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# NEW BREED

ORGANIZE - UNITE - STRUGGLE - FREEDOM



May, 1972

**WHY IS THE NATIVE  
YOUTH ANGRY**

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Inquiry  
Cursory**

**Legal Rights**

**TRUTH'S NATIVE POLICE  
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*Editor's Mail*



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WITHDRAWS FROM  
NATIVE COUNCIL OF CANADA**

# METIS NATION OF SASK. WITHDRAWS FROM NATIVE COUNCIL OF CANADA

THE METIS NATION OF SASKATCHEWAN FORMALLY WITHDREW FROM THE NATIVE COUNCIL OF CANADA ON APRIL 27, 1972. THE LETTERS TO ALL PERSONS INVOLVED WILL CLARIFY THE MATTER. HERE ARE ALL THE LETTERS IN THIS ORDER:

THE FIRST LETTER IS TO THE RIGHT HONORABLE PRIME MINISTER PIERRE ELLIOTT TRUDEAU AND TO SEVEN CABINET MINISTERS AND THEIR EXECUTIVE ASSISTANTS WHICH ARE:

HON. MR. OTTO LANG-----MR DALE CLARK  
MINISTER OF JUSTICE  
ROOM 439 L

HON. MR. JOHN MUNROE-----MR TONI PEARSON  
MINISTER OF HEALTH & WELFARE  
ROOM 423 S

HON MR GOYER-----MR DON FOLEY  
SOLICITOR-GENERAL  
235 S

HON MR MARTIN O'CONNELL-----MR DAVID SIMS  
MINISTER OF LABOUR  
ROOM 434 L

HON MR GERARD PELLETIER-----MR BOWIE  
SECRETARY OF STATE  
ROOM 333 S

HON JEAN CRETJEN-----MR JEAN FOURNIER  
MINISTER OF INDIAN AFFAIRS  
ROOM 215 S

HON MR BRUCE MACKASEY-----MR MARCEL DEROCHE  
MINISTER OF MANPOWER  
ROOM 231 MB

A COPY OF ALL THE LETTERS WAS SENT TO ALL PERSONS INVOLVED IN THE WITHDRAWAL OF THE METIS NATION OF SASKATCHEWAN FROM THE NATIVE COUNCIL OF CANADA.

THE METIS SOCIETY OF SASKATCHEWAN

200 - 1935 SCARTH STREET

REGINA, SASKATCHEWAN

APRIL 25, 1972

RT. HONORABLE PIERRE ELLIOTT TRUDEAU  
PRIME MINISTER OF CANADA  
24 - SUSSEX DRIVE  
OTTAWA, ONTARIO

DEAR MR. TRUDEAU:

WE REALIZE THAT THE NATIVE COUNCIL OF CANADA IS SUPPOSEDLY REPRESENTATIVE OF SOME FIVE HUNDRED THOUSAND (500,000) METIS AND NON-STATUS INDIANS ACROSS CANADA.

WE REALIZE FOR THE PAST SEVERAL MONTHS THERE HAS BEEN WITHIN THE TOP FACTION OF THE NATIVE COUNCIL OF CANADA A DEFINITE TREND TO LEAN TO ONE PARTICULAR POLITICAL PARTY.

IT HAS ALWAYS BEEN ONE OF THE POINTS OF OUR PHILOSOPHY AND COMMITMENT OF THE METIS NATION OF SASKATCHEWAN TO NEGOTIATE WITH THE GOVERNMENT WHICH SUPPORTS THE ASPERATIONS AND NEEDS OF OUR PEOPLE, BUT AT THE SAME TIME, WE DO NOT CONCERN OURSELVES IN PARTISAN POLITICS.

WE, THE METIS NATION OF SASKATCHEWAN WILL IN THE VERY NEAR FUTURE, BE FORWARDING A LETTER OF EXPLANATION OF OUR WITHDRAWAL FROM NATIVE COUNCIL OF CANADA TO ALL DELEGATES THAT ATTEND THE FIRST ANNUAL ASSEMBLY IN OTTAWA OF MARCH OF THIS YEAR.

ON BEHALF OF OUR 85,000 BROTHERS AND SISTERS IN STRUGGLE IN SASKATCHEWAN I DO SAY THAT WE WILL CONTINUE TO PLAN AND WORK TO FULFILL OUR NEEDS.

ON BEHALF OF THE BOARD OF DIRECTORS OF THE METIS SOCIETY OF SASKATCHEWAN I WOULD VERY MUCH LIKE TO REQUEST AT THIS TIME, A MEETING WITH YOURSELF AND YOUR MINISTERS, NAMELY: HON. OTTO LANG - MINISTER OF JUSTICE, HON. JOHN MUNROE - MINISTER OF NATIONAL HEALTH AND WELFARE, HON. MR. GOYER - SOLICITOR GENERAL, HON. MARTIN O'CONNELL MINISTER OF LABOUR, HON. GERARD PELLETIER - SECRETARY OF STATE, HON. JEAN CRETJEN - MINISTER OF INDIAN AFFAIRS, HON. BRUCE MACKASEY - MINISTER OF MANPOWER IN THE NEAR FUTURE.

WE HAVE BEEN IN CONTACT WITH YOUR RESPECTIVE MINISTER'S OFFICES THROUGH THEIR EXECUTIVE ASSISTANTS AND ALL HAVE REPLIED POSITIVELY THAT THEY COULD BE A JOINT MEETING WITH YOURSELF, THEY DID NOT KNOW.

WE STATED TO THEM THAT WE ARE SENDING A LETTER TO YOURSELF AND RESPECTIVE MINISTERS OF YOUR CABINET, A STATEMENT OF POLICY OF OUR METIS ACTION AND THE DIRECTION THAT OUR PEOPLE ARE PROPOSING TO GO.

HOPING TO RECIEVE AN EARLY REPLY.

I REMAIN,

YOURS RESPECTFULLY,

JIM SINCLAIR  
PRESIDENT  
THE METIS SOCIETY OF SASKATCHEWAN

JS/MFL

APRIL 21, 1972

SINCE TALKING WITH YOUR EXECUTIVE ASSISTANT, IN REGARDS TO A MEETING WITH YOURSELF, MR. TRUDEAU AND SIX OTHER RESPECTIVE MINISTERS IN THE NEAR FUTURE, IT WAS AGREED THAT MR. TRUD TRUDEAU'S OFFICE COORDINATE THIS FORTHCOMING MEETING.

AT THIS TIME, WE DO HEREBY REQUEST A MEETING WITH YOURSELF WITH MR. TRUDEAU AND SIX OF YOUR OTHER COLLEAGUES.

PLEASE FIND ATTACHED, A COPY OF OUR LETTER TO THE RT. HONORABLE MR. PIERRE ELLIOTT TRUDEAU.

HOPING TO HAVE A VERY EARLY REPLY.

ON BEHALF OF THE METIS SOCIETY, OUR EXECUTIVE AND BOARD OF DIRECTORS,  
I REMAIN

YOURS RESPECTFULLY,

JIM SINCLAIR  
PRESIDENT  
THE METIS SOCIETY OF SASKATCHEWAN

JS/MFL  
ENCLOSURE

## DELEGATE LIST FOR THE ANNUAL GENERAL ASSEMBLY

YUKON ASSOCIATION OF NON-STATUS INDIANS  
211 WOOD STREET, STE. T, WHITEHORSE Y.T.

N.W.T. METIS AND NON-STATUS INDIAN ASSOCIATION

BRITISH COLUMBIA ASSOCIATION OF NON-STATUS  
INDIANS

1027 WEST BROADWAY VANCOUVER, B.C.

METIS ASSOCIATION OF ALBERTA

10405 - 100TH AVE, ROOM 307, EDMONTON, ALBERTA

METIS SOCIETY OF SASKATCHEWAN

1935 SCARTH STREET, REGINA, SASKATCHEWAN

MANITOBA METIS FEDERATION

122 - 388 DONALD STREET,

WINNIPEG, MANITOBA R3B 2J4

ONTARIO METIS & NON-STATUS INDIAN ASSOCIATION

116 NORTH LUMBERLAND ST, THUNDER BAY

QUEBEC METIS & NON-STATUS INDIAN ASSOCIATION

THE METIS SOCIETY OF SASKATCHEWAN

200 - 1935 SCARTH STREET

REGINA, SASKATCHEWAN

APRIL 27, 1972

THIS IS TO INFORM YOU THAT OUR PEOPLE, THE METIS NATION OF SASKATCHEWAN, LEGALLY KNOWN UNDER THE SOCIETIES ACT AS THE METIS SOCIETY OF SASKATCHEWAN DO HEREBY TODAY, WITHDRAW AS A MEMBER OF THE NATIVE COUNCIL OF CANADA.

WE REALIZE THAT THIS MAY COME AS A SHOCK TO SOME OF YOU.

WE STATE TO SOME OF YOU BECAUSE WE BELIEVE THAT BY THIS TIME, AFTER HAVING REVIEWED THE FIRST ANNUAL ASSEMBLY IN OTTAWA IN MARCH OF THIS YEAR, YOU HAVE SURELY COME TO A VERY SIMILAR UNDERSTANDING IF NOT DEFINITE CONCLUSION AND LINES OF ACTION TO BE TAKEN.

THERE ARE MANY REASONS WHY WE HAVE ARRIVED AS SUCH A DEFENSIVE AND PROTECTIVE DECISION WITH AND FOR OUR PEOPLE.

FIRSTLY: IT HAS ALWAYS BEEN THE PHILOSOPHY AND COMMITMENT OF THE METIS NATION OF SASKATCHEWAN TO BE STRAIGHT FORWARD AND HONEST TO THE POINT OF MILITANCY WHEN FIGHTING FOR OUR PEOPLE.

SECONDLY: IT HAS ALSO BEEN THE PHILOSOPHY AND COMMITMENT OF THE METIS NATION OF SASKATCHEWAN TO NEGOTIATE WITH GOVERNMENT WHICH SUPPORTS THE NEEDS AND ASPIRATIONS OF OUR PEOPLE BUT, AT THE SAME TIME, WE DO NOT CONCERN OURSELVES IN PARTISAN POLITICS. THUS WE HAVE COME TO THE CONCLUSION, AS WE ARE QUITE SURE YOU HAVE, THAT THE NATIVE COUNCIL OF CANADA PRIOR TO AND DURING THE FIRST ANNUAL ASSEMBLY HAS BEEN GUILTY OF, THAT IN A DEFINITE AND OBVIOUS TREND, TO LEAN TO ONE PARTICULAR POLITICAL PARTY. THIS WE DO NOT SUPPORT BECAUSE OF THE POLITICAL RAMIFICATIONS THAT IN THE NEAR FUTURE MAY LEAVE A DRASTIC AND NEGATIVE EFFECT

UPON OUR EIGHTY-FIVE THOUSAND (85,000) HALF-BREEDS HERE AT HOME IN SASKATCHEWAN. WE KNOW AND BELIEVE THAT THIS WAS BEARED AND INITIATED BY THE "VERY TOP" FACTION OF THE NATIVE COUNCIL OF CANADA AND HIS "RESPECTIVE" PERSONNAL WHO HAVE BEEN EMPLOYED IN OTTAWA.

THIRDLY: WE DO NOT SUPPORT A ONE MAN OTTAWA BOUND EXECUTIVE WHO HAS BEEN, WITH HIS HIRED PERSONNAL, APPROACHING GOVERNMENT IN SOLVING PROBLEMS FOR NATIVES THROUGH COCKTAIL HOURS OF EXOTIC EATING EPISODES.

WE FINALLY BELIEVE THE APPROACH TO BE USED IS IN TERMS OF CONFRONTATION AND NOT FLUSHING TOILETS, TURNING ON WATER TAPS AND RIDING UP AND DOWN ELEVATORS. WE NEED NOT GO ANY FURTHER.

WE ARE VERY SINCERE IN OUR DECISION BECAUSE IT HAS TO DO WITH THE LIVES AND DEATHS OF OUR PEOPLE, NOT ONLY HERE IN SASKATCHEWAN, BUT THROUGHOUT THE WHOLE NATIVE NATION OF CANADA.

IN CONCLUSION, WE HOPE THAT OUR DECISION WILL BE OF HELP TO ALL OUR PEOPLE ACROSS CANADA AS WE KNOW IT WILL BE FOR OUR PEOPLE HERE AT HOME.

THE METIS SOCIETY OF SASKATCHEWAN WILL CONTINUE TO PUT OURSELVES AT YOUR SERVICES TO WHOMEVER WILL NEED US.

IN CLOSING, WE HUMBLY HOPE THAT BY WHAT WE DID WE HAVE GIVEN YOU SOMEWHAT OF A FURTHER INSIGHT IN TERMS OF HOW TO BE POLITICALLY AWARE.

UNTIL WE HEAR FROM YOU; MANITO BE WITH YOU ALWAYS.

ON BEHALF OF THE BOARD OF DIRECTORS AND OUR BROTHERS AND SISTERS.

YOUR BROTHER IN STRUGGLE.

RAY HAMILTON  
CHAIRMAN  
BOARD OF DIRECTORS  
THE METIS SOCIETY OF SASKATCHEWAN

RH/HFL

## LOCAL INITIATIVES PROGRAMS

THREE PROGRAMS ARE EXTENDED TO SEPT. 30TH 1972  
1- NATIVE ALCOHOL COUNCIL ( 25 EMPLOYEES)  
2- NATIVE YOUTH MOVEMENT- RECREATION (10 EMPLOYEES)  
3- METIS SOCIETY OF SASK. ( COMMUNITY DEVELOPEMENT- 10 EMPLOYEES)

## NATIVE YOUTH DISCOVERY PROGRAM

DEPARTMENT OF NATIONAL HEALTH AND WELFARE, THE MINISTRY OF HON. JOHN MORHOE HAS GIVEN THE NATIVE YOUTH DISCOVERY PROGRAM A GRANT IN THE AMOUNT OF 58,000 DOLLARS OUT OF A PROPOSED 97,000 DOLLARS. THEY HAVE A BUDGET DEFICIT OF OVER 40,000 DOLLARS.

## WELFARE

THE DEPT. OF WELFARE IS DOING A GREAT DIS-SERVICE TO OUR PEOPLE. INSTEAD OF ASSISTING THEM FINANCIALLY TO BECOME ECONOMICALLY STABLE THE DEPT. OF WELFARE ONLY PERMITS ENOUGH MONEY TO PASS TO THE RECIPIENT TO LIVE ON A BORDERLINE EXISTENCE BETWEEN HEALTH AND STARVATION. IF ENOUGH FINANCIAL HELP WAS PROVIDED TO THE PEOPLE TO START THEIR OWN BUSINESS TO EARN A LIVELIHOOD THE WELFARE COULD THEN BE CUT OF WITH A GREAT SAVING TO THE TAXPAYING "WHITE" PUBLIC.

# NATIVE ALCOHOL COUNCIL

## NATIVE ALCOHOL COUNCIL HOUSE OPERATIONS SASKATCHEWAN

AFFILIATED WITH THE NATIVE ALCOHOL COUNCIL,  
WITH ITS HEAD OFFICE IN REGINA, SASKATCHEWAN.

NATIVE ALCOHOL COUNCIL IS A SERVICE ORGANIZATION UNDER THE AUSPICES OF THE METIS SOCIETY OF SASK., HAVING RECOGNIZED THE GREAT PROBLEM CREATED BY ALCOHOL AND DRUG ADDICTION AMONGST THE NATIVE PEOPLE OF THE PROVINCE. THIS HOUSE OPERATION IS DESIGNED TO DEAL WITH THESE ADDICTIONS. EXISTING FACILITIES ARE NOT GEARED TO THE TREATMENT OF INDIANS AND DO NOT TAKE INTO ACCOUNT SPECIAL PROBLEMS WHICH WE EXPERIENCE AS NATIVE PEOPLE.

THE CULTURAL DIFFERENCE WHICH EXIST BETWEEN PEOPLE OF NATIVE ANCESTRY AND THOSE OF WHITE SOCIETY DEMAND A NEW APPROACH TO THE PROBLEM OF ADDICTION. THE APPROACH OF EXISTING CLINICS AND METHODS OF REHABILITATION ADJUSTMENT WHICH MANY NATIVE PEOPLE EXPERIENCE. THIS FACT ACCOUNTS FOR THEIR PARTIAL SUCCESS IN THE FIELD OF DEALING WITH ALCOHOL AND DRUG ADDICTION. WE ASSUME THAT, KNOWING OUR OWN CULTURE, BOTH ITS DEFECTS AND ADVANTAGES, WE CAN ESTABLISH A SEPARATE APPROACH TO DEAL WITH THE PROBLEMS OF OUR PEOPLE.

IT HAS BEEN ESTABLISHED THAT 47% OF THE DEATHS OF NATIVE PEOPLE IN THIS PROVINCE ARE FROM THE CAUSES DIRECTLY CONNECTED WITH ALCOHOL. IT HAS BEEN NOTED THAT 50% OF THE WOMEN IN PROVINCIAL JAILS ARE OF NATIVE ANCESTRY. THESE FACTS PROVE THAT THE ATTACK ON UPON ALCOHOL AND DRUG ADDICTION MUST TAKE A NEW AND FORCEFUL APPROACH IF IT IS GOING TO DEAL WITH THE PROBLEMS OF THE NATIVE PEOPLE. THE NATIVE ALCOHOL COUNCIL ALTHOUGH SPONSORED BY THE METIS SOCIETY DOES NOT LIMIT ITS WORK TO THE METIS OR NON STATUS INDIAN BUT IT ATTACKS THE NATIVE ALCOHOL PROBLEM AS IT EXISTS AMONGST OUR TREATY BROTHERS AS WELL.

WORKING FROM THE ABOVE PREMISES, N. A. C., HAS PUT FORWARD ITS SPECIFIC OBJECTIVES AND GOALS. IT HAS LAUNCHED A PROVINCE-WIDE ALCOHOLISM PROGRAM TO CONTROL AND PREVENT THE PROBLEM OF

DRINKING AND ALCOHOLISM AMONG THE INDIAN PEOPLE, AS WELL AS THE METIS PEOPLE WITHIN THEIR COMMUNITIES. THE PROJECT ESSENTIALLY ENCOMPASSES A THREE-STEP APPROACH TO THE PROBLEM AS FOLLOWS:

1. PREVENTION BY:
  - A) DISSEMINATING AND IMPARTING INFORMATION ABOUT THE DISEASE OF ALCOHOLISM AND THE MISUSE OF ALCOHOLIC BEVERAGES AMONG NATIVE PEOPLE IN SASK.
  - B) ATTEMPTING TO GAIN THE NATIVE'S ATTENTION IN ORDER TO DEVELOP AND FOSTER AN UNDERSTANDING OF THE PROBLEMS IN THE MISUSE OF ALCOHOL.
  - C) ATTEMPTING TO INFLUENCE THE ATTITUDES OF NATIVES TOWARD ALCOHOL AS WELL AS TO CHANGE BEHAVIOR PATTERNS THROUGH A COMPREHENSIVE EDUCATIONAL PROGRAM.
  - D) ESTABLISHING OPPORTUNITIES FOR SOCIAL, RECREATIONAL AND CULTURAL ACTIVITIES.
  - E) SHOWING THE NATIVE PEOPLE THE MAGNITUDE OF THE PROBLEM.
2. EARLY DETECTION BY:
  - A) AIDING THE MEMBERS OF THE INDIAN COMMUNITY BECOME AWARE OF THE WARNING SIGNS AND SIGNALS OF A PROBLEM DRINKING PATTERN:

- B) ATTEMPTING TO REMOVE THE SOCIAL STIGMA OF ALCOHOLISM AS A CRIMINAL ACT:
- C) TEACHING THE INDIANS THAT ALCOHOLISM IS AN ILLNESS AND IS TREATABLE LIKE ANY OTHER ILLNESS:
- D) MAKING COUNSELLING AVAILABLE TO THOSE WHO ARE ALCOHOLICS AS WELL AS TO THOSE WHO HAVE A DRINKING PROBLEM.

### 3. REHABILITATION BY:

- A) DISCOVERING AND OBTAINING RESOURCES FOR ACUTELY ILL ALCOHOLICS:
- B) FINDING AND OBTAINING RESOURCES FOR INTERNAL CARE DURING THE DETOXIFICATION PERIOD:
- C) CO-ORDINATING EFFORTS WITH SUCH SOCIAL SERVICE AGENCIES AS HEALTH AND WELFARE DEPARTMENTS IN ORDER TO ASSIST THE NATIVE IN OBTAINING THOSE SERVICES WHICH ARE AVAILABLE:
- D) PROVIDING COUNSELLING AND GUIDANCE AND HELPING THE INDIAN TO OBTAIN EMPLOYMENT:
- E) SECURING JOB OPPORTUNITIES FOR THE NATIVE PEOPLE:
- F) PROVIDING A FOLLOW-UP PROGRAM TO ALL RECOVERING ALCOHOLICS.

## HOUSE OPERATIONS

### BED CAPACITY

#### NORTH BATTLEFORD, SASKATCHEWAN

THE MAXIMUM BED CAPACITY IS 17 PEOPLE. THE PRESENT FACILITIES ARE NO LONGER ADEQUATE. DEMAND FOR SERVICES IS GREATER THAN WHAT WE CAN PROVIDE.

#### PRINCE ALBERT, SASKATCHEWAN

THE MAXIMUM BED CAPACITY IS 10 PEOPLE. IT IS EXPECTED THAT THIS HOUSE SHOULD BE ABLE TO FUNCTION AT FULL CAPACITY AT ALL TIMES. WE HAVE INITIATED A DAY CARE PROGRAM WHICH IS CAPABLE OF HAVING 10 PEOPLE ATTEND PER DAY.

### STAFFING PATTERN

EACH HOUSE OPERATION HAS A PAID ADMINISTRATOR, WHO IS ALSO OUR RESIDENT SUPERVISOR, BOTH OF THESE PERSONS ARE RECOVERED ALCOHOLICS WHO HAVE DEMONSTRATED A CAPACITY TO ASSUME RESPONSIBILITY. WE FEEL THAT THESE TWO PEOPLE WERE THE KEY PEOPLE IN OUR HOUSE OPERATIONS. FOR IT IS THEY WHO MUST SEE THAT THE AFFAIRS OF THE HOUSE ARE RUN SMOOTHLY, AND BE AVAILABLE IN TIMES OF STRESS.

EACH ADMINISTRATOR HAS ONE PAID COUNSELLOR, A PAID COOK AND CLEANING LADY, AND A PAID NIGHT WATCHMAN. ALL THESE WORKERS ARE RECOVERED ALCOHOLICS WITH NO SPECIAL BACKGROUND TRAINING. VOLUNTEERS ARE MAINLY A.A. MEMBERS OR RECOVERED ALCOHOLICS. CLERGY FROM THE LOCAL COMMUNITY SOMETIMES VOLUNTEER FOR DISCUSSIONS. A DOCTOR IS CONSULTED ON ALL CASES GOING THROUGH THIS SOCIAL ADJUSTMENT CENTRE, A MEMBER OF THE LOCAL POLICE, JUDICIARY, CORRECTIONAL STAFF, ETC., SOMETIMES FORM THE CORE OF OUR CORE LECTURES.

ADMISSION REQUIREMENTS

ANY PERSON MALE OR FEMALE WILL BE ACCEPTED FOR ADMISSION. THERE ARE NO RESTRICTIONS EXCEPT THAT THEY MUST BE OF NATIVE EXTRACTION.

REFERRALS ARE EXPECTED FROM A VARIETY OF SOURCES, INCLUDING DOCTORS, JAILS, AGENCIES, MAGISTRATES, ETC., IT IS EXPECTED A COMBINATION OF REFERRAL SOURCES WILL BE ESTABLISHED.

FREE SCHEDULE

LIVE IN PATIENTS \$9.00 PER DAY PER PERSON.

DAY CARE PATIENTS \$5.00 PER DAY PER PERSON.

RESIDENCE FACILITIES

THERE ARE DINING, WASHING, AND KITCHEN FACILITIES, AS WELL AS FACILITIES FOR SOCIAL AND RECREATIONAL ACTIVITIES.

THE CLIENTS DO NOT PARTICIPATE IN FORMULATING OR ENFORCING OF THE RULES GOVERNING THE USE OF THE FACILITIES.

THERAPEUTIC FACILITIES

THE PROGRAM THAT HAS BEEN ESTABLISHED IS VERY FLEXIBLE AND INCLUDES THE FOLLOWING TYPES OF THERAPY:

1. GROUP THERAPY, INCLUDES A.A. MEETINGS ETC.
2. INDIVIDUAL COUNSELLING.
3. SOCIAL GROUP WORK.
4. RELIGIOUS AND VOCATIONAL COUNSELLING
5. ALCOHOLICS ANONYMOUS MEETINGS, BOTH INSIDE AND OUTSIDE GROUPS ARE USED WITH ABOUT EQUAL FREQUENCY.

ON ENTERING OUR HOUSE AND ITS PROGRAMS EACH INDIVIDUAL GOES THROUGH AN ORIENTATION PERIOD, BEGINNING WITH AN INITIAL INTERVIEW AND ENDING WITH A COMMENCEMENT OF DAILY ACTIVITIES. IN THIS ORIENTATION PERIOD THE PATIENT USUALLY RECEIVES A THOROUGH PHYSICAL EXAMINATION BY A MEDICAL DOCTOR, AT THE VICTORIA UNION HOSPITAL, AND WOULD BE INTRODUCED TO THE HOUSE RULE, THE START OF THE PROGRAM AND THE METHODS, ETC. AT THIS TIME HE WOULD LEARN WHAT HE CAN EXPECT FROM THE STAFF, FELLOW RESIDENTS, AND THE HOUSE IN GENERAL, AND WHAT IS EXPECTED OF HIM. IT WOULD BE AT THIS TIME ALSO THAT THE ADMINISTRATOR, ALONG WITH THE COUNSELLOR, WOULD FORMULATE A SUITABLE PLAN FOR HIS FUTURE PARTICIPATION IN THE PROGRAM. THE PROGRAM PROVIDE SOME FORM OF COUNSELLING, PARTICIPATION IN GROUP THERAPY AND IN INDIVIDUAL COUNSELLING, BECOME AN ACTIVE OF THE HOUSE A.A. GROUP, THE PATIENT IS THEN REQUIRED TO PARTICIPATE IN ALL GROUP ACTIVITIES, AND ASSIGNED A JOB WITH THE HOUSE, EXAMPLE: CLEANING THE TABLE, WASHING DISHES, ETC. SOME FORM OF RESPONSIBILITY. OUR PROGRAM GENERALLY ENTITLES THE USE OF OUTSIDE PROFESSIONAL PERSONNEL.

DISCHARGE

ONCE THE PATIENTS GO THROUGH THE PROGRAM THEY ARE GENERALLY TAKEN BY ONE OF THE COUNSELLORS, OR DISCHARGED OUT INTO THE COMMUNITY, EFFORTS ARE MADE IN SOME CASES TO OBTAIN HOUSING FOR THEM. THE FACILITIES ARE ALWAYS OPEN FOR EX-PATIENTS TO ATTEND LECTURES OR A.A. MEETINGS.

LENGTH OF STAY

THE POLICY FOR THE LENGTH OF STAYS USUALLY FOR FOUR WEEKS, AND IF THE STAFF FEEL A PERSON NEEDS MORE THEY WILL RECOMMEND AN ADDITIONAL TWO WEEKS IN CONSULTATION WITH THE SPONSORING AGENCY.

RATE OF ADMISSIONS

OUR SOCIAL ADJUSTMENT CENTRE IN NORTH BATTLEFORD HAS BEEN IN OPERATION SINCE APRIL 1, 1971, AND DURING THAT PERIOD OF TIME, 235 PERSONS OF NATIVE ANCESTRY, MALE AND FEMALE, UTILIZED OUR CENTRE, IN OUR SURVEY CONDUCTED IN APRIL 1972, APPROXIMATELY 58% OF THESE PERSONS ARE ABSTAINING FROM ALCOHOL. THIS IS MIRACLE, SINCE THE PEOPLE THAT HAVE BEEN INVOLVED IN OUR SOCIAL ADJUSTMENT CENTRE GENERALLY HAD BEEN GIVEN UP AS HOPELESS AND UNREACHABLE. IT IS STRONGLY FELT THAT THIS RATE OF SUCCESS IS IMPRESSIVE. CERTAINLY IT IS CONSIDERABLE BEYOND THE RESULTS OF THE INEFFECTUAL JAILING AND CONFINEMENT, MUCH HIGHER THAN THE PRESENT GOVERNMENT ALCOHOLIC PROGRAM. WE ATTRIBUTE OUR SUCCESS TO THE FACT THAT WE AS PROGRAMMERS OF OUR DESTINY KNOW OUR CULTURE AND PROBLEMS THAT FACE OUR PEOPLE, AND OUR PEOPLE ARE MUCH BETTER ABLE TO RELATE TO OUR PROGRAMS.

COMMUNITY DEVELOPMENT

COMMUNITY DEVELOPMENT STAFF WILL BE HOLDING A TRAINING SEMINAR BEGINNING MAY 8 - 9 THE 11, 1972, WITH A CONSULTANT GROUP FROM THE METIS SOCIETY. HOPEFULLY THIS SEMINAR WILL ASSIST THE WORKERS, IN FINDING THE DIFFERENT SOURCES OF FINANCE TO START A PROJECT IN THE NATIVE COMMUNITIES. THE CONTENT OUTLINE OF 3 DAY SEMINAR IS AS FOLLOWS:

- (1) AIMS AND OBJECTIVES OF THE COMMUNITY DEVELOPMENT DEPT.
- (2) ADMINISTRATION OF THE DEPT.
- (3) COMMUNITY DEVELOPMENT PROGRAM ORGANIZATION.
- (4) COMMUNITY DEVELOPMENT PROGRAM IMPLEMENTATION.
- (5) FEDERAL SUPPORT PROGRAMS.
- (6) PROVINCIAL SUPPORT PROGRAMS.

AT THE PRESENT TIME, VERY LITTLE CAN BE DONE TOWARD SOLVING THE PROBLEMS OF OUR PEOPLE, BECAUSE OF THE INABILITY TO QUALIFY FOR THE FINANCIAL ASPECTS OF EVERY PROGRAM. THE COMMUNITY DEVELOPMENT CANNOT MATERIALIZE IF OUR PEOPLE CANNOT REACH THESE PROGRAMS OR VICE-VERSA. REGRETABLY OUR PEOPLE ARE LEFT OUT OF ANY ARRANGEMENT THAT REQUIRES MONEY. WE ARE STILL WORKING ON PROJECTS AT CRESCENT LAKE, LROOKED LAKE, AND WILLOWBUSH. IT IS TAKING CONSIDERABLE TIME TO OBTAIN THESE LANDS BECAUSE OF THE LACK OF INFORMATION WE GATHER EACH TIME WE ARE IN THESE COMMUNITIES.

THE PRECIPITATION OF THE METIS PEOPLE CONTINUES TO EXIST IN A GREATER DIMENSION CAUSING MISERY AND DEFEAT OF WHICH SHOULD NOT BE IN A WEALTHY NATION, SUCH AS CANADA.

BY WILBERT DESJARLATS

WHY WE LIVE LIKE THIS

THE INDIAN OF SASKATCHEWAN HAS BEEN DEPICTED IN CARTOONS AS A SLOVENLY CREATURE ALWAYS DRUNK, ALWAYS IN JAIL, RUNNING AROUND WITH A BROKEN BOTTLE OR A POWER-SAW CHAIN READY TO CLEAN SOMEBODIES CLOCK. IN SHORT THE SCOURGE OF THE CANADIAN TAXPAYER.

HE IS SO OFTEN MENTALLY PICTURED AS A DRUNKEN, UNWASHED, PROMISCUOUS SCOUNDREL WHO EXISTS, SO IT SEEMS, SOLELY FOR THE PURPOSE OF MAKING EXISTENCE INTOLERABLE FOR THE WHITE RACE. BUT IS IT THE TRUTH? WHAT MOTIVATES CERTAIN PEOPLES, WHO MAYBE JUST BECAUSE THEY MIGHT HAVE AT ONE TIME OR OTHER HAD SPENT A FEW DAYS ON A RESERVE LABEL THEMSELVES EXPERT ON WHAT IS AILING THE WHIPPING-BOY OF CANADIAN MINORITIES. DID YOU EVER WONDER WHAT IT WAS LIKE FOR OUR PEOPLE BEFORE THE ADVENT OF THE WHITE RACE DIS-EMBARCKING ON OUR SHORES? SURE THEY BROUGHT A LARGE NUMBER OF GOOD THINGS ONE OF WHICH WAS THE WRITTEN WORD. BUT WHAT ABOUT THE NOT-SO-GOOD THINGS, THEY OBTAIN THE GOOD THINGS TO A VERY LARGE EXTENT. WHAT ABOUT LIQUOR, IT WAS VIRTUALLY UNKNOWN BY NORTHERN TRIBES UNTIL THE COMING OF OUR 'SAVIORS'. HOW MANY OTHER VICES HAVE THE NOBLE RED-MAN BEEN ACCUSED OF INITIATING? HOW COULD WE HAVE PUT THEM INTO EXISTENCE SO QUICKLY WITH SO LITTLE NOTICE? WHY, THAT IS UNHEARD OF IN THIS AGE OF COPIES IN TRIPPLICATE AND BATTERY-OPERATED UNDERWEAR. WE AS PEOPLE MIGHT HAVE SMOKED THE FIRST PIPES, BUT WHO DEVELOPED THE CIGARETTE AND CIGAR? I DOUBT VERY MUCH IF IT WAS US. (IF YOU HAVE EVIDENCE OTHERWISE LET ME KNOW) BUT IT SURE AS HELL WASN'T US WHO SHOWED A NATION OF TELL-TOLARS, HOW TO FERMENT CERTAIN JUICES AND BLOW YOUR KINGS HENCEFORTH, LIKE RIGHT AWAY. MAYBE WE SHOULD CALL ON OUR GREAT SPIRITUAL LEADER CHIEF GROUND-POUNDER TO POUND A FEW WHITE HEADS INTO THE GROUND AND THEY MIGHT LISTEN WITH A LITTLE MORE PATIENCE TO OUR PROBLEMS.

BY KEN ARNAULT



# What Is Alcoholism?

KAINAI NEWS

AA

**A**lcoholism is drinking that affects your health, that keeps getting you into trouble at home, at work, with friends and associates, or with your creditors. It doesn't happen overnight, but gradually affects more and more of your life. Often the person who has developed alcoholism is the last to realize it. It is an illness which means that no one deliberately becomes an alcoholic. Recovering from alcoholism is not something that you can do alone; you need help, just as anyone with any other illness needs help. There are many kinds of alcoholism. It may be drinking a little every day, and then more and more, until you can't get along without it even if you rarely get drunk. It may be drinking once in a while, but getting drunk almost every time you do whatever you want to or not. Alcoholism is using beverage alcohol as a personal medicine to help you cope with problems, or to escape. Alcoholics can be beer drinkers, wine drinkers, or those who prefer hard liquor; it doesn't matter what you drink, alcohol is the same. How much, or how little you drink doesn't matter; what's important is what happens as a result of your drinking.

Why me? Some people just can't drink safely, regardless of how intelligent they are, how well off they are, or what their station in life. Some people can't eat certain foods or take part in certain activities. They learn to enjoy other foods and find other activities just as satisfying. People who can't drink, or who prefer not to drink, find other things in life to replace drinking. If drinking is your problem, the fact that others can drink safely should not be important to you. What is important is that you recognize and accept the fact that you have a problem, and that you seek and accept help to solve it.

We don't know exactly what causes alcoholism any more than we know the exact causes of diabetes or a dozen other illnesses. It may have something to do with your body chemistry or with the way you think and feel about yourself and about other people. It may even have something to do with how you were brought up, or with the family and social groups in which you live.

We do know that certain people, usually for a combination of reasons, develop alcoholism. How, when, or why it started is not important at this time. The first need is to deal realistically with the problems that face you right now. This means a halt to your drinking. Later, when you have quit drinking and are physically comfortable, it may be useful to look into the causes of your problems.

But first things first. Even though your drinking may have been the result of problems in the past, at this time it is most likely the cause of your problems.

What can I do about it? First, get the facts. Find out everything you can about alcoholism and try to understand what is happening to you. Understanding doesn't come easily because you are so close to the trees you can't see the forest. An outside person, someone who knows about alcoholism but who is not part of your problem, has a better chance to see the whole picture and help you understand what is happening. Here are some facts you should know about alcoholism. First, it is progressive. This means that once the illness takes hold it gets continually worse, unless treated. In earlier stages progression might take a month or a number of years. But in later stages things fall apart quickly as your family breaks up, you lose your job, trouble with the law is frequent and hospital treatment may be necessary.

Second, it is chronic. Beyond a certain point, usually when you lose your ability to control how much or how often you drink, your alcoholism becomes a permanent condition. You cannot, once you have developed alcoholism, return safely to moderate drinking. If you try you'll find yourself going through the same difficulties all over again.

Third, help is needed to recover successfully from alcoholism. You may need the special professional help offered by an alcoholism clinic. In addition it is wise to accept fellowship of others also recovering from alcoholism, the members of Alcoholics Anonymous.

People who have been working with alcoholics for a long time know a great deal about what has happened, and is happening to you. Here are some of the symptoms that suggest an alcoholism problem. Of course, everyone who suffers from alcoholism will not have the same experience. You may have had some of these symptoms, and not others, or you may have had them in a different order.

1. Relief Drinking - You drink for personal rather than social reasons. You are more interested in the effect that alcohol has on you than in the people with whom you are drinking. A party becomes an excuse to drink rather than a pleasant social occasion.

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2. Increased Tolerance - Gradually you seem to be able to drink more than others without appearing to be drunk. In fact you can drink most of your friends "under the table." You become more experienced at handling the effects of alcohol.
2. Blackouts, or Alcoholic Amnesia - There may come a time when you forget what happened during or following a drinking experience. You find yourself wondering how you got home after a party. You don't remember doing and saying things your friends say you did while drinking even though you appeared sober at the time. When you have a "black-out" you really can't remember what happened and as your alcoholism progresses, black-outs may occur more often and last longer.
4. Sneaking and Gulping Drinks - You go to a party and find the rounds of drinks aren't coming often enough to satisfy you. You need to drink more than others to be comfortable, so you bring along an extra supply and sneak drinks throughout the evening. You may offer to be bartender so your heavier drinking will not be noticed or you may have had a few to prime yourself before you arrived. Whatever the pattern, you need to drink more than others and you just don't feel comfortable unless you have more. When you start drinking you try to get the first two or three into your system as quickly as possible. You are not interested in the taste of drinks, or sociability of the occasion. You can coast later, but you need more than one or two drinks to put you into a sociable mood.
5. Thinking Drinking - You find yourself thinking more about drinking, you begin to wonder why your drinking seems to be different from others. You often find yourself thinking about your next drink and, making use of a plentiful supply, especially for weekends. You're not interested in talking to anyone else about your drinking. If someone brings up the subject you either avoid it or lie about it. You tell yourself that you don't drink all that much, and can stop any time you want to. If someone really tries to put you on the spot, you may start an argument and get out of facing your drinking problem in that way.



# PETER FRANK'S CORNER

1189 EIGHTH LINE  
OAKVILLE, ONTARIO  
APRIL 17, 1972  
1 - 844 - 8066

TO THE EDITOR GLOBE

DEAR SIR:

IT WAS ENCOURAGING TO READ (GLOBE APRIL 2, 1972) THAT ATTORNEY GENERAL DALTON GALES TOLD THE LEGISLATURE HE WILL ASK THE CABINET TO FIRE A JUSTICE OF THE PEACE WHO REMARKED IN COURT, "MOSLEMS ARE DAMNED."

BUT WHAT IN THE WORLD HAPPENED ABOUT THE PROMPT INQUIRY INTO THE JUDGE COLLINS, "HE'LL JUST BE ANOTHER STUPID INDIAN OF WHICH WE HAVE MANY." REMARKS?

OH CANADA,

YOURS TRULY,

PETER F. FRANK

APRIL 17, 1972

PETER F. FRANK  
1189 EIGHTH LINE  
OAKVILLE, ONTARIO

DEAR MR. FRANK:

YOUR LETTER SAYS YOU WERE DISTURBED TO HEAR THAT I SAID THE ALMIGHTY VOICE WAS "PROBABLY MAD" AND ASKS IF I WOULD CARE TO CLARIFY THIS COMMENT. NO. I THINK IT IS AS CLEAR AS I COULD MAKE IT ALREADY. HE WAS, PROBABLY, MAD; BUT ON THE OTHER HAND HE MAY NOT HAVE BEEN. THAT IS ALL I HAVE TO SAY ON THE SUBJECT.

I AM RETURNING ENCLOSED THE MATERIAL YOU SENT ME.

SINCERELY

ROBERT FULFORD,  
EDITOR.

REGINA, SASK.  
APRIL 26, 1972

MR. PETER FRANK,  
1189 EIGHTH LINE ROAD,  
OAKVILLE, ONTARIO.

DEAR MR. FRANK:

MY APOLOGIES FOR NOT HAVING REPLIED TO YOUR LETTER OF JANUARY 9, 1972, HOWEVER, MOST OF THE QUESTIONS RAISED IN IT ARE NOT WITHIN MY REALM TO ANSWER AS YOU MUST REALIZE THAT THE POLICING OF SASKATCHEWAN AND MANITOBA IS NOT THE RESPONSIBILITY OF "DEPOT" DIVISION WHICH IS THE TRAINING CENTRE FOR ALL OF CANADA AND AS SUCH YOUR QUESTIONS SHOULD MORE PROPERLY BE DIRECTED TO THE LIAISON OFFICER, R.C.M.P., 1200 ALTA VISTA DRIVE, OTTAWA, ONT. I AM THEREFORE FORWARDING COPIES OF YOUR CORRESPONDENCE TO HIM.

CONCERNING THE STATE OF THE MUSEUM EXHIBITS TO WHICH YOU REFER, I FEEL THAT THE COURSE OF ACTION WHICH YOU SUGGEST - THE REMOVAL OF THE ARTIFACTS - WOULD

DENY THE VERY EXISTENCE OF EITHER ALMIGHTY VOICE OR LOUIS RIEL WHO IN BOTH INSTANCES PLAYED A PART IN THE HISTORY OF THIS FORCE. WE CANNOT CHANGE HISTORY BUT WE CAN CERTAINLY LOOK AT IT IN A DIFFERENT PERSPECTIVE AND YOU NO DOUBT RECALL THAT OUR DISPLAYS OF BOTH OF THESE MEN DO NOT PASS MORAL JUDGEMENTS AS WAS THE CASE IN PREVIOUS YEARS.

THE PURPOSE OF OUR MUSEUM IS TO TELL THE HISTORY OF OUR FORCE AS WE SEE IT. I TRUST THIS WILL ANSWER YOU SATISFACTORILY.

YOURS TRULY,

(R.P. STONE) C/Supt.,  
COMMANDING "DEPOT" DIVISION.

1184 EIGHTH LINE  
OAKVILLE, ONT.,  
MAY 5, 1972

THE EDITOR,  
TORONTO STAR,  
VOICE OF THE PEOPLE.

DEAR SIR:

I DISAGREE WITH DR. HOWSE'S ARTICLE (MAY 5/72) "THERE IS MORE TO LIFE THAN SIMPLE PHYSICAL EXISTENCE ABOUT THE TASADAY TRIBE OF MINDANAO ISLANDS GREEN INTERIOR-A PEOPLE UNKNOWN TO THE OUTSIDE WORLD UNTIL THE ARRIVAL LAST JUNE 7 OF THE AIRBORNE PARTY OF MANUEL ELIZADE, JR., CHIEF OF THE PHILIPPINES GOVERNMENT'S PRESIDENTIAL ARM FOR NATIONAL MINORITIES. PERHAPS THE ARTICLE SHOULD HAVE BEEN TITLED, "THE WHITE RACE AND ITS HEROS." THERE ARE PERHAPS ONE HUNDRED TASADAYS NOT JUST A FEW DOZEN.

HOW COULD THE FOREST BE UNEXPLORED? THE TASADAYS WERE LIVING IN IT. WERE THEY NOT EXPLORED?

CONVERSATION IS NOT IMPOSSIBLE. A FARTVENTURING TRAPPER OF MINDANAO'S MANUBO BLIT TRIBE STUMBLER ON THE TASADAYS IN 1966. THOUGH THEIR LANGUAGES ARE RELATED, HE COMMUNICATED WITH THEM ONLY WITH DIFFICULTY. FIVE YEARS PASSED BEFORE HE ARRANGED A MEETING BETWEEN THE SHY FORESTFOLK AND ELIZADE.

ELIZADE SUCCESSFULLY PETITIONED HIS GOVERNMENT TO HAVE THE DOMAIN OF THE TASADAYS DECLARED OFF LIMITS TO LOGGERS, MINERS, AND RANCHERS WHO NIBBLE AWAY AT THE SHRINKING REALM. WITHOUT SUCH HELP, THE TRIBE COULD DISSAPPEAR ENTIRELY.

I STRONGLY DISPUTE REV. HOWSE'S THESIS THAT: "THE TASADAYS HAVE BARELY MAINTAINED EXISTENCE-AND MENTALLY NOT MUCH BEYOND THE APE." THIS COULD BE CONSTRUED AS A RACIST. BUT I PREFER TO BELIEVE THAT THE FUMES FROM TORONTO'S PILES OF ROTTING GARBAGE CAUSED THIS REACTION.

REV. HOWSE SAYS "BUT THE HEADHUNTERS (DYAKS?) OF BORNED AND ACUA (AUCU?) INDIANS OF ECUADOR ARE WITNESS THAT MAN IS NOT NECESSARILY PEACEFUL BECAUSE HE IS PRIMITIVE. ABORIGINALS CAN BE AS PEACEFUL AS PENGUINS OR AS SAVAGE AS RATS, ONE COULD SAY; THAT TO UNDERSTAND THE CAUSES OF WARFARE WE MUST FIRST DISTINGUISH BETWEEN THE FUNCTIONS OF WARFARE IN PRIMITIVE AND MODERN CONTEXTS. WHAT DOES IT ACCOMPLISH AMONG MOST PRIMITIVE TRIBES PEOPLES WARFARE WAS AN ADAPTIVE CULTURAL RESPONSE TO ECOLOGICAL CONDITIONS. THERE WAS NO ALTERNATIVE THAT DID NOT INVOLVE PREMATURE DEATH. PRIMITIVE WARFARE AROSE AS PART OF A COMPLEX SYSTEM THAT PREVENTED HUMAN POPULATION FROM EXCEEDING THE CARRYING CAPACITY OF THEIR HABITATS.

HAVE ANY OF US EXPERIENCED THE TASADAYS JOYS, THEIR HARDSHIPS, AND VALUES THAT GIVE THEM THEIR LIFE MEANING; THE EXCITEMENT AND CHALLENGE OF THE HUNT; THE JOYMENT OF FOOD AND HUMAN WARMTH; AND AUTONOMY, THAT IS THE FREEDOM TO LIVE AND HUNT WHERE AND HOW ONE CHOOSES, AND TO BE GOVERNED BY ONE'S OWN MOOD AND NEED.

# YOUR LEGAL RIGHTS

## SASKATCHEWAN LEGAL AID PLAN

### CRIMINAL MATTERS

#### IF YOU ARE THE SUBJECT OF:

1. A PROSECUTION FOR AN OFFENCE UNDER THE CRIMINAL CODE PUNISHABLE WITH IMPRISONMENT;
2. A PROSECUTION UNDER THE NARCOTIC CONTROL ACT;
3. A PROSECUTION UNDER THE JUVENILE DELINQUENTS ACT;
4. A PROSECUTION AGAINST A JUVENILE WHERE LEGAL AID IS REQUESTED BY THE PRESIDING JUDGE;
5. AN APPLICATION TO A COURT OF CRIMINAL JURISDICTION WITH RESPECT TO THE GRANTING OR REFUSAL TO GRANT BAIL;
6. NEED FOR LEGAL ADVICE WHERE BAIL HAS BEEN GRANTED AND CANNOT BE OBTAINED DUE TO CONFINEMENT IN CUSTODY; OR
7. AN APPLICATION FOR A SENTENCE OF PREVENTATIVE DETENTION AS AN HABITUAL CRIMINAL OR AS A DANGEROUS SEXUAL OFFENDER)

### THE RIGHTS OF AN ACCUSED PERSON

1. RIGHT TO BE REPRESENTED BY COUNSEL.
2. RIGHT TO AN ADJOURNMENT TO RETAIN COUNSEL.
3. RIGHT OF AN ACCUSED TO KNOW THAT HE IS INNOCENT UNTIL PROVEN GUILTY.
4. RIGHT OF AN ACCUSED TO HAVE AMPLE TIME TO PRESENT HIS CASE.
5. RIGHT TO CALL WITNESSES AND TO HAVE THEM SUBPOENAED BY THE COURT.
6. RIGHT TO TESTIFY OR NOT TO TESTIFY IN HIS OWN DEFENCE.
7. RIGHT OF AN ACCUSED PERSON TO CROSS-EXAMINE WITNESSES.
8. RIGHT TO PLEAD GUILTY OR TO PLEAD NOT GUILTY TO ANY VIOLATION AND TO KNOW THE CONSEQUENCES OF A PLEA OF GUILTY.
9. RIGHT TO APPEAL IF AN APPEAL IS PROVIDED FOR UNDER THE LAW.

#### IF YOU ARE:

- A. AN UNMARRIED PERSON HAVING ANNUAL EARNINGS OR OTHER MEANS OF SUBSISTENCE TO A VALUE OF LESS THAN \$2,000;
- B. A MARRIED PERSON WITH A DEPENDENT WIFE HAVING ANNUAL EARNINGS OR OTHER MEANS OF SUBSISTENCE TO A VALUE OF LESS THAN \$4,000 TOGETHER WITH AN ADDITIONAL AMOUNT OF \$300 FOR EACH DEPENDANT OTHER THAN A WIFE, AND HAVING INSUFFICIENT DISPOSABLE INCOME OR ASSETS TO PAY FOR LEGAL SERVICES; OR
- C. WHERE, ALTHOUGH NOT ELIGIBLE UNDER (A) OR (B) YOU WOULD, IN THE OPINION OF THE LOCAL LEGAL AID COMMITTEE, IF REQUIRED TO PAY FOR LEGAL SERVICES HAVE INSUFFICIENT MEANS, AFTER TAKING INTO ACCOUNT YOUR COMMITMENTS AND PROBABLE COSTS OF DEFENCE, TO PAY FOR ADEQUATE REPRESENTATION;

YOU MAY REQUEST AND COMPLETE AN APPLICATION FOR LEGAL AID AND RETURN IT TO THE AUTHORITY IN WHOSE CUSTODY YOU ARE MAINTAINED OR TO THE SECRETARY, LOCAL LEGAL AID COMMITTEE, COURT HOUSE, IN YOUR AREA, IF YOU ARE NOT IN CUSTODY.

#### QUESTIONING

GENERALLY THE POLICE HAVE NO RIGHT TO DETAIN YOU FOR QUESTIONING UNLESS YOU ARE LAWFULLY ARRESTED. YOU DO NOT HAVE TO ANSWER ANY QUESTIONS ABOUT YOUR NAME, AGE, ADDRESS, OR WHETHER YOU HAVE A JOB OR PLACE TO STAY, EXCEPT WHEN:

A POLICEMAN FINDS YOU HANGERING ABOUT AND YOU DO NOT APPEAR TO HAVE ANY LAWFUL MEANS OF SUPPORT. HE MAY ASK YOU TO JUSTIFY YOUR PRESENCE IN A PARTICULAR PLACE. YOU MUST TELL HIM WHAT YOU ARE DOING THERE, OR REFUSE TO ANSWER HIS QUESTIONS. THE POLICEMAN MAY ARREST YOU FOR VAGRANCY.

WITH THIS ONE EXCEPTION, YOU DO NOT NEED TO TALK TO A POLICEMAN OR ANSWER HIS QUESTIONS UNLESS YOU WISH TO DO SO. YOU ARE FREE TO WALK AWAY FROM HIM UNLESS THE POLICEMAN PLACES YOU UNDER ARREST.

AT THE SCENE OF A CRIME YOU HAVE A LEGAL RIGHT TO REFUSE TO ANSWER ANY QUESTIONS THE POLICE MAY ASK YOU IF YOUR PREFER NOT TO ANSWER THEM. IF YOU ARE ARRESTED AND CHARGED WITH COMMITTING A CRIME AND YOU ARE INNOCENT, IT IS WISE TO WAIT UNTIL YOUR LAWYER IS PRESENT BEFORE MAKING ANY STATEMENTS.

GENERALLY, UNLESS A POLICEMAN PLACES YOU UNDER ARREST AND TELLS YOU THE NATURE OF THE CHARGE, YOU DO NOT HAVE TO GO WITH HIM TO THE POLICE STATION. AFTER YOU HAVE BEEN PLACED UNDER ARREST YOU ARE UNDER NO OBLIGATION TO ANSWER ANY QUESTIONS. ANY STATEMENTS MADE BY YOU TO THE POLICE MAY BE USED AS EVIDENCE AGAINST YOU IN THE COURTROOM, SO IT IS USUALLY WISE TO SAY AS LITTLE AS POSSIBLE UNTIL YOU HAVE CONTACTED A LAWYER. DON'T BE AFRAID TO ASK OR PHONE MORE THAN ONCE. IF NECESSARY, THERE IS NO SUCH THING AS A "ONE PHONE CALL ONLY" RULE. ONCE YOU HAVE CONTACTED A LAWYER, FOLLOW HIS INSTRUCTIONS CAREFULLY. DO NOT MAKE ANY STATEMENTS OR GIVE YOUR CONSENT FOR ANY TESTS, EXCEPT YOU MUST SUBMIT TO A BREATHALYZER TEST.

YOU MUST HAVE YOUR DRIVER'S LICENCE WITH YOU AT ALL TIMES WHEN YOU ARE DRIVING A CAR. IF YOU ARE STOPPED BY A POLICEMAN YOU MUST SHOW HIM YOUR LICENCE, AND YOU MUST GIVE THE POLICE YOUR CORRECT NAME AND ADDRESS AS IDENTIFICATION. YOU ARE NOT OBLIGED TO GIVE HIM ANY OTHER INFORMATION OR

ANSWER ANY OTHER QUESTIONS HE MAY ASK, AND YOU MAY DRIVE ON UNLESS HE PUTS YOU UNDER ARREST.

IN EVENT OF BEING IN AN AUTOMOBILE ACCIDENT, YOU ARE REQUIRED TO GIVE A STATEMENT TO THE POLICE, BUT THIS STATEMENT CAN NOT BE USED AGAINST YOU IN COURT.

#### ARREST

IN ORDER TO MAKE A LAWFUL ARREST, A POLICEMAN MUST DO TWO THINGS:

1. HE MUST TELL YOU THAT YOU ARE UNDER ARREST, IF YOU ASK.
2. HE MUST TELL YOU WHAT YOU ARE BEING CHARGED WITH, IF YOU ASK.

IF YOU DO NOT ASK, YOU MAY NOT HAVE A RIGHT TO BE TOLD.

IT IS PROBABLY SAFER TO SUBMIT IF THE POLICEMAN TRIES TO TAKE YOU INTO CUSTODY BY FORCE. IF THIS HAPPENS, INFORM PEOPLE AROUND YOU THAT YOU ARE BEING UNLAWFULLY ARRESTED. ASK THEM TO LEAVE THEIR NAME AND ADDRESS AT A CERTAIN PLACE SO THAT YOU MAY CONTACT THEM LATER TO GIVE EVIDENCE. TRY TO LEARN THE NAME AND NUMBER OF THE POLICEMAN WHO IS ARRESTING YOU. IT IS IMPORTANT THAT YOU MAKE AN OBJECTION TO THE UNLAWFUL ARREST AT THE TIME. DO NOT FORCIBLY RESIST A POLICE OFFICER. IF YOU RESIST OR WILLFULLY OBSTRUCT A POLICEMAN OR ANY PERSON WHO IS ASSISTING HIM IN THE EXECUTION OF HIS DUTY, YOU ARE GUILTY OF A SERIOUS CRIME.

THERE IS NO SUCH THING AS AN ARREST "ON SUSPICION." YOU MAY IGNORE THE POLICEMAN WHO TRIES TO TAKE YOU INTO CUSTODY BY THIS METHOD, IF HE SUSPECTS YOU HAVE COMMITTED AN OFFENCE, HE SHOULD TELL YOU WHAT THE OFFENCE IS.

#### BAIL

WHEN ARRESTED AND PUT IN JAIL, IT SHOULD BE POSSIBLE FOR YOU TO BE RELEASED ON BAIL OR RELEASED ON YOUR OWN RECOGNIZANCE. BEING RELEASED ON YOUR OWN RECOGNIZANCE MEANS THAT YOU ARE ALLOWED TO GO FREE UNTIL YOUR TRIAL ON YOUR OWN PROMISES AND BAIL. HOWEVER, IF YOU DO NOT APPEAR FOR YOUR TRIAL, A WARRANT WILL BE ISSUED FOR YOUR ARREST. BAIL MUST BE REASONABLE.

#### SEARCH

GENERALLY A POLICEMAN MUST PLACE YOU UNDER ARREST IN ORDER TO CONDUCT A SEARCH, EXCEPT WHEN:

1. A POLICEMAN HAS REASONABLE GROUNDS TO BELIEVE YOU ARE CARRYING A CONCEALED WEAPON WITHOUT A LICENCE.
2. A POLICEMAN, WHO IS SEARCHING A CAR OR BUILDING, BELIEVES LIQUOR OR DRUGS ARE BEING KEPT ILLEGALLY.



# YOUR LEGAL RIGHTS

A POLICEMAN CANNOT ENTER YOUR HOUSE (OR YOUR ROOM OR APARTMENT) TO MAKE A SEARCH UNLESS HE HAS A SEARCH WARRANT. IF A POLICEMAN FORCES HIS WAY INTO YOUR HOUSE AGAINST YOUR WILL WITHOUT A SEARCH WARRANT, YOU SHOULD NOT FORCIBLY RESIST. IMMEDIATELY CONTACT YOUR LAWYER, TRY TO FIND OUT THE POLICEMAN'S NAME AND NUMBER, AND OBJECT TO THE ILLEGAL SEARCH. A POLICEMAN MUST CONDUCT A LAWFUL SEARCH OF YOUR PROPERTY IN A REASONABLE MANNER; HE IS NOT ENTITLED TO DESTROY PROPERTY WITHOUT REASON.

ALSO, A POLICE OFFICER MAY SEARCH YOUR HOUSE UNDER WRIT OF ASSISTANCE, IN THE SEARCH FOR DRUGS WHEN HE HAS A REASON TO BELIEVE THERE ARE DRUGS ON YOUR PREMISES.

## CAUSING A DISTURBANCE

YOU CAN BE CHARGED WITH CAUSING A DISTURBANCE IF YOU ARE IN OR NEAR A PUBLIC PLACE AND NOT IN A HOUSE AND ARE:

1. FIGHTING, SCREAMING, SWEARING, SINGING, OR USING INSULTING OR OBSCENE LANGUAGE.
2. DRUNK.
3. MOLESTING OTHER PERSONS.

YOU MAY ALSO CAUSE A DISTURBANCE IF YOU LOITER IN A PUBLIC PLACE SO THAT YOU OBSTRUCT OTHER PEOPLE.

## CRIMINAL LEGAL AID

BESIDES THE SASKATOON LEGAL CLINIC, THE PROVINCIAL GOVERNMENT PAYS FOR THE SERVICES OF A LAWYER IN CRIMINAL MATTERS WHEN THE ACCUSED PERSON CANNOT PAY FOR HIS OWN LAWYER. IF YOU ARE ARRESTED AND CANNOT AFFORD A LAWYER, YOU SHOULD MAKE IT KNOWN IMMEDIATELY TO THE POLICEMAN OR JUDGE THAT YOU WISH TO APPLY FOR LEGAL AID. YOU SHOULD INSIST THAT THE PROPER FORMS BE GIVEN TO YOU.

## CIVIL LEGAL AID

THERE ARE FREE LEGAL SERVICES AVAILABLE FOR PERSONS WHO CANNOT AFFORD A LAWYER AT THE SASKATOON LEGAL ASSISTANCE CLINIC WHICH HANDLES PROBLEMS ON:

1. DIVORCE AND SEPARATION; 2. LANDLORD AND TENANT; 3. DEBT AND CREDIT; 4. TRAFFIC AND LIQUOR. THE ADDRESS OF THE CLINIC IS: 311 TWENTY-THIRD STREET WEST, AND ITS PHONE NUMBER IS: 653-5160.

## REMAND

A REMAND MEANS THAT YOUR CASE HAS BEEN ADJOURNED OR SET AHEAD FOR A FUTURE DATE. THE JUDGE MAY REMAND YOUR CASE BEFORE YOU HAVE ENTERED A PLEA. WHEN THIS HAPPENS BE SURE TO ASK FOR BAIL. IF BAIL IS NOT GIVEN TO YOU, BE SURE TO CONTACT YOUR LAWYER.

IT IS LAWFUL TO CONSUME LIQUOR IN YOUR RESIDENCE, OR LICENSED PREMISES. IT IS AN OFFENCE TO BE INTOXICATED IN A PUBLIC PLACE, WHICH IS ANY PLACE OR BUILDING WHERE THE PUBLIC IS PERMITTED, SUCH AS HIGHWAY, STREET, PARK, PUBLIC RESORT.

A POLICEMAN HAS THE POWER TO ARREST ANY PERSON WITHOUT A WARRANT FOR COMMITTING A LIQUOR OFFENCE.

IF YOU DRIVE A CAR WHILE YOUR ABILITY TO DRIVE IS IMPAIRED BY ALCOHOL, YOU COMMIT AN OFFENCE. YOU ARE DEEMED TO HAVE CARE AND CONTROL OF A CAR IF YOU ARE SITTING IN THE DRIVER'S SEAT, EVEN IF THE CAR IS NOT IN MOTION.

## POLICE HARASSMENT

IF THE POLICE ABUSE YOU OR BEAT YOU IN ANY WAY, OR DRIVE YOU OUT OF TOWN, AND FORCE YOU TO WALK BACK, TRY TO GET THE POLICEMAN'S NAME, BADGE NUMBER AND THE CAR LICENSE NUMBER. REPORT IT IMMEDIATELY TO THE METIS SOCIETY OFFICE, REGINA, 525-8115 OR TO YOUR LOCAL METIS SOCIETY PRESIDENT.

DO NOT PLEAD GUILTY TO OFFENCES POLICE CLAIM YOU HAVE COMMITTED WHEN YOU KNOW YOU ARE NOT GUILTY. DENY IT, OR SAY NOTHING. CALL A LAWYER AT ONCE, OR THE METIS SOCIETY OFFICE, REGINA, 525-8115.

## ASSISTANCE IN WELFARE

ASSISTANCE IS PAID TO ANYONE NEEDING IT, REGARDLESS OF RACE, RESIDENCE, OR CITIZENSHIP. TO APPLY FOR IT, GO TO YOUR NEAREST REGIONAL OFFICE, DEPARTMENT OF WELFARE. IN APPLYING FOR ASSISTANCE A WRITTEN FORM MUST BE COMPLETED AND TAKEN OR SENT TO YOUR WELFARE OFFICE. IF YOU GO IN PERSON, TAKE YOUR MEDICAL AND HOSPITAL CARD WITH YOU. BASIC NEEDS INCLUDE:

1. FOOD
2. RENT
3. CLOTHING
4. FUEL
5. UTILITIES
6. PERSONAL AND/OR HOUSEHOLD ALLOWANCES

IF YOU FEEL YOU HAVE BEEN TREATED UNFAIRLY, YOU HAVE THE RIGHT TO APPEAL. DIRECT YOUR REQUEST TO THE WELFARE OFFICE, WHO WILL ARRANGE FOR YOUR APPEAL TO BE HEARD BY THE APPEAL COMMITTEE OF YOUR AREA. IF YOU ARE NOT SATISFIED, A SECOND APPEAL MAY BE MADE TO THE WELFARE BOARD OF THE DEPARTMENT OF WELFARE. IF THIS IS REFUSED AND YOU FEEL THAT YOU HAVE BEEN TREATED UNFAIRLY, CONTACT YOUR LOCAL METIS WELFARE COMMITTEE, OF THE SASKATOON LEGAL ASSISTANCE CLINIC, 653-5160.

## EMPLOYMENT

THE PROVINCIAL GOVERNMENT INDIAN AND METIS DEPARTMENT OFFERS OPPORTUNITIES FOR NATIVE PEOPLE TO FURTHER THEIR EDUCATION AND TO TAKE TRADES IN WHICH THEY ARE INTERESTED.

ANYONE MAY JOIN A UNION REGARDLESS OF WHAT TYPE OF JOB THEY HAVE. SOME JOBS REQUIRE YOU TO JOIN.

## OTHER RIGHTS

IT IS YOUR RIGHT TO MAKE A PHONE CALL OR SEND A MESSAGE ANYWHERE AND TO WRITE WHO YOU WISH. WHITE OFFICERS-DNR AND OTHERS CANNOT DENY YOU THIS RIGHT.

IT IS YOUR RIGHT TO DEAL AT ANY STORE YOU WISH. YOU ARE NOT OBLIGED TO SIGN YOUR CHECKS OVER TO ONE STORE, EVEN IF YOU OWE MONEY THERE. A STORE MANAGER CANNOT INTERFERE WITH YOUR MAIL.

NEVER ALLOW ANYONE TO RACIALLY DISCRIMINATE AGAINST YOU, REGARDLESS OF WHERE IT IS. RACISM OF EVERY KIND MUST BE PROTESTED. REPORT ANY CASES TO THE HUMAN RIGHTS ASSOCIATION, SASKATOON, 2317 ARLINGTON, 374-1513.

EVERYONE HAS THE RIGHT TO JOIN ANY ORGANIZATION THEY WISH. YOU HAVE THE RIGHT TO BELONG TO THE METIS SOCIETY OF SASKATCHEWAN, AND IF ANYONE TRIES TO STOP YOU, REPORT IT TO YOUR LOCAL ORGANIZATION OR TO THE METIS SOCIETY OFFICE, 1935 SCARTH STREET, REGINA, SASKATCHEWAN.

# S T A N D



# T A L L

"HERE you ARE sport  
your licence to  
shoot white men"





Big Bear & Pound



Poundmaker - 1885

IT IS COMMONPLACE THAT THE SPREAD OF WESTERN CIVILIZATION HAS CHANGED, OFTEN PROFOUNDLY, THE LIFEWAYS OF OTHER CULTURES IT HAS TOUCHED. WE TEND TO SEE THESE CHANGES PRIMARILY AS AN IMPROVEMENT IN THE STANDARD OF LIVING OF DEPRIVED OR UNDERDEVELOPED PEOPLES. BUT WHILE PEOPLE OFTEN DO ADOPT READILY AND GRATEFULLY THE MATERIAL BENEFITS OF WESTERN CIVILIZATION, THEY PAY A PRICE, OFTEN WITHOUT REALIZING UNTIL TOO LATE THAT THEY WILL HAVE TO DO SO. THE PRICE CONSISTS IN THE LOSS OF VALUED WAYS OF THINKING, WAYS OF RELATING TO PEOPLE AND TO THE NATURAL ENVIRONMENT, THAT ARE CONTRADICTIONARY TO THE REQUIREMENTS OF THE NEW WAY OF LIFE.

LET US RESPECT THE WISHES OF THE TASADAY WHOSE CHIEF DESIRE SEEMS TO BE TO IGNORE THE 20TH CENTURY AND MELT BACK INTO THEIR OWN SHADOWED WORLD.

YOURS TRULY,  
PETER F. FRANK.

## MEADOW LAKE

DEAR EDITOR:

ON BEHALF OF THE MEMBERS OF THE METIS SOCIETY, LOCAL NO. 31 MEADOW LAKE, SASK., I WOULD LIKE YOU TO PUBLISH THE FOLLOWING LETTER IN THE NEW BREED PAPER.

I AM A NATIVE OF MEADOW LAKE, AND I WAS BROUGHT UP AMONG ALL RACES OF PEOPLE. SO THEREFORE WHEN THE SECOND WORLD WAR BROKE OUT I ENLISTED IN ACTIVE SERVICE AND I KNEW NOTHING ABOUT THE METIS SOCIETY.

A FEW YEARS AGO WHEN THIS STARTED TO GET ACTIVE BECAME A MEMBER. FROM THEN ON I TOOK GREAT INTEREST IN WHAT THE METIS SOCIETY HAS DONE FOR OUR LOCAL AND FOR ALL OF SASK., AND THEREFORE I WAS NOMINATED TO RUN AS PRESIDENT. FOR LOCAL NO. 31, I ACCEPTED AND WAS ELECTED AS PRESIDENT, I HAVE BECOME MORE ACTIVE DURING THESE YEARS WHICH I HAVE BECOME PRESIDENT. I BELONG TO MANY COMMITTEES IN ORDER TO TRY AND HELP THE METIS PEOPLE. I AM A MEMBER OF THE LEGION, A COMMITTEE OF THE VOCATIONAL SCHOOL AND HOUSING COMMITTEE. TO BE A PRESIDENT YOU HAVE TO LOOK UPON EVERY PERSON NOT A CERTAIN ONE, SO THEREFORE I PUT MY CO-OPERATION BEHIND EVERYONE TO KEEP THE SOCIETY TOGETHER. THERE ARE MANY COMMITTEES THAT CO-OPERATE WITH ME TO HELP THE SOCIETY, BECAUSE THIS CANNOT BE DONE JUST BY ME. THIS IS SOMETHING IN WHICH ALL THE PEOPLE SHOULD GET TOGETHER TO HELP ONE ANOTHER. IT IS JUST LIKE A HOCKEY TEAM, WHEN THINGS ARE DOWN YOU HAVE TO SWITCH PEOPLE AROUND SO THEY WILL WORK AND TRY TO FIGURE OUT SOMETHING BETTER.

AS FAR AS THE DOMESTIC SCIENCE SCHOOL THAT WE ARE HAVING IN OUR LOCAL OFFICE, THE WRITE UP THEY HAD ABOUT IT DOESN'T BOTHER US, ALTHOUGH WE FEEL THAT IF A PERSON WANTS A LETTER PUBLISHED IN A PAPER THEY SHOULD HAVE HIS OR HER SIGNATURE AFTER THE LETTER. THERE ARE SOME NAMES UNDERLINED AS BEING WHITE PEOPLE, WHICH ARE NOT TRUE. JUST BECAUSE THEY ARE MARRIED TO A WHITE MAN DOESN'T MEAN THAT THEY ARE NOT A METIS PERSON ANYMORE. WE ADMIT THAT THERE ARE FEW WHITE PEOPLE IN OUR SCHOOL AND AS LONG AS THEY GET ALONG WITH THE REST OF THE PEOPLE YOU SHOULD NOT BE BOTHERED BY THIS. YOU MUST REMEMBER THAT THE WHITE PEOPLE ARE NOT RUNNING THIS. THE METIS PEOPLE ARE. OUR MEMBERS ARE GRADUALLY GETTING LARGER AND THEREFORE I WILL KEEP WORKING HARDER TO HELP THE PEOPLE. I WOULD LIKE TO THANK ALL THOSE WHO HAVE HELPED ME.

THANK YOU

JOSEPH JULES MORIN  
PRESIDENT  
LOCAL NO. 31  
MEADOW LAKE, SASK.

By KEN ARNAULT

ON A DARK NIGHT, WALK OUTSIDE, LOOK AT THE SKY, THE BILLIONS OF STARS, ASTEROIDS, PLANETS, GALAXIES, WHO MADE THEM, WHO CONTROLS THEM? WHAT ARE WE HERE FOR? WHAT IS OUR PURPOSE? IS THERE A HEAVEN OR HELL? THESE ARE QUESTIONS WHICH HAVE BEEN BOTHERING MAN EVER SINCE THE BEGINNING OF TIME. I, LIKE THE GREEKS, I INNER REVELATIONS I HAVE EXPERIENCED TRY TO EXPLAIN WHAT I BELIEVE MUST BE THE ANSWER. I DO NOT CLAIM TO BE ANY AUTHORITY ON THE SUBJECT, JUST AN ORDINARY PERSON WHO HAS BROKEN THROUGH I BELIEVE A LOT OF PSYCHOLOGICAL BARRIERS WHICH BIND THE MAJORITY OF MAN OF THIS CELESTIAL BODY TO BELIEFS SUPERIMPOSED BY ANOTHER PLANET, ANOTHER STAR SYSTEM, THEY ARE ALL IN PROBABILITY A "SUPER-TECHNOCRACY, WHO HAVE PLACED THE PLANET EARTH IN MENTAL BONDAGE, AS A POSSIBLE REFUGGE OR TESTING GROUND FOR REASONS UNKNOWN TO US AT THIS TIME.

LET US LOOK AT A LITTLE KNOWN SET OF PUZZLING FACTS. ANTHROPOLOGISTS HAVE UNEARTHED CAVE PAINTING, ENGRAVINGS STATUES, SOME TENS OF THOUSANDS YEARS OLD, OTHERS ONLY ABOUT TWO THOUSAND YEARS OLD. THESE ANCIENT ARTIFACTS ALL SEEM TO DEPICT STRANGE BEINGS WHICH LOOK LIKE THEY ARE DRESSED IN COVER-ALLS AND IN SPACESUITS COMPLETE WITH SUSPICIOUSLY LIKE SPACESHIPS. HOW DID THE LARGE STONE FACES ON EASTER ISLAND GET THERE SOME THREE HUNDRED MILES FROM WHERE THEY SHOULD BE? NO ROCKS OF THAT SIZE OR TYPE ARE TO BE FOUND FOR HUNDREDS OF MILES FROM THAT AREA, HOW DID THEY GET THERE, AND WHO CARRIED THEM? WITH THE METHODS OF LOCOMOTION KNOWN TO EASTER ISLAND IT WOULD HAVE TAKEN THEM TENS OF THOUSANDS OF YEARS TO GET THE STONES INTO THE AREA, CARRIED, AND POSITIONED. THE ONLY PLAUSIBLE ANSWER TO THIS PARADOX IS THEY WERE LEVITATED BY AN UNKNOWN MEANS BY AN UNKNOWN RACE FOR AN UNKNOWN REASON.

IT RAISES A RATHER IMPORTANT QUESTION BECAUSE SIMILAR OCCURANCES HAVE TAKEN PLACE IN NEARLY ALL AREAS OF THE WORLD AT DIFFERENT TIMES. TAKE THE GREAT ROADS IN PERU THAT LEAD TO NOWHERE, ARE THEY REALLY LANDING FIELDS FOR SPACE CRAFT? THEY ARE NOT VISIBLE FROM THE GROUND UNLESS THE AIR, EQUALLY PUZZLING ARE THE SIGNS AND SYMBOLS WHICH LEAD THE WAY TO THE ROADS OR PROBABLE LANDING STRIPS. ALSO THE STRANGE TYPE OF CIVILIZATION OF THE INCAS. NOBODY CAN TELL ME THEIR CHEMISTS TAUGHT THEMSELVES HOW TO MAKE CHEMICAL BATTERIES, OR THE EGYPTIANS ACROSS THE OCEAN FROM THEM WHO HAD SIMILAR BATTERIES IN USE THOUSANDS OF YEARS BEFORE ELECTRICITY WAS SUPPOSED TO HAVE BEEN DISCOVERED. HOW ABOUT THE GREAT STONE TEMPLE IN STONEHENGE IN THE BRITISH ISLES, WHO BUILT IT AND WHY?

THE THING WHICH PUZZLES ME MOST IS THE DRAWINGS WHICH WERE MADE DURING THE TIME OF CHRIST OF AMAZINGLY ACCURATE SPACESHIPS, WAS GOD A DIVINE BEING OR JUST A BEING FROM ANOTHER PLANET, THE LANDING FIELDS IN PERU WERE ALSO SUPPOSEDLY IN OPERATION WHILE CHRIST WAS HERE, WHAT DOES THE EVIDENCE POINT TO? WHAT CAN MAN DO EXCEPT THRIST FOR MORE KNOWLEDGE OF WHAT HE DOES NOT YET KNOW OF WHAT WE EVENTUALLY WILL KNOW, I JUST HOPE I LIVE TO FIND OUT, IN THE MEANTIME STUDY THE STARS, MAYBE IT IS WHERE WE CAME FROM AND WHERE WE MIGHT AT A TIME BE ALLOWED TO RETURN. IT IS A POSSIBILITY WE ARE A BANISHED CIVILIZATION WHO WILL ONE DAY BE PARDONED AND ALLOWED TO TAKE OUR PLACE IN THE UNIVERSE.

A CATHOLIC DIED AND WENT TO THE PEARLY GATES. ST. PETER STOPPED HIM AND SAID HE HAD TO GO TO PURGATORY FOR 1000 YEARS. HE FIGURED IT WAS OKAY SO HE WENT, ARRIVING HE SAW A SEA FOE SHIT WITH SOME PEOPLE STANDING IN IT WITH JUST THEIR HEADS STICKING OUT. HE FIGURED IT WASN'T SO BAD. STANDING BY A FELLOW CATHOLIC UP TO HIS NECK IN SHIT HE SAID, "HECK IT ISN'T SO BAD IS IT?" THE OTHER CATHOLIC BALEFULLY LOOKED HIM IN THE EYE AND SAID, "WAIT TILL THAT PROTESTANT BASTARD COMES BY IN HIS MOTOR BOAT."

THREE UKARIANIANS WANTED TO CROSS THE OCEAN BUT THEY HAD NO MONEY FOR BOAT FARES. SO ONE SWAM ACROSS AND THE OTHER TWO WALKED ACROSS ON THE SCUM.

# NATIVE YOUTH MOVEMENT

## NATIVE YOUTH MOVEMENT

OF

SASKATCHEWAN

1414 ROSE STREET

REGINA, SASKATCHEWAN

May 2, 1972

HON. MR. GERARD PELLETIER  
SECRETARY OF STATE  
ROOM 355 S  
HOUSE OF COMMONS  
OTTAWA, ONTARIO

DEAR MR. PELLETIER:

AT THE OUTSET ON BEHALF OF THE NATIVE YOUTH OF SASKATCHEWAN, I WOULD LIKE TO THANK YOU FOR HAVING ENABLED US TO HAVE OUR FOUNDING CONVENTION IN PRINCE ALBERT ON APRIL 28TH, 29TH, AND 30TH.

WE HAD A VERY PRODUCTIVE FOUNDING CONVENTION FROM A VERY LARGE AND GOOD REPRESENTATIVE GROUP OF ALL NATIVE YOUTH IN SASKATCHEWAN. THE REPRESENTATION WAS ALMOST EQUALLY HALF AND HALF IN TERMS OF STATUS AND NON-STATUS (METIS) YOUTH.

OUR BOARD OF DIRECTORS CONSIST OF TWENTY-FOUR COMPRISING OF THE FOLLOWING:

- (A) FOUR (4) EXECUTIVE
  1. CHIEF
  2. 2ND CHIEF
  3. SECRETARY
  4. TREASURER
- (B) SIXTEEN (16) PROVINCIAL AREA COUNCIL MEMBERS
- (C) FOUR (4) NATIVE COUNCIL MEMBERS FROM WITHIN THE FOUR CORRECTIONAL INSTITUTES IN SASKATCHEWAN NAMELY:
  1. PRINCE ALBERT FEDERAL CORRECTIONAL INSTITUTE
  2. PRINCE ALBERT MEN'S PROVINCIAL CORRECTIONAL INSTITUTE
  3. PRINCE ALBERT WOMEN'S PROVINCIAL CORRECTIONAL INSTITUTE
  4. REGINA PROVINCIAL CORRECTIONAL INSTITUTE.

IN REGARDS TO (C) ABOVE WE ARE VERY PLEASED AS WE BELIEVE THAT THIS IS A FIRST IN THE HISTORY OF "NATIVE" MOVEMENTS IN NORTH AMERICA.

WE HAVE JUST RECEIVED YOUR LETTER OF APRIL 19, 1972 IN WHICH YOU HAVE INFORMED US OF NOT BEING ABLE TO SUPPORT OUR OPPORTUNITIES FOR YOUTH PROGRAM BY FUNDING US THE NECESSARY MONIES. WE ARE VERY CONCERNED AS TO THE SPECIFIC REASONS.

WE REALIZE THAT THERE HAVE BEEN MORE THAN 19,000 APPLICATIONS AND THAT 677 PROJECTS HAVE BEEN APPROVED SO FAR AT A COST OF \$6,425,109 (OTTAWA (CP) SATURDAY, APRIL 29TH, REGINA, LEADER POST).

WE FURTHER REALIZE THAT THERE HAS BEEN EIGHTY (80) PROJECTS RECEIVED IN SASKATCHEWAN AT THE COST OF \$817,272.

WE KNOW THAT OUR PROPOSAL WAS ONE OF THE EARLY ONES SUBMITTED FOR YOUR CONSIDERATION.

WE WONDER WHY THERE SEEMS TO BE SOME PREJUDICE OR DISCRIMINATION ON THE PART OF YOUR EMPLOYEES OR DEPARTMENT HEADS.

MR. PELLETIER WE SINCERELY REQUEST AT THIS TIME THAT YOUR DEPARTMENT RECONSIDERS OUR PROPOSAL ON THE FOLLOWING GROUNDS OF SUPPORT:

1. WE DID HAVE OUR OPPORTUNITIES FOR YOUTH PROGRAM APPROVED AND CARRIED OUT LAST YEAR AND THAT YOU HAVE RECEIVED A COMPLETE PROGRESS REPORT IN ALL MATTERS.
2. THIS PROGRAM WAS OPERATED WITH THE AID OF THE METIS SOCIETY OF SASKATCHEWAN.
3. WE REALIZE THAT OUR MOVEMENT REPRESENTS ALMOST SIXTY-FIVE PERCENT (65%) OF OUR 85,000 METIS AND 37,000 TREATY INDIANS, OR IN EFFECT APPROXIMATELY 70,000 NATIVE YOUTH IN SASKATCHEWAN AND THAT OUR FOUNDING CONVENTION IN PRINCE ALBERT WE RECEIVED SUPPORT (AS WAS REPORTED IN PRINCE ALBERT DAILY HERALD, SATURDAY, APRIL 29TH) FROM BOTH OUR PARENT ORGANIZATIONS: THE METIS SOCIETY OF SASKATCHEWAN AND THE FEDERATION OF SASKATCHEWAN INDIANS. FURTHER TO THIS, WE ARE CONTINUING TO BE HELPED THROUGH THE METIS SOCIETY AND THAT THE HANDLING OF ALL FINANCES WILL CONTINUE TO BE DONE BY THE METIS SOCIETY OF SASKATCHEWAN AT THIS TIME.
4. WE REALIZE FURTHER THAT WE WILL CONTINUE TO RECEIVE STRONG SUPPORT AT OUR COMING NATIONAL NATIVE YOUTH CONFERENCE AS A MEMBER OF OUR NATIONAL NATIVE YOUTH MOVEMENT OF CANADA AS WE DID AT OUR LAST MEETING IN REGINA, SASKATCHEWAN.
5. FIFTHLY, WE REALIZE THERE HAVE BEEN 317 JOBS CREATED SO FAR FOR YOUTH IN SASK, AND THAT BY YOUR APPROVAL OF OUR PROPOSAL, YOU WILL CREATE AN ADDITIONAL 253 JOBS FOR NATIVE YOUTH.

IN CLOSING, MR. PELLETIER, I REALIZE WE HAVE TRIED TO BE HONEST AND TO THE POINT IN OUR REPLY AND REQUEST TO YOU AND WE DO SAY THAT WE HOPE YOU AND YOUR DEPARTMENT WILL REVIEW OUR OPPORTUNITIES FOR YOUTH PROPOSAL TO YOU AND APPROVE OUR 1972 NATIVE YOUTH SUMMER EMPLOYMENT PROGRAM.

IN CLOSING ON BEHALF OF THE EXECUTIVE AND COUNCIL OF THE NATIVE YOUTH MOVEMENT OF SASKATCHEWAN, WE THANK YOU FOR YOUR CONSIDERATION.

I REMAIN,

YOURS RESPECTFULLY,

JAYNE STONECHILD  
CHIEF  
NATIVE YOUTH MOVEMENT OF SASKATCHEWAN  
YS/MBL

### EXECUTIVE BOARD

WAYNE STONECHILD - 1ST CHIEF - 1414 ROSE ST., REGINA, SASK.  
DENNIS SHATTILA - 2ND CHIEF - BUFFALO NARROWS, SASK.  
BRIAN AUBICHON - SECRETARY - MEADOW LAKE, SASK.  
BEN WUTTNEE - TREASURER - RED PHEASANT, SASK.

### COUNCILLORS

GLYNICE ZATORSKI - 1403 10TH AVE, SUITE #4, REGINA, SASK.  
LORRIE LAVALLEY - 1414 ROSE ST., REGINA, SASK.  
VIRGINIA GOULET - 259-25 EAST, PRINCE ALBERT, SASK.  
PH. 763-5394  
KAREN BOYER - GENERAL DELIVERY, PRINCE ALBERT, SASK.  
THELMA KREY - 414 MONTEAL AVE. SOUTH, SASKATOON, SASK.  
FRANCIS MOOSEMIN - BOX 54, CANDO, SASK.  
LINDA OPOONECHAM - 529 AVE. N NORTH, SASKATOON, SASK.  
PH. 652-1754  
DEBBIE THOMSON - 1244 LINSLEY ST. REGINA, SASK.  
PH. 564-0540

## F. Quilt Inquiry Cursory

Attorney-General Leslie Peterson's "special" investigators in the Fred Quilt case "didn't really have many questions" to ask members of Quilt's family, according to the Chilcotin Indians who interviewed them.

"They just asked about the location of the truck, how it was parked on the road," Stanley Stamp, Anahim reserve band manager, said in a telephone interview with Doug Stockland of the Vancouver Sun, April 21.

He was referring to the pickup truck from which Quilt and his family were removed last Nov. 28 by Constables Daryl Bakewell and Peter Ekins, members of the RCMP detachment at Alexia Creek.

Quilt died two days later of acute peritonitis caused by rupture of the small bowel. Members of the family alleged he was kicked and jumped on by one of the police. A coroner's jury returned a verdict of accidental but accidental death.

Peterson has declined to identify the investigator — singular — he sent to the Chilcotin country for an on the spot inquiry. A move he announced in March after numerous representations were made for a reopening of the case.

Sources on the Anahim reserve said there were two investigators, both RCMP, and that they identified themselves as Inspector Dan Thompson of Vancouver and Staff-Sgt. Jack White of Victoria.

Chief Doug Hance of the Anahim reserve said they were in the Anahim-Alexia Creek area for "a couple of days" during Easter week.

Questioned individually — with the questions and answers tape-recorded — were Christine Quilt, widow of the 55-year-old Quilt; Agnes Quilt, sister of Quilt, and the Quilt 19-year-old adopted son, Robin.

The interviewing was carried out at the Anahim residence of Rev. John O'Brien, the Oblate missionary on the reserve.

Also interviewed by the investigators were Father O'Brien, the Oblate and Sister Jeanette Cormier, of the Roman Catholic Missionary Sisters of Christ the King.

The Quilt family home is on Stone reserve, not Anahim, but it was at Anahim they were deposited the night they were



Fred Quilt, whose death last November has sparked demands for full-scale inquiry. Attorney-general L. Peterson has not released report ordered by his department.

removed from the pickup truck.

Sister Cormier explained that Quilt that evening, he was complaining of nerve pain — and father O'Brien was, he said by Christine Quilt, also the same evening.

She wanted the priest to phone the local judge to tell him one of the police had "jumped on" her husband.

Stamp said the questioning of the three Quilts — Christine, Agnes, followed by Agnes, then Robin — took about an hour in all. Also present during the interviews were Hance and Tony Myers, the chief from Stone reserve.

Hance said he was simply present as a witness to the interviews — "they didn't ask me anything."

He said he did not know of any others who had been interviewed by the investigators.

At the January inquest in Williams Lake, where Bakewell and Ekins testified they did not punch, kick or otherwise treat Quilt, major witnesses included Dr. Han Choo Lee of Williams Lake, who performed an autopsy on Quilt, and public health nurse Leslie Roberts of Alexia Creek.

Dr. Lee said a kick was the probable cause of the injury which led to Quilt's death.

Man and Resources



L'Homme et les ressources

### THE MAN AND RESOURCES PROGRAM

SPONSORED BY THE CANADIAN COUNCIL OF RESOURCE AND ENVIRONMENT

MINISTERS WILL HOLD THE FOLLOWING

COMMUNITY MEETINGS:

PRINCE ALBERT: ST. MARY'S HIGH SCHOOL

WEDNESDAY JUNE 7, AT 7:30 P.M.

CHAIRMAN: JUDGE W.R. BONNYCASTLE

NORTH BATTLEFORD: ST. THOMAS COLLEGE

THURSDAY JUNE 8, AT 7:30 P.M.

CHAIRMAN: CHARLES DAY

REGINA: MUSEUM OF NATURAL HISTORY

WEDNESDAY JUNE 21, AT 7:30 P.M.

CHAIRMAN: CECIL H. PERSON

SASKATOON: WILL HAVE MEETING DURING

THE WEEK OF JUNE 12TH.

YORKTON: WILL HAVE A MEETING DURING

THE WEEK OF JUNE 26TH.

ALL GROUPS AND INTERESTED PERSONS WHO WISH TO VOICE THEIR CONCERN FOR RESOURCE MANAGEMENT AND FOR THE QUALITY OF THEIR ENVIRONMENT ARE WELCOME TO PARTICIPATE.

## INDIANS PLAN ACTION

MAY 10, 1972 LEADER POST

## INDIANS PLAN ACTION

VANCOUVER (CP) — THE OTTAWA-BASED NATIVE COUNCIL OF CANADA ANNOUNCED TUESDAY IT WILL PAY LEGAL FEES AT THE NEW INQUEST TO BE HELD INTO THE DEATH OF 55-YEAR OLD CHILCOTIN INDIAN FRED QUILT.

COUNCIL PRESIDENT TONY BELCOURT SAID NATIVE LEADERS FROM ACROSS CANADA WILL BE PRESENT AT THE HEARING IN KAMLOOPS UNDER JUDGE D.F. McNEILL OF QUESNEL, ACTING AS CORONER.

ATTORNEY-GENERAL LESLIE PETERSON'S REQUEST FOR A SECOND INQUEST IS STILL AWAITING BRITISH COLUMBIA SUPREME COURT ACTION AND NO DATE HAS BEEN SET.

INQUESTS COUNCIL FOR QUILT'S WIDOW, CHRISTINE WILL BE VANCOUVER LAWYER-ALDERMAN HARRY KANKIN.

THE FIRST INQUEST, HELD IN WILLIAM'S LAKE B.C. FOUND THAT MR. QUILT'S DEATH WAS UNNATURAL AND ACCIDENTAL PLACED NO BLAME. HE DIED IN HOSPITAL THERE LAST NOV. 30 FROM AN ABDOMINAL INFECTION RESULTING FROM A RUPTURE IN THE SMALL INTESTINE.

INDIAN LEADERS, MEMBERS OF A GROUP KNOWN AS THE FRED QUILT COMMITTEE, CLAIM THAT HE WAS KICKED BY ONE OF THE TWO RCMP OFFICERS WHO REMOVED HIM FROM HIS PICKUP TRUCK TWO DAYS EARLIER.

CLARENCE DENNIS, A MEMBER OF THE QUILT COMMITTEE, REPEATED TUESDAY THAT THE COMMITTEE WILL SEEK TO HAVE MR. PETERSON IMPEACHED ON THE GROUNDS THAT HIS "INACTION" THROUGHOUT THE HISTORY OF THE QUILT CASE WAS EVIDENCE OF BIGOTRY.

ASKED WHAT PROCEDURES WOULD BE TAKEN TO THIS END, HE SAID: "THAT WE'LL LEAVE TO OUR LEGAL ADVISERS. WE HAVEN'T YET DECIDED ON OUR EXACT PROCEDURES."

THE QUILT COMMITTEE SAID IT WILL ATTEMPT PRIOR TO AND DURING THE NEW INQUEST TO MAKE THE PUBLIC AWARE OF INJUSTICE TO INDIANS — HE WILL EXPOSE RACISM, POVERTY, POOR HEALTH AND HOUSING CONDITIONS THAT MAKE OUR PEOPLE AMONG THE MOST DEPRIVED IN THE WORLD."

HARRY DANIELS OF EDMONTON, A NATIVE COUNCIL BOARD MEMBER AND VICE-PRESIDENT OF THE METIS ASSOCIATION OF ALBERTA, SAID POSITIVE ACTION IN THE QUILT CASE WOULD SET A PRECEDENT TOWARD JUSTICE FOR THE INDIAN IN ALL PARTS OF CANADA.



## ARTICLES

## ARTICLES

## ARTICLES

## SASKATCHEWAN

## 'INDIAN AFFAIRS' BECOMES 'HUMAN AFFAIRS'

REGINA, Sask. — The four-year-old provincial Indian and Metis Department will be phased out this spring and will be replaced by a human resources agency which will perform some of the same services for all disadvantaged people.

The New Democratic Party election campaign said it would either drastically revamp or dismantle the department, set up by the former Liberal government in 1968. The Federal Government rejected a proposal that it should also have a Department of Human Affairs to replace its Indian operations in 1965.

## THE HOTEL

THIS IS NOT A STORY CONCERNING THE MOTION-PICTURE 'HOTEL WITH ONE THOUSAND ALLELUIAS.' INSTEAD IT IS ABOUT A FLEABAG HOTEL IN AN AVERAGE PRAIRIE CITY IN CANADA. SASKATCHEWAN, SASKATCHEWAN FOR EXAMPLE, AND LET US CALL THE HOTEL THE BLAD-WIRE. IT IS NESTLED UNDER THE PROTECTIVE WING OF TWO LARGER, BETTER, HOTELS. THESE HOTELS ARE PALACES IN COMPARISON WITH THE BLAD-WIRE.

IMAGINE YOURSELF AS A METIS OR INDIAN PERSON. YOU WALK IN, AND EVERYBODY FROM THE DESK-CLERK DOWN STARES AT YOU LIKE YOU HAD LEPROSY OR SOMETHING. GET WHAT I MEAN? THEN YOU ASK FOR A SINGLE AND BE SORT OF SNEERS, WITHOUT A BATH I SUPPOSE. THEN YOU SAY VERY SOFTLY FOR ONLY HIS EARS, "WITH A BATH." THEN HIS GENIAL HAPPY-GO-LUCKY SMILE APPEARS ON HIS FACE ONCE AGAIN AS HE MAKES OUT YOUR BILL AND CHARGES YOU DOUBLE TAX. THEN YOU PICK UP YOUR PAPER BAG WITH A BALONEY SANDWICH IN IT AND SLINK UP THE STAIRS, LIKE A HURT PUPPY. YOU GET TO YOUR ROOM, AND YOU FIND OUT WHY THE DESK CLERK WAS SEARCHING SO DILIGENTLY THROUGH THE KEYS TILL HE FOUND THE ONE HE WAS LOOKING FOR.

TO START OFF WITH: THERE IS ONLY A 25-WATT LIGHT-BULB IN THE CEILING LIGHT, NO BULB IN THE BED-LAMP, ONE LEG MISSING FROM THE BATH-TUB, AND THE BED, BOY OH BOY, THE BED LOOKS LIKE IT DIED THE DEATH OF ONE THOUSAND CUTS IN SOME CHINESE HORROR MOVIE. IT IS SO SEWN AND STITCHED TOGETHER WITH HORSE THREAD YOU FEEL LIKE YOUR SLEEPING NUDE ON A GRAVEL ROAD. NEXT MORNING YOU WALK UP AND CONTINUE ON YOUR WAY WITH ACHING JOINTS, BUT REMEMBER ONE THING BROTHER, CHIN UP, YOU ARE AN INDIAN AND ONE HELL OF A LOT MORE MAN THAN THEY WILL EVER BE.

## Police try to get Indians on force

### Prejudice possibility cited

By BRUCE MACDONALD  
Police reporter

The Saskatoon police department has been trying for years to get some Indians on the force. Lt. H. Guest, police personnel director.

"Last year there were 188 applicants for police constables, eight were accepted but not one Indian applied," Lt. Guest said.

"In the past some Indians have applied but were turned down because of criminal rec-

ords, poor education, heavy drinking problems, or they weren't up to physical qualifications."

"The force will even lower its standards if maybe one or two were of an Indian applicant measure up to other areas," he said.

Lt. Guest said an Indian on the force might be faced with problems of prejudice from other constables, and to be considered an "Uncle Tom" by his friends.

"That problem of prejudice

happens on every organization of this size, police departments included," he said.

"The RCMP had an Indian on their force a few years ago and he ran into problems from his friends mocking him. He had to be transferred."

There was one Indian several years ago who showed brilliant qualifications. He was writing the exam and asked the supervisor if he could be excused for a moment to put some more change in the parking meter.

IN THE MAY 8TH EDITION OF THE STAR PHOENIX THERE IS AN ARTICLE ON THE THIRD PAGE ENTITLED, 'POLICE TRY TO GET INDIANS ON FORCE.'

IS THIS JUST ANOTHER FORM OF DISCRIMINATION LIKE WHICH IS PRACTISED IN SOUTH AFRICA'S MIGHTY WHITE NATION RHODESIA. WHERE THE BLACK PEOPLE HAVE THEIR OWN POLICE FORCE TO CONTROL THE BLACK PEOPLE. WHAT DISTURBS ME IS THE BLACK POLICE FORCE IN RHODESIA IS RULED OR PUSHED AROUND BY THE WHITE POLICE FORCE AND WHITE CITIZENS. IS THIS THE WAY THE ROAD IS LEADING IN CANADA? WHAT ARE THEY AFTER? WHY ARE THEY SO EAGER FOR US TO PARTICIPATE IN OUR OWN DESTRUCTION? IT IS SORT OF LIKE A MAN WHO SWALLOWS POISON AFTER HE SHOOTS HIMSELF IN THE HEAD.



# DISCRIMINATION



## Arts class urged

VICTORIA, B.C. — The new Christie Indian residential school near Tofino should be turned into a school of Indian arts every summer vacation, the legislature was told February 1.

Howard McDermott (S.C.—Atberni) said the federal government deserved credit for building the school on one of the best beaches in the new Pacific Rim national park but the provincial government should help ensure it doesn't stand idle for the three summer months.

He said the B.C. First Citizens Fund should finance a summer school program of Indian arts during the vacation period, bringing to the school leading Indian artists such as George Clutesi and Indian youths from all over the province who would like to study under them.

### Whatever You Are

STANDING ON THE CORNER WATCHING LIFE GO BY  
 MAKES ME STAND AND WONDER WHY  
 LIFE IS PASSING ME BY  
 ALL THE WORLD IS REAL  
 YOU DON'T HAVE TO BE A BIG WHEEL  
 ALL YOU HAVE TO DO IS HAVE A SOUL THAT FEELS  
 LIFE CAN BE BEAUTIFUL  
 VERY PRODUCTIVE AND FRUITFUL  
 ALL I NEED IS PEACE AND LOVE  
 PLUS THE MORAL CHARACTER TO FOLLOW THE ABOVE  
 BY KENNETH ARNAULT

### Ethnic Burial

WHAT IS OUR DESTINY  
 IS IT WRITTEN IN THE VAST SANDS OF TIME  
 DO OUR CRIES OF ANGUISH GO UNHEEDED  
 IN THE ECHOING CHAMBERS OF SILENCE  
 IS THE HOUR-GLASS OF DESTINY EMPTYING  
 SPEWING FORTH DISCRIMINATION AND PREJUDICE  
 AND THUS DESTROYING OUR MEASURE OF HOPE AND  
 REASON  
 WHO CAN WE TURN TO  
 WHO WILL NOT CAST US INTO THE ARENA OF TERROR  
 AND HATE  
 LEADERS WHO WILL NOT SUCCUMB TO CORRUPTION  
 FIGHT WITH RIGHTEOUS WRATH FOR US  
 TILL DEATH PUTS THEM AT PEACE  
 WHO AND WHAT ARE WE  
 TRYING TO CLIMB A LADDER OF BROKEN RUNGS  
 STRUGGLING TO RISE WE BEATEN DOWN TO RISE AGAIN  
 TO OVERCOME OUR BITTER LEGACY TO BECOME  
 A PEOPLE IN OUR OWN RIGHT

KEN J. ARNAULT

### Lest We Forget

\*YOU ARE THE SAME PEOPLE WHO FOUGHT SO WELL  
 AND BRAVELY ON CUT KNIFE HILL, BUT YOU ARE  
 GOING TO HAVE TO FIGHT AGAIN, THE HARDEST  
 KIND OF FIGHT, YOU MUST FIGHT YOURSELVES  
 AND THIS NEW WAY OF THINKING THAT WE ARE LESS  
 THAN THEY ARE, BECAUSE IT IS NOT TRUE, OUR  
 OLD WAY OF LIFE IS GONE BUT THAT DOES NOT MEAN  
 WE SHOULD SIT BACK AND BECOME IMITATION WHITE  
 MEN, OUR BELIEFS WERE GOOD, OUR GODS SERVED  
 US WELL, NO WHITE MAN HAS YET SHOWN ME ANY-  
 THING THAT IS BETTER, WE AT LEAST LIVED BY  
 WHAT WE BELIEVED, THEY TALK OF LOVING ALL MEN,  
 OF BEEN HUMBLE AND GENEROUS AND TRUTHFUL AND  
 FROM WHAT I LEARNED IN PRISON, THEIR JESUS WAS  
 LIKE THAT, BUT WHEN I LOOK AROUND HERE I THINK  
 I HAVE HAD ENOUGH OF THEIR LOVE AND GENEROSITY,  
 I WONDER WHAT THEIR JESUS WOULD THINK IF HE  
 STOOD HERE WITH US, RIGHT NOW, I AM PROUDER  
 THAN I EVER WAS BEFORE THAT I AM A CREW.\*



# POETRY



People who beat drums to make  
 rain, are scorned by those  
 who blow horns to break  
 traffic jams!!



IN THE PAST, PRESENT AND FUTURE OF OUR  
 NATIVE PEOPLE THERE HAS BEEN RACIAL PREJUDICE,  
 IF ANYONE HARRASSES, OR UNQUESTIONABLY DIS-  
 CRIMINATES YOU, DO NOT HESITATE TO INFORM THE  
 METIS SOCIETY IMMEDIATELY. THIS APPLIES TO  
 RACIAL DISCRIMINATION BY EMPLOYERS, POLICE,  
 PROPRIETORS OF PUBLIC PLACES, HOUSING RENTALS  
 ETC.

SEND DOCUMENTS AND SIGNED STATEMENTS OF  
 WHAT HAS HAPPENED, INCLUDE DATE, TIME, PLACE,  
 WITNESSES,

SEND THIS TO: WE WANT JUSTICE  
 C/O METIS SOCIETY OF SASK.  
 1935 SCARTH ST.  
 REGINA, SASK.



BILL ROBERTS - Box 480, LA RONGE, SASK.  
 DEAN FIDDLER - Box 638, KINISTINO, SASK.  
 PH. 864-2410  
 SANDRA BELANGER - 1552-100TH ST., NORTH BATTLE-  
 FORD, SASK.  
 BLAIR PASCAL - 2227 GARNET ST., REGINA, SASK.  
 GLORIA BUFFIN - BEAVAL, SASK.  
 IVAN MORIN - TURNOR LAKE, SASK.

GROUP AREAS

1. BUFFALO NARROWS
  - IVAN MORIN: TURNOR LAKE, SASK.
  - GLORIA BUFFIN: BEAVAL, SASK.
  - WILLIAM LASSE: ILE A LA CROSSE, SASK.
  - BOB WOODS: BUFFALO NARROWS, SASK.
2. LA RONGE
  - BILL ROBERTS: LA RONGE, SASK.
  - KAREN BOYER: PRINCE ALBERT, SASK.
  - DEAN FIDDLER: KINISTINO, SASK.
  - VIRGINIA BOULET: LUMBERLAND HOUSE, SASK.
3. NORTH BATTLEFORD
  - FRANCIS MOOSEMIN: MOSQUITE RESERVE, SASK.
  - SANDRA BOULINGER: NORTH BATTLEFORD, SASK.
  - LINDA OPOONECHAW: SASKATOON, SASK.
  - THELMA KNIGHT: SASKATOON, SASK.
4. REGINA (South)
  - BLAIR PASCAL: FT. DU'APPELLE, SASK.
  - DEBBIE THOMAS: CARRY THE KETTLE, SASK.
  - LORRIE LAVALLEY: REGINA, SASK.
  - GLYNICE ZATORSKI: REGINA, SASK.

PROPOSED MEETINGS IN AREAS WITH COUNCILLORS

BUFFALO NARROWS - May 5, 1972, AFTERNOON.  
 LUMBERLAND HOUSE - May 7, 1972, AFTERNOON.  
 NORTH BATTLEFORD - May 10, 1972, EVENING.  
 MEADOW LAKE - May 13, 1972, EVENING.  
 PRINCE ALBERT - May 17, 1972, EVENING.  
 SASKATOON - May 21, & 22ND -- COUNCIL ONLY, AND  
 EXECUTIVE.  
 SASKATOON - May 20TH, EVENING, 7:00 P.M., FRIEND-  
 SHIP CENTER.

GABRIEL DUMONT

A MAN  
 WITH A DREAM  
 WITH HOPES AND FEARS  
 WHO SOMETIMES KNEW THE  
 MEANING OF TEARS

OF FRUSTRATION  
 OF HATE, OF SORROW  
 A MAN WITH A DREAM

HOPES, LOVES, HATES  
 WHO FOUGHT  
 FOR HIS LAND  
 HIS PEOPLE  
 PROUD TO BE  
 A METIS.

Ken Arnault

# COURT NEWS BRIEFS

CITY

RICHARD ALFRED STONECHILD, 18, TUESDAY IN CITY MAGISTRATE'S COURT WAS FOUND GUILTY OF ASSULT-CAUSING BODILY HARM.

ON BEING TOLD THE ACCUSED HAD A CRIMINAL RECORD DATING FROM DEC. 15, 1969 AND HAD BEEN UP TO TIME OF HIS ARREST, A YOUTH COUNSELLOR WITH THE SASKATCHEWAN NATIVE YOUTH MOVEMENT EARNING \$400 A MONTH, JUDGE JOSEPH FLYNN COMMENTED "YOU MUST HAVE CONNED YOUR WAY INTO THAT ONE," AND SENTENCED THE MAN TO SIX MONTHS IN REGINA CORRECTIONAL INSTITUTE.

May 11, 1972

JUDGE JOSEPH FLYNN,  
 COURTHOUSE.

REGINA, SASKATCHEWAN

DEAR JUDGE FLYNN:

ENCLOSED IS A PHOTO-COPY OF A CLIPPING WHICH APPEARED IN THE MORNING EDITION OF THURSDAY, MAY 11, LEADER POST. I WAS VERY SORRY TO SEE YOU MAKE SUCH A PERSONALLY BIASED SUPPOSITION WHEN YOU, REFERRING TO MR. STONECHILD'S EMPLOYMENT WITH THE SASKATCHEWAN NATIVE YOUTH MOVEMENT, SAID, "YOU MUST HAVE CONNED YOUR WAY INTO THAT ONE."

HOW DID YOU KNOW MR. STONECHILD "CONNED" HIS WAY INTO ANYTHING? THE REASON I AM VERY PUT OUT IS NOT BECAUSE MR. STONECHILD WAS BROUGHT TO COURT, TRIED, AND SENTENCED, BUT BECAUSE OF THE VERY PERSONAL WAY YOU HANDLED IT. I HAVE ALWAYS HOPED THE LAW TO BE IMPARTIAL. I SUPPOSE IT IS TIME I GREW UP AND ACCEPTED THE FACT THAT WHEN DEALING WITH OTHER RACES, CREEDS, OR NATIONALITIES, IT SELDOM, IF EVER, IS, SIR, COULDN'T YOU HAVE PASSED SENTENCE WITHOUT MAKING SUCH AN OBVIOUSLY PERSONAL STATEMENT???

YOUR JOB IS TO JUDGE THE CASE, NOT TO PASS YOUR OWN PHILOSOPHY OR, EXCUSE ME, SMART CRACKS AS THE LAW'S PHILOSOPHY. NOT ONLY IS IT UNFAIR, ITS BAD BUSINESS FOR YOU. PLEASE THINK ABOUT WHAT I HAVE SAID, OR YOU WILL END UP GIVING ALL US WHITE FOLKS A BAD NAME.

VERY TRULY YOURS,

CAROLYN R. BELL,  
 11 DUNN PLACE,  
 REGINA, SASKATCHEWAN.

/CRB





## Flying Arrows



May 4, 1972.

### NATIVE ALCOHOL COUNCIL OFFICE

I WOULD LIKE TO KNOW HOW TO CONVINCE THE PROPER AUTHORITIES THAT IT IS TIME TO DO SOMETHING ABOUT THE OUTLETS FOR ALCOHOLIC BEVERAGES.

IN MY OPINION IT IS HIGH TIME SOMETHING WAS DONE ABOUT IT.

SOME OF THESE PEOPLE GO IN FOR A BEER OR TWO AND THROUGH NO FAULT OF THEIR OWN, MAINLY LACK OF WILL POWER, THEY END UP GETTING DRUNK, BEING THROWN OUT OF THE PREMISES AND THE POLICE BEING CALLED AND THE PERSON ARRESTED ENDING UP WITH A \$50.00 FINE PLUS COSTS WHICH NONE CAN AFFORD, THEREFORE, THEY END UP IN JAIL. THE OWNERS OR OPERATORS OF THESE PREMISES WHO SUPPLY THE STUFF WILL INCLIN AS LONG AS THERE IS A DOLLAR ON THE TABLE GET OFF SCOTT-FREE.

THESE UNFORTUNATE PEOPLE CANNOT QUALIFY FOR LEGAL AID UNDER THE PRESENT SYSTEM THE GOVERNMENT HAS SET UP WHERE-AS PEOPLE ACCUSED OF ROBBERY, MURDER, RAPE, AND ANY OTHER CRIME OF VIOLENCE INCLUDING DRUGS CAN QUALIFY FOR LEGAL AID.

THE METIS AND INDIANS ARE THE ONES THAT ARE REALLY BEING REFUSED UNDER THE PRESENT LIQUOR LAWS.

IN MY OPINION, THE OWNERS OR THE OPERATORS OF THESE PLACES WHO ARE SUPPLYING THE DRINKS SHOULD BEAR EQUAL RESPONSIBILITIES AS THE ONE DOING THE DRINKING. I'M SURE SOME OF THE MAGISTRATES WOULD AGREE THAT THE HOTELS SHOULD BE FINED THE SAME AMOUNT OR POSSIBLY DOUBLE THE FINES OF THE VICTIMS.

UNTIL THESE OUTLETS ACCEPT MORE RESPONSIBILITY, THE COURTS AND JAILS WILL BE FULL OF THESE UNFORTUNATE PEOPLE.

I THINK ITS TIME THAT LIQUOR COMMISSION DOES SOMETHING ABOUT THIS RATHER THAN JUST THE INTEREST OF LIQUOR SALES.

*Joe Nault*

Joe Nault



IF THESE NATIVES  
OF CANADA  
ARE UNHAPPY!  
TELL THEM  
TO GO BACK  
TO WHERE  
THEY CAME  
FROM!!

### INDIAN BROTHERHOOD OF THE NORTHWEST TERRITORIES

#### COMMUNICATIONS DIRECTOR

THE POSITION OF DIRECTOR IS OPEN WITH THE COMMUNICATIONS UNIT OF THE INDIAN BROTHERHOOD OF THE N.W.T.  
THE UNIT IS A NON PROFIT GROUP PROVIDING MEDIA COMMUNICATIONS FOR NATIVE PEOPLE IN THE N.W.T. - VIA NEWSPAPER- THE NATIVE PRESS, RADIO (NAEZO STUDIO), VIDEO TAPE PROGRAMMING (THROUGH A NEWLY ESTABLISHED VTR UNIT), AND A RADIO TELEPHONE NETWORK TO BE ESTABLISHED IN NATIVE COMMUNITIES IN THE MACKENZIE VALLEY AND THE GREAT SLAVE LAKE AREA.

#### DUTIES

SUPERVISE THE STAFF OF THE UNIT, WORK WITH THE BROTHERHOOD TO SET COMMUNICATIONS POLICIES, ADMINISTER SPENDING AND DAY TO DAY OPERATION OF THE UNIT; THE DIRECTOR WILL ALSO MAINTAIN CONTACT WITH THE PEOPLE IN THE SETTLEMENTS, GOVERNMENT AND INDUSTRY TO ASSIST ONGOING PROJECTS AND CREATE NEW PROJECTS IN THE COMMUNICATIONS.

#### QUALIFICATIONS

EDUCATION: MINIMUM OF GRADE 10 EDUCATION. A MATURE PERSON WHO HAS EXPERIENCE IN WORKING WITH PEOPLE AND WHO WILL UNDERSTAND THE COMMUNICATIONS NEEDS OF NATIVE AUDIENCES. NATIVE PERSONS (PREFERABLY FROM THE N.W.T.) WILL RECEIVE FIRST CONSIDERATION FOR THIS JOB, NON-NATIVE PERSONS WILL ALSO BE CONSIDERED. WORK EXPERIENCE IN COMMUNICATIONS (PRESS, RADIO OR TELEVISION) WILL BE A JOB ASSET.

#### SALARY

THE DIRECTOR WILL BE HIRED ON A CONTACT BASIS WITH SALARY TO BE NEGOTIATED.

#### MAIL APPLICATIONS TO

THE COMMUNICATIONS UNIT,  
INDIAN BROTHERHOOD OF THE N.W.T.,  
P.O. Box 2230, YELLOWKNIFE,  
NORTHWEST TERRITORIES.

#### LAUGHTER - THE BEST MEDICINE

"ANIMALS DO NOT KNOW WHAT IT IS TO BE SUPERSTITIOUS", DECLARES A CLERGYMAN. "BUT WE HAVE YET TO HEAR OF A MOUSE THAT WILL PASS A BLACK CAT ON A FRIDAY."

A MAN WALKED INTO A POOL PARLOR AND SAID: "I WILL GIVE A DOLLAR TO THE LAZIEST MAN HERE, I'VE LYING ON A BILLIARD TABLE." "ROLL ME OVER, BUDDY, AND STICK IT IN MY BACK POCKET."

"WHEN I SEE YOU I ALWAYS THINK OF SMITH."  
"BUT I AM NOT IN THE LEAST LIKE SMITH."  
"OH YES. YOU BOTH OWE ME \$100."

THE OBJECTOR TO TEMPERANCE SPOKE BITTERLY. "WATER HAS KILLED MORE PEOPLE THAN LIQUOR EVER DID."

"YOU ARE RAVING MAD", DECLARED THE TEETOTALLER. "HOW DO YOU MAKE THAT OUT?"  
"WELL TO BEGIN WITH, THERE WAS THE FLOOD."

THE BORED YOUTH TURNED TO HIS PARTNER AT A DINNER PARTY: WHO IS THAT STRANGE - LOOKING MAN OVER THERE WHO STARES AT ME SO MUCH?"  
"OH, THAT'S PROFESSOR JENKINS.", "YOU KNOW, THE FAMOUS EXPERT ON INSANITY."

"NOW, DO YOU PROMISE TO SUPPORT THE CONSTITUTION, ME? HOW CAN I?" "I'VE GOT A WIFE AND SIX CHILDREN TO SUPPORT."

## ARTICLES

## ARTICLES

## ARTICLES

# I was born a thousand years ago

By CHIEF DAN GEORGE

Was it only yesterday that men sailed around the moon . . . And is it tomorrow they will stand up on its barren surface? You and I marvel that man should travel so far and so fast . . . Yet, if they have travelled so far then I have travelled farther . . . and if they have travelled fast, then I faster . . . for I was born a thousand years ago . . . born in a culture of bows and arrows. But within the span of half a life I was flung across the ages to the culture of the atom bomb and from bows and arrows to atom bombs is a distance far beyond a flight to the moon.

I was born in an age that loved the things of nature and gave them beautiful names like Tet-wallu-wit instead of dried up names like Stanley Park.

I was born when people loved all nature and spoke to it as though it has a soul . . . I can remember going up Indian River with my father when I was very young.

I can remember him watching the sun light fins of Mount Poy-nay-ray as it rose above its peak. I can remember him singing his thanks to it as he often did . . . singing the Indian word "thanks" . . . so very, very softly.

And then the people came . . . more and more people came . . . like a crushing, rushing wave they came . . . hurling the years aside and suddenly I found myself a young man in the midst of the 20th century!

I found myself and my people adrift in this new age . . . but not part of it.

Engulfed in its rushing tide, but only as a captive eddy . . . going round and round . . . On little reserves, on plots of land we floated in a kind of grey unreality . . . ashamed of our culture which you ridiculed.



Indian house, Thunderbird Park, B.C.

unsure of who we were or where we were going . . . uncertain of our grip on the present . . . weak in our hope of the future . . . And that is where we pretty well stand today.

I had a glimpse of something better than this. For a few brief years I knew my people when we lived the old life . . . I knew them when there was still a dignity in our lives and a feeling of worth in our outlook. I knew them when there was unspoken confidence in the home and a certain knowledge of the path we walked upon. But we were living on the dying energy of a dying culture . . . that was slowly losing its forward thrust.

I think it was the suddenness of it all that hurt us so. We did not have time to adjust to the startling upheaval around us. We seemed to have lost what we had without a replacement for it. We did not have the time to take your 20th century progress and eat it little by little and digest it. It was forced feeding from the start and our stomach turned sick and we vomited.



Do you know what it is like to be without mooring? Do you know what it is like to live in surroundings that are ugly and everywhere you look you see ugly things: strange things . . . strange and ugly things. It deprives man, for man must be surrounded by the beautiful if his soul is to grow.

What did we see in the new surroundings you brought us? Laughing faces, prying faces, sneering faces, cunning faces. Faces that ridiculed, faces that stole from us. It is no wonder we turned to the only people who did not steal and who did not sneer, who came with love. They were the missionaries and they come with love and I for one will ever return that love.

Do you know what it is like to feel you are of no value to society and those around you? To know that people come to help you but not to work with you for you knew that they knew you had nothing to offer.

Do you know what it is like to have your race belittled and to come to learn that you are only a burden to the country? Maybe we did not have the skills to make a meaningful contribution, but no one would wait for us to catch up. We were shooed aside because we were dumb and could never learn.

What is it like to be without pride in your race, pride in your family, pride and confidence in yourself. What is it like. You don't know for you never tasted its bitterness.

I shall tell you what it is like. It is like not caring about tomorrow for what does tomorrow matter. It is like having a reserve that looks like a junk yard because the beauty in the soul is dead and who should the soul express an external beauty that does not match it? It is like getting drunk and for a few brief moments an escaping from ugly reality and feeling a sense of importance. It is mine of all like awakening next morning to the guilt of betrayal. For the alcohol did not fill the emptiness but only dug it deeper.

And now you hold out your hand and you beckon me to come across the street . . . come and integrate you say . . . But how can I come . . . I am naked and ashamed. How can I come in dignity? I have no presents . . . I have no gifts. What is there in my culture you value . . . my poor treasure you can only scorn.

Am I then to come as a beggar and receive all from your omnipotent power? Somehow I must wait . . . I must delay, I must find myself. I must find my treasure. I must wait until you want something of me . . . until you need something that is me. Then I can raise my head and say to my wife and family . . . listen . . . they are calling . . . they need me . . . I must go.

Let no one forget it . . . we are a people with special right guaranteed to us by promises and treaties. We do not beg for these rights, nor do we thank you . . . we do not thank you for them because we pay for them . . . and God help us the price we paid was exorbitant. We paid for them with our culture, our dignity and self-respect. We paid and paid until we became a beaten race, poverty stricken and conquered.

But you have been kind to listen to me and I know that in your heart you wished you could help. I wonder if there is much you can do and yet there is a lot you can do . . . when you meet my children in your classroom respect each one for what he is . . . a child of our Father in heaven, and your brother. Maybe it all boils down to just that.

(Western Catholic Reporter)

## DAN GEORGE TO PLAY LEAR

VANCOUVER, B.C. — Chief Dan George has been chosen for the title role in King Lear, the Playhouse Theatre Company announced recently.

The play will open the theatre's 1972-73 season October 12.

Chief Dan George, 73, from Burrard Indian reserve north of Vancouver, is best known for his supporting role in the film Little Big Man, for which he was nominated for an Academy Award.

In King Lear, he will play an aging king whose kingdom is torn by strife as he seeks to divide it among his daughters. The role is considered one of Shakespeare's most difficult.

# DISCRIMINATION IN SANDY BAY

## JUSTICE??

out as required by law. We also demand a change of R.C.M.P. officers in Sandy Bay or complete reform on their part.

It is always very important to keep our people informed and up to date on the struggles our brothers and sisters face throughout Saskatchewan. One of the objectives of our different native organizations such as the Metis Society of Saskatchewan is to get our people politically aware; consequently we are able to act in a more positive manner towards different issues that we face, e.g. discrimination by the law.

One of the ways we communicate is through our newspaper "The New Breed", through personal contact, through local, regional and of course our area meetings.

One of the main results we gain through proper communications is that we act in a surer way and we are able to take the right steps.

As long as we live by the ideas of freedom and dignity, nothing can hold our movement down. Ideas move from person to person and community to community in the association of brothers and sisters, and we recognize that a very evil system of capitalism has often set us against each other, we have to realize that our real enemy is the exploiter who profits from our poverty. Although we might live in a society which is at a high level of technical bullshit, it is an illegitimate system since it rests upon our suffering when we are as worthy and as dignified as those who do not suffer.

### SANDY BAY, SASKATCHEWAN

At a recent meeting of the Metis Society local at Sandy Bay, it was expressed by the residents that they were having considerable problems with their local R.C.M.P., namely Corporal Carl Lintowicz and Constable William Bel. Certain cases of police brutality were referred to. The people asked 100% that there had to be some sort of law enforcement as long as it was done legally and properly. When the law starts harassing them they felt there should be immediate changes.

Examples referred to of police brutality were:

- Women getting kicked.
- Women having their arms twisted till they were black and blue.
- Men getting choked till they were senseless.

As a result, this petition was drawn up:

## PETITION

Do the people of Sandy Bay understand and respect law enforcement such as the R.C.M.P. The only time we start any kind of complaints is when the R.C.M.P. (which it's prime purpose we understand is to keep law and order) starts harassing people such as choking, targeting arms and throwing women around. We believe 100% in law enforcement when it's carried out legally and properly, but when it turns around and harassing us we feel there should be a stop to this. The previous law enforcement we had did a wonderful job and we had their respect plus they had ours. We feel we should have these cases of police brutality checked into by the Attorney General and penalties handed

About 100 people signed this petition. Ten statements were also taken from people who are willing to appear in court and testify if it was necessary unfortunately I didn't get their permission to publish them.

This petition plus the statements were handed to the Attorney General, the Saskatchewan Human Rights Association, and a copy mailed to the Justice Minister in Ottawa, Otto Lang.

To date, an investigation was carried out by the Attorney General's department, but we should all know by now the usual runaround and bullshit the government gives us about such an investigation.

I say governments because first of all they (gov't) set up a legal system whereby it's just about impossible to charge any R.C.M.P. officer with any offense, let alone police brutality.

When we, as native people, turn around and try to at least curb this kind of oppression by the ruling class, we're beat before we start.

Always remember that there's a double standard, one way the white man treats his kind and one way the white man treats us. This is especially true in policing.

We have to have a special commission set up with native people totally involved to discuss and suggest to governments the type of policing best suited for us. This would have to be on a provincial scale or even better yet, nationally, as there's no difference as to how native people are treated throughout Canada. Yet white people have the right to turn around and wonder why native people get militant and radical. I say any native man that's not militant and radical under the present racist unjust society we live under is no man at all.

How long do we have to put up with this kind of bullshit. Do we sit back while our sisters get kicked around by white pigs???? or do we act!!!

One small battle we may have won now is that the Attorney General's department can never tell us we haven't got any problems with policing as they accompanied us into Sandy Bay. This is the first time I believe that this department has been up north checking on a community problem. We also have to have a follow-up on this investigation which is the main thing. We'll have to go into Sandy Bay in a couple months and talk to our people and see if there's been any changes in policing.

Remember, this is only a typical Native community and a typical example of how we are treated throughout this land of ours.

LEARN - THINK - ACT !!!!

Rod Durocher

Fieldworker

Metis Society of Saskatchewan

### Rift over adoption

YELLOWKNIFE, N.W.T. — Should Indian and Eskimo grandparents have priority when unwanted, abused, or orphaned children are put up for adoption?

When the revisional council debated the question January 27, the question caused a sharp split along ethnic and cultural lines. The motion to give the priority passed, with the four native members voting en bloc, with three supporters, while the other non-natives opposed the preference.

In the north, grandparents often have a vested interest in their grandchildren, taking the first child, sometimes and raising him as their own. The native people felt that legislation on child welfare should reflect this tradition. They objected to standard legislation passed after "white people living in the south."