anything to this reincarnation business I'd like to come back as a childhood disease."



## THE ELECTION — VICTORY OR DEFEAT?

Although the Independent Native Labour Movement did not take the constituency of Athabasca in the provincial election, the support and interest shown by many native people is a good indication that there is a fast growing sense of political and community awareness. The value of running in the election as Independent has greatly helped to continue the process of assisting this growth of awareness and involvement.

Along with this, the election has been a strong indication that the government has been placed in a position that, if they are truly democratic, they will have to listen to those people who did support the Independent Native Labour Movement. Well over 800 people have spoken out. They want progressive native involvement in the running of their communities, the Athabasca constituency and the north in general.

Another issue was the matter of whether or not the Metis Society should or should not be allowed funds to work in northern areas. This issue was one of the major ones, and I again say, we did have over 800 people who have said, yes, we want the Metis Society in this area. The government may be sincere in their ideas of creating self-determination for northern people, however they can't do this by isolating the north from the rest of the province. The Metis Society of Saskatchewan is an essential part of the native movement for self-actualization and self-determination and it will be a crime of the grossest nature against Human Rights if the government, by one

means or another, forces the Metis Society from operating in the north, to the same extent that they are now undertaking in the South.

In fact, if the NDP government is truly sincere about their concern for the people in the north, then the Metis Society will be of extreme benefit in assisting that government come nearer to that objective.

On the question of the Department of Northern Saskatchewan, there never was at any given time, the desire to see this department disappear. In fact the original concept of the DNS was acceptable and at the time of the election, there was a desire to see some changes made within that department. However, the decision as to whether or not the DNS should be done away with was never an issue. If the Liberal Party had the desire to get rid of DNS, and the Metis Society and other concerned people in the various Native Movements had that same desire, the support would have gone to the Liberal candidate, and in this case Ben Siemens of the Liberals would have been elected in this constituency. However this wasn't the desire!

All in all, the election has at the very least shown that there are numerous people in favour of the native movement and their support in the next election will determine who emerges as the winner.

*Clem Chartier*  
Founder, Native People's Party  
President, Independent Native Labour Movement



## NEO-COLONIALISM IN THE NORTH

ment. With the present political parties they have nothing to offer us in Resource Development. The resources are still owned and controlled by big companies such as Saskatchewan Forest Products and Parsons & Whittimore. It will not be an easy fight for Native people to put across their ideas in Economic Development so that they can become a reality. We have no quarrels with unions. It is nice for people to fight for a better standard of living—some of our fundamental rights. But, I am sure that all union members and leaders will agree that they are not an alternative to Corporate Development.

There are quite a few Native people who are now engaged in post cutting in Northern Saskatchewan. To make that venture more profitable to Saskatchewan economy we must involve ourselves in all levels of production. In other words we fought tooth and nail with the Government of Saskatchewan to help assist us financially to get a treatment plant so we could get the most value out of our products.

I would like to take this opportunity to thank all of those people that supported the movement for an Independent Candidate in the Saskatchewan Legislature. This was the third time that Native people took the initiative of fielding Independent Candidates and each time we were successful at gaining more support. However, I feel that we, as Native people, must continue taking a stand in terms of electing our own people at all levels of politics. We must start thinking in a big way if we want to get involved into the mainstream of Economic Develop-



The farmers of Saskatchewan are in demand of one million treated posts per year. But just as long as we are kept away from the mainstream of production the farmers themselves will go on paying outrageous prices for their fence posts while we go on getting paid at the lowest minimum rate.

It is only through sound integrated economic development programs that changes will be able to come about which will benefit not only Natives but the farmers and people of all walks of life. But you see the Government of Saskatchewan doesn't like to see us in competition with their own Corporation such as Saskatchewan Forest Products along with their other big companies, so they will only allow small loans and small grants to buy cutting equipment to keep us subservient to their own profitable ventures and loyal to their own corporate development programs.

The future of the Native people will be more daring and challenging as we move towards greater independence and control of our own resources. The

Local Community Authorities of the North and the Northern Municipal Council have been deliberately sidetracked into dealing with issues which are less important than Resource Development issues, which should be our main concentration. (eg. Forest Development, Mineral Development and the Land Question).

The struggle will continue to be tough at the local level since the government will continue buying off our local representatives and leaders in order to pacify the elements of social and economic changes, while they go on overlooking the Aboriginal Rights and Indian Land Claims of Native people.

In conclusion, may I sum up by saying prior to the Department of Northern Saskatchewan we had white civil servants....we now have a red bureaucracy which is given power when the government wants to use it! Its way! This is what we call neo-colonialism. Because if it resists, it is replaced or threatened to lose its grants.

Rod Bishop

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## BUCKSKIN CURTAIN

We, as the Native People living in this great country (which is supposed to be ours) are faced with many problems. Problems with housing, education, economic development, health and welfare....the list it seems is endless; but one of the major problems we are faced with is the use of alcohol.

Through alcohol many of us have lost good paying jobs, our families and our friends. Many of our people are in jails and on probation. Through alcohol the white society has degraded us and made us second-class citizens in our own country.

Let me at this time give you some information as to what alcohol does. You might consider the fact I'm only dealing with one particular place and that is my home town of Cumberland House. From July 1974 to August 1975 there were 298 people charged by the R.C.M.P. All of these cases were related to alcohol. As a result some got heavy fines and some went to jails. Now if one was to look seriously and try to visualize the number of people charged each year in other communities such as La Loche, Ile a La Crosse, Sandy Bay, etc. the number would be unbelievable if the totals were added up.

In the years past our society has endeavored to combat the alcohol problem and I might add we've been quite successful in some areas and other areas we have not been so successful. The area we're lacking is in the North. This is through no fault of ours. The blame rests on the government for not letting some of our programs extend into areas where they are needed the most.

We are all aware of the BUCKSKIN CURTAIN the government has created....D.N.S. Because of this we have been unable to cater to our people to as full a capacity as we'd like to.

One of the programs I would like to see extended into the North is N.A.C., but because of government policies we are unable to do so. Recently with a

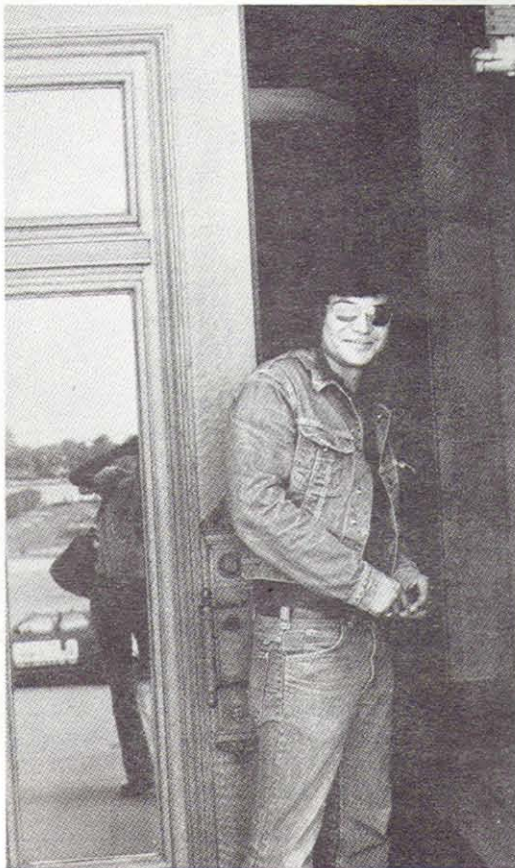
friend of mind Jim Favel, we had talks with D.N.S. people regarding the alcohol program. We were informed they had such a program. Upon further talks with other people we found out the D.N.S. had no such program. We found out that the D.N.S. had hired a consultant for two months to do a comprehensive study on alcohol in the North and make recommendations to the government. We were told that the consultant had strongly recommended that the Metis Society of Saskatchewan look after the alcohol program because of the success they had in the South. For some unknown reason this has not come about yet! IT MAKES ME WONDER WHY!?

There are two more items I would like to bring to your attention which to my mind and thinking are very important. In the near future people of Northern Saskatchewan will have to make a wise choice in electing people to the Northern School Board and to the Northern Municipal Council. It's very important folks as to who we choose. We are going to have to make sure that these people we elect are strong people. Persons who are not afraid to speak up and know what they're talking about. We want people in there who will be committed to the people first and not to the government as in the case of Area 5.

Lastly, folks I would just like to remind you that we had a chance to fight for these things where it really counts....and that was in Regina in our last Provincial Election. We fielded two independent candidates and we came out on the losing end. THINK IT OVER PEOPLE. ARE WE GOING TO BE ON THE LOSING END, FOREVER? Well, I hope not. Next time when we field candidates, let's show the government what unity is all about and put our people in Regina. Remember people, we blew a golden opportunity last time....LET'S NOT LET IT HAPPEN AGAIN!

Roy Fosseneuve





*Rod Durocher, M.S.S. Vice-President entering legislative building to meet with Minister of Social Services*

Rod Durocher, Vice-President of the Metis Society of Saskatchewan, today spoke out against the adoption policies of the Saskatchewan government, in a press release from Prince Albert.

"We are very upset by the case of Marc and Rita Doucette, of Prince Albert, who had their three foster children, whom they had raised since they were babies, stolen by the Department of Social Services for adoption by a couple in Ann Arbor, Michigan."

The Doucettes raised the three children, as foster parents, for nine years. The Doucettes had applied to adopt the three children three years ago, and were told they had to adopt the three children they had, plus the children's three brothers and sisters, who are with another foster home in Prince Albert. They could not afford to adopt all six. However, the adopting couple from the United States were allowed to adopt just the three children who had been in the care of the Doucettes, and not forced to take all six children.

"It's another incident of cultural genocide being practiced by this government," Mr. Durocher said. "We presented a brief to the provincial government a year ago to establish a native foster home program. Our research indicated that in the Regina area, there were 68 homes willing to adopt native children. This means that there are 44 families willing to adopt native children in Regina alone, but the provincial government claims there is not sufficient homes."

"This is another example of the sick bureaucratic blockheadedness of this government. In the past we normally extradite people for having committed certain crimes, now we're extraditing people for no other reason than for being poor," said Mr. Durocher.

"The government is using children in the same way as the exploitation of the province's oil, potash, and forest resources that they are selling out to foreign countries. The Doucettes were willing to adopt the native children here in Saskatchewan and yet the government has sent the children to a home in the United States."

"We demand an end to programs such as REACH which are contributing to the sell-out of our culture and our children.

"In the future we will be advising people to forcibly evict from their homes social workers who attempt to steal our children as in this case," Mr. Durocher concluded.

*Mr. Rod Durocher  
Vice-President,  
Metis Society of Sask.  
37 13th Street East  
Prince Albert, Sask.*

## **Indian and Metis Friendship Centre Requests Full and Public Inquiry**

The Indian and Metis Friendship Centre, Prince Albert, Saskatchewan, has watched the developments in the Doucette case with a great deal of concern.

It appears that the Doucette case is not an isolated incident and that in fact there are Department policies in operation within the Ministry of Social Services which permit and possibly encourage the alienation of Saskatchewan children who are under the wardship of the Minister.

The Centre respectfully requests the Ministers of

this Government to place a moratorium on all extra-provincial adoptions until a full and public inquiry can be completed on the Doucette incident.

The Centre further requests that the Ministers of this Government implement a review of present adoption policies and practices in Saskatchewan with the goal of presenting corrective Legislation and Directives to its Agencies allowing foster parents, cultural groups and community interests a more responsible role in the adoption procedures in this Province.

*Norm McCallum  
Vice-President,  
Indian and Metis Friendship Centre  
Prince Albert, Saskatchewan*





Gordon Snyder, the Minister of Social Services, agreed to meet with the Doucettes to discuss this very grave matter. July 22, 1975 they had the meeting in his office, when in our opinion was a big farce. Mr. Snyder already had his mind made up; as a matter of fact he had his press release on the subject ready even before he spoke to the Doucettes.

Mr. Snyder's reason given was that it was in the best interest of the children. We're wondering if it's maybe in the best interest of the Department of Social Services and not of the children.

## LATEST DEVELOPMENTS

September 10, 1975

The Doucette children are back in Saskatchewan. At the request of the Ann Arbor couple the children were taken away because of apparent adjustment problems.

The three children are in a temporary home in North Portal, but Mr. Frank Bogdasavich, deputy social services minister refused to say exactly where.

Rita Doucette was told by a social worker in Prince Albert today that the children had been returned to Saskatchewan. She said she had no idea what would happen next. "They just said they were in southern Saskatchewan some place. I told them we wanted to adopt them all right away. I prayed to the good Lord that they would come back and the good Lord brought them back," she said.

"I told him (the social worker) the minute they got in the house we'd go down and sign the papers. But he said he didn't know. The minister had to decide."

Rod Durocher said the

children's return is only a minor victory. "We are looking at changing adoption policy which will involve Native people so this won't happen again," he said.

A spokesman for the Saskatchewan Human Rights Association said, "I would be interested to know whether any of the adjustment problems the parents (Todds) had were a result of the children's desire to return to the Doucette family. This is an important consideration I would like to see looked into."

*Editor's Note:* The Doucette case in not an isolated one. Does any government office ever consider the most important of all factors — the children. The very idea of ripping three happy, well adjusted, loving children from their home since they were babies is almost too much to believe. The fact that something as outrageous and shocking as this can and does happen right here and in 1975 is an extremely frightening fact. What kind of horrible system are we living in?

*As things stand now:* Mrs. Doucette is keeping the children's rooms as they were before they were taken away. "They were so happy here," she says, "they had all their friends here and they used to laugh so much... I can't see why anyone would want to take them away from what they had." The Doucettes had bought a large, five bedroom and two bathroom house, "so they (the children) would have lots of room. Now it's all empty!" says Mrs. Doucette.

**AND WHERE ARE THE CHILDREN, MR. SNYDER? DOES YOUR BIG BUREAUCRATIC SYSTEM GIVE A DAMN? HOW MANY MORE TIMES ARE YOU GOING TO SUBJECT THESE CHILDREN TO YOUR GOVERNMENT RED TAPE. HOW MUCH MORE SHUFFLING AROUND DO YOU THINK THESE CHILDREN CAN TAKE? THEY HAD A GOOD, LOVING HOME FOR EIGHT YEARS AND GOOD LOVING PEOPLE WHO WERE WILLING TO ADOPT THEM. WHERE ARE YOU GOING TO SEND THEM NEXT, SNYDER?**





## DEFEND LOUIS CAMERON

A demonstration was held outside the federal building in Regina to show support and demand the charges against Louis Cameron be dropped. Louis Cameron, a leading member of the Ojibway Warrior Society, was arrested and charged with assault in Kenora Ontario. This charge follows an incident the week before in Kenora, Ontario, where Cameron was involved in the defence of a native woman from a racist attack. The victim of Cameron's "assault" has in fact been described as a local "redneck"; he hasn't been charged for assaulting the native woman. This affair is another instance of a racist attack on natives and political harassment of a native militant by the police.

Kenora has been the scene of a number of racist attacks in the past year, both physical and verbal. This winter, *Bended Elbow*, an overtly racist attack on natives was published and sold openly in the town. There have been recurrent attacks on natives in the area.

At the same time there has been an increase over the last year in racist attacks against natives and other minority groups (East Indians, Blacks) right across the country. Wherever such attacks occur they must be resisted or they will continue and increase with intensity. This must be part of the struggle against the influence of racism on the working class.

Louis Cameron and other working class militants

have shown that racist attacks will not be tolerated. We must unite to defend him and to resist further such attacks.

This is particularly necessary at a time when the struggle of the native peoples against their oppression is on the increase. Last year marked a turning point in the history of the native as actions reflecting this rise took place across the country — sit ins, road blocks, demonstrations, occupations, and the Caravan to Ottawa.

Louis Cameron is one of the people that played a leading role in these struggles. He was with the Native Peoples' Caravan that went from Vancouver, city to city across the country to Ottawa. He was also at Anicinabe Park in Kenora where natives repossessed land that was theirs but had been held by the government.

Cameron, Lyle Ironstand, and 21 others have been charged with "unlawful assembly" for occupying Anicinabe Park — their own land. Lyle Ironstand has also been charged with "possessing a weapon for a purpose dangerous to the public peace" and now faces up to 12 years in prison. All of these charges depend on whether the park is owned by the natives or by the government.

Ironstand, Cameron and the other native militants must be defended.



# FROM OUTSIDE OUR PROVINCE

## INDIAN BAND SUEING OTTAWA

The Temagami Ojibway band has filed notice of an intended lawsuit against the Ontario government in its claim to 4,000 square miles of land which the government want to use for tourists. The band's claims are based on the contention that no member or representative of the band has ever ceded rights to traditional lands.

The band took its first step in August 1973, by registering cautions on 110 townships in the area. Chief Gary Potts said the caution procedure is a legal method of stating that the band has claim to the lands that have not been settled.

The notice of suit, filed with the province, argues basically that the province has acted beyond its powers and unlawfully in purporting to deal with lands that in fact belong to the band.

The notice of suit, filed with the province seeks compensation for all past, present and future uses of all the land in question by non-members of the band.



## MICMACS OFFER UNCONTAMINATED FISH

Fresh caught salmon from Restigouche Indian Reserve, Quebec, is being shipped to the Grassy Narrows and White Dog Indian Reserves in Northwestern Ontario. This is being donated by the Restigouche Band in great concern for the absence of unpolluted fish in these northwestern Ontario reserves.

The fish in Grassy and White Dog is not fit for human consumption resulting from the mercury contamination in Dryden. The federal and provincial governments have told the Indians not to eat the fish. However, an alternate food supply has not been provided.

Despite repeated promises for freezers to store uncontaminated fish, these facilities have not been made available to date. Therefore, this donated shipment of fish will have to be stored in a commercial locker in the town of Kenora and Indians will have to travel long distances to pick up the salmon.

All costs of this donated shipment of fish will be covered by the Restigouche Reserve because of their concern for their brothers in northwestern Ontario.

In return appreciation, both N.W. Ontario reserves will exchange wild rice to the Restigouche Reserve for the July Pow Wow.

Shipment was made June 24, 1975.

## TO TRACE THE MICMACS

An archeological team of four Micmac high-school students and three students at St. Francis Xavier, headed by Dr. Ronald Nash of St. Francis Xavier University will begin a search for the footsteps of Micmac Indians on the sands of time in northern Cape Breton.

The team will survey the shoreline and a surrounding area several hundred yards in radius in search of evidence of prehistoric Micmac sites. One known location at Delbert, near Truro, can be radiocarbon dated to almost 8500 B.C.

The evidence they will be looking for includes flint chips, pottery, arrowheads and scrapers. "Where you find evidence on the surface, there is an indication of previous activity that may have been covered over by time," Dr. Nash said.

Where artifacts are uncovered, the location will be marked for future excavation. Dr. Nash was cautious in describing the expectations of the team. "From what little we know, Micmacs spent most of the year living around river-mouths with easy accessibility to fish and game, and they embarked on major expeditions only in February and March of each year."

The Wreck Cove area chosen for the search is the site of a planned hydro-electric development of the provincial government and in a few years the alteration of water levels and stream flows may destroy any evidence that may exist.

Any artifacts uncovered will be analysed at St. Francis Xavier next fall and will ultimately be located in a proposed Museum of Micmac History or the Nova Scotia Museum.



## INDIAN HANDICRAFT COMPANY OPENS FOR BUSINESS

Kehewin Cree-ations Ltd., a recently incorporated weaving business on the Lehewin Indian Reserve in North-eastern Alberta, has now opened a store for visiting buyers.

The store, opened on Saturday, June 21, is adjacent to the Cree-ation's workshop, where a wide variety of hand-crafted products are woven by women of the Kehewin Band. These products have been sold in various retail outlets in major cities across Canada, as well as in Western Canadian tourist centres and national parks.

The company was officially formed in February of this year, when it was found that markets existed throughout the country for the weavings produced. The native women have been weaving commercially for the past three years, upon recommendation of a federal government task force. The task force was sent out by the Department of Indian Affairs and Northern Development at the request of Band leaders in their search for a viable solution to the problems of poverty and unemployment plaguing the reserve.



Since that time, the operation has become a source of pride for the Band as a whole. Harvey Youngchief, President of the Kehewin Cree-ation's Board of Directors, states that, "It is quite a change from the old ways — the women are more independent, and the men appreciate and respect the women's work." Mr. Charles Moore, Department of Indian Affairs and Northern Development Supervisor of Industry and Business Development for the region, sees Cree-ations as "not too far from a flourishing business, with continued effort and funding support."

During the summer months, proprietor George John of the Kehewin Band, and members of his family, will man the store, week nights from 7:00 p.m. to 9:00 p.m., 10:00 a.m. to 5:00 p.m. Saturdays, and 1:00 p.m. to 5:00 p.m. on Sundays. On display will be Cree-ations' diverse inventory of unique weavings, including household, decorator and clothing items, such as rugs, placemats, tablecloths, blankets, cushions, wall hangings, yard goods, upholstery and drapery material, shawls, ponchos, vests, scarves and belts.



Dorothy John works on one of 16 looms housed in the Kehewin Cree-ations Ltd. workshop on the Kehewin Reserve in the Bonnyville area, about 150 miles northeast of Edmonton. The handcrafted products, sold in the new store attached to the workshop, feature original Cree geometric designs in a variety of colours.



## THE VOTE FOR A CHANGE

August 9 and 10 1975 were the dates for the largest and longest Annual Assembly ever held in the history of The Metis Association of Alberta. A record breaking crowd was in attendance. The delegates went to the polls twice to vote in Mr. Ambrose Laboucane as their President for the 1975-76 term. Voting for the Vice President's position went to the polls three times to vote Ernest Howse Sr. to the seat. At the Board of Directors meeting held immediately after the Annual Assembly, the Board appointed George Huppie as the Association's Treasurer and

Jim White as Secretary. Both these men will serve on the Executive Committee along with Mr. Laboucane and Mr. Howse.

Stan Daniels, out-going President asked his faithful supporters to accept the changes and to always and foremost respect the position of President within the Metis Association of Alberta.



## DRASTIC DROPOUT RATE

The "welfare syndrome" and a lack of participation by Native people in their education systems are contributing to a drastic dropout rate among Indian students, the president of the Indian Brotherhood of Quebec says. Andrew Delisle said Indian people are not stupid. The fault lies with the educational system and its relationship to Indians. The federal Indian Affairs Department and school boards control Indian education, yet Indians are not permitted to sit on school boards. This lack of Indian participation created a lack of response from Indian youth and consequently "we have the drastic dropout rate."

The "welfare syndrome" that exists on most reserves also discourages Indian students. "Welfare is a replacement for things we have lost as a people and we will not survive under the present welfare administration system."



## ABORIGINAL AND LAND CLAIMS

Indian Claims Commissioner Dr. Lloyd Barber told the annual meeting of the Native Council of Canada that he believed Metis and Non-status Indians possess aboriginal and land rights. "And I will do everything in my power to see that they are recognized," he told the council which is the national organization for an estimated 750,000 Metis and Non-status Indians. Dr. Barber also cautioned the delegates however, that he has no power to settle claims. His job was to investigate them and make recommendations to the cabinet on how they might be settled.

After going into a closed session to consider Dr. Barber's remarks, the delegates unanimously passed a resolution urging the Prime Minister to "listen to your claims commissioner," and provide funds to allow them to research their claims.

The council still is awaiting a reply from Mr. Trudeau on a similar request for funds made last April. Dr. Barber's statement that aboriginal and land claims of the Metis and Non-status, "are well established in Canadian law" was the first time anyone with the authority in Ottawa has backed Native people outside the INDIAN ACT on such claims.



## MOOSE JAW - LOCAL 34



We had the opportunity recently to talk with the President of Metis Society Local 34, Ian Michon who reported that their local seemed to be going along quite well these days. They have had six applications for houses to be built in Moose Jaw and are currently waiting for the final approval on them. They have at least nine N.R.I.M. forms filled out for a sewing course that some of the women would like to take this fall. The President and Secretary are doing everything they can to help the people get their forms filled out and sent in to the proper people.

At the present time they have a student summer program going on and have hired six students for this summer. These students have been doing a number of different jobs and doing them well.

Ian Michon is also the winter warmth worker for the southwest area and reportedly doing a fine job.

A Friendship Center is hoped for! Presently they are trying to get a Friendship Center going in order for them to have a place to put on local functions such as dances, benefits and many of the other projects they have in mind to benefit Local 34 and the people of Local 34.

## FIVE NEW HOMES FOR DUCK LAKE LOCAL 10

July 21, 1975 was a big day for Duck Lake Local 10. It was the official opening of five new homes that this local has been working towards for a long time. Alex Bear, the Mayor of Duck Lake cut the ribbon to open the ceremonies.



Nap Lafontaine, Chairman of Metis Housing Group spoke about the hard work, and the great achievements accomplished by working together. It

not only gave them five new homes; it gave the tradesmen work; and gave others the opportunity to learn the trade of house construction.

Alex Bear spoke next and said he was very proud of the work done and was happy to see such a great achievement in the town.

Harry Vandale said the Metis have proven themselves. They have plans for 20 more housing units and given the same kind of cooperation he foresees great success.

C.M.H.C. spokesman said the five houses were symbols...proof positive that the Metis people can put houses where they need them, when they need them and for who needs them. He told about the battles (and there were a lot of them) with the governments and with C.M.H.C. but the Metis people were insistent. They are pioneers in building houses in a way nobody thought possible.

Rod Durocher, Vice-President of M.S.S. spoke on behalf of Jim Sinclair. He said these five houses are but a short step to getting more. Duck Lake took the initiative...others are going to follow suit.

Next on the agenda was the presentation of the keys to the very happy, proud new owners of the homes.





**NEW OWNERS:**

Marlyne Zaviabetz;

Mr. & Mrs. Joe Fayant;

Mr. & Mrs. Joe Caron;

Mr. & Mrs. Paul Pilon;

Mr. & Mrs. Alan Stangby.

Rose Fleury was called upon. She told of the many long, hard struggles. She summed it up very adequately by saying, "If you really want something—you can get it! **HERE'S PROOF!**"

Mike Pocha then introduced the tradesmen responsible for the building of the five units, who each in turn got a roaring round of applause.

Ralph Morin, spoke on behalf of the new 20-unit project and explained their aspirations and

plans.

Bud Pocha, West Central Director for M.S.S. gave Rose a big pat on the back, not only for the houses, but for education and ceramics as well.

Each of the new owners gave a short talk about how pleased and thrilled they were and they wished other people the same good fortune. As one new owner very proudly exclaimed, "**IT'S SURE NICE TO HAVE THE KEYS!**"





## OFFICIAL OPENING SASKATOON - LOCAL 11

On August 20, 1975 the Saskatoon Local of the Metis Society of Saskatchewan officially opened their recently acquired \$60,000 building at 113 Avenue B South. The main objective in regards to this building is that it be the sole property of the Local. With the determined efforts shown by the members of this Local the building will indeed be owned by them in the future.

Clarence Trotchie, President of the Local stated that the Metis Society, as a Provincial organization, deserves sole credit for giving the Metis people of Saskatchewan an identity and an opportunity to be proud of living a Metis. He further stated that the Metis now have something to work for and look forward to. He criticized the discredit that was brought to the Metis Society, attributing the cause of this to the lack of knowledge about the organization and its function.

The building will be open for various social functions and a major purpose is to provide a social background for the elders of the community. The building will also be used for office space and can be utilized for meetings and rallies.

Phyllis Trotchie, N.R.I.M. counsellor explained that N.R.I.M. has a contract with the Provincial continuing education for field services. Since the M.S.S. has been involved the program has been getting more and more successful.

Tony Campone, Local Vice-President, and with Metis Housing Group stated that they were in the process of attempting to acquire a 30 unit Senior Citizens Home for Saskatoon. He also stated that there was a drastic need for a renovation program for the city.

Ron Campone, Manager of Sask. Native Housing, a non-profit corporation, stated that they have acquired 57 houses and have spent about 1 1/2 million dollars in Saskatoon. He also said that there is a need for a social development program as they now only have one family worker, compounded by the fact that there are some people in Saskatoon that don't want Native people as neighbours.

Clarence Trotchie explained the role of the Native Alcohol Council in combating alcohol abuse which causes a lot of social and family problems. He has estimated that over 600 people have been



Phyllis Trotchie outside recently opened M.S.S. office in Saskatoon.





through the NAC Center. Many are completely cured, no longer drink and have become responsible, taking on regular jobs. NAC has initiated a push for people who want a new life.

Clarence also spoke about the Co-op Camp at Watrous. It sits on 40 acres and has sleeping quarters, kitchen facilities and plenty of recreation area. It is strictly a summer camp and they are hoping to employ 24 students next year. To accomplish this, various service organizations will be approached for financial support.

In honour of the hard work put into the Local during the past four years by Clarence Trotchie and Tony Campone, each was presented with a plaque.

Also presented with a plaque was Randy Smith for his achievement in the boxing field. Randy is the

1975 Canadian National Intermediate Champion. Along with Randy, Claude Petit was also honoured as Coach of the Champ along with his hard work with the rest of the young boxers.

Invited guests to the openings were Aldermen Dick and Cliff Wright, E. Edwards, MLA, Ray Hzatzn, MP, Mr. Boychuk, Provincial Ombudsman, Sister O'Brien, former Citizen of the Year and Paul Mostoway, MLA.

Mr. Mostoway who appeared in place of Attorney-General Roy Romanow stated that if people are entitled to something then they should be aggressive in achieving it. He further stated that the Metis Society of Saskatchewan has been aggressive and that this aggressiveness is good and should be kept up.

## REGINA LOCAL

**Local Number 9 meetings are held every last Tuesday of the month. The meetings are held at the Regina Friendship Centre on 1689 Toronto Street at 7:30 p.m. We would appreciate your presence.**

*Local 9 sponsored a raffle for a 10-speed bike at Batoche. Alfred Shingoose, the lucky winner, is shown with Larry Lafontaine, Local 9 President.*



## ARE YOU AN ACTIVE MEMBER?

*are you an active member  
the kind that would be missed?  
or are you just contented  
that your name is on the list*

*do you attend the meetings  
and mingle with the flock?  
or do you stay at home  
to criticize and knock?*

*do you take an extra part  
to help the work along?  
or are you satisfied  
to only just belong?*

*when the business comes around  
do you pretend to be sick?  
and leave the work to just a few  
then talk about the clique?*

*think this over member  
you know right from wrong.  
are you an active member  
or do you just belong?*

## Saskatchewan Metis Lottery

The Saskatchewan Metis Lottery Grand Draw has been extended until the Annual Meeting which will be about the 5th of October, 1975. The purpose for the extension is to allow us time to get back the tickets and books of tickets which to date have not been returned to the Lottery Office.

If any of you have any books of tickets out, please return them as soon as possible.



# OFFICIAL OPENING — Pasqua Community Legal Services Society



- \* Joe Crowe and Martin Genaille members of Reserve Local on Board of Directors.
- \* Clarence Campeau, Director, M.S.S. also on Board of Directors.
- \* The Legal Aid service began taking cases this summer and have processed about 150 cases.
- \* Took about 2 years to get the Legal Aid office which now serves the Melfort area.
- \* The Board is composed of a cross-section of the community being served.

*Roy Romanow — Attorney General of Saskatchewan addressing the gathering at the opening.*

	<p><b>"SUBSCRIPTIONS"</b>  <b>NEW BREED</b>                  4-1846 Scarth Street                  Regina, Saskatchewan                  S4P 2G3</p>	<p><input type="radio"/> 6 months \$3.00  <input type="radio"/> 1 year \$6.00</p>
	<p>Name _____</p> <p>Address _____</p> <p style="text-align: right;"> <input type="radio"/> paid bill  <input type="radio"/> bill                 </p>	



## The Qu'Appelle Region Community Legal Services Assistance Clinic

The Main Office is Situated at:  
604-12th Avenue, Regina, Sask.  
525-9803; 522-7211

Rural satellite offices in the Qu'Appelle Region area are open and legal assistance may be obtained in the following towns:

Indian Head	Lumsden
Grenfell	Southey
Moosomin	Strasbourg
Kipling	Punnichy
Milestone	Wynyard
Balcarres	Ft. Qu'Appelle

(Offices subject to change depending on community requirements)

### Who is Eligible to Apply for Legal Assistance?

Anyone who receives Social Assistance, Old Age Pension—Guaranteed Income Supplement, Family Income Plan or an income equal to, or less than what would be their entitlement under the Social Assistance Plan. Also if the need to obtain legal services would reduce the income of the applicant to a point whereby they would be eligible for benefits under any of the supplement plans offered by the government.

### What are some Examples of Legal Assistance Available?

Defense on any Criminal Code charge. Assistance with civil action, i.e. divorce, custody, small debts, Unemployment Insurance appeals, and Workman's Compensation applications.

### Aims and Objectives of the Qu'Appelle Region Community Legal Services Assistance Clinic are:

1. To provide legal services to any individual whose income would prevent him/her obtaining such services. There is no charge for the service; however, any disbursements paid by the Clinic would be the responsibility of the Client.
2. To arrange general meetings of community people to explain our services and enable the community to provide the Clinic with their needs as to education on the law and legal rights. In this way programs regarding preventive law can be explored.
3. To assist the residents of Qu'Appelle Region to develop community resources for the solution of legal problems.

### Membership

Membership in the Qu'Appelle Community Legal Services Society itself shall be open to any person who signs the membership book and pays the nominal membership fee.

That membership fee shall be \$1.00 or such amount as may be set from time to time by the members in a general meeting.

## ANNOUNCEMENT SEPTEMBER INQUIRIES

The Saskatchewan Human Rights Commission has announced two formal inquiries to be held in September.

One inquiry is into a complaint by Ralph T. Sinclair of Lloydminster. Mr. Sinclair, who is of Indian ancestry, alleges that because of his race he was denied the use of the washroom facilities at the Gulf Service Station at Plunkett, Saskatchewan, by Joseph Kostuk. The inquiry will be held

at the Lanigan town hall at 1 p.m. September 15.

The other complaint, by B. Singer of La Ronge, alleges that William Iwasyk, owner of Sambo's Pepperpot in Creighton, Saskatchewan, has a sign displayed on his land which indicates discrimination because of colour. The inquiry will be held in the Creighton Scout Hall at 10 a.m. September 22.



Yeah, You! Read This. ?

We need articles! see page 1 for details  
If you are interested in contributing articles,  
poems, etc., send them (along with photos if possible)  
to:

"ARTICLES"  
New Breed  
4 - 1846 Scarth Street  
Regina, Sask., S4P - 2G3



# Batoche

1975



(Our 5th consecutive year)

August 15, 16 and 17 saw thousands of Native people from all across Canada gather to commemorate the Riel Rebellion of 1885. Ninety years ago, Louis Riel, Gabriel Dumont and their 250 loyal supporters were defeated by 1,000 troops and mounted police at Batoche in their very last battle to defend the Metis Nation. They were defending their homes, property and civil rights of the Metis or non-treaty Indians of Saskatchewan.

For these few days we lived close to the piece of earth which has nourished our history and culture.

The Metis have a long history of being a fun-loving, jovial people who could turn a simple event into a celebration, often inviting nearby Indians to their festivities which included storytelling, feasting, dancing the red river jig and singing.

At Batoche '75 these cultural events of our ancestors were relived. It was a huge celebration with appropriate festivities going on continu-

ously. Tournaments, contests, dances, entertainment and sports all added up to making Back to Batoche '75 a truly festive occasion.







### Miss Batoche

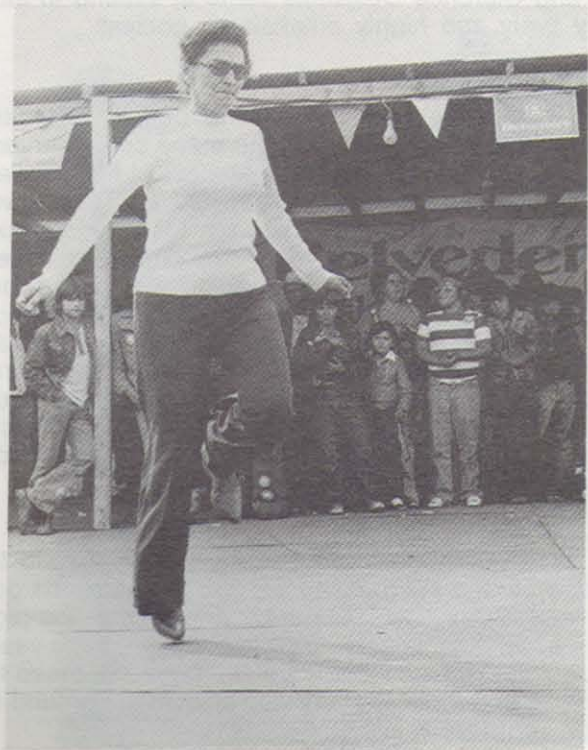
Debbie Fiddler of Batoche was chosen Miss Batoche 1975. Susan Jessop was first runner-up and Laura Tomkins was second runner-up. The award is given to the contestant who shows the best Back to Batoche spirit; who exercises her Native culture to the maximum; who is an excellent public hostess; and who is able to speak with confidence and have leadership qualities.

### Jigging

The ladies jigging contest began with the fiddlers playing the "Red River" jig and Germaine Ross of Meadow Lake starting with her unique footwork. A total of 15 ladies provided excellent entertainment for the huge crowd of spectators. Old tunes such as "Maple Sugar", "Turkey in the Straw", and "Little Brown Jug" brought back many pleasant memories for both the middle-aged and elderly. Germaine Ross then proceeded into the semi-finals to eventually finish in first place. Doreen McCallum placed a close second and Rose-anne Laliberte came in third. Congratulations to you all. It was fine entertainment!

The men's jigging contest saw a similar number of contestants adding much to the overwhelming success of this particular event. Bob Caplette wowed the crowd and won first place with two other experts, Frank Ducharme and Sam Fiddler coming up close behind to win second and third place, respectively.

The Metis people have long expressed their moods through jig (step dance) and are continuing on with it, much to our great entertainment.







**Fiddling**

Sam Fiddler changed from Jigging (where he won 3rd prize) and entered the fiddling contest. He won third prize here too. A very versatile fellow! Fiddling is very much a part of the Metis culture and the spirit is strongly felt listening to these talented men. Andrew Ahenakew won first prize for his fiddling ability and Clarence Desjarlais came in second in this very lively and highly entertaining contest!

**Amateur Hour**

There were over a thousand people crowded around the stage to listen to the many people entering the Amateur Hour. This is another of the familiar events that everybody looks forward to. The crowd enjoyed the singing of Terry Lusty, Mary L'Heureux, Vicki LaVallee, Phillip Boyer, Percy Whiteford, Josephine Morris and others. Many songs depicted the history of Metis struggles under the leadership of Louis Riel and Gabriel Dumont. Other lyrics were that of current Country and Western hits. All the entertainment was excellent, but as in any contest the winners have to be chosen. Josephine Morris was first, Percy Whiteford second and Phillip Boyer was third. Congratulations to all who entered!

**Greased Pig**

Alvin Campeau was the one who managed to hold on to the 1st greased pig and for his efforts got to keep it. Jim Favel was the winner of the 2nd pig. This event attracts great crowds of people each year. Watching these greased pigs slip from one grasp to another as people are sprawled all over the ground is quite a hilarious event to witness.



**Tug-of-War**

Gruelling brute strength and excellent team spirit were displayed by the teams from Carragana and Archerwill Locals as they won their tug-of-war events.

**Horseshoe Tournament**

For two days a number of men played and practiced their skills with the horseshoes. After repeated victory over excellent players, Mr. J. Brittain won the horseshoe tournament with Mr. G. Mainion as the second place finisher.







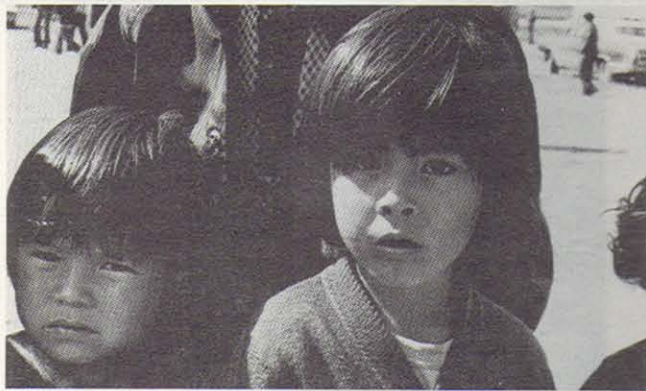
### Fastball Tournaments

In the A Event, Fort a la Corne men's ball team won over Muskeg Lake. The Prince Albert Braves won first place over the C.T.K.A.'a from Sintaluta in the B Event.

The Women's Fastball Tournament was won by Badgerville. Meadow Lake and St. Louis placed second and third respectively.







## Children's Events

100 and 200 yard dashes, three-legged races, ball throws, sack races and wheel barrel races were going on continuously throughout the day. Many happy kids came away from the events with either a 1st, 2nd or 3rd place ribbon and were 50 cents richer after every event they won. Those who didn't win sure had a lot of fun trying.

## Bingo

A hall was made available for all bingo lovers with cash prizes ranging from four to ten dollars per bingo. It was the place to sit down and take the weight off your feet and renew old acquaintances or perhaps strike up new ones. Phyllis Trotchie, Aggie Caron, Irne Dimmick, Betty Roy and others contributed to the apparent success of the bingos.



## Entertainment

There was plenty of entertainment in the form of nightly, open-air dances for both the young and old. There were two separate bands. As usual, the young people frequented the rock and roll area as the older people two-stepped and waltzed their way into the wee hours of the morning. Fun was had by all!!

For those that liked to gamble there was a Casino set up which always seemed to have large groups of individuals going in and out. Everybody seemed to be enjoying themselves.

For those that prefer to eat rather than gamble (or perhaps do both) there were four concession booths that were used to their maximum capacity. Crowds swarmed around each of the booths day and night elbowing their way in for the hamburgers, hotdogs, french fries, and drinks. There were smaller booths set up selling popcorn and candy floss much to the youngsters' delight.



A merry-go-round, a Metis Historical museum, and beautiful pieces of Native handicrafts added much to the variety of things to do and see.

There were two raffles at Batoche this year. One dollar bought you a chance on: 1st prize, an outboard motor and canoe and second prize a canoe. The other raffle was for a 10-speed bike. The Saskatchewan Metis Lottery sponsored the motor and canoes raffle, while Regina Local 9 put on the raffle for the bike. Late in the afternoon of the last day the people crowded around Debbie Fiddler (Miss Batoche) while she made the three draws. Alfred Shingoose of Calgary was the lucky winner of the 10-speed bicycle. Congratulations to all three!

Native Alcohol Council has an Information Tent set up for everyone to come and see. There were excellent films open to the public and also informative literature was available.

As in previous years rations were provided for everyone. There were also many tents provided for the people that didn't bring their own accommodations.

Security, under the direction of Roger Butterfield worked around the clock to provide the necessary steps to assure a successful Batoche.

Many people are to be congratulated on their tireless efforts that went into making Back to Batoche '75 even more successful than previous years.





The Back to Batoche Days, 1975 were truly a festive occasion. However, in a matter of three hours set aside for people to express their views on the significance of Batoche or any other matter, varied topics and points of view were expressed.

Among the participants, the following three people added significantly to the process of creating a greater sense of awareness towards the problems hanging over our heads. This is what they had to say.



*Vern Harper — "... of course this movement (Red Power) threatens internal stability in Canada, as long as this stability depends upon racist oppression."*

According to Vern Harper, a member of the Ojibway Warriors' Society, the RCMP are a tool of the system to oppress us; that the RCMP were first organized 100 years ago as an occupation force, and that they have been successful. However, we must not succumb to that oppression.

Now because we are doing something about it, the RCMP want Native people to join them. However, we learn by mistakes and by history. The Black people in the Black Movement learned the hard way, when they had their own people turned against them and used against them.

On September 30th when we were on Parliament Hill facing the riot squad, two of our own people were used against us. Right behind them was the Canadian army. Who was in the very front rank, with bayonets facing their own

people, was our people, two of them.

That's what is happening to us now, with the RCMP recruiting us. They are now even trying to recruit our own women. We have a long memory, we do not forget how we were abused. We have been here for thousands of years and the RCMP for only one hundred years and we'll still be around when the RCMP are forgotten about. But as long as they are here, we must understand the role for which they are here.

By having our own people in the force is not going to change anything. In fact, some of our Native RCMP are worse than the white RCMP because they want to show their masters that they are faithful to them. They use us to practice on and show that they are loyal to a system that they have sold out to.

In 1975 we must make Native organizations accountable to the people and get things so we know and are able to support them. For example, in B.C. the people there who have taken a stand of not taking government funds need support from outside, not just there. In the past, in the Native movement, government has been able to isolate us and pick us off in certain areas. But if we are united all over, then they cannot do this.

Members of the Ojibway Warrior's Society are being taken to court because of their involvement in the park last summer. If they are convicted they will get 5 to 10 years because they were standing up and defending their rights. They will be prisoners of the political system, as a great majority of native people now in jails are political prisoners.

In the movement, the key to success is the role of our women. We must understand this role, as many of our women understand it and have now organized to fight.

Our women are under a double oppression. The original role of the Native women was misinterpreted by the whiteman. How can European men understand Native women, when they don't even understand their own women. Now, because of this influence, a lot of our own men oppress our women. However, many of our women are now organizing in various groups. On Parliament Hill when the riot squad was used against our people, our women were fighting the hardest right along side of the men.

It is our women that are going to bring our children into this society to make them know that they are Native. If our Native women don't have it together, then we are in pretty sad shape.

And although the government has divided us into different categories — status, non-status and Metis, we must see ourselves and treat ourselves and respect ourselves as Native people.



Frank Tomkins, Secretary of the Metis Society of Saskatchewan stated that running as an Independent Candidate in the June election was a great experience. He was however, disappointed in many of our Native people who seemed sincere in their political beliefs. There are a lot of Native people who voted for an old-line political party and who probably are sincere in their belief that the party voted for will be the party which will do wonders for the Native people in Canada. At one time or another the political party that is believed in has been in power. Just ask yourself a question very sincerely and give it a lot of thought. If they have been in power, then why is it that Native people, who because of our aboriginal rights and unsettled land claims are really, in effect, the richest people in Canada and yet we live in the lowest poverty level across Canada. Then why is it? So, in truth then, the political parties are no damned good as far as Native people are concerned and it's damned well time that we got up and started speaking for ourselves if we ever are going to get anything for us Native people here in Canada.

It is time that Native people started getting into politics. We have to learn. If it takes money to learn, that's fine. In the process other people are going to learn. If we ever are going to have any kind of settlement that is going to be good for us people, then the only way we are going to get that settlement is to get Native people into government as Independent candidates.

If we aren't going to change our mind about a political party, then let's settle on our Native organizations and be united in that organization. As soon as we become organized, then the white element comes in and creates another political group in order to divide our organization. This is what we have to watch out for and be very careful to guard against. The only political organization that is going to be any good for Native people is our own political organizations and we better damned well realize that. We have to strengthen our ranks, our Native organizations everywhere.

We have to unite and fight for our aboriginal rights because time is running out. Ninety years ago Riel and Dumont stood on the Batoche Battlefield to try and decide what was going to happen, to fight for their rights. Ninety years after, those rights are still unsettled. So what are we going to do? Are we going to wait another 90 years, or are we going to band together and start demanding that those aboriginal right settlements be done now and right now?!



*Frank Tomkins — "The only way we are going to get any kind of settlement that is going to be good for us people, is to get Native people into government as Independent Candidates."*



*Harry Daniels — "Our fight has always centered on land."*

Harry Daniels, who has been involved with Aboriginal Rights for the past nine years with the Metis Society of Saskatchewan, the Metis Association of Alberta and the Native Council of Canada is presently in the process of writing out a document in Ottawa for more money for the purpose of Aboriginal Rights. One of the purposes of this document is the fact that next year in Vancouver, the Canadian government, along with the United Nations are going to have a conference called Habitat. At that conference, all peoples from all countries of the world are going to come to Canada and talk about the usage of land. Harry also sits on the U.N. Secretariat, the Non-Government Organization's Participation Group and as such, the Native Council of Canada is helping to plan that meeting. Harry goes on to say that they had a big meeting at the Convention Centre in Ottawa. At that meeting they talked about Northern Saskatchewan, Northern Ontario, Northern B.C. and the Territories. Their plan is to make cities of 100,000 people in the north of all the provinces across the country, and they will not stop with this plan. They will not be deterred from it because they have been pushing it for years; their final plans are coming in.

You have also heard of the green paper — they are going to be bringing immigrants in here. This is why we have to stop the government from shipping young Native children out of Canada. We have to keep our people here to fight for Aboriginal Rights.

It is up to every member of the Metis Society to make sure that your leaders don't give you band-aid programs that tend to cause competition within the locals and by which the governments buy the people from the central issue — that of land. Our fight has always centred on land.

In the proposed cities that are to be built in the North, now exist Metis communities. It is not the Treaty Indians that they are after . . . they're after us! In Alberta they have moved whole communities out, like Mile 37. They called it relocation programs where people would be taught skills. What happens when these people come



back — their homes are gone. So where do they go? They go to Lac La Biche. They can't find a job, so they go to Edmonton. They can't find a job in Edmonton, because Native people don't get jobs. So where are they living now? On 97 Street, in Skid Row and on 20th Street in Saskatoon and on Hamilton Street in Regina. On Skid Row — that's where our people live now. Why? Because they haven't got any land. And we're going to have to start fighting for

land each and every day of our lives.

The Native Council of Canada has written a paper on Economic Development. The government every year spends 1.5 billion dollars on poverty related programs. These programs are designed to help the poor people of Canada out of poverty, give them jobs, let them enter into economic development or whatever. This is not happening! We are 10 percent of the poverty stricken people in

Canada. By our plan we are saying give us, as the Metis Nation of Canada, 150 million dollars a year. We'll set up corporations and we'll decide where that money goes. With 150 million dollars a year, in 5 years we'll be out of that poverty cycle. That poverty syndrome exists only in our minds.

We have to enter into economic development at the same time as we are fighting for land.

## R A P

(Rural Assistance Program)  
Home Renovations

The Metis Society of Saskatchewan's first priority when it came into existence was to try and get a housing program in the province for the Native people and be able to purchase homes for those living on welfare or for those with a very low annual income. This has become a reality since now many of our people can purchase homes under Section 3415 and Section 40 of the National Housing Act. The Rural and Native Program — Section 40: For Sale — is administered under the Saskatchewan Housing Corporation. The Assistant Home Ownership Program — Section 3415 is under the Central Mortgage and Housing Corporation.

Seventy-five percent of the Housing Program in Saskatchewan under Sections 3415 and 40 of the National Housing Act is funded by the Federal Government with the remaining twenty-five percent being funded by the Government of Saskatchewan.

The Metis Housing Group was incorporated approximately four years ago and since then it has built old age homes for the senior citizens and houses throughout the province.

The Northern Housing Branch, under the D.N.S., started building approximately one year ago and since then it has held the franchise of building homes in Northern Saskatchewan.

The Metis Society of Saskatchewan was able to get through another program called Winter Warmth & Emergency Repair Service Program which was administered by the Metis Housing Group. Approximately three years ago the then Minister of CMHC, Ron Basford at the invitation of our President, Jim Sinclair visited a few Northern communities. On the Minister's return to the assembly at Batoche he publicly announced, "The housing situation amongst Native people is deplorable and that Winter Warmth is just a band-aid job." He went on to say that the program would continue for a few more years.

Since then the M.S.S. has fought for another Native program to the existent Winter Warmth and the Emergency Repair Program. After a long consultation period with the Federal Government they

agreed that a new program would come into existence called the Rural Assistance Program (RAP) with an annual budget of \$1,400,000.

This program would help assist people to get the maximum of \$5,000 to be used for renovating homes. 50 percent of the \$5,000 would be an outright grant with the remainder to be paid back upon arrangements. The criteria for the RAP program would be geared again for low income people. CMHC signed the RAP program and it is now under the jurisdiction of the provincial government's Saskatchewan Housing Corporation. However, Saskatchewan Housing Corporation wasted no time. The D.N.S. will be administering the total sum of \$700,000 to carry out the RAP. Since the Metis Housing Group were administering the Winter Warmth Program they were requested by Sask. Housing Corp. to submit recommendations for designated areas. This has been done with a forward list of 23 locals. Even though the Metis Society fought for this program the Metis Housing Group will not be administering the RAP program.

If the locals in the South are wondering about RAP write to the Minister of Saskatchewan Housing Corporation and ask him why the agreement for the South has not yet been signed, so that perhaps we shall have delivery of this program soon.

*by Rod Bishop*

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Savings and loan manager John White tells about the Cherokee Chief who comes to Saskatchewan looking for a place to live. An unscrupulous real estate broker sells the Indian an outhouse.

Three days later, the agent drives by and sees a television antenna on the roof. A week later, he sees a second one.

"I notice you've got another TV antenna up on your roof," said the real estate man. "How come?"

"I rented out the basement to a Polack," replied the Chief.

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## "I Am a Cured Alcoholic"

"I am a cured alcoholic," said a letter which came to us recently. "A brother died of alcoholism in his mid 50's. An alcoholic sister died of heart complications in her mid 50's. All of us were brought up in the same home, with the same inheritance in terms of susceptibility to disease — and with the same eating patterns.

I stress the eating patterns, along with patterns of susceptibility to disease. Everyone knows that diseases like diabetes 'run in families'. If you have a diabetic mother, you're more likely to get the disease than if you don't. If both parents are diabetic, you're much more likely to get the disease.

"But somehow doctors in general diagnose diseases such as diabetes without ever inquiring about events in the patient's life, aside from inherited genes, which might have brought on the disease. It is my belief that alcoholism — and probably drug addiction — are the result of inherited patterns of susceptibility, combined with patterns of eating that are established very early in life.

"My parents were opposed to drinking. Liquor (even beer or wine) was unknown in our home. But our patterns of living and eating predisposed each of the children in that family to a life of alcoholism or some other form of addiction. I am certain of it. We never — or almost never — ate breakfast. On Saturdays, Sundays and holidays some of us had breakfast — a breakfast that was always cereal, sugar, pancakes loaded with carbohydrates, or waffles with maple syrup. But on weekdays, we went off to school (and my father to work) with no breakfast. Lunch was sketchy. If we were at the school cafeteria, we invariably chose foods that were mostly high carbohydrates: potatoes, pasta, desserts, sweet rolls. No one had ever told us not to eat such things.

"Dinner was the only fairly well-planned meal of the day, and it was always badly conceived in terms of what we now know is good, sound nutritional practice. Meat and potatoes were the usual fare at dinner. None of us ever drank milk. Desserts were not only served at every meal, but also candy and cookies were always available at any time of the day. We ate lots of this kind of food.

"My mother was a coffee addict. She ate almost nothing all day, but she drank coffee continuously from early morning until late at night. She suffered from many infectious diseases, was tired and complaining all the time, had migraine headaches which kept her in bed, vomiting, for several days every two weeks or so. The head-

aches were there when she awakened in the morning. The best therapy, she felt, was coffee — another cup every hour or so and she would eventually be able to get out of bed and stagger about doing her housework until the next headache appeared.

"As we youngsters grew up and went off to college, we discovered liquor. And all three of us found that this one substance, taken often enough throughout the day, could ease the jitters in our stomachs, cure fatigue (we thought), and bring us a marvelous feeling of well-being and relaxation. And so for all those years we continued to slight breakfast, ate no lunch or a skimpy one at best, then relaxed with a big dinner and plenty of booze. If drugs other than alcohol had been in general circulation at that time, I'm sure we would have been 'hooked' on all of them, just as we were hooked on alcohol and tobacco.

"Looking back on those difficult years, I cannot remember a day when I did not suffer from many varieties of weakness, dizziness, faintness, hunger and sometimes rather frightening hallucinations which preceded headaches. When I was tired and overworked, all the symptoms were worse. Vacations and days when I could rest they all but disappeared, so it was comforting that, in my early 20's, I had at last found two substances which could temporarily relieve most of the distressing symptoms — cigarettes and alcohol. Of course, the symptoms always returned by noon the next day. For years I lit a cigarette as soon as I got up every morning. It made me dizzy, but it quieted the butterflies in my stomach. Coffee and cigarettes got me through the morning.

"By the time I was 30, I had to have a big chocolate bar every morning about 10 and a dose of some kind of sugary goody by 4 in the afternoon, just to keep going. No breakfast and a meager lunch continued to be the rule. By five o'clock, the only thing that could possibly keep me going through the evening was a drink or two — or three. During one period of great stress, I found that I was drinking my lunch and drinking all afternoon and evening as well. Soon a drink was essential to get me started in the morning; my hands trembled uncontrollably without it. I still ate no breakfast, for the drink took the place of it.

"My brother and sister were pursuing this same path. My brother had reached the same point that I had — he was drinking all day, too. In addition to the all-day drinking, he often went to evening parties, where there was lots more drinking. I never be-

came drunk, never passed out, never had a hangover, as such. But I had to have booze or I simply could not get through the day. I had a vague idea that it was harming me, but it was impossible for me to do without it. When I had to go on trips, or to visit in someone's home where liquor was unavailable, I took some along. On business trips I often had to retire to the bathroom, get out my bottle and have a drink every hour or so. Without it I would have passed out or become so nervous and jittery that I couldn't have conducted any business.

"Eventually, when I was well on my way to alcoholism, I began to work in a medical library, where it was my job to sort and catalog all the publications that came in. I began to read about alcoholism; I began to read about diet. I had access to all the literature I needed on both subjects, and so I began to change my way of eating. I ate eggs for breakfast, and was astonished at the stability and feeling of well-being this single item of food brought me. I switched to two eggs with bacon or ham, and I began to cut down on coffee. The results were remarkable. I could get along without a drink at mid-morning. And I forced myself to eat a high-protein lunch — lots of meat, cheese, milk. I found that I could get through the afternoon without a drink — if I had a 4 o'clock snack of cheese, peanuts or some other high-protein food.

"Meanwhile, I was reading the vast amounts of literature then becoming available on smoking and the health disasters it can bring. I decided to stop smoking, convinced that I would black out, would collapse from nervousness and tension, but determined to try. It was easy. There was hardly any nervousness or other withdrawal symptoms. I was cured of my addiction to nicotine!

"During this time I found occasional articles on other aspects of addiction, including one world-shaking report of a doctor who cured confirmed alcoholics by injecting high-protein meals and large doses of vitamins into their stomachs! Unbelievable, I thought. It is a well-known scientific fact that alcoholism is a psychological thing, an inherited thing! How can you cure it with food and vitamins? But why not try?

"I ordered some vitamins and took them — the B Complex and vitamin C especially — in extremely large quantities. I increased the protein content of my diet until I was eating up to 125 grams of protein a day — cheese and high-protein bread, along with my bacon and eggs for breakfast. Cheese, meat and high-protein bread



for lunch. Dinner consisted of almost nothing but high-protein foods — meat, fish, poultry, eggs, cheese — and almost no carbohydrates. Snacks were always high-protein. The vitamins and the high-protein meals became a way of life. *And I found that I no longer had the almost constant craving for alcohol.* The only time of day when drinking had the slightest attraction for me was just before dinner, when I was most fatigued, most hungry.

I experimented. Some days I had a highball or a cocktail before dinner. Other days I did not. There didn't seem to be much difference in the way I felt with or without liquor. So why drink? If dinner were delayed, I found myself wishing for a drink. If it was on the table when I got home, I had no wish for a drink. At parties I found myself taking ginger ale or tomato juice and carrying it around as if it contained a shot or two of booze. Or I would put a jigger of liquor in it and nurse the glass all evening. Nobody but me knew the difference. I also re-

fused all invitations to cocktail parties as such, since I knew that, at such a party, there would inevitably be lots of liquor and almost no food. I still do not go to cocktail parties. If, in my work, I have to attend one, I eat an entire high-protein dinner before I go. Thus, I feel no need for a drink, even when everyone around me is drinking.

"I call myself a cured alcoholic. I know that experts in this field declare positively that there is no such thing — that the true alcoholic can never take a drink again if he wants to remain sober. So, perhaps, I am not a true alcoholic. If the experts had known me 25 years ago, when I was living on booze with almost no food at all, I think they would have diagnosed me as an alcoholic. In any case, there may be many others just like me who can overcome their craving for alcohol and, hopefully, cigarettes as well, by maintaining the kind of dietary program that I maintain. I don't know. But I think they should be given the chance to hear about it so they can try

it for themselves. I hope that you will be able to use this information to inform them.

We also think that such a story should be told so that readers who may have the same general kind of background may possibly benefit from it. The success of this individual in treating the craving for alcohol and nicotine, with diet and diet supplements, seems to confirm the evidence which we had already assembled for this book. And, as we will see in later chapters, there is a definite correlation between alcoholism, drug addiction and mental illness — and low blood sugar. Many of today's young people — whose non-nourishing diets and addiction to coffee and cigarettes are already well known — are turning away from hard drugs. And where are they turning? To alcohol!

from *Megavitamin Therapy*  
by Ruth Adams & Frank Murray

## TYPICAL?

The following letter addressed to Miss Hawkins and written by a Miss Nettet was found by a resident. The people of the community of Green Lake asked the 'New Breed' to publish this letter as it shows the general mentality of white people who work in the North.

*Well wouldn't you just believe it! Now we have lice. Friday (St. Valentines Day no less). Mr. Thorsteinson sent twenty-five suspects, Mrs. Couture's class and one higher, over to the clinic (Dr. Letheman and Dr. Lalonde (intern, blond frenchwoman unhm) checked the kids heads. Sixteen were lousy, two only had chickenpox crusts left, some—oh well we had thirty-six patients and the doctor was here from 11:05 a.m. to 1:45 p.m., our time. Now I'm loaded with the medications (Bomex and Cuprex) and when or after having run down the unlisted phone numbers and the parents notified I get indifferent answers such as, "Aw ya, deres always somebody lousy dat give it to everbuddy elses kids." In other words—a louse is a louse is a louse, so what. Others frantically take about two layers of hide off their youngsters. The youngsters have a hilarious time and had to be herded like a bunch of unruly calves. A gooney looking teenager that I've never seen before (boy) brought them down, had no control and couldn't care less. I spent the rest of the day doing walls, chairs, etc. Dr. Lalond learned something....claims she'd never seen a louse, head, body, or crab. Mind you she's young. I dared Dr. Letheman to tell me the same. He grinned.*

*Oh, I wish you were here! Ha! This past week has been something. I can't find a L---L--- in my files, who are her parents and age? You sure it isn't N---J---L---, G---'s teenager? We didn't have much time the Wed. you were here.*

*Must mail this right now. We may have another "slue" of kids down tomorrow. The social aid kids have theirs (Bomex and Cuprex). P---M--- and A---R--- haven't got theirs, two of the kids S--- and B--- aren't even on the S.H.S.P. card and would have to pay for their Rx (they are the kids that louse up everybody). Their father isn't going to pay for medicines. He's just shackled up with A--- who has a living husband in Uranium City and N.W.T. As he says, "At least one dem bastard ain't mine anyhow!" so-so—and how right he is. He goes by the name of ---. He's always scruffy looking, bewhiskered, long haired, smelly character that hasn't been washed since the last time he fell into the river and picked up more sludge from the government farms (Central farm), their barn being on the edge of the river.*

*Well Charpe is stomping his feet out here. It isn't safe to mail anything here. The Bay was broken into Saturday night again. Children (teenagers) of the fine, upstanding counsellors of Green Lake and citizens.*

Nettet.

## JOKES!

The clanging noise made by the garbage collectors aroused the family. The housewife suddenly remembered she had forgotten to put out the garbage. With her hair in curlers and her face greasy with cream, she sleepily leaned out the window and called to the collectors, "Am I too late for the garbage?"

"Certainly not," the garbage man replied. "Hop right in!"

Did you hear about the DNS official who stepped in a pile of cow dung and started crying?

He thought he was melting.



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# pen pals

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## M.S.S. Sponsors Native Perspective

A group of native inmates from the P.A. Correctional Centre, formed their own organization which became known as the New Native Perspective. August 5, a meeting was held at the Centre with Rod Durocher, Vice-President of the Metis Society of Saskatchewan, regarding sponsorship which the Native Perspective needed to carry on their work. Mr. Rod Durocher in response to the proposal agreed to sponsor the organization, for this our greatest thanks and appreciation. Now that we have a sponsor we feel free to approach further matters concerning us, such as finances and establishing our future proposals.

### AIMS AND OBJECTIVES:

- Setting up of a half-way house for former inmates
- Outside rehabilitation programs for Natives
- Help initiate Natives: i.e., Rehabilitation, Resocialization, remotivation, reformation, etc.



The New Native Perspective is composed of five executive members: President — R. Moosemin; Vice-President — J. Johnson; Secretary — L. Lee; Executive Directors — L. McCullum and R. Kenndy.

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## A DIFFERENT TYPE OF REHABILITATION



The penal system we are subjected to does not openly offer any concrete forms of rehabilitation that a person of Native ancestry can readily accept or appreciate. The only real concept accepted and appreciated is: he was given a term to do within these walls and must abide by all the rules, or face more consequences — this of course, being rather foreign from beginning to end. Aftermaths of such lengthy prison terms usually do not rehabilitate anyone to any great degree, they only create a void that must be filled. In this filling of the void, the Native offender returns.

The Native Brotherhood operates within these walls, for the native folk here. It is designed and operated by Indian and Metis inmates practising the hereditary beliefs of the Indian people. Therefore every native must in turn show support for this organization, which is needed to implement and maintain the status gained. The Brotherhood is filling a vital role in the concepts of rehabilitation. New areas are opening, ideas changing, responsibility shifting. Through such responsibilities we will be able to control our destiny as a NATION of INDIAN & METIS.



As a Maximum Security Institution, it has rules that must be adhered to. We also have certain rights that must be exercised. The administration recognizes that we are compensating where they are failing. The past programs and activities support this statement in all forms. Brotherhood accomplishments are not only as a group, but much more as an individual. The shadow of the Brotherhood reflects from all the Native population of this penitentiary. From this reflection we are hoping to enlarge the membership to a capacity where every Native that enters this prison will be recognized as an integral part of the organization.

A great many more feats can and will be attained through the operating structure of the Native Brotherhood. Rehabilitation at a level where a Native can understand and appreciate from his own people and their inherent beliefs, is only one accomplishment. Aren't you tired of the federal and provincial governments telling you, 'you' are not a man cause your shirt isn't white like theirs.

Through the Native Brotherhood of Indian and Metis, you are able to construct ideas, adopt views. And become a part of the struggle that will not deteriorate, even inside a prison.

This has come to you, yeah you out there looking in, direct from the prison cell occupied by a BROTHER! Wishing you all the best of sunshine and bright rainbows (watch the puddles),

A BROTHER — BUNNIE



## INDIAN DAYS

The Native Brotherhood of the Prince Albert Penitentiary hosted a two-day event held inside the walls, which they called Indian Days. These days were filled with cultural and spiritual sessions, along with entertainment in the way of a dance which was made possible by the members of the Native Brotherhood band.

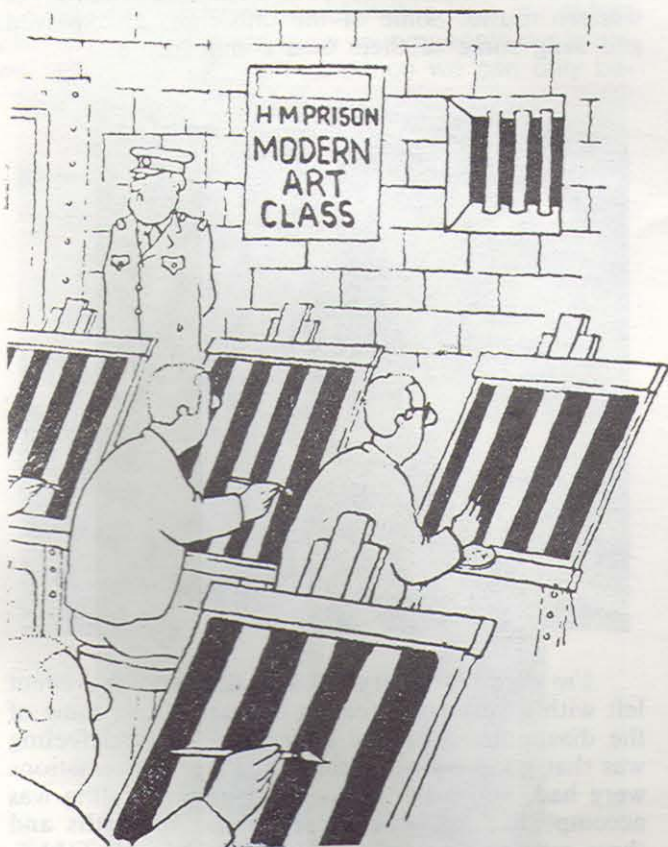
Many guests were invited to come to this affair, but for various unknown reasons many of the guests failed to attend. Because of this low attendance some of the events which were planned had to be removed from the agenda.

A major highlight of the affair was a huge Ceremonial Lodge, which the administration allowed the Brotherhood to construct. One of the men received a special leave of absence from the institution to cut the lodge poles and gather the other materials that were needed. The disappointment came when the men realized that the spiritual leader that they had invited to lead the gathering in Spiritual Ceremonies inside the lodge was unable to attend.

Each day began with the invited guests registering at the front gate. They were then taken to the building where the members of the Native Brotherhood were gathered.

The meeting began with an Indian prayer read by one of the invited guests. The outside guests were then introduced.

The executive members of the Native Brotherhood welcomed the outside guests, and then spoke to the gathering. The topics were varied but all were serious, sincere and informative. The executive then invited other speakers from the floor. One of the speeches which was written and presented by Peter Kahan, one of the inmates, is printed in this issue (page 30).







On the last day after receiving their noon meal in the Penitentiary Cafeteria the events began with a pow-wow. The pow-wow being presented by the Brotherhood's own singers and dancers. It should be of interest to some that these men make their own costumes, buying material from the craft centre which is in the institution. It also should be noted that materials are the same price as on the outside and that these men make under a dollar a day!



Following the pow-wow, the people gathered inside one of the buildings to close the events with a less traditional type of dance. In this less traditional type of entertainment the men showed much talent. They were versatile in both rock and country & western music. Some of the musicians also played and sang some of their own compositions.



I'm sure that everyone who attended this event left with a very good feeling. Regardless of some of the disappointments the general all around feeling was that good people were met, great conversations were had, and a better scope of understanding was accomplished between those behind the walls and those outside the walls. BESIDES ALL OF THAT, IT WAS A LOT OF FUN!



## Spiritual & Traditional

The majority of the natives within the penal institution have limited understanding and knowledge of their cultural heritage. All want to know, but the arrival into an institution allows each individual to slough it off one more time, as he has no knowledge of this foreign system either. Reading through reports and conference reports pertaining to the Native and Criminal Justice there is very limited acknowledgement given to the Native's most inherent quality.

The Indian ways, spiritual and traditional, have to be the number one concern for all, in the Natives' bid for rehabilitation. His learning the old ways will show him about himself, also show him exactly where and how he came to be so much apart of this foreign society. We, the Natives of North America, are a natural and sensitive folk, as is our way. The teaching and guidance for these ways can be accomplished through direct help from our elders, who have been raised from childhood with these. The spiritual for our hopes, our dreams, our Creator. The traditional for our crafts, our arts, ourselves.

Such programs must include basic arts and crafts, group projects, and the re-teaching of our languages (spoken and written). This is the area where most of the costs develop — instructors, raw materials and other basic necessities. To institute these individuals must maintain, on their own initiative, arts and crafts. And in groups for the teaching of languages. The languages must be carried on, therefore must receive a five day week schedule. At first reading one is able to visualize the need.

Spiritual guidance is obtainable from our elders who are most willing to show young people our inherent ways. Through their guidance we can only be-



come that which we are nearly losing. We are a natural and sensitive folk with a natural and pure language. Our languages have no words that curse the Creator, it only has words of praise. Being sensitive creatures we are often taught calloused and foreign behaviours by the foreign dominators. These basic understandings of the Red people are very essential, as showing a sensitive being a calloused action will only create a creature of astounding dimensional variations in violence. As this retained knowledge gained from such calloused folk needs expression, the greater the damage.

Programs at the cultural level must be the first priority, as they are inherent. Gearing of all other programs must be secondary. One can work and produce in any environment especially when doing time; as it is a "time filler". The Native people believe in their ways and the Creator, therefore this will not only strengthen his personality but also unify his people. When released to the outside he will go with a renewed hope and dream that needs telling. In this telling is where purpose lies.

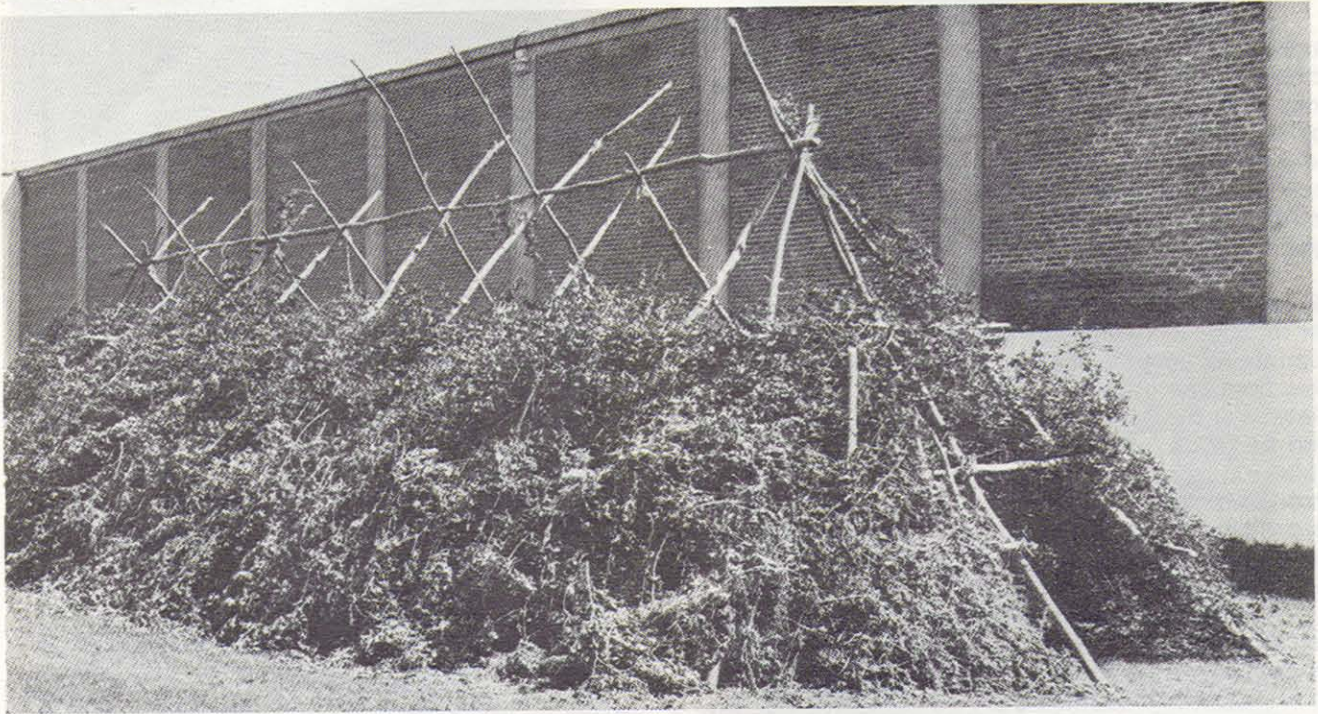
Recognition of the Spiritual and Traditional teachings must gain this respect by all administrators. Their steps to it will bridge many, many hopes. Native people, my people, were never made by the Creator to be incarcerated; these penal institutions were made for the white people for their people. Our spirits are free as the winds, they can not incarcerate our spirits. That is why the Creator gave us our spirits and languages.

Go now, in spirit as in language.

*B. Bunnie  
Native Brotherhood*



*This is a Ceremonial Lodge which was built inside the Penitentiary walls in Prince Albert for the Indian Days Celebrations.*



### **“BARE NAKED”**

The Indians are too often regarded as the dull and ignorant, in these foreign laws and institutions. The words, 'dull and ignorant' is what I question in the phrasing it is most readily used. It also must be deleted from the minds of those officials who prosecute, imprison and care for the Native while going through the Criminal Justice system. The proper term for what the Native finds himself subjected to is naive; even that must be clarified. But, these foreign dominators do not allow any person subjected to their laws to be naive.

The Natives of North America had very simple and basic laws that governed their behaviour. They wished no other. In its simplicity he found a communion with nature and the Creator. The need for writing or expanding them was non-existent, for they are laws founded upon preserving the innocence we (all human beings) all lose from the beginning of birth. When the whiteman brought his civilization with its many laws, they failed to recognize the people here as part of the intrinsic circle of life with its own basic laws.

NOW: The whiteman has failed to recognize these basic, natural laws; therefore, are not they, the 'dull and ignorant'? Even with their massive volumes of law books tucked under their arms, does that compare to any such degree with the laws that governed such natural folk? We had no desires to infringe upon the whiteman's laws in any fashion; unless they infringed upon ours first. Their failure is only one infringement.

To call the native 'dull and ignorant' is only justifiable, thus wouldn't any person subjected to foreign laws given in a foreign language (there goes English

being thought of as a universal language), also be dull and ignorant? A mass complication develops in mind: are not they, with their massive volumes of law books more naive than the Native for their non-recognition of the natural laws, which are most inherent in every human born?

However, we, the Natives of North America and these foreign laws, still find our possession naive. To say, which is often said, "We (implying Indians) must know these laws," is often misinterpreted, as meaning, the Native does not know too much. We understand our actions, we are also human with definite distinctions between right and wrong. To clarify that it only means we are only naive to the underlying possibilities of overcoming these foreign laws.

There is a strong probability that they were subjects of the natural laws, at one point in time. In this case the abandonment must have occurred when they realized what their actions against humanity would finally result in. To break a natural law, one also breaks a part of his spirit. Another question: Where is the whiteman's spirit? It also must have done likewise; one cannot retain his spirit, yet abandon the laws that govern it. The spirits were very considerate in this crucial move, otherwise the whiteman would have experienced total genocide before arriving on this continent.

Total genocide did not happen to the whiteman, but it nearly happened to us, the Natural people. Their laws and systems are designed by them for their use to commit genocide. Through our dullness and ignorance to their language we nearly became a relic of conquerors. In the past two decades our culture has witnessed near extinction; then regaining prominence within the hearts of many Natives. Our



Spiritual and Traditional culture can again dominate our lives and direct us through this maze of foreign laws and systems. As a direct result of the education of a few Natives, we have ceased genocide, that is the underlying aim of their laws.

But admitting one is an Indian does not mean, one has regained the Spiritual and Traditional beliefs. Each Native in his admittance must re-learn and practice these teachings. To learn is not merely enough, to believe in them: to believe in something one must practice what he has learnt and through this practise of our beliefs we shall regain much lost hope.

Along with our Spiritual and Traditional values and beliefs, we must also gain the book knowledge the whiteman offers. The Creator did not say, we can-

not achieve higher levels in both areas. One can be a lawyer and yet retain his culture. This book knowledge will enable us to defend our natural and aboriginal rights to their fullest extent. And with both teachings present in our lives we shall overcome any foreign dominator.

If we, as the Natural people, cling to our pride, immovable on the ground, unchanging to the progressiveness; then is not that the kind of pride that a rich man wipes his derriere with? Let us rise up; we have the intelligence, we have the potential, we have the force. We can still carry our pride, not as a deterrent, but as a flaunting factor in our struggle.

Wishing you folks lots of sunshine and bright rainbows (oops! watch the puddles),

A BROTHER, BUNNIE

## NATIVE RIGHTS

*from a speech given by Peter Kahan at Indian Days.*

Brothers and Sisters, what I advocate today is Unity & Strength within the existing system to achieve this goal of NATIVE RIGHTS.

Recent actions and statements by the Canadian Native people reveal a profound discontent with the Federal Government's attitude towards NATIVE RIGHTS. This uneasiness stems in large part from the government's failure to appreciate the importance and symbolic value which Treaty and Aboriginal rights have for native people.

While it is within the power of the government to reject Aboriginal and Treaty Rights, it is beyond the power of the current Government of Canada to simply deny the legal viability of these rights.

NATIVE RIGHTS have a 400 year history in international law, and have been part of the common and statutory law of British North America and Canada for over 200 years.

Brothers and Sisters, these rights cannot be ignored but the fact still remains that they are ignored.

But one may ask, what can I do? and how can we get some satisfaction? How can we make the lives of our future children better so that their survival is equal to others and that our children will not be born as second class citizens?

Well, firstly the Federal Government must unconditionally honour the Treaties and Native Rights. Secondly, the Native people must acknowledge their problems. The problem of a unified front. The problem of education and health. The alcohol problem — and all kinds of social problems facing the Native people — the attack must be from all fronts so that no particular problem should be allowed to drag the Native race down.

The Native people in the present social structure must not be ashamed to be an Indian or a second class citizen. You cannot change the history overnight but patience and unity is required.

They must unite to voice their discontent; they must not become powerless with all the wrongs heaped upon you.

They must not become conditioned by dirt, fear, shame and signs, and become part of these signs and to feel them in the deepest recess of their spirit.

They must not become the playing toys for judges, courts or policemen.

They must not become any more inferior than what they are *or* become black in a white fire, and finally believe in one's unworthiness.

They must not be deprived any more than what they have been, and forced to be without any understanding.

It is bad enough to be born with this invisible shadow of inferiority, a second class citizen and a suppressed minority status. To be forced with this brute fact, one feels powerless, but the spirit of Unity & Courage must be faced together.

The history of the world shows us that all concessions yet made were born through earnest struggle. If there is no struggle — there is no progress. Those who profess to favour freedom and equality and yet deprecate agitation are men who want rain without thunder and lightning. They want the ocean without the awful roar of its many waters — IT CAN NOT BE DONE.

The struggle to be equal and the rights to be recognized may be a moral one *or* it may be a physical one, *or* it may be both moral and physical. BUT IT MUST BE A STRUGGLE.

Power concedes nothing without a demand. It never did and never will. Men may not get all they pay for in this world *but* they must certainly pay for all they get.

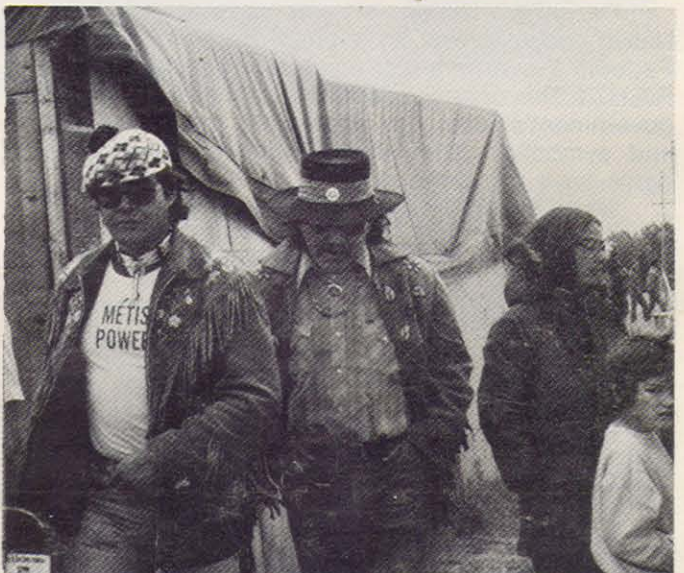
If you are to get free from this oppression and the wrongs heaped upon you, you must pay for their removal — and this could be through Unity, Logical Thinking; it could be through suffering many pains, *or* it could be through sacrifice. But you will have to pay.

Ladies and Gentlemen, unfortunately this is the name of the game in our today's world. You must pay for what you get. If somebody tells you it is free, there must be a catch *or* some other motive. DON'T FALL FOR IT.

You must unify and force ahead on all fronts. Remember, nothing is gained without a struggle and suffering. And in conclusion you must use your good heads to overcome the obstacles placed in your path.



# METIS POWER !



BECAUSE I AM A RED-MAN — IF THE GREAT SPIRIT HAD ASKED ME TO BE A WHITE-MAN, HE WOULD HAVE MADE ME SO IN THE FIRST PLACE. HE PUT IN YOUR HEART CERTAIN WISHES AND PLANS, IN MY HEART HE PUT OTHER AND DIFFERENT DESIRES. EACH MAN IS GOOD IN HIS SIGHT. IT IS NOT NECESSARY FOR EAGLES TO BE CROWS. NOW WE ARE POOR, BUT WE ARE FREE. NO WHITE-MAN CONTROLS OUR FOOTSTEPS. IF WE MUST DIE, WE DIE DEFENDING OUR RIGHTS.

Sitting Bull

