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# NEW BREED

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Featuring;

**BATOCHÉ  
'74  
PHOTOS**

**SEPT '74 ISSUE**



# NEW BREED

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Secretary — Brenda Triffo

all material (unless otherwise stated) written by the New Breed staff.

## FIRE!

HAS DESTROYED OUR MASTER SUBSCRIPTION LIST. IF YOU HAVE A SUBSCRIPTION - PLEASE WRITE.

Due to lack of finances the New Breed has not been in print since February, 1974. Those of you who have subscriptions will be credited with 6 issues.

Thank you for your patience.

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# CANDIDATES FOR '74 ELECTION



Jim Sinclair-President



Rod Durocher-Vice-Pres.



Jim Durocher-Treasurer



Frank Tompkins-Secretary



# BLAKENEY'S UPSET

(from the Leader-Post, Thursday, July 4, 1974)



## Blakeney exasperated

### METIS GRANT MAY BE RECONSIDERED

Further demonstrations by the Metis Society of Saskatchewan may lead the provincial government to reconsider its financing of that organization, Premier Allan Blakeney said Wednesday.

Declaring himself "exasperated" with Society actions, the premier condemned a society demonstration at the Legislative Building last week as irresponsible.

He challenged the society's leadership to back up their most recent charges against the government.

Society President Jim Sinclair had said during the weekend that the government is trying to weaken the society and he has "documents" showing collusion between the government and dissident society members.

"I have no knowledge of the documents," a tight-lipped Premier Blakeney told reporters. "I very much doubt whether they exist."

He demanded that Mr. Sinclair show the documents to the government and to the press if the Metis leader wishes to continue making such charges.

Geferring to the latest society-organized demonstration against the government—a camp-in on the Legislative Building lawn—Mr. Blakeney said "the public is getting fed up with the sit-ins and the tent-ins."

He repeated his frequent comment that such tactics do nothing to further relations between the government and any organization, calling the camp-in irresponsible because it had lasted as long as it was planned to last and if it had attracted as many protesters as planned, the Legislative grounds would have been denied to the public for the July 1 holiday weekend.

Mr. Blakeney also said it was irresponsible for the society to use public funds—the society gets an annual provincial grant—to deny the public access to their own property.

The premier added that such demonstrations are designed to provoke the government but the government would not overreact.

The camp-in, by about 70 society members, ended Sunday when the demonstrators decided to go to a Prince Albert meeting called by the dissident faction of the society.

Although the premier said the government is not at present considering any action against the society, he said "we have to consider the fact that we are dealing with taxpayers' money."

The government might have to take another look at its grants to the society "if we feel that the public feels that this group is no longer deserving of public support."

The legislative building camp-in was primarily to protest delay in receiving a \$220,000 provincial grant, but Mr. Blakeney blamed the society itself for much of the delay.

He said the society has been slow in providing the financial information needed before the grant can be paid.

Last year the Provincial auditor criticized the government for not obtaining a proper accounting of how grants to the society were spent before paying further grants.

Mr. Blakeney said the government is again trying to straighten out the society's finances.

"The government has received evidence of large accounts of the Metis Society unpaid for long periods."

Asked whether the government may not be discriminating against the society's dissidents by not helping them set up their own organization, the premier said it is always a problem for a government to decide whether a group actually represents all the people it says it does.

"Up to now—and we are not changing our policy—we have recognized the Metis Society as speaking for the Metis people.

The feud between the society and government has also involved demonstrations and sit-ins inside the Legislative Building and at government offices and schools in the northern half of the province.

A chief target for the society's protests has been the department of northern Saskatchewan, which the society says is paternalistic and ineffective. The society has also been active in demanding more timber-cutting rights for northern wood-cutting co-operatives. Society members helped organize the Peoples' Wood Producers Board.







## SINCLAIR REPLIES

The tune of Premier Blakeney has changed drastically toward the Indian and Metis since his 1971 provincial campaign.

In those "good ol' days", Mr. Blakeney can be quoted as singing his promises of providing "large grants to Indian and Metis central organizations to be spent without government interference to help them better represent their people."

Today in the troubled year of 1974, Mr. Blakeney is quoted as saying (Leader-Post, July 4, 1974) he is exasperated with society (Metis Society) actions, further demonstrations by the MSS may lead the provincial government to reconsider its financing of that organization and he further condemns a society demonstration at the Legislative Building at the end of June.

Those of us Metis who still have a sense of humor left, can smile and welcome Premier Blakeney to the club of the exasperated and frustrated, yet we remember all too well the campaign promises Mr. Blakeney and his government showered upon our people during 1971. It is these promises and commitments that we repeatedly remind Mr. Blakeney of, with each sit-in and demonstration.

It is a shame that our people are pushed to the point of frustration so that we must employ these tactics to remind the government of their commitments to our people. Don't think that we haven't attempted to sit, down and talk these things out in an orderly and "civilized" manner.

Mr. Blakeney talks of relationships between the Provincial Government and the Metis Society deteriorating. We would like to know what relationship. For the past year, the provincial government has only listened to its civil servants, their hot-eye spies and goodness knows who else; anyone but the Metis people themselves. They see what they want to see and hear what they want to hear. In the meantime economic development is shoved to the end of the cabinet agenda. We have had numerous demonstrations on that issue alone. We want economic development instead of welfare. We have requested via proposal, brief, letters to have an economic development program implemented through the Human Resources Development Agency.

Mr. Blakeney calls our sit-ins irresponsible. I say it is the irresponsibility of the Provincial Government when it comes to Native people, and for Mr. Blakeney to work on the feelings of the public by using that old cliché that Metis are "irresponsible" is not only a cheap ploy, but shows the mentality of this government toward the Indian and Metis people of this province.

The premier should also be reminded of his statements to a convention of Saskatchewan Young New Democrats (NDP). "But I'm not uptight about the sit-ins, that sort of thing, because it's part of the process." Organizing against something is A GOOD WAY TO GET PEOPLE DISCUSSING THEIR PROBLEMS," Blakeney said.

If the provincial government had lived up to their commitment to the Metis people in this province, there would not have to be any "irresponsible" actions taken by the parent organizations.

Premier Blakeney then goes on to say that the demonstration would have denied the public the use of the legislative lawns for the July 1st festivities. Aside from the fact that this is even a cheaper ploy to use, I would like to remind the Premier that contrary to his statements, we Metis are part of the public and part of society and that we too would like to join in the festivities of July 1 and that any remarks he has made inferring that we could not get along with the public in the festivities again shows the thinking on behalf of this government that we should be segregated and have nothing to do with the public at large.

Mr. Blakeney can throw six and a half million dollars out of the Saskatchewan window to the United States to break a lease, but when it comes to the enormous sum of \$220,000 to Native people, he stresses the fact to the public that we are misusing public funds. I would like to remind Premier Blakeney that we used none of the precious public funds to finance our demonstrations (which we have not one cent of anyway), and would also like to state here that we can account for every last penny of the provincial grant which is more than I can say for the Department of Northern Saskatchewan.

If this is the New Deal for People, I think our people can do without these types of deals. I would like to remind the Premier that the democracy of a government can be measured by the freedom of its most humble citizens and if our people are not free to state our feelings, views and opinions under his government, I would suggest his government remove the word DEMOCRATIC out of their party title.

Jim Sinclair, President

## MSS REMINDS GOVERNMENT OF PROMISES

In early June, 1974, the Metis Society of Saskatchewan presented the following list of demands to the Provincial Government.

Ever since the NDP has been in office it has been making promises to the Native people of the province and the people of the North. And ever since the NDP has been in power, they've been stalling on these promises. We want to know by the Provincial Government's deeds—not their empty words—that they plan to keep these promises.

The Government of Saskatchewan can give substance to its hollow promises by taking the following actions:

- 1) That the annual 1974-75 grant for the Metis Society of Saskatchewan for \$220,000 be approved immediately



# THE "ANNUAL MEETING"

(from Regina Leader-Post)

## MEETING SPLITS MSS

PRINCE ALBERT (Special)—The Metis Society of Saskatchewan (MSS) appears to have two presidents but each claims he is the only president.

Jim Sinclair, who was elected MSS president at the 1973 annual meeting in Batoche, says a meeting and executive election held here Tuesday "by some dissident members" of the MSS was illegal and results of elections held at the meeting are invalid.

At Tuesday's meeting Ray Hamilton of Regina was elected president of the MSS.

The MSS board of directors recently postponed the society's annual meeting until a grant from the provincial government is released to help pay for delegates' transportation to the meeting and other expenses.

However Alec (Butch) McDougall, who was elected vice-president of the society Tuesday, said half the MSS executive agreed to go ahead with the annual meeting and elections so the results are valid and legal.

A fight, continuous shouting matches and a walkout by more than half of the delegates highlighted the six-hour meeting.

Witnesses said at one point Dr. Howard Adams of Saskatoon, who was voted out of the MSS earlier this year, was chased from the meeting and had his shirt torn off.

Thirty-five of the society's 120 locals in the province attended but 25 of the locals walked out in support of Mr. Sinclair. The remaining 10 locals elected Mr. Hamilton and Mr. McDougall and filled other executive positions.

Mr. Hamilton said in an interview that as soon as possible he will inform the provincial government he is the new president.



RAY HAMILTON

Mr. Hamilton was elected secretary at the 1973 annual meeting of the Metis Society while Mr. McDougall has held the position of MSS vice-president for the past year.

Mr. Sinclair said there is no doubt the meeting was illegal and the election results are not valid because the society's constitution "was grossly violated".

"I'm still president," he commented.

There were no annual reports from the president or auditor at the meeting Tuesday, he said.

"All that those guys were interested in doing was railroading through the election."

Nine of 13 MSS board members voted to postpone the annual meeting, Mr. Sinclair said, and a decision by half of the executive cannot change that decision.

(Has since come through).

- 2) That the annual 1974-75 grant for the People's Wood Producers Board for \$100,000 be approved immediately.
- 3) That a grant of \$114,000 for the 1974-75 fiscal year be immediately given to the Mississippi Committee in accordance with their request.
- 4) That the Government make a written commitment to implement the recommendations presented to Cabinet in La Ronge by the Northern Municipal Council.
- 5) That the Economic Development agreement of HRDA, which has already been agreed to in principle by the Cabinet, be approved immediately and funded for at least \$25,000.00 for the 1974-75 fiscal year. (See article on Economic Development).
- 6) That the level of funding for the Economic Development program for Northern Saskatchewan be expanded immediately and that the decision-making process of the program be revised in accordance with requests by the Northern Municipal Council.
- 7) That Ted Bowerman and Wilf Churchman be removed from their duties in the Department of Northern Saskatchewan immediately. (Wilf Churchman has since resigned and been replaced by McArther).
- 8) That the Premier state in writing that his commitment to the Peoples' Wood Producers Board for cutting rights means cutting rights on the same basis as those given to the large forestry companies, and not only contracts to cut for Saskatchewan Forest Products.

### Supported by:

Metis Society of Saskatchewan

Peoples' Wood Producers Board Northern

Municipal Council

Saskatchewan Council of Anti-Poverty Organizations

Mississippi Committee

Human Resources Development Agency Citizen's

Advisory Council

Saskatchewan Native Women's Movement.

Although Wilf Churchman resigned from his position in the Department of Northern Saskatchewan (DNS) and Mr. Bowerman was removed as Minister of the Human Resources Development Agency (HRDA) and replaced by Mr. Gordon McMurchy, the list of demands were not considered seriously by the Provincial Government.

The already frustrated Metis and their supporters took this attitude of the Premier and his Cabinet as a further slight upon their people and decided to voice their dissatisfaction by way of a "camp-in" demonstration on the Legislative laws.



BATOCHÉ PHOTOS



Mr. Sinclair did not let his name stand in the election Tuesday because he said the election meant nothing.

Members of the 25 locals that walked out of the meeting held drafted a proposal that Mr. Hamilton and Mr. McDougall "be removed from the Metis Society for conduct unbecoming an executive member and acting contrary to the constitution."

The board of directors can vote to remove an MSS members from the society. Mr. Sinclair, at first advocating that such a decision should be left until the actual annual meeting in a few weeks, later agreed to call a meeting of directors by this weekend to discuss the proposal.

Clarence Trotchie of Saskatoon said the two men should be removed because they are drawing salaries from the MSS "and they're using that money to campaign against the society".

Mr. Sinclair said when the annual meeting is held in a few weeks he will let his name stand for election even though he was elected last year for a two-year term "to settle once and for all these internal problems."

If the society authorized the meeting Tuesday as the annual meeting there would have been no representation from the North, Mr. Sinclair said, and that would have resulted in a split in the society because members from the north would have quit. The only way northern members can attend an annual meeting is with financial assistance and that cannot be provided until the government comes through with the society's annual grant.

The provincial government would probably like to recognize the men elected Tuesday as the MSS executive, Mr. Sinclair said, because Mr. Hamilton and Mr. McDougall would only be interested in organizing the society in the south and probably would give in to the government more easily and be less militant than he is.

"But the government would have a tough time justifying recognition of Hamilton because of the way this meeting was called and run," Mr. Sinclair said.

Mr. Sinclair said he would not be surprised if the provincial government had been promoting Tuesday's meeting in an effort to split the Metis Society and get Mr. Hamilton elected president.

The Tuesday meeting also took the pressure of the Metis sit-in at the legislative grounds off the government, Mr. Sinclair said, because those participating in the sit-in travelled to Prince Albert for the meeting.

Mr. Hamilton charged Mr. Sinclair was making all Metis society decisions on his own without consulting other society members and was mismanaging society funds and covering up deficits.

Mr. Sinclair replied the cause of trouble in the society was individuals such as Mr. Hamilton who were unwilling to work for Metis people and were only in the society for personal financial gain.

Mr. Sinclair said Mr. Hamilton was afraid to show an audited report of the society's operations to the meeting Tuesday because it shows the financial records are not in as big a mess as was originally thought.

"The books may show we were bad bookkeepers, but the audit shows no money was stolen from the society," Mr. Sinclair said.

Mr. Hamilton said he wanted to get the general membership involved in running the Metis society but Mr. Sinclair countered that Mr. Hamilton was carrying out the elections without consulting the general membership.

Mr. Hamilton said Mr. Sinclair was afraid to call an annual meeting because he would be defeated as president. But Mr. Sinclair said the reason he opposed the meeting was that all members of the society could not be present to vote.

"There's no way you can elect an executive with 10 locals," he said, "and we need the grant money to bring in representatives from all the locals."

Mr. Sinclair and Mr. Hamilton both armed with microphones hooked into a booming public address system, spent more than two hours exchanging personal insults and arguing about the status of the meeting.

Mr. Sinclair challenged Mr. Hamilton to outline his election platform and Mr. Hamilton said the society's stand on various issues would be the same but the society's membership would be more involved in decision-making and program organization.

## BOARD SUSPENDS EXECUTIVE

Since the "annual meeting" in Prince Albert the entire executive of the Metis Society of Saskatchewan has been suspended. These include: Jim Sinclair - President; Butch McDougall - Vice-President; Ray Hamilton - Secretary; Jim Durocher - Treasurer.

The Board of Directors then appointed Jim Sinclair as Interim Spokesman, Jonas Favel as Interim Vice-President and Ray Jones as Interim Secretary-Treasurer, until the annual meeting in Prince Albert, September 27 and 28, 1974.

The reason this action was taken was to clear up any question or confusion as to who the REAL executive is. The question as to the legal executive was used to continue withholding of Metis Society of Saskatchewan grants.

The election of a new executive on September 27 and 28, 1974, by the people, will be a long-coming settlement as to the direction in which the Metis Society of Saskatchewan will take in the future.





September 9, 1974

Dear Mr. Blakeney:

Please be advised that the Metis Society is deeply concerned about recent action taken by the provincial government in respect to restructuring the Human Resource Development Agency.

The fact that recommendations and support statements made by disadvantaged people's organizations in this province were totally ignored by the provincial government indicates to us a strong trend by your government toward ignoring the needs of disadvantaged people by attempting to neutralize the power, unity, and vocale these unmet needs create between disadvantaged people's organizations.

You are aware that the Human Resource Development Agency is the sole government department in which disadvantaged people find any attempt by your government to INITIATE and DEVELOP programs (as provided for in legislation) which benefit disadvantaged people, both native and non-native. That is not to suggest however that the Human Resource Development Agency ever provided disadvantaged people and their organizations with any long term solutions, programs or funding but, rather provides initial development resources only, contrary to your government's attempt to mislead the public.

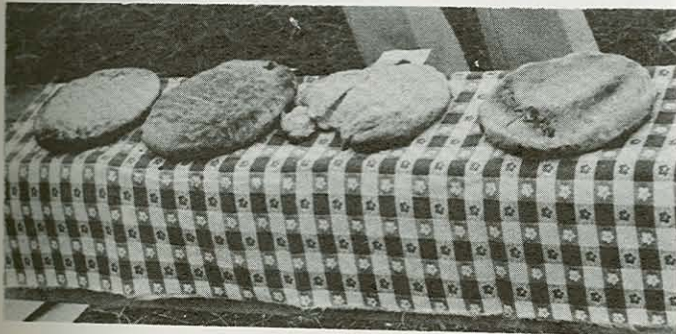
The decision by your government to place \$1.2 million economic development, and I repeat, development, funds directly into the Department of Industry and Commerce, without entering the all important process of initiating and developing an economic delivery system as suggested by the organizations representing disadvantaged people.

Your government is aware that \$1.2 million is an insufficient amount to initiate and develop a viable economic program, much less sufficient to fund a long term economic program such as that decided upon by your government to be implemented through the Department of Industry and Commerce. It seems your government is courting failure of this development program similar to the failure of Special ARDA — D.R.E.E. Your reasons are your own.

It appears that once again we must remind you and your government about your "New Deal for People" 1971 and your original concept of the Human Resource Development Agency, which in reality did create too powerful, too politically aware, too vocal organizations for your government to deal with.

We are fully aware of your government's attempts to squelsh the efforts, ideas and solutions that our organizations are requesting to benefit disadvantaged people. Your government is justified in expecting much reprisal for this type of action you are taking in the name of a "New Deal for People".

Sincerely  
(signed) Jim Sinclair  
President



New Breed Sept. '74

Prior to the provincial election of 1971, the NDP consulted with many groups of disadvantaged people, including the Metis Society of Saskatchewan, to find out what solutions disadvantaged people had to their problems and situations. As a result the NDP government presented these solutions as program platforms in the 1971 campaign. Your government was elected largely on this basis.

Since that time, the NDP government has distorted, revised, misinterpreted these solutions to suit your specific purposes, whether it was to maintain colonization in northern Saskatchewan or control disadvantaged peoples' organizations in southern Saskatchewan.

Your newest attempt to distort and deviate from one of these programs presented in your 1971 campaign is your proposal to restructure the Human Resource Development Agency.

The Metis Society of Saskatchewan wishes to make the following statements as to our position on this matter.

1. Your proposal to restructure the Human Resource Development Agency, contrary to all the recommendations of the organizations representing disadvantaged people in this province, clearly shows that you have not listened to or acted upon any recommendations made by disadvantaged people. From your government's action, we understand that the NDP government is no longer interested or concerned about disadvantaged people or the New Deal for People.
2. Economic Development for disadvantaged people in the province of Saskatchewan has been a long time in coming. Recommendations were presented to your government on how this development program could best serve disadvantaged people. Your government has totally ignored these recommendations and has further to that, insured that this economic development program will fail in relation to disadvantaged people.
3. Your government has decided to remove the Non-Registered Indian and Metis education program from the Metis Society of Saskatchewan and bestow it to the Education Department. We must remind you of the dismal failure of this program prior to the Metis Society taking it over. Your cabinet has accused the Metis Society of utilizing NRIM funds for political purposes. These funds were used by the Metis Society of Saskatchewan to deal with problems encountered by Non Registered Indian and Metis students faced while going through training. If this is now considered political it is an admission on your part that our situation as Metis people in the province today is a political problem.
4. The Training on the Job for the Disadvantaged program was a successful program due to participation of the organizations in this program. Now your government has decided to split this program contrary to the recommendations of participating organizations, participating staff, etc. The basic criticism of this program dealt with interference on the part of the Department of Continuing Education however, these criticisms were ignored and the program is scheduled to be turned over to the Department without further consultation.

Your government by these decisions have eliminated the participation of organizations in programs which concern us. You are attempting to halt the use of programs to develop and strengthen the ability of groups of disadvantaged people to help ourselves, perpetuating a dependent welfare state that Saskatchewan is famous for across Cana-



da. We can clearly see that the future use of these programs will be directed toward financing cheap labour for corporations and government bureaucracy.

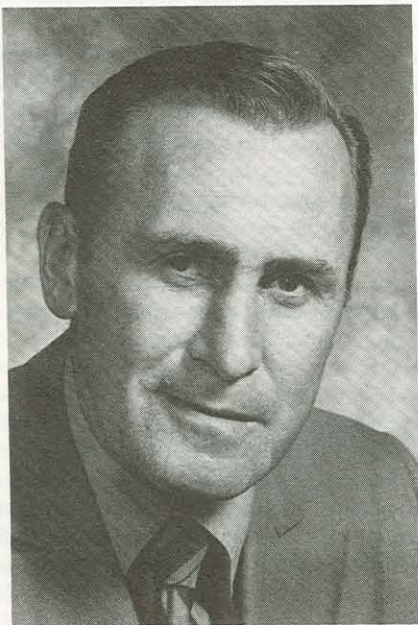
Once again we request that your government consult with the people before making any rash decisions concerning the Human Resource Development Agency.

## ECONOMIC DEVELOPMENT

by Linda Finlayson

### Minister Shuns Advice

On August 14, 1974, Mr. Gordon MacMurchy, Minister of the Human Resource Development Agency (H.R.D.A.) of the Provincial Government issued a press release stating that the proposed \$1.28 million economic development program of the H.R.D.A. Department was to be transferred to the DEPARTMENT OF INDUSTRY AND COMMERCE.



MacMurchy

The reasons for this as stated in the Minister's press release were:

1. "A new attempt to integrate programs for the disadvantaged with programs for other sectors of society."
2. "The Industry and Commerce Department is the logical choice to administer the program because of its expertise in the industrial field."
3. "We do not believe it is in the best interests of the disadvantaged or the province as a whole to separate poor people from the rest of society in terms of government programs."

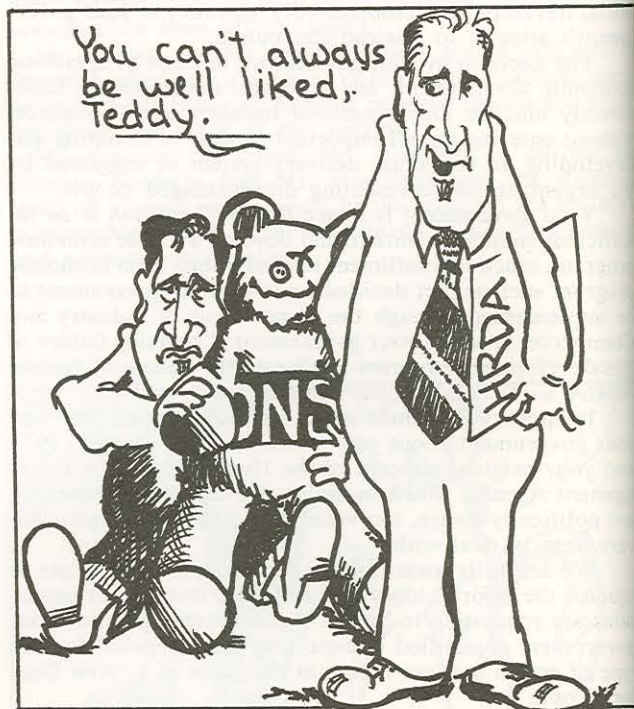
"The government plans to pursue the concept of integrating administration of regular programs and those for the disadvantaged."

4. "We hope it will help to stem the tide of rural poor into the cities, and keep them in their home communities", the minister said.

## PROGRAM DISTORTED

For over a year now, the organizations representing the poor and disadvantaged have made recommendations to the provincial government on how economic development programs could best serve the interests of the people they represent. Among these organizations and one of the most instrumental in this program, the METIS SOCIETY OF SASKATCHEWAN had a large input into designing this program from the time the idea was first conceived. The Provincial cabinet approved the program in principle. Then the program went to the Treasury Board. Something very questionable happened at this stage. A program that for once had the interests of the disadvantaged people in mind went INTO Treasury Board. A program that is irrelevant to and ignorant of the needs and problems of the disadvantaged people CAME OUT.

During the NDP Provincial campaign in 1971, many promises were made to the Native people (never to be fulfilled). One promise included treating economic development of Native people as a priority. It is doubtful that economic development of Native people will receive much priority from a Government department that is used to dealing in industry and big business. From past experience with these government departments (Department of Regional Economic Expansion, D.R.E.E.) it is entirely safe to conclude that this program would end up out of reach of poor people, Native or otherwise, due to rules and regulations, among other things, used for "OTHER SECTORS OF SOCIETY".



## MORE ADVISORY COUNCILS

Mr. MacMurchy said an advisory committee, with representation from organizations of the disadvantaged will be created to recommend on various aspects of the program.

There is an advisory council already. A year ago a Citizens Advisory Council to H.R.D.A. was formed and Mr. MacMurchy has been well informed as to the wishes of the organizations representing the disadvantaged. Mr. MacMurchy, or the Treasury Board who are forcing Mr. MacMurchy to disregard an entire year of proposals from these disadvantaged organizations, has totally disregarded these past proposals and left organizations ignorant of the drastic changes made. So what purpose would a NEW advisory committee serve, other than to be ignored also. We may be poor, disadvantaged people, but we are not stupid.



## A POSITIVE THOUGHT

If it is to be a new government policy not to "separate poor people from the rest of society in terms of government programs", can we then expect a disintegration of the Department of Northern Saskatchewan (D.N.S.)? or is the government going to do away with the poverty stricken Native people in the North or perhaps they'll just close their eyes to the fact that the Northern Natives are poor and will deal with them as if they were rich. Who knows what this insane government will think of next!

So as not to be totally NEGATIVE about this whole thing, I must add—Take heart people, all is not lost. Minister MacMurchy ended his press release "the Agency (H.R.D.A.) was created to help disadvantaged people make use of government services to better themselves. The need is still there (ah-hah!) and Human Resources Development Agency will continue to serve it". (What's left of it anyway; the government is attempting to do away with the training on the job program (T.O.J.) administered by H.R.D.A. and is also not renewing a number of contracts of the H.R.D.A. PERSONNEL — like those who have not dealt with disadvantaged people as if they were well-to-do middleclass....

## THE TRUTH .....ABOUT KENORA

by Linda Finlayson

A Native Youth gathering in Anicinabe Park during the first week in August led to an armed occupation of the park at Kenora, Ontario.

On August 15, 1974, Jim Sinclair, Wayne McKenzie and myself went to Kenora in answer to numerous requests by the supporters of this action.

The conditions found in the town of Kenora itself are comparable to many Saskatchewan towns.

Racism and discrimination are around every corner. Most whites glare in a look of hatred stemming from many years of misunderstanding and conflict of interests.

Native people walked the streets in a drunken daze. The unemployment of native people in Kenora is 95%.

Housing?...a disgrace. Alcoholism?...Now a serious problem and rising rapidly. Suicide?...the highest rate of sudden deaths stemming from alcohol anywhere in the country. In spite of all these alarming statistics, there appeared to be no special effort by the Provincial, Federal or Municipal governments to rectify the situation.

Anicinabe Park itself belonged to the Native people of Kenora. It was purchased illegally by the city from the trust holdings of the Native people: some chiefs claim, by their own money.

What are the Native people saying as they occupy the park? They are asking for help! They are asking for a recognition of the problems they face! They are asking governments to take steps to help their people!

The answer of the government to these pleas of help is to send in police and guns. When white youth have employment, education, alcoholism problems, there's all kinds of solutions and programs provided. When Native youth are frustrated to the point of violence in their attempts to implement change, change to the violence they see every day, what is the government's solution? Guns and police!

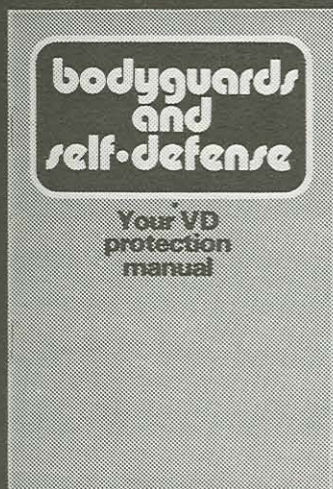
The Ontario government like the Saskatchewan government says it will not negotiate at the point of a gun; at the threat of violence. Governments are blind to the fact that Native people live in violence every day. Alcoholism is violence! Unemployment is violence! Suicide is violence! Welfare is violence! But most violent of all is the loss of hope. The fact that Native people have to pick up a gun to be heard in order to force the governments to listen clearly shows the position of the governments in Canada in regard to Native people.

The police in Kenora gave the Native Youth in Anicinabe Park a deadline to evacuate the park. Several youth left before this deadline. These youth went to court August 17. Jim Sinclair attended the court and had these comments: "It was a kangaroo court. They had one court for the whites and one for the Indians. The prosecutor and judge mocked the Indians as they got on the stand. There was no justice there."

Across the country the Native people of Canada are discovering that Canada is not so glorious nor so free...at least not for Native people.

This may be the first step the Native Youth in Kenora are taking to force governments to assist in implementing solutions to their problems, yet support of these youths has been surprisingly slim in view of the fact that there are dozens of native organizations across Canada that are supposed to be working for the betterment of Native people. We are proud that the Metis Society of Saskatchewan was one of the few organizations that supported the Native people of Kenora as they fight for justice.

## BEFORE YOU GET ANYTHING, GET THIS



This is "Bodyguards and Self-Defense".  
It's your V.D. protection manual.

And it tells you what you can do to prevent V.D.

Copies can be obtained at Regional Health Offices, local V.D. Clinics and drive-in theatres.

So before you get anything, get it.

And maybe you won't get anything.

Saskatchewan  
Department of Health





# CONTEST WINNERS

## POW-WOW

**Men's Fancy**  
A. Tootosis  
R. McNabb  
G. Tootosis

## Men's Traditional

G. Dreaver  
E. Lavallee  
I. Munroe

## Boy's Fancy (10-16)

Jeff Munroe  
Dennie Favel

## Boy's Fancy (9, under)

Brian McNabb  
Dean Bishop

## POW-WOW

**Woman's Fancy**  
Marlene Jimmy  
Irene Tootosis  
Dianne Jimmy

## Woman's Traditional

Madelene Cyr  
Inez Deiter  
Caroline Goodwill

## Girl's Fancy (10-16)

Pat Dubois  
Rose Luchance

## Girl's Fancy (9, under)

Doreen Morin  
C. Delorme  
Connie Dubois

## FIDDLING (Men's)

Mr. Anaquod  
Elmer Cote  
Joe Scattier

## FIDDLING (Woman's)

Mrs. Henry  
M. Fleury  
M.E. Hudson

## JIGGING

### Men's (21-50)

Josh Laliberte  
Louis J. Morin  
Ricky Arcand  
Paul Dreaver

### Woman's (21-50)

Doreen McCallum  
Mary Fulton  
Therese Desjarlais  
Caroline Goodwill

### Woman's (under 21)

Anges Thomas  
Phyllis Baldhead  
Joan Belanger

## JIGGING

### Men's (over 50)

Ed Belcourt  
Joe Trotchie

### Woman's (over 50)

Mrs. John McNabb  
Rose Ann Laliberte  
Therese Anaquod

### Woman's (under 21)

Carol Polsfut  
Donna Cote  
Josephine Maurice

## MS. BATOCHÉ (under 25)

M. Fleury  
M.E. Hudson  
Josephine Maurice

## MS. BATOCHÉ (over 25)

Lucille Caron  
Sharon Johnsrude  
Lillian Semaeqouis  
Mary Fulton (Ms. Congeniality)

## BANNOCK

### BAKING

#### (Playoffs)

Rose Ann Laliberte  
Delilah Carrier  
Alvina Vandale

## HORSESHOE

W.B. Grandel

## TALENT

### Children

Philip Boyer  
Debbie Fulton  
Rene Gaudet  
Melvin Piche  
Sharon Piche  
Kelly Delorme

## TALENT

### 21 & Under

Leonard Fulton  
Sandra Fulton  
Donald Anaquod

### Over 21

Elmer Cote  
Jim Villeneuve  
I. McLeod

## MEN'S FASTBALL

Green Lake

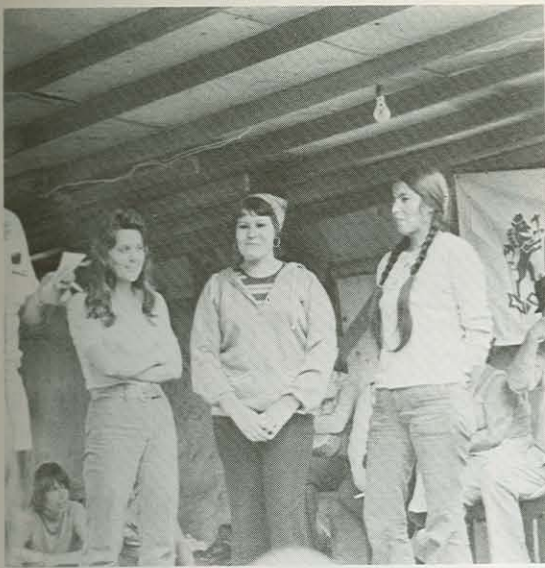
## WOMAN'S FASTBALL

Cote Reserve

# BATOCHÉ PHOTOS









## BACK TO BATOCHÉ HISTORY

After moving from the Red River area in Manitoba after the Red River Rebellion in 1869, the Metis or Halfbreeds settled largely in central Saskatchewan in the Prince Albert - Saskatoon area.

One of these Metis centres was Batoche, Saskatchewan. The new found peace and quiet which the Metis wanted did not last long. Soon homesteaders and government, bringing a new way of life, were staking land, upsetting buffalo herds, and generally disrupting the life style of the Metis.

The Metis, backs pushed against a wall, began to petition the eastern government in Ottawa for legal land titles with no results.

Gabriel Dumont, a strong and dominant person in the area sent for Louis Riel who was in Montana serving his exile after the Red River Insurrection. Riel returned to Canada; to Batoche, Saskatchewan. It was soon evident that the inaction of the eastern government would prevail. Finally, as a result of frustration and fear that their land would be taken away, the Metis under the leadership of Louis Riel and Gabriel Dumont, picked up their guns for their last stand at Batoche.

The long inactive government suddenly sprang into action. Police and army were sent by the hundreds to squash the disgruntled Metis at Batoche. The Metis, largely outnumbered, were defeated, dispersed and degraded in what is one of the most shameful pages of Canadian history. The final blow came when Louis Riel was hung until dead at Regina, Saskatchewan on November 16, 1885.

This history is recalled and commemorated at Back to Batoche; but, even more so, the revived spirit, dignity and culture of the Metis in Canada today is celebrated.

To this day the Metis of Saskatchewan have not been dealt with by the Governments of Canada. We still await our land settlements. Hopefully the inaction of the governments will not lead to another battle at Batoche with the only government action being to send troops and police to silence our claims to this country which also belongs to the Metis of Canada.



Jim Durocher/Terry Lusty



## DID YOU KNOW...

That Pop Corn was one of the Indians' many gifts to the world.

We have all heard the story of how the Indians showed the Pilgrims how to grow corn, and brought them turkeys, pumpkins, and the "magic" pop corn they had never seen. And when they were sick and starving, the Indians fed them.

They did the same for the Jamestown settlers, Captain John Smith's group, and many other early adventurers.

The fact is, the Indians had many wonderful food products, unknown to the rest of the world. And of these they gave freely, and with open hearts, to those strange people with the pale skins, who had come from over the seas.

Columbus took home the first chocolate Europe had ever seen. Sir Walter Raleigh went home with tobacco and the potato, which soon became the chief crop of Ireland. Scores of ships loaded with cranberries brought Europeans their first native American fruit. Others returned to Europe with the Indians' sweet corn, tomatoes, squash, green beans, lima beans, peppers, peanuts, rhubarb. In fact the Indians gave the world about 30 different fruits and vegetables which were unknown in so-called "civilized" lands.

These new foods were not only life-savers for the early settlers — but they also helped save Europe! When Columbus set sail, hundreds of thousands of people were dying from plagues and diseases of poor nutrition. The average European man at that time was about five feet tall. His life span was not much more than 30 years. Infant deaths were numerous. People with horrible skin diseases, twisted, misshapen bodies, cripples of all kinds were common sights — mainly from a lack of variety of the right kinds of foods.

Then came the discovery of America.

And because the American Indian had carefully cultivated and developed so many different fruits and vegetables, unknown to all the rest of the world, the agriculture of Europe was changed and revitalized.

As news of the new world and its riches spread, hundreds, then thousands, then hundreds of thousands of Europeans came swarming over the sea.

In return for his life-giving help, they gave the Indians glass beads—and took away his land. When the Indian finally realized what was happening and commenced to fight back, he called "savage", "barbarian".

Before long the pale-faces outnumbered the Indians, and these native Americans were shoved aside to the dry, poor areas of this great country, to waste away on land nobody else wanted...left to find their way in a strange new life they couldn't understand.



*Six months following the hanging of Louis Riel, Margaret Monet Bellehumeur Riel, gave birth to their third child who died soon after. Margaret never recovered and died a few months later. The other children died before they had a full life. There were no grandchildren. If she were alive today, she might have written an article like this.*

## RIEL'S WIFE SPEAKS

Louis Riel, my husband, has been more misunderstood than any one person in Canada's history. Through our short years together, I have heard his viewpoints and know his ideas and will tell you of them.

We were much like anyone else of part-Indian blood in 1800's. Louis had to go on trading trips. Most of our friends were Metis or half-breeds. We had to live through the cold winter months without any modern conveniences. Our houses, like the one Grandmother Julie Riel lived in, were log cabins that we slowly covered with better materials as our money and time allowed. Most of the ladies I have seen wore dresses like the white woman's styles though not as fancy. We were practical women. Sun bonnets, rather than plumed hats, were our favorite. We liked laughter and talk, for we were a happy people then, despite all our troubles. We had a strong belief in God. Though we were afraid many times, we prayed fervently to our Maker.

Louis had been living in the United States in exile after he had founded Manitoba as a Province of Canada. Exile was a terrible thing for him to bear. He had been branded as a traitor because he had set up an honest government for all people in Manitoba. Before you know anything about the "rebellion", you must realize that most of the people in Manitoba in 1870 were Metis. The Canadian government wanted to set up a good provincial government, too. They could not stand to have someone that had forced the formation of good government leading Manitoba. They would have looked too foolish. To save face, Louis was exiled from Canada. Most of the people in Louis' provisional government were re-elected in the provincial government, since they were freely elected. Poor Louis! He was heart-broken. The problems of the Metis people hung heavy on his mind. After months of worry and anger, Louis became a very sick man. Can you understand the agony he went through? He had worked all his life for this and had been thrown out like a common criminal. Well, Louis would get angry and shout and cry. People would not believe that his role had been honourable. They laughed when he called on God to make him the leader of the Metis people again. He added "David" to his name after the old testament king who was chosen by the Lord to be king. He was upset and spoke out to people who did not understand him. It made him even more upset and some called him crazy.

Once he wanted to attend his sister, Henriette's wedding in Manitoba. This had to be secretly arranged so he would not be shot or arrested. The Metis had elected him to office even though he was in exile. This delighted him but to return would be disaster. So he went to Montana with my father, as Louis has been on Papa's trading expeditions in the past. As a friend, Louis encouraged Papa and other Metis, to band together and to help themselves. He was against violence and prejudice and wanted a fair government. When I met Louis, I could not believe that he had been called crazy. He was well and friendly. He had been in love with a girl in New York, but had broken off from her. His people were too important to him. To me, he was a gentleman who wore moccasins and spoke like a prophet. Of course, Fort Benton, where we lived, was not a large settlement. We lived in open country with no churches so no wedding was possible. When Louis asked for my hand, the ceremony was done in frontier style. We stood in front of the tents with people watching. While someone ran for paper, Papa announced we wanted to get married. Everyone laughed and talked, while we write our vows and

signed them. Until a priest arrived, that would have to be our "wedding". We were happy and in love. Louis once said to my mother, who was Cree, how unhappy he was not to have a big wedding in a church. Mother almost laughed herself green for it had been five months since we said our vows and no priest had passed through. Laughing, she said she would send for a medicine man as it would be faster. The priest finally arrived and our marriage was blessed by the Church.

In two year's time, we moved to St. Peter's Mission. Our little house had two new additions; our son Jean and a baby daughter, Marie-Angelique. We had a cow and that really made us feel settled! I can say we were happiest in that little house. Louis was all smiles and full of energy, writing letters and arguing politics. I read everything he wrote. He believed that people could not be treated well unless they had a say in their government. Like Louis, I had grown up knowing how unequal the law could be. There were many people, especially of Indian blood, who had such a hard time settling in villages; they just travelled around never settling. Louis could see that without rights and voting powers, Metis people would all end up wandering. Like Moses, Louis was sure he could lead his people out of the wilderness, if they would band together. Otherwise, he prophesized they might wander forever. He could see independence, good communities and trust growing from banding together. Often he prayed for help in his work with the half-breeds.

One day, while Louis was praying in the chapel, some men rode up to our house. I ran inside for a moment in case they were unfriendly. Soon, I realized these men with their broad red sashes and moccasins were from Canada. They were Gabriel Dumont, Moise Oullette, Michael Dumas, and James Isbister and wanted Louis to return to the Canadian West.

A petition of claims and complaints had been sent to Ottawa with no result. They were convinced that Louis was the only man that could get justice for them. Dumont was a powerful person. He had a group of men that were like an army and they were ready to fight the Canadians. As buffalo hunters they could shoot fast and straight. Louis was not sure this was right for he was against violence. After a short time, he decided to return and demand the government grant land and self government to the Metis.

When he arrived in Batoche a glorious crowd of cheering Metis greeted us. This was probably the best day of our lives. At the cheers, Louis and I felt uplifted, as if our cause was not important to the people, not just us. Noz, the very name, Batoche, strikes terror and grief in me.

Ottawa had ignored every complaint from the West. Settlers were not able to stake out their land. Everything seemed to be in a mess. On several occasions, Louis had been offered large sums of money, land, and a government position if he would remain in lent. Louis refused, because not all the Metis would benefit. Louis then became very sure he could cause another coup without shedding blood as he had at Red River. He had done this once before, so why wouldn't it work now? Fort Carleton, a place more like a building than a fort, was chosen as the place to be captured first. No one was to be hurt.

Meanwhile, Louis had made speeches telling the people the new government would be for all people. The Metis would have an equal share. The people loved this offer and promised to follow Louis without fear. Meanwhile, like an insurance policy, Gabriel Dumont was gathering troops from the Indians and Metis. I guess we were all so sure our cause was right that we did not realize that the government would attack us. They had learned from Red River how Louis would do this. They sent police and troops. The Metis swore they would not fire but it happened. One shot led to another. Mass graves were dug for the Metis who died.

The night Moise Oullette brought the note demanding surrender from General Middleton, I knew Louis was a dead man. Gabriel Dumont had escaped to Montana. The



note said that Middleton would protect Louis and his friends until the matter was settled. I was going to have another baby soon. I knew either the police or someone would murder Louis before he could see the new baby. We had gone through so much together. It was like the days before we were married, Louis' hopes dashed, both of us haunted by fear of trouble.

What happened next I could scarcely believe!

Louis was tried in Regina for treason. The government made it look like Louis wanted money and land just for himself. They had people reciting all sorts of rumors in front of the jury. The lawyer tried to prove Louis was insane to save him. Never a man to be bribed, Louis made a speech. He said he was not insane. He had done what he had done because he had seen Indians starving, Metis eating spoiled food, and whites suffering in the Northwest.

"I am part Indian, part white, so I wanted to help the white, the Indian and the half-breed." He called the government irresponsible for allowing people to starve.

The jury found him guilty of treason, but recommended that mercy be shown him, for he had had good reasons for what he did. What they were saying was that the government had been irresponsible, not my Louis.

The judge ignored that. He sentenced Louis to hang.

While the whole world had its attention on Louis, the Government passed the time asking whether or not they should hang Louis. It was too embarrassing to have Louis alive in Canada. The Conservative party was playing games with Louis' life, trying to win votes. They decided to kill him. Louis would write to me and others in the family, saying how sorry he was for us. He knew we would grieve, and that we would suffer great hardships. He wrote how miserable he had been, knowing I had given birth to another child. He had wanted to be there, to comfort me and to attend to the needs of his child. He wrote telling me how much I had helped him, saying he was sorry for the hardships I had suffered. His only thoughts were for our welfare, though he would lose his own life. He went to the gallows reciting the twenty-third Psalm and knowing he had brought the attention of the government to the problems in the Northwest.

Now he is dead, buried in St. Boniface. The children and grandchildren of those Metis who fought still do not have full equality. They are still wandering. Remember that Louis Riel had wanted a government for all people, including the Metis. There is a Manitoba mosaic but the Metis seem not to be part of it. Louis is dead but his ideas live on. He would be the first to speak against violence. If the Metis would strive to become a working part in their own community, things would be better. In the old days, we did not sit back and let others do the work. We banded together. We should all remember that Louis suffered to get a better government. Learn about your people, so you can help to represent them. Do your part.

(from "Sorries of the Metis" - publication of the Manitoba Metis Federation).

## CAMP-IN INTERRUPTED

The camp-in lasted from 11:30 p.m. Thursday, June 27, 1974 to an abrupt ending on Sunday morning June 30, 1974.

The reason the camp-in as called off was because the demonstrators got word that Ray Hamilton and Butch McDougall were going ahead with the "annual meeting" in Prince Albert. The Board of Directors had ruled that the annual meeting be cancelled until such time as the government grants for this purpose be received in order to supply transportation to such delegates that must be flown in and come great distances to attend the meeting.

## MSS REJOINS NCC

This May at the annual conference of the Native Council of Canada (NCC), the Metis Society of Saskatchewan (MSS) rejoined the other provinces in the national organization consisting of all the non-status Indian and Metis organizations in Canada.

Two years ago the MSS withdrew its membership from NCC because it felt that NCC was not benefiting the provinces in any way, but only providing a high-hat style of living for the NCC executive at the Ottawa level.

Eventually other provinces agreed with this, therefore, the MSS felt that the time was right to rejoin in an effort to assist in implementing some drastic changes including restructuring the national body to give the provinces more control.

This year an entirely new executive was elected; Kermit Moore as President, Gloria George as Vice-President and Harry (the dog) Daniels as Secretary-Treasurer.

As a result of the MSS rejoining the national body, Saskatchewan will once again have an input into some of the major decisions made on a national level, which before was not possible, even though these decisions ultimately affected the Metis Society of Saskatchewan.

### SASKATCHEWEN HUMAN RIGHTS COMMISSION IS EMPOWERED TO ADMINISTER

The Saskatchewan Bill of Rights Act  
The Fair Employment Practices Act  
The Fair Accommodation Practices Act

The Acts prohibit discrimination in:

Housing  
Employment  
Employment Applications and Advertisements  
Public Facilities  
Signs and Notices  
Education

Membership in: Trade Unions  
Occupational Associations  
Professional Societies

Because of: Race, Creed, Religion, Colour, Sex, Nationality  
Ancestry, Place of Origin.

### HOW TO FILE A COMPLAINT

Persons who feel they may have been discriminated against can file a complaint by contacting the Commission office. The Commission staff will investigate and attempt to resolve the complaint through informal consultation with all the parties involved.

### PENALTIES

Any party found by the Commission to be in contravention of the legislation may be ordered by the Commission—

1. to comply with the legislation
2. to make restitution for any injury caused to any person
3. to pay compensation to any person

To file a complaint or for further information contact the Saskatchewan Human Rights Commission.

SASKATOON  
117A - 20th St. West

REGINA  
2043 Hamilton St.



## METIS CO-OPERATIVE CAMP

The camp at Watrous has now been purchased from the Penticostal Assembly of Saskatchewan. The Co-operative that was incorporated on August 27, 1973, was able to negotiate with the Co-operative Credit Society of Saskatchewan for the loan of \$21,000.00 to purchase.

The down payment of \$1,000.00 plus \$500.00 of our equity was paid for by money derived from raffle profits and donations. The major donaters were:

Prince Albert Indian & Metis Friendship Centre - \$1,000.00

Prince Albert Pulp Mill - \$500.00

Prince Albert Local No. 7 - \$200.00

St. Louis Local - \$100.00

Shell Lake Local - \$50.00

Leask Local - \$50.00

There was a Local Initiatives Program run on the camp premises last winter. We had about 18 people employed on the project which was to renovate some of the buildings and winterize them for early spring and late fall use. The amount of Government Grant for this was \$20,791.00.

There are 20 buildings and approximately 40 acres that consist of the camp. There are about 350 beds and mattresses and all the facilities needed in the dining hall such as cooking utensils, dishes, dishwashers, fridges, coolers, etc., to accommodate and feed 300 people.

We also applied for and received an Innovative Grant from H.R.D.A. to cover operating expenses until March 1975. This grant will cover such things as wages, food, etc., until the end of March. The amount of this grant was \$22,370.00.

The camp was rented for one week to some people from the Indian Cultural College in Saskatoon. The charge for renting the camp for workshops, meetings, etc., to different groups would be \$10.00 per day per person. This money will be used to pay the loan at the Co-op Credit Society in Regina. We hope that every group that has reason to hold workshops or meetings will utilize this facility as this is the only means of paying off the loan. And the camp belongs to the Metis people so we would be benefitting ourselves by using it and it would assist the Co-op in doing with the camp what it was originally bought for.

The main purpose of purchasing it was to enable us to give a summer camp as cheaply as possible to all Metis and poor kids in the province of Saskatchewan. Our intentions are to have all Locals in Saskatchewan participate by joining the Co-op at \$1.00 per Local. Our intentions are to have four -one week camps during the month of July. We hope to have approximately 300 children per camp.

The intentions of the Camp Board are to set fees of \$3.00 for every 10 children attending camp. This is to help defer some of the costs of Board & Room.

We are in the process of making brochures that will be mailed out to all Locals.

Any more information required please feel free to contact me at the following address.

Mr. Hubert Ballendine, Manager,  
Metis Co-operative Camp,  
37 - 13 Street East,  
Prince Albert, Saskatchewan.



New Breed Sept. '74

## CONSUMER'S PROBLEM OF THE MONTH

"I purchased a watch last January and received with it a guarantee card saying,

'THIS WATCH IS GUARANTEED FOR ONE YEAR.'

"The watch stopped working last month. Is the merchant required to repair it?"

### ANSWER

No . . . the guarantee is from the manufacturer, not the merchant. It does not say what the watch is guaranteed to be or do for one year or that the watch will be repaired or replaced if it stops running.

### A WISE CONSUMER WILL ALWAYS CHECK

for a guarantee and carefully read and understand it, *before* purchasing merchandise.

### REMEMBER!

A meaningful guarantee will state exactly what the manufacturer or seller will do, should merchandise prove defective.

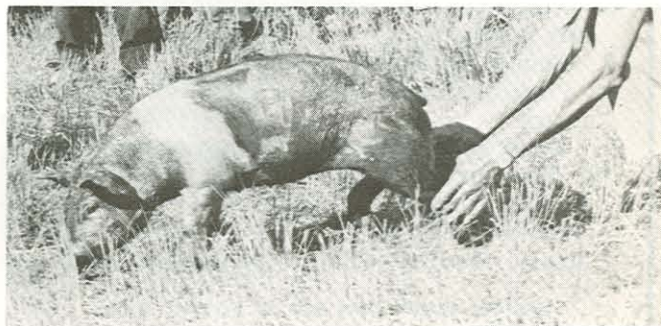
*For assistance with a  
consumer problem contact:*

### SASKATCHEWAN DEPARTMENT OF CONSUMER AFFAIRS

525-8791 REGINA

373-3433 SASKATOON

Call Us Collect or Write to Box 3000 Regina





# MY ONLY HOPE!

## PLEASE HEAR WHAT I'M NOT SAYING

Don't be fooled by me. Don't be fooled by the face I wear. For, I wear a mask, I wear a thousand masks, masks that I'm afraid to take off and none of them are me.

Pretending is an art that's second nature to me, but don't be fooled. I give you the impression that I am secure, that all is sunny and unruffled with me, within as well as without, that confidence is my name and conning my game, that the water's calm and I'm in command, and that I need no one. But, don't believe me. Please! My surface may seem smooth, but my surface is my mask. Beneath lies no smugness, no complacency. Beneath swells the real me in confusion, in fear, in aloneness.

But I hide this. I don't want anybody to know it. I panic at the thought of my weakness and fear of being exposed. That's why I frantically create a mask to hide behind, a nonchalant sophisticated facade, to help me pretend, to shield me from the glance that knows. But, such a glance is precisely my salvation. My only salvation, and I should know it. That is, if it's followed by acceptance, by love. It's the only thing that can liberate me, from myself, from my own self-built prison walls, from the barriers that I so painstakingly erect. It's the only thing that will assure me of what I can't assure myself—that I'm really worth something.

But I do not tell you this. I don't dare. I'm afraid to. I'm afraid your glance will not be followed by acceptance and love. I'm afraid that you will think less of me, that you'll laugh, and laugh would kill me. I'm afraid deep down I'm worth nothing, that I'm just no good, and that you will see this and reject me. So I play a game, my desperate pretending game, with a facade of assurance without and a trembling child within.

And so begins the parade of masks, the glittering but empty parade of masks. And my life becomes a front. I idly chatter to you in suave tones of surface talk. I tell you eve-

rything that's nothing, and nothing that's really everything of what's crying within me. So when I'm going through my routine, do not be fooled by what I'm saying.

Please listen carefully and try to hear what I'm not saying, what I'd like to be able to say, what, for survival, I need to say but what I can't say.

I dislike hiding. Honestly, I dislike the superficial game I'm playing, the superficial, phoney game. I'd really like to be genuine and spontaneous, and me...but you've got to help me. You've got to hold out your hand, even when that's the last thing I seem to want or need. Only you can wipe away my tears, the blank stares of the breathing dead.

Only you can call me into aliveness. Each time you're kind and gentle, and encouraging, each time you try to understand because you really care, my heart begins to grow wings, very small wings, very feeble wings, but wings. With your sensitivity and sympathy and your power of understanding, you can breathe life into me. I want you to know that. I want you to know how you can be a creator of the person that is me if you choose to. Please choose to!

You alone can break down the wall behind which I tremble, you alone can remove my mask, you alone can release me from my shadow world of panic and uncertainty, from my lonely prison. So do not pass me by. It will not be easy for you.

A long conviction of worthlessness builds strong walls. The nearer you approach me, the blinder I may strike back. It's irrational, but despite what the books say about man, I am irrational, I fight against the very thing I cry out for.

But I am told that love is stronger than strong walls, and in this lies my hope. My only hope! Please try to beat down those walls with firm hands, but with gentle hands...for a child is sensitive.

Who am I, you may wonder? I am someone you know very well. For I am every man you meet and every woman you meet.

D.K.

This was written and submitted by a lady A.A. member.

## DIRECTOR REQUIRED

A Director of the Recreation program of the Metis Society of Saskatchewan is required.

1. Applicant must have extensive knowledge in organizing sports and recreation programs.
2. Must have knowledge of administrative procedures
3. Must be able to relate to staff
4. Must be dedicated to the policies and philosophy of the M.S.S.
5. Must be articulate in public speaking
6. Must be able to relate to people at the community level.
7. Should be M.S.S. member
8. Priority will be given to person of Native ancestry.
9. Must be articulate in writing proposals.
10. Must be resourceful so as to be able to find funding for local projects.

Salary: Starting—\$800, Maximum—\$1,000

## DIRECTOR WANTED

Applications are required for the position of Director of the Native Alcohol Council of the Metis Society of Saskatchewan.

1. Applicant must be sober for one year
2. Must be able to communicate with Native people
3. Must be dedicated to the policy and philosophy of the M.S.S.
4. Must have ability and experience in administration.
5. Must be articulate in public speaking
6. Must have wide knowledge of alcohol problems, drug abuse and social problems related to the two.
7. Must have vast knowledge of funding sources.

Salary: \$1,000.00 per month.

**CLOSING DATE OCT. 31, 1974**

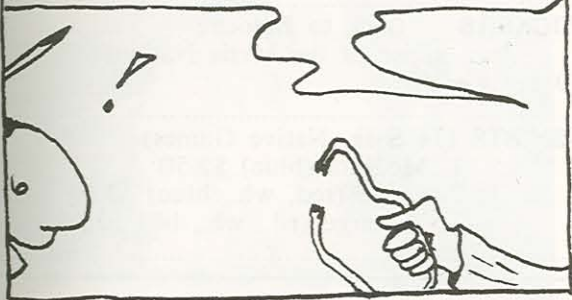


"OLD - KI-PUTCH"

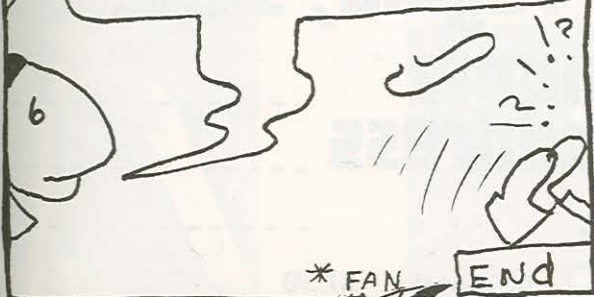
Ki-putch WAS WATCHING  
A MECHANIC TRYING TO  
PUT A "FAN-BELT" ON.....



YOU SEE Ki-putch,.....  
This is why the  
"FAN" won't TURN.....  
.....THE OTHER BELT  
was broken.....



Oh!?!? .....  
I SEE !?! .....  
Now \*Wind-mill  
WORK AGAIN with  
NEW BELT Eh?



by Billy BRASS

# ANNUAL MEETING of the M.S.S.

at  
Sheraton Marlbor  
P.A.

SEPTEMBER  
27 - 28

Locals,  
Register... Now!

## PRAYER

"TREAT ALL MEN ALIKE.  
GIVE THEM ALL THE SAME LAW.  
GIVE THEM ALL AN EVEN CHANCE  
TO LIVE AND GROW ...

ALL MEN WERE MADE BY THE SAME  
GREAT SPIRIT CHIEF.  
THEY ARE ALL BROTHERS ...

THE MOTHER EARTH IS THE MOTHER  
OF ALL PEOPLE, AND PEOPLE SHOULD  
HAVE EQUAL RIGHTS UPON IT ...

WE ONLY ASK AN EVEN CHANCE TO  
LIVE AS OTHER MEN LIVE.  
WE ASK TO BE RECOGNIZED AS MEN...

LET ME BE A FREE MAN...  
FREE TO WORK, FREE TO TRADE,  
FREE TO CHOOSE MY TEACHERS,  
FREE TO FOLLOW THE RELIGION  
OF MY FATHERS,  
FREE TO THINK AND TALK AND  
ACT FOR MYSELF...AND  
I WILL OBEY EVERY LAW OR SUBMIT  
TO THE PENALTY."

Chief Joseph of the Nez Perce Indians  
...1879



# THE MAGIC YEARS —That Could Have Been

He always wanted to say things.  
But no one understood.  
He always wanted to explain things.  
But no one cared.  
So he drew.

Sometimes he would just draw, and it wasn't anything.  
He wanted to carve it in stone or write it in the sky.  
He would lie out on the grass and look up in the sky, and it would be only him and the sky and things inside him that needed saying.

And it was after that, that he drew the picture.  
It was a beautiful picture.  
He kept it under his pillow and would let no one see it.  
And he would look at it every night and think about it.  
And when it was dark and his eyes were closed, he could still see it.  
And it was all of him. And he loved it.

When he started school, he brought it with him.  
Not to show anyone, but just to have with him like a friend.

It was funny about school. He sat in a square brown desk like all the other square brown desks and he thought it should be red.  
And his room was a square brown room. Like all the other rooms.  
And it was tight and close. And stiff.

He hated to hold the pencil and the chalk, with his arm stiff, and his feet on the floor flat, stiff, with the teacher watching and watching.

The teacher came and spoke to him.  
She told him to wear a tie, like all the other boys.  
He said he didn't like them and she said that it didn't matter.

After that they drew. And he drew all yellow and it was the way he felt that morning.  
And it was beautiful.

The teacher came and smiled at him "What's this?" she asked.  
"Why don't you draw something like Ken's drawing?"  
"Isn't it beautiful."

After than his mother bought him a tie, and he always drew airplanes and rocket ships like everyone else.  
And he threw the old picture away.

And when he lay out alone looking at the sky, it was big and blue and all of everything; but he wasn't anymore.

He was square inside, and brown, and his hands were stiff, and he was like everyone else.  
And the thing inside him that needed saying, didn't need saying anymore.

It had stopped pushing. It was crushed.

Stiff like everything else.

Zodiac  
Author Unknown

# 800-667-8755

Dial your direct distance dialing access code and then the above toll-free number to get in touch with your Provincial Government. The Provincial Inquiry Centre staff will be pleased to help regarding any questions or problems you may have about Provincial Government services or programs.



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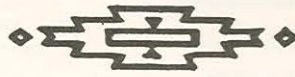








# INDIAN PRAYER



GREAT SPIRIT

GRANT THAT I  
MAY NOT CRITICISE MY  
NEIGHBOR UNTIL I HAVE  
WALKED A MILE IN HIS  
MOCCASINS.

