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# NEW BREED

IS A PUBLICATION OF THE METIS SOCIETY OF SASKATCHEWAN

**November & December, 1975**



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**ATTENTION WRITERS**

Articles submitted to the New Breed and subsequently used for publication shall be paid for at the rate of \$2.00 per column inch (10 point type on a 20 pica line).

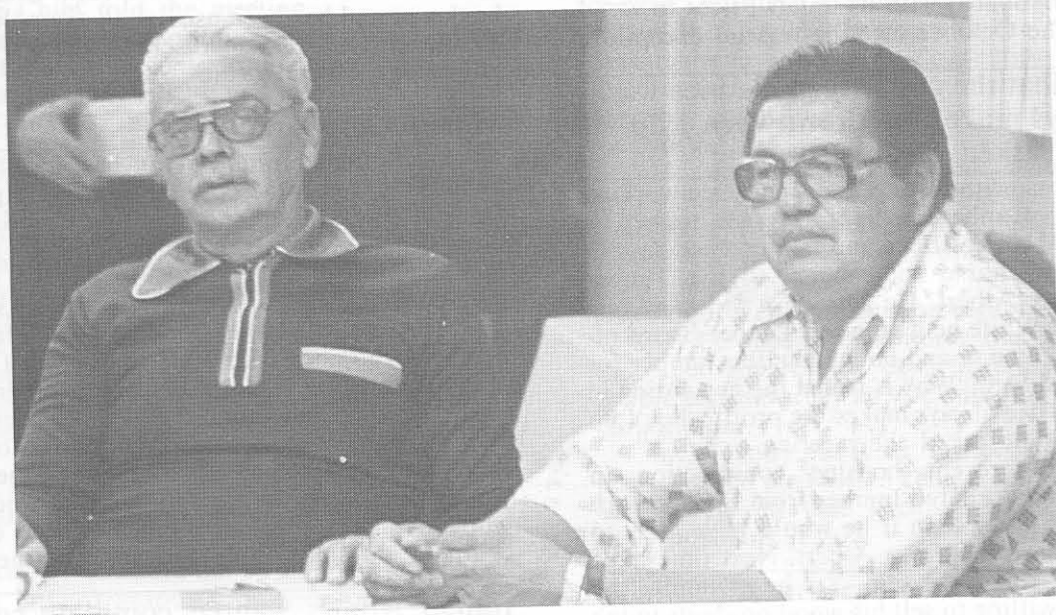
The New Breed reserve the right to publish whole or parts of articles submitted.

The subject topic is unlimited — political editorials, community happenings, personal stories, poems, historical essays, or abstract writings are to name but a few of the possibilities. Present day problems and your personal solutions might prove helpful and interesting.

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

**SEND TO:** Articles, New Breed  
 Metis Society of Saskatchewan  
 No. 4, 1846 Scarth Street  
 Regina, Saskatchewan, S4P 2G3

# PEOPLE'S WOOD PRODUCERS BOARD



*left: Bud Pocha, elected President of PWPB.  
right: Bob Laroque, elected Vice-President of PWPB.*

The last time native people got together in Prince Albert to talk about their concerns with the forest in northern Saskatchewan, they ended up "sitting-in" the Regina Legislative Building for three days. That was in December, 1973. This time, however, after a similar meeting in Prince Albert, October 16 - 17, they went back to their communities, peacefully and quietly.

But that doesn't mean making a living in Saskatchewan's forest has suddenly become a hunky-dory proposition for native people. If the criticisms by the delegates are any indication, native people's working conditions in the forest have not changed in the past 28 years, let alone the past two, nor is their future bright.

## Meeting called to discuss incorporation

The October meeting in Prince Albert was called by the People's Wood Producers Board (PWPB) specifically to discuss the incorporation of the Board, either as a society or a federation of wood production co-operatives, and to elect officers to a permanent board of directors (since 1973, the PWPB has operated under a temporary steering committee board). Delegates representing about ten northern communities attended the two day meeting.

As you may recall, the People's Wood Producers Board was formed at the 1973 meeting. Delegates to that meeting felt a need existed for a central body to represent the collective wishes of all native co-ops engaged in the forest industry. Since then, the PWPB has been organizing native people involved in these wood production co-ops and attempting to get for them decent wood prices, wages, and working condi-

tions, as well as cutting and selling rights for their wood products. Incorporation would place the PWPB in a more secure legal position to carry out these objectives.

## Unanimously voted to incorporate PWPB as a society

By a unanimous vote, the delegates chose to incorporate the PWPB as a society, a more representative type of organization than a federation of co-operatives, since grass root control is guaranteed through the existence of bylaws written by the membership, rather than government officials from the Department of Co-operation. Elected to the Board of Directors were: Bud Pocha from MacDowall, president for a three year term; Albert (Bob) Laroque from Leoville, vice-president for a three year term; Kent Halverson from Prince Albert, secretary-treasurer for a one year term; Mildred Blyan from Pierceland, Ernie Ray from Sandy Bay, Ed (Sandy) Ross from Weyakwin, and Vital Corrigan from Canoe Lake, all as members of the Board of Directors, each for a one year term.

All those elected have, at one time or another, attempted to make a living from the bush and some are still trying to do so.

At the meeting in December, 1973, the delegates levelled their criticisms at the Provincial Government for its failure to effectively communicate its plans for the forest to the people those plans affect most (namely, native people in local wood production industries), for its failure to break the leases of merchantable timber held by Prince Albert Pulp Mill (PAPCO), Meadow Lake Sawmill, and Simpson



# PEOPLE'S WOOD PRODUCERS BOARD

Timber, and for its monopoly control of the market by the crown corporation, Saskatchewan Forest Products (Timber Board) with its unfair prices to wood producers. The October meeting was no exception.

“Why is it that the guy sitting in a nice warm office always makes the profit when I do all the work?” asked Sandy Ross.

Sandy Ross, with forty years experience working in the bush, remembered shipping rough lumber by barge across Montreal Lake and taking three days to transport it, by horse and wagon, to the Timber Board in Prince Albert. He got \$35 a thousand feet for his labour. While he was in the Timber Board office, a farmer came in and bought similar lumber for \$65 a thousand feet. “Why is it that the guy sitting in a nice warm office always makes the profit when I do all the work?” he asked the meeting.

During the recent housing construction in Weyakwin, Sandy ordered lumber from B.C. and got it cheaper and faster than if he would have gone to the Timber Board in Prince Albert. Next time he is going to try Vietnam, he said. Yet he maintains, he would still be willing to sell his wood products to the Timber Board, despite their inefficiency, if he would get a fair price in return.

## Forestry Rip-Offs

Two years ago, the Provincial Government gave the Etomami Co-op at Reserve (a member of the PWPB since its formation) all the equipment it needed and was told, by a government official, to make money by cutting posts from the Black Spruce in the area. Now, experienced bush workers will tell you, posts cut from Black Spruce are entirely useless; yet, this government official would not allow Etomami to cut anything else, even though the Co-op

had a potential market for posts, other than Black Spruce, in Manitoba. As a result, Etomami went bankrupt and has been used as an example ever since by the Government to discredit the PWPB and its knowledge of the forest.

## Mineral Rip-Offs

Deviating from talk about past forestry rip-offs, Ernie Ray remembered past mineral rip-offs. The Hudson Bay Mining and Smelting Company bought their mineral rights from a native person for twenty-four pounds of flour, five pounds of sugar, one pound of teabags, and a little lard, he said.

Ernie recalled the story of Dick Hall and his brother, who once filed a claim in Lynn Lake for an area around Fox Lake. When the brothers returned to their claim, they found it staked by Sheraton Gordon Mines. It seems someone, hearing of the brothers' find, had told a representative of the Company who immediately organized a crew and had the whole area staked in one night. For their efforts, the brothers got some flour and shotgun shells.

## Indian Affairs wanted complete control

During this past summer, the Montreal Lake Indian Band were trying to get money from Indian Affairs to do a feasibility study of timber on and adjacent to the reserve. If the study proved positive, a woods operation would be set up on the reserve, run and controlled by the reserve, with PAPCO and the new post treating plant in Prince Albert serving as markets.

But Chief Gilbert Bird made a “mistake”. In the spirit of friendly co-operation, he approached the PWPB for assistance in conducting the study. That's when Indian Affairs balked and refused to give the Band any money. It seemed Indian Affairs wanted



left: Gilbert Bird, Chief, Montreal Lake Indian Band.  
centre: Mr. Stushnoff, representative from Secretary of State.  
right: Bud Pocha, President of PWPB.



complete control, with no outside interference, over the study and any benefits the Band might receive resulting from the study. They would prefer the Band approach Ottawa for assistance, thereby isolating them from other native organizations such as the PWPB, the Chief told the meeting.

The post cutting co-op in Canoe Lake is getting twenty to twenty-five cents for their posts but this money must be shared between cutters and haulers. As the Co-op ships its posts by truck to markets in Meadow Lake and Glaslyn, a 140 mile minimum round trip with an empty load on the way back, it needs at least thirty-five cents a post to break even. The Co-op has enough posts in the bush to fulfill present contracts but any new contracts, particularly with Glaslyn, will only be renewed at the old prices.

Even if Canoe Lake were to get a contract with Saskatchewan Forest Products (SFP) for thirty-five cents a post, the Co-op could lose money. Beginning in the spring, all posts under contract to SFP will have to be shipped directly to Prince Albert for treatment. But one delegate estimated at least two thirds of the posts will be supplied by the Pulp Mill. Because of the extra cost of transportation and the higher volume of cheaper posts from PAPCO, Canoe Lake's posts would not be competitive. Unless subsidized, either transportation-wise for the haulers or production-wise for the cutters, Canoe Lake's future ventures into post cutting would not be profitable. And, SFP is unwilling to build a post treating plant on the west side because, they say, they don't want to compete with themselves.

### The culprit in the North is SFP

These stories, criticisms, and questions were among many voiced by the delegates at the meeting. The culprit in the north, as far as they were concerned, is SFP. Although invitations had been sent out to various government departments and agencies three weeks before the meeting only the Economic Branch of DNS and the Department of Tourism and Renewable Resources sent representation. SFP did

not even have the courtesy to reply to their invitation. Others replied they were too busy elsewhere to attend the meeting. Yet Ted Bowerman, minister of DNS and head of Saskatchewan Forest Products, managed to find time to attend the Northern Saskatchewan Outfitters Association Convention in Prince Albert to talk about tourism in the North and the Saskatchewan Journalists Convention in Saskatoon (held at the same time as the Metis Society Annual Meeting) about how the news should be covered in the North.

Although those government officials attending the PWPB meeting did offer some insight into future government plans for the forest, they were unable to answer questions that were uppermost on the delegates' minds (prices and markets) because they lacked sufficient information regarding the activities of SFP. Perhaps SFP is hiding their activities from the other government departments, as well as the people of Saskatchewan, the only shareholders in the corporation.

Incidentally, SFP in Prince Albert buys unpeeled, green post for 73 cents each. After treatment, a relatively fast and cheap process, SFP sells the same post for \$5.30.

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**"The profit of corporations, not the needs of the people, decides what is done with the country's wealth."**

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Which leads one to wonder if the point Jack London made in 1907 that "the profit of corporations, not the needs of the people, decides what is done with the country's wealth", holds true today for Saskatchewan Forest Products.

The disillusionment felt by the delegates with SFP did not, however, carry over to a disillusionment with the People's Wood Producers Board. Many delegates donated their travelling allowance money to the PWPB as a show of solidarity much to the surprise of the representative from the Secretary of State whose department funded the meeting.



*Delegates from Canoe Lake, Montreal Lake,  
Leoville, Sandy Bay, Weyakwin*

## PROGRESS AND PROBLEMS

First, I would like to thank all the Native communities for the help and interest shown in our program in the past year. I feel that without your support and confidence in this program, we would not have progressed as far as we have.

I still feel that our existing program is far from adequate, when you look at the statistics of alcoholism in Saskatchewan, you will see what I mean. Native people make up approximately 12 percent of Saskatchewan's population, yet 50 percent of the alcoholics in Saskatchewan are Native people. The jails are full of our people because of alcohol-related crimes. A large number of deaths in Saskatchewan that are classed accidental or violent with our people are directly or indirectly the result of alcohol or drugs, and this number increases every year.

The Alcoholism Commission of Saskatchewan operates on a budget of 3.4 million dollars a year. Out of this the Native Alcohol Council receives \$184,000 per year. With this budget we are expected to service all the Native communities with an educational program. Our Social Adjustment Centres operate on a per diem rate of \$17.55. This rate is paid by Social Services and Indian Affairs, this would be fine if it did not restrict who would receive treatment. By this, I mean a Native person first must be acceptable to



*Fred Schoenthal  
Director of N.A.C.*

Social Services or Indian Affairs before they can take advantage of our treatment centres. We now have a proposal with government that would do away with this restriction. This proposal was submitted in September 1975, to the National Alcohol & Drug Abuse Program. To date we have not received a reply as to whether or not our proposal is being considered.

The field workers are attached to the Social Adjustment Centres in the area that they serve. The reason this was done was to try and ensure that the centres are kept filled to capacity at all times. Because, if they are not kept full to capacity this could mean the eventual closing down of certain centres. Even if this problem is overcome we are still faced with an even bigger problem and that is

to collect payment for services rendered. So, you can see the kind of problems we are constantly up against.

We had stated in last year's report that we were going to increase our field staff to fifteen, but this, unfortunately, never materialized. We are still trying to serve the province with six field workers.

Following are the centres' statistics for one year:

North Battleford  
191 patients.  
Prince Albert,  
141 patients.  
Saskatoon,  
235 patients.  
Regina,  
121 patients.

We are experiencing a success rate of 33 percent for all patients who have completed treatment. As a rule we try to help people who complete treatment, finding jobs, returning to school, relocating. We haven't been able to do very much in the way of follow-up mainly because the staff is inadequate. As we have stated before, we only have six fieldworkers and according to their reports, very little time can be set aside for something as important as this.

As an interested person reading this report, we hope that you will give us the support required in order for the program to progress and not regress.

Following is a list of staff available should you ever need their services:

### **Senior Counsellors**

Pat Bugler  
Box 906  
North Battleford, Sask.  
445-6144

Max Lucier  
110 - 21st St. W.  
Prince Albert, Sask.  
746-3409

Clarence Trotchie  
401 Avenue H. South  
Saskatoon, Sask.  
652-8951

Angus Desjarlais  
329 College Ave. East  
Regina, Sask.  
523-9601

### **Fieldworkers;**

Roy M. Ogle  
Wood Mountain, Sask.  
642-4733

Clarence Campeau  
General Delivery  
Archerwill, Sask.  
323-2035

James Favel  
General Delivery  
Ile A La Crosse, Sask.  
833-2028

Ray Jones  
Box 895  
Uranium City, Sask.  
34391

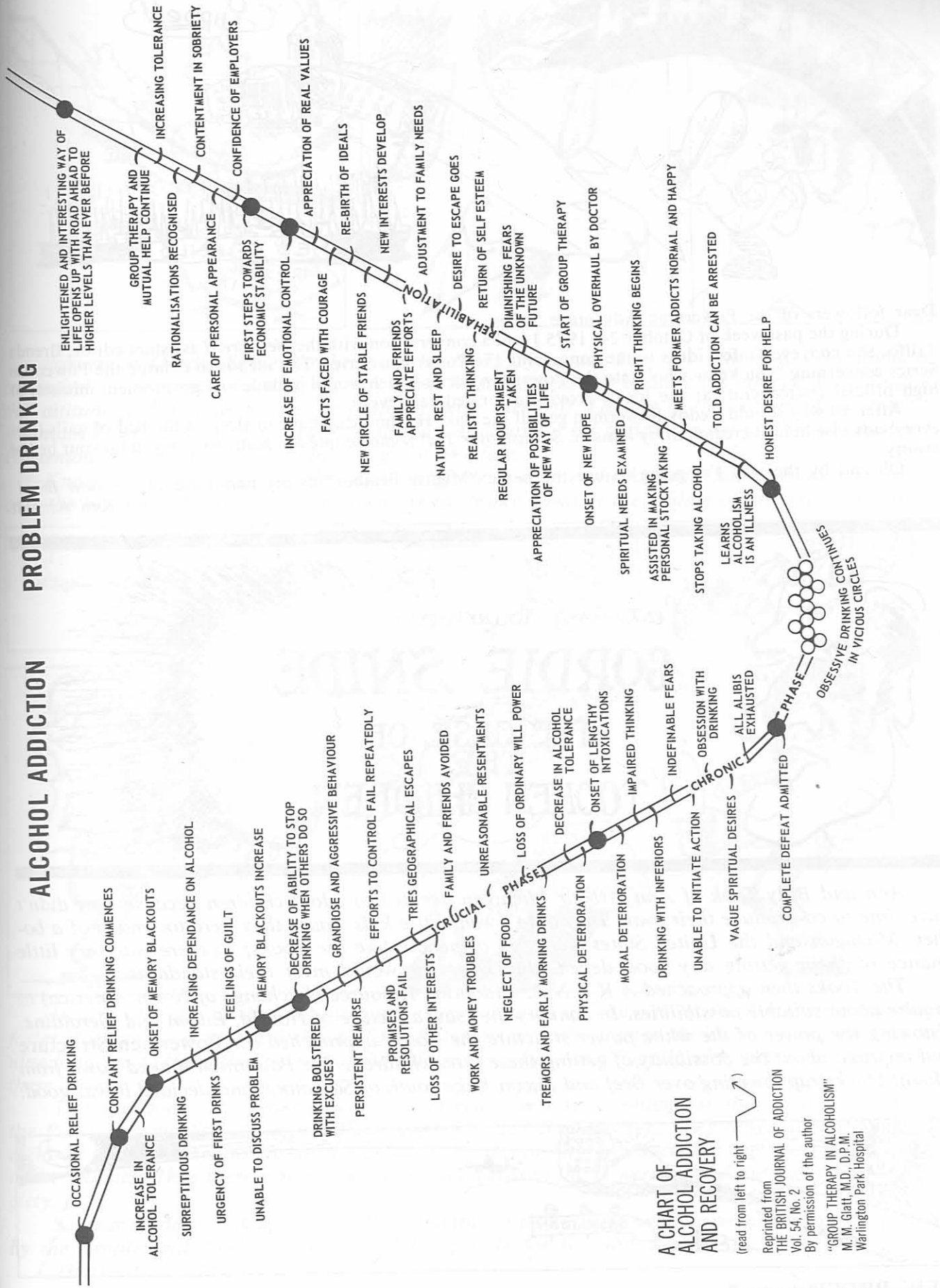
Kathleen Mazer  
1014 Ave. K. South  
Saskatoon, Sask.  
652-8951

Percy Sangret  
1452 112 Street  
North Battleford, Sask.  
445-6144



# ALCOHOL ADDICTION

# PROBLEM DRINKING



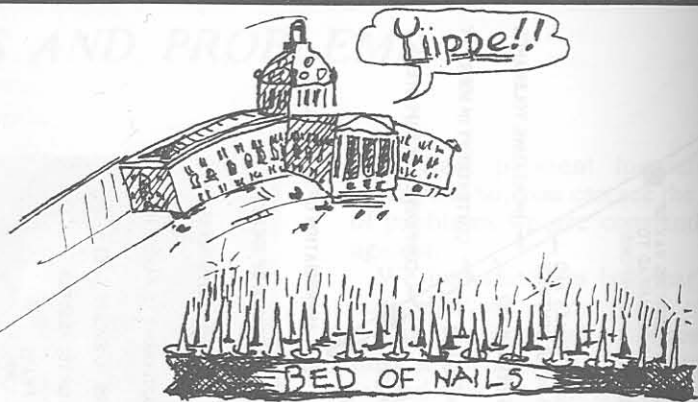
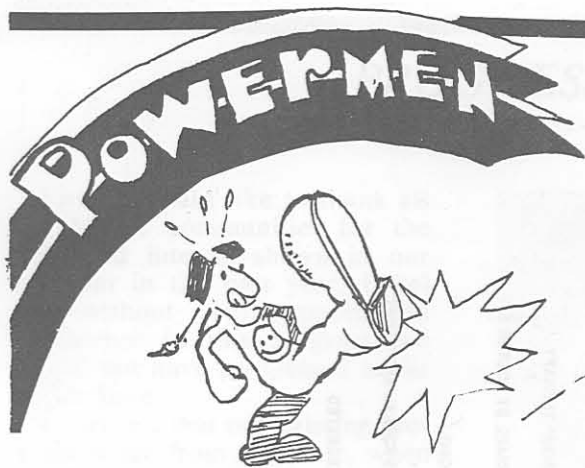
A CHART OF ALCOHOL ADDICTION AND RECOVERY

(read from left to right)

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By permission of the author

"GROUP THERAPY IN ALCOHOLISM" M. M. Glatt, M.D., D.P.M. Warlington Park Hospital



Dear followers of the Powerman Adventure Series:

During the past week of October 24, 1975 I had a conversation with the *New Breed* assistant editor, Brenda Triffo. She conveyed a few ideas to me concerning the Powerman Series. The idea is to enlarge the Powerman Series concerning "you know who" into the Powermen Series which would include any government minister or high official (bureaucrat) at the local, provincial or federal level.

After all why should Teddy Bowerman get all the flak. He shouldn't have to sleep in the bed of nails (that everybody else helped create) all by himself. *So push over Ted!* Some people are going to join you on your bed of misery.

Oh and by the way I'm going to use the name "Mighty Feather" as my pen-name in the *New Breed*.  
Ken Arnault

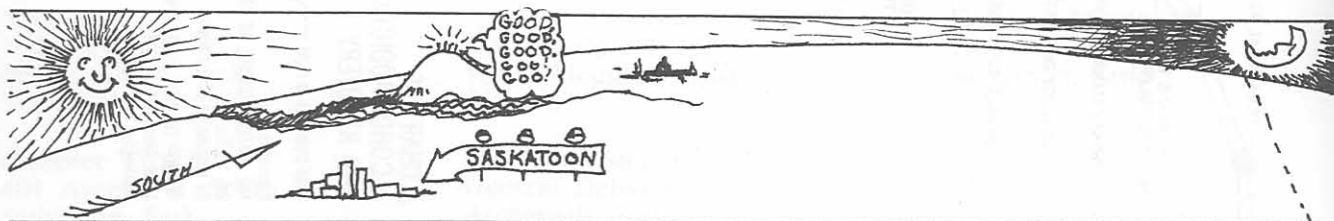


featuring Powerman  
**GORDIE SNIDE**  
in  
THE CASE OF  
THE  
TOOKEN CHILDREN

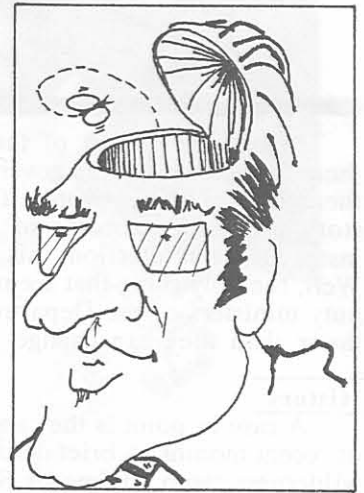
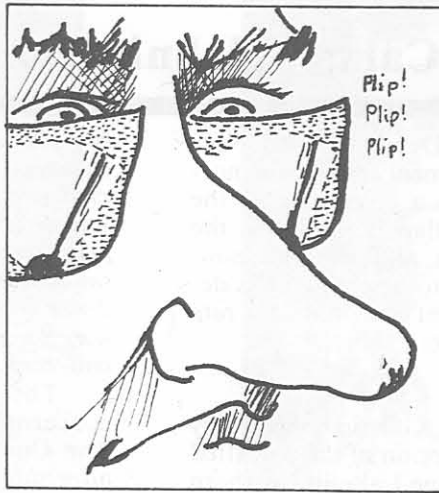
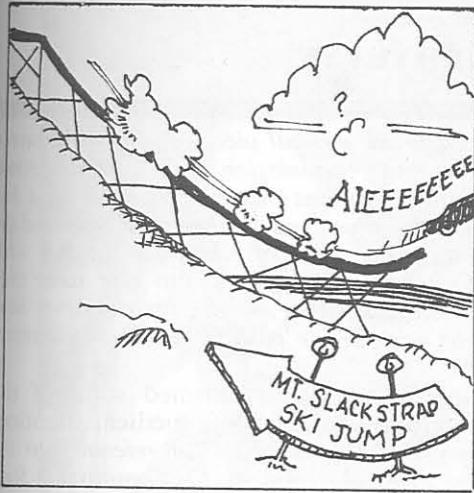


Ann and Billy Took of Ann Arbour Michigan decided to adopt children because they didn't have time to co-produce their own. They didn't want little kids 'cause they were too much of a bother. Michigan and the United States were full of people like the Tooks; so there was very little chance of them getting any good dependable kids that would meet their standards.

The Tooks then approached A.R.E.N.A. (Adoption Resources Exchange of North America) to inquire about suitable possibilities. In January they saw a picture of Harold, Eileen and Geraldine. Knowing the power of the white power structure the Tooks approached the Powermen Structure and inquired about the possibility of getting these three children. The Powermen looked down from Mount Slackstrap towering over Beef and Bacon Lake south of Saskatoon and decided it was good.

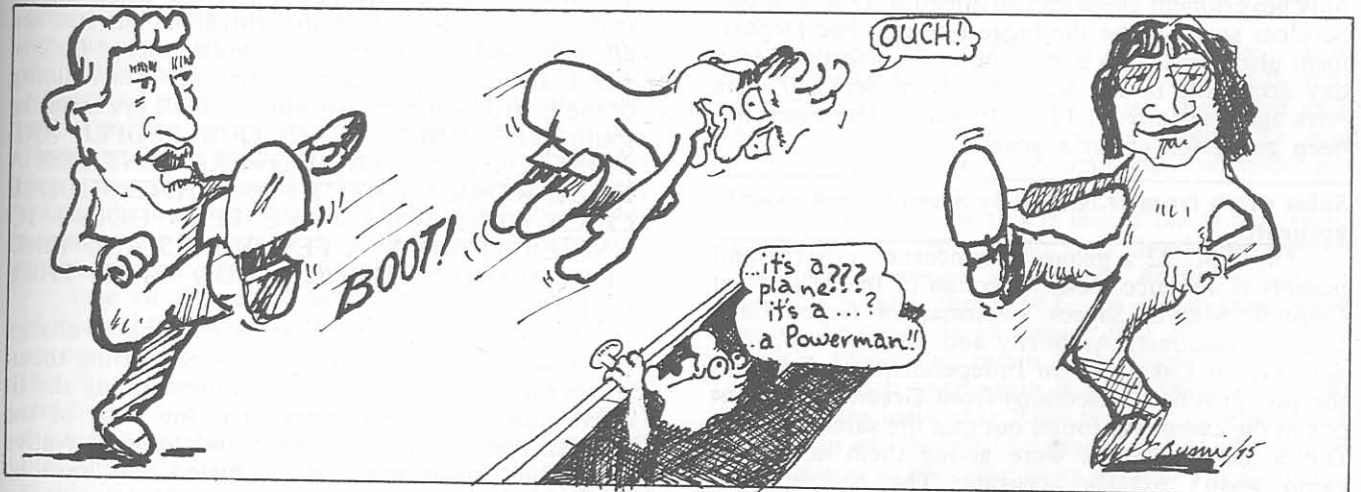






Powerman Gordie Snide climbed into his 1975 Plymouth Fury III with 318 V8 automatic transmission and started inching his way down Mount Slackstrap because his bifocals fogged up at that altitude and he didn't have the brains to wipe them off. Getting to the bottom of the mighty mountain Powerman Snide waited for 2 and a half hours for his boficals to defog. I should mention Powerman Snide was the man in charge of Welfare.

Knowing he had to uphold the tradition of the Powermen he knew he had to come screeching onto the highway. Was his face red when his car broke down in the middle of his screeching turn!



In a fit of anger he directed his minions (subordinate officials) to let the Tookes have the three foster children — hang the feelings of the foster parents who treated the children as their own for nine long years. Hang the feelings of the children who had lived happily with their foster parents all these years.

This was done. The foster parents, the Dorcies, were very unhappy so they enlisted the aid of the Pants-Kicking Society, especially Jim Anchor and Rod Bruiser. They raised such a stink the children were returned to Saskatchewan — to North Portal to be exact. But they were not returned to the Dorcies. Thus there was and is a stalemate between the Powermen and the Pants-Kicking Society.

So dear readers, it is up to you. The principle of democracy means government for the people by the people and NOT government of the people for the government.

Think about it!

## Camp Klahnie Controversy

Before the advent of the Department of Northern Saskatchewan, the government treated the northern half of the province like a colony or so the story goes and according to Allan Blakeney in the last provincial election this is all changing now. Well, the only thing that seems to be changing is deputy ministers of the Department and that at a rate faster than they can change their shorts.

### History

A case in point is the camp Klahnie controversy of recent months. A brief description of the so-called wilderness camp on Smooth Stone Lake in Northern Saskatchewan is as follows. The island is about 6 miles long and 3 miles wide. There are two buildings that the boys built where they stay and a shed where the washing is done. There is a power plant that supplies the electricity for the two houses and a school is presently being built by the boys. The director of the camp, Denny Messier, is a former employee of Rancherlo. (Rancherlo is an orphanage in Indian Head run by the Orange Benevolent Society.) He apparently set up Rancherlo's wilderness camp at Keller Lake near Paturnak. He then quit Rancherlo and set up Klahnie. (The camp is set up as a non-profit Society; there is an obscure Board of Directors believed to be all from Regina.) The rate charged for each boy is \$33 a day (over \$900 a month per boy). Anybody can send a child there but at those prices it seems only government agencies can afford it. D.N.S. Social Services seems to be the biggest client. The Department also guarantees a minimum of 5 boys or \$150 a day according to the *Star Phoenix* of Sept. 27. The boys ages range from 12 to 16 years. The camp has been going for about a year.

### Sales pitch from D.N.S. Silly Servants not exactly accurate

On Sept. 22 a group of concerned citizens and parents (Lawrence Yew, chairman of the Municipal Council, Mervin Sayees, chairman of Green Lake Local Community Authority and Rod Bishop, resident Green Lake and an Independent candidate in the last provincial election) from Green Lake went out to the camp and found out that the sales pitch the D.N.S. Silly Servants were giving them about the camp wasn't exactly accurate. The people from Green Lake felt that the sanitary conditions and the construction of the buildings left a lot to be desired. There was also a lack of qualified medical personnel available. In addition, the children had some horror stories to tell. Some of the boys were made to work outside without any clothes on for punishment. They also said that sometimes they were forced as a group to punish one of the other boys; they did this by hitting him with twigs. Wild exaggerations, came the responses from the camp. However the Human Rights Commission in its report confirmed that the use of some of the punishments was true.

The report said, "*However, we do know of one instance when a boy was strapped for unacceptable behaviour. As well, we tend to believe that on one occasion a* NEW BREED page 9

*boy was forced to eat a small piece of soap as a consequence of swearing. Commission staff also give some credence to the allegations that on one occasion a boy was disciplined by other boys by the camp Staff and the punishment took the form of whipping the boy with small tree branches or twigs. We also give some credence to the allegation that on one occasion two boys were forced to work in the bush in shorts and T-shirts and bare feet."*

The commission also confirmed some of the concerns the group had regarding medical attention. The Commission's report says: "*In reference to the alleged lack of medical treatment, the Commission Staff discovered one instance when the camp staff was remiss in failing to take a boy for an X-ray within 24 hours after he had fallen from a horse and injured his elbow. A public health nurse said the camp should not have waited three or four days to have this done."*

D.N.S. may well say that some sort of punishment is needed in handling "emotionally disturbed children" and that you can't condemn the whole camp operation just because of a few errors in judgement by the camp authority. However there is one thing that is not going to be so easily explained and that is the composition of the staff and Board of Directors of the camp. The claims made by Mr. Bowerman and Mr. Blakeney that the colonization of Northern Saskatchewan has stopped since D.N.S. has been established, is clearly destroyed in this instance. The boys that are incarcerated at the camp are *all* from the north and *all* Native children. The staff are *all* white and are *all* from the south except for one who is a white trapper from Dore Lake. The majority of the board members are white and *all* are from the south. YES, ONCE AGAIN OUR PEOPLE ARE BEING USED BY THE GOVERNMENT FOR A MAKE WORK PROJECT FOR WHITE MIDDLE CLASS GUYS WHO HAVE BEEN GOING TO UNIVERSITY FOR A FEW YEARS AND FIND THEY HAVE NOTHING TO DO WHEN THEY GET OUT.

If the government was truly wanting to change this situation and not just go around patting themselves on the back for being so understanding and liberal they would recognize that the root of the problems are social economic and because Native people are colonized and oppressed and have no sound economic base they are dependent upon the white colonizer: that is, the Hudson Bay manager, other private store keepers, teachers, priests, RCMP, welfare workers, etc., and because Native people are dependent upon them THEY CALL THE SHOTS. So native people who get in the way are classified and dealt with as criminals or as in this case because they are under 16 "emotionally disturbed". So in fact most of the children that are out there are there because in the eyes of the colonizer he's an uppity Indian. The Uppity Indian is the person that questions the colonizers' authority and also threatens his property ... the property which the colonizers stole from Native people and now use and exploit for their greed.





*Rod Bishop and Lawrence Yew were part of a group of concerned citizens and parents that went to the camp and found that the sales pitch the DNS Silly Servants were giving them about the camp wasn't exactly accurate.*

**The only way we may be liberated from our colonizer is by being politically and economically free of him.**

We can't depend on government to solve these problems — we must do that ourselves. The only way we may be liberated from our colonizer is by being politically and economically free of him. The best way and probably the only way is to press for Aboriginal Rights and Land Claims so that we will develop our own economic base and not be dependent on the colonizer to throw out their few crumbs while raping and exploiting the land and having us jailed and classified as criminals or emotionally disturbed. However that is in the future and an attempt must be made now to try and keep our children from being totally institutionalized by white organizations and governments that claim they are helping but are only preparing our children for their jails.

One of the ways would be for the Northern Municipal Council and the Metis Society to advocate on our behalf in this instance. They could demand that the D.N.S. give us their criteria in placing these children at the camp. We understand that because of the high turnover in the D.N.S. of its social workers that it is quite hard for them to develop foster homes. If this is true we would want to be assured that they were not using Klahnie as a foster home. The reason for our concern is because of the concern expressed in the Human Rights Commission report that said:

*"Commission Staff are convinced that one boy should not have been placed at the camp and that a good native foster home would have been preferable. Because of the lack of clarity in the criteria for the placement of boys at the camp we recommend that social work staff of Department of Northern Saskatchewan and the Director of the camp establish a screening process so that such inappropriate placements do not occur in future."*

The Northern Municipal Council and the Metis Society could also ask for special foster homes. If the

D.N.S. is going to insist that the children placed in camp Klahnie have special problems then homes should be found which would devote full time to attempting to deal with these problems. Nine hundred dollars a month is a lot more than most native families in Northern Saskatchewan see in two months. They could work along with the social worker in these cases and there would be no need for a wilderness camp.

However, if D.N.S. feels strongly that a camp should exist then it should be insisted that a Board of Directors from the area in which the camp exists have complete control over the camp. The camp should also be staffed predominantly by Native people from the area.

The reasons for this is that if the D.N.S. feels a need for these camps then they should provide employment for people in the area. Another reason for the M.S.S. and the N.M.C. to insist that Native people be hired is to ensure that Native children have a chance to retain their language and their culture which once again is being threatened. They should also insist that skills training be provided by the camp whether that be academic or technical. If a boy returns to his community without any skills from the camp this will give the colonizer an excuse to again jail him.

One of the ways in which to ensure that some protection can be obtained is by having the Northern Municipal Council do the licencing of camps or institutions where the clients or wards are mostly from the north. In this way the council could draw up the criteria that would insure that proper protection will be given to Native peoples in culture and language and that any job creations would benefit northern Native people.

It should again be pointed out that this is not a solution it is a defensive action and no solution will exist until such times as we are economically and politically free from our colonizers.

# MINIMATA DISEASE

Donna Pinay

*"Muscle spasms, loss of balance, impairment of speech or hearing, limb deformation, madness, coma and finally a very painful death". These are words used to describe Minimata disease, or as it defines itself, mercury poisoning. This disease has killed or maimed the Japanese and it may be affecting Native populations of Canada. In mankind's typically cruel and ignorant manner, it appears as if industrial development will once again be of more importance than the lives of humans.*

Typical government 'secretness' has surrounded the discovery of mercury effects. Largely through the efforts of concerned Japanese people, some Canadians have been made aware of the circumstances surrounding Minimata and its danger to human beings.

In a recent article in *Saturday Night*, two authors examine the disease and describe their recent trip to Japan and Minimata (a fishing village where the disease was first noticed). The two journalists accompanied a group of Indians and concerned individuals on a 'sight-seeing' trip to Japan. The sights they saw are ones they can never forget and were truly eye-opening in every sense.

They met and visited Minimata victims — from adults twisting and turning in severe pain to terribly deformed babies and children. The disease cannot be cured and the only comfort is muscle exercises and massaging the stricken areas. *Death is certain.*

People were first made aware of Minimata when concerned Japanese people (some of whom were victims) visited Canada to explain the disease as they felt it was affecting Canadians. More specifically, the Indians of the White Dog and Grassy Narrows reserves in northeastern Ontario.

The circumstances that surround both the Indian reserves and the fishing village of Minimata are horribly similar. The only difference is the fact that mercury poisoning was first noticed in Japan over twenty years ago and is, if anything else, more advanced.

The village's cats were the first to visibly show signs of mercury poisoning. Many began to act strange and often ran into the sea to their deaths. Examination of the cats' brains showed them to be destroyed and decayed by mercury.

The culprit? As in Canada, it is large industrial development. The factory in Japan pumped tons of mercury-ridden waste into the sea. The local people fishermen dependent upon the sea for their food, have eaten fish for centuries and did not change their diets. Most information about Minimata disease was kept quiet through large corporation dealings and attempts were made to halt and discourage further studies or reports.

The symptoms became visible as the years progressed. Several people had died and other victims became maimed and suffered greatly. Babies were born deformed and totally retarded. A struggle followed in which Minimata victims took the large company to court for some type of settlement or

compensation for victims. A bureaucratic struggle took place that lasted for four years and finally the victims were compensated. The company was forced to admit it had caused the disease through their waste disposal.

What is compensation to people who have either lost loved ones or are terribly afflicted by Minimata? Money cannot restore lives; nor can it make pain and suffering any easier to bear. It does not compensate young or old or deformed children.

The tragedy is that the mercury still lies in the water and the Japanese continue to eat fish . . . what else can they do? Who, in this world, has the right to tell people to stop a way of life they have had for countless years? And why should they? They did not contaminate the water and they did not poison the fish. Neither did they kill or maim each other's brains and bodies . . .

Understandably so, the people affected by Minimata disease react to it as if it were a shame or stigma. One of the doctors studying and testing for the disease feels that there are more victims but families keep them hidden away and out of sight. They fear the social and economic damages from public acknowledgement of victims. Perhaps this is the saddest aspect of the disease.

Admiration is due the Minimata sufferers and their supporters who have taken it upon themselves to inform the rest of the world of the disease. Many have lost loved ones or are very active and this does not affect their determination to prevent the horrid disease from attacking others.

As mentioned before, parallels can be drawn between mercury poisoning in Japan and in Canada. High levels of mercury have been reported in various areas of Canada. The government has set out some type of system whereby mercury is not a threat if under a certain level. The so-called 'acceptable safe level' is 100 parts per billion.

Higher levels have been found in various areas of Canada including the two reserves. In one of the nearby reserves, mercury levels found in fish were about 30 times the acceptable safe level. This was in 1970. Again in 1973 some people of Grassy Narrows were given blood tests and the mercury was found to be 300 parts per billion.

A doctor commissioned by the National Indian Brotherhood in 1974 to study mercury affects, accompanied the people to Japan. He learned of the various testing methods and is now convinced that the first stages of mercury poisoning are occurring at

Grassy Narrows.

Just as factories and their officials attempted to squash efforts to have the disease known in Japan, so too in Canada. The area near the two reserves is economically dependent upon the tourist or fishing lodge industry.

A report on mercury levels in the area was made public in 1970 and this severely affected the tourist industry. Now, four years later, it is recovering from the publicity.

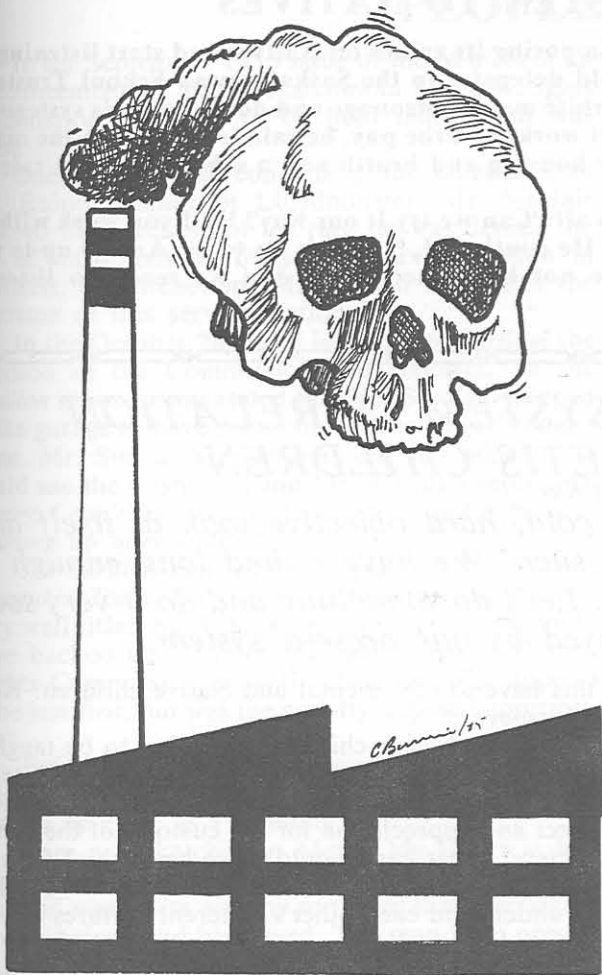
The plight of the Indian guides who work in the area is perhaps the worst. They eat fish as a requirement to employment as guides. And many of the reserve people continue to eat fish as part of their diet.

The culprit? The Dryden Chemical Company has been pinpointed as the polluter of the waters.

What will be done about this? Must one of the Indians die before any proper action is taken? Or does it really matter since they are 'only Indians'? A recent comment by one of the persons travelling through Canada publicizing Minimata was that "if this was to happen in a large city, the area would be declared a disaster."

Perhaps this would happen and only then would politicians jump to their feet. However, the society does not operate in this way. It is the once-unspoiled and free lands that offer great rewards through factories and other forms of economic development. And in too many cases, it is the Native people's land that offers these resources. This, in itself, is a crime but must it also be the lives and suffering of the people?

As the authors in the *Saturday Night* article concluded, "What will it take to get effective action? A drastically deformed and retarded baby? The twisted and broken bones of a fishing guide? A dozen of them or does it have to be one of us?"



**WE SUPPORT THE FOLLOWING DEMANDS MADE ON THE FEDERAL AND PROVINCIAL GOVERNMENTS BY THE BAND COUNCILS OF GRASSY NARROWS AND WHITE DOG RESERVES**

1. We demand that the government of Ontario immediately declare Grassy Narrows and White Dog a disaster area.
2. We demand that the English-Wabigoon river system be immediately closed to commercial and sports fishing.
3. We demand that immediate and adequate health care, as determined by the people of Grassy Narrows and White Dog, be provided.
4. We demand that an immediate and adequate economic base, satisfactory to the people of Grassy Narrows and White Dog reserves, be provided.
5. We demand that immediate compensation be negotiated in an amount satisfactory to the people of Grassy Narrows and White Dog.

**NAME**

**ADDRESS**

**PHONE NO.**

_____	_____	_____
_____	_____	_____
_____	_____	_____

cut this out and return this petition to: Alliance Against Racism, Box 3402, Regina, Sask.



## WHITES TOLD TO LISTEN TO NATIVES

Regina — White society must admit its failures in imposing its values on Natives and start listening to Natives' ideas about their education, Lloyd Barber told delegates to the Saskatchewan School Trustees' Association convention. Native people don't want the white man's patronage and don't want his systems of education imposed upon them. Such imposition has not worked in the pay, he said, referring to the many statistics of high crime and unemployment rates, poor housing and health and a school dropout rate of more than 95 percent among Indians.

Mr. Barber said, "The Indian leaders are asking us all: 'Can we try it our way? Will you work with us to begin something that has never been done before?'" He continued, "... it is up to us. Are we up to the challenge? Are we ready to admit our methods have not been successful? Are we ready to listen?"

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### WHITE EDUCATIONAL SYSTEM IN RELATION TO NATIVE AND METIS CHILDREN

by Leanne McKay

*The education system will have to take a cold, hard objective look at itself and discover its failures and recognize them as such! We have waited long enough to analyze and change our system of education. Let's do something and do it very soon before thousands more children are destroyed by our present system.*

I have had the opportunity to observe and assist in the instruction of a grade one class in one of Regina's schools. This school offers what is called a "Special Education Program". The class I have been involved with has been labelled "Slow Learners". These children are either in this grade for their second year or else they are behind the majority of the other children in acquiring basic academic knowledge.

The children range in age from six to eight years and their physical development seems to be somewhat below average. They are small for their ages and many of them suffer from other minor physical handicaps. Several children are left-handed, several lack adequate eye-hand coordination and some of the children are of Native ancestry!

I feel, however, that the greatest handicap that these children suffer from is the label they have been given: "Slow Learner!" What does that phrase mean to most people? Most people feel it indicates a lack of intelligence! This is not necessarily true.

Some of these children are extremely intelligent; but their interests, skills, and natural talents differ greatly from those of most children. But since this school offers Special Education the children receive more individualized instruction and they are instructed in a wide range of academic and physical skills.

The idea is a good one and the effort put forth by the teacher is tremendous but the system is still failing. Why? Because the natural interests, skills, and talents of these children are not being recognized and developed to their full potential. The main emphasis of instruction is still on reading, writing and arithmetic. A child must first master these skills before he can advance to the next grade. Although the methods of instruction are special, the methods of evaluation and advancement are traditional.

The lack of special cultural training is also traditional. The children are taught the standards and customs of the white society but what relevance does

this have to the oriental and Native children? None whatsoever.

If our Native children are going to be taught a respect and appreciation for the customs of white society why not teach the white children the same respect and appreciation for the customs of the Native society? What harm could there be in this? I see no harm in it; and what better time to teach the children to understand each other's different cultures than in the earlier grades.

What good is special academic and physical training if traditional methods of evaluation, advancement and cultural training are maintained? I admit that it is necessary to learn to read and write and have a basic understanding of arithmetic; but should perfection of these skills be the ultimate goal of the educational system?

Take, for instance, one of the Native boys in this class. His knowledge of English (both written and oral) is adequate and he has some basic understanding of arithmetic. By no means does he excel in these areas but these are the areas in which he receives most of his instruction. He does, however, excel in his physical training, particularly in swimming. He is also naturally artistic and has a keen eye for colour and symmetry. Most important of all, he possess natural leadership qualities and he makes very impressive oral presentations in class. This child is very talented but his talents are being wasted because they are not being fully developed.

Before he and other children like him will be able to expand their natural talents to their fullest possible potential some changes will have to be made. The education system will have to take a cold, hard objective look at itself and discover its failures and recognize them as such!

I think we have waited long enough to analyze and change our system of education. Let's do something and do it very soon before this child and thousands like him are destroyed by our present system.

## PEOPLE POWER!

In the September 1975 issue of the *New Breed* an announcement of The Saskatchewan Human Rights Commission inquiries to be held that month was made.

One inquiry was concerning the complaint of Mr. Ralph Sinclair of Lloydminster. Mr. Sinclair claimed that because of his race he was denied the use of washroom facilities at a service station in Plunkett, Saskatchewan. Mr. Joseph Kostuk is the operator of this service station.

In the October 24, 1975 issue of the *Carillon* the decision of the Commission was reported. In the *Carillon* report it was stated that Mr. Sinclair stopped at the garage to have some minor mechanical repairs done. Mr. Sinclair's eight year old son asked if he could use the washroom and Mr. Kostuk's reply was, "Sorry, I can't let you use it — I'm not in the habit of cleaning up after Indians."

The *Carillon* entitled their report of the hearing, "Kostuk's Toilet Backs Up." I feel this article was very well titled but I think perhaps that toilet should have backed up all over the Saskatchewan Human Rights Commission as well. Their decision appears to be justified, but was the penalty imposed appropriate?

Before I go into my reasons for asking such a question perhaps I should make my position on such matters as clear as I possibly can.

I am a Saskatchewan Metis. My father is half Cree and half Scottish. My mother is Irish. My first husband was white and my son from that marriage is blonde-haired and blue-eyed. The man I am present-

tly engaged to is also blonde-haired and blue-eyed. I am neither Pro-Native nor Pro-White. I am *PRO-PEOPLE!*

Mr. Kostuk was found guilty of racial discrimination by the Commission but did the punishment fit the crime? He was ordered to pay \$100.00 to the injured parties and to display a "declaration of management policy" card in his service station.

Is this a reasonable restitution for a man who has been humiliated and publicly degraded? Mr. Sinclair and his son were subjected to very dehumanizing treatment. Does the payment of \$100.00 erase the emotional pain they have suffered? I think not! No amount of money could correct the injustice done to these people.

It is unlikely that Mr. Kostuk would even miss the \$100.00. If he had been convicted of having open liquor in a motor vehicle he would only have to pay a \$54.00 fine. For \$100.00 he can treat one human being with a skin pigment that differs from his own as a lesser human being. Is this fair? Is this justice?

I leave it to the readers to draw their own conclusions - but please let each and every one of us try to treat our fellow men as they should be treated.

Let us abandon the ideas of Black Power, Red Power and White Power and concentrate instead on People Power. People are beautiful if you just let them be and People Power can be a beautiful trip if you truly believe in it.

Power to the People - All the People.

Leanne McKay



## THE METIS SPIRIT

What I say today as one voice will be said tomorrow by a million voices.

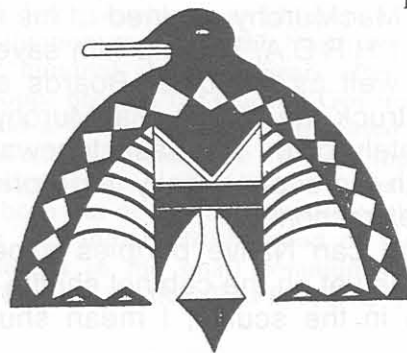
We are alive, we exist, we are a race of people who possess the right to be equal in our land. Let it not be forgotten in your books of unproved history, that we also have a spirit. Yes, we the Metis Nation are a part of this world; we are a part of your daily activities, and also we are a part of the hell that man creates. Some of us live in the hell that society invents and some of us die for an alien cause. We are not presenting you with an image that is a unique work of art. We are not here to command others. We only seek happiness. We did not build your institutions. We did not create your embarrassment and before you came there was no need for psychiatric treatment. There was no need for secrets. There was no need for treaties and nuclear bombs. We never once thought of destroying our beautiful land. I only ask you, for the sake of your own survival, to remember that the Metis Spirit is with us and that he will remain until the end of time. Wherever there is a Metis voice, wherever the law is beating one of our people, wherever we are wronged, the Metis Spirit will stand beside us and we will die together without fear. You can continue getting your satisfaction by drawing pictures of equality and advertising them, but we

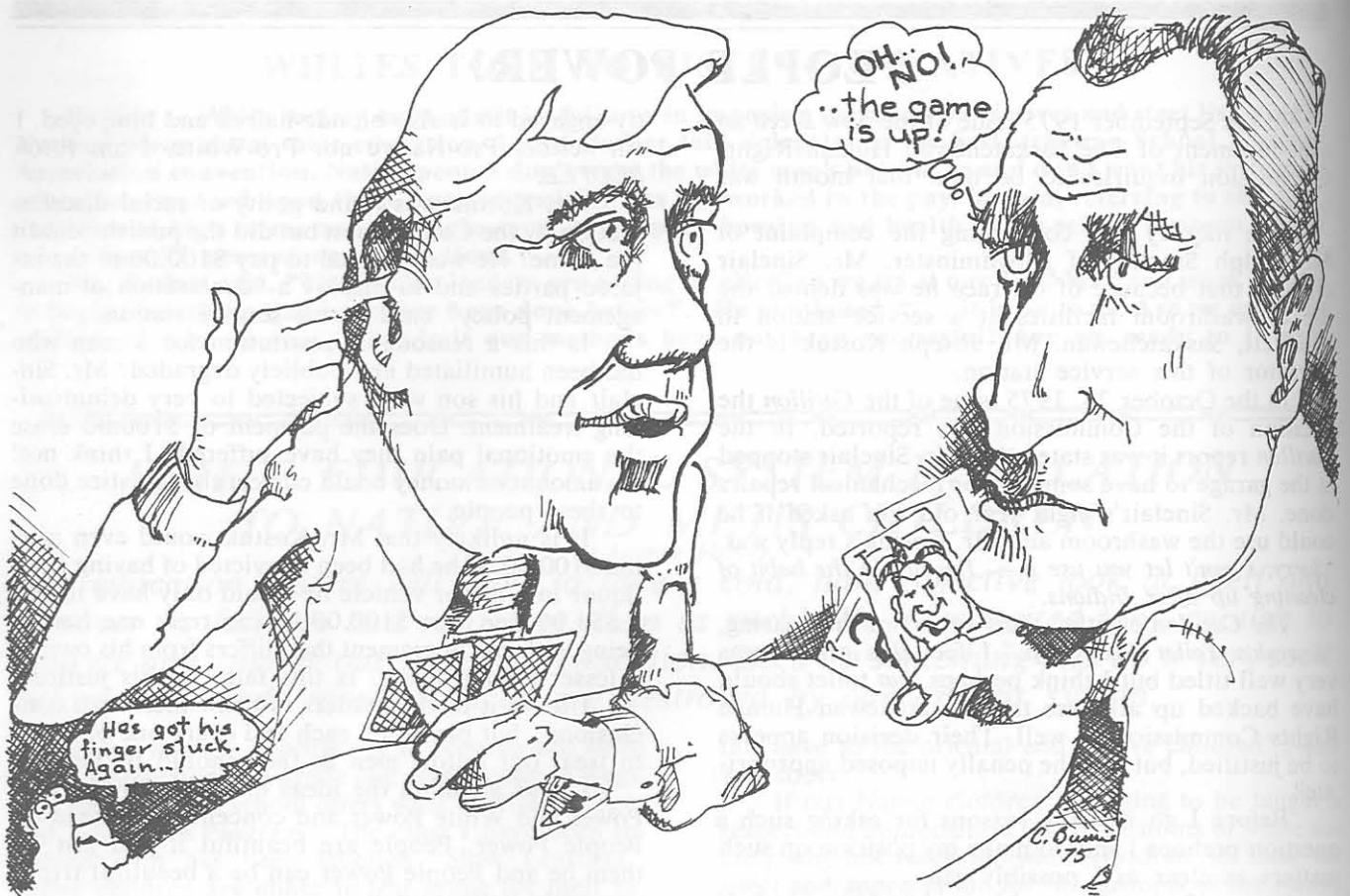
know that they are only camouflaged discrimination. You can sit in your thousand dollar chair and smoke fifty dollar cigars, you can play any role in life, but the Metis Spirit has access to your greedy mind. He knows that under those phony rags there is a man who lives a miserable life, he knows that this miserable human being is only following instructions from yet another civilized slob.

So with this I leave, you so called protectors and controllers of my land...

Ha, ha, ha... your graves are waiting.

The Metis Poet  
Lyle Lee





## CABINET SHUFFLE

The November 5th Cabinet shuffle was long overdue. But, was it for the good of John Q. Public or the N.D.P. party. Removing Gordon MacMurphy from his threatening position to Premier Allan Blakeney was one of the main reasons behind the cabinet change. MacMurphy was minister of three departments: Education, Continuing Education and Municipal Affairs as well as being in charge of six portfolios with five of these portfolios dealing in the field of education. He is also the minister in charge of H.R.D.A., a powerful weapon he uses against the disadvantaged groups and peoples in the province. He was, through his political appointees controlling the college boards of Saskatchewan. With a power base like this and the right timing it wouldn't take much for MacMurphy to gain the Premiership of the province.

Allan Blakeney was not about to be caught with his finger in his ear, waiting for MacMurphy to wrest the reins of power from his rheumatic knuckles. What Blakeney did was he took the complete education package with the exception of the Saskatchewan Research Council and gave it to Ed Tchorzewski the present minister of Culture and Youth who is supposedly not harbouring aspirations for leadership at the present time. The portfolio of the Saskatchewan Research Council was given to Jack Messer, the present minister of Industry and Commerce.

All MacMurphy retained of his former power package is the Department of Municipal Affairs and H.R.D.A. To help him save face he was given the Saskatchewan Housing Corporation as well as ten other Boards and Commissions.

It struck me maybe MacMurphy was stripped of his position, allowed to retain H.R.D.A., deliberately given the Saskatchewan Housing Corporation chairmanship because they both deal with the economically underprivileged groups of which a large percentage are people of native extraction.

What can Native peoples expect from this situation???

While yet on the cabinet shuffle, why couldn't Theodore Bowerman have been trampled to oblivion in the scuffle, I mean shuffle.



# WEST TO THE MOUNTAINS, NORTH TO THE SEA

## A CHRONICLE OF CANADIAN INJUSTICE

by John Cuthand

### Part I — "It's a new frontier"

In June 1816 the Metis people of Manitoba became, for all intents and purposes, an Independent Nation. The Provisional Government of Ruperts Land, as it was called, governed the strategic Red River Valley, in what was then the disputed land of the North West Territories. The Metis government had its own national flag (a green fleur-de-lis and shamrock on white background) and national anthem ("Falcons Song"). Ten months later the Metis flag would be lowered for the last time and Canadian sovereignty would be assured in the North West. An angry English Canada sent out an expedition under Colonel Wolsey to claim the lands of Manitoba for Canada and stave off American interests in the West. These troops were predominantly white anglo-saxon protestants who bore an intense hatred for the French and the Roman Catholic church. Colonel Wolsey issued a proclamation to Louis Riel Sr. assuring him that the expedition was a peaceful one. "Our mission is one of peace. The force which I have the honor of commanding will enter your Province representing no party either in religion or politics

and will afford equal protection to the lives and property of all races and all creeds." Upon arriving in Fort Garry the troops went wild in one of the ugliest and least known chapters of Canadian history. Fort Garry was looted by the troops who then fortified with alcohol turned their attention on the much hated Metis. Metis houses were plundered and burned to the ground. Metis women and young girls were raped and beaten. The rioting lasted almost two weeks. Remaining Metis leaders fled south across the border only to be pursued by trigger happy Canadian troops. Andre Nault was caught across the border, bayoneted and left for dead. Elzear Goulet was stoned and drowned in the Red River. The Canadian soldiers brawled with Indians and half-breeds in the bars. Knife fights were the order of the day. The rioting tapered off as the liquor ran out and Canadian soldiers quenched their thirst for Metis blood. Civilization had arrived in the Canadian West. Riel's Provisional Government was smashed but the Metis struggle for self determination would surface again in 1885.

### Part II — Colonialism raises its ugly head and looks towards the last Canadian frontier ... THE NORTH!

It is 1975. It is over one hundred years since the great buffalo herds that covered the Canadian plains like a blanket have vanished into history. It is a century since one third of Plains Cree lay dying of the whiteman's disease — smallpox. Riel is a memory. The great Metis Nation is a whisper in the wind and conviction burns in the heart of the Native still. The wheels of progress have spun wildly into motion creating the highways, cities, farms and towns of a young Canadian nation. Colonialism now raises its ugly head and looks toward the last Canadian frontier ... THE NORTH!

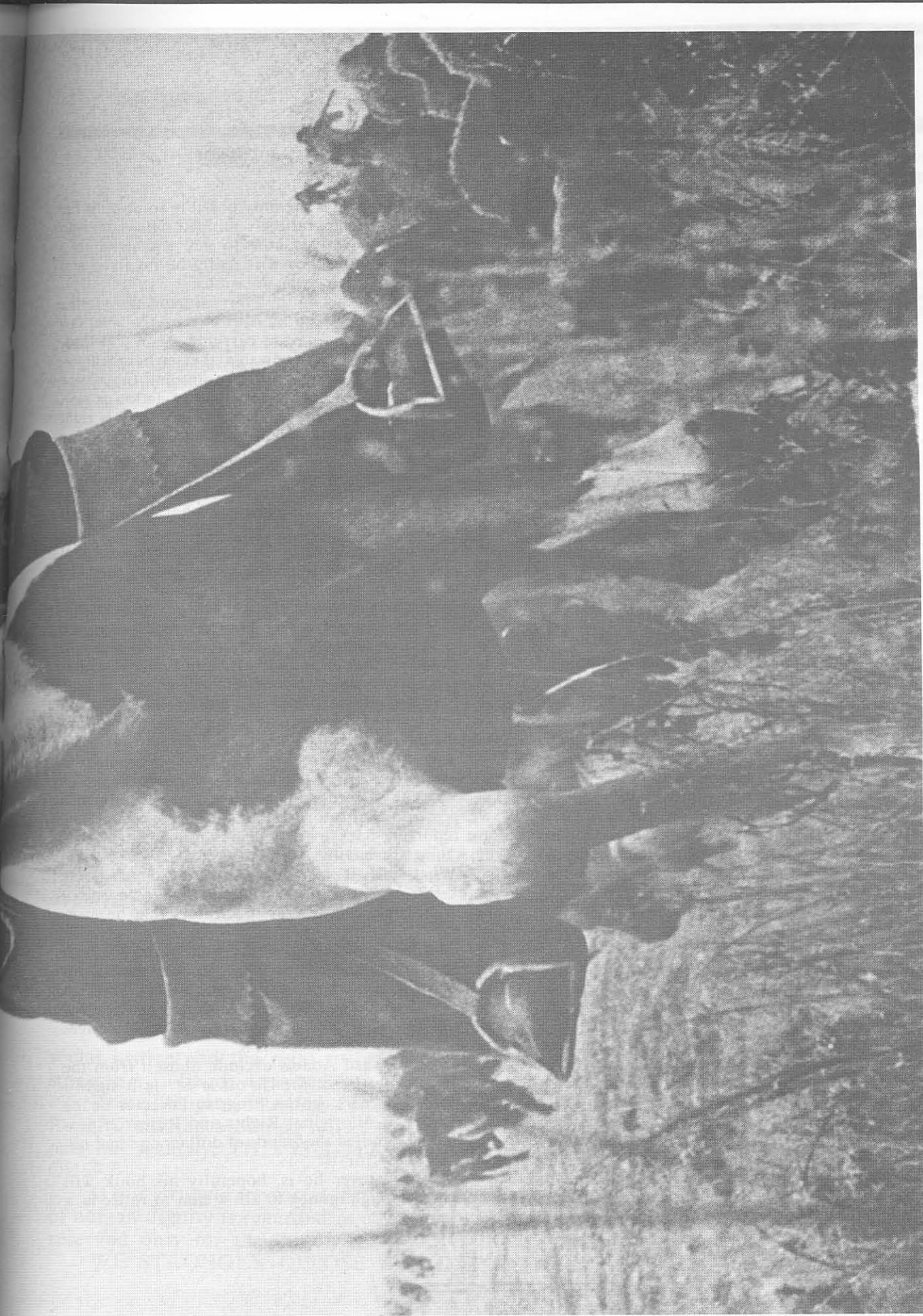
The Native people of the North West Territories make up 90 percent of the population. Nowhere else in North America will you find this. Trapping, fishing and hunting are a way of life up here. The whitemen who have come here to live have come by and large NOT to exploit but out of a great love for the north country. The multi-national corporations led by ambitious men with ambitious plans, talk about opening up the North to tap its natural resources. They toss around figures of billions of dollars. The Native to them and government is nothing more than a problem. He is a decimal point in a book of statistics that gathers dust in a corporate and government empire shelf. The Canadian government is a lit-

tle more subtle this time. They'll let the Natives take their case to court and carry on the facade of Canadian justice while the huge D-9 cats, Euclids and deisel trucks claw away at the land and its people. There is big money in the North and every opportunist and entrepreneur has his eye on it.

Canada as a member of the United Nations is sworn to the United Nations Declaration of Human Rights. It is under this declaration that the country of South Africa is banished from the United Nations Assembly. South Africa is banned because a white minority of 10 percent controls a black majority of 90 percent of the population. Under United Nations charter the black people of South Africa have the right to self determination as an independent nation. The same situation applies to the North West Territories. One hundred and sixty years after Colonel Wolsey's troops brought the Queen's Government to the West and a young Metis Nation ceased to exist the North West Territories have declared themselves an Independent Nation. The Dene Nation as it is called was born out of a joint assembly of the Metis Association and Indian Brotherhood of the North West Territories in the small community of Fort Simpson. IT IS HISTORY REPEATING ITSELF!







METIS BUFFALO HUNTER



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# HOWARD ADAMS???

## Colour Changes

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Dr. Howard Adams, one time self-proclaimed Red Power Advocate and native militant, has appeared in a brief TV interview with Bill Gerald on Wednesday, November 18, 1975 where he branded all Metis and Indian leaders and organizations as rip-off artists.

This same Howard Adams until 1963 was a whiteman. At that time, possibly under a divine revelation, he decided that he was the answer to the Metis people's problem. In any event, upon receiving his doctorate degree in history from the University of California in Berkeley, he later moved to Saskatchewan to teach at the University of Saskatchewan.

At that time, Howard Adams stated that "we live in a white racist society ... freed natives can solve their own problems."

Now Mr. Adams states that the current Native organizers are no good: "All the Native organizations should be disbanded immediately." The organizing, says Adams, must go on at the local level so that people themselves could get together in their own communities and decide what must be done. And who is going to do this organizing? The answer to this problem, according to Adams, is that an Indian organizer will be no good because we have already had Native organizers. "We have tried an Indian organizer," says Adams, "and Indian organizers tend to be this sort of rip-off type and they spread a mentality amongst us which really only fostered a further kind of rip-off and corrupt mentality."

Mr. Adams says the only possible solution is the sending in of democratically minded whitemen who can teach the Natives how to get organized in a democratic way so they will really be involved and participate in their own decisions.

In an interview on the Pierre Burton show in the late sixties, when asked by Burton if he (Adams) saw himself as "a Che Guevara carrying a gun and leading guerrillas in Saskatchewan and elsewhere", he replied: "Well if it comes to this point and the Native people themselves decide this type of action is necessary, then I see it as my job and my duty is right with them. I would not want to think I am now going to drag my heels."

Mr. Adams certainly isn't dragging his heels; now he's attempting to grind those heels into a people who are struggling to achieve what once he professed to believe.

The most assinine of his attacks is the statement that Native organizations have been worse than the Department of Indian Affairs. He stated that a "Native oppressor is worse than a white oppressor because when you get a new Native oppressor in, he wants to do a better job more effectively to prove to his colonizer that he is more efficient than the whiteman. So he becomes more brutal, more oppressing, more exploitative than ever. So that we have to go back to trying I think possibly some other new form and probably starting with the whiteman again."

Mr. Adams next states that the government is using the Native organizations to oppress their own people. The government, he says, have intelligence workers and infiltrators in the organizations and they are reporting back to the various ministers the success they are having.

What really is the role of Howard Adams? Being an ex-R.C.M.P. and an ex-whiteman, was he one of the intelligence workers or infiltrators that he mentioned?

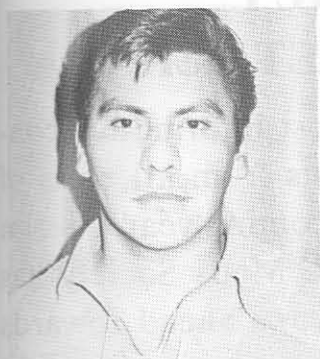
Was he serious in his desire to help the Metis or were his letters and supplications to both the federal and provincial governments for the money and leadership of the Metis Society two years ago for the purpose of carrying out the governments' objectives as he so aptly describes them.

Does Howard Adams exclude himself from the colourful expertise of the rip-off *artist*? Is it significant that two years ago, as Program Director of the Metis Society Aboriginal Rights and Research project that he handled thousands of dollars and had nothing to show for it?

Well, whatever he is, hopefully his book will make him enough money to allow him to retire as a whiteman.



## AREA REPORT



By Clarence Campeau  
M.S.S. Board Member  
For East Central Area

As a Board of Director in the East Central Area, I have tried my utmost to serve the people as best I could since being elected for the fiscal year of 1974-75.

We do have active Alcoholic Anonymous Programs in the area, and being that I work with an alcoholism program, I feel that in some areas I have been uneffective. The reason for this is one can spend a considerable amount of time with one individual. I made many referrals to our Native Alcohol Council Centres and also did follow up work as much as possible to try to keep my clients on an A.A. program and also employment.

Just hassling with government alone has been time consuming, whereas this time could have been spent with more people. I stressed at the Board level

and with Program Directors that if our workers were hired and residing in the area, that we would be able to work more effectively. In this respect if I wasn't able to make it to see a local that one of the other fieldworkers from that area could.

The Youth Program that some of the locals had, worked out quite well. I know locals that did not get the Youth Project were disappointed due to the fact that most of these programs have a deadline on them, and we could not get around fast enough to arrange for everybody. I thought that this particular project was effective since the youth assisted with meetings, socials, better communications, etc.

I should point out that the N.R.I.M. programs have been very successful in my area, and it has benefited many of our people. I think every local in this area has had a class at one time or another and as to date there are a lot of classes that have started or are about to start.

I would also like to mention that we have a few housing starts in the East Central Area, which I feel there should be a lot more of. From the information I gathered from the locals they would like to build log houses, which I think is a very good idea since we have the manpower and materials.

All in all I'd like to thank the people of the East Central Area for the working relationship I've had with them and look forward to working with them for the next coming year.



### APPROPRIATE CHRISTMAS PRESENT FOR ALL RACIST OPPRESSORS

On November 18 Frank Tomkins wrote the following letter to Robert Andras, Minister of Manpower and Immigration, Ottawa and to Warren Allmand, Solicitor General of Canada:

Dear Sir:

I am writing on behalf of our Organization in support of Rosie Douglas who is presently facing deportation by our government on December 15, 1975. I cannot help but feel that the deportation of Rosie Douglas at this time, to face possible death, would be an appropriate Christmas present for all racist oppressors.

Is social justice and equality reserved only for the mighty; is it not a basic human right? Most Native people, past and present, have faced police harassment, and some even death, in our struggle for social justice and right to lead decent human lives. If it were not for the fact that Canada is our own Country, we too would probably be facing deportation.

We feel that we could never deal in good faith with our government in our struggle for social justice and the right to lead decent human lives if we saw a person facing the same struggle ... being deported.

Rosie Douglas, labelled a risk to national security, is the same as the recent report by the Royal Canadian Mounted Police that Natives were stockpiling weapons, resulting in a risk to national security. THIS IS TOTALLY ABSURD, RACIST-ORIENTED AND SLANDEROUS!

If our struggle for social justice and the right to lead decent human lives and a life worthy of human dignity is regarded as a threat to national security, then we must assume this right is reserved only for the mighty.

**WE STRONGLY OPPOSE THE DEPORTATION OF ROSIE DOUGLAS!**

Frank Tomkins, Secretary  
Metis Society of Saskatchewan  
NEW BREED page 20

# 1975 ANNUAL ASSEMBLY

## THE PEOPLE GET IT TOGETHER

This Year's Annual Assembly was the best attended and most informative conference ever! Close to 500 delegates, staff and invited guests from all parts of the province participated in forming new directions for the coming year. As Jim Sinclair most aptly mentioned in his opening address, "The Metis Society has weathered the storms of past years and is now ready to move ahead towards decentralization...giving more responsibility and control over to the local level."

### LOCAL CONTROL KEY ISSUE

#### "We must stick together"

Saturday, November 8, Jim Sinclair, M.S.S. President, opened the conference and introduced the Board Members and the Executive. In his address a multitude of important issues were brought forth. Some of the issues stressed by Mr. Sinclair... "It is essential that we go in and tell the government exactly what we want and what we intend to do. We have to put ourselves first, not the government. We must go back into the community and help them bring back their level of living. We will not divide our people even though the government has tried to. We have to make sure that there is no division between us...we must stick together if we want to get anything done. The pressure must come from the people and we must give each other support. We must get our people to work together because if we don't then our stand is not worth a nickel."

#### Housing a Problem

"Housing has been a problem for a long time. We are doing our best to overcome this problem, as with our Metis Housing Group. Passing our programs on to the people of the community level has been a problem for a long time. We have to work to make a program like this work. We would like to double the number of our houses and we are starting to iron out the kinks but our communities have to help work this out also. We have to make the people aware of the housing problems. If we want the government to recognize the Housing Committee we have to take some pressure. Fund the communities so that they can help themselves when dealing with housing. We must get our housing program into the North. The DNS is scared because they know our programs are working and they know our programs are good."

#### Stand must be taken

Mr. Sinclair explained that a stand must be taken with the Friendship Centres. "The Friendship Centres are funded from the federal government and  
NEW BREED page 21

they charge us for the use of their facilities. The Friendship Centres are being used as a front against the Metis Society. Many people hold a membership with two different groups. They divide themselves into the two groups and this will not work. We have to put pressure on the Friendship Centres until they do their job with us."

#### Local Control Discussed

"We have to pass the core budget into the communities to develop their programs, and make sure the funding is controlled from the parent Committee. We must set guidelines to see how we spend our money. We should put aside money for the Annual Meetings and also for the development of your locals which would be developmental money. For the funding of the small groups we will help you to account for your money expenditures. The housing is the key program to be sent to the Committee. We will have to work with you very closely to help you with your programs."

#### Economic Development & Employment

Rod Durocher, M.S.S. Vice-President, next addressed the delegation. "Of particular concern to us as Native people is Economic Development and Employment. That is why we were closely involved as a member of the Northern Employment Committee. This Committee came into being as a reaction against the importation of 50 Spaniards by the P.A. Pulp Company to work in the bush when there were more than sufficient Native people available. Very recently the M.S.S. has been working with the rest of the Committee to prevent Eldorado Nuclear at Uranium City from importing 70 German workers. The Metis Society is in possession of a list of 126 Native people ready to accept employment at the mine. Canada Manpower has agreed to subsidize any necessary training. It looks as if the Metis Society has been successful in putting a stop to Eldorado's plans. On the matter of employment the Metis Society has a list of 341 people in 22 northern settlements who are prepared to move if offered employment at reasonable rates and decent conditions in other areas."





### Foster Home Care and Adoption Procedures

"Foster home care and adoption procedures has been another area in which the Metis Society has been closely involved," Rod said. "The recent case of the removal of three Metis children for adoption in the States brought on strong public protest and the children were returned to Canada. The case (the Doucette case) was chosen as grounds for raising all kinds of concerns about foster home care and adoption procedures used by the Department of Social Welfare with regard to our children. We are demanding far reaching reforms in this field and have already submitted an extensive proposal to the government and more recently worked with other organizations in the preparation of a second proposal on the same subject in more detail."

### Amendment to Human Rights Act Protested

"The M.S.S. took a leading role in protesting and demonstrating against a proposal amendment to the Human Rights Act which would have, in fact, legalized racial discrimination in the matter of tenancy. The more blatantly racist part of the bill was removed, but there is much yet to be done to fully do away with racial discrimination, not only in housing, but in many other areas as well. We will continue to fight."

### Camp Kahanie Investigation Demanded

"A full investigation of Camp Klahanie was demanded by the Metis Society as a result of the protests brought to us by some parents. We agree with having more involvement of Native people, both as controlling members of the board administering the camp and as employees in the camp."

### Primrose Air Weapons Range

"The Metis Society is actively involved in defending the rights of our people in the Primrose Air Weapons Range. It is our contention that we possess certain unextinguished aboriginal rights; that the contract signed when the range was established provided insufficient compensation and more importantly failed to establish our rights to the ongoing and future wealth of the area which, we claim, is ours."

### Court Workers Program Ineffective

"We have turned our attention to the administration, control and improvement of the existing Court Workers Program which operates out of the Friendship Centres. It is our position that the program is presently far too much under the control of the people who make the laws — the Attorney Generals Department, and is little more than an arm of that department. As long as this situation exists we feel that the program cannot fully meet our needs."

Our Vice-President in conclusion said, "It should be noted that all the above issues in which we are involved are, as yet, not fully resolved ... in each case there is much more to be done ... they are ongoing. To bring these issues to a successful conclusion will require not only continued work by your executive but support from members of all your locals. All of us and our children can reap the benefits if our organization remains strong, representative and united."

### More Support Called For

Rod Bishop in his report said, "You people have sat back too long and expected only a few people to do everything. Improvement of this organization depends entirely on all Native people. How many times have you attended a local meeting? How many area meetings have you attended? What have we done to promote and strengthen our locals? Those are some of the questions we should all ask ourselves."

### Must Have Economic Base

In Linda Finlayson's report she pointed out ... "The situation boils down to the fact that we must have an economic base from which to work or present government programs available to us are irrelevant to us non-status Indians. This, of course, brings up immediately the question of Aboriginal Rights and the necessity that we, the Metis and non-status Indians of Saskatchewan, remain a united force, pressuring harder than ever for our basic rights as the aboriginal Natives of Saskatchewan."

At the conclusion of the reports there was a question/answer and general discussion period with many pertinent issues talked about.

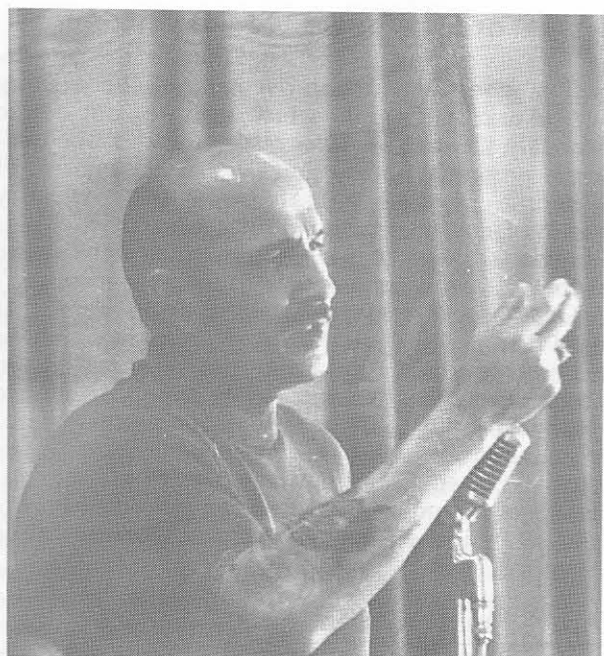
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## annual assembly

### DON'T AGONIZE ... ORGANIZE!

Clarence Trotchie, the Chairman, then introduced Mr. Ben Baich, from Job Creation, Department of Manpower and Immigration. He gave a dynamic, forceful speech filled with emotion. Mr. Baich started off his address to the delegates by expressing his sensitivity to the powerful vibrations coming from the roomful of people. He said that the presence of such men as Malcolm Norris, Peter Tomkins and Jim Brady could be strongly felt. He said that those men were a great example of people who had worked hard, against incredible odds, having little or no support, and he wondered in amazement as to how they could do it. He said that the present roomful of delegates was a great tribute to the leaders of the past and the leaders of the present.



Ben Baich

Baich's theme was: "*Don't agonize ... organize and fight!* Too many times people are so busy feeling sorry for themselves they don't get together and unite." Referring to a speech made by Jim Sinclair earlier in the day, Baich stated: "If people would have been listening closely they would have heard Sinclair saying over and over again, 'if we stand up'. This means that 50,000 people must stand up. By uniting what is meant is that everyone at this meeting has to convert 10 people and those 10 have to convert 10 more so that we can stand up together. So you don't agonize — you organize with unity. Don't confuse motion with action. Too many times many of us talk and we fiddle and doodle around and we think we are really acting. But we're not. So when Jim says we're going to show strength — that means everybody must stand up ... **THAT'S ACTION!**"

The warning that stood out clearly was: "There is only one thing necessary for the triumph of evil and that is for good men and women to do nothing. For every one of us who is at this meeting there are

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25 at home who say 'Keeam' (that's alright), it's not my problem. Nobody escapes. Yes, the most prominent place in hell is reserved for those who are neutral on any issue in life that involves their people. *Nobody is neutral and let it not be forgotten! If you're not part of the solution then you're bloody well part of the problem!* There is nothing worse than a silent people who let their leaders stand up and get crucified. When your leaders stand up, stand up and support them. When they talk, they talk about your children and your children's children. They talk about their future. Where in hell are your children going? In jail? 90 percent unemployed! Don't wait 'til your leaders are dead before you honour them! What are you afraid to lose? Your reputations? You don't have any! Your land? Where is it? Your jobs? The only thing you have is your history and your future."

#### Made In Canada

As emotions ran high Mr. Baich continued, "If I had a choice to pick a race of people I would like to be, I would like to be half-breed. And I'll tell you why as I was told by some old half-breeds. This country was settled by migrations thousands of years ago. The Asians or whatever came over the Bering Strait and through the south to settle the North American continent. The Europeans came over several hundred years ago. They were two powerful groups of people because the weak couldn't make it and the cowards didn't even start. They married and nine months later, genetically speaking, the half-breed was born. *A NEW NATION* was created. Genetically speaking, to my eyes, and I can defend it, *the half-breed is the Number One race in Canada. It is the only race that is stamped Made in Canada.* No other race can say that.

Let me tell you a few things about half-breed people. Your Prime Minister of Canada, if you look at him, is a half-breed. Peter Lougheed, the Premier of Alberta, a half-breed. James Richardson, the Minister of Defense, one of the richest men in Canada, a half-breed. Sir Winston Churchill, the greatest warrior and statesman the world has ever known has Indian blood — North American Indian blood. Cher, one of the most beautiful T.V. performists; Wayne Newton, one of the best singers; Bert Reynolds, one of the best actors; and there are more! Some of the top people in the world are half-breed.





So then one asks, 'Why are there so damned many in trouble? What are their chances? Why are they so poor in a resource-rich country such as Canada?' The biggest problem facing the half-breed is mental conditioning. The educational system conditions the Metis with no history. Not only does it condition your children, it bloody well conditions my children as well, that you have no worthwhile history. They are told that you play no big part in the development of this country and that your heroes are non-existent. The Metis people must fight to put their heroes into society. A people without heroes has no future and you have all kinds of heroes. Not all of your heroes are gone. There are some here, now, who face impossible odds because their people won't stand up with them.

To further condition the half-breed the school says, 'you don't fail the educational system, you fail life.' When there were no schools in the North, you didn't see half-breeds fail! They're the best runners; the best hunters; the best trappers; the best everything. Then you always hear people saying that the Metis have no leaders. *Why you have the best leader sitting here in this room.* You've got leaders all over the place. You don't need any training, or scurrying around the country to find leaders. You have some of the toughest bloody leaders in the world.

But you're going to have to work hard, because a lot of your people are so bloody chicken-shit by conditioning that they will not stand up. They'll buy themselves out for a piece of bread.

Also to be watched is the drag-down system used by Native people when one of their kind gets a good job or anything. They are branded as selling out! However, you must infiltrate all systems without buying yourselves out. Everyone who holds a position anywhere should be part of the movement."

So as Baich so aptly put it: *"DON'T AGONIZE ... ORGANIZE AND UNITE! WHEN YOUR LEADERS STAND UP AND FIGHT, GET UP THERE ALONGSIDE OF THEM!"*

## Metis Housing Group

The Board members of Metis Housing Group and the manager of SaskNative Housing were then introduced by Jim Sinclair. The whole aspect of housing as being a serious problem was discussed and a lot of time was devoted to the explanation of the different programs with the floor then being opened for discussion and questions. There were many questions dealing with housing, people asking about their locals and what was happening. All the questions were answered or else were being looked into.

The Metis Housing Group explained ... "The main function of the Metis Housing Group is not only getting houses for the people but to build a closer communication between the people, the communities and the Metis Housing Group itself. The Housing Group is appointed by the Metis Society. We have core workers and workshops to work alongside you to help you in your housing problems. We, in the Province of Saskatchewan, are three to four years

ahead of any other province."

There was an excellent, comprehensive housing display set up in the Cyprus Room with actual scaled-down wooden models of several different styles of houses they build. Photographs, maps and a continual show of slides were also on display.

In the Metis Housing Report it was pointed out ... "We must realize the fact that Metis Housing Group itself will never be able to fill the housing needs for all our Native people, which is now at a very critical stage. We feel that with more delivery systems such as pre-fab plants, local communities starting their own housing co-ops, and individual Native contractors building for Native people, along with Metis Housing Group, we will certainly meet the needs of many for new houses."

## The Final Day

Some of the areas covered during indepth discussions on Sunday were Local Control, Friendship Centre problems, inefficient Court Worker Program, Aboriginal Rights, Land Claims, Community College situation, D.N.S. Program, Fishing Rights, Low-Cost Housing, N.R.I.M. Program, and the Reorganization of a Native Youth Program.

Ray Moosomin and Bob Laboof from the New Native Perspective (Prince Albert Correctional Centre) were called upon to speak. They told the delegates of the many problems they face and asked for support from the Metis Society in helping them implement their programs. The Metis Society voted unanimously to give the New Native Perspective support in their programs.

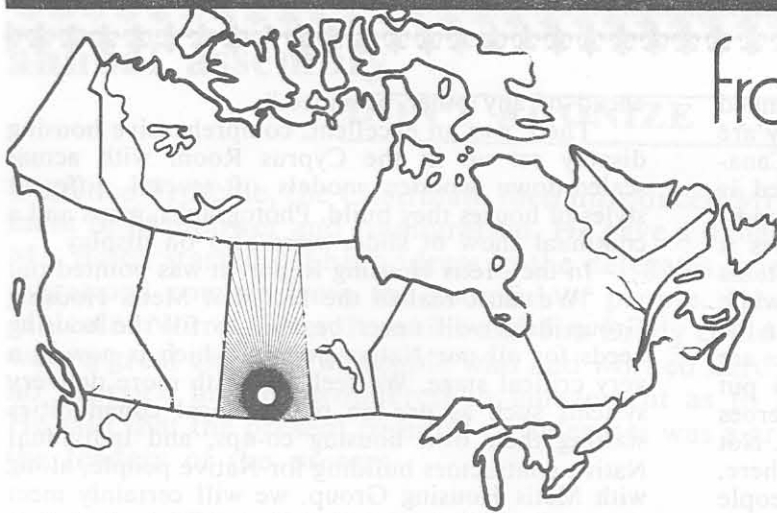
A delegation from the Flin Flon Friendship Centre was heard and it was agreed to work together with them with mutual support offered.

Constitution changes were then dealt with for the duration of the afternoon. Local Control and passing the money down to the local level was voted on and unanimously passed.

The Annual Assembly for 1975 has come to an end for another year. This one will certainly leave its mark for a long time to come, as being efficiently organized, highly informative and an invaluable experience. Frank Tomkins, Secretary of the Metis Society capsulized the feelings of the past two days. "Your Executive and Board of Directors have accepted the great challenges of the past year and have come through. We are now looking forward towards another year with new directions and progress for the Metis people of Saskatchewan. I have never seen stronger solidarity and determination of Metis people than I saw at an 'open air' meeting by the Little Red River north of Prince Albert when you made a stand and decided what direction you were going to go and with whom. It almost seems that whenever Metis people make a stand there's a river involved."

*The Saskatoon local is to be thanked and congratulated on a job well done. They provided a dance, banquet and entertainment both Friday and Saturday night at their recently acquired building.*

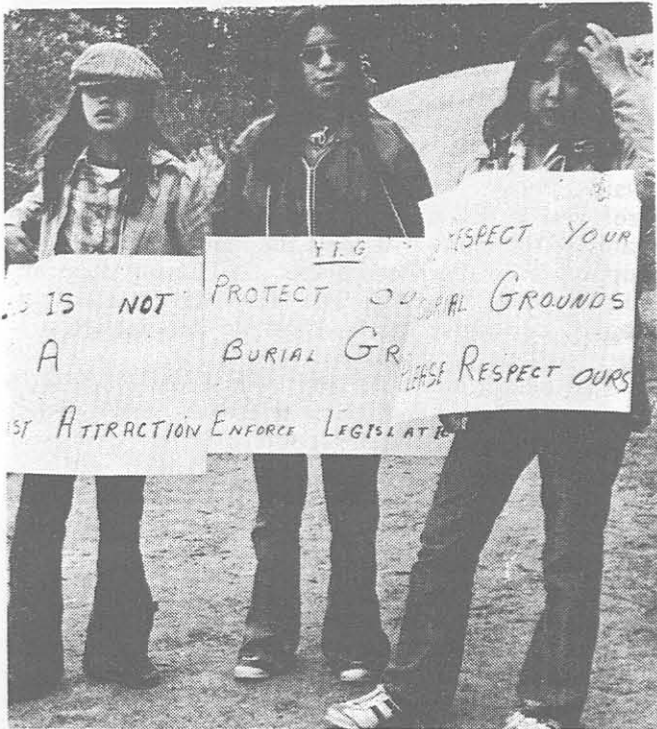




# From OUTSIDE our PROVINCE



## DEMONSTRATION HELD AT CEMETERY



"You've walked over us all of our lives. Do you have to walk over us when we're dead, too?" So said the sign worn by Jenny Jack at a demonstration organized by the Yukon Indian Women's Association to protest the use of Indian graveyards as tourist attractions. The demonstration brought results. Peter Gillespie, Assistant Commissioner of the City of Whitehorse, said their government will be removing all the point-of-interest signs at burial grounds throughout the Territory and the new tourism literature will no longer contain references to the graveyards. Not only has a great deal of damage been done to the cemetery, with all sacred articles from the spirit houses stolen, and head stones broken; but at least once a bus-load of tourists has wandered about in the cemetery while a funeral was in progress.

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## YUKON LAND SETTLEMENT TO BE MADE SOON

Jud Buchanan, Minister of Indian Affairs and Northern Development announced that an agreement in principle should be signed by March 31, 1976 concerning Native Land Claims in the Yukon. Buchanan has recently appointed, as chief land claims negotiator, a Mr. Digby Moore. Native organizations of the Yukon claim there was no consultation with them as to Mr. Moore's appointment and feel that he is unqualified for this position.



## from Northwest Territories DENE NATION DECLARED BY NATIVES

At a conference held at Fort Simpson, NWT, the Indian Brotherhood, the Metis & Non-Status Indian Association declared the north to be the DENE nation and requested that Ottawa and the world recognize native rights to govern themselves and rule on their claim to 450,000 sq. miles of Mackenzie District of NWT. Natives outnumber whites 42,000 to 12,000 and have a majority on territorial council. Four major tribes in Mackenzie District are Loucheux, Slavey, Dogrib and Chipewyan. The Cree Indians have also been included in the formation of the DENE NATION.



## Manitoba NORTH SUBJECT OF CONTROVERSY

The Manitoba Provincial Government is currently trying to implement a bill that would deal with the economic and educational development of the Manitoba Northlands. The bill, known as the Manitoba Northland Agreement has come under fire from Manitoba Native organizations who say there was absolutely no consultation with them and that the quality of life in the North would be severely threatened.

## Ontario, Oregon F.B.I. EXCHANGES GUN FIRE WITH A.I.M.

Reports are sketchy as to what really happened in the small community. Ontario, Oregon in the third week of November, 1975. Dennis Banks, American Indian Movement leader and spokesman is reported to have been involved in a shoot-out with F.B.I. agents that left two agents dead. Banks is then reported to have escaped in a stolen car with California plates and headed towards British Columbia. At last report he is rumoured to be somewhere in the British Columbia interior. We are uncertain as yet to the actual events leading up to the confrontation. It should be noted, however, that press reports concerning A.I.M. have been highly distorted in the past, even as far as news black-outs, particularly those involving the events leading up to Wounded Knee and a subsequent shoot-out with F.B.I. at Pine Ridge Reserve, South Dakota earlier this year.



## from Puerto Rico INDIANS FIGHT FOR BORINGUEN

Puerto Ricans must be relocated to make way for U.S. petroleum needs, their crude oil needs, mining of copper and other increased industries. The Taino Indians (Puerto Ricans) are struggling for sovereignty and independence of their island, Borinquen. They are fighting for their way of life, their fishing industries.

## from South America INDIAN LANDS TO BE FLOODED

A multi-million dollar hydro-electric project will be constructed on the Upper Mazaruni River in Guyana, South America which will once again displace Indians. The 4,000 Carib-speaking Akawaio Indians were not informed of this. There was no talk of relocation or of any compensation. The Akaiwaio Indians are making a stand to preserve a way of life and are now fighting for their legal rights to territory and lands which the British government explicitly recognized on granting independence to Guyana in 1965. However, this is not the only dam. Another dam is to be constructed, with six other Akawaio villages flooded. The Upper Cotinga Akawaio have not agreed to move either, so they too make their stand.



## from Ecuador LAW IGNORES INDIANS

The Indians in Ecuador are attempting to use the law to reclaim some land that is rightfully theirs. So far, their transactions to buy back the land have been to no avail. The Indians state they will work the land for themselves and work no more for the ranchers.

“... no tribe has a right to sell even to each other, much less to strangers who demand all and will take no less. Sell a country! Why not sell the air, the clouds and the great sea as well as the earth?”

Tecumseh, 1810.

## “DINNER”

An interview I will always remember... I was compiling a short history of my reserve and had phoned various reserve members asking for information or the names of ones who had information. My uncle suggested I contact an old man who has been on the reserve since childhood and was well aware of every happening and major event. He no longer resided on the reserve but he had a very sharp memory.

“Ah!” I thought, “my first breakthrough!” I obtained the man’s phone number. I called him and went into great detail explaining what I was attempting to do. Perhaps too much detail, but nevertheless, I asked him about certain events and everything else that entered my mind.

In old people’s typical way, he recalled certain events as the time so-and-so did this or this-and-that happened. He was unsure of some dates but recalled major events as if they had occurred yesterday.

He spoke for a lengthy time. He was glad to remember and I was glad to receive the much-needed information. He knew my grandfathers well and seemed happy to relate the events. As he spoke I jotted down notes as fast as I could.

All of a sudden, he stopped. “Do you know what you’re doing, young lady?”

“Oh, no! What have I done?” I thought. I re-explained what I had hoped to do. As I attempted to explain myself all kinds of thoughts raced through my head. Perhaps he feels I am doing this wrong... perhaps he felt I was terribly mixed up and too young to know anything... perhaps... perhaps... “No, not really,” I replied doubtfully.

“You are making my dinner cold, young lady.” The beautiful and charming end to an informative interview.

Donna Pinay

*You think you have problems...  
Did you hear about the little kid that was so ugly his parents had to strap pork chops to his ears so the dogs would play with him!  
or how about...*

*The little kid that was so ugly his parents put him in a corner and fed him with a sling-shot!*

## BUFFALO NARROWS DAY CARE CENTRE MYTH OR REALITY

It has been approximately one and a half years now since the Native women of Buffalo Narrows have begun their negotiations with different levels of government for a Native run day care centre.

Flora Shatilla, Secretary of the Buffalo Narrows, Metis Society Local and President of the Day Care Association began organizing with the help of Awasi-sak (a province wide, government funded organizations, designed to help communities set up day care centres).

One of the first problems encountered in setting up day care centres in the North was the attitude of Department of Northern Saskatchewan which stated that there wasn't a need for day care, that there "were enough grandmothers and aunts to do the babysitting for those parents that were working." But the Buffalo Narrows local and many other locals in the North are saying there is a need for day care. The lack of day care facilities is one of the biggest reasons that Native women are not employed at the present time. Training courses and up-grading are not being utilized because women cannot get out of the home to take courses and go on to a meaningful job which will help her family, especially with the high cost of living in the North.

With that problem being solved, D.N.S. set up funds within their Social Service Department to give starter grants and employ 2 workers within the centres that were to be set up in the North. Also a subsidization for parents with low incomes was set up in order that the parents would not be pressured by the high cost of day care, which would run at approximately \$80 a child, in order to keep the centre operative. The Day Care Centre Board for Buffalo Narrows also asked for a building to be constructed, as there was no place in Buffalo Narrows suitable for a Centre. D.N.S. refused stating that we must somehow find a building, operate for one year to show that there was a need for day care, then submit a budget for a new building.

In late spring there came a meeting with the Local Community Authority, informing them of the negotiations with government and the need for a building. The L.C.A. had stated at that time that they knew of no building in which a Centre could be set up but that they could possibly donate a lot for a centre to be located on. Another meeting however had to be held to see if all members of the L.C.A. were in favour of the donation of a lot or the setting up of a day care centre.

Problems continued with the locating of a building which was suitable for a day care centre. Only one building in Buffalo Narrows was available, which, with a great deal of renovations might possibly pass the strict health and fire regulations set up for day care centres. Negotiations began with D.N.S., Project Management, to take over the lease of the building and begin renovations. Employment Support Program was also approached for 5 employees to help in the task of setting up the centre and caring for the children. Negotiations with E.S.P. were favourable, with the employees granted. Randy Wallace, E.S.P. fieldworker for Northern Saskatchewan, began helping with the lease of the building for the centre.

With all negotiations almost complete Flora Shatilla received a phone call from Eugene David, Assistant Director of Social Services, stating that funds would be frozen on request of the L.C.A. which at this time felt that the building chosen for the day care centre was not suitable because of its location. Their recommendations were that a committee of 4 be formed (2 from L.C.A. and 2 from the Day Care Centre Board) along with Randy Wallace from E.S.P., to negotiate with different levels of government to have a new building constructed for the centre.

In negotiations, we were told by D.N.S. that we could not have a new building until we ran a centre for a year providing the need for day care, now the L.C.A. is requesting funds be frozen until we have a new building.

What came first, the chicken or the egg?

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# pen pals

## Community Awareness Conference

A two-day Community Awareness Conference was held behind the high brick walls of the Prince Albert Maximum Security Prison. The Native Brotherhood organized and hosted the conference in the hope of educating and discussing the problems Native people face in institutions such as this. The conference covered the whole spectrum of Native peoples' involvement with the law, from time of arrest, the courts, incarceration, and release.

Opening addresses included a hand shaking exercise designed to break down any barriers between guest delegates and the Native inmates. Awkwardness present quickly melted away as the meeting progressed. A certain subtle hostility towards the two R.C.M.P. delegates from the Prince Albert detachment nevertheless persisted the entire two days.

A large delegation from Alberta was present for most of the two days. The Alberta delegation included Richard Prince, Director, Treaty and Aboriginal Rights Research; Eric Shirt, representing Poundmakers Lodge and the Nechi Institute; Rufus Goodstriker, Secretary of the Indian Association of Alberta; and Eric Stamp, Poundmakers Lodge and the Native Alcohol Abuse Program.

Saskatchewan delegates included Bill Whitebear, representing the Native Courtworkers; Rose Boyer, the Director of Native Women's Referral Centre; and Rod Durocher, Vice-President of the Metis Society of Saskatchewan. Notably absent was any participation whatsoever from the Federation of Saskatchewan Indians.

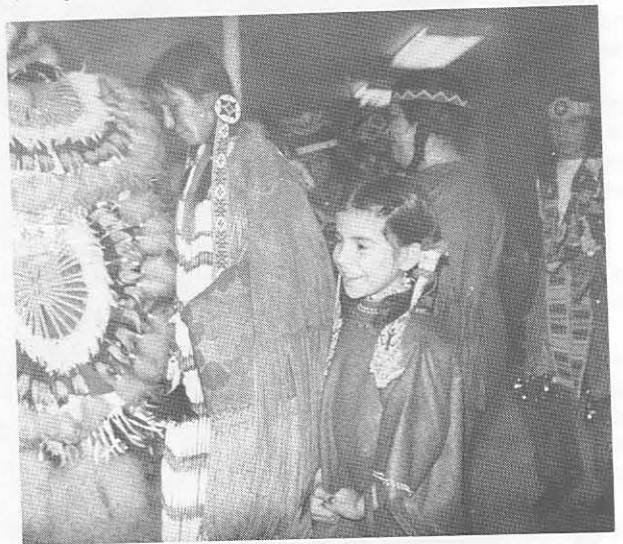
The first day was interesting in that delegates were quick to launch a verbal assault on the Native Court Workers Program yet hesitant to find fault with the R.C.M.P. delegation. Various delegates were quick to point out that the Court Workers Program was controlled by the Attorney General's office and as such was ineffective in its application. The R.C.M.P. delegation, on the other hand, kept a low profile the entire two days. No caustic or critical questions were tossed their way except for a very few with a hint of bitterness in them. Their public relations effort was cool, controlled, and very professional. To the outside observer it would almost appear they were on good terms with Native people. It was a far cry from the club swinging goons we had met on Parliament Hill a year ago last October.

It would appear the inmates were kept on a close leash as the chairman of the meeting kept reminding them to stick to the topic and stop asking outside

delegates questions from the podium. The Native Brotherhood is currently trying to start a halfway house in Prince Albert and this may very well be the reason for the controlled questions directed to police and prison authority.

The meeting continued in a friendly atmosphere. Outside delegates were not there to judge but to listen and help in any way they could. Once this was established the meeting progressed in a positive and constructive way.

The evening entertainment included rock and old time music followed by a pow-wow. Outside delegates mingled freely with the inmates and a strong silent bond was sealed between us in the room. There is a message in a drum and the songs of our ancestors blended well with the thoughts of the day. The high walls, steel and concrete barred doors, and desperate ugliness of the institution were forgotten, if just for an instant, that night.



The morning of the second day was spent on the alcohol problems Native people face. Eric Shirt of the Poundmakers Lodge in Edmonton presented his views on alcoholism and the questions that followed consumed a good part of the day. Eric Stamp who had suffered a heart attack the night before arrived and promised whatever support he could to the Native Brotherhood. The Alberta delegation throughout the conference was adequately represented and sincere in their approach. This was recognized and gratefully accepted by the inmates and outside dele-

*Continued from previous page*

gates. The conference was winding down and some delegates had a long trip home. Rufus Goodstriker, the Secretary of the Indian Association of Alberta, has the longest trip. He was going back to the Blood Reserve in Southern Alberta.

Before the meeting was over a young man, who had been released from solitary confinement especially for this conference, spoke in an emotion-charged speech directed at the frustrations he felt as an inmate the complacency of the outside world. He could not finish this talk as his emotion was so great. A tense moment that broke through the passive attitude of the inmates.

As the meeting closed and guest delegates began the long walk out of the institution this reporter could not help wondering if we have all been prisoners of the system at one time or another in our lives — whether it be the boarding schools, a welfare family in Regina, foster children such as the Doucette case, government funding, or the whole crazy world we live in. The last door closed with a metallic thud and I was a long way from home.



*Rufus Goodstriker, Secretary Indian Association of Alberta*

## N.P.S. Hosts Pow-wow

REGINA — Termed as one of the most successful ever held, the October Native Project Society Pow-wow held at the Regina Correctional Centre saw over 500 participants.



Held on Saturday, October 25, the pow-wow had about 80 dancers and four drums or singing groups.

Grand entry at the pow-wow included the Native Project Society executive (inmates), the Advisory Board and Council members as well as N.P.S. staff.

Many guests were in attendance including Vincent Obey and the Piapot Hoop Dancers, Bill Britain and the Gordon's Indian Dancers, John Sheepskin and his dancers from Brandon, Manitoba, the White Bear Singers and the Broadview Singers and Dancers.

A complete list of winners is not available but some of the winners include: Aubrey Goforth in Men's, Gaye Sparvier in Young Women's, Piapot's Hoop Dancers in Group Participation, and Sonny Wells in Inmate Dancer.

Prizes included trophies, sums of money and also money for the singers.

Long weeks of preparation and planning on the part of N.P.S. inmates and staff is one of the reasons the pow-wow was successful.

Invitations were sent to all parts of the province and an inmate could invite as many guests as he wished.

Financial assistance for the pow-wow came from various sources including: the meal from the Regina Correctional Centre, a cultural grant from the Correctional Centre for necessary repairs to the inmates' pow-wow outfits, a \$200 grant from the City of Regina, \$200 from the Culture and Youth Department and individual donations from citizens.

Several Native people donated their time and efforts by going out to the Centre once a week to teach the inmates pow-wow dancing. These include: Joe Lowe, Pius Dustyhorn, John Rockthunder, Bradley Buffalo Calf, Marvin Smoker and Richard Hoostie, all of Regina.

(reprinted from ISKWEW, Oct/Nov.)

## NATIVE PRISONERS SEEK NATIONAL TALKS

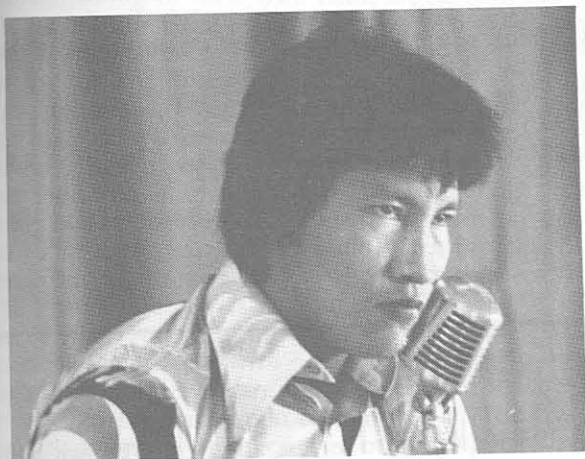
Native prisoners in the Drumheller Penitentiary have called for a national conference of Native prisoners to discuss reorganization of the penal system. The call came during a conference on corrections at the University of Calgary and was supported by leaders of the American Indian Movement (AIM). The prison system is not alone in being unresponsive to Native needs, Bill Haineault, secretary to the Drumheller chapter of the Native Brotherhood said. Canadian society itself has become calloused to the

"deplorable" conditions that most Native people live in. So far the government actions have been band-aid efforts, which serve only to confuse and fog the real underlying causes, he said.

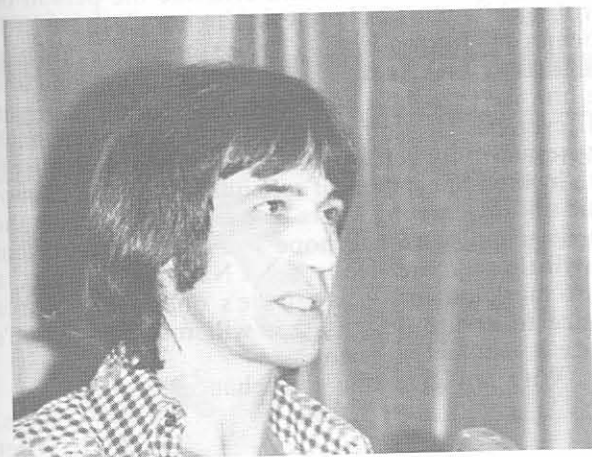
Ed Burnstick of Edmonton, Canadian director of AIM told the conference that all Indians must be involved in deciding the changes they want. "Right now violence among Indians is mostly internal. One day it may become external and how are you going to handle it?"

## INTERVIEW

with The New Native Perspective



Ray Moosomin



Bob Laboof

The New Native Perspective is the organization of Native people incarcerated in the Prince Albert Correctional Centre. It is a small but well organized group of Native inmates with a genuine and legitimate concern for the plight of Native inmates. To these people outside support is critical. The Metis Society and the Native Women actively and openly support this organization. It is unfortunate that the Federation of Saskatchewan Indians does not even bother to reply to the letters sent to them by the New Native Perspective (NNP).

There is a bitter edge in the voice of the inmates when they relate some of the conditions they live under in this Correctional Centre. The following is an edited version of an interview carried on inside the Correctional Centre.

**NEW BREED (NB):** What body is there for prisoners' grievances (referring to the Institution itself)?

**STAFF WORKER (SW):** Well, he's allowed two ways. If they turn him down for a TA (Temporary Absence) they have an appeal panel. If he gets what he considers unfair treatment he has the right to appeal in all cases through the director.

**NB:** Is there any body outside the prison an inmate can go to appeal grievances?

**SW:** No ... no, everything is dealt with in here...

**NB:** What kind of cultural activities would you like to see in here?

**NNP (Ray Moosomin President):** We're talking about costume making, bead work, you know, and music ... music instructions. Pow-wow costume making and art work ... but how far are we going to go with \$2,000.

**NB:** That's how much the cultural grant is?



NNP (Ray): Right. If we start this cultural course an inmate would have to buy his own materials . . . there's a lot of inmates here without funds. I asked Indian Affairs for a grant but we haven't got a response . . . they said they had no money.

NB: What about the halfway house you fellows are working for . . . and the job referral unit? . . .

NNP (Ray): Yeah — we've drawn up proposals and they've been submitted already . . . at one time this group was not even recognized so we had to move in slowly . . . now we've got to the point where it's registered with the society act.

NB: What programs are set up for an inmate when he leaves here?

NNP (Bob Laboof): Right now I don't think there's anything as far as I know. You can go to Canada Manpower to see what jobs are available off hand. What we're trying to do is set up a job referral office where an inmate could be interviewed — say a month before his release. We would try to set him up in the kind of work he is qualified for before he hits the street. Also we could set him up with room and board.

NB: What existing education programs do you have in here?

NNP (Ray): Well, we have education facilities up to grade ten . . . and they also have life skills. They have bible studies here . . . social development groups.

SW: Just to interrupt here for a second — last fall they wanted to take some Cree classes here but it was impossible for the institution to get people in here. Some people were asked to come here; they said yes they'd come but they never came.

NB: I don't see many brown faces on staff here.

NNP (Ray): There are many Natives who could be counsellors but they don't advertise in the right place.

SW: We have about ten Native people here.

NB: Do you feel you could relate better to a Native counsellor?

NNP (Ray): RIGHT! You know I feel a Native has more in common with a Native than a Native with a white.

NB: What are most of the Natives in here for?

NNP (Bob): According to statistics I would say fifty percent are doing time for not paying fines. Twenty percent of four thousand are sent to penitentiaries each year and are doing time for violence. The rest are in there for theft.

NB: Is there anything else you would like to bring up?

NNP: Indian Affairs spent 65,000 dollars during 1965, 1966 and 1967 . . . They made a study of Indians in reserves and the city. They talk about all the problems Indians face and how a person ends up in jail and they made recommendations. I don't see Indian Affairs doing anything about it!

NB: What's the name of the book?

NNP: Indians and the Law . . . This was done in conjunction with the correctional institutions.

NB: Thank you. By the way, what do you think of the Metis Society?

NNP (Ray): I THINK IT'S RIGHT ON!

NB: Why thank you.

(Laughter)

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## TARGET

The Native ex-convict on parole . . . becomes a target when he enters Society after serving a prison term. He becomes a target for the employer, who purposely employs him and feels that his monthly paycheck isn't important because he is a jailbird. He becomes a target for his wife, who has chosen another father for their children while he was in prison. He's a target for the ignorant, who feel powerful when pushing those who cannot push back.

The Native ex-convict, his mind becomes an emotional prison only a short while after he's released from the bitterness of an institution. The next time you see a Native on parole, take a look at him and you'll see that he is not different from you, only that he may have more problems. It isn't easy for him to walk that little thread of life and stay inside the laws of this country. . . No, it isn't easy, when every day people are chipping away at your happiness. They keep on chipping until you strike back and make a hole big enough for you to fall into. Then no one gives a damn; they cover you with clay and put that little cross above you, and erase your name off

the jailbirds list. You're just another unknown bandit, yes an empty bottle that someone shattered and sent to the dump.

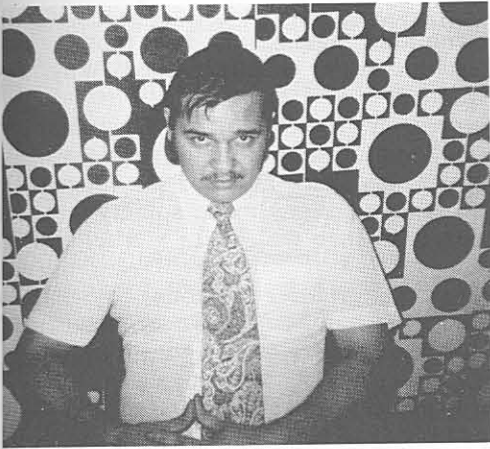
While you condemn and criticize the person on parole, while you sit there thinking up all those little schemes to destroy him . . . relax and have a cigarette, take another sip of your cheap champagne and see him as he is: he's a better human being than you will ever be. He can accept your love or your hate, but he can only return love, because he left all his hate in the atmosphere of a haunted cell. He cannot untie all those wrong knots he has tied in the past, he can only apologize and hope you take his word that he will tie no more. He is just a Native ex-convict, a black mark on many pages, he's only asking for a chance to create designs that will make everyone's future a whole lot brighter.

"Why not give him this chance?"

Cheers,  
The Metis Poet  
Lyle Lee

## BARS OF HORROR

At one time, for the Native offender, fear was once a way of life in the correctional institutions of this country.



*Lyle Lee*

The snake pits we call prisons are facing reality and wallowing in their own filth, along with the sophisticated alien liars who feel they are courageous heroes when showing their superiority over others by forcing them to live amongst cockroaches. Our prisons are no longer as frightening as they once were. Inmates inside our country's institutions are making the public aware of the torture that they live with inside the walls of society's jails. They no longer want to lay in a cell and listen to fellow inmates cry out in pain and agony for the medical attention that is a need, but in the eyes of the superiors, not a crisis. The Native offender is no longer whispering of a future crime, but speaking with dignity and looking upon his way of life with honour. The Native offender stands now as a man, his fist clenched toward his enemy and his arms open to his people. The Native inmate, a true warrior of this century, presents his image and wisdom for all people to see and learn from. He speaks of brotherhood and freedom... yes, the freedom to change those unbearable living conditions that society has forced on him! The Native in-

mate needs our help in solving his problems; he's our brother, we've got to help him. We've got to start investigating his problems inside those walls, we've got to enter the institutions legally and find out just what is being done to rehabilitate our people. We have to create more rehabilitative programs for the native ex-convict when he is released from the institutions. We've got to do something constructive, like giving the Native offender a helping hand, and by giving him that little extra piece of trust. We can't go on staggering him in and out of cells even though this civilization tolerates the conditions under which our superiors prevent the Native convict from committing offences. We've got to show him the sun, not put him in a straight jacket and feed him untested tranquilizers.

Crime... it is a serious illness of greed, or is it an unbelievable way of life cast on to the people of Native blood, cast onto them so severely and rapidly that most become dependent on it for their means of survival in a land that was once theirs? Not only must we change the ruthlessness and atmosphere of our prisons, but change also the secretive dehumanized conditions in which the Native must live as a free human being.

The Native ex-convict is not asking for hand outs, he is asking to be accepted as a citizen of our so-called free country; if he is given respect he will return respect. All he needs is a chance to start his life on a road that bears no thorns. The reason he tends to keep returning to prison is simply because he hasn't been given this chance. Once in prison, be it the first or the tenth time, he is brainwashed by an alien culture until he feels equal, and he enters society once more to find that he isn't accepted as an equal human being, but as an outcast who would steal your home if it could be carried away.

This is not a nightmare, it is an unwanted reality, something we all must face. Somewhere, someone needs us, so let us stop being imitation warriors, let us be genuine before they make guinea pigs out of our brothers.

"Ex-convict"  
Now "The Metis Poet"  
Lyle Lee



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# NOW IT'S YOUR TURN

## FOR LOVE AND TEARS

In the September 1975 issue of *New Breed* several articles were submitted by Bernard Bunnie. They were beautiful, truthful and touching reports. His thoughts inspired me and motivated me to write the following article.

No one can argue with the fact that the inmates of institutions such as the Prince Albert Penitentiary suffer — but what about the wives, parents, and children of the inmates. We suffer too! And more often than not we suffer alone and in silence.

Why must we be punished too? What crime have we committed? Is it a crime to love someone who has broken the law? And who made the laws our loved ones have broken?

The Bible gives us ten laws to live by. Man, Government and Society have made thousands of laws. These laws are supposed to protect society, but do they? Only two of God's laws are punishable by man's laws. "Thou shalt not kill" and "Thou shalt not steal".

I assume that man's laws were made to keep peace and order in society. When these laws are broken our system of Justice (whatever that word is supposed to mean) requires that the offender must be punished.

The constitution of the United States prohibits cruel and unusual punishment. Our constitution makes similar provisions but for some strange reason the Government does not find it cruel or unusual to separate a man from his loved ones for any given period of time. Nor does the Government have to explain to a young child why their father had to go away and that he may not return until that child has reached adulthood. Nor does the Government have to sit and watch a wife or mother cry herself to sleep at night because the one she loves has been taken from her.

Thus, we the wives, parents and children of the inmates become the victims of Justice. A crime has

been committed against us but those who have caused us this injury go unpunished! Why? Because this is Justice!

Who will dry the tears of the wives and parents? Who will comfort the lonely children? Not the lawyers, not the juries and not the judges! Do our tears and our loneliness make society feel safe and protected? If so then we live in a cruel and sadistic society!

I have no alternative methods of punishment for those who break the laws of Governments and society. I have no answers to the questions I ask. Does anyone?

Until such time as reforms and changes are made in our penal code I will continue to cry but I will cry alone and in silence for that is the price I must pay to society because I love a man who has broken a law made by society.

How many tears must I shed? How many times must my heart be broken? How long must I raise my child alone? When will our debt be paid? When will society let me live and love in peace?

A prison can only keep a man's physical being away from those who love him and those he loves. A prison cannot keep a man's mind, spirit or love confined! In spite of the stone walls and iron bars both those inside and outside those walls will continue to live and to love!

### A VERSE FROM A POEM BY RICHARD LOVELACE

*Stone walls do not a prison make,  
Nor iron bars a cage;  
Minds innocent and quiet take  
That for a hermitage;  
If I have freedom in my love  
And in my soul am free,  
Angels alone, that soar above,  
Enjoy such liberty.*

Leanne McKay



Comments on our publication would be most welcome.

- what do you think of the 'New Breed' in general?
- what are your opinions on specific articles?
- what else would you like to see in the 'New Breed'?

These are but a few of the questions we would like to have comments on.

Send to:



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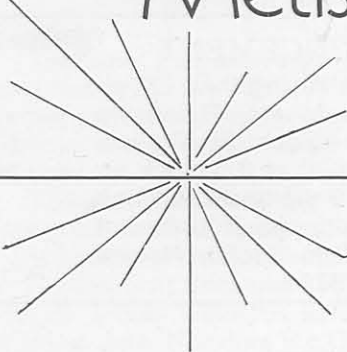




# *merry christmas*



best wishes for  
the New Year  
from  
Metis Society Staff



May your moccasins make happy tracks along many  
trails and the rainbow always touch your shoulder



## **CHILDREN'S CHRISTMAS PARTY**

*THE REGINA FRIENDSHIP CENTRE LOCATED AT 1689 TORONTO STREET IN REGINA WILL ONCE AGAIN BE HOSTING A COME AND GO CHILDREN'S CHRISTMAS PARTY. SANTA CLAUS WILL BE THERE TO PRESENT GIFTS AND CANDIES TO ALL CHILDREN 12 AND UNDER. THE EVENTS START AT 2 P.M. ON WEDNESDAY, DECEMBER 17 AND WILL CONTINUE THROUGHOUT THE DAY.*

*AS IN PAST YEARS WE ARE CERTAIN THIS YEAR'S PARTY WILL ONCE AGAIN BE A GREAT SUCCESS. THERE WILL BE EXCITEMENT AND FUN FOR CHILDREN OF ALL AGES.*

*A WARM WELCOME IS EXTENDED TO ONE AND ALL.*

