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JULY 18-23

AT

BATOUCHE SASKATCHEWAN

EDITORIALS

POVERTY

THE CANADIAN GOVERNMENT FOR SOME STRANGE REASON DOES NOT WANT TO HEAR ABOUT OUR POVERTY, OUR HUNGER, OUR PRIVATIONS, FOR SOME STRANGE FEELING THEY PREFER TO SWEEP THEM UNDER THE RUG.

THEY ARE AMONG THE FIRST IN WORLD ORGANIZATIONS TO RECOGNIZE POVERTY IN VARIOUS UNDER-PRIVILEGED NATIONS AROUND THE WORLD. THERE IS SO MANY CHARITABLE ORGANIZATIONS ACROSS CANADA WHICH ARE FOR A LARGE PART GOVERNMENT SUBSIDIZED WITH AN ABNORMALLY LARGE STAFF, AT LEAST 80% OF THE MONEY INVOLVED IS USED FOR WAGES, UPKEEP OF LAVISH HOMES AND OFFICES, A VERY SMALL PERCENTAGE OF THE MONEY REACHES THE POVERTY STRICKEN.

I WAS JUST READING A NEW PAPER CLIPPING FROM THE TORONTO GLOBE AND MAIL SUBMITTED TO ME BY MR. PETER FRANK OF OAKVILLE ONTARIO, THERE IS VERY LARGE HEADLINES READING \$2.2 MILLION GRANT TO AID NIGERIA. IT GOES ON TO STATE IT IS TO BE USED FOR EDUCATIONAL PURPOSES TO BUILD UP IT'S SUPPLY OF SCIENTIFIC AND TECHNICAL MANPOWER.

IMMEDIATELY UNDER IT IN VERY SMALL PRINT IS AN ARTICLE STATING FIVE THOUSAND DOLLAR SCHOLARSHIPS ARE BEING PRESENTED TO NATIVES NOT ELIGIBLE FOR GOVERNMENTAL ASSISTANCE, DON'T YOU THINK THIS IS VERY WRONG, MORALLY OR OTHERWISE, WHAT NATION WOULD IGNORE IT'S FOUNDED RACE TO HELP ANOTHER COUNTRY GET STARTED ON IT'S WAY TO POLITICAL BIGOTRY, YOU GUESSED IT, CANADA.

NATIVES V.S. CAR SALES LOTS

IF THE PROVINCIAL AND FEDERAL GOVERNMENTS ARE SO INTERESTED IN HELPING US FIND OUR NICHE IN SOCIETY THERE IS ONE AREA WHICH IS CAUSING ME GREAT CONCERN, WHICH THEY SHOULD LOOK INTO, UNSCRUPULOUS CAR DEALERS SELL UNSUSPECTING NATIVE CUSTOMERS OLD WRECKS WITH RUSTED FRAMES, BADLY WORN STEERING LINKAGE, WORN WHEEL BEARINGS, HOW MANY OF THOSE RECKLESS INDIAN DEATHS CAN BE ATTRIBUTED TO MECHANICAL DEFECTS AND NOT DRIVER ERROR.

I HAVE HAD SOME PERSONAL EXPERIENCE IN THIS LINE. IN 1970 I HAD MY CAR REPAIRED IN A SERVICE STATION IN MEADOW LAKE, SASK. I HAD THE A-FRAMES ON THE RIGHT FRONT WHEEL REPLACED. I WENT TO PICK UP THE CAR. PAID \$80.00 FOR THE REPAIRS AND LEFT FOR HOME IN A RATHER HIGH SPIRITS. IMAGINE THE SHOCK I HAD WHEN FOUR MILES FROM MEADOW LAKE I DISCOVERED IT WAS TOED-OUT FOUR INCHES. IF IT WAS ON PAVEMENT IT WOULDN'T HAVE BEEN SO BAD, BUT THIS WAS A ROUGH GRAVEL ROAD. I WAS DOING ABOUT 60 M.P.H. WHEN THE FRONT WHEEL STARTED TO BOUNCE A FOOT OFF THE GROUND, WHILE I WAS GOING AROUND A CORNER. IF THERE HAD BEEN SOMEBODY ELSE COMING AND I CRASHED INTO HIM AND ONE WAS KILLED WOULD I ... CONSIDERED ANOTHER "CRAZY INDIAN" STATISTIC? C'MON A NATIVE RALPH NADER, SPEAK OUT. STOP OUR NEEDLESS DEATHS.

IS IT DEATH OR REBIRTHS. AT WHAT COST?

AS I SIT HERE WRITING ARTICLES FOR THE NEW BREED A GREAT MELANCHOLY FEELING SEEMS TO HOVER OVER ME, LIKE I'M AT A WAKE, SITTING WITH THE DEAD SOUL OF MY LONELY HEART-BROKEN, DESPAIRED PEOPLE. WHAT WAS ONCE BEAUTIFUL IS NOW UGLY. WHAT WAS ONCE HAPPY IS NOW SAD. MY PEOPLE ARE IN SUCH A STATE OF DESPAIR AND HUMILIATION THEY THINK ALL IS LOST AND DO NOT HESITATE TO GO FULL TILT INTO SELF-DESTRUCTION. IE DRUGS, LIQUOR, PROSTITUTION ETC.

I KNOW ITS HARD TO WORK FOR SOMETHING WHICH WILL PROBABLY NEVER HAPPEN DURING OUR OWN LIFETIMES. BUT THINK OF OUR CHILDREN, GIVE THEM A CHANCE FOR A HAPPINESS WE WILL NEVER KNOW. WE JUST DON'T WANT TO UNDERSTAND THEIR UNIQUE PROBLEMS IN A JEKYL AND HYDE SOCIETY WHERE THEY ARE CUDDLED BY ONE WHITE PERSON AND SLAPPED BY THE NEXT.

THE PEOPLE OF THE DEER (THE INNUIT) OF THE ARCTIC HAVE THE RIGHT APPROACH IN THE TREATMENT OF THEIR CHILDREN. THEY NEVER STRIKE THEIR CHILDREN. THEY GUIDE THEM TO RESPONSIBLE ADULTHOOD. THEY WANT THEIR CHILD-TO BE AS HAPPY AS POSSIBLE. FOR WHEN THEY GROW UP THEY WILL FACE A LIFE OF INCREDIBLE HARD-SHIP.

JOKES

ETHEL: "I'M SEEING SPOTS BEFORE MY EYES."
MR. NELSON: "HAVE YOU SEEN A DOCTOR?"
ETHEL: "NO, JUST SPOTS."

MR. NELSON: "WAYNE, I DIDN'T KNOW YOU WERE LOSING HAIR."
WAYNE: "I'M GETTING BALD FROM WORRY."
MR. NELSON: "WORRYING ABOUT WHAT?"
WAYNE: "WORRYING ABOUT LOSING MY HAIR."

MR. NELSON ASKED ARCHIE IF HE SAID HIS PRAYERS BEFORE MEALS AND ARCHIE ANSWERED "OH, NOT ME, I DON'T HAVE TOMY MOTHER IS A GOOD COOK."

DANNY: "I THOUGHT I TOLD YOU NOT TO TELL CHEEDA WHAT TIME I CAME HOME LAST NIGHT."
LITTLE HARRY: "I DIDN'T. I JUST TOLD HER I WAS TO BUSY EATING BREAKFAST TO NOTICE THE TIME."

MR. NELSON: "DORIS, WHAT'S THE DIFFERENCE BETWEEN LOVE AND LIFE?"
DORIS: "LIFE IS ONE CRAZY THING AFTER ANOTHER, AND LOVE IS TWO CRAZY THINGS AFTER EACH OTHER."

MR. NELSON: "EDNA, WOULD YOU PLEASE DEFINE THESE WORDS, SUNDIAL, NOTHING, ILLEGAL, CLIMATE."
EDNA: "A SUNDIAL IS AN OLD TIMER, NOTHING IS A PEELED BALLOON, ILLEGAL IS A SICK BIRD, AND CLIMATE IS WHAT YOU DO TO A TREE."

PETER FRANK

1189 EIGHTH LINE,
OAKVILLE, ONTARIO,
MAY 5, 1972

THE TORONTO STAR,
THE EDITOR,
ONE YONGE STREET,
TORONTO TWO, ONTARIO

DEAR SIR:

I DISAGREE WITH DR. HOWSE'S ARTICLE, +THERE IS MORE TO LIFE THAN SIMPLE PHYSICAL EXISTENCE,+ (MAY 5/72), 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 ELIZALDE, JR., CHIEF OF THE PHILIPPINES GOVERNMENT PRESIDENTIAL ARM FOR NATIONAL MINORITIES.

PERHAPS THE ARTICLE SHOULD HAVE BEEN TITLED, +THE WHITE RACE AND ITS HEROES,+

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 EXPLORERS?

CONVERSATION IS NOT IMPOSSIBLE; A FURVENTURING TRAPPER OF MINDANAO'S MANUBU BLITZ TRIBE STUMBLED ON THE TASADAYS IN 1880, 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 ELIZALDE.

ELIZALDE 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 DISAPPEAR ENTIRELY.

I STRONGLY DISPUTE DR. HOWSE'S CONTENTION THAT: +THE TASADAYS HAVE BARELY MAINTAINED EXISTENCE -- AND MENTALLY NOT MUCH BEYOND THE APE,+ THIS COULD BE CONSTRUED AS RACIST, BUT I PREFER TO BELIEVE THAT THE FUMES FROM TORONTO'S

PILES OF ROTTING GARBAGE CAUSED THIS REACTION.

DR. HOWSE SAYS +BUT THE HEADHUNTERS (DYAKS) OF BORNEO AND THE AUCUA (AUCUA) 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 ALSO 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 ENJOYMENT 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.

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 CONTRADICTORY 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

1189 EIGHTH LINE RD.
OAKVILLE, ONTARIO,
MAY 29, 1972

UNIVERSITY OF SASK.
EXTENSION DIV.
MR. ZENON POHORECKY
SASKATOON SASK.

DEAR MR. POHORECKY:

WOULD YOU PLEASE RESPOND TO MY LETTER OF APRIL 23, 1972 REGARDING YOUR BOOK, "SASKATCHEWAN INDIAN HERITAGE: THE FIRST TWO HUNDRED YEARS," FOR YOUR CONVENIENCE, I AM ENCLOSEING A TYPED COPY OF SAME.

SINCERELY
PETER FRANK

1189 EIGHTH LINE RD.
OAKVILLE ONTARIO
MAY 29, 1972

UNIVERSITY OF SASK.
THE DIRECTOR, EXTENSION DIV.
SASKATOON SASK.

TO WHOM IT MAY CONCERN:

I READ THE EXTENSION DIVISION'S SASKATCHEWAN INDIAN HERITAGE, THE FIRST TWO HUNDRED YEARS. I AM DISAPPOINTED THAT THE EXTENSION DIV. OF THE UNIVERSITY OF SASK., WOULD EVEN CONSIDER PUBLISHING THIS BOOK AS IT IS; I AM ENCLOSEING A COPY OF MY LETTER TO MR. ZENON POHORECKY, THE AUTHOR, WHO DID NOT EVEN BOTHER TO ACKNOWLEDGE MY LETTER OF CRITIQUE. A REPLY WOULD BE APPRECIATED.

YOURS TRULY
PETER FRANK

SONGS

IF ANY OF YOU OUT THERE ARE BUDDING NATIVE SONG WRITERS, WOULD YOU CONSIDER SENDING SOME OF YOUR MATERIAL TO ME AT:
KEN ARNAULT, EDITOR
METIS SOCIETY OF SASK.
1935 SCARTH STREET,
REGINA, SASK.

I KNOW A YOUNG NATIVE GROUP ALL BELOW 18 YEARS OF AGE WHO I FEEL HAVE A FANTASTIC POTENTIAL PROVIDED THEY HAVE SUITABLE MATERIAL. IF ANY MONEY IS MADE ON ANY SONG, THE SONG WRITER SHALL RECEIVE A CERTAIN PERCENTAGE OF IT.

ARTICLES

LESTOCK

LESTOCK, SASK.
JUNE 6TH, 1972

AS WE THE LOCAL OF LESTOCK HAVE PRESENTED A BRIEF TO THE HOUSING GROUP THIS 5TH DAY OF JUNE 1972 THAT WE THE GRASSROOTS WANT THE PRE-FAB FACTORY BUILT IN LESTOCK AS WE STATED IN OUR BRIEF THAT WE HAVE THE LAND AND THE SKILLED MEN TO START IMMEDIATELY BUT ACCORDING TO THE CONSULTANTS WHO SAY THIS IS GOING TO BE A BIG PROJECT THIS PLANNING AND BUILDING OF A PRE-FAB FACTORY WILL TAKE A FEW MONTHS TO EVEN START WE THINK THE HOUSING GROUP AND THE CONSULTANTS SHOULD GIVE ALL DUE CONSIDERATION THAT AT THIS RATE THERE WILL NOT BE ANY HOMES UNTIL THE MIDDLE OF WINTER OF LATTER, WE SAY THAT THIS MATTER SHOULD BE GIVEN TOP PRIORITY IMMEDIATELY.. WE CALL THE ATTENTION OF ALL THE METIS PEOPLE IN SASKATCHEWAN THAT ITS TIME OUR LOCALS ACROSS SASKATCHEWAN DEMAND THAT THESE HOMES BE BUILT BEFORE FREEZE-UP THERE ARE 100 HOMES READY TO BE BUILT LETS GET THESE READY TO BE NOW AS THEY CAN BE BUILT IN THE OPEN WITH THIS WARM WEATHER AHEAD, I'M SURE THERE ARE ALOT OF YOU WHO DREAD THE THOUGHT OF SPENDING ANOTHER WINTER IN YOUR OLD HOMES. WHY SHOULD WE THE METIS PEOPLE OF SASKATCHEWAN HAVE TO LIVE LIKE THIS IN HOMES THAT ARE UNFIT FOR PEOPLE, AS ONE PERSON SAID HE WOULDN'T PUT HIS COWS IN SOME OF THESE HOUSES WE HAVE TO CALL HOME AND BRING OUR CHILDREN UP IN THESE HOMES IN THIS SO-CALLED CIVILIZED AND WEALTHY COUNTRY, ITS NOT THE CONSULTANTS AND THE HEADS OF GOVERNMENT WHO HAVE TO LIVE IN THESE POOR HOUSING CONDITIONS SO LETS GET THINGS MOVING AND SEE TO IT THAT THESE HOMES ARE PROVIDED IMMEDIATELY.

SIGNED
A MOTHER

GITCHEE MANITOU

BY D.L. KINGSTON

OH, GREAT SPIRIT

HOW MANY SUNS MUST SET BEFORE
WE FIND EQUALITY AMONG ALL HUMANS?
WILL AN END OF A RAINBOW
BE FOREVER SHARED IF IT'S FOUND?

OH, GREAT SPIRIT

HOW MANY LONELY ROADS MUST WE WALK
BEFORE WE FIND ON FIT FOR ALL YOUR COLORS?
WILL OUR BUFFALO BROTHERS BE RESTORED
AFTER ROAMING THEIR LONELY WAY TO DIE?

OH, GREAT SPIRIT

HOW MANY TIMES MUST WE BE CUT DOWN
OR IS IT ONE REDMAN FOR EVERY GREEN TREE?
WHY DOES MOTHER EARTH HAVE TO SUFFER
TRYING TO FIND HER IDENTITY LIKE WE INDIANS?

OH, GREAT SPIRIT

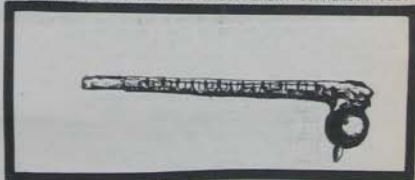
HOW MANY LIES MUST OUR CHILDREN TELL
NOT KNOWING THEIR HERITAGE IS BEING STOLEN?
MUST OUR CARIBOU DRIFT IN CIRCLES
NOT KNOWING THAT THEY TO WILL VANISH?

OH, GREAT SPIRIT

WE LOVE OUR CHILDREN
WE LOVE OUR LAND, WATER, AIR AND MOUNTAINS.
WE LOVE OUR ANIMAL BROTHERS.
WE LOVE AND RESPECT ALL MOTHER EARTH'S
POSSESSIONS,
WE LOVE YOU GITCHEE MANITOU, BUT IS THERE
AN ANSWER?

ROTATION OF NATIVE PEOPLES
v.s. R.C.M.P.

WHEN THE R.C.M.P. HAVE BEEN ACCUSED OF BEATING UP NATIVE PEOPLE THEY ARE ALWAYS ROTATED TO A DIFFERENT COMMUNITY WHERE THEY ARE NOT KNOWN. IF A METIS OR AN INDIAN BEATS UP AN R.C.M.P. THEY ARE ALWAYS SENTENCED TO A GOOD JAIL TERM. WHY CAN'T JUSTICE BE FAIR AND NOT PARTIAL TO THE ONE PARTY ONLY? WHY DON'T NATIVES WHO "CLEAN UP" ON AN R.C.M.P. BE ROTATED TO A DIFFERENT COMMUNITY TOO?



HANDICRAFT MANAGER

REQUIRE CAPABLE, EXPERIENCED, MATURE MANAGER WITH GOOD KNOWLEDGE OF NATIVE HANDICRAFT.
RESPONSIBLE FOR: - SUPERVISING RETAIL OUTLET.
- GENERATE CRAFT PRODUCTION.
- ACCOUNTING.

APPLICATIONS CLOSE JUNE 30TH, 1972.
WAGE RANGE: \$550.00 - \$900.00 PER MONTH, SUBJECT TO QUALIFICATIONS.
WRITE TO MRS. MARITA SWAINE, BOX 188, FORT QU'APPELLE, SASK. FOR APPLICATION FORM, IN CARE OF SOUTHERN PLAINS HANDICRAFT CO-OP LIMITED.



LEATHER GOODS

FOR ALL YOUR LEATHER GOODS

LADIES HANDBAGS
WALLETS
POCKET SECRETARIES
BELTS

ALL REASONABLY PRICED, GET THESE ARTICLES WHILE I AM IN THE PRIME OF EXPERIENCE. WILL ALSO DO CUSTOM WORK.

ALL HAND TOoled,
WRITER ORDERS ONLY;

WALLACE McARTHUR
P.O. Box 242
CARLYLE, SASKATCHEWAN



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 \$2,500 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 WANDERING 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 "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 WILFULLY 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, IF THE REASON 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 DISCENE 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 CREDITS;
 4. TRAFFIC AND LIQUOR.
- THE ADDRESS OF THE CLINIC IS: 311 TWENTIETH 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, RE-SURE TO CONTACT YOUR LAWYER.

IT IS LAWFUL TO CONSUME LIQUOR IN YOUR RESIDENCE, OR LICENSED PREMISES. IT IS AN OFFENCE TO BE INTRICATED 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, 425-8115 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, 425-8115.

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 FEES 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 PEOPLES 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 ANYONE 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 OWN 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, 1355 SCARTH STREET, REGINA, SASKATCHEWAN.

S T A N D



T A L L

BATOCHÉ '72

JULY 18-19
ANNUAL MEETING
& METIS SOCIETY
BUSINESS

JULY 20-22
BATOCHÉ FESTIVITIES

JULY 23
BREAK CAMP

EXECUTIVE STAFF



JIM SINCLAIR
PRESIDENT OF THE METIS SOCIETY OF
SASKATCHEWAN.



RAY HAMILTON
CHAIRMAN OF THE METIS HOUSING GROUP,
ALSO THE CHAIRMAN OF THE BOARD OF
THE METIS SOCIETY OF SASKATCHEWAN.



JIM DUROCHER
TREASURER OF THE METIS SOCIETY OF
SASKATCHEWAN.



WALLY DIETER
EXECUTIVE DIRECTOR OF THE NATIVE
ALCOHOL COUNCIL. HE WORKS AS HIS
OWN CO-ORDINATOR ON HIS PROJECTS.



WALTER SCHOENTHAL
DIRECTOR OF TRANSPORTATION AND
OFFICE MANAGER.



WILBERT DESJARLAIS
DEPT. HEAD OF COMMUNITY DEVELOPMENT,
ON THE BOARD OF DIRECTORS OF THE
METIS SOCIETY OF SASKATCHEWAN.

"BACK TO BATOCHÉ"





CONTESTS: BANNOG BAKING - JIGG-
BEAUTY QUEEN - FIDDLE
POW-WOW - TENT PITCHING
HANDGAMES - CANOE RACING
FASTBALL TOURNAMENT
MENS & WOMENS

JULY 18-19 ANNUAL MEETING &
METIS SOCIETY BUSINESS

JULY 20-22 BATOCHE FESTIVITIES

JULY 23 BREAK CAMP

THE "EIGHTH" PAGE - by TONI DUROCHER

"BACK TO BATOCHE" JULY 18-23, 1972.

The words themselves sound interesting enough to warrant investigation as to what it is all about. I know quite a deal about this happening, but I have been wondering how many other people realize just what this means and the great amount of work that goes into this gathering.

Batoche is the place where the Metis people first made a stand as an organized unit to fight for their rights as a unique ethnic group. The stand was a gallant one, but the Metis lost against the guns of the North West Mounted Police. To the Metis people of today the word and place of "Batoche" holds a significance of meaning. It is a link with the past, a part of the history of our people that we know and understand. Today, the Metis meet at Batoche not in a running battle and yet at the same time it is a battle in the sense of the word that it is one of nature concerning the governing of the Metis Society of Saskatchewan by representatives elected at this gathering by the people.

The first meeting of this nature was held at Batoche in 1971 and in the enthusiasm of that meeting is my indication that we can rightfully say that it was a success. Inquiries have been received year round and from across Canada concerning "Back to Batoche" and it is the general consensus that this is what the people would like to see again. This year "Back to Batoche" will be held again and we are hoping for a great deal more participation than last year.

The first two days will concern the elections, general outlines of the Metis Society operations and a rundown on what has been done for the people by the Society, and general discussions. After the meeting the days following will be active participation of the people in competitive sports as baseball, canoe, foot races, children's games, other sports, also a dance and pow-wow and social get-togethers of the people. Food will be provided by the Metis Society of Saskatchewan. Jim Sinclair, President of the Metis Society of Saskatchewan, has done his utmost to get the workers within the organization to promote "Back to Batoche" and I believe they have and are doing a tremendous job.

Bruce Flament, head of the planning committee has put numerous hours into the work involved to get this large undertaking running smoothly. The work goes into this project is great, and the time spent is added up to quite an impressive amount, but still preparations are continuing. I think it is marvellous and I know it takes a good deal of time, effort and money. I do not think the people really realize how much money is needed to carry off this get-together. Just think for a moment of a family of five as an example. At a rate of five dollars a day per person for food alone, the cost to the family would be twenty-five dollars a day. Now, think of approximately 10,000 people to be fed and you will have a general idea of the costs, and I have only mentioned food. There is also the need of transportation, accommodation and various other needs and necessities. The Metis Society people have worked hard and diligently to set up this affair for our people and I think it is only fair that we applaud their efforts and feel a pride in the fact that there are people who really care about their brother.

I hope you will all join me in wishing the planning committee and all involved in "Back to Batoche" a real hearty "Thank you" and the best of luck for a successful happening at Batoche.

Toni Durocher

SASKATOON METIS SOCIETY OPERATIONS

I have been up to Saskatoon recently and talked with Clarence Trochic, President of the Metis Society Local of the Friendship Centre there. It is going great and the people in the Saskatoon local take great pride in the achievements they have made in the short time they have been in operation. The centre has managed to become quite self-supporting, and I believe they can become an example for other locals who may wish to follow some of the things they have done. The Friendship Centre holds a total of three bingos a week, on Friday, Saturday and Monday. One bingo is sponsored by the Saskatoon Urban Indians, another by the Metis Society local and the third by the Native Women's movement. The first bingo that was held caused the local to go \$80.00 in the hole, but that has been the only loss they have sustained, now everything is on the up and up. Besides the bingos, the local is sponsoring dances, but now because of the summer holidays when most young people are out in the open attending affairs away from home the staff at the centre found it wise to postpone further dances until the summer months are over.

There are three or four various pinball machine games that see a lot of action by the youth. Also within the place is a bar, a pooltable, TV, reading area, a dance area and a concession which is run by the local Metis women. Handicrafts are sold and I bought a necklace and a headband from them so I can tell you the articles are very well made and are some products, with not labels "Made in Hong Kong" attached to them. There is one small flaw which some of the people have stated and that is, that they think because they are doing so well at the Friendship Centre in Saskatoon the Metis Society headquarters in Regina are ignoring them. They feel that there is not enough communication between themselves and the Regina office. It was said to me that it is not right that they should be left alone by the Society because of the fact that they are doing well, but that there should be more contact with their homebase.

The Metis Society local in Saskatoon is now in the process of forming a Native League, somewhat similar to the provincial leagues for softball. Various communities have been approached regarding the forming of this league and there is a good indication that this would be well liked and taken by all concerned. I do think it is about time the province had their own Native League as our people are very good athletes on the whole and I know that one of the sports they excel in is baseball and softball. A league would be just the thing to arouse the competitive instinct of our people. This I think is a wonderful idea and I hope that it will receive the unanimous support of our people. There will be a meeting in the near future in Saskatoon with some government officials and the local Metis people. I do not know the exact date, but will find out and also if this meeting will be open to the general public. To the Saskatoon local of the Metis Society I say, Congratulations! You are a credit to our people and keep up the good work.

Toni Durocher

POW-WOW AND INDIAN DATES (DATE)

Well, it's that time of year again when the pow-wow circuit begins in our province and elsewhere across Canada and the United States. There will be many going on this summer, and we will try to keep our readers informed as to the dates.

A pow-wow was held in Saskatoon on May 20th, 21st and 22nd of May. A huge crowd was in attendance for the three day event and the weatherman co-operated in every way as the days were warm and sunny, which no doubt, aided the cause of the crowds gathered at the Saskatoon exhibition area where the pow-wow was held, before the grandstand.

Indians and Metis converged on Saskatoon from far away areas as Alberta, British Columbia, Manitoba around the province and from the States. Persons of Indian ancestry were admitted free of charge. The pow-wow was a great success. It was sponsored by the Saskatoon Urban Indians in conjunction with the Indian and Metis Friendship Centre.

Following are a few dates of pow-wows being held around the province and elsewhere.

Prince Albert-June 23-24-25.
Ready Reserve at Duck Lake will be holding a cultural conference from June 27 to 29 with nightly pow-wows. Northern Cheyenne Pow-wow, Lams Deer, Montana-July 1-2-3-4.

Saskatchewan exhibition July 10-15. An Indian Circle is being set up at the Saskatchewan fair with daily pow-wows. Indians attend from many areas to be at this gathering. Also at Saskatchewan this year, will be "The Sunny James Show" on July 13, 14, 15th. of July. On Sunday July 23rd. at 3:30 p.m. will be the World Championship Rodeo. Ft. Qu'Appelle- the pow-wow will be held sometime in July. Date to be announced.

Anyone having any dates of future pow-wows please send in the dates and we'll have them published.

Toni Durocher.



PETER FRANK

RIEL'S EXECUTION NOV. 16, 1885

NAME - LOUIS DAVID RIEL,
 DATE - NOVEMBER 16, 1885,
 CHARGED WITH - HIGH TREASON,
 - INCITING A REBELLION,
 SENTENCE - TO BE HANGED BY THE NECK UNTIL
 DEATH.
 PLACE - REGINA, SASKATCHEWAN,
 ON THAT COLD NOVEMBER DAY IN 1885 OUR
 GREAT LEADER FACED AND MET HIS DEATH, BRAVELY
 AND WITH GREAT FORTITUDE. MAY WE ALL FACE AN
 UNJUST DEATH SO,



AFTER THE DEATH OF LOUIS RIEL ALL THE
 HAIR WAS CUT OFF OF ONE SIDE OF BOTH THE HEAD
 AND FACE, ALL THE BUTTONS WERE TORN OFF HIS
 COAT, HIS MOCCASINS WERE REMOVED FROM HIS
 FEET, HIS SUSPENDERS WERE CUT INTO PIECES
 FOR PERSONS TO OBTAIN MOMENTOS (SOUVENIRS) OF
 THE DECEASED. WHY DO WHITE PEOPLE THINK
 NOTHING OF DESECRATING A NATIVE BODY, ANTHRO-
 POLOGISTS THINK NOTHING OF GOING TO OUR
 ANCIENT BURIAL GROUNDS, DIGGING OUT A CARD-
 BOARD BOX FULL OF BONES AND TRAVELLING FROM
 UNIVERSITY TO UNIVERSITY DISPLAYING THOSE
 "THINGS" WITH THE WHOLE HEARTED APPROVAL OF
 THE GOVERNMENT.



RIGHT ON

WHEN THE "GREAT WHITE EXPLORES" REACHED
 OUR SHORES TOWARD THE END OF THE FIFTEENTH
 CENTURY OUR PEOPLE WELCOMED THEM AS EQUALS
 WITH OPEN ARMS. FOR THE NEXT ONE HUNDRED
 ODD YEARS WE LOOKED AFTER THEM, FED THEM,
 CARED FOR THEM, WE THOUGHT THEM HOW TO CURE
 SCURVY, HOW TO HUNT, HOW TO SURVIVE IN THIS
 WILD AND BEAUTIFUL LAND.

THEN WITH THIS KNOWLEDGE IMPLANTED IN
 THEIR MINDS, THE WHITEMEN DIDN'T NEED US ANY
 MORE. WE HAD THE CHOICE LAND, THE CHOICE
 HUNTING GROUNDS, THE "WRONG RELIGIOUS BELIEFS"
 SO THEY DECIDED TO EXTERMINATE US BECAUSE THEY
 DIDN'T UNDERSTAND US. THEY CHOKED US TO DEATH
 WITH ONE HAND AND WROTE THE CANADIAN BILL OF
 RIGHTS WITH THE OTHER HAND.

OUR PHILOSOPHY IS TO LIVE AND LET LIVE.
 THEIR PHILOSOPHY IS WE LIVE AND YOU DIE. I
 KNOW SOME WHITE PEOPLE WHO SYMPATHIZE WITH OUR
 MOVEMENT FOR EQUALITY, WHILE THEY'RE DRUNK BUT
 WHEN THEY SOBER UP, YOU WOULDN'T CATCH THEM
 AROUND A NATIVE. THE WORDS I WOULD LIKE TO
 USE DESCRIBING SOME OF THESE PEOPLE ARE NOT
 PRINTABLE SO I'LL LEAVE IT TO YOUR IMAGINA-
 TION.

ARTICLES

ORGANIZATION FOR NATIVE WOMEN IN PINE GROVE

Not too long ago, I received a letter from an inmate of the
 Prince Albert Penitentiary. He told me that one of the members
 of the Native Brotherhood had visited the women's jail at Pine
 Grove in P.A. and that the women there expressed concern for
 the majority of Native women doing time there. They felt that
 as a majority of inmates they should have some sort of represen-
 tation and wanted to get some information as to how to start
 a women's movement, and how to become involved in other orga-
 nizations. I think it is only right and fair that we give these
 women the chance to do what they feel they are capable of. Now
 any other chances have they been given? I believe and I am in
 firm conviction that most of these women are in Pine Grove be-
 cause of a lack of knowledge of their rights and understandings
 as they become entangled with the law. Who can honestly say it
 is fair to cook a person away because he or she is ignorant of
 their rights? If these women were to find out the basic funda-
 mentals of the law, I do not believe we would have the major-
 ity of Native people incarcerated in Pine Grove that we now do
 have.

I have approached the native project of the Regina Connection-
 al Institute to find out how their organization was set up and
 I have received their support and will learn from them the set
 up of their group. I also believe that the Metis Society of
 Saskatchewan will give their full support to the women who are
 endeavoring to do something worthwhile for their less fortunate
 sisters in Pine Grove.

Toni Dutcher



HER LIFE WITH GREY OWL Anshure, who is half-
 Indian and uses only one name, has written her second book
 about life with Grey Owl, a naturalist and author of several
 books advocating conservation. The title of her second book is
 unavailable but her earlier work, My Years with Grey Owl,
 dealt with the days when he was still Archie Helmsley. (CP
 Winnipeg)

Second book on Grey Owl

"TORONTO (CP) - "It's well-
 known to my grandpa," says Anshure. "They
 were in school and learning
 that Archie was just out for a
 fast buck because he was an
 Englishman instead of an In-
 dian. I want everyone to know
 he never did that."
 She ran away from home with
 Archie Helmsley when she was
 19. He later became famous as
 Grey Owl, a naturalist and au-
 thor of several books advocat-
 ing conservation.

"Now Anshure, who is half-
 Inuit and lives only the one
 name, has written her second
 book about life with Grey Owl."
 The title of the latest book is
 unavailable but her earlier
 book, My Years with Grey Owl,
 dealt with the days when he
 was still Archie Helmsley.
 Anshure says she did not
 know Grey Owl was English
 until after he was dead. He was
 born in Hastings, England, in
 1868 of an English father and an
 American mother. He was fre-
 quently feuded as a full-blooded
 Indian on lecture tours and did
 his wife his mother was Anshe-
 and his father Scottish.
 Anshure was one of his last
 wives, of whom he actually

married two and never divorced
 the people will suffer."
 Anshure, who is now 75, is
 shared Grey Owl's message of
 respect for the book for 18 years.
 They moved frequently and
 lived in a series of hand-made
 log cabins. The rough life and
 her husband's preoccupation
 with writing and lecturing led to
 their separation.

"They had been married by a
 Las Simón Indian rite which al-
 lowed no divorce so Anshure
 did not wed again until 1930,
 after Grey Owl's death. Her
 new husband was a Swedish
 peasant, Eric Moller Hultstam,
 and she never lived in the book
 again."

ARTICLES

VALLEY LEGAL ASSISTANCE CLINIC

AN OPPORTUNITIES FOR YOUTH PROJECT HAS BEEN SET UP IN DUCK LAKE TO PROVIDE THE COMMUNITY WITH LEGAL AND SEMI-LEGAL SERVICES. THE PROJECT IS FINANCED THROUGH THE FEDERAL GOVERNMENT SCHEME TO ALLOW FOR THE EMPLOYMENT OF YOUNG PEOPLE IN WORTHWHILE COMMUNITY PROJECTS. IT IS STAFFED BY STUDENTS OF THE COLLEGE OF LAW AT THE UNIVERSITY OF SASKATOON. IT IS NOT A LAW OFFICE, BUT ONE THAT IS IN OPERATION TO PROVIDE FREE LEGAL ADVICE AND SERVICE WHERE IT IS ALLOWED TO DO SO. THE CLINIC AT DUCK LAKE WILL BE IN CLOSE CONTACT WITH LAWYERS AND ADVISORS IN SASKATOON.

OF MORE INTEREST TO THE METIS PEOPLE ARE THE OTHER ASPECTS OF THE PROJECT, THAT IS THE TRAINING OF METIS PEOPLE SO THAT THEY MAY OBTAIN SOME KNOWLEDGE WHICH WILL ALLOW THEM TO HELP AND ADVISE THEIR PEOPLE AS TO THEIR LEGAL RIGHTS WHEN THEY FIND THEMSELVES CONFRONTED WITH THE MYSTIC LEGAL SYSTEM. THIS MAY INCLUDE SPEAKING AS AGENTS FOR PEOPLE IN MAGISTRATES' COURT IN SUMMARY MATTERS. IT IS A KNOWN FACT THAT IN MANY INSTANCES PEOPLE WILL PLEAD GUILTY TO PRACTICALLY ANY CHARGE BROUGHT AGAINST THEM BY THE POLICE FORCE, THE REASON FOR THIS VARIES FROM ONE INDIVIDUAL TO ANOTHER. SOME PEOPLE WISH TO GET A CHARGE OVER WITH QUICKLY, NOT BOTHERING TO FIND OUT THE CONSEQUENCES OF A GUILTY PLEA, OTHERS KNOW THEY CAN'T AFFORD LEGAL ADVICE, AND ARE NOT AWARE THAT LEGAL ASSISTANCE IS AVAILABLE TO THEM.

THE PURPOSE OF THIS PROJECT IS NOT ONLY GEARED TOWARD THE LEGAL RIGHTS OF THE GRASSROOTS PEOPLE IN THE CRIMINAL ASPECT; BUT ALSO TOWARD THEIR RIGHTS IN SOCIAL SERVICES. IT IS THE AIM OF THE CLINIC TO FAMILIARIZE THE PUBLIC WITH THE HUMAN RIGHTS AND TO BE AWARE OF ANY VIOLATIONS THAT THEY MAY ENCOUNTER, IT IS ALSO HOPED THAT KNOWLEDGE OF LEGAL RIGHTS AND DUTIES WILL BE DISEMINATED SO THAT THE GREATEST NUMBER OF PEOPLE WILL HAVE KNOWLEDGE OF THEIR RIGHTS.

SOME METIS TRAINEES ARE HOPING TO USE THEIR KNOWLEDGE WORKING DIRECTLY WITH METIS ORGANIZATIONS IN COMMUNITIES, THEY HOPE TO CLEAR UP SOME OF THE LEGAL MISUNDERSTANDINGS OF THE METIS POPULATIONS IN VARIOUS AREAS.

THE TRAINING PROGRAM WILL BE GUIDED BY THE INDIAN AND METIS PEOPLE WHO ARE AWARE OF THE PROBLEMS OF THE COMMUNITY. STUDENTS WHO LEARN FROM BOOKS FULLY REALIZE THAT THE LOCAL PEOPLE, INTELLIGENT BEYOND THE FORMAL EDUCATION THEY POSSESS, ARE THE PERSONS WHO UNDERSTAND THE STRUGGLE OF THE INDIAN AND METIS PEOPLE.

THE PARTICIPANTS OF THE PROJECTS ARE AWARE THAT IN RELATION TO OTHER INDIAN AND METIS AREAS DUCK LAKE IS CONSIDERED A QUIET COMMUNITY. THIS, HOWEVER, WILL NOT PREVENT THE INDIAN AND METIS PEOPLE NOW LEARNING IN DUCK LAKE FROM WORKING IN AREAS WHERE THEY ARE MOST NEEDED.

THESE PEOPLE WILL ALSO BE AN ASSET TO ORGANIZATIONS OF THE INDIAN AND METIS PEOPLE, AS WELL AS GOVERNMENT DEPARTMENTS WHO SEEK TO OBTAIN INFORMATION AND RECOMMENDATIONS FROM THE GRASSROOTS.

IT IS HOPED THAT PROJECTS LIKE THIS WILL BE SUPPORTED AND INITIATED BY THE INDIAN AND METIS POPULATION.

BT 241 74

The softball season is full upon us once again and I am glad to relay the message that not all are sitting in the bleachers as spectators. The Metis women of Regina have gotten together and formed a team. I think our girls are pretty good, course we do get ribbed by the Native Youth, but that is to be tolerated. We have been practicing, but not as much as I think we should. So far practice has been approximately once a week, but now it has been scheduled for two times a week, on Mondays and Wednesdays. We're improving and shall continue to do so. When "Batocha" rolls around we are hoping to see our team return victorious. That is confidence.

We have played three games so far, and are hoping to get more games going as soon as possible. There are a lot of teams in Regina whom I am sure would be happy to play a few inter-city games.

Games played:

Metis Nine versus Native Youth-

16-11 (Lost)

Metis Nine versus Youth Girls-

26-21 (Won)

Metis Nine versus Southey-

14-4 (Lost)

The game played in Southey was at a ball tournament, of which we're hoping to attend some of in the future.

Coach of our team is Mr. Barry Brown account of the Metis society. Mr. Brown was successful in obtaining a bit of equipment for us with the aid and support of the Metis Society of Saskatchewan.

Following is a list of our players and the positions they play.

Sharon Brown-Captain and pitcher

Toni Durocher-Pitcher

Grace Schoenthal-First base

Marie Schoenthal-Second base

Josephine Cote-Third base

Stella Lavallee-Shortstop

Ellen Daniels-Centre

Bev Lerat-Right Field

Marie Lerat-Fielder

Fern Klyna -Fielder

Doreen Severight-Catcher

Well, we will certainly try to do our best at any future game

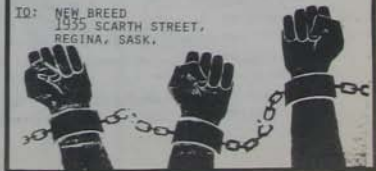
and as I said we are hoping for a successful day at "Batocha".

Toni Durocher,

Hooping Reporter.

"SPEAK OUT"
SEND YOUR COMPLAINTS, THOUGHTS, AND IDEAS SO WE MAY PRINT THEM.

10: NEW BREED
1955 SCARTH STREET,
REGINA, SASK.



WELFARE

I WAS IN TO SEE THE ASSISTANT TO THE MINISTER OF SOCIAL SERVICES, MR. CAMERON ON TUESDAY JUNE 6 TH. HE QUOTED A FEW STATEMENTS WHICH I SHALL EXPLAIN, ABOUT WELFARE AS IT APPLIES TO US UNDER THE DIRECTION OF MR. CAMERON AND ASSOCIATES. I WAS WITH ROD BISHOP AT THE TIME.

FOR THE FIRST HALF HOUR MR. BISHOP PRESENTED SOME WELFARE CASES TO THE ASSISTANT TO THE MINISTER FOR CONSIDERATION BY HIS DEPARTMENT. I WILL NOT GO INTO THE MATTER. NOT BECAUSE I AM NOT CONCERNED WITH IT, BUT BECAUSE IT IS STILL UNDER INVESTIGATION.

THEN MR. BISHOP AND I PUT MR. CAMERON THROUGH A TYPE OF CROSS-QUESTIONING CONCERNING DISCRIMINATION ON THE PART OF SOME WELFARE EMPLOYERS, PAYMENTS FOR SPECIAL NEEDS, LACK OF EMPLOYMENT, AND THE ROLE OF THE DEPARTMENT OF WELFARE IN ALL THIS.

MR. CAMERON STARTED OFF THE INTERVIEW BY STATING "PEOPLE? TEND TO LOOK AT WELFARE AS A CURE-ALL FOR ALL THEIR FINANCIAL ILLS." WE DON'T LOOK AT IT AS A CURE-ALL FOR ANYTHING, WE JUST LOOK AT IT FOR WHAT IT WAS INSTALLED IN THE PUBLIC SERVICE AS. IT IS THERE TO FINANCIALLY ASSIST THE NEEDY, THE DEPRIVED TO GO TO BED IN A REAL BED IN A DECENT HOUSE WITH A FULL BELLY.

"HOUSING IS A VERY DIFFICULT ISSUE DUE TO REGULATION BINDING THE DEPARTMENT OF WELFARE ON CERTAIN SET ISSUES IE "HOUSING."

THE DEPARTMENT EXISTS IT WOULD SEEM TO PROVIDE A PERSON IN NEED, IE: POVERTY STRICKEN WITH A DECENT STANDARD OF LIVING. IF A PERSON IS UNEMPLOYED WITH A REALLY RUNDOWN HOUSE OR SHACK AS THE CASE MAY BE WITH VERY POOR RAGGED BEDDING, BIG CRACKS IN THE WALLS, NO FLOORS, PLASTIC SHEETING FOR WINDOWS, IN SOME CASES GARBAGE BAGS ARE USED FOR WINDOWS AND ARE LIVING AT A STANDARD SET DOWN BY THE UNIVERSAL DECLARATION OF HUMAN RIGHTS. PIGS IN SOME CASES LIVE BETTER THAN MEN, THE DEPARTMENT OF AGRICULTURE HAS A PIGGERY SET UP IN GREEN LAKE HOUSING ABOUT 1000 PIGS IN SPLENDOR, DID YOU EVER SEE PIGS FEED THEMSELVES AND GET THEMSELVES WATER TO DRINK BY PUSHING ON A BUTTON, THIS IS A REAL CASE OF PIGS LIVING IN A AUTOMATED WORLD AND PEOPLE LIVING IN SUB-STANDARD HOUSING AND MILES SURROUNDING THE PIGGERY.

"ANY PAYMENT OF OVER \$500.00 FOR SPECIAL NEEDS SUCH AS HOUSING, FURNITURE, BEDDING ETC. MUST BE APPROVED FROM OTTAWA." WHAT DO YOU THINK OF THIS STATEMENT? WHAT DO WE DO WHILE OTTAWA HAS IT UNDER CONSIDERATION? ON THE OTHER HAND DOES OTTAWA CONSIDER THE PROVINCE TOO IRRESPONSIBLE TO HANDLE HER OWN MONETARY AFFAIRS REGARDING WELFARE CLIENTS. DOES THE FEDERAL GOVERNMENT CONSIDER THE PROVINCIAL GOVERNMENT THE WAY THE PROVINCIAL GOVERNMENT CONSIDERS US? IS THE WELFARE OFFICIALS BIASED TOWARD US BECAUSE OF GETTING THEIR ASSES KICKED BY THE FEDERAL OFFICIALS?

FORMER CHIEF BELIEVES INDIAN PROBLEMS MAY STEM FROM SEPARATE SYSTEM

BY WILFRED PROSPER, FORMER CHIEF OF ESKASONI RESERVE.

THE MANY EXISTING PROBLEMS IN AN INDIAN COMMUNITY SUCH AS ALCOHOLISM AND SO ON MAY BE A DIRECT RESULT OF AN ENTIRE RACE OF PEOPLE BELONGING TO A SEPARTE SYSTEM. A SYSTEM THAT STANDS FOR NOTHING, EXEMPT FROM TAXATION, INDIANS FIND THEMSELVES WANTING IN EQUAL JOB OPPORTUNITIES, PRACTICALLY ALL GOVERNMENT SUBSIDIZED PROGRAMS RESULTS IN FAILURE BECAUSE OF THE LACK OF RESPONSIBILITY ATTACHED TO THESE PROGRAMS, PERHAPS THEN SOLUTION LIES IN A SEPARATE MONETARY SYSTEM BASED ON TAXATION APPLICABLE TO ALL RESERVES AS A LEARNING PROCESS, THIS ALONG WITH PEOPLE EMPLOYED IN ENTHENICS MAY RESULT IN REVERSING THE TIDE OF REGRESSION, UNDER THE EXISTING TOTAL WELFARE ENVIRONMENT AND I SAY THIS BECAUSE THOSE THAT ARE EMPLOYED ARE CATERING TO THOSE THAT ARE ON WELFARE, THE INDIAN LOSES HIS SELF WORTH AND THE GAP WIDENS BETWEEN HIMSELF AND HIS OFFSPRING AND IN THE FINAL ANALYSIS EVERYBODY LOSES. IF CANADA IS TO SURVIVE AS A DEMOCRATIC NATION THEN STEPS MUST BE TAKEN TO REMOVE THE OBSTACLES THAT SET US APART AT LEAST IN THE SOCIAL ASPECT OF THE MAKE-UP OF THE COUNTRY. THE INDIAN HAS FOUND HIMSELF IN A POSITION WHERE HIS STATUS AS AN INDIAN IS NOW MORE IMPORTANT THAN HIS STATUS AS A HUSBAND AND A FATHER ALONG WITH HIS RIGHT-FUL PLACE IN SOCIETY. IT IS MY BELIEF THAT INDIANS MUST GO THROUGH A STAGE OF INDUSTRIAL DEVELOPMENT WHERE EVER POSSIBLE AND WITH AN UNDERSTANDING THAT NO CULTURALIZED INDUSTRY CAN HOPE TO SURVIVE, IT IS A FINANCIAL RISK BECAUSE IN HIS POSSESSION IS A WORTHLESS PIECE OF DOCUMENT STATING HIS OWNERSHIP OF PROPERTY, NONE OF WHICH IS OF ANY TRUE VALUE, ANY AND ALL PRIVATE PROPERTY WITHIN THE CONFINES OF A RESERVATION IS WITHOUT CONFISCATION THUS WITHOUT COLLATERAL VALUE. FAILURE TO RECOGNIZE EVERY OTHER PROBLEM REGARDLESS OF ITS NATURE IS EVOLVED, AROUND THIS STATE OF SEMI-COEXISTENCE, FOR THE BENEFIT THIS AND FUTURE GENERATIONS INDIANS SHOULD TRY TO STRIP THEMSELVES OF THIS FALSE SENSE OF SECURITY, THAT IS WELFARE, IF THE SYSTEM HAS PROVEN ITS WORTH THEN WHY IS THERE SO MUCH POVERTY IN CERTAIN AREAS AND A FALSE STATE OF AFFLUENCE IN OTHERS. IF WE SIT BACK AND WAIT FOR CONDESCENSION WHEN THE NAME OF THE GAME IS PROGRESS, THEN I'M AFRAID MORE REGRESSION LIES AHEAD SINCE MANIPULATION HAS ALMOST BECOME A WAY OF LIFE, THE VERY EXISTENCE OF AN ACT OF PARLIAMENT (INDIAN ACT) HAS RESULTED IN OUR BEING MANIPULATED FOR POLITICAL GAINS AND PROPERITY OF AN ALIEN SOCIETY, THIS CHALLENGE THEREFORE EXISTS TO BREAK THE CHAIN OF BONDAGE OF MANIPULATION SO THAT WE CAN FUNCTION AS ANY OTHER ETHNIC GROUP IN FREE SOCIETY.

DON'T BABY!

P.A. PEN

A LETTER FROM A PRISONER IN THE PRINCE ALBERT PENITENTIARY

THE MOTIVE BEHIND THIS MESSAGE IS TO RAISE YOUR AWARENESS OF THIS PARTICULAR JAIL, ITS UNDERLYING STRUCTURE AND ITS MODE OF OPERATION.

THERE HAS NEVER BEEN ANY MASS CONSOLIDATION IN VIOLENCE IN THIS JAIL IN ITS FIFTY YEARS HISTORY AND AS A RESULT CHANGES HAVE BEEN VERY SCARCED AND HAVE BEEN ONLY INITIATED TO FORESHADOW ITS PRIMITIVE PAST. BASICALLY THE ROUTINE HAS NOT CHANGED AT ALL BUT NEW PROGRAMS HAVE BEEN ADDED LIKE, PAROLE, DAY PAROLE, AND VERY LIMITED TRADE OF TRAINING.

WITHOUT THE MASS CONSOLIDATION THE INSTITUTION HAS MAINTAINED A HEAVILY DOMINATING ROLE IN EVERY INMATE'S PERIOD OF INCARCERATION HERE, THEY VIRTUALLY HAVE A TOTAL STRANGLE HOLD ON EVERY INMATE HERE, AND ARE CONSTANTLY ASSISTING AND PROTECTING THEIR SUPERIOR POSITION. ANY THREAT TO THIS OP-SIDED ARRANGEMENT IS MET WITH OPEN HOSTILITY AND SOMETIMES BRUTAL RESISTANCE. (SOME GUARDS HAVE BEEN OBSERVED TO BUTT CIGARETTES ON SOME INMATES SHOULDER DESPITE THE FACT THE INMATE COULD NOT OR WOULD NOT PROTEST DUE TO FEAR OR OLD AGE.)

THE INMATES RUN NOTHING, NO RESPONSIBILITY OR TRUST IS GIVEN TO THE INMATE BY THE INSTITUTION. ALL THE PRIVILEGES LIKE BUSH CAMP, PAROLE RECOMMENDATIONS OR DAY PAROLE OPPORTUNITIES ARE HANDED TO THE INMATES WHO SMILE AT THE GUARDS AND OFFER THE LEAST RESISTANCE TO THE ADMINISTRATION. (DESPITE THE DEHUMANIZING PROCESS OF BEING STRIPPED OF MOST OR ALL OF HIS DIGNITY AND RIGHTS AS A HUMAN BEING.)

IT CAN BE COMPARED TO A PIG FARMER WATCHING HIS LOWLY PIGS, BEG AND SCRAMBLE FOR FOOD SCRAPES WHICH HE CONTROLS.

EVERY INMATE EXCEPT THE ONES ASSURED OF INSTITUTIONAL PRIVILEGES, BECOMES EXCEPTIONALLY BITTER IN HERE, BITTER TOWARD SOCIETY, HIMSELF AND ESPECIALLY THE ADMINISTRATION WHO DIRECTLY REPRESENT THE BUREAUCRACY WHO DEPRIVE HIM OF HIS NATURAL HABITAT, HIS FREEDOM AND HIS PRIDE.

BEING EXCESSIVELY LOCKED UP CREATES THIS BITTERNESS IN MOST CASES, ALONG WITH LITTLE OR NO COMMUNITY INVOLVEMENT LIKE DAY PASSES OR PARTICIPATING IN COMMUNITY ACTIVITIES. THUS MOST FRUSTRATIONS ARE STARTED UP INSIDE EACH INMATE AND ARE RELEASED ONLY IN TOTAL CONFUSION WHEN HE LEAVES HERE. HE HAS A POORER CONCEPTION OF REALITY WHEN HE LEAVES HERE THEN WHEN HE FIRST CAME IN. UPON TRYING TO APPLY PRESSURE ON THE PROVINCIAL GOVERNMENT IT HAS MET WITH LIMITED SUCCESS SINCE THEY

WERE THE ONES WHO CUT THE PROVINCIALS CORRECTIONS BUDGET FROM \$15.89 PER INMATE PER DAY TO \$11.00 PER INMATE PER DAY FOR THIS PROVINCE, THEY HELP IN ISOLATED CASES BUT NEVER REALLY CHALLENGE THE GENERAL STRUCTURE.

MAYBE REHABILITATION IS THE CONCEPT OF RUNNING A JAIL AS CHEAPLY AS POSSIBLE EVEN THOUGH THE ZOO ANIMALS MUST BE LOCKED UP CONSTANTLY DUE TO STAFF SHORTAGE, OR HAVING A NECESSARY RECREATION PROGRAM REDUCED TO FIT THE YEARLY BUDGET. IT IS A FACT THAT ZOO ANIMALS MUST EAT SCRAPES WHICH OFTEN APPEAR OF A VERY NAUSEOUS CONTENT. IS VIOLENCE THE ONLY WAY CHANGES OCCUR?

PETE FRANK

1189 EIGHTH LINE,
OAKVILLE, ONTARIO,
APRIL 25, 1972.

UNIVERSITY OF SASKATCHEWAN,
EXTENSION DIVISION,
MR. ZENNON POHORECKY,
SASKATOON, SASKATCHEWAN.

DEAR MR. POHORECKY:

THERE ARE SOME QUESTIONS THAT I WOULD LIKE TO ASK ABOUT YOUR BOOK, SASKATCHEWAN INDIAN HERITAGE: THE FIRST TWO HUNDRED CENTURIES.

ON PAGES 6 AND 7, I WAS DISMAYED TO SEE PHOTOGRAPHS OF THE REMAINS OF "THE PRINCESS" 25-YEAR-OLD CREE WOMAN BURIED AROUND 1860, AND EXCAVATED IN JULY, 1959 ON DREWS FARM EIGHT MILES EAST OF SASKATOON. HER VALUABLES BURIED WITH HER CAN BE SEEN IN THE PHOTOGRAPH: A BEADED BAG AND HIDE SCRAPER SERVED AS A PILLOW BENEATH HER HEAD, BOTTOM LEFT "THE PRINCESS" IN CRATE AT MUSEUM IN REGINA.

I FIND THE PHOTOGRAPHS IN EXTREMELY POOR TASTE. HAVE YOU NO RESPECT FOR THE DEAD, OR IS IT OKAY BECAUSE THE REMAINS ARE OF AN INDIAN? JUST WHAT BECAME OF THE REMAINS AFTER EXHUMATION? WERE THEY RE-BURIED?

ON PAGE 30 YOU REFER TO CHIEF SITTING BULL, STATING THAT: "HE ASKED MAJOR WALSH AND HIS 150 NORTHWEST MOUNTED POLICE IN THE WOOD MOUNTAIN REGION NEAR CYPRESS HILLS FOR POLITICAL ASYLUM. THESE SIOUX SET UP A PERMANENT CAMP NEAR MOOSE JAW IN 1862, AND WERE FINALLY GRANTED MOOSE MOUNTAIN RESERVE NO. 100 IN 1915. DO YOU MEAN MOOSE WOODS OR WOOD MOUNTAIN?"

ACCORDING TO DEE BROWN, IN HIS BOOK, "BURY MY HEART AT WOUNDED KNEE," ON PAGE 420, QUOTE: SITTING BULL, A GREAT CREE CANADIAN TO GIVE HIS PEOPLE A RESERVATION WHERE THEY COULD SUPPORT THEMSELVES, BUT HE WAS REPEATEDLY TOLD THAT HE WAS NOT A BRITISH SUBJECT AND THEREFORE WAS NOT ENTITLED TO LAND RESERVE. DURING THE BAD WINTER OF 1880, MANY SIOUX HORSES FROZE TO DEATH IN A BLIZZARD, AND WHEN SPRING CAME ONE OF THE EXILES BEGAN TREKKING SOUTHWARD ON FOOT, SEVERAL OF SITTING BULL'S MOST LOYAL LIEUTENANTS, INCLUDING GALL AND CROW KING, GAVE UP AND HEADED FOR THE GREAT SIOUX RESERVATION.

"AT LAST, ON JULY 19, 1881, SITTING BULL AND 180 OF HIS REMAINING FOLLOWERS CROSSED THE BORDER AND RODE INTO FORT BULFORD. HE WAS WEARING A TATTERED CALICO SHIRT, A PAIR OF SHABBY LEGGINGS AND A DIRTY BLANKET. HE LOOKED OLD AND BEATEN WHEN HE SURRENDERED HIS WINCHESTER RIFLE TO THE COMMANDING OFFICER, INSTEAD OF SENDING HIM TO THE HUNKPAPA AGENCY AT STANDING ROCK, THE ARMY BROKE ITS PROMISE TO GIVE HIM A PARDON AND HELD HIM AT FORT RANDALL AS A MILITARY PRISONER. UNQUOTE
--FOR FURTHER READING, AND FROM THE INDIAN VIEW-POINT, I AM ENCLOSED A COPY OF AN ARTICLE ABOUT SITTING BULL IN CANADA, WRITTEN BY RARINOWATS, EDITOR OF AKWESASNE NOTES, MOHAWK NATION, VIA ROOSEVELTOWN, N.Y., U.S.A. THIS ARTICLE IS ABOUT THE SIOUX INVASION OF CANADA, IT IS PERHAPS THE MOST ACCURATE ACCOUNT WRITTEN TO DATE ABOUT THE INVASION OF CANADA BY THE LAKOTA NATION.

I NOTICED THAT FR. ANDRE RENAUD, INITIATED THE CONCEPT OF THIS SERIES OF BOOKS, OF WHICH YOURS IS JUST ONE.

YOU FAILED TO MENTION IN YOUR BOOK THAT IT WAS THE OBLATE WHO BETRAYED THE METIS NATION AT THE BATTLE OF BATOCHE. THE OBLATES TOLD GENERAL MIDDLETON THE METIS STRATEGY AND MORE IMPORTANT, REVEALED THAT THE REBEL FORCE WAS DESPERATELY SHORT OF AMMUNITION AND FOOD.

AFTER THE TRIAL OF LOUIS "DAVID" RIEL, AND JUST BEFORE HIS HANGING, SOME MOUNTIES ON THE VERANDA OF THE GUARDHOUSE WERE LAUGHING AND EXCHANGING CRUDE JOKES.

AFTER THE TRAP DOOR WAS SPRUNG ONE MOUNTIE TURNED TO HIS COMRADE "WELL," HE SAID "THE GOD DAMNED SON OF A BITCH IS GONE AT LAST."

THE OTHER MAN LAUGHED, "YES," HE SAID, "THE SON OF A BITCH IS GONE FOR CERTAIN NOW."

RIEL'S BODY WAS LOOTED FOR SOUVENIRS BY THOSE IN ATTENDANCE.

YOU MADE NO PREFERENCE WHATSOEVER TO THE HANGING OF WANDERING SPIRIT, THE CREE WARCHIEF OR TO THE MURDER OF ALMIGHTY VOICE, BY ABOUT ONE THOUSAND NOBLE WHITE SASKATCHEWANIANS.

YOUR RACIST BOOK REALLY DOES NOT SHOCK ME. IT IS TO BE EXPECTED FOR A WHITE SASKATCHEWANIANS. HAVE YOU ASKED SASKATCHEWANIANS IMPROVED MUCH SINCE 1885?

SINCERELY YOURS
PETR FRANK

JULY 20-23

BACK TO BATOCHÉ CELEBRATIONS

FASTBALL

ALL NATIVE ENTRIES ONLY

MENS

No "A" players(all native)	
1st prize-----	\$300.00
2nd prize-----	\$200.00
3rd prize-----	\$100.00
Entry fee-----	\$25.00
Entry Date-----	July 5th/1972

\$20 ENTRY FEE

ALL ENTRY FEES RETURNED

WOMENS

No "A" players(All native)	
1st prize-----	\$150.00
2nd prize-----	\$100.00
3rd prize-----	\$50.00
Entry fee-----	\$25.00
date-----	July 5th/ 1972

BOYS BASEBALL

14 and under (all Native)
Individual trophies
No entry fee
Entry date July 5th, 1972

GIRLS SOFTBALL

16 and under (all Native)
Team and individual trophies
No entry fee
Entry date July 5th, 1972

CANOE RACING

All Native	
1st prize-----	\$400.00
2nd prize-----	\$300.00
3rd prize-----	\$200.00
4th prize-----	\$100.00

No entry fee
Entry date July 5th, 1972
Boat time out of two races
Days----July 22nd & 23rd.
16 foot freighter canoe

SADDLE HORSE RACE - - - - -

All native riders
Day Money
Restricted to saddle horses
Entry date-----July 5th, 1972

CASH PRIZES

Horseshoe Tournament
Tug-of-war
Children field-day event
Adult field-day event

CASH BINGO NIGHTLY

For further information contact:

Clarence Trotchie
310 - 10th St. East
Saskatoon, Sask.
Phone - 452-1011

ENTERTAINMENT

Cash Prizes

Bannock baking
Fiddling contest (young and old)
Step Dancing
Amateur Show
Open air dancing (modern & old time)
Miss Batoche (single 16-23 years old)
Greased pole event
Greased pig event

For further information contact

Bill Daniels
La Ronge, Saskatchewan
Phone 425-1332