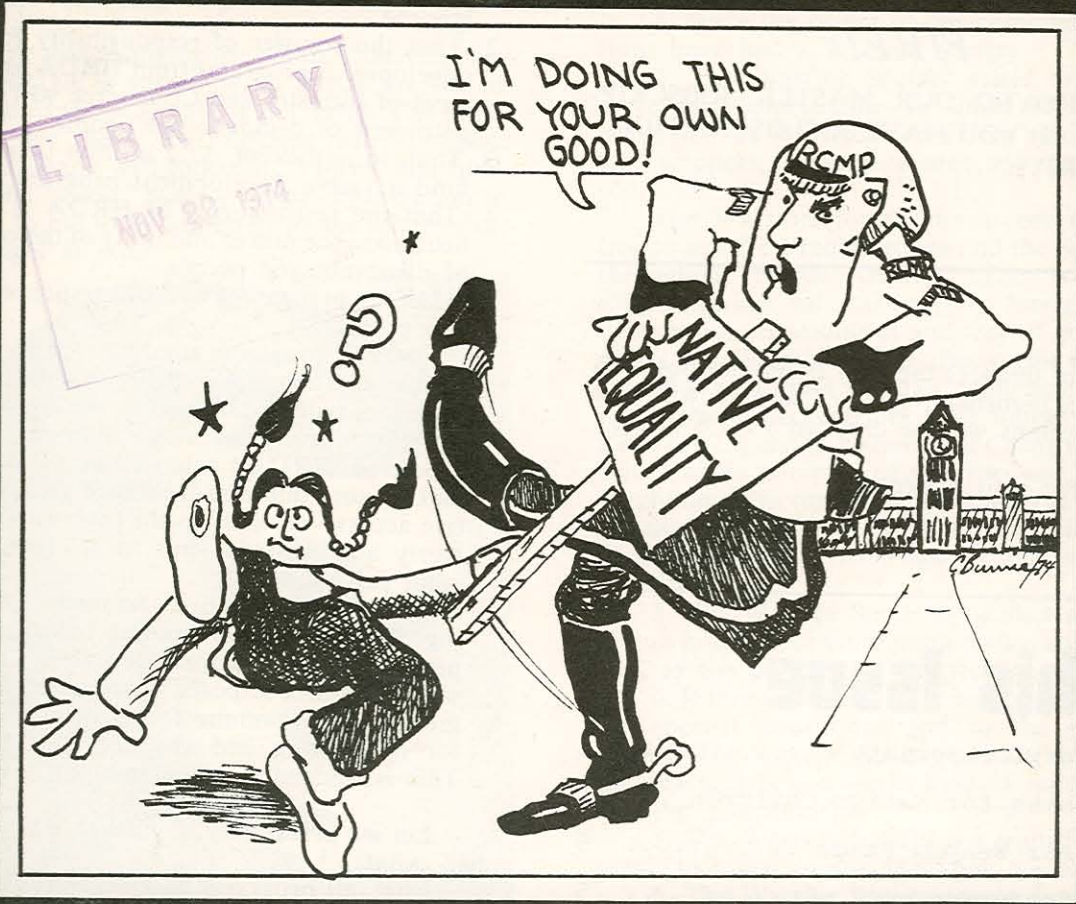


NEW BREED

is a publication of the Metis Society of Saskatchewan 1846 Scarth Street, Regina.

1974



Serials Department
Murray Memorial Library
University of Saskatchewan
SASKATOON, Saskatchewan

EXTRA COMMUNICATIONS SERVICES

As we have stated to you earlier, we are in the process of working to improve communications, but we feel that it is your responsibility as well as ours. We have started a circular newsletter which will be going out at least twice a month to your communities. We are requesting once again of the locals to call a meeting at least once a month, so that they can read out the newsletter to the general membership. Since we know in many communities the people are not calling regular meetings. As a result of that we are trying to send out the newsletters to as many na-

tive people as we possibly can.

I would also like to remind you people that the president Jim Sinclair will not be able to contact every community in the province. Therefore we will try to have area meetings throughout the province in the future. This will enable the people to participate in such meetings.

The Board of Directors of the Metis Society will have having their first meeting on October 20, 1974, to prepare to meet with the premier of Saskatchewan and other cabinet members on the 21st of October.

There is no doubt in my mind that our President Mr. Jim Sinclair will be busy for some time fighting for more programs for Native people.

Roderick Bishop

NEW BREED

BLAKENEY SAYS NONE OF YOUR BUSINESS

September 19, 1974.

Editor — Linda Finlayson
Writer — Ralph Nabis
Artist — Cliff Bunnie
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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Also; in this issue information concerning the SASKATCHEWAN METIS LOTTERY, see page 16.

Dear Mr. Sinclair:

I wish to acknowledge and thank you for your letter of September 9, 1974, addressed to me, which you released to the news media. My reply is taking the same form.

Your letter expresses concern over the restructuring of the Human Resources Development Agency. Let me restate those concerns, as I understand them, in short form:

1. That the recommendations and advice of disadvantaged people's organizations have been "totally ignored".
2. That the transfer of responsibility for economic development programs from HRDA to the Department of Industry and Commerce will work to the detriment of disadvantage people.
3. That, in any event, \$1.2 million is inadequate to fund a viable development program.
4. That the restructuring of HRDA is designed to neutralize the power and unity of the organizations of disadvantaged people.

Let me preface my specific responses by making two points.

First, all programs administered by HRDA will continue. The responsibility for delivering those programs will be assigned to the most appropriate program department of government.

Second, HRDA's role will be to concentrate on making sure that disadvantaged groups have effective access—not only to the programs which it formerly administered—but to *all* relevant government programs.

HRDA will, of course, retain its role of providing "core" or initial funding to organizations representing the disadvantaged. The Citizens Advisory Council, composed of representatives of those groups, will continue to provide a ready avenue for influencing and shaping HRDA's activities. This is, indeed, happening right now.

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Let me now turn to your specific concerns.

1. The government has sought and will continue to seek the advice of disadvantaged people's organi-

zations through the Advisory Council on which they are represented. Sometimes that advice will be followed, sometimes not. But it will always be considered.

2. HRDA will continue to play a role in "greasing the wheels" so that programs administered by other departments - including the Department of Industry and Commerce - are geared to the special needs of disadvantaged groups. In the case of economic development projects, applicants will have access to the full resources of the Department of Industry and Commerce.
3. The \$1.2 million allocated to development is for the balance of the fiscal year 1974-75 - less than seven months. Funds appropriated in future years will depend in part on the rate at which viable proposals come forward from groups of disadvantaged persons.
4. The charge that changing the administrative structure of HRDA is somehow an attack on one or more organizations simply is not valid. The organizations are there. The funding will continue. Present programs will continue. "Power" and "unity" and the "vocal" quality of the organization to not seem to me to be impaired by the administrative changes at issue.



In closing let me say that the government has not and will not attempt to dictate how citizens organize to promote their interests, nor whom they designate to represent them.

IN TURN, IT IS MY VIEW THAT THE WAY IN WHICH THE GOVERNMENT ORGANIZES AND DELIVERS ITS PROGRAMS IS ESSENTIALLY GOVERNMENT BUSINESS at least until that delivery system has been tested and found wanting.

Yours sincerely,
(signed)
Allan Blakeney,
Premier.

STATEMENT OF THE OJIBWAY WARRIOR SOCIETY

The following is a statement of the Ojibway Warrior Society giving a brief outline of the history, nature and role of the Warrior Society, as well as an outline of the present struggle of the Ojibway Warrior Society in Kenora, Ontario.

OJIBWAY WARRIOR SOCIETY

1. Since the origin of our communities, all Nations have had a Warrior Society.

2. The Warrior Society arises to protect and serve our communities in times of war and oppression. The Warriors come from amongst the hunters, trappers, workers, women and men, young and old.

The Warriors fought the invaders, the British troops and the French troops and the Spanish troops throughout North America. The Warriors have fought against all attempts by foreign powers to destroy our communities and way of governing ourselves. The Warriors have also fought in the Second World War in the Canadian Army against the Nazis in Europe. The Warriors have fought in Wounded Knee (1973) and in Kenora and Cache Creek (1974). The Warrior Societies of all tribes and Nations have fought on all fronts for the liberation of mankind and for the basic right of every human being and every family and every nation against aggression and exploitation.

3. The Warrior Societies of all Nations and all Tribes honour our Governing bodies and Councils as well as the policies of the people.

4. If there is no war, our communities respond to the specific conditions and to the needs of the people. The Warrior Society participates in building the new society and works hard to build our Nations and our communities.

5. The Warrior Society is a tradition of all Nations, like that of the Medicine Society.

6. The Warrior Society learns from the Theory and Lessons of the Land and from the Great Law that everyone must be free and follow the revolutionary principles of the people.

7. The Warrior Society is part of the movement in the U.S.A. and in Canada to combat the policy that dictates and tries to destroy our government by the people and for the people. We seek the return of the right to govern ourselves. We seek the return of our land. We combat the wretched living conditions of our people. These wretched living conditions are the instrument of the oppressor to attempt to break the Sacred Circle which is the life of human being. The Warrior Society seeks justice and the return of the rights of our people.

The Ojibway Warrior Society is active in the Lake of the Woods Tribe of the Ojibway People. There has been prolonged oppression against our people that has degenerated critically throughout the centuries into an inhuman policy of bureaucratic and

legal war that slowly but definitely is ending the lives of many Anishinabe People. The housing conditions are in a state of constant threat of fire. The shacks have to hold large families with no water or sewage and no electricity. And the twisted wicks are what light the experience of the young people at home.

Out of 84 people that yearly die violently in the Kenora area, approximately 15 percent die as a result of fire. Ninety-five percent of Anishinabe People are unemployed, 4,000 are imprisoned each year in Kenora. The suicide rate is critical. The school drop-out rate is 75 percent of the enrollment in high school. This is the condition of our people.

Anishinabe Park was taken from the Anishinabe People by the Department of Indian Affairs and sold illegally to the City of Kenora in 1959. The Ojibway Warrior Society liberated the land which rightfully belongs to the Anishinabe People.

OPEN LETTER FROM THE OJIBWAY WAR- RIOR SOCIETY AND THE WARRIORS OF CACHE CREEK

The following is an Open Letter from the Ojibway Warrior Society and the Cache Creek warriors addressed to other Anishinabe nations and people and to the progressive and democratic organizations of the entire Canadian working class and people.

Friday, September 6, 1974.

Dear Friend:

The Ojibway Warrior Society of Anishinabe Park (Kenora, Ontario) and the warriors of Cache Creek (British Columbia) urge you to support our struggles. Over the last month we have been carrying out armed defense of our basic rights against the aggressive policies of the governments, the police and courts in Kenora and in Cache Creek. These two struggles are part of the struggle of the entire Anishinabe People (Native Indians) to regain all of our rights which have been taken from us by force of arms by the English aggressors several hundred years ago, and by their followers since. Our cause is a just cause and for this reason we are seeking the support of other oppressed people in Canada.

This letter is being sent to Anishinabe groups and organizations, to democratic and progressive organizations and individuals across Canada, to trade unions and trade union militants, to student groups and associations, etc. We call upon you to give concrete support to our struggles.

Since 1492, we, the Anishinabe People, have been in constant struggle against the aggressive system of foreign powers. Not only did we face the foreign system of exploitation, but also the machinery which has been used to the advantage of the aggressors of this land. Our whole families and lands have been transformed into battle-fields of both sorrow and great victories. We have met soldiers and their guns representing those who have sought to control other nations in this world. To this day we face the same enemy. We have faced the great ships, the great trains that affect all of us in this land. We have faced the churches and religions. We have faced the Government Department of Indian Affairs and their anti-Indian policies.

And today, amongst the ruins of this long undeclared war, we come forward to embrace the oppressed people of this land. We have arrived at a new day and a new meeting: the new day when the old rulers and the old dreamers must awaken to the most powerful force in this land - THE UNITY OF ALL PEOPLE! We can move trains and we can move mountains. We can totally isolate those who try to oppose the rising of this new day. We have new friends, and armed with knowledge and tools, we can revenge the many lives we have already grieved. In 1974, we can only go onward to victory that belongs to us and to all oppressed people.



There has been prolonged oppression against our people that has degenerated critically throughout the centuries into an inhuman policy of bureaucratic and legal war that slowly but definitely is ending the lives of many Anishinabe People. The housing conditions are in a state of constant threat of fire. The shacks have to hold large families with no water or sewage and no electricity. And the twisted wicks are what lights the experience of the young people at home.

Out of the 85 people that yearly die violently in the Kenora area, approximately 15 percent die as a result of fire. 95 percent of Anishinabe People are unemployed, 4,000 are imprisoned each year in Kenora. The suicide rate is critical. The school drop-out rate is 75 percent of the enrollment in high school. This is the condition of our people.

Our leaders have been humbled and some have strayed to the side of the oppressors. Our courageous leaders have continued to make demands for our people, but they have met with no response. The Anishinabe People rose up and took the gun in active resistance to the policy that has proven to our people that it must be shot down. This is the reason for the armed liberation of Anishinabe Park in Kenora and of the highways in Cache Creek, B.C.

Anishinabe Park was taken from the Anishinabe People by the Department of Indian Affairs and sold illegally to the City of Kenora in 1959. The Ojibway Warrior Society liberated the land which rightfully belongs to the Anishinabe People.

In the area of Cache Creek, B.C., the highways run through the land that belongs to the Anishinabe People. The warriors of Cache Creek set up armed barricades to regain control of the land that belongs to the Anishinabe People.

Our cause is part of the cause of the people in Canada who suffer under violent oppression and exploitation by the handful of the wealthy which controls this country. The Canadian working class wages struggles for its basic rights. The Quebec Nation fights for National Liberation. We feel that these struggles and our struggle are the same struggle against the same enemy. We can win, the Canadian working class can win, the Quebec People can win, only if we all support each other concretely. Our common enemy would like nothing better than to separate and divide us.

There are several practical ways to support us:

1. A caravan is starting from Vancouver on Saturday, September 14, and is heading toward Ottawa to reach there by Monday, September 30, 1974. This day is the opening of Parliament and we are protesting against the Federal Government's policy of violent repression against the Anishinabe People. We urge you to demonstrate with us against the Federal Government.

2. The Chairman of the Ojibway Warrior Society, Louis Cameron, and a representative of the Cache Creek warriors will visit 16 cities across Canada. You can support our struggle by organizing public meetings where we can present our cause to as many people as possible. On page 4 of this letter we are printing our schedule. If you can organize a meeting please send us the information to our address on page 1 of this letter. In each city we can also keep people posted on the advance of the caravan so that people can join it along the route toward Ottawa

and the demonstration.

3. In order to carry on our struggles, and in order to carry out this campaign to win support from all sections of the Canadian people, we are also requesting financial aid. Money orders can be sent to our address and made out to the Ojibway Warrior Society.

The Ojibway Warrior Society and the Cache Creek warriors call on all progressive and democratic organizations and individuals, trade unions and trade union militants, student organizations and associations, to concretely support the struggle of our people to regain our land and our rights.

NATIVE HOMES FOR NATIVE CHILDREN

A group of concerned people in Regina that got interested through a Community Awareness class last winter, have been spearheading a project called Native Homes for Native Children. This is not only a Regina problem but, a problem all across Saskatchewan and Canada. The problem is that when native children are apprehended or given away, the Department of Social Services, the Adopt Indian and Metis program, all sorts of organizations take and get our children and place them in middle class well-to-do white homes where often times our children are mistreated. They are placed in reform schools and treated very badly. It is a long and sad story. The thing is the Department of Social Services says that there are no native homes that our children can go to. The group mentioned above during a few short weeks found 60 native homes in Regina willing to take in native children however, Social Services are only using four native 'homes to place native children. They feel that our native homes are not good enough for our children. Aside from the fact that native people should not have to live in some of the homes that they have to live in, this in itself is a cold and hard way of looking at things. The first thing that should be looked into is the child must have love and understanding. This does not seem to be part of the rules foster and adoption homes have to meet...only rules such as these homes must be so big, so much room for children to play in, furniture...the material things. Regina is doing something about this situation...are you?

Interested in Ticket Selling?

There are 24 tickets per booklet. The ticket seller is entitled to four (4) free tickets or eight dollars (\$8.00). It is of great importance that the ticket stubs be returned to the office in Regina one week prior to draw date.

send to:

**Metis Society of Sask.
c/o Earl Pelletier
Lottery Director
3-1846 Scarth St.
Regina, Sask.**

PRIMROSE AIR WEAPON RANGE MEETING

By Rod Bishop

Held October 9, 1974
Coronet Motor Hotel - Prince Albert, Sask.

Present:
Negotiations Committee

Beauval Louie Laliberte
George Lariviere

Jans Bay Ambrose Maurice
Alfred Gardiner

Cole Bay Victor Caullonnear
Edward Gardiner

Committee Chairman - Lawrence R. Yew
Solicitor - Myron Kuziak
N.M.C. Member - Bill Daniels
M.S.S. Vice-President - Rod Durocher

The meeting was basically organized by the committee through their respective local government councils, Native organizations (MSS), and their elected representatives of the Northern Municipal Council.

The meeting brought about some solid guidelines and objectives of how the "Primrose Negotiation's Committee" should deal with the "Bombing Range" issue.

Note

The "Bombing Range" area covers 1.8 million square miles of land both sides of the border between Saskatchewan and Alberta. This portion of land covers an extensive area of land resources e.g. Forestry (Timber), Fish, Fur, Land Grazing, Recreation and a potential for oil, mineral and other sub-surface resources.

The native inhabitants lost their traditional rights (hunting, trapping, fishing, and forestry) when the government in 1954, CCF alias NDP, of the present provincial government sold these rights without proper consultation with the native people in the area. Both status and non-status Indians in the communities of Canoe Lake, Jans Bay, Cole Bay, Beauval, and Waterhen Lake did not fully understand the type of land transactions that were taken place between the Provincial and Federal governments because the governments did not provide proper interpretation of the legal technicalities attached.

To sum up this controversy, when the Provincial Government entered into an agreement with a Federal Government and the Department of National Defense they made a very immature and senseless move, one that they can't retrack or dissolve, as they have no termination rights.

The committee that is composed mainly of the trappers, fishermen, and immediate residents of the area, agreed that the "Negotiating Committee", Native organizations and the Northern Council will have to do extensive "Field Research" (gathering in-

formation and conducting individual interviews of the people in the area), hold public meetings, and arrive at preparing a position paper with as much legal arguments as possible. This "paper" when completed will be given to the appropriate governments or courts if necessary.

The committee will attempt to hire field staff and legal assistance when and where required. The filed researchers (possible 2) would have to be fluent in Cree, Chipawyan, English, with as much education skills to analyse and combine findings so as to be able to determine what the general aspirations, objectives and concerns are. Secondly, this committee will attempt to, through resources of their respective organizations, N.M.C., M.S.S., and the Native Women's Movement, enter into the question of "Aboriginal Rights".

Compensation (cash payments) is not all that the people are contemplating, the research is wide, and very important, in that oil and mineral rights can bring about long range development programs in a social and economic aspect.

The meeting concluded in that they "the people of the area" would possibly hold a large area meeting on the 15th of November, 1974 with all the elected members of the N.M.C. present and also the executive of the Metis Society of Saskatchewan.

NON- REGISTERED INDIAN & METIS PROGRAMME (NRIM) CONFUSION

By Roger Butterfield

As you are probably aware considerable confusion exists with regards to the future of the N.R.I.M. Programme.

The Metis Society is confused too.

A meeting was held on June 27, 1974 at 1:30 p.m. between members of the Metis Society of Saskatchewan and officials of the Department of Continuing Education.

The following is part of the minutes of the meeting.

1. The meeting was opened by Mr. Riederer with a brief review of the NRIM program activities over the past year and a statement of the Society responsible for identifying the need for training, doing the selection of clients for training and carrying out the major responsibility for finding staff and facilities turned out to be an overwhelming success when compared to our former years of program activity. In his opinion he said, one of the reasons for achieving this level of success was the practice of using local education councils to help in the identification of needs and the establishment of programs. Consellers employed by the Metis Society through a grant from HRDA did a commendable job of getting programs to people. Particularly notable was the increase of programs in Domestic Science and the resulting increase in participation of women in N.R.I.M. programs.

The interim report of the Budget Bureau Committee for the Restructuring of HRDA reported on page 8 item 2A. The interim report was completed in August 1974, which reads as follows:

2. Training Program

A. Non-Registered Indian and Metis Program

The operational portion of this program is at present carried out under the Department of Continuing Education; H.R.D.A. involvement has been through the provision of funds to the Metis Society of Saskatchewan for Counsellors. The Committee recommends that the funds provided for NRIM Counsellors be deleted for two reasons:

- (i) There is an administrative overlap with the Department of Continuing Education.
- (ii) The fact that the funds have been used for political rather than program purposes by the Metis Society of Sask.

Mr. Reiderer is the Director of Colleges Branch Dept. of Continuing Education. He has had very close liaison with the NRIM program.

The following questions must be asked:

1. Was Mr. Reiderer not consulted with regards to recommendations made by Budget Bureau to cease funding the Metis Society?
2. According to the Budget Bureau Report there is a charge of administrative overlap. Why didn't Mr. Reiderer point this out in the meeting?
3. Why didn't Mr. Reiderer accuse the Metis Society of Sask. of using the funds for political purposes rather than praising the work that fieldworkers had done?
4. Why does one Department of Government see fit to praise a programme and another recommends that funds cease to be made?

Traditionally Half breed people have been subjected to government double talk. It would appear that the Interim Budget Bureau Committee's recommendations are based strictly on politics rather than taking the performance of the field staff of the Metis Society of Saskatchewan into account. How can the government make a decision that is political and turn around and accuse the Society of the same thing.

The Metis people of this province through the Education Committees and locals have proved that they can take the responsibility of operating education programmes based on their needs.

By taking this responsibility and being successful mean the government have the right to cease funding to the main organization. By being successful does the hard work of the field worker mean nothing to those withing government who are trying to feather their own political beds.

Once again the Metis people of this province will lose to the manipulation of governments.

Mr. Roger Butterfield
DIRECTOR OF EDUCATION/PLACEMENT
3-1846 Scarth Street
REGINA, Saskatchewan

Re: Article for "New Breed"

In your phone call of October 8, 1974, you indicated your intention to publish in the "New

Breed" newspaper, a list of all approved N.R.I.M. Programs, as well as some information regarding courses not yet approved and other information regarding the NRIM Programs.

Since the NRIM Program is approved and funded by the Department of Continuing Education, any information offered to the public through any media must be approved by the Department through my office. This, I believe, is consistent with government policy.

For example, regulations under the Trade School Regulations Act specify that all (advertising) in any media must be approved by the Deputy Minister of Education. Therefore, it is imperative that such an article be perused by this office prior to submission for publication. It is important that the above be clarified and applied at this time and for any similar future situation.

If you have any questions regarding the above, please call me.

Sincerely,
(signed)
Darrel Hogg
Co-ordinator
Basic Skill Development &
Upgrading Programs

Due to the letter above we are unable to print information regarding the NRIM program.

CONSUMER'S PROBLEM OF THE MONTH



"I am considering purchasing a home. What is the difference in cost between a 20 year mortgage and a 30 year mortgage?"

ANSWER

If you were to apply a minimum 5% down payment on a home valued at \$30,000 and mortgage the remainder over a 30 year term at 12½ % interest, your monthly payment would be approximately \$297.00. Over a 20 year term under the same conditions you would pay about \$317 per month.

However, the difference in monthly payments between 20 and 30 year terms (approximately \$20.00) becomes insignificant when compared to the total interest you would pay. For example:

House Value	Term	Monthly Payment	Total Repayable	Total Interest
\$30,000	30 years	\$297.00	\$106,920	\$78,420
\$30,000	20 years	\$317.00	\$76,080	\$47,580
		Difference: \$ 20.00		\$30,840

(Figures are approximate and for purposes of comparison only.)

REMEMBER:

A considerable amount of money can be saved by reducing the length of your mortgage.

For assistance with a consumer problem contact:

THE SASKATCHEWAN DEPARTMENT OF CONSUMER AFFAIRS
525-8791 Regina 373-3443 Saskatoon

Call Us Collect or Write to Box 3000 Regina

NATIVE ALCOHOL COUNCIL

By Fred Schoenthal
(Acting Director for NAC)

The following is a brief patient report on the Social Adjustment Centres. It is not a comprehensive report, it will only show the number of patients treated. There has been no form of follow up, on these patients other than referral back to sponsoring agencies or an A.A. group in their areas:

PRINCE ALBERT

Period April 1/74 to Oct. 1/74

Patients starting treatment	121
Patients who broke treatment	38
Total who completed treatment	83

NORTH BATTLEFORD

Period April 1/74 to Oct. 1/74

Patients starting treatment	87
Patients who broke treatment	5
Total who completed treatment	82

SASKATOON

Period April 1/74 to Oct. 1/74

Patients starting treatment	125
Patients who broke treatment	12
Total who completed treatment	113

REGINA

Period April 1/74 to Oct. 1/74

Patients starting treatment	75
Patients who broke treatment	10
Total who completed treatment	65

The figures show 343 completed treatment in the centres. There is very little follow up in most areas so we cannot say what percentage is staying sober. The largest percentage of people who broke treatment were from the North. The reason given is that they become homesick after a week or so. The first two weeks of treatment seems to be the hardest on our people. There seems to be a constant concern about their homes and families in this period. It is unfortunate that we do not have the staff to better prepare these people for the treatment period. Due to this lack of staff we seldom give any time to the family of the alcoholic. We should be giving, in house counselling to the family in order to prepare them for the time when the alcoholic comes home.

This again will show the need of a fieldworker to be attached to each house. We realize that there is no way that one fieldworker is going to cover all the areas in which he may be needed, but at least he can concern himself with the people who are receiving treatment. This type of relationship between the fieldworker and the house will only enhance our program, giving people more confidence in what we

have to offer. I can only stress the need for a better communication system right from the people who suffer from alcoholism, right thru our program, right to the people who fund us. In closing I would like to add that the sooner this communication system can be worked out between Native Alcohol Council and the Alcoholism Commission of Saskatchewan, the better Native Alcohol Council is going to meet the needs of our people.

NATIVES IN REGINA

Housing:

In the city of Regina alone housing is a real and serious problem. Not only amongst our people but it is a problem that faces many people on a fixed income, by that I mean social assistance, unemployment insurance, or a minimum wage.

I will try to elaborate on this a little more by quoting Mr. Morris Eagle Co-ordinator for Seekers of Security Welfare Rights in Regina. He states that of all the empty houses for rent in Regina, on a percapita basis there is only .7% available. In other words a person seeking housing for rent, has less than 1% of a chance of obtaining accommodations. Mr. Eagle goes on to say that he has 83 families requiring housing and of that 83 families 80% of them are Native.

If this is so "why"? There again Mr. Eagle states that most landlords are reluctant to rent to Native people because the landlord may have had a bad experience on one or more occasions with a Native family. Therefore, as a result of the landlord's shortsightedness he has stereotyped all Natives.

The average rent for housing in this city is \$145.00. In other words for a Native family taking up residence in the city the problem of finding a suitable place to live in is triple fold. First the family has to make sure they have rent, and that means going on occasion to get social assistance, either from welfare or Indian Affairs.

That is where they run into their first barrier as a Native. When I say barrier I mean not all but many social workers are paper pushers. By that I mean many so called social workers, because they went to school for social work and have a certificate to prove it, feel that this is where it ends. I have my high paying 9 to 5 job. Now all I have to do is fill out applications. What ever happened to the gung-ho first year social worker? Do they themselves get caught up in their own bureaucratic red tape? Does their dedication to people get entwined in this tape?

Possibly one of the first questions asked a Native is how long they have lived in the city and if they are from a reserve. If they do not meet those requirements they are then sent to Indian Affairs for assistance and after the same fight they come out with a big smile and a cheque.

The smile is soon erased when they are faced with the fact that their cheque is not big enough to get decent accommodations. If they strive to get middle class housing with nice yards, picture windows, and even bathrooms with a shower and tub. That my friends is where they first encounter the landlord with the images of Native renters. Whereupon seeing

a Native family coming up the sidewalk their suite or house that they had advertised is immediately gone or promised to someone else, who just happens to be white!

Disregarding the landlord, let's go back to the beginning where it is not only the landlords that the Native has to deal with, let's not forget the white minority who are in the same predicament and are in competition for housing.

It doesn't end there. The third and most disappointing factor is that these people become game for the vulture. The vulture is the upper and middle class landlord who has invested a little money in buying lots and houses which basically were at one time habitable. Now! After years of owning and renting these houses, with little or no upkeep of the house the house has become run down and unfit for any decent person to live in. That is why I call them vultures, because a Native after being rejected suitable accommodations time after time has fallen prey to the vulture, because they have no one else to turn to.



It is situations like these my friends that make me disgusted after witnessing and experiencing these situations. I feel it is not up to one person to do anything to help our people. Steps have to be taken by all the people, not the leaders of various organizations, to take these steps. It is up to the people who don't want to live this way to make a stand. Organize on a local level to bring in government subsidized housing. It can be done, but my friends, it means getting up off your rear ends and going to meetings and having a say in what you as an individual want in the community.

I must end by saying, boring meetings are as boring as you as an individual want it to be. It's time for each person not to be led around by the hand like a blind person.

Ralph Nabis

A CALL FOR UNITY

This is a letter in regards to Mr. Jim Sinclair, President of the Metis Society of Saskatchewan.

We want to say thank-you Jim for your wonderful and devoted work in helping to build the Metis Society to the organization it is now.

FOR EXAMPLE: Since Jim Sinclair organized the Metis Society, very few Native people are now no welfare. With the help of Jim and the Metis Society, the Native people have learned to speak and fight for their own rights.

I still distinctly remember when the organization became into existence the Native people were asleep. It took a man of great intelligence like Jim to awake these people from their mythical sleep and bring them back to reality. And some of these people are the ones whom Jim Sinclair has helped and these are the persons who are now back-biting him in everything he has worked so hard for; not for himself but for the poor Metis people of Saskatchewan. Why fight Jim; they should put aside their opinions and differences about him and try and work with him to make the organization better and stronger than what it is today. If they keep fighting like they are now, half-breed fighting one another, it'll never work out. The Metis Society of Saskatchewan and Canada should all be united in order so they can help one another to achieve to goals that they have set out for themselves.

We ourselves have criticized Jim, for some of the things he had done, but it took us a little time to realize our mistakes. Now we give him our full support.

The fault lies with some of his field staff because they're not doing their jobs the way it's suppose to be done.

Regarding "Back to Batoche Days" it makes us feel proud to see our leader standing amongst his own people. As for the elections at Batoche, Jim never campaigns for himself as the rest of the nominees do, at the expenses of the Native people who attend the Back to Batoche Days.

Jim also suggested for the women to start an organization, which they did at his request. This organization is now known as the "Saskatchewan Native Women's Movement", which Nora Thibodeau is the President. Many thanks to you Nora for your hard work.

In our Indian heritage there is one thing that died and that is respect for one another. That is why the fighting amongst native people is so strong. We should learn to respect one another and our beliefs.

Thank-you again Jim. We are behind you one-hundred percent and we believe in you and your work.

Yours truly,
**Josephine Pambrum
& Family
Meadow Lake**

Whenever two people meet there are really six people present.

There is each man as he sees himself;
each man as the other person
him sees him;
and, each man as he really is.

NEWLY ELECTED BOARD OF DIRECTORS '74

RAY JONES

Uranium City, Sask.

Uranium City
Black Lake
Wollaston
Stoney Rapids
Camsell Portage



JONAS FAVEL

Ile a la Crosse, Sask.

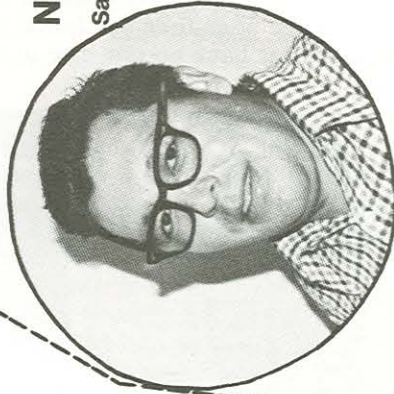
Ile a la Crosse
Turnor Lake
Beauval
Jans Bay
La Loche
Cole Bay
Buffalo Narrows
Dillon/Michel Village
St. George Hills



NORM NATAWEYES

Sandy Bay, Sask.

Prince Albert
Hudson Bay
Malonosa
La Ronge
Timber Bay
Melfort
Cumberland House
Kinistino
Emma Lake/Christopher Lake
Love
Creighton
Sandy Bay
Pelican Narrows
Sturgeon Landing
Deschambeault Lake
Stanley Mission
Beaver Lake
Co-op Point
Southend/Reindeer
Tweedsmuir



ROD BISHOP

No. 4 - 1846 Scarth St.
Regina, Saskatchewan

Meadow Lake
Big River
Chitek Lake
Dore Lake/Shed Lake
Pierceland
St. Walburg
Rush Lake
Waterhen
Leoville



BUD POCHA

37 - 13th St. E.
Prince Albert, Sask.



Saskatoon
Lloydminster
Cochin
St. Louis
North Battleford
Cando
Kindersley
Belleville
Allan
Crutwell
McDowall
Leask
Shell Lake/Mt. Nebo
Debden
Rosetown
Batoche
Biggar/Springwater
Duck Lake
Battleford
Paynton
Asquith
Beadle
Delmas
Frenchman Butte
Onion Lake

CLARENCE CAMPEAU

Archerwill, Saskatchewan



Gerald
Bjorkdale
Esterhazy/Stockholm
Reserve
Porcupine Plain
Lestock
Yorkton
Melville
Punnichy
Wadena
Archerwill
Carragana
Dysart
Lady Lake
Langenburg
Crescent Lake

LINDA FINLAYSON

4 - 1846 Scarth Street
Regina, Saskatchewan



Maple Creek
Willow Bunch
Regina
Moose Jaw
Assiniboia
Big Beaver
Swift Current
Craven
Regina Beach

PETER BISHOP

4 - 1846 Scarth St.
Regina, Saskatchewan



Sintaluta
Qu'Appelle
Abermethy
Indian Head
Estevan
Fort Qu'Appelle
Weiwyn
Lebret
Moosomin
Balcarres
Weyburn

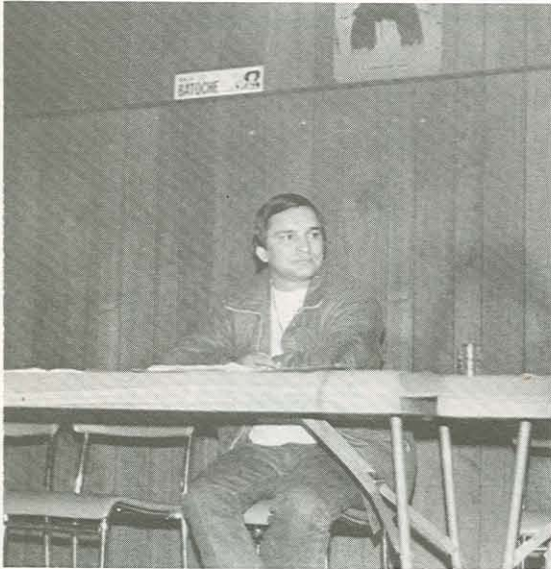
1974 ANNUAL ELECTIONS



Jim Sinclair
Re-elected President



Rod Durocher
Newly Elected Vice-President

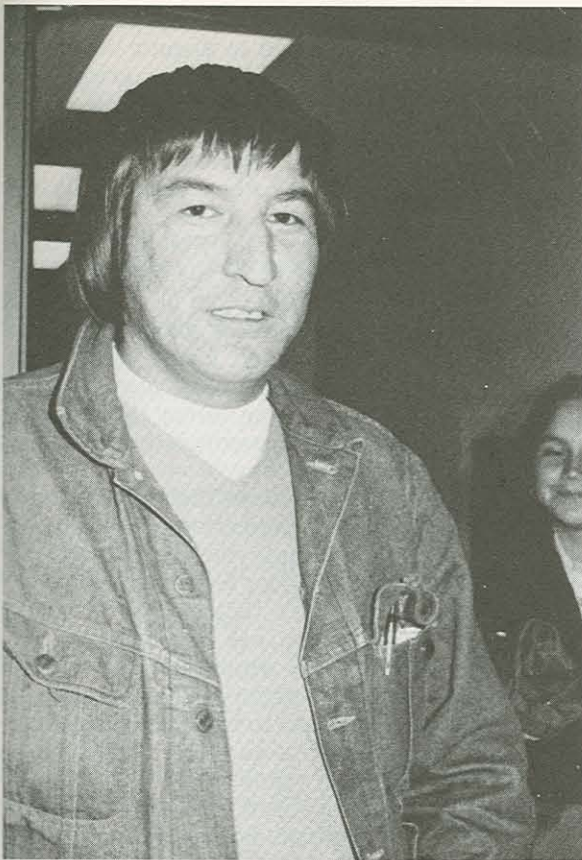


Jim Durocher
Re-elected Treasurer



Frank Tompkins
Newly Elected Secretary





Bill Daniels
Elected to Northern Municipal Council



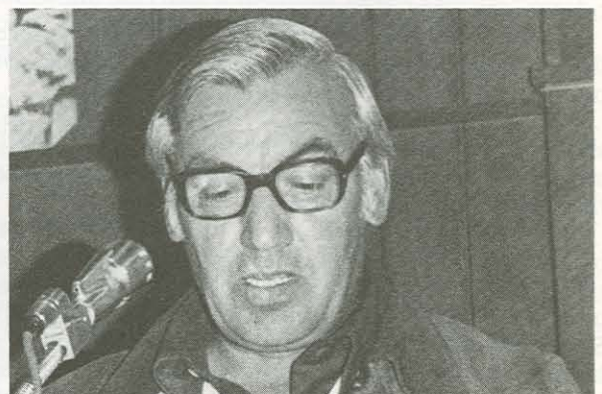
Butch McDougall
Running for President



Clem Chartier
Running for Treasurer



Brian Aubichon
Running for Vice-President



Hubert Ballentine
Secretary

PROVINCIAL CORRECTIONAL CENTRE REGINA

A Native person due to many circumstances is arrested. That is the time he feels the pinch of the white man's judicial system. Because this person is Native and sometimes intoxicated, he is taken advantage of, the Native person not understanding his rights upon arrest is often pushed into doing more damaging action to himself, often by ridicule and harassment by the police in this city.

Not all the police are this way, but all a person has to do is sit in the court rooms. Why is it that on many occasions it is the same arresting officer?

Getting away from this fact, it should be understood that we have only one courtworker in the court, hired by the Friendship Centre. His job is a hard one, because there is such a large case load, therefore, making it very hard for one individual to handle all the natives that come through court adequately.

So a Native person stands alone on many occasions in front of a white judge, who he is unsure of. In front of a white prosecutor who is out to discredit him. The only other thing is that he has a lawyer, on occasion, when he is lucky enough to know about legal aid, the lawyer supposedly working on his behalf, but he is still unsure because the lawyer happens to be white. Are these lawyers really working for the client?

Makes a person wonder, because are they only after the government legal aide system money. All a person has to do is look and see how many of these lawyers are part-time prosecutors, or deeply involved in politics.

On a lot of occasions a Native gives up and pleads guilty to a charge, just so he can go to jail and do his time, and get it over with. All because he doesn't know his rights, the judicial system and the present bail procedures. So he does his time, but who suffers as a result of this. The Native person himself, his family and his friends. The people that depend on him for their livelihood.

So he goes to jail alone, sometimes he has friends in there. Often he has to come out of the unsure shell that he has put himself in, to make new acquaintances. It is difficult because now he has a criminal record. The prospects for the future upon release are very cloudy.

The conditions in the jail are totally different than the conditions on the street. They can be compared with the colours of black and white.

In the "joint" as it is called, you are in a sheltered environment. Your life is regulated, getting up in the morning, meals, working periods, recreation, education and lectures.

These conditions make it very difficult for the individual Native person who is sometimes shy, unsure, lost in regard to what he is going to do, and only interested in getting the whole deal over with. Sure there are lots of programs available as far as rehabilitation is concerned, but many more are needed. It requires the desire to become involved and a real willingness to better oneself. That is why in the "joint" it is important for an inmate to help another

inmate and to dispute what society says that institutions are colleges of crime, and to dispute the saying, to go to jail it is only a holiday from crime.

From here I'm going to jump from the Native person's involvement in the "joint" to what happens before his release after he has served his time. You've got to remember that he has spent all his time so far in a more or less state of limbo!

Now he's got his release date. Now the Native person has to get the things he needs when he is released. All he's got is the clothes that he came in with and in his account only a couple of bucks that he has managed to earn. A person can't forget that even in the joint it costs money to live. Cokes, cigarettes and bars take a big chunk out of any money that he earns and the average amount any person can earn if he is working is only 60 cents a day.

There are a few organizations that are now operating in the "joint". Such organizations like John Howard Society, Outreach Employment, and even Social Services. Are these services reaching our people and if not, why not? Is it the reluctance on the part of the Native person to meet these organizations, because they're predominantly white-man run. Or is it the failure of the different organizations to meet the Native on his own level, and to understand his individual situation. But that's a question that has been tried to be answered for years.

Say that these organizations have tried and were not successful. What happens is that the native person is released with only a few dollars in his pocket. What has he got? His family doesn't want him, his wife and children have deserted him, and he has lost his friends.

The place he runs to may be social services for help where he is kept waiting to be told that it will be a few days before they can give him any help, but in the meantime they will phone a hotel or salvation army so he will have a place to stay. The next thing he must do is go to Canada Manpower and register. That is a must as far as assistance goes. But I tell you that to go to work you must have work clothes, and to get allowance from social assistance for work clothes you've got to have a job first.

So basically what it boils down to is the Native is faced with the constant hassel of job hunting, finding a home, eating, staying out of trouble, and trying to go straight.

In essence what happens is that he gets frustrated and heads to the nearest bar with his remaining dollars and gets drunk. Possibly gets himself in trouble just to ease some of the frustrations he feels. The result? Ending right back where he came from.

That's why I feel it is important not to forget the Native person in the "joint". Help him in any way you can. You can't forget that even though he is Native he is still a human being with pride. If us Natives can't help our own, who is going to? Maybe that is why they say that this province is a good example of the welfare state and we're playing right into the white man's hands. Let us support the steps Native inmates are taking in establishing "halfway houses" on the outside. A home where our boys can go after they are released; a place they can get the things they need to start out in a society that is cold and hard as any jail. Let's give our boys a chance!

NATIVE PROJECT SOCIETY

Native Project Society consists of Metis, Non-Treaty and Treaty Indians. It is a program to provide assistance to Native offenders and ex-offenders through the aim and objectives of the Society.

By this the Society means to have members dedicate themselves to the social and economic adjustments of themselves by means of mutual help and support. One of its prime functions is to be instrumental in setting up a Re-adjustment Centre dedicated to the positive social adjustments of offenders and ex-offenders, and to install within the offender a sense of pride in his history and to promote personal involvement in society. Another of its functions is to seek help and advice from existing agencies such as the Federation of Saskatchewan Indians, the Metis Society of Saskatchewan, Indian Affairs, public and private agencies and individuals.

The need for such a Society is that at present time there are some 77.8% of the population in Provincial Correctional Centres in Saskatchewan who are of Native origin. There is a very high rate of return among this group of offenders which seem to be particularly related to the difficulty they have in adjusting to society on release from institutions. They lack familiarity with the rules and laws of the community and they lack the work skills and life skills necessary to enable them to function adequately in that society. This forces them to associate with the undesirable criminal element and leads them into further acts of crime.

At the present time the organization has been carrying a number of programs on a voluntary basis and can be categorized as such:

(A) Fund raising is one example of how the Society has been carrying on activities. Some funds have been solicited on a private voluntary basis as well as from government organizations. To date success in obtaining funds has been quite limited. A number of approaches have been made to the government to secure funds for court work, a half-way house, and for some training programs. To date some success in finding resources to carry on these programs has been reached. The Society has however been carrying on a number of programs on a voluntary basis and in co-operation with the:

Provincial Correctional Centre
Canada Manpower Training on the Job
Provincial Dept. of Social Services
Carling's Brewery, Athletic Grant
Regina Friendship Centre
John Howard Society

and other existing organizations.

(B) Life Skill Courses is another example. Several of these courses have been held in the past. Since most Natives coming to urban areas from rural communities have not developed life skills and behaviour patterns which are acceptable in urban communities, or conducive to successful urban living, they have great difficulty in making adjustments.

The purpose of the life skills training courses is to provide an opportunity for Native ex-offenders to participate in short term training courses geared to development of their basic life skills. The program involves training in such matters as punctuality, grooming and personal appearance, use of modern facilities, use of the telephone, how to present one-

self for a job interview, importance of production on the job and how to deal with social, recreational and other services available in the normal urban community. The program involved lectures, group discussions, films, video tapes and other methods such as sensitivity training.

But, I must point out the benefits of the Native Directive Life Skills program which was available to a large number of ex-offenders related to the extent to which these people, as a result of this training, were able to adjust more satisfactorily to urban society, improve their own social and economic situation and become less dependent on Social Assistance and other forms of social services. It should also help reduce the frequency with which the ex-offender returns to the institutions. "Note" 2 percent of the people who took the course returned.

(C) Native Pre-Release Program. A regular pre-release program is carried out in the Provincial Correctional Centre. The purpose of this Native Pre-release Program is to enable Native offenders to maintain contact with their relatives, friends and with general developments in the outside community. Such counselling is designed to help prepare native offenders for release by providing them with information about education and training opportunities, employment opportunities, and other services which they will have access to on their release. The Society will attempt to help develop an overall plan with those offenders who are interested, to aid in their eventual release into the community.

(D) Community Counselling. The Native Project Society has organized a group on the street. This service is designed to provide on-going follow-up counselling and assistance to ex-offenders upon their discharge from the institution. The help provided covers a wide range of areas including getting necessary health and welfare services, help in getting appropriate education or training, help in securing housing and accommodation, assistance in finding employment, as well as counselling with personal and family problems, alcoholism, etc. "Note" 3 years experience has proved the need for a permanent office and staff.

(E) Mock Court. The Society has conducted mock courts. The reason being Native people generally are not familiar with courts or court proceedings. These mock courts are set up and conducted as real-life courts to enable them to understand the law, court rules and procedures and to instruct them on how to behave in court, how to respond to charges, how to enter pleas, the availability of legal assistance and other counselling.

(F) Escort service. If any Native has to go out of the centre for such purposes as visiting his family, attending a funeral, attending educational classes, attending medical or psychiatric clinics or for other appropriate services a member of the Native Project Society is providing escort services whenever requested.

In summary the Native Project Society would like to continue the services which have been outlined. But the basic plan is to have one full time, paid counsellor who would work inside of the institution and help to provide a link between the offender and the community and particularly between the offender and the services being provided by community counsellors. He would also be responsible for general pre-release services as well as other group programs conducted inside the institution. In addition the plan is to have two workers, full time in the community helping to provide community counselling and to seek resources to implement other programs.

PREJUDICE AND DISCRIMINATION IN REGINA

Prejudice breeds discrimination; it works both ways, for discrimination practices may breed prejudice since they act together against Native people.

To wander from the topic for a moment, I may explain in a general way the differences between the two terms, prejudice and discrimination. Prejudice is judging before knowing. Discrimination is action that results from prejudice.

This action usually takes the form of restrictions placed on Native people in the fields of housing, employment, services and facilities that are available.

Open to view acts of discrimination may be at least partially prevented or reduced by legislation but the elimination or reduction of prejudice must depend almost entirely on various educational methods.

When prejudice is harmful! In this city alone it is a very serious problem. If you don't have a loaded wallet and nice clothes you'll experience prejudice in one form or another, everytime you turn a corner. For example: if a Native walks around in a department store, nine times out of ten he has a floor walker following him, and if a Native decides that he would like to go to a night club, there again he runs up against discrimination. Usually the bouncer or manager will trump up some story why they can't serve him. It's usually his dress. Or it can happen in your own neighbourhood, where a white child will run home for some reason or other and ask her mother if she has to play with those Indians. It happens in this city that the police are among the worst offenders, deliberate harassment and antagonism for the purpose of making a Native who is under the influence, to take a swing. Justifying police brutality.

Who benefits from discriminatory actions? I can say capitalism on a whole, privately owned businesses who are after white patronage, governments who are out to suppress our people, and to control the Native person's social functions in society. Without this control and if all people were treated equally in all aspects of society, there would be no need for social workers, commissions, advisory councils, etc.

To ease some of the tension in society the government of the province established a Human Rights Commission. You might call the commission window dressing for the government. Because there are only ten human rights officers in the whole province and out of this, only two for Regina. You tell me how two people handling possibly 3 or 4 hundred cases that fall in their jurisdiction, can do the job adequately?

I said jurisdiction and I mean it exactly. These two people's hands are tied by legislation. By this I mean the government has seen fit to restrict these people to areas of race, creed, religion, colour, sex, nationality, ancestry or place of origin. All of which are very hard to prove legally. Nowhere in their legislation does it give these people power to investigate cases on grounds of marital status, welfare recipients, age, education, etc. If the government is so concerned about human rights, why don't they expand this commission and give them the power to en-

ter into other fields of discrimination. Or is the government afraid to give this group of people too much power, they themselves as a government might get their hands slapped in the process.

To tell you a little about the other office the government has set up, which is the Ombudsman himself, I haven't heard one critical remark made against this person. He's a fine man and he tries to do his job to the best of his ability with a seven man investigation team to look in government services.

But if I can quote him, it makes you wonder when he says, What has caused the need for an Ombudsman is the extension of the involvement of government into the lives of people. The more enlightened people become, the more demanding they are for more and better government services. Then he goes on to say, investigations are conducted in an informal manner. If oral hearings are necessary, they are always held in private and are not open to the public. Normally no document is released to the press, nor are the names of the complainants and officials involved. The minimum of people are involved in the investigation as only the deputy or the head of an agency are notified of the investigation and then only the people directly involved. In this manner, it is also anticipated that the normal administrative process should not be disturbed more than necessary. Makes you wonder if this is not capitalistic control as I commented earlier on. If our people aren't made aware then what's the use of an Ombudsman.

To expand on this a little more the Metis Society along with nine other Native organizations adopted the idea of A Native Ombudsman Advocate. Which when brought in front of city council in Regina was adopted in principle by the council.

This great idea has been kicked around for a couple of years now, with no real development. It was again brought up by Bruce Flamont, of the Metis Society at the open cabinet meeting at city hall on September 10th with the provincial government. Where Premier Blakeney stated that he could not see the reason for a Native Advocate, as we already have a Human Rights Commission and an Ombudsman.

Premier Blakeney possibly could not see the reason because he didn't have the legislation in front of him that he himself had a hand in laying down for these two organizations, and he couldn't understand that one of the objectives of the Metis Society is to work for the betterment of Metis and Non-Treaty Indians. That includes helping to fight prejudice and discrimination that is rampant in this city.

To comment on this a little more the reason for a Native Ombudsman is to bridge any gaps that these two organizations may have in regards to their legislation. For example: one real gap is that some of these organizations cannot meet a Native person on his own ground. They require the Native person to come into their bureaucratic looking office to lay a formal complaint. That brings reluctance on the part of a Native to go out of his way to do this.

We're getting Native magistrates, court workers, and even Native R.C.M.P. Then what is the big hang-up over a much needed Native Advocate. To give a Native Advocate the powers to investigate on a much broader scale, and to work along side these existing agencies. For the betterment of our people.

What do these nine Native organizations need

for support to get a Native Advocate. We've tried the city, the government, with no result. Now we have to go back to the Native people. If you really want a Native Advocate then give these nine Native organizations a hand and come out in support of a Native Ombudsman in the city of Regina, any kind of support. Letters, telephone calls, or the most needed, your interest back in the Local 9 community in the form of attendance at Regina Local 9 meetings, where you can air your views.

Ralph Nabis

FOR SALE

STICKERS Back to Batoche
(Rise of the Metis Nations)
(50 cents each)

T-SHIRTS (74 Sask. Native Games)
1. Medium (blue) \$2.50
2. Large (red, wh., blue) \$3.00
3. X Large (rd., wh., bl.) \$3.00

SASKATCHEWAN METIS LOTTERY

Grand Draws to be made at "Back to Batoche" — July 22, 1975

\$24,000
in PRIZE MONEY

• **MONTHLY DRAWS** •
FOR THE METIS IMPROVEMENT FUND

\$2.00 per ticket

Sponsored by the Metis Society of Saskatchewan
Authorized by the Attorney-General

• **GRAND DRAWS — JULY 22, 1975** •

First prize	\$10,000	—	Ticket seller	\$1,000
Second prize	\$ 7,000	—	Ticket seller	\$ 700
Third prize	\$ 3,000	—	Ticket seller	\$ 300

MONTHLY DRAWS ... \$200 — Ticket seller \$50

Beginning: Nov. 15, 1974 / Dec. 16, 1974 / Jan. 15, 1975 / Feb. 15, 1975
March 15, 1975 / April, 15, 1975 / May 15, 1975 / June 16, 1975

This is one of the first attempts of the Metis Society of Sask. to try and raise funds that will benefit the Society most by means of partially becoming self-sufficient. In this manner the Society's Board of Directors can use the money as best as they see fit without having to follow contract guidelines of government grants.

Some ideas that have been submitted for the use of the money are as follows:

Education, Research, Bursaries, Individual Scholaristic Funding, Housing, possible investment of Real Estate, Research of Land Claims and Co-operative short and long term investments, Economic Development.

Booklets of tickets can be obtained by phoning or writing Earl Pelletier, 3-1846 Scarth Street, Regina Saskatchewan. Phone - 525-6193.

—UNITED WE STAND— —DIVIDED WE FALL—

BY - Stanley J. Klyne

The Native Canadian must ask himself *one* and only *one* question: Will my people the Treaty Indians, Non-Treaty, Half-breeds and the Metis, gain more from being United or Divided—if the answer is United, why must *our* leaders act so minutiae?

David Ahenakew calls the Richardson Building an Ivory Tower—from his own Midtown Ivory Tower he also states that the Federation of Saskatchewan Indians is more democratic and representative than the Metis Society will ever be. —He is more than likely right—but wouldn't discussing it between the two Societies be smarter than making public statements about one another? I always thought we were supposed to learn from our mistakes, or the mistakes of others, but apparently not! Otherwise why would *our* leaders make public spectacles of all Native Canadians?

Now I know where the expression "too many Chiefs and not enough Indians" came from. David goes on to say "The Native Youth Society of Regina is a militant tool of the Metis Society and they represent only a small portion of the Native People in Regina." "But we do not drive a wedge between the people." He also says that the Federation of Saskatchewan Indians will not recognize any organization composed of Indians and Metis. —Remember David some of the Metis are your very own relations, or don't you recognize them either?

If our youth do in fact wander the streets extorting money from their very own people by acts of violence and threats—WHY—could it have anything to do with the Federation of Saskatchewan Indians total lack of concern and complete disregard for *our* leaders of tomorrow.

Personally I think our youth are beautiful for telling it like it really is without playing politics. —Both ends against the middle— Our beautiful youth don't care whose feathers they ruffle. The Department of Indian Affairs is and has always been a farce. How muc of the 260 million dollar budget will the Department spend for white peoples wages? Also just how many of the Department's employees are people of Native Ancestry? Why does the Department seem so reluctant to show the Native the white man's ways? Could it have anything to do with working themselves right out of jobs? Also why does the Government always seem to know what is best for the native? Why doesn't someone bother to ask the Native what he thinks is best for himself—Why don't they get off the over exploited Natives back?

We have enough capable people to run our own affairs, if both the Federation and the Society realigned their administrations and realized that intelligence and basic life skills are more important than nepotism. Personally I know that the natives have enough intelligence and dedication to run their own affairs with the assistance of government coordinators to show them how.

The following quote is made by Mrs. Dorothy Betz in Weekend Magazine November 13, 1971. Mrs. Betz is director of the Friendship Centre in Winnipeg. "There are no great miracles performed among these few scrubby rooms, but there is a daily spectacle of Indians and Metis helping one another cherish their dignity, faith and hope, precious commodities so often sold short".

She goes on about visiting and talking to native inmates in Manitoba's Federal Penitentiary at Stony Mountain where the inmates compared a Catholic Indian Residential School to prison also how she was forbidden to speak Saulteaux (her native tongue) while attending one. Then you can ask the question—Can you imagine how atrocious conditions must have been in a Catholic Indian Residential School when they compare it to prison? And how her human rights were violated when she was forbidden to

speak her native tongue. This must have been before the natives were thought to be human beings.

In 1949, at the age of eighteen Mrs. Betz filled out a job questionnaire at Winnipeg's Unemployment Office, under racial origin, she put Canadian. The fellow behind the counter read it and said "You're not Canadian, you're Indian." This is something she never forgot. Can you imagine how this ignorant low-life had held down a very important position with the U.I.C. of Canada or Manpower — a typical example of the government's hiring methods, where they place academic intelligence as their only criterion. While nearly everyone knows that having Superior intelligence without any real life skills, is "useless! The qualifications should be, above average intelligence threaded with a real solid insight on life and life's basic skills. Can you imagine this piece of human garbage making such a statement to the only *original Canadian*. —Does it not seem odd to you, that the Government would go on the premise that you are what your father is (except) if your mother is Indian. —Enter the Halfbreed—. Personally I think that the Halfbreed people are the chosen people, because what other race has a choice to either assimilate or reverting back to their original status.

Now we have what most people like to refer to as "Nonentities". Could we have been missing a very important message all these years? It being—The whiteman knew all along that the Indian was Superior—.

When she was coming home from a movie when she was followed and attacked by a white skinner (sex deviant or Rape Artist) who broke her jaw while attacking her, yet she fought back and tore the skinner's shirt. When this skinner was caught and questioned by Winnipeg's finest, he accused her of trying to steal his shirt and of course—he was never charged. —The police probably thought—"she's only an Indian girl anyway." — One can't help but wonder if a white woman was attacked and had her jaw broken by an Indian skinner would he be charged? —Hell Yes!— If he ever made it to the Rupert Street Station without the infamous elevator treatment, he would have been given a preposterous prison sentence with lashes. I believe as Mrs. Betz does that the biggest problem facing the native is not alcohol. But I think it is their inferior attitude and lack of confidence. The government's famous drunken Indian myth—is only a myth—used to justify their actions, a form of rationalization which they employ. Which makes the native Canadian his own worst enemy. When Mrs. Betz was asked if she liked what she was doing she replied "I love my work because I am helping my people". "A truly beau-



tiful Person”.

Quotes from the Regina Leader-Post November 15, 1971 by Gordon Youngchief of the Kehewin reserve. Indians claim interference by Whites. Meanwhile the Chief of Chipewyns on the Cold Lake reserve agreed saying “it is government policy to keep Indians on welfare.”

It all seems like a well thought and planned Government scheme designed to cause —Unrest — Dissension — Anomosity — and yes even —Hate— among different groups of Native people. As long as they can keep us —Divided— then there is really nothing to worry about. As the natives sure don't cause the Government any concern as long as they are —Divided— why else would our Government design rules like these, e.g.,

1. A disenfranchised Indian goes around telling everyone that he is a Half-breed, just to be accepted by somebody, when he is every bit as much Indian as some of these blue eyed so called Treaty Indians.

2. A Treaty Indian woman has a child fathered by a white man and it is called a Half-breed.

3. Yet a male Treaty Indian can marry a blonde, blue eyed European and she becomes 100% Treaty Indian and so do their children when actually they are the same as the Indian Woman's Half-breed.

I wonder why Women's Liberation doesn't get moving on this or aren't squaws thought of as women yet? Of course most people are made to believe that our *Beautiful Women* must have used either trickery or witch-craft to entice the poor white man into her Teepee or bedroom. This is the reason we see so many under the log Half-breeds. You know the kind who are half-breeds only when they need help and once they get it then they turn back into white men. Imagine making a man willing to deny his heritage. Almost everyone knows the Half-breed is living proof of the whiteman teaching the Indian the true meaning of IRRESPONSIBILITY. And now it seems like the whiteman is trying to teach the Native yet another meaning of IRRESPONSIBILITY, by welching on more of his promises (of course they were only political promises, weren't they?)

After using elaborate lies and trickery to take his land from him, stripping him of his *Pride* and doing everything possible to try to make him the National Joke. Now Saskatchewan's new NDP Government is saying that it is wrong and embarrassing to give the Native Canadian special status. (Which is right had the Native been treated differently from the start). “However the Native situation as it exists today is a Government Product, so they might as well grin and bear it”.

The only original Canadians demand fairness from our Government once the Native Canadian is equal with his white brothers, academically, vocationally, and has learned the much needed basic life skills then and only then should our Government start thinking of phasing out the special status. For once the Beautiful People regain their lost *Pride* and is made aware that in CANADA he is *Number One*, he must also make certain that the ruling Vice for his people now and forever is *Pride*. Then just watch out for the Renaissance of the Native Canadian.

A few years ago I saw an N.F.B. film on all the atrocities committed against the Indians by the White Man and on the same screen flashing with all the famous Indian Chiefs was our very own Louis Riel.

The following partial quote is taken from the Louis Riel Story made by Louis Riel speaking about his people The Half-breeds. “There is no jealousy among us Tyranny of Caste, but we all live in peace and love as sisters and brothers in one household”.

Comment—Mr. Riel's people sure picked up the white man's ways rather swiftly! If he were alive today to see all the Deceit, Treachery, Jealousy and Uncle Tomahawkism that exists among his people he would truly be ashamed and most of the stories you hear about the prejudicem the Natives face. Well I find that most of it comes from within (other natives).

In Morris C. Schumiatcher's excellent book *Welfare: Hidden Backlash*: He tells of nearly all treaties signed most stated “that their purpose was to teach the Indians the White Man's ways in order that he might preserve his self sufficiency and independence in a new and changing environment.”

—Something that never came to be—

Isn't “You can lead a horse to water, but you can't make it drink” fitting?

—Comment—If the whiteman's ways and cunning include World Wars - poverty - hunger and destroying our natural environment. “I think that the native Canadians had better reevaluate the whiteman's ways”. If our world functions best while at war - so be it- But let's make sure that it is a world war on Poverty and Pollution. Just imagine how clean pure and peaceful our world would be if all the money spent on waging war were used to fight Poverty and pollution.

The following quote and comment is taken from Stanley J. Klyne's critique on the Honourable Jean Cretan's New Indian Policy of 1969. “This policy must lead to a full, free and nondiscriminatory participation of the Indian People in Canadian Society—such a goal requires a break with the past.”

—Comment—This statement is Hogwash; to me this is an insult to a person's intelligence. How can you undo what you have been teaching the Public about the Indian People for a Century? Now of course you will hear the Government reply with “WE never taught the people any such thing”, again I ask “Isn't condoning it as bad as teaching it?” Remember our Government is supposed to direct us, set the example and make the right decisions. However the past is irretreivable! If you start teaching your children the truth about the Indian People *NOW!* Maybe-just-Maybe — twenty years from this day the same problems will not exist—what is really needed is “To educate millions of Canadians to learn the truth about Canada's Original Canadians.” Even if all previous Governments did everything possible to make the Native Canadians Third Class Citizens. Finally the Native Canadians are awakening and are starting to hold their heads high while making a sincere effort to regain their lost *Pride*—I call it our Red Supremacy—for I know of no other race of People who have been treated so atrociously and unjustly for such a long period of time for no given reason and yet The Beautiful People have managed to retain their sense of humour. A device for relieving pressures within the group which is a beautiful feat in itself. The Native Canadians better not be put down any longer as the Native Canadian now realizes that in Canada he is number *ONE*.

So in conclusion I will say to our leaders once more where do they honestly think that all this selfish, Idiotic, bickering will get their people “If they really are as dedicated to their people as they would like all to believe. Then in God's Name please let them show a little —UNITY— can't our leaders see, that our only hope for survival as a distinct ethnic group, is by—UNITY—by all native Canadians. I like to think that Hiawatha and Louis Riel would be proud to see our leaders speaking UNITY rather than Publicly attacking one another through the News Media. (by washing our laundry in Public). Publicizing our differences we are doing just what the public expects of us. Don't you think the Native Canadian Nation has a strong ring to it? After discussions are held with the U.S. Natives, why not call it the Native North American Nation?

Can't our leaders see that as long as we keep this “too many Chiefs” attitude up, the less concern we cause the Establishment especially if they can keep the Natives bickering among themselves. Haven't any Native Canadians heard the expression, “Strength through numbers”.

“Must the Native Canadian be forever-Gullible - Native - and thereby exploited?”

First by the whites—then by their very own people. Then the final solution—ASSIMILATION—

YUKON LAND CLAIMS

Enrollment is now being carried out by the Council for Yukon Indians. To date we have encountered a number of Yukon people who have moved to Saskatchewan.

To complete the enrollment we require the names and addresses of these people to see how many are eligible for the Yukon Land Claims.

contact
Albert R. Webber
Enrollment Officer
Council For Yukon Indians
22 Nisutlin Drive
Whitehorse, Yukon
403-667-7848

FOR SALE

POSTERS 1. Back to Batoche
 2. Louis Riel
 3. Gabriel Dumont
 (50 cents each)

STICKERS Back to Batoche
 (Rise of the Metis Nations)
 (50 cents each)

Human Rights Commission

HOTEL ACCOMMODATION DENIED BECAUSE OF RACE

A complaint made by Daniel Bird of Kamsack that he was denied a room in a Kamsack hotel because of race, color and ancestry has been upheld by the Saskatchewan Human Rights Commission.

The commission ruled that Ronald Gabel and Carroll Gabel, owners of the Duck Mountain Motor Hotel in Kamsack, had denied Mr. Bird a room in contravention of Section 3 of The Fair Accommodation Practices Act, and that this was discrimination against Mr. Bird because he was an Indian.

The commission ordered that Mr. and Mrs. Gabel must send Mr. Bird a letter signed by each of them apologizing for that discrimination and inviting Mr. Bird to use their facilities at any time when a room is available and he meets the usual standards set by the business.

The commission also ordered that copies of the letter be published as advertisements in the Kamsack Times and that Ronald and Carroll Gabel send a letter of assurance to the commission saying they will abide by the fair accommodation provisions of the human rights legislation.

The operators of the hotel were ordered to display "Declaration of Management Policy" cards on their premises, and pay Mr. Bird \$100 as general damages suffered by way of humiliation caused by the act of discrimination.



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