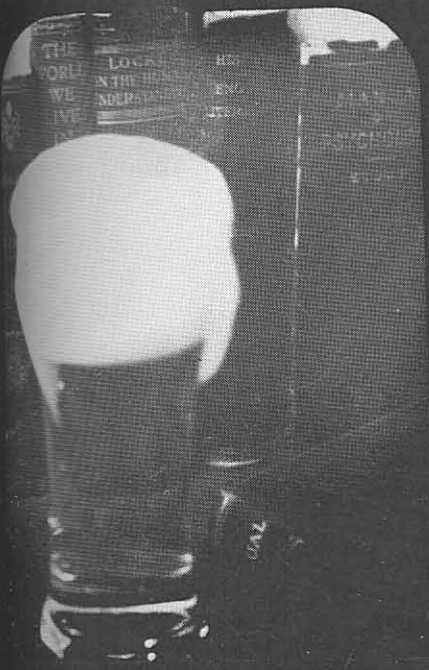


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NEW BREED

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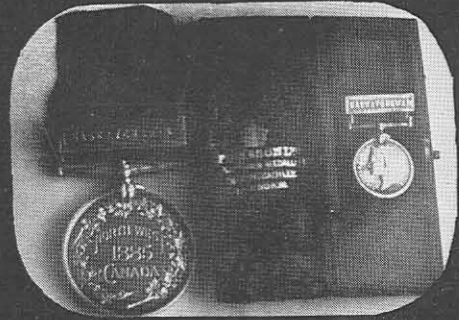
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deputy minister allowed one phone call--page 13 



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IN MEMORIAM

IN LOVING MEMORY OF OUR DEAR FRIEND AND BROTHER ALLAN MORAN WHO WAS TAKEN FROM US APRIL 2, 1976. MAY THE GREAT SPIRIT WATCH AND KEEP YOU AND GUIDE US IN OUR STRUGGLE TO BUILD A WORLD IN WHICH OUR CHILDREN DO NOT HAVE TO DIE BECAUSE OF THE WHITE MAN'S SHACKLES.

ATTENTION WRITERS

Articles submitted to the *NEW BREED* and subsequently used for publication shall be paid for at the rate of \$3.00 per column inch (10 pt., 20 pica). We 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: Submissions must be in by the 15th of each month for the following month's publication.

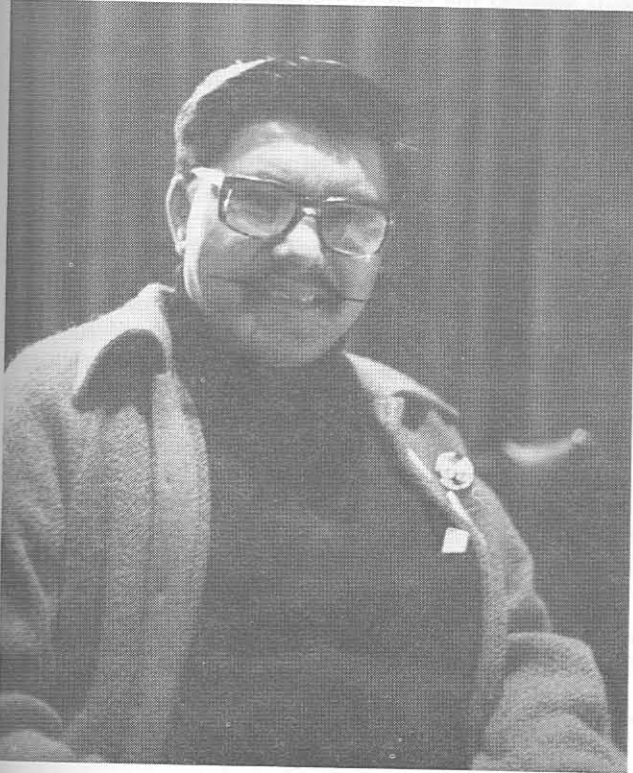
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 No. 4, 1846 Scarth Street
 Regina, Saskatchewan S4P 2G3

FRANKLY SPEAKING

by Frank Tompkins

Some multinational corporations make more profits annually than the entire land settlements to date, and they will continue to make profits off these same lands for years to come — not to mention the profits on any, as yet, undiscovered minerals.



Frank Tompkins

At a recent meeting where Rod Bishop was elected Chairman Rod introduced a number of people and asked some of them to speak. Rod did it again! This is the second time that he introduced me as one

of the Independent Candidates that ran in the last Provincial Election, and unprepared, I was asked to speak. So I should have known better. Life is just a whole learning process, isn't it? Next time Rod, if I'm at a meeting that you are chairing, I will be making notes to talk on. What Rod did not mention was the fact that he was the other Independent Native Candidate in the Election. So now I'll put in a plug for you Rod, and thanks for calling on me. I think it was just the prod I needed to write an article for the NEW BREED.

At this particular meeting a government official kept getting up and putting in his two-bits worth at *our meeting*. This isn't something that is entirely new. I have seen occasions where it's happened before, and this upsets me to no end. As far as *I'm* concerned when we invite government officials to our meetings they are there to listen, and hopefully to learn. With inflation the way it is now, what the hell is two-bits worth anyway? For the past 100 years Native people have been getting two-bit service in everything ... in education, in the judicial system, and now even two-bit land settlements. Some multinational corporations make more profits annually than the entire land settlements to date; and they will continue to make profits off these same lands for years to come — not to mention the profits on any, as yet, undiscovered minerals. Have you ever read of the land speculation and land steals of scrip titles in the early days? Now it is being done on a large scale by the governments. And in whose interests is this being done — the people of Canada or the multinational corporations? Well, the answer to that one is obvious!

Racism and common assault are against the law, yet some of the very people who are supposed to enforce this law, practise it!

It's because of this two-bit service that Native people organized in the first place. Governments have never solved any of our problems, and in most cases they have been the cause of our problems. That's why I say it's about time they started to listen. We know our problems better than anyone else. It's about time someone listened to our solutions!

How many watched the Ombudsman, Sunday March 7? I was happy to hear the Ombudsman imply that he didn't think that *police investigating police* was a very good way of getting to the facts. He congratulated the Provincial Attorney-General, Roy Romanow, for having an independent investigation into the Mitchal case. This was where 19 policemen held siege on a house for 9 hours where inside a young man with a mental disturbance was held up. The policemen were shooting tear gas and smoke bombs into the house 'til the house burned down.

I agree that it's about time an independent investigation was done. But, when can we, as Native people, expect an independent investigation into the numerous complaints of police brutality and sexual abuse of our Native women, that have been sent to the AG's office? We think the same as the Ombudsman. We could never get and never expect to get an unbiased report from the police when they are investigating themselves. Racism and common assault are against the law, yet some of the very people who are supposed to enforce this law, practise it! And it would seem to us Native people that they practise it with immunity and without fear, since police investigating police solves nothing. Thus the usual resulting investigators' report is consistent with the arresting officer's report.

Continued on next page

With adequate funding, untold government resource people and election gimmickery, they still resorted to a bag of dirty tricks for insurance . . . the only things missing were the machine guns!

The election? I guess it's time I shed some personal views on it. Had it been a popularity poll among the candidates, especially now, I'm confident Rod and I would win hands down. But elections are something different. In my many years in the North I have seen some funny business come election time, but I have never seen anything that could top this last one. With adequate funding, untold government resource people and election gimmickery, they still resorted to a bag of dirty tricks for insurance. It's a wonder we did so well. In spite of it all, more people are getting politically aware and will not be intimidated. I said it election time and still say it . . . the only things missing were the machine guns!

Since the election many many people have come to me and said, "I'm sorry but what could I do? My job was at stake" . . . or, "my welfare would be cut off" . . . or, "I was trying to get a loan through DNS" . . . and on and on. Many more to Rod, I'm sure, since he travels the North constantly and sees more people.

An encouraging and interesting thing is the fact that the unions that would not support the Independent Candidates are now coming back and saying, "We were wrong, you guys were right. We will know better next time." Like I said earlier, life is a learning process. Our stand was, and still is: we would be

representative spokesmen for the constituents, for Native people, and the labour movement, and we would not be anti-union government puppets. Oh well, what's two more people in a government anyway, in this crazy world with countries that still have puppet governments and dictatorships. One thing is certain though, if you can't rely on your MLA, Rod will still do his best to help in any way he can. Just don't forget it next election.

Close to one-fifth of the population of Saskatchewan are Native. Shouldn't we have a voice in the legislature. A voice for us in Parliament would force governments to listen and might be helpful in easing the growing tensions and frustrations among Native people.

While having dinner some time ago with a friend of mine called *Ben* I was talking about a particular fellow whom I referred to as useless. Ben said nothing is absolutely useless. Everything and everybody has a role to play in this world. He said the most unreliable, the most untrustworthy, the most undependable racist drunk on skid row can be used as a shining example of how not to be. Think about it. Then I say . . . include brutal racist police, unconcerned politicians, etc., etc. and they also can be useful only as an example of how *NOT TO BE!*

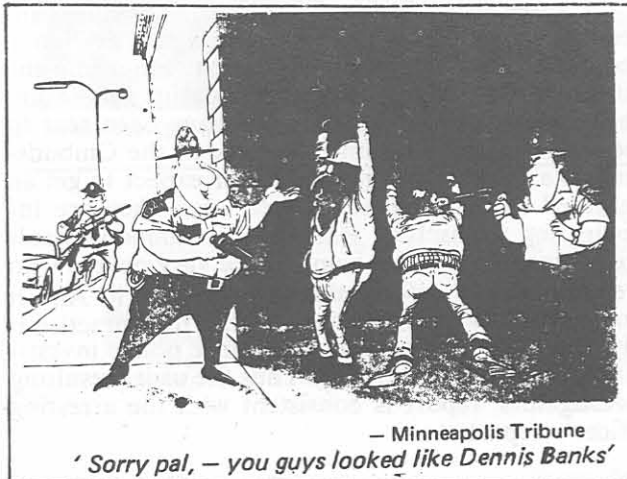
Frank Tomkins

Below is a reprint of a letter which was written by Peter Frank of Oakville, Ontario and published by the Toronto Star July 6, 1972.

GOV'T STILL INSENSITIVE & ARROGANT

Star staff writer Eric Malling's article, REGINA'S INDIANS (The Hate is Rising in Whitey's Town, Star, June 22 '72) sum up the Regina Indian-white situation very well.

Mayor Walker blames the trouble on the growing militancy of some of Regina's estimated 16,000 Indians and says that, "Indians are drawn to Regina because welfare is easier to get there than on the reserve or small towns."



Mayor Walker's statement is just another example of insensitive, arrogant government. It is such an attitude that could force Native people into acts of violence as the only way they could get the attention they deserve.

I prefer to believe that the Native people go to Regina to seek gainful employment and not welfare. How many white Regina's would employ Native people in their businesses?

During my visit to Regina last summer I saw no evidence of Native people working at meaningful jobs. I saw some doing manual labour.

The whites with whom I associated were very ignorant about Native people, their lifestyles and their culture.

NOTE: This letter was written almost four years ago. As we see it the situation certainly hasn't improved — if anything, it has worsened!



POLICE BRUTALITY ... SURPASSED ONLY BY POLICE STUPIDITY



by *Leanne McKay*

In the March/April issue of *NEW BREED* we featured an article on police brutality and posed the question, "Where does it end?" I truly believe that police brutality will end when police stupidity ceases to run rampant throughout society. The brutality that police forces across this country practise against Native people is only the manifestation of their inherent ignorance.

A young woman was arrested in Regina on a Friday by the R.C.M.P. She was held in custody until Monday when she was flown to Prince Albert on a special R.C.M.P. charter flight. She was held in Prince Albert city jail until Tuesday morning when she appeared in court on a charge of jay walking. She was fined five dollars and released in Prince Albert with no means to return to Regina. This young Native woman went to the Metis Society of Saskatchewan for assistance. The vice president of the society, Rod Durocher, contacted the R.C.M.P., the Prince Albert City Police, the Attorney General, and Social Services. None of these organizations made any attempts to help this young woman return to her home. Rod Durocher advised that if no one would take responsibility for returning her to her home, the Metis Society would hire a charter flight to return her to Regina and send the bill to the Attorney General's department. The above named organizations still refused to help this woman and the Metis Society made good their threat. As of yet there have been no repercussions.

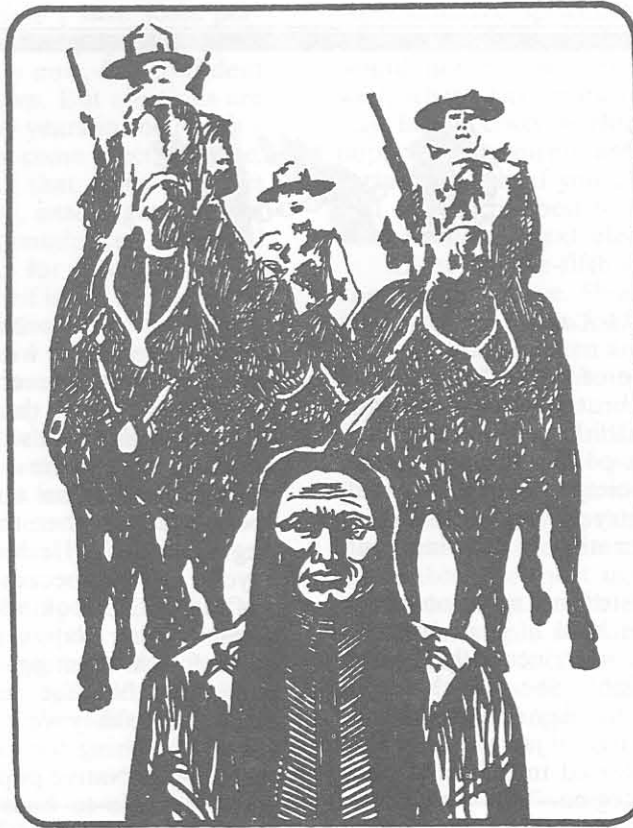
A 24 year old single Native mother of three received a speeding ticket and was fined \$24.00. She was given a two week extension in order to pay her fine. At 7:30 on the morning the extension was up the City Police came to her home to arrest her and take her to jail for non-payment of her fine. She asked the officers if she could feed and clothe her children first as they had been awakened by the police officers and the children were still in their pajamas and had not had breakfast yet. The police refused to let her do this. She then requested that she be allowed to go to her mother's to get the money to pay her fine. The police refused this request as well, and she was taken to the police station. Her children were put into a temporary foster home by the Welfare. She was held in the city jail until an uncle came to pay her fine. Her children were returned to her, following her release.

During the month of April two *NEW BREED* staff members were witness to yet another example of police stupidity. Several people were sitting in the beverage room at the Saskatchewan Hotel, among them an Indian man sitting quietly by himself causing no harm to anyone or anything. The police came through the bar on a standard check and were just about to leave when they saw this Native person sitting by himself. He had had no more to drink than anyone else but because this man was sitting by himself the police took advantage of the opportunity to arrest another Native person in order to reach their quota for the evening. There were other Native people in the bar but because they were sitting with other people they were not approached by the police. It's a good thing for the Task Force that Regina has such a large Native population, otherwise they would never be able to boast 30 or 40 arrests a night.

In October of 1972, a 19 year old Indian girl was convicted of bootlegging. The girl lived in a small two-room house with her mother, father, brother and seven children. The night after her conviction, the R.C.M.P. broke open the door, searched the house and, finding a half-bottle of liquor in the cupboard, charged all four adult occupants with "having liquor in a place other than a dwelling". Theoretically, of course, they were guilty of an offence, but what is the point of charging these people under the circumstances?

On April 15, 1976 my former husband took my son from me without my knowledge or my consent. Our separation agreement states that I have full and total custody of my son and that my former husband can visit him at any reasonable time by prior agreement with me. After I discovered that my son was missing I went directly to the police and gave them all the information I could, and said that I highly suspected my former husband of kidnapping my child. Weeks have passed and I still do not know where my three year old son is. The Regina City Police seem to know where he is but Sergeant Graham of CID had the audacity to tell my lawyer that he was unwilling to help me in this case because of my involvement with Bobby Schofield. Who my friends happen to be has absolutely no bearing on this matter at all. Surely the police know that any mother who cares as I do for their children can not sit idly by forever and put up with the stupid and petty prejudices of the police. If I am driven to drastic measures, it is the stupidity of the police that drove me there.

RED FIRST — CONVICT LAST



When I hear of bombings, shootings, kidnappings, stabblings, and yes, even car accidents, I begin to think that jail is the safest place to be. But my feelings of safe contentment vanish when I think of the dangerous aspects of living a so-called criminal life. (This is a matter of self opinion, by the way, because I am by no means a criminal. Merely a victim of circumstances as applied by the white man's culture!) Anyway, being stuck on this side of the fence has its hazards too. I think it is needless to point out various examples of "joint incidents amongst cons" but I would like to elaborate some on the gun totin' pilgrim dudes we call the R.C.M.P. or cops in general.

Today I heard on the news that there is an R.C.M.P. officer charged with blowing up the home of a supermarket executive. And I am sure no one can forget the slaughter of a friend at Kerrobert, Saskatchewan by 20 R.C.M.P. last year. (With tear gas and bullets "bravely" administered in response to a plea from the victim to negotiate through his mother. She was at the scene and the police wouldn't let her near her son!) And further, the acquittal of the killer cop in Moose Jaw, Saskatchewan; plus numerous other instances!

Now on the news comes the controversial thing about "gun control". Apparently this is to curb crime not completely cut it down. Because there is no way those political hounds will succeed in eliminating or even cutting down unregistered arms. In fact I be-

lieve it is encouraging the so-called law breaker to pack a "piece". If not for crime but for protection against those pilgrims who are out to protect society — supposedly!

I am an Indian! Already labelled and marked by the white society as "notorious" and this is not through my fault! I am firm in that belief because as a child and youth no arresting R.C.M.P. ever communicated with me about my legal rights. As a result I pleaded guilty to a lot of previous charges that I could have been acquitted of. That is a direct result of not only a lack of communication between the white cultured and white oriented R.C.M.P. towards an Indian, but also the enforcing tactics of a trained "army" to protect society from the "savage" Indians. A real prime example of this can be viewed on the flashback view of the riot on Parliament Hill (Sept. 30, 1974). That demonstration was put out as a peaceful march with the only weapon on hand being the sacred drum. At the condemned building the brothers and sisters stayed in and called the Native Peoples' Embassy in Ottawa, you could see constant surveillance by R.C.M.P. with high powered rifles near them. A case of protecting "society" from the Indians!?!

Incarcerated frustration? The reader might look at it as such but I don't because realistically looking at it, from the days of my childhood I've had to live within a system. Like most of our people, I went through the strict atmosphere of a school operated by

white people. The place I went to even punished you (making you kneel down in the corner and say 500 "Our Fathers") for talking in our native language. This is not to mention bald heads (scalped?) given for running away (going home) from school.

And I'm not alone in that life! And people actually wonder and even ask "Why are you sore at the establishment?"

Sometimes I actually think of going back to my reserve, building a mud shack and just being done with it. You might think it's better than wasting away in jail. Well, I can agree; but I can also disagree. However, I would sooner waste away knowing I struggled with my people rather than submitting to the white peoples' wishes and giving them the satisfaction of calling me a "domestic savage". And anyway, even on the reserve, I wouldn't be immune to white people and police harassment.

And with gun control, if I want to hunt there is no way I'm going to make myself a bow and arrow. Not that I have anything against my traditional weaponry, but I've been so far into the white world that I couldn't hit a moose with an arrow even if the moose came over and shook hands with me. Besides the Treaty Act states that the government of someone has to supply me with ammunition at certain times. I've

never seen any mention of guns but what good is ammunition without a gun? I'm sure the great Queen Mother didn't interpret that as the white people putting out a co-op to manufacture arrows in order to live up to the treaty promise (?) but there again you never know about those white people!

Based on some of my personal findings and after much thought and self-debating I can't help but agree with Jim Sinclair that the Native people in general will be open targets to policemen and their guns. Those are not exactly pea shooters those guys are licensed to carry! I state this because it's a known fact that what with land claims and more advocating for rights happening today, Native people in general are classed as potential dangers to "society" and the government.

So in conclusion, think about the dreams you want fulfilled as Native people. I am sure you wouldn't want them to be shattered by a "posse" of armed so-called protectors.

I leave you with an open question: "As an Indian person labelled notorious, can I purchase a registered fire arm if I want to hunt?"

The Great Spirit be with you,
Billy Brass
Red First, Convict Last

WHAT A SWITCH!

WHEN THE WHITE MAN CAME WE HAD THE LAND AND THEY HAD THE BIBLES:
NOW THEY HAVE THE LAND AND WE HAVE THE BIBLES.

Chief Dan George

"Old Ki-putch" by Billy Brass -76-



That's why the whiteman calls this
water pollution 'Mercury Poisoning'!

CORPORATIONS, UNIONS AND GOVERNMENTS MEET WITH NORTHERN EMPLOYMENT COMMITTEE

—John Cuthand



LaRonge — An impressive list of northern employers met with the Northern Employment Committee in La Ronge on March 17, 1976. Present to discuss the employment of native people in the north were representatives of: Eldorado mines, Hudson's Bay Mining and Smelting, Canadian Becthal, Gulph Minerals, Operating Engineers Union, Saskatchewan Federation of Labour, Canadian Food and Allied Workers Union, International Woodworkers Union, AMOK (French based company mining uranium at Cluff Lake), the Department of Indian Affairs and Northern Development, the Department of Northern Saskatchewan, the Association of Metis and Non Status Indians of Saskatchewan (formerly the Metis Society of Saskatchewan) and the Federation of Saskatchewan Indians. The meeting, being the first of its kind, was a careful "feeling out" of the various groups present. But somehow there was no love lost when the FSI and AMNIS ganged up on the Department of Northern Saskatchewan and Deputy Minister Marcel L'Hereux.

The Deputy Minister had earlier failed to show up at the meeting although it was well known that he was at his home in La Ronge. The committee made a motion that the Deputy Minister be phoned and asked to attend the meeting. Art Towell, a DNS employee, then phoned the Deputy Minister who a few minutes later arrived at the meeting. The Deputy Minister then mentioned that although he had a busy schedule he would spend an hour at the meeting before leaving for a meeting in Meadow Lake.

Roger Butterfield, representing AMNIS and Chief Cy Standing, executive member of the FSI made the best of the time allotted. Butterfield questioned the minister on the hiring practices of the DNS and in particular the status of "shadow positions". Deputy Minister Marcel L'Hereux replied that the DNS staff was 50 percent native in labour positions and 25 percent native in permanent positions. He replied that the shadow positions (key jobs in DNS that a native person under supervision of present staff is supposed to inherit) "never got off the ground" and "was never a successful program". Chief Cy Standing remarked that DNS has never made any serious attempt at hiring native people and that if the Deputy Minister wanted positive change, he should resign. The Deputy Minister replied that the track record of the DNS was relatively good. A suggestion was made that a committee composed of northern people be responsible for the hiring of DNS staff. The Deputy Minister replied with, that was an "impossibility". Chief Cy Standing remarked that the credibility of DNS makes native people reluctant to work for DNS. "Maybe the DNS has outlived its usefulness; all they do is build airstrips," Chief Cy Standing remarked to those present. Roger Butterfield remarked that the DNS is hypocritical in its hiring practices and the Northern Employment Committee should make a resolution to DNS that all hiring of staff be frozen until a committee made up of northern people can be set up to screen applicants. The resolution was later passed by the NEC and presented to the DNS.

CONVERSATION WITH THE CORPORATIONS:

AMOK — French company mining uranium at Cluff Lake. The P.R. officer from AMOK mentioned that the Cluff Lake mine was presently a stand-by operation still in the planning stages. He also mentioned that his corporation was open to suggestions.

Gulph Minerals — Wallaston Lake Mine — P.R. officer remarked that the commuter system, where native people spend two weeks in and two weeks out was working out very well. He also remarked that the job turnover rate was 31 percent. The unions were quick to state that there was no union representation at Wallaston Lake; that the commuter program was illegal; and that union organizers were prohibited from organizing there.

Hudson Bay Mining and Smelting — HBMS — Joan Beaty represented HBMS at the meeting. She mentioned that HBMS was actively recruiting native people to work in the north and that Sandy Bay and Pelican Narrows could see mining development in the near future. Andy Michael, Vice-Chairman of the NEC questioned the hiring practices of HBMS at Flin Flon. He stated that because of the housing shortage HBMS was hiring single men at the exclusion of men with families.

Syncrude — Tar Sand Development (North East Alberta). Syncrude representative Terry Garvin stated that Syncrude had a moral obligation to native

people in the tar sand area and as such has taken special measures in the hiring and training of native people. He also stated that the Syncrude management have taken an educational tour of the north to better understand native people's concerns and culture. He mentioned a permanent work force is just beginning to be hired and that when the plant goes into operation in 1978, 2,400 workers will be needed.

The Alberta tar sands is a politically "hot" area as native land claims are still outstanding. It should also be noted that Alberta has the lowest unemployment rate in Canada.

Canadian Becthal —(note: Canadian Becthal is a division of an American corporation, Becthal International which is the world's largest engineering firm. Becthal made enormous profits from development in the third world including the designing and building of American B-52 bases in Thailand during the Vietnam war. It is the engineering firm building the world's largest hydro-electric project in James Bay. Its expertise in developing operations of this magnitude and size make it the logical engineering firm to develop the Alberta tar sands). Mel Larondal, Becthal representative stressed much the same ideas as the Syncrude representative. He stated that Canadian Becthal was employed in the development of the Syncrude plant and in the development of the plant had hired 50 percent of its employees through local people.



Joan Beaty, HBMS



Mel Larondal, Canadian Becthal

UNIONS VOICE CONCERNS:

The unions were squeezed in at the end of the meeting — George Semeniuk of the Saskatchewan Federation of Labour (SFL) stated that the "open door discussion" used by Eldorado Mines at Wallaston Lake was a public relations job that served no real purpose. He also mentioned that he felt as if he were in the legislature when he saw Roger Butterfield and Chief Cy Standing tangle with the DNS Deputy Minister.

Bill Wilson of the Operating Engineers Union said that the heavy duty equipment course sponsored by the DNS served as a source of cheap labour for small contracting firms and failed to train men extensively enough to allow them to handle heavy equipment safely. He stated that out of 7 fatal accidents resulting from improper handling of heavy equipment during the last two years union men were involved in none.

CANADIAN FREEDOM OF INFORMATION ACT

The National Committee on Law Enforcement and Social Justice, (formerly Commission on Police Reform, COPR) a volunteer organization sponsored by the Churches of Scientology in Canada, is currently making a national tour of all major Canadian cities. The group was formed in early 1973 for the purpose of researching the prevalence of and problems created by false police dossiers. A secondary objective of helping members of the public who felt they had been the victims of false police dossiers to gain restitution grew as a natural extension of the original research project.

The Committee members will be surveying residents across Canada to enlist support for a Canadian Freedom of Information Act which will allow Canadians the right to see any government or police agency file on them. The members would like to see this Canadian Freedom of Information Act which would embody the following points:

- (1) There should be no personal information system whose existence is secret.
- (2) Information should not be collected unless the need for it is established in advance.
- (3) Information should be relevant and appropriate to the purpose for which it has been collected.
- (4) Information should not be obtained by fraudulent or unfair means.
- (5) Information should not be used unless it is accurate and current.
- (6) There should be a procedure for any individual or group to learn of any information being

- collected on them, the purpose for which it is being collected, and the particulars about its use and dissemination.
- (7) There should be a clearly prescribed procedure for an individual or group to correct, erase or amend inaccurate, obsolete or irrelevant information contained in them.
 - (8) Any organization holding personal information should assure its reliability and take precautions to prevent its misuse.
 - (9) No information collected for one purpose should be used for any other purpose without the consent of the individual or group concerned.
 - (10) The federal government should not collect personal information except as prescribed by law.
 - (11) The above points are relevant to all government agencies including the police agencies.

Although many politicians and lay individuals agree that too much secrecy exists in police and government files, little is being done to ensure that people really do have the right to know. This disclosure has prompted the National Committee on Law Enforcement and Social Justice to conduct a petition to date, asking local residents to support a Freedom of Information Act. The Group maintains that for a country to be truly democratic it is necessary that individuals and groups know what is being said about them and why. It is also important that government agencies supply the information upon which they are basing their reports. In this way citizens can more rationally decide on the key issues of the day.

For further information contact: The National Committee on Law Enforcement and Social Justice, 122 Avenue Road, Toronto, Ontario. M5R 2H5. Phone: 967-1328. Or: Bob Cousineau, 2023 St. John St., Regina, Sask. Phone 522-7722.

FACTS ON NEWS COVERAGE IN NORTHERN SASKATCHEWAN

Mighty Feather

Since the political awakening of Northern peoples a lot of underhanded government policy that had been going on has now been nipped in the bud. The Saskatchewan government cannot deny that certain policies which would not be condoned elsewhere were forced on the people of northern Saskatchewan and in some cases persist today.

I'm personally not trying to hurt anybody or any particular group of people, I'm just going to state this fact:

"As long as the government tries to state all the positive aspects of any particular news item while apparently ignoring the negative qualities of said item then I shall search out all the negative aspects of any particular news item while ignoring the positive aspects."

After all we can't let all good news come out of northern Saskatchewan if the government wants to report all the good news coming out of northern Saskatchewan then it is our job as members of the news media to report all the bad points. Good reporting is washing the windows on both sides. If the government washes one side of the political window we will wash the other.

STUDENTS QUESTION EDUCATION MINISTER

Leanne McKay



A few weeks ago about 75 people met with education minister Ed Tchorzewski to present a list of demands. Among the people present were several students of the NRIM program. The students are concerned that they will not be able to continue their education. The NRIM program as it stands now will be terminated in June and the department of education is firm in their stand not to renew their contract with the Association of Metis and Non-Status Indians of Saskatchewan for counsellors and fieldworkers to present the programs to the people in a clear and concise manner.

The government has proposed that the community colleges will take over the Native education program, but at this time community colleges are both unwilling and unable to do so. If the government

were to take over the administration of the funds allocated for the education of Native people we have no assurance that the money would indeed be spent on Native people.

One of the main reasons that Native people make up the majority of the population of our prison system is because our people lack proper education to compete in the labour force. I believe that it would be in the best interests of all people to spend less money on building bigger and "better" prisons and spend that money in better ways. Few could argue with the fact that it would be better to employ fieldworkers and counsellors to help educate our people than to hire guards to keep our people locked up behind bars.

THE NATIVE FOLLOW UP PROGRAM

The Native follow-up program is a program geared to helping recovered Native alcoholics get back on their feet. The program was initiated in 1973 by Clarence Trotchie, Director of the Saskatoon Native Alcohol Rehabilitation Centre. The program got underway because, although there was a high percentage of cured alcoholics leaving the rehab centre, there was also a high percentage of people falling back into the rut of alcoholism due to the lack of housing, good jobs, schooling, etc.

At the present time there are three people employed within the program. Kay Mazer, the coordinator has worked with the Native follow-up program since it got started in 1973. She also works on and off at the rehab centre which has helped her to become fully aware of both programs. Kay spends a good deal of her time in the courts, helping individuals understand the court system, get lawyers, inform them of legal aid and making referrals to the Native Alcohol Council.

The two other employees, Audrey Mazer and Marg La Fromboise, hold down the office, handling

numerous problems such as housing, social assistance, job finding, education enrolments, and even finding babysitters for working parents.

As word of the program spreads, the women find that it is not only being utilized by Native alcoholics. People of many different nationalities with all kinds of problems are coming in for help. Letters of recommendation are also coming in from many organizations who have had dealings with the program and are in full support of it.

Funding for a three year program has just come through from the Department of National Health and Welfare, the Non-Medical Use of Drugs Branch. We wish the program the best of luck in the future and hope that they will keep up the good work.

Native Follow-up Program
311 Ave. F. South, Saskatoon
Kay Mazer, 244-6139

.....
Native Alcohol Council
Avenue H. South, Saskatoon
652-8951

Who's Next?

DEMONSTRATION AT THE PRINCE ALBERT PENITENTIARY

From Next Year Country, Volume 3 Number 5, May-June 1976, P.A. Pen by Rick Hesch.

Prison conditions in the Saskatchewan Penitentiary at Prince Albert have led to three recent deaths, a mass strike by inmates, and an attempted break-out. The mass strike was supported by an occupation of National Parole Service offices by sympathizers in Prince Albert and from around the province.

Wilbert Chicksi, of Tuktoyaktuk, North West Territories, committed suicide near midnight on Tuesday, March 30. While inmates are provided with transportation to their homes at the expense of the state when they are released alive, Chicksi was buried in Prince Albert. A local freelance reporter calculated that the state would have spent more money sending an RCMP officer to talk to Mr. Chicksi's next of kin than the expense of flying the dead man home.

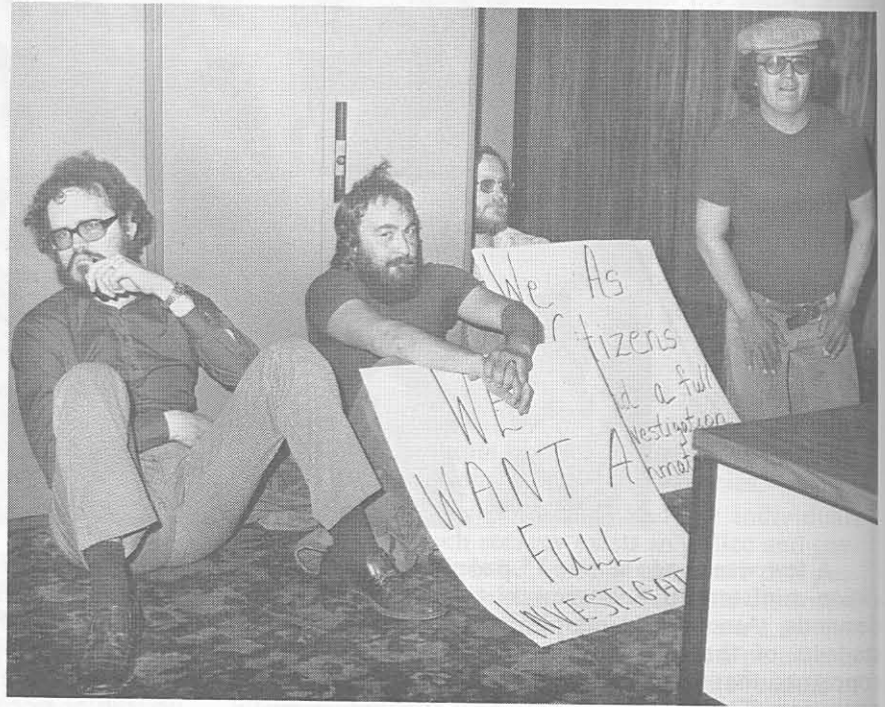
Allan Moran of Regina, began choking on a piece of orange and some chewing gum around 6:00 p.m. on Friday, April 2. Inmates charged that it took close to one hour for an ambulance to come to Mr. Moran's assistance. Moran died sometime before he reached the nearest Prince Albert hospital.

Herman Peterson, also of Regina, committed suicide after midnight on Sunday April 4. He had been a long close friend of Allan Moran.

On Sunday afternoon, at 4:00 p.m. approximately 300 members of the 500 inmate population sat down in the prison gymnasium. They were protesting the deaths, especially Allan Moran's. They issued two principle demands: improved medical facilities, including a 24 hour ambulance service; and an independent inquiry into the deaths by a committee composed of individuals chosen by the inmate population.

Over 30 concerned citizens entered the offices of the National Parole Service in downtown Prince Albert at 3:00 p.m. on Monday afternoon. By evening the group was joined by a small but persistent number of inmates' wives.

The demand of those who occupied the parole office was single and simple. "Meet the prisoners' demands". The local director of the parole service, Tony Frank, at first tried to threaten police intervention in the occupation, but the demonstrators made it clear that they would leave when the inmates went back to their cells and that Frank wasn't really in a very good bargaining position.



Doris Moran had asked the Metis Society for help when she saw what she thought were bruises on her son's body and was given three versions of her son's death by officials. Jim Sinclair, president of the Society, has called for an official investigation.

Several of the participants in the occupation of the parole offices had been members of the local Native Women's Association. Among them was their president, Rose Boyer. On Wednesday afternoon, Mrs. Boyer received a telex from the Penitentiary Service in Ottawa which stated, in part, "While recognizing your right to peaceful demonstration and lobbying ... it is evident that your interpretation of the situation requires you to act in a more aggressive role." John Charles' contract as native counsellor, interpreter, and advocate for all the Native inmates was cancelled.

Early Thursday morning prison officials discovered that some prisoners had been burrowing a tunnel under the gymnasium where the demonstration took place. An eight-man tactical squad came into the building equipped with riot sticks, tear gas, and "weapons". The prisoners were told that the penitentiary would bring its "contingency plan" into effect if they did not return to their cells. The strike was over. At 8:00 a.m. Thursday morning demonstrators in Prince Albert left the parole offices.

From Briar Patch, May 1976, 33rd Ed.,

The penitentiary service told us that the obvious and only reason for the sit-in was a mass escape attempt. The media seemed to buy it. The public chuckled, and it too seemed to buy it. "Inmates are certainly cunning," they said. "Good", they said, "obviously they can't be trusted to be straight about anything."

But three inmates are dead. The service will never say how or why or what they'll do about it. They never do. Because inmates are cunning, untrustworthy and dangerous. Everybody knows that. The penitentiary service tells you so.

But three inmates are dead. Did the three hundred other inmates, cunning as they are, rig the three deaths in order to justify the sit-in in order to justify the tunnel in order to make a mass escape? Surely the public in not that naive, nor surely that indifferent.

The penitentiary service did not find the cause of the sit-in in the tunnel. However, they are trying to bury the cause in the tunnel. Bury the cause. Just like the three inmates. Just like the dozen-plus that preceded them. And just like those who will probably follow.

IF I DIE BEFORE I WAKE

Leanne McKay



The first two weeks of April saw the death of many people. But people die every day — so what? That is the attitude of society. Unless of course, the person who dies is wealthy or powerful. Allan Moran and Howard Hughes died within days of each other. Howard Hughes' death made headlines. Allan Moran's death initially received only one column inch in the Regina Leader Post. Why? Who can tell me WHY? Hughes was an old man — it was time for him to die. Allan was a mere child — not even old enough to vote! Hughes was wealthy. Allan was but a Native inmate of the Saskatchewan Penitentiary. What responsible human being can justify such atrocities? I surely can't!

INMATES STAGE SIT-IN

Not until 300 inmates of the Saskatchewan Penitentiary staged a five day sit-in in protest of the recent deaths of three inmates of that institution was any attention paid to Allan's death. The inmates were supported in their sit-in by 30 or 40 concerned citizens who occupied the National Parole offices in Prince Albert and staged a support sit-in. Why must we be forced to such measures? It is sad enough that our people are not even recognized during their lifetimes but must we also fight to have our people recognized in death? How many of our people must die before we are recognized? Why must our children die when all we ask

is a chance for them to live?

During the sit-in the inmates had no food — only water! Yet they never once resorted to violence. Hunger is a strange sensation. Long periods of fasting cause people to become frightened or irritable — some even hallucinate from sheer hunger. Yet under all the administration-imposed pressures, the men remained peaceful. It was the administration's threats of violence that ended the sit-in. The inmates realize that the prison administrators are little better than blood-crazed animals capable of atrocious outbursts of violence. Knowing this they peacefully returned to their cells when the animalistic threats of the administrators were made.

And meanwhile back at the parole offices the demonstrators there felt the bitter sting from the venomous bite of the powers that be. Mr. John Charles, Native liaison officer for the Native Brotherhood of the Saskatchewan Penitentiary, was fired. WHY? The telegram sent to Mrs. Rose Boyer stated that since he felt that he had to take a "more aggressive role" in the performance of his duties, his services would no longer be required and the contract was terminated. Mr. Charles' stand during the entire demonstration was naturally in support of the inmates but his role in the whole turn of events was anything but aggressive. He dropped in to the parole offices, unofficially, only once or twice, to have a cup of coffee and an informal chat

with his friends and neighbours there. I can see no justification in the termination of his employment for doing so! Many other individuals and organizations who were doing constructive work in the penitentiary are now unable to continue their work because they were active participants in the sit-in. That is also unjustifiable as far as I am concerned!

PRESS NOT ALLOWED

None of the press (self excluded) have been allowed to speak with any of the inmates about the events that took place during the sit-ins. Prison administrators, however, have spewed forth numerous diarrhea filled press releases concerning the issue. They are attempting to completely ignore the real issues and are concentrating instead on an escape tunnel. Their heads have been surrounded by slime, smut, and garbage for so long that they can no longer see through all that pollution to the real issues at hand. I WILL NOT TOLERATE SUCH AN ATTITUDE!

Prisons are publicly owned institutions. That is, they are financed by taxes. MY TAXES — YOUR TAXES! Schools, universities, hospitals, and mental institutions are also publicly owned. The tax payers have a say in the administration policies of other institutions and I feel it is high time we had a say in the administration and eventual abolition of our prisons.

SUPPORT CITIZENS COMMITTEE

Out of fear, concern and desperation, I am appealing to the general public to openly voice support for the Citizens Committee for the Protection of Inmate Rights. Inmates are still human beings and it is their right to be treated as such. How much longer can YOU — THE PUBLIC — stand back and see my tears and hear my cries and still do nothing. I beg of every responsible citizen that hears my plea to have some sympathy and understanding for the plight of thousands of men, women and children who find themselves victims of our police forces, courts, and prisons.

As you sit in your comfortable homes with your family around you take just ten minutes of your life to write a letter of support to this paper.

Continued on next page

IF I DIE BEFORE I WAKE...continued

or your local paper, or your member of parliament. But PLEASE, PLEASE consider us — if only for a moment.

I am a wife and I am a mother. I feel just as every other woman does. I love and I hate. I laugh and I cry. I am just as human as you are — perhaps more so! Even though you may hate and condemn my husband and I without even knowing us I still love you. For each man is my brother, each woman is my sister, I love you and I beg of you to help me in this hour of need.

CONSIDER THE CHILDREN

If, after stripping away your hatred, apathy, and bigotry, you still cannot find a place in your heart for the inmates, their wives, and their parents, then at least have some feelings for our children. Why must they be punished too? Our children are innocent of any crime. Please give them a chance to know the peace and happiness of a home with TWO loving parents! I do not think that is too much to ask of anyone!

We are human beings — all we ask is that we be treated as such. Regardless of the crime a man may have committed, he is still a human being capable of all human emotions, love, hate, compassion, sympathy. Each time I visit my husband in prison my heart is broken when I see the women and children cry because their husbands and fathers have been torn from them. The children look so lost and frightened and the women look so small and helpless.

Now that you have taken our husbands from us your honour, who is going to support us, care for us, and love us? What do you mean, it's not your problem? Whose problem is it? Oh, yes, now I see! Society dictates that you must send our husbands away but does society realize that they are the ones who pay? Yes they pay, and they pay dearly! It costs them thousands of dollars a year to keep my husband in prison and now that he is gone I will have to live on welfare — that also costs them dearly. But how can I raise our son on the meagre allowance I receive from Social Services? I'd like to go back to work but my son has already lost his father to prison, must he lose his mother to her career? No, I won't go back to work! Well, I can always steal what I can't buy, and if I can't steal it I can always resort to prostitution to get the money to buy it. And of course I'm arrested, tried and convicted and sentenced to prison. Now what? Now the public (tax payers) must support my husband and I while in prison, and our son,

who is now in a foster home financed by tax dollars.

Now can you see that your cries for vengeance not only break our hearts, but also empty your bank accounts? Now will you listen to me? Money talks and it is your money that is being spent. So please, if you won't listen to me, then at least listen to yourselves. The story is ugly and it will hurt, but you must listen.

RESTRICTED EVEN MORE

The first time I visited my husband at the penitentiary in Prince Albert following the demonstration a most co-operative censor (unknowingly, perhaps) gave me a copy of a signed list of new regulations concerning visits which reads as follows:

ALL INMATE VISITORS

A careful review of our visiting policy has indicated that certain changes are necessary in our visiting program. Please be advised that until further notice the following changes will take effect immediately:

- (A) Local visits will be restricted to a maximum of two (2) visits per week Monday to Friday inclusive.
- (B) Weekend visits will be for the benefit of out of town visitors only.
- (C) Statutory holiday visits will be for the benefit of out of town visitors only.
- (D) The Wednesday evening visits have been suspended indefinitely.
- (E) The group visitation program has been suspended indefinitely.

signed: M. Thompson/
J.G. Rhodes,
A/D Socialization

Before the inmates held this peaceful and orderly demonstration to bring to light the atrocities inside the prison the rules governing visits were quite different.

Prior to the sit-in there was a weekly maximum of three visits. Local people who worked during the week could not visit on weekends but were at least able to visit friends and relatives on Wednesday evenings. Now working women won't be able to see their husbands at all. Many men had no one outside waiting for them. The only contact these men had with the outside world was the people who came to visit them under the group visitation program. Now these men have no one. I'm sure that will do much to rehabilitate them ... HARDLY!

During that visit I also learned of many other atrocities the administration imposed upon the inmates be-

cause they were concerned about the deaths of their fellow inmates. An easter family social which was scheduled for April 17, 1976 was cancelled. The inmates were subjected to 24 hour lock up. The inmates have been restricted to only one shower per week. I defy anyone to tell me the rehabilitative purpose in such a move. All the inmates' personal property such as rings, watches, books, etc. have been confiscated. What is the rehabilitative purpose in that? For many inmates the only ties they have with their families are their wedding rings and their photographs. Possession of these articles is a threat to no one. Taking them away is a heartless and sadistic measure!

A dear friend and brother, Bernie Bunnie has been thrown into segregation for his role in the demonstration. Several administrators found him guilty of disobedience and sentenced him to segregation for an indefinite period of time. He could be left to rot there until the end of his sentence. While the administrators were deciding his fate he was not allowed to be in the room with them or to speak on his own behalf. Now tell me, is that democracy? Is that what so many young Indian boys went to senseless wars and died for? I would like to think not, but I am afraid that it is true. Democracy is only for the rich and the powerful. And tell me this — what is the rehabilitative purpose of putting a man in segregation. All that will do is turn a young confused man into an older hateful man.

During the demonstration Bernie's main concern was for his brothers who were having trouble coping with the long and difficult administration-imposed fast. He is concerned — he cares — he loves his brothers! He sees the truth and tells his story truthfully and eloquently to all who will listen. Why does society fear our young men who know the truth and seek only to make a better world for our children? Could it be because society knows that it is truth and love that will some day destroy the deceitful and hateful system that rules our lives? Why does society perpetrate this system by destroying all our young men who have the strength and knowledge to change things?

PLEASE, hear my plea! PLEASE, give us your support! The punishment received is far greater than the crimes committed. If you truly want to see the men who occupy your prisons rehabilitated, then listen to what we have to say and give us your support. If you cannot feel sympathy for those who serve, PLEASE, look into your soul and find enough love to feel sympathy for those who wait!

ADOPTION & FOSTER HOME PROGRAM UNDER FIRE

*Deputy Minister given 5 minutes to vacate.
Allowed 1 phone call.*



White Woman Beats To Death Her Adopted Indian Child

Dear Mr. Taylor (Minister of Social Services): It shocked me to learn about Mrs. June Stewart beating to death her adopted Native Canadian child, Carol. I find it incredible that white Saskatchewanians are permitted to adopt Indian and Metis children. It has been my experience that white Saskatchewanians are the most racist of all the peoples whom I have encountered during my travels throughout this land, and other parts of this world. Perhaps your government should examine the socio-economic factors that may have led to the dispersal of Native Canadian children into the alien white society. A response from you would be most appreciated.

from Peter Frank, 1973

Alex Taylor says he is shocked and concerned re: beating to death of the little Native girl and will review the government's adoption policy. He said, "I would not suggest that our Department is above criticism. We feel some steps have been taken to help resolve some of the problems which society faces, but we welcome further suggestions and ideas which will enable us to give an acceptable service for all who are affected by our Social Services Programs."

Social Services Steals Metis Children

In May of 1975, the Department of Social Services took 3 foster children, Metis, which the Doucettes (Metis) had raised for eight years (and tried to adopt but were refused) and shipped them over the line to the United States. They took them away from their home, their family, their friends, their school; their entire way of life. The very idea of three happy, well adjusted, loved and loving children being ripped away from the home environment they had since babyhood is almost too much to believe. Even more outrageous is the fact that this is not an isolated incident. It happens quite frequently.

Rod Durocher, Vice-President, of MSS, said at the time, "It is another incident of cultural genocide being practised by this government. We presented a brief to the provincial government a year ago to establish a Native Foster Home Program. Our research indicated that in the Regina area alone there were 68 Native homes willing to adopt Native children, but the provincial government claims there are not sufficient homes. This is another example of

ADOPTION & FOSTER HOME PROGRAM continued

the sick bureaucratic blockheadedness of this government. In the past we normally extradite people for having committed certain crimes; now we're extraditing people for no other reason than for being poor. . . . We demand an end to programs such as REACH which are contributing to the sell-out of our culture and our children."

Government Inaction and Government Run-Around

Below is a brief record of government inaction to date:

- Prior to 1974 many requests were made to the government and entirely ignored.
- November 1974 a *Comprehensive Proposal* was submitted by the Metis Society to the Department of Social Services.
- January 1975 the Deputy Minister of Social Services met with the Metis Society and *promised* action.
- March 1975 the Assistant Deputy Minister *promised* a government decision within 10 days.
- April 1975 (after no response from the Assistant Deputy Minister) a *Second Proposal* was submitted.
- May 1975 the Assistant Deputy Minister arranged a meeting with the Metis Society to discuss proposals.
- June 1975 the Assistant Deputy Minister *cancelled* the meeting.
- October 1975 the Minister of Social Services met with the Metis Society and *promised* a series of meetings with the Assistant Deputy Minister to work out a program by January 1976.
- January 1976 the Assistant Deputy Minister *cancelled* the meeting.
- February 1976 the Assistant Deputy Minister *cancelled* the meeting.
- March 1976 the Deputy Minister told the Metis Society that the Social Services Department was *not yet prepared* to meet with the Metis Society.

I would say that the above facts certainly prove to be an extreme case of government promises, government inaction and government run-around. Unfortunately, in this case, we are dealing with lives — CHILDREN'S LIVES!

Six Native Organizations Occupy Deputy Minister's Office

March 23, 1976: About 50 Native people (from 6 Native organizations) walked into the office of the Deputy Minister of Social Services and gave him 5 minutes to vacate his office. He was also allowed 1 phone call. Sounds like the rights given to our people by the police when they are suspected of a criminal offense. It is our contention that Mr. Bogdasavich is indeed committing a criminal offense in the sense of ignoring these most important issues — the issues dealing with the very lives of our children!

Statement Given to Deputy Minister Bogdasavich

During the past decade the force migration of Native people into urban centres in Saskatchewan has resulted in a compounding of social problems. This migration has not been accompanied by employment opportunities and therefore more and more Native people have been forced into urban welfare existence.

This has resulted in a rapid increase in the intrusion of social workers into Native family life. Conflicting values and life styles between Native poor people and middle-class white social workers has led to more and more Native parents being labelled unsuitable parents. Instead of providing the needed assistance to Native parents in caring for their children, more and more children have been taken from their parents and placed with white middle-class foster parents — *genocide for Native people*.

For many years the Metis Society of Saskatchewan has been requesting resources from the Department of Social Services in order that this trend may be reversed. These requests have resulted in promises of action but no action has been forthcoming. We have been stabbed and stabbed. The government seems happy with its *expensive social-work bureaucracy* and the high price of taking Native children into provincial care centres. They seem to prefer to burden the taxpayer with this expense rather than assisting Native parents to care for their children.

A report of government inaction to date was next (reported above). The Statement ended with: These delays are becoming absurd! WE DEMAND ACTION NOW!

"We Will Not Rest Unless Concerns About Our Children Are Met"

The occupation was ended after about two hours with the warning, "We will be back if the government fails to act on our concerns about Adoption and Foster Home Placement of our Native children."

Rod Durocher said at the press conference called during the occupation, "We came here with the purpose of kicking out the Deputy Minister and his staff and we've done that. . . . We want to make it known loud and clear that we're not going to rest unless concerns about our children are met by the government."

Bruce Flamont said the main criticism is that the government has given us "the run-around" despite efforts to negotiate changes. After more than two years of attempts to negotiate, the government appears to have turned "a deaf ear". Bruce said, "Metis and Indian persons should have a significant involvement in screening the placement homes. Native persons should be part of the decision-making process of foster and adoption placement of Native children rather than having decision made arbitrarily "by white middle-class so-called do-gooders in the social services department."



Mr. Bogdasavich was contacted later and he said he must consult with his Minister regarding further consultations with Native groups. The concerns for greater Native involvement in programs are not new either to his department or to Native persons and are being treated very seriously he said.

Economic Benefit Not Love

Alexina Newman, a Metis foster mother occupied the Deputy Minister's chair during his absence. She said that Native children are being mistreated in white foster homes. She has seen and heard of much abuse. "Native children are locked up because they were considered too filthy". In another white foster home the Native children were required to stand in a

corner while the rest of the family ate and only afterwards were the children allowed scraps from the table.

Bruce Flamont said although there are exceptions, by and large most white foster parents take in Native children for economic benefit and not for love.

The Association of Metis and Non-Status Indians of Saskatchewan (formerly Metis Society of Sask), the Native Women's Movement, the Native Youth Society, the Native Project Society, the Regina Friendship Centre, and the Saskatchewan Urban Indian Association were the six groups that participated in the demonstration. After the press conference ended the occupation ended.

Latest Developments

WE ARE STILL WAITING!

We have not given up. The pressure will continue even harder than ever against the provincial government regarding their Adoption and Foster Home Program.

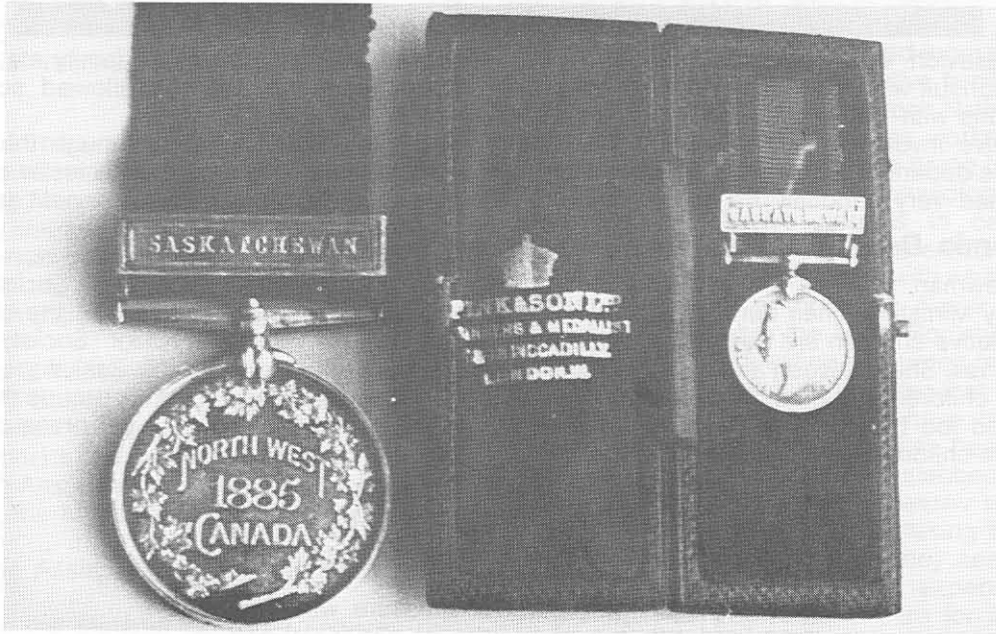


THESE NATIVE TENSION'S ARE GETTING SERIOUS - WHO'S IN CHARGE OF OUR FORKED TONGUE DEPARTMENT?

A HISTORY LOST IS A HISTORY STOLEN

John Cuthand

Basking in their own self-importance, collectors of Indian artifacts and history have divorced and reduced articles of a very significant religious and cultural importance to the role of a numbered and filed report on a statistical sheet. To the curious, the museums across North America display Indian items that can be seen and appreciated at a distance.



Dr. David Mandelbaum, sponsored by the American Museum of Natural History in New York, spent the summers of 1934 and 1935 collecting artifacts and cultural history from the Cree people along the Battle River. The power Bundle, a very sacred object of Big Bear, now lies in a metal drawer in the American Museum in New York. Mandelbaum wrote a book entitled *The Plains Cree* that circulated amongst his colleagues but never saw the light of day at Battle River reserves. The Churches were too busy cramming the bible down the Indians' throats to allow them to read a book written about themselves. A lot of Indian history and culture lies buried in the basements of museums or in their display cases. Try to get it back? Never! You see, because the Indian is supposed to be "the vanishing race" we are considered non-entities to the staff of museums and university academics. They aren't used to relating to live Indians — only dead ones. What gets under my skin the most is the arrogance of some scholars who actually believe that they know more about Indian people than the Indian people know about themselves. This high-handedness can be found, ironically enough, in the churches which literally had Indian children on their knees in the boarding schools at age six. The scholars of our day, in an attempt to see if the Indian had anything socially redeeming to give to the world, gathered data and information while other sectors of their society sought to destroy the Indian. You can't say Anthropology without saying apology.

About two years ago I had heard that the Anthropology Lab in the University of Saskatchewan in Saskatoon had a large collection of Indian skulls taken from a five hundred year old burial ground in Ontario. As I had known the head of the Anthropology and Archaeology Department for a number of years I didn't think anybody would mind if I inquired about the age of these skulls and if the Indians of Ontario knew about them and were concerned about their whereabouts. After doing a little snooping around I finally located the room where they were being studied. What I saw was a morbid sight. In the room along shelves and table tops were the grinning and grisley remains of Iroquois Indian skulls. Busy examining and studying them were a swarm of Archaeology students. When I made my inquiries they were very hesitant to answer. One mentioned that it was for the common benefit of all mankind that scientific study should be done on human remains. (An argument I somehow can't accept.) Although I thought I had been quite polite to them I later found out that one professor had later changed the locks on the doors in fear of an Indian uprising.

Many Native people in Saskatchewan will remember the uproar that was caused when the Museum of Man and Nature in Regina had on display a burial of an Indian child. Because of the loud protest from the Native community the burial was finally removed from display. What became of it? I did a little snooping on this too, and I found out that the child burial was never returned to the earth but stored in a

crate in the basement of the Museum where it remains today. By the way, when one enters the museum from the west there is carved on a stone to the left of a stoic and heroic looking pioneer and his equally stoic and heroic wife the following message that Native people will cherish and take to heart: "Dedicated to the brave pioneers who came to Saskatchewan from many lands..." No mention is made of the Indians and Metis who fought and died resisting them.

As Regina is the centre of the old North West and also the training ground for the R.C.M.P. it would seemingly be appropriate that a museum is erected at the R.C.M.P. barracks to honour that "Noble Farce". Among the displays of old guns, uniforms, the last R.C.M.P. dog sled (complete with stuffed dogs) and the whole hodge podge of R.C.M.P. historic curios there is a piece of rope that hung Louis Riel and a piece of the skull of Almighty Voice who was literally blown to bits by an R.C.M.P. fired cannon. (This has since been removed and is now in storage.) A few hundred yards from the museum is the site of the scaffold that hung Riel.

At the Museum at Fort Battleford one can see a brightly polished and tenderly cared for Gatling Gun used against the ancestors of the same Indians who hold an annual Pow Wow near by but the tour guide at the Fort won't show you the site of the scaffold that hung eight Crees at the end of the rebellion.

It would be all too easy to take pot shots at the academic world (wait until I write my editorial about Indian art and a certain professor at Regina Campus) in Saskatchewan and the whole horde of non-academic grave robbers that looted Indian burial grounds or bought religious articles from starving Indians, without saying anything about what corrective change can and must be made.

A breakthrough in the dialogue between people of the Indian world and the academic world in

Saskatchewan was reached at a Cree conference held in Fort Qu'Appelle last fall. Professor George Arthur who is head of the Anthropology and Archeology Department at Regina campus and a man I have a lot of respect for, sponsored through his department, a conference between Cree elders and youths and the people who study them. Although this rare meeting of the two was not without some controversy, it was still an important event that could lead to further advances in retaining our "lost" culture.

Mandelbaum's book *The Plains Cree* should be a necessary part of the curriculum of Cree children in Indian schools along with the necessary guidance of the elders of the Indian community.

Museums run by and for Indian people that interpret Indian history by *Indian people* should be set up with the necessary guidance of Indian elders. (A very important point is the role of the elders.)

The bones of Indian dead should be returned to the earth. Perhaps we could allow the academics to make plaster casts of the bones.

The antiquity laws should be strengthened through a public forum consisting of both Indians and non Indians.

Emphasis should be placed on returning articles of a religious nature to Indian people who are familiar with the proper conduct and care of them.

Erroneous or debatable events in history should be reviewed by *both* sides in the history and social studies texts of *all* school children in Saskatchewan.

Articles of historic significance that are outside the province should be returned to Saskatchewan (i.e., Riel's diary and Mandelbaum's collection of Cree artifacts) and treated with the above mentioned care and attention.

To restore our stolen past to its proper place in today's world would not only be of benefit to Indian people but also would reflect a positive change in the direction Saskatchewan's society is going.

Come and Go Tea for Miss Ida Drake

THERE WILL BE A COME AND GO TEA
IN RECOGNITION OF MISS IDA DRAKE'S
29 YEARS OF SERVICE TO NATIVE
PEOPLE TO BE HELD FROM 2:00 P.M. -
4:30 P.M. AND FROM 7:00 P.M. -
9:30 P.M. TUESDAY, JUNE 15, 1976
AT THE REGINA FRIENDSHIP CENTRE,
1689 TORONTO ST., REGINA, SASK.
THE PRESENTATIONS TO MISS DRAKE
WILL TAKE PLACE DURING THE EVENING.

EVERYONE IS MOST WELCOME!



CULTURAL CONFERENCE

The purpose of the conference was to provide an opportunity for the grassroots of our organization to have a meaningful input into programming which will aid the Metis people in the retention and implementation of their culture.

Registration took place on Friday April 23 between the hours of 8 and 12 noon. At 1 o'clock, chairman of the conference Ron Campone of Saskatoon Local No. 11, made his opening address to the assembly. He stated that the general purpose of the conference was to get the provincial body to understand the urgent social needs of the Metis and non-status Indians. The conference was to deal with the cultural needs, strengthening of Native culture and improving the status of Native people. The 12 discussion groups were then outlined and rooms were assigned for each. Co-ordinator of the conference, Roger Butterfield, explained to delegates about the meals, rooms, banquet and dance.

The chairman then introduced our president, Jim Sinclair, to give the keynote address. It must be said here that Jim is a dynamic speaker and holds your interest to the point that you do not want him to stop speaking.

The theme of Jim's speech was: "The tying of culture with economics. To give the Metis an identity and to give them the pride they need."

The following are a few points of Jim's address. Before the white man came to Canada the Native people had a culture of their own, their own life style, and their own religion. Their mistake was that they did not take up the immigration laws, also their mistake was that they did not take up land speculating for they knew no boundaries. Missionaries came and told the Indian people that their way was better and as the Indian was always willing to listen he thought, "Well, maybe the missionaries are right." As a result the people were divided by the church. They were also subjected to RCMP oppression when the RCMP arrived on the scene to open up the west. Riel was against oppression, RCMP and the occupation force. There was no welfare before the white man came. There was no need for it.

Jim went on to say that legislation should be changed to meet our needs and to have it on our terms and put into the democratic system. Our people are not represented by government so therefore we need re-educating of our people with an economic base. In



Jim Sinclair, President

this way we would be able to maintain our culture. With the taking of our land our culture was also taken. The things we have to change are welfare, oppression and the RCMP for they are not the answers for our people. Some of the problems to be solved are language, religion, and pride and recognition of self. 75 percent of our prison population are Native peoples. What we need is prison reform and preventative measures. As things stand now many have to go to court before they can even get employment. (fine options program) The solicitor general, Warren Allmand, stated that he would rather resign than support capital punishment, yet as many as three Native people per week die in prison. We on the outside have to put pressure on the government. We need Native magistrates because half of the time people don't know their rights. Metis and non-status Indians today think that culture is booze, welfare and the RCMP. We have to send sound proposals to government so that government cannot turn us down. We have to take a look at Native housing and living conditions. We have to ini-

tiate programs and most important of all we have to make our own decisions. The Metis people have set up programs and proved they could deliver them and build houses that our people could be proud of. These programs were taken away by the government because they saw that they were working and the government just won't give recognition where it is due. They take these programs after the Native people have set them up and proved they could work, and put them into government outlets again leaving the Native people out in the cold. We need to overcome alcoholism because there is no such thing as a responsible alcoholic. On the issue of welfare dollars we have to realize that 17,000 higher-ups get money to administer this money so they in effect are living off status Indians. We are learning that we do not need these people anymore so perhaps they had better start looking for jobs elsewhere.

We need to put our own people in the legislature. We have a right for self-determination and a right to fight for it. Canada prides itself for being known as a country that helps other countries but they do not even help their own people. We have to instill in ourselves real self-determination. We have to hold on to our identity and we should be the proudest of all citizens since we were here first. Also we should learn by earning and not demanding. The Native people went to war and upon returning were not even allowed to enter a bar after fighting for this country.

The next speaker was Mr. Don York who spoke on the topic, "What Is Culture?" Don has worked for 13 years with Native organizations in B.C. He worked at trying to satisfy government by making suggestions and setting up programs that were so good the government had to accept them. When the people got these programs going and working well the government would take them and change the rules. You have to work for years to present programs and tailor them to their ways before they accept them. The government does this to their own people as well and not just to Natives. If a person tried to define a white culture he would find it nearly impossible. White society spends most of its time making moral judgements. They can't get it into their minds that people with a different language and culture will have a different thought process. Culture gives us a language in which we look at the

world around us. The white value system has not allowed room for other peoples' values. They were an interfering society with a whole warring system as part of their background. White society competitiveness is all mixed up with interfering with nature and god. The Indians did not choose white society; they did not need a parliament; their whole life was based on non-interference. The white society tried to make all people the same by dominating them, controlling them and dictating to them. Traditional answers are no good anymore. The whites have removed all controls from the original people and put these controls on their side and have taken away traditional values. The Metis have said to government, "Quit interfering with us." And the government says, "We will let you manage a few things, but just a little."

So we should provide for the child a knowledge of who he is, knowledge of our history, where we came from and have a cultural input into the school system. As parents we should teach our children a proper sense of history; to grow up learning what real human values are; that everyone is important; the necessary skills that our children are going to need in order to survive in today's world. Make decisions on what you want your kids taught. White society needs help with their value system as their system is based on destruction, pollution, etc., and they have a real screw-up by carrying interfering systems too far. So in conclusion we have to say to the white society, "If you will allow us, we will help you. But first we have to help ourselves." Help has to come from



Don York

Native people and then we have to share them.

The groups then went into discussion to bring recommendations back to the Board of Directors.

The recommendations were many from the 12 different groups but just about every group put forth the same recommendations that came out of the conference.

1. That we set up a Native Cultural College for Metis and non-status Indians.

2. That we work to keep our NRIM programs from going to the Community Colleges but if they have to go that they maintain present counselling staff.

3. Seek out access to funds to re-search history and take away the false impressions. Research and document this history into the school system.

4. Take away oppressive attitudes towards Natives as this creates bad images. Take these derogatory things away from the media.

5. That we support our northern teachers and get them so they can be certified so as to obtain proper wages.

6. Have Native women and Social Services work together on child care policies. Have resource people come in and set up committees in the province so when a problem arises we just have to pick up the phone as there are too many children extradited.

7. Give Cultural College — role in evaluating curriculum used in school systems. Set up a committee to screen history being used. Ask the government to legislate this authority.

8. Use our Native language and have more Native programs available.



Special thanks to our Livelong Local #51 who submitted this article.



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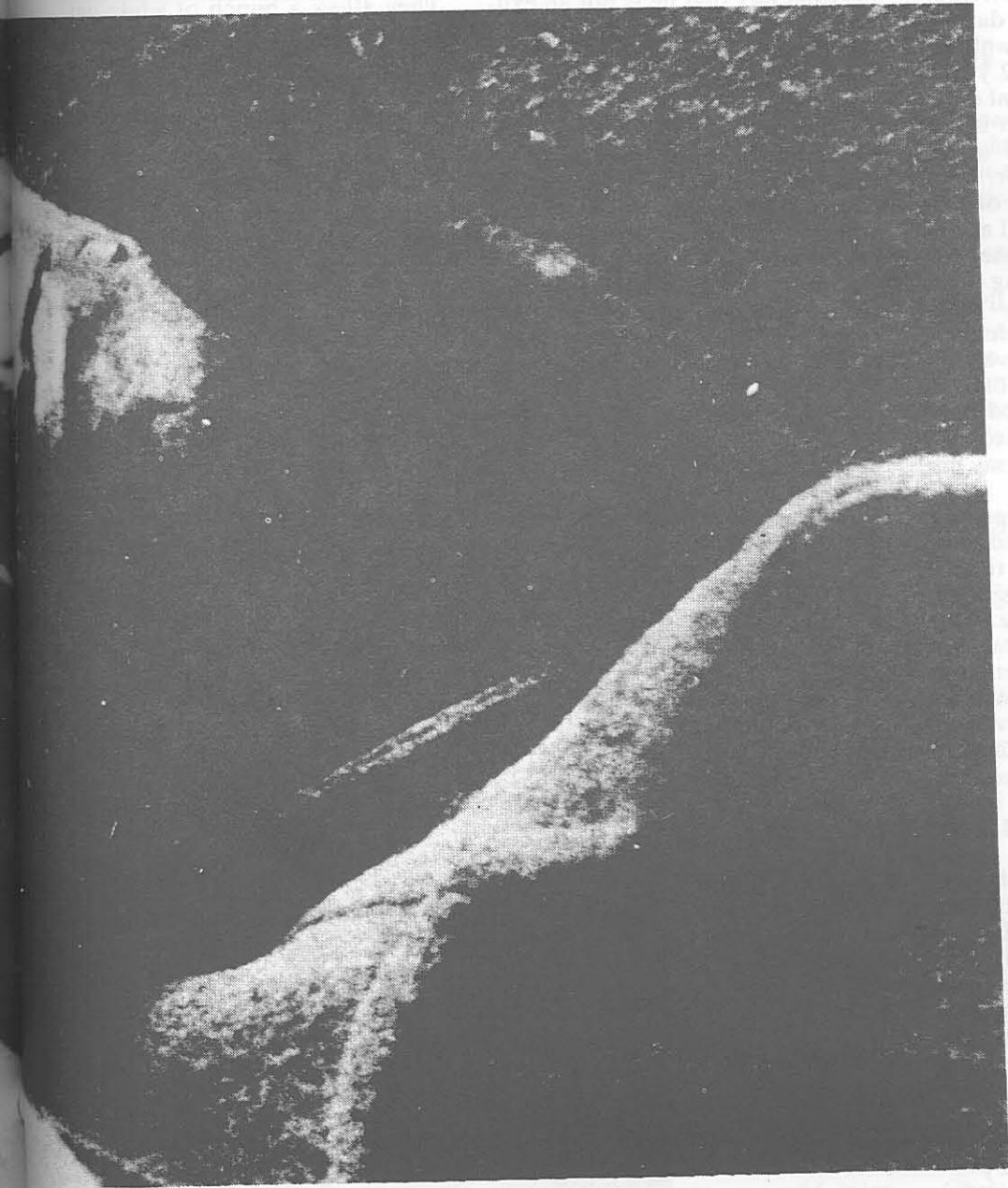


*It has come
 to me through
 the bushes
 that we are*



Take time
and become
UNITED
and I will
speak --

Big Bear



CHIT HITS THE FAN IN REGINA

In a recent discussion with my assistant editor the topic of discriminating social attitudes was debated rather heatedly. Oddly enough, we both shared the same opinion on the subject.

The event that triggered the debate was an annual event sponsored and participated in by the students of the University of Regina. These young people, dear white middle class readers, are our future doctors, lawyers, and teachers. These students, in a fit of youthful enthusiasm and daring, have toured Regina's downtown hotels for the past 11 or 12 years.

The purpose of this annual escapade is . . . what in heaven is the purpose of this event?!? I asked my illustrious colleague, Mr. John Cuthand, what his opinion of this matter was. "It is the annual antics of white middle class pseudo-intellectuals continuing the college tradition of panty raids and goldfish swallowing." He then listed several words to convey his feelings. Words such as debauchery, disgusting, nauseating, debasing, etc., etc. When I asked my editor if he had anything to say his reply was "no comment".

Admittedly, these young people are only letting off steam and having a so-called "good time". Gangs of fun, isn't it, folks? Our university students guzzling draught beer, vomiting, staggering, and weaving all over our downtown streets. Students will be students! Too bad that involves public displays of drunkenness. If there is an edge of bitterness in that last statement, it is intentional! My colleagues and I have been laughing and joking about this event for days, but the laughter and joking is tinged with cynicism! Why, you ask? Well, it's really very simple.

The five members of the New Breed staff are all high school graduates, and some of us have attended university, and others have taken various types of post high school training. I for one am a business college graduate, and have received extensive data processing training as well as univer-

sity training. None of the New Breed staff would dare participate in an event such as our university students do. Why not? Because society would call us drunken Indians!

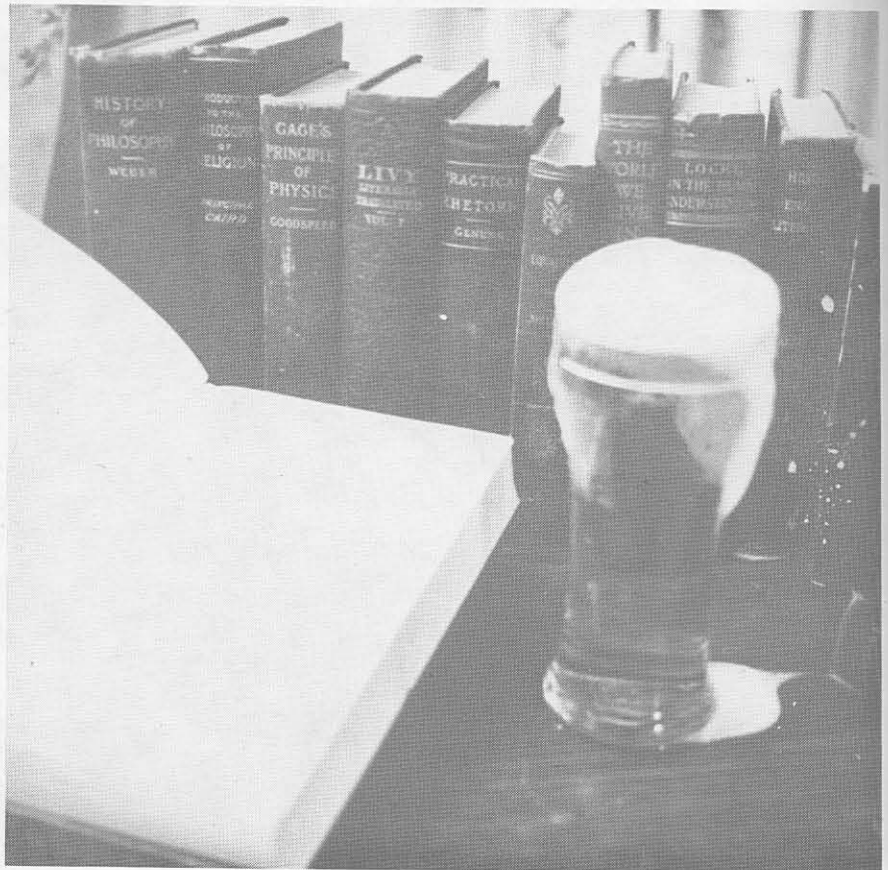
Sad but true! My future husband for one, has appeared in court and been fined and/or imprisoned several times for public drunkenness. He isn't even native! He has, however, been closely affiliated with Native people all his life. This plus the fact that he is not an exuberant, young university student has landed him in the "drunk tank" repeatedly for behaviour not unlike that of our students.

In a telephone interview with Cameron Beck of the Carillon, some interesting things were uncovered. This year's theme of their annual event is "to toughen people's will to resist". This is in view of government cut-backs and wage freezes, he said. He went on

to say that he is unaware of any arrests resulting from this event and he knows of no serious illness or injury, excluding of course, hang-overs! He expects a good future for this annual event, which is always held near the end of March or the beginning of April.

He is quoted as saying: "No, I'm not aware of any police harassment in the past. But that's no feather in the cap of the city police, or a mark on the wall for them. They allow a bunch of white university students to run drunkenly amuck on the streets of Regina, while they hassle and arrest Metis and Indian people for no reason. I don't say start harassing us — but lay off the others too!"

I called the Alexandra, Plaza, and Lotus hotels and the Royal International Inn to see what their reaction to this event was. The Alex and the Plaza are looking forward to the students' visit and



support their event. The manager of the Lotus is also looking forward to this visit. The students have been there in past years and he is quoted as saying: "As long as they have their fun, it's all very good for us." He would welcome the students back next year. The manager of the Royal is looking forward to the event, but this is his first experience with it. He wishes the event much future success.

I also called the police to receive a comment from them — the same police who boast arresting 30 or 40 people a night because of the diligent, if not discriminatory

efforts of the task force. The station officer says that three or four students were arrested but not charged as a result of last year's event. He feels the task force may thwart the students' gaiety this year. I doubt it! The task force doesn't hit the street until six in the evening. The students will be long gone by then. When asked, the officer said that the police didn't make a point of following the students on their tour. He also said, "If it's all in fun, I don't mind." The assistant editors immediate reaction was, "How do they think native people drink?

Not in fun?"

The police assured me that if the students became too rowdy they would be arrested. I say LEAVE THEM ALONE! They are just having fun! Just the same as I would be if I went to the bar for a few drinks.

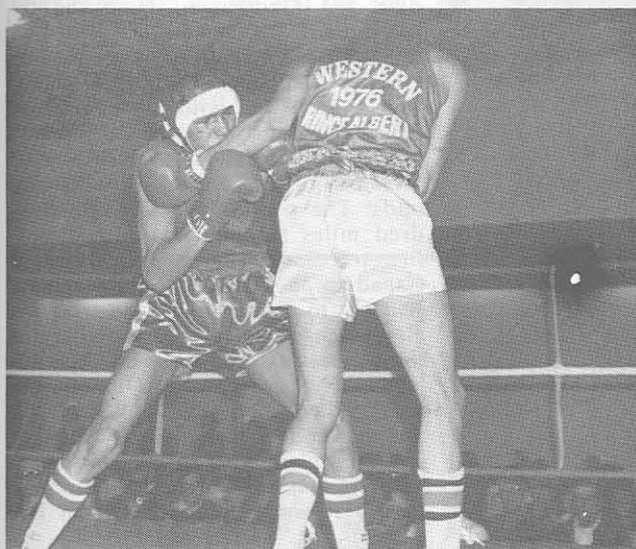
Clean up your act, society!!! What is good for the university students should be good for all. Leave the people alone. Harass the crooked politicians and big businesses if you MUST harass anyone!

Leanne McKay

CHAMPIONSHIP BOXING

BEAT! BIFF! BOP! SNAP! CRACKLE! POP! are the sounds in the boxing ring as two boxers, at arms length, tangle to the OOHs and AHS of a captivated audience.

It's the Fourth Annual Western Canada Amateur Boxing Championships in Prince Albert, Saskatchewan. Two opponents, one in blue shorts and one in red shorts, punch away at each other for points and standing in the championships. The best amateur



boxers in Western Canada are here. The audience, although rather small for such an event, are most definitely here! ... "hit that mother" ... "use a left hook" ... "you can't do it" ... "knock him senseless" ... etc., etc.

Over all everyone seems to be having fun except the boxers who lose. The Recreation Centre in Prince Albert from April 10th to April 11th, with the Association of Metis and Non-Status Indians of Saskatchewan acting as hosts, is the scene of this interesting event. Strangely enough after punching each other around the boxers shake hands and remain the best of friends. Now that's sportsmanship!

RESULTS:

WINNERS IN BOUTS

Saturday Finals

- 51 kilos — Eldon Moosimin — North-Western
- 54 kilos — Randy Smith — North-Western
- 60 kilos — Allan Desjarlais — North-Western

WINNERS BY DEFAULT/WALKOVER

- 48 kilos — Gerald Baptiste — North-Western
- 67 kilos — Lloyd Belair — Alberta
- 75 kilos — Terry Bouchard — North-Western
- 81 kilos — Steve (Pancho) Rudniski — North-Western

SENIORS

- 48 kilos — Lloyd McKnight — B.C.
- 51 kilos — Garry Desrosier — B.C.
- 54 kilos — Chris Ius — B.C.
- 63.5 kilos — Wayne Crowe — B.C.

HUNGRY PUP ENTERS A CREE CAMP

History Untold — John Cuthand

An impressive list of books have been written about the Cree and Metis uprising of 1885. Entirely ignored, missed, or buried in the footnotes of historic journals is a significant event well known to the people of Cree ancestry. From May 26, 1885 (the day Poundmaker surrendered to General Middleton at Fort Battleford) until 1896 (when Queen Victoria granted amnesty and repatriation), Cree and Metis survived a life of wandering exile in the state of Montana. The eleven years spent in the U.S.A. by the Plains Cree became known to them as their "summer of the hungry pup".

The land to the west of Battleford along the Battle River and in the shelter of the Eagle Hills was the stronghold of the Cree River people (a division of the Plains Cree). On May 2, 1885, Poundmaker, with War Chief Masatimwas (The Sailing Horse) defeated three hundred and fifty of Colonel Otter's Queen's Own Rifles at Cutknife Hill. Although armed with two seven pound cannons and a gatling gun, Otter's troops were defeated in an 8 hour battle by a lesser force of poorly armed Cree. Otter's troops, saved only by the leniency of Poundmaker, limped back to the safety of Battleford, their egos shattered and their hate for Indians intensified.

On May 26, 1885 Poundmaker and his Chiefs, hearing of the fall of Batoche, surrendered at Fort Battleford. The wrath of Canadian law fell upon them. Eight warriors from Big Bear's band were hung for treason at Battleford. Riel was hung at Regina, and scores of Indians and Metis were sentenced to prison terms in Stony Mountain penitentiary in Manitoba. Gabriel Dumont and several of his followers eluded Canadian troops and slipped across the border into Montana to political exile. Several hundred Cree from Onion Lake, Little Pine, Lucky Man, Poundmaker, Sweetgrass, Hobema and Red Pheasant Reserves began the long walk to Montana, rather than remain at the mercy of the ruthless Canadians. *It was a walk that would last eleven years.* Hungry Pup had entered a Cree camp.

The arrival of the "rebellious Crees" caused quite a stir in Montana, just as the arrival of Sitting Bull's Sioux to the Canadian Cypress Hills had done earlier. (Sitting Bull, in Canada, is well documented and recorded unlike the Cree in the U.S.A.) Montana citizens openly demanded that American troops drive the Cree into Canada. The American government, rather than provoke an international incident, maintained that if the Cree weren't provided with food and blankets, they would soon drift back into Canada. The Cree stayed.

Starvation and disease broke their spirit, but the hope of peacefully returning to the land they loved some-

how sustained them. The once proud buffalo hunters and lords of the Saskatchewan prairies were reduced to eating potato peels and scraps thrown out by the Long Knife soldiers at Fort Belknap. Women were reduced to servicing the sexual desires of the white soldiers in order to feed their children. Then there was disease. The Cree had no immunity even to measles. Coughing blood from tuberculosis or twisted with the fever and sores of small pox, many Cree died in the land of the Long Knife.

News of the Cree's arrival to the United States aroused the interest of a living legend of the American West. His name was Colonel William F. Cody or as he was better known to hundreds of thousands of dime novel fans, "Buffalo Bill" Cody.

The American West at this point in history was the subject of the total romantic fascination of millions of Eastern Americans and Europeans. It was to this eager audience that Buffalo Bill brought his travelling show of Indians, cowboys, sharpshooters, trick riders, and Cavalry troops: better known as Buffalo Bill's Wild West Show. As William Cody always kept

his eye out for new attractions and as the Crees and Metis had received quite a bit of notoriety as a result of their exile to the United States he persuaded the Cree and Gabriel Dumont to join the Wild West Show. In their travels around the western United States the Cree were billed as "Those Rebellious Cree from Canada" and Dumont became "Gabriel Dumont the Hero of the Half Breed Rebellion". It was during their travels with Buffalo Bill that the Cree and Dumont saw first hand the overwhelming numbers of the whiteman in North America and the effects of his technology. They were seeing the wave of their children's future. It was a solemn lesson they would take home with them.

And so it came to be that the wandering Cree to the hiss and boos of excited audiences staged mock attacks on defenseless wagon trains only to be chased out of the arena by the cavalry to the roll of drums and a bugle charge and the wild cheering of a mesmerized audience. Needless to say this was all very humiliating to a people divorced from their land and the people they loved. It was the final insult.

On July 7, 1886, in Philadelphia, Gabriel Dumont was introduced to the American public in the arena of the Wild West Show. "And now Ladies and Gentlemen, from the far away plains of Canada, we bring you the one, the only, the incomparable Gabriel Dumont! Gabriel Dumont! The man who, with a handful of followers, defeated a vastly superior Canadian army twice, before himself giving in to the face of overwhelming odds! The man who rode eight hundred miles through dust, flood, and fire to elude nearly two thousand Canadian and Police scouts who were sent out to capture him, and who finally reached the blessed sanctuary of the United States! Ladies and Gentlemen, I give you Gabriel Dumont, the half breed General!" With that Dumont rode into the arena and shot coloured glass balls thrown in the air with his famous Winchester rifle, "Le Petit". It was a long way from Batoche.



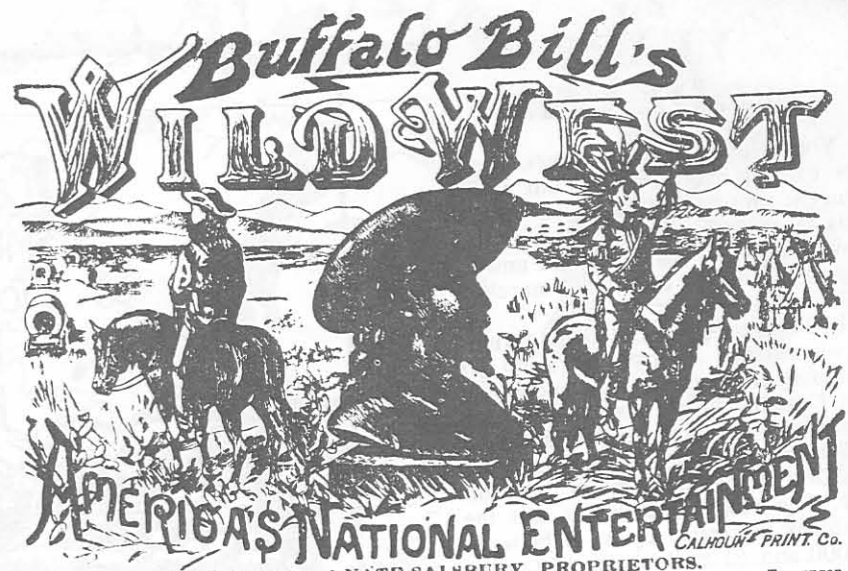
In 1896, Queen Victoria signed Repatriation for the Cree and Metis in exile in the United States. The Cree and Metis quickly lost their status in the Wild West Show as they were now no longer considered the "fierce Cree" in the eyes of the American public.

The time had finally arrived when the Cree could return to the northern plains of Canada. Cree who entered Montana as boys, left it eleven years later as men. They were returning home to relatives that they didn't know were alive or dead and a homeland irrevocably changed by the settler and his plow. Their journey homeward was not without tragedy, however. Little Poplars Cree Band were rounded up by American soldiers and crammed into cattle cars so tightly that they could neither sit or lie down. Having been neither fed nor given water on the two day journey to Swift Current, four died.

Dumont returned to his former home along the banks of the South Saskatchewan River near Batoche where he lived til his death on May 19, 1906. Over 100 Metis and Indian attended his funeral service at the small church in Batoche. Dumont was laid to rest in the land he had fought so hard to defend.

The Cree returned to a land and a people that would never again hunt the buffalo or wander the endless prairie.

Some of the old buffalo hunters in a poignant attempt to relive the thrill of the buffalo hunt chased Indian affairs cattle around the reserve. Even this was denied by the all powerful Indian Affairs agent. The Sundance was banned under Canadian law and an Indian couldn't leave the reserve without a permit from the Indian agent. The Indian Act introduced a new system of government that was totally alien to the thousands of years old government of the Cree. The years came and passed and the Summer of the Hungry Pup lives in the memory of the old who are reluctant to talk of that troubled time since they would rather recall better days. The people of the Plains had suffered and they suffer still. Hungry Pup has never left a Cree camp. It is a chapter of history that must end!



W. F. CODY and NATE SALSBUURY, PROPRIETORS.
 JOHN M. BERKE, General Manager. JULE KEEN, Treasurer
 ALBERT H. SHELBLE, Business Representative. LEW PARKER, Contracting Agent
 HARRY A. LEE, General Agent. FRANK RICHMOND, Orator
 NATE SALSBUURY, Director.

THE WILD WEST!
"BUFFALO BILL"

- HON. W. F. CODY** The King of the Cowboys
 BUCK TAYLOR Buffalo Bill's Dutchman
 JULE KEEN of Nebraska
 BILLY BULLOCK of Dakota } Cowboys and } TOM DUFFY of Nebraska
 CHEROKEE BILL STONE of N. Mex. } Bucking Horse Riders } DICK JOHNSON of Texas
 JIM KID of Wyoming } JOHN HIGBY of Nebraska
 JIM MITCHELL of Idaho } JOHN HANCOCK of Kansas
 GABRIEL DUMONT The Hero of the half breed Rebellion
 CURLY The Crow Scout, the only survivor of the Custer Massacre
 GAUL The Warrior Chief of the Sioux Nation
 SERGEANT BATES The Color Bear } BILLY JOHNSON Pony Express
 ANTONIO ESQUIVEL The Rough Rider of Mexico
 BRONCIO BILL Hank Monk's "old part," Deadwood Stage Driver
 JOHN MATTHEWS Scout, Guide and Trapper, and his Indian Family
 JOHN NELSON The Jumping Cowboy of Colorado
 MUSTANG JACK "The Cowboy Kid," Rifle Shot
 JOHNNIE BAKER The California Huntress, Champion Girl Rifle Shot
 MISS LILLIAN SMITH The Celebrated Girl Wing Shot
 MISS ANNIE OAKLEY of Colorado } Girl Riders } MISS GEORGINA ADEE of Dakota
 MISS DELL FERREL of New Mexico } of the } MISS FLORENCE ADEE of Dakota
 MISS A. P. AGUIERO of Colorado } Wild West } CUT MEAT, Chief
 MISS BESSIE FERREL of Colorado } Head Chief of the Sioux
 ROCKY BEAR TALL HORSE, Chief
 THE BAD FACE BAND OF SIOUX INDIANS Head Chief of the Pawnees
 CHEYENNE INDIANS FLIES ABOVE, Chief
 PAWNEE INDIANS SUN EAGLE, Chief
 YOUNG HAWK ANTONIO ESQUIVEL, Captain
 CUT OFF BAND OF SIOUX INDIANS CAPTAIN J. P. WALKER, U. S. A., Commanding
 COMANCHE INDIANS
 A GROUP OF MEXICAN VAQUEROS
 A TROOP OF U. S. CAVALRY
THE FAMOUS WILD WEST COYBOY BAND & ORCHESTRA
 W. SWEENEY, Band Master. CHRIS. BERGER, Leader of Orchestra.

Herd of Buffalo, Elk, Moose, Bears, Wild Steers, Horses, Etc.
THE OLD DEADWOOD STAGE COACH
 AND OVER 25 ACTRESSSES.

Buffalo Bill Poster

TUMBLEWEEDS



IN 20 YEARS ...DEATH

You will be dead in 20 years. So say the experts if pollution of our environment continues at its present rate. If this fact is not startling enough, the governments of the world are unwilling to halt man's calculated march to self destruction.

In Toronto, the people have formed in an alliance against those who are polluting their atmosphere and water. Dr. Donald Chant, chairman of University of Toronto is the head of Pollution Probe. A mock funeral of the Don River was held in the summer. The reason for this is that the coliform (bacteria) count is between 14,000 and 61 million per 100 millimeters. The count for safe swimming is 2,400.

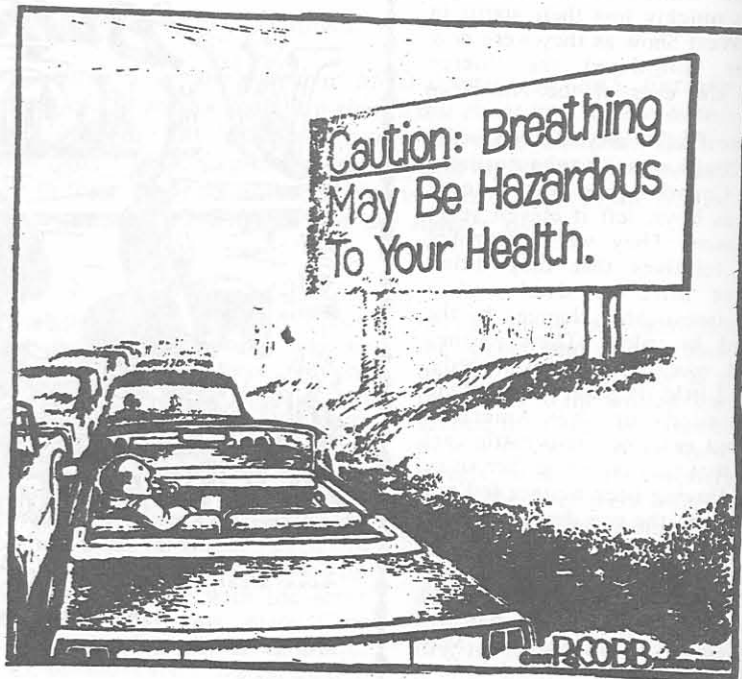
Pollution Probe receives free full page ads in the major Toronto papers. PRO ad men compose these ads free of charge. These ads have brought wide-spread favourable response from the people of Toronto.

The major undertaking of Pollution Probe is an engagement with Ontario Hydro over a proposed 700 foot hydro smoke stack for the Hearn generating station. The Hearn plant burned 2.36 million tons of coal in 1968, knowing that the sulfur content of coal is 1.8 percent — you didn't know that did you? — we arrive at the logical conclusion that 80,000 tons of sulphur dioxide (SO₂) are being dumped into Toronto's choking atmosphere. Hydro feels that the 700 foot smoke stack will provide "an acceptable solution to the problem" and will "reduce pollution by achieving greater dispersal or dilution" than is presently provided by the five, 200-foot stacks and the three 300 foot stacks.

SO₂ is unstable and very harmful when it combines with rain to form sulphurous (H₂ SO₃) or sulphuric acid (H₂ SO₄). A report by the U.S. Department of Health and Welfare stated that "one third of the replacement cost of steel rails in England is attributable to sulphur pollution." If the SO₂ can cause steel rails to dissolve, what would it do to your lungs?

George Gathercole, chairman of the Ontario Hydro Commission said, "We were not able to get a firm commitment on a natural gas supply in the quantity the Hearn station would require."

Oakah Jones, President of Consumer's Gas, said, "We can supply the gas."



Obviously there is breakdown in communications. Also certain vested interests do not want the Hearn plant to stop pollution of the air as they would lose a major customer.

All across the world, man is busily polluting himself out of house and home. Through insecticides, particularly DDT, fish and wildlife are being killed and the photosynthesis of the ocean's plants is being retarded. What is really frightening is the fact that 70 percent of the world's free oxygen is produced through the process of photosynthesis. As well as synthetic pollutants, an increasing world population uses up more food and oxygen.

The city of Montreal dumps an average of 500 million gallons of raw sewage daily into the St. Lawrence River. Lake Erie is dead and Lake Ontario is dying. Six chemical companies in Michigan are dumping chemical wastes into Lake Michigan. St. John's, Newfoundland and Victoria, B.C. dump their raw sewage into the oceans. Salmon die immediately after being placed into the St. Croix River. New Brunswick by conservation officers, due to wastes in the river from a pulp mill. The city of Saskatoon also dumps raw sewage into the South Saskatchewan River.

The 170 pulp mills in Canada are the biggest offenders for dumping wastes. One half of the decomposable material is caused by these plants.

In Southern Quebec, a citizen's group called Ex-pollution Committee

took samples from 150 lakes last summer. They found 92 percent of the lakes are unfit and 72 percent of the lakes are unfit to swim in.

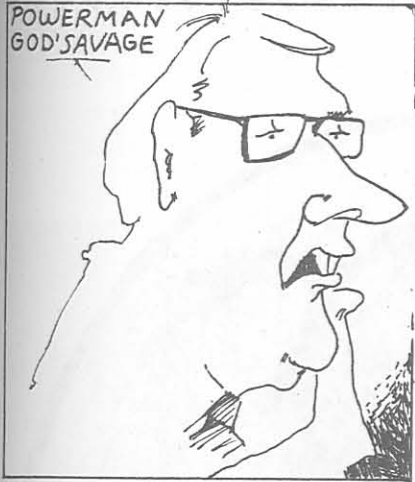
In major centres in Canada pollution of air is reaching alarming proportions. Across Canada 10,000 tons of SP-2 is emitted into the air daily. Automobiles produce 21,000 tons of carbon monoxide (CO) a day. The amount of carbon dioxide (CO₂) produced by the internal combustion engine cannot be diffused from the atmosphere and how it changes our environment is not known yet. In Montreal the level of carbon monoxide has reached danger levels, according to the Montreal Health Department.

The by-produce of detergents is a large amount of nitrogen and phosphates. This high concentration of nitrogen and phosphates causes the rapid growth of algae in our lakes. The blight on our lakes could be reduced if these detergents, which are all produced by two companies, were eliminated. A researcher at the U of T has produced a phosphate-free detergent, however no one has contacted him to commercially produce his discovery.

The time has arrived for everyone to join in a fight against pollution. Your life is being placed in jeopardy. It will be no one's fault but yours if you drop to the hard, cold, dirty pavement gasping for air, or die from diseased and poisonous water.

DO IT! FIGHT POLLUTION.

ZOOM **POWERMAN** TA DA!



POWERMAN GOD'SAVAGE



BRUCE FLAME-ON ALEXINE NEWWOMAN MR. BRUISER

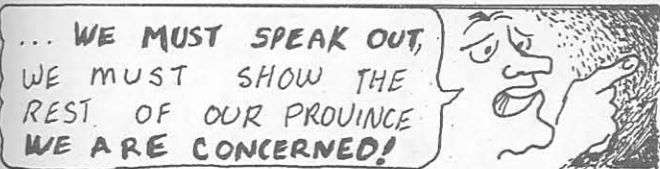


AT A MEETING..

SOCIAL SERVICES IS RUNNING A GENOCIDE CAMPAIGN AGAINST OUR KIDS!

OUR KIDS ARE BEING DEPRIVED OF THEIR HERITAGE!

SOMETHING MUST BE DONE!

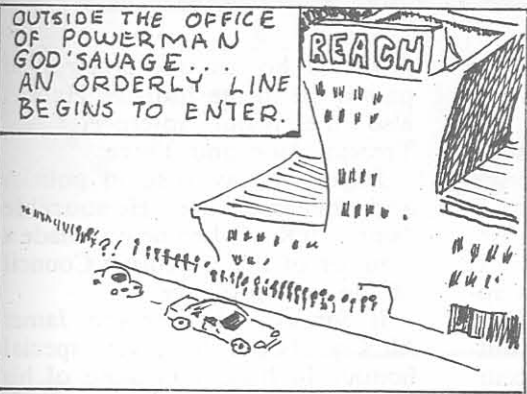


... WE MUST SPEAK OUT, WE MUST SHOW THE REST OF OUR PROVINCE WE ARE CONCERNED!

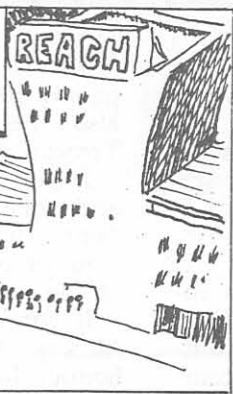


POWERMEN WILL HEAR FROM US. GOD'SAVAGE AND HIS HENCHMAN WILL BE UN-COVERED!

ON TO SOCIAL SERVICES AND TO REACH!



OUTSIDE THE OFFICE OF POWERMAN GOD'SAVAGE... AN ORDERLY LINE BEGINS TO ENTER.



INSIDE THE OFFICE...

OUT THERE YOU WILL SEE THE EFFECTS OF YOUR MISDEEDS!

WE ARE HERE TO REMOVE THE POWERMAN FROM THIS DEN, AND EXPOSE HIS UGLY DEEDS TO THE WORLD!



HELP! OH, MIGHTY BLACKNEE I CAN'T FAIL AGAIN!



I WON'T LEAVE!

ALRIGHT HAVE IT YOUR OWN WAY! BUT... YOU'LL HAVE TO STAY IN THIS CLOSET!

ISLAM
NO! PLEASE... NOT THAT!!



BLACKNEE NEVER SAID ANYTHING ABOUT BEING LOCKED IN THE DARK! HELP! LET ME OUT... SOB! WHIMPER! SNIFF!

Native and Proud

JAMES McKAY (1828 — 1879)

James McKay, the Metis son of a servant of the Hudson's Bay Company, became one of Manitoba's wealthiest and most influential men. He first worked for the Bay and then became an independent trader.

Early in life he built the famous Deer Lodge Mansion as his home along the banks of the Assiniboine. He owned thousands of acres of land, and at one time had a stable of horses valued at \$1,000,000. This huge 340 pound man was a most impressive person in every way. His strength was legendary and the stories about him legion. Once when riding on the plains he was attacked by a prairie grizzly bear. (A kind that preyed on the buffalo herds and is now extinct.) McKay responded to the attack by lassoing the bear and subduing it. Another time he came upon a man and woman in a horse drawn cart that had become stuck in the mud. McKay unhitched the horse, put himself between the shafts, and pulled the vehicle out. As a member of the Palliser expedition, which was making a preliminary study of agricultural possibilities and other related matters on the prairies, the story was recorded of McKay riding a buffalo. In a spirit of adventure he rode alongside a huge bull, leaped onto its back, stayed on through vicious bucking, and then regained the saddle of his horse which had faithfully kept close to the buffalo.

People naturally expected a huge man to be slow moving so McKay took great delight in astonishing friends by leaping over the back of his horse. He was also considered a champion dancer of the Red River Jig, a dance that demanded grace and agility to perform well. It is recorded that he often wore out a pair of mocassins in one night of dancing. Admired by all people, a number of Cree and Saulteaux Indians



Manitoba Provincial Archives

chose McKay as a family name when they were converted to Christianity.

When Treaty One was being negotiated with the Indians he was the interpreter chosen because of his complete mastery of English, French, Cree and Saulteaux. At one time in the negotiations it appeared that the Indians would not only refuse to sign but that an outbreak of violence might occur. Late at night a speedy messenger was sent from Lower Fort Garry to Deer Lodge. McKay responded by driving all night to reach the Fort and then in a marathon four hour speech managed to persuade the Indians to continue to negotiate. The Indians later blamed McKay for deceiving them but such a charge is not supported by the facts. James McKay wrote Ottawa on several occasions in the years following the signing of the treaties and condemned the government for not living up to the

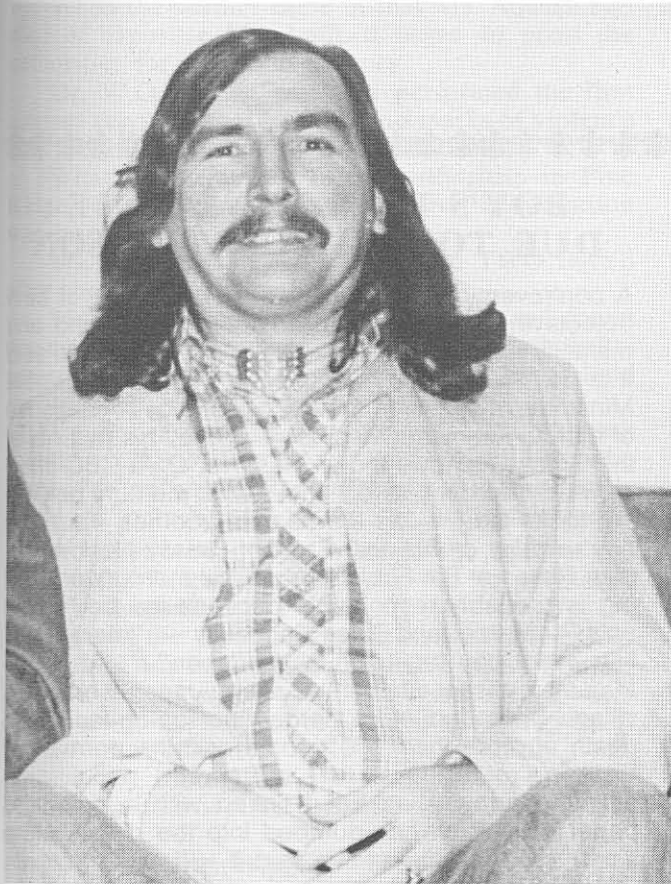
promises he, as interpreter, had passed on to the Indians. He was also the major interpreter for Treaties Two and Three.

James McKay rose in politics and became the Honourable James McKay when he was made a member of the Executive Council of the new province.

If for no other reason James McKay should be given special honour in history because of his action in preserving the buffalo. Realizing buffalo were getting scarce, McKay had some calves captured and raised a thriving herd of buffalo at Deer Lodge. From this private herd, later split and sold to Donald A. Smith, a private citizen and Colonel Bedson of Stony Mountain Penitentiary, the offspring were used to stock Assiniboine Park in Winnipeg and Banff National Park. From McKay's original herd have come many of the buffalo in parks throughout North America.

OUR PEOPLE

VERN HARPER



Vern Harper is currently the chairman and spokesman of the "militant" Toronto Warrior Society. Toronto is a long way from Duck Lake, Saskatchewan where Vern was born, but he manages to return to the prairie every now and then to take part in the festivities of "Back to Batoche". Vern gained national prominence a few years back as Vice-President of the Association of Metis and Non-Status Indians of Ontario and as a board of director of the Native Council of Canada. In disagreement with the way Indian politics were run in Ontario Vern dropped out and became a spokesman and a member of the steering committee of the Native People's Caravan which crossed the country in an attempt to focus public attention to the plight of Canadian natives in 1974. After the police riot that resulted on Parliament Hill, Vern returned to Toronto and with his wife, Pauline, who is also from Saskatchewan, set up a Warrior Society chapter.

Vern can recall with understandable bitterness how he fought in the Canadian army in Korea only to find racism rampant in Canada upon his return. He questions the leadership of some Native organizations as being more responsible to the government than to the people they are supposed to represent.

Vern has been quite active in Indian politics and indeed remains quite active today in the Native community in Toronto and on national speaking tours across Canada.

He is a soft spoken man who enjoys a good talk over a cup of coffee, but finds he can not sit idly by and watch Native people suffer.



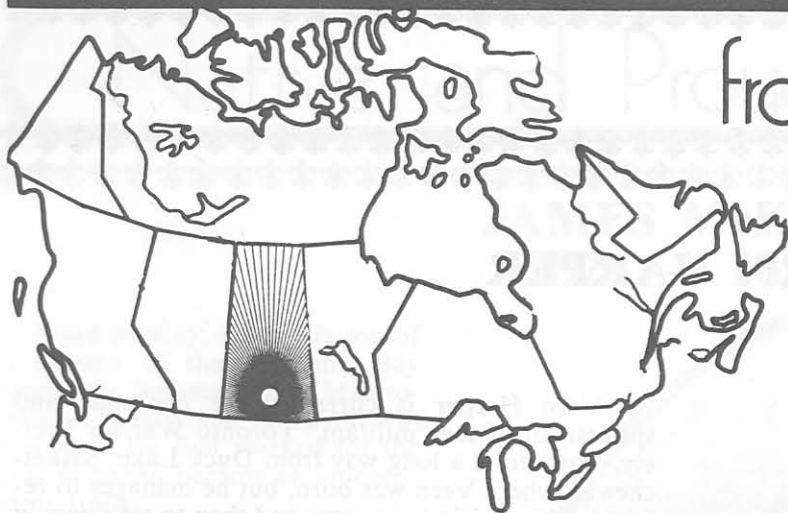
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from OUTSIDE our PROVINCE



Eskimos Call Buchanan a Puppet

OTTAWA: The Inuit Tapirisat has called for the resignation of Indian Affairs Minister Judd Buchanan because his department has granted 68 prospecting permits covering more than 12 million acres of the Northwest Territories. Tapirisat (National Eskimo Brotherhood) said it learned of the new permits, effective April 1, 1976 accidentally and through a source not connected with the government. "You have been put in the position of a puppet and your bureaucrats are pulling the strings", Tapirisat president James Arvaluk said in a sharply-worded letter to the Minister.

Judd Buchanan, who is Indian Affairs Minister, *quite conveniently* is also responsible for Northern Development. What a conflict in interests! How can he be truly interested in, and responsible to, the interests of Native people when Northern Development is controlled by big business.



26 SAULTEAUX INDIANS ARRESTED BY MILITARY POLICE

Chilliwack, B.C. — 26 Saulteaux Indians were arrested on Sunday, May 2, 1976 by the Military Police. They were holding a sit-in in the old nurses residence at a former Red Cross base near Chilliwack, British Columbia. The armed forces is using the former nurses' residence as temporary living quarters. The Indians barred the door preventing the armed forces personnel from entering their quarters. After six hours of attempted negotiations about 40 Military Police stormed the building breaking through plate glass doors to the sit-in participants. The sit-in demonstrators offered no resistance. R.C.M.P. officials at the scene said they were not sure they would press charges. Chief Archie Charles, the spokesman for the demonstrators, said he did not like to have to resort to such tactics but if the government stalemated talks on Aboriginal Rights and would not resume them he felt his people had no choice but to bring the matter to public attention by means such as the sit-in.

NEW BREED page 30

BOY'S ILLNESS MAY BE DUE TO MERCURY POISON

A controversy is developing over the cause of birth defects that left a 3-year-old Indian boy blind and mentally retarded. Dr. Peter Newberry of Toronto said it is possible the boy is suffering from the incurable Minamata disease (mercury poisoning) — because of mercury-contaminated fish eaten by his parents at the Grassy Narrows Indian Reserve. On a CBC interview Dr. Newberry said, "That's what mercury poisoning looks like" — as the camera zoomed in on the boy *writhing on his bed*. Chief of Grassy Narrows Indian Reserve, Bill Fobister, said that mercury poisoning is probably responsible because the boy's parents — Marcel and Rose Pahpasay — "ate a lot of fish every day for lunch and supper." Minamata disease is named after a Japanese fishing village where industrial mercury poisoning led to the death of more than 100 people and the permanent disabling of at least 800 more. The pollution at Grassy Narrows has been linked with a pulp and paper mill which has dumped into the river system since 1962. Officials have said *it will take between 75 and 100 years for the mercury to dissipate.*



ONTARIO METIS WANT SAME RIGHTS AS INDIANS

The southern zone of the Ontario Metis and Non-Status Indian Association will seek a court ruling that the people it represents are Indians within the definition of the British North America Act. The Association represents 100,000 Ontario residents who are classified as Metis and Non-Status Indians under the Indian Act. The Association wants Ontario to give its members the same hunting and fishing rights enjoyed by Status Indians.



DOCTOR MISSED BULLET WOUND IN HEAD

Anna Mae Pictou Aquash was an experienced outdoors person who would not be likely to die of exposure. This was the opinion of her sister Mary Lafford of Afton, Nova Scotia after Ms. Aquash's body was discovered by a rancher beside a road on the Pine Ridge Indian reservation in South Dakota. Her sister Ms. Lafford said she feared for the life of Ms. Aquash.

When the verdict came in that Ms. Aquash had died of exposure Ms. Lafford began to press the authorities for a second autopsy.

Dr. W.O. Brown who had performed the first autopsy reported that he found no marks of violence and presumed she died of natural causes.

What was strange was the authorities in Pine Ridge buried the body before positive identification was made.

Ms. Aquash's family was notified TWO DAYS after the burial of her body.

Ms. Lafford began making inquiries and found one nurse and an intern in the South Dakota hospital where the body was taken who stated there was blood on the back of Ms. Aquash's head.

Upon hearing this the family of Ms. Aquash found a pathologist in St. Paul Minnesota who agreed to perform a second autopsy if the family could get permission to have the body exhumed.

A bullet wound was found in the back of the head by Dr. Peterson which ruled out the verdict of death by exposure.

Oxfam, the Quaker Committee for Native Concerns, the Canadian Association in Support of Native Peoples, The Law Union of Ontario and the Law Students Action Committee of Ontario sponsored a letter to the Minister of External Affairs, Mr. MacEachen, stating that questions have been raised by these actions of American authorities and deserve answers.

Ms. Aquash was a Canadian citizen.

RUSSELL MEANS SHOT AGAIN

Two men have been charged with attempted murder in connection with the shooting of Russell Means (leader of the American Indian Movement), and AIM member John Thomas. Means (shot in the chest) and Thomas (shot in the face) underwent surgery after the shooting; both have been listed in satisfactory condition. Three other men have been charged as accessories. This is the second time within a year that Means has been shot. The militant Indian leader was shot in the abdomen last June by a U.S. Bureau of Indian Affairs police officer. The five men charged in connection with the latest shooting were arrested about seven hours later in Sioux City, Iowa. Means, a 37-year-old resident of Porcupine, South Dakota and Thomas were on the Yankton Sioux reservation to plan the American Indian Treaty Conference scheduled for June. Thomas, an Oklahoman, is co-ordinator of the conference.



REGULATIONS

FOR SALE OF WILD MEAT

Caribou is the only big game meat that can be legally sold, bought or traded in the Northwest Territories. Commercially-sold caribou meat cannot be taken outside the N.W.T. or fed to animals. The onus is on the person in possession of game meat to prove that it was taken legally. The Fish and Wildlife Service does not handle commercial sale of caribou meat but the officers in communities that have a commercial caribou sale quota can advise where and from whom the meat can be bought.



NATIVE LAND CLAIMS

More than 100 years after the first treaties were signed, Ottawa has admitted that the Natives still have valid claims to vast tracts of land and negotiation of those claims has begun. The Native people of Canada are claiming more than 1.8 million square miles, almost one-half the total area of Canada, and much of it immensely rich in resources. Involved are five basic areas: Northern Quebec, on which agreement has been reached; the east side of the Northwest Territories, claimed by the Inuit (Eskimo); the N.W.T. west side, claimed by the Indians; the Yukon; and most areas of British Columbia.



MOOSE JAW — LOCAL 34 (ANNUAL MEETING)

About 35 native people showed up at the Annual Meeting and elections of the Moose Jaw Local on April 27, 1976. With Roger Butterfield acting as chairman, it was decided to hold the elections by secret ballot and have the ballots destroyed at the end of the elections. The new executive of the Local are: Ian Michon, president (2nd consecutive year); Ed Dube, vice-president (whose campaign was "a chicken for every pot"); Wanita Nicholson, secretary-treasurer.

As with all Locals in Saskatchewan, housing is a major concern of the Moose Jaw Local. Larry Lafontaine, the housing Core worker for the area, gave a short talk and answered any questions that arose. Some concern was raised about the role of the Local housing committee in obtaining good housing for Moose Jaw natives. Larry then defined the role of the various committees in regard to housing.

Roger Butterfield gave a short talk on the Cultural Conference held in Saskatoon the weekend before and stressed the need for the Local people to stick together on issues of common concern.



*Ian Michon, Wanita Nicholson,
Ed Dube*



*Roger Butterfield (standing) and
members of Moose Jaw Local.*

Ile-a-la-Crosse

Ile-a-la-Crosse Industries has been in operation for the past two years now and has been manufacturing to such an extent that they now have a surplus of handicrafts.

Handicrafts from Ile-a-la-Crosse are sold mainly through the Lac la Ronge Handicrafts, but the local people are prepared to sell in other markets as well.

While specializing in buckskin and moosehide clothing and moccasins, Ile-a-la-Crosse Industries produce a wide range of native handicrafts. If anyone is interested in purchasing or for more information please contact:

Ile-a-la-Crosse Industries
Mary-ann Kyplan — chairperson
General Delivery, Ile-a-la-Crosse
Saskatchewan



Examples of the expert craftsmanship

AREA MEETING

On Sunday, March 14th we had an area meeting for the Southeast Area at Fort Qu'Appelle. In addition to the seven locals that attended we had our President, Jim Sinclair from Regina and Larry Lafontaine, Coreworker for Metis Housing Group. Ralph Morin, manager for Metis Housing Group, Roger Butterfield and Murray Hamilton from N.R.I.M. plus other workers were also in attendance.

Issues dealing with housing, education and other matters were discussed with housing being the main priority. I have to congratulate the Fort Qu'Appelle Local along with their President, Wilbert Desjarlais, for being able to build 17 houses for their area through a program worked out with Metis Housing Group and Saskatchewan Housing Corporation being active partners. This hopefully will provide initiative for other locals to come up with similar projects in their area.

The meeting was quite productive in that it provided information to the locals that the various departments of A.M.N.I.S. (Association of Metis & Non-Status Indians of Saskatchewan) had to offer. We hope to get the same response we got there the next time we decide to hold a general meeting.

Peter Bishop
Board Member, A.M.N.I.S.



THE 10 MOST WANTED LIST:

- * Perpetrators of Poverty
- * Educators
- * Hypocrites
- * Bigots
- * Emotional Murderers
- * Racists
- * Capitalists
- * Politicians
- * Imperialists
- * Apathetic Individuals



Books, Poems and Stuff

BOOK REVIEWS

Jessica Mitford



Kind & Usual Punishment

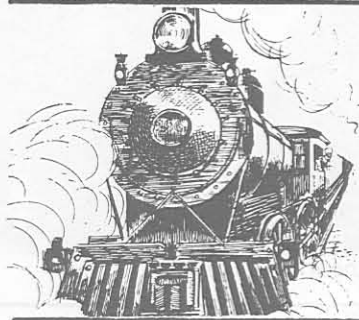
Publishers — Alfred A. Knopf. Author — Jessica Mitford

In this book, Jessica Mitford deals with the prison system in a whole new light. She refers to the system as a business, and a most profitable one at that. Instead of dealing with the atrocious beatings, rapes, and deaths of the inmates, she deals with the everyday abuse of the inmates. It is abuse such as using inmates as "test" subjects for pharmaceutical companies, censorship of mail, the use of segregation cells for punishment and cheap prison labour in prison factories that she deals with. Society and prison administrators claim that these things do not constitute cruel and unusual punishment. Read the book and decide for yourself.

AN EYE FOR AN EYE

Publishers — Holt, Rinehart and Winston

This book was written by four inmates of the Indiana State Prison, H. Jack Griswold, Mike Misenheimer, Art Powers and Ed Tromanhauser. Although these men are speaking of the American prison system, there is very little difference between the American and Canadian systems. These men do more than just point out the violence and the inhumanity of the prison system. They point out the reasons for crime and logically arrive at the conclusion that prisons will not prevent or deter crime. These men also have good things to say about several prison administrators who took concrete measures to genuinely rehabilitate the men placed in their care. This book should be read by every responsible, humanitarian citizen who cares, even remotely, about the men who die daily in our prisons.



MY JOB

It's not my place
To run the train
The whistle I can't blow.

It's not my place
To say how far
The train's allowed to go.

It's not my place
To shoot off steam,
Nor even clang the bell.

But let the damn thing
Jump the track,
And see who catches hell!

YOU AND ME, WE HAD IT ALL

You and me, we had it all.

*Reached out for the other's heart
And only this touch is remembered
The soft impression, that lacerates the mind.*

You and me, we put it all together.

*Sifting thru my head for a remaining taste
All that comes is a Vodka soaked thought
And a frayed feeling, goes rolling past.*

*You and me, together we had it all
Another went past today, making it a hundred and two
Still the hearts remain in collective melodies
of what may never happen, again.*

You and me, together we had it all.

*Thoughts are all I have to carry away dreams; thoughts of yesterday
that embrace today and caress my being. But tomorrow will bring
another thought and the feeling will remain. So until that time
where tomorrow enters today do things nice and rough.
Written in dedication to Wendy Partridge and Tomorrow.*

B. Bunnie



EQUALITY IS STILL A BATTLE



*I do not mean to shock you
Nor do I ask for your sympathy
But Louis Riel is not dead
Within we who are his people
He still lives
His cause was not discarded
And if you think
That his time was wasted
Then you are a coward
Who lives in misery
Like faded flowers
That can't face reality
If you think he accomplished nothing
Then hear my bitter speeches
About unity and discrimination
I assure you
When I have finished
Your blood pressure will rise*

*My intentions
Are not to persuade you
Into hating people
And my reasons
For speaking with outrage
And yet dignity
Are because what happened to Riel
Is not a pleasant memory
He didn't invent a cause
For a Rebellion
He tried to stop a cause
He tried to rescue his people
From sinking in alien quick sand
And yet as a fearless brave
He refused to beg
He owned no limousine
And had no chauffeur to drive for him
It was not greed
It wasn't an insane decision
It was loyalty to us
That is why we must not give up
We are as one
We must fight on
And never forget
LOUIS RIEL*

*All Rights Reserved
Lyle Lee
'The Metis Poet'*

*LUCK NEARLY ALWAYS FOLLOWS MISFORTUNE; IF THIS WERE NOT SO, PEOPLE
WOULD SOON DIE OUT.*

—QUAPAQ

COLD JOURNEY

Cold Journey is an adventure story of a young Indian's struggle for identity, and of the circumstances that lead to his tragic end. The National Film Board's 70-minute colour feature film was shot on location at The Pas, Pelican Narrows and the Piapot Indian Reserve.

The film stars Buckley Petawabano, a Cree Indian best known for his role in the TV series "Adventures in Rainbow Country", and Johnny Yesno, Wilderness Award winner as best actor for his role in the "Wojec" TV series. Chief Dan George, nominated for an Oscar for his part in the Hollywood *Little Big Man*, is featured as Uncle John. Johnny Yesno also narrates the film to the haunting music and lyrics of Willie Dunn's songs.

The film's director, Martin Defalco explains this production was a bit of an experiment for the NFB. The idea was to make the film for and with the Native community, to break through those tiresome stereotypes of Indians and show them as real people in real situations. For once Indians are playing Indians acting out a story that is often difficult, sometimes tragic. Even the extras are Indians playing themselves in real-life situations. These are some of the ingredients

of *Cold Journey*, the story of 15-year-old Buckley, a Cree raised in the Residential schools for 10 months of the year, and for the last 10 years, 200 miles from the reservation where he was born. The school for him is a prison of "don'ts", a hazy force molding him to take his place in the world — the white man's world.

Buckley is lost, looking for a home, fighting to claim his heritage. Part of his search for a place in this world takes him to the big city, through the disco bars and jails and inevitably back to school. Summers are on the reservation. This is the world of beautiful rivers, forests and sunrises, played against the haunting lyrics of Willie Dunn's music.

The film is an authentic look at modern-day Indian lifestyles. There are glimpses of the crises of cultural identity, the difficulties of the education system and the impact of western culture. The film has no answers but by showing facets of this complex problem accurately and forcefully it does provoke a lot of questions.

"If audiences are ready for something other than a Hollywood cowboys and Indians stereotypes, then *Cold Journey* will be an important film."

DIFFICULT TO UNDERSTAND

It is difficult for me to understand the deep hate that exists among people. It is hard to understand a culture that justifies the killing of millions in past wars, and is, at this very moment, preparing bombs to kill even greater numbers. It is hard for me to understand a culture that spends more on wars and weapons to kill, than it does on education and welfare to help and develop. It is hard for me to understand a culture that not only hates and fights his brothers but even attacks nature and abuses her. I see my white brothers going about blotting out nature from his cities. I see him strip the hills bare, leaving ugly wounds on the face of mountains. I see him tearing things from the bosom of mother earth as though she were a monster who refused to share her treasures with him. I see him throw poison in the waters, indifferent to the life he kills there; and he chokes the air with deadly fumes.

Chief Dan George

THE ILLUSION OF PROGRESS

"We trained hard . . . but it seemed that every time we were beginning to form into teams we would be reorganized. . . I was to learn later that we tend to meet any situation by reorganizing: and a wonderful method it can be for creating the illusion of progress while producing confusion, inefficiency and demoralization."

Petronius Arbiter, 1910 B.C.

HAVE YOU EVER WONDERED WHO DOES ALL THE WORK IN CANADA:

Well. . . The population of Canada is 22 million (plus), but there are 7 million over 65 years of age, leaving 15 million to do the work. People under 21 total 10 million leaving 5 million to do the work. 2 million government employees leave 3 million to do the work. 500,000 in the armed forces leave 2,500,000 workers. Deduct 1,250,000 provincial, municipal and city employees, which leaves 1,250,000 to do the work. There are 250,000 people in hospitals, asylums, etc., leaving 1,000,000 to do the work. But 700,000 of these are unemployed and 200,000 are on welfare or won't work, so that leaves 100,000 to do the work. Now it may interest you to know that there are 80,000 people out of the country at any one time and 19,998 people are in jail . . . so that leaves just two people to do all the work — and that's you and me, Brother, and I'm getting tired of doing everything by myself! SO LET'S GET WITH IT!

pen pals

excerpt from letter received from B. Bunnie while incarcerated in P.A. Penn.

... heard this thing about giving stiffer prison terms, keeping prisoners in jail for longer periods of time. They must figure we are all bad — from head to toe. We aren't bad, honest! Are we? Anyhow, the pressure is on the court systems, including the penal

system; so they may try anything now. Why the concern for keeping us locked away? No wonder no one comes out of these prisons rehabilitated. Their concern lies in the wrong place. They should worry about keeping us out of these places. Simple, huh?

TEMPORARY ABSENCES

Leanne McKay

A Touch of Reality

In a recent interview with Father Gaudet, the Roman Catholic Chaplain at the Prince Albert Penitentiary, the topic of conversation led to Temporary Absences. I expressed my skepticism as to the benefits for these absences. His reply was a smile and subdued laughter. Was I wrong in my thinking? If so why was I wrong?

He said it is very easy for men serving lengthy sentences to just turn themselves off to the outside world and then upon their release they are unable to cope with their new environment. He feels it is necessary for the inmates to involve themselves as much as possible with the outside world. I asked whether or not involvement with people on the street might cause the inmates to become restless and hurt when they had to return to prison from Temporary Absences. His answer was yes but he feels that the benefits of such outside involvement is worth any anxiety the inmates might experience. The men need to know that there is a world outside and that there are people in the world waiting for them to return to their homes. Otherwise, they would just turn themselves off mentally and do what he calls "easy time". This he feels is much more damaging both mentally and emotionally. The problem is that although Temporary Absences are a good way to keep in touch with the reality of the world they are very difficult to attain.

What then, I asked, are the alternatives? He then told me of the weekly community visits that institution provides. When asked how this program was working he seemed rather disappointed. "There are several members of the community who participate regularly, but interest and attendance is not as good as was hoped for." Of course this is only to be expected since it appears to me that social apathy is at an all time high!

I was very upset to learn what a major role Otta-

wa plays in the granting of Temporary Absences and other similar programs. What does Ottawa know about the situation in British Columbia, or Alberta, or Saskatchewan? Ottawa often doesn't even know what is going on in Ottawa. That is Politics! When I asked the Father if it was right to play politics with men's lives his reply was, "No it is not!" I heartily agreed.

It seems paradoxical to me that in many cases society may create the environment conducive to the committing of a crime and then when an individual actually commits that crime society cries for justice. What society actually cries for is vengeance — plain simple vengeance. I sometimes feel so disgusted with this society that I am ashamed to admit that I am a part of it!

Surely there are alternative methods of punishment. In very many cases suitable forms of restitution could be made and make prison sentences unnecessary. Why is this not done? The need for vengeance? Probably! Politics? That is even more probable! Poor political practice if you ask me. I don't relish the thought of my tax dollars being spent to support a person while they are in prison. I am sure that money could be spent in better ways. I am also sure that many people agree with me on this point.

What are we anyway? The hateful and vengeful tool of government? If so, I weep for the state of our society. I would rather think that we are loving, understanding, human beings capable of extending a little compassion to our fellow man.

Think about it! Do you — yes you — want to continue being the instrument of governmental justice or do you want to be a free thinking human being? If the thought disturbs your sleep, so much the better — maybe then you will start doing something to effect some changes!

Pleasant dreams!

PRISON REFORM AND PRISON RETURN

Why do so many ex-convicts return to the slimy filth we call prisons; even after they have tasted the bitterness of a lost freedom; even after they've been bitten by those great white clouds with baby faces who watch over them . . . and the cockroaches that they must live with? What kind of trash is laid on these inmates? What kind of ignorant brain-washing do they go through to go out and commit crimes against a society that they cannot seem to deal with?

The most popular inmate in the Correctional Institutions and Federal Penitentiaries today is the Native inmate. He is the most frequent visitor, and in most cases, the last to leave. Why, after all the grumbling he does, after all the vows he makes, does he return to the scum that society itself invented? Why?? Well I'll tell you why. And let's just hope that some fat slop with a thousand dollars in his pocket doesn't knock me off. In many cases things get worse instead of better. Instead of a Native inmate living a peaceful life when he returns to society, there is always some jackass, some dirty, rotten, no-good C.U.M.P. who feels he is a big man when hassling some poor Native ex-convict when he's trying to make it on the outside. That is one of the reasons why the Native ex-convict continues to return to jail.

It is a fact that man's worst enemy is himself. But how can a Native inmate defeat that evil being that lies within himself when every day he's fighting to keep his sanity because of the dehumanized conditions in which he is forced to live while serving a prison term.

I've read many articles on prison reform and I find most of them total garbage. Statements like, "it takes a tremendous amount of courage, and a strong backbone to change the pattern of the life one has been following," do not describe the problems the Native convict must deal with. In order for a Native to change his pattern of living, he would only need will power, but because he needs all the will power he has to keep his sanity, there is no room for change.

In a recent news bulletin on the Patricia Hearst case, a psychiatrist described her as a victim of a severe brainwashing. The psychiatrist stated that she had been deprived of freedom and had been forced to do that which she would not have normally done, until she believed that this was the way and the pattern she should follow in life. This applied to the present reform system — inmates are forced to survive in unbearable living conditions; their daily conversations are on crime and violence; almost all of the literature they receive is of crime and violence; they are ordered around like school children; part of their daily rehabilitation consists of mopping floors; and of course the concrete walls, iron bars and ignorant guards are a major part of their brainwashing. Then when it is time to leave the 'Sin-Bin', they go out and try to beat society. But they can't do it. They can't go on committing crimes and hating people like they were taught to do in prison. Until another reform system is created, inmates will continue to return to prison. If any reform program is to serve a

unique purpose to the Native inmate, the program must be fashioned relevant to Native philosophies and needs. Under the present system the Native has no social, economic, communication and other cultural identities in the eyes of those who criticize him. The present system fails to give the troubled Native inmates a sense of identity with its cultural concept for operation. It fails to instill solid confidence into the Native of his personal worth and ability to become a citizen contributing to the welfare of our Canadian society. In some cases the problem is lack of equal opportunities and involvements in rehabilitative programs. And the basic problem is that some programs just plain fail to help the Native inmate.

Under the present classification procedure of evaluating an inmate for resocialization programming, most inmates are identified by the "courts" written reports. A man's court appearance and involvement only deals with a small fraction of his lifetime activities.

All people that are involved in crime have someone, somewhere who is concerned about their future welfare in a country where people just don't seem to have the brains to make rehabilitations, resocialization, and reformation a reality. Before a concern can develop for someone, a person's good parts have to be seen. Most inmates have their good and bad points. So instead of idiots coming on strong about their bad point, why can't the good part of their separate individualities be developed. Native inmates, in many cases, make up eighty percent of the population of correctional institutions in this country, but they are treated as just a concern with no positive consideration for any form of advancement. They are good Native inmates just as long as they agree to alien remedies and alternatives that mean nothing to them. In their involvement within the present reform programming they find themselves participating whenever they are allowed to. They observe well and learn quickly enough. When paroles, work training privileges, temporary absences, etc., are given out for more educational improvement, they usually find themselves out of the class of choices.

As "God" or "Great Spirit" created humans, everyone is equal and gifted with intelligence. In our intellectual state we all have knowledge, understanding and wisdom. But again as humans with separate racial origins, the Native inmates are not treated equal. When equality is not practised, it eliminates any further advancement.

The Native convict needs an educational advancement which can improve the normal powers of his native intellect, feeling and conduct, so as to adjust him efficiently to some particular form of living or life in general within our Canadian society. So all you Native inmates who are doing your best to reject the brainwashing that the prisons of today are handing out . . . **HANG IN THERE.** Maybe this article will change the minds of those sophisticated slobs who invented prison reform and who make it what it is today. Cheers!

Lyle Lee

NOW IT'S YOUR TURN

Dear Sir:

I receive your New Breed Magazine and read it with considerable interest. I belong to a religious minority group in Canada, and although I have not strong racial connections, I can in some ways sympathize with much of the Metis sentiment. Not only do I sympathize with the Metis people, I have worked with them in my business for the last six years and have gotten to know many of them personally, and to appreciate them.

I address myself more especially to the article entitled "Typical?" which I found in the September 1975 New Breed Magazine. I note that my name is mentioned on frequent occasions in this letter and I cannot help but think that you are trying to establish the general mentality of white persons, such as myself, in your article.

It might interest you to know that this lady has served the residents of Green Lake for many years in a very committed and dedicated fashion. If you are insinuating that she makes value judgments in the letter with which I cannot disagree, then I would like to suggest that you are making value judgments in the short sentence which precedes your letter. It never ceases to amaze me that if a white person says anything which in any way is critical of, or embarrasses a Metis citizen, then that Metis citizen will cry, "discrimination". However, some Metis people, a few of whom I know, feel they have a perfect right to slander and abuse white people, and never would consider that to be discrimination.

I would suggest that honesty is far more practical in solving racial problems than is slander and malice. Though you may not believe it, I have learned to love the Metis people as much as I love any white person. It disheartens me no end to see the social conditions of some of the Metis people. Most disheartening, however, is the lack of self-respect, which seems to have developed among your people. I would therefore suggest to you that it might be very worth your while to recognize that there are some (white) who are indeed interested in your people and desirous of helping when they can. Must you really extend your argument with the white politicians to all white people of the country?

May God bless you in your work.

Yours sincerely,
J.A. Letkeman, M.D.

Dear Sir:

In answer to your letter dated October 22, 1975, at which time you raised a question regarding a letter which was recently published in the New Breed entitled "Typical".

Within the past years a great amount of awareness has increased or developed among our own people and as a result a provincial organization was formed back in 1964, for the purpose of uniting and to try and bring about a better standard of living for our people, such as in the field of housing, educa-

tion, alcohol and drug rehabilitation centres. The fact remains though that we still don't have an economic basis and that greater concern is being expressed once again about the natural resources of Northern Saskatchewan. While we are at the bottom of the economic scale we see ourselves as having very little input into any major development that may take place in the future.

Although our organization has made some effort in view of how we would like to see development take place, it has been illegitimized through the bureaucracy of the Department of Northern Saskatchewan, so it is with this mentality that native people have to deal at the community level.

The article entitled "Typical" is not the mentality expressed by a minority of white people but, that the fact remains that is only too typical of what has been said and written about native people in your history textbooks.

Racism is not only practised by individuals but it is institutionalized. I am well aware of the fact that a profitable society cannot exist without dividing people on a racial basis. We were led to believe too often that people in possession of powers have served the native people in dedicated ways. Racism cannot be tackled unless it is exposed and dealt with in the manner of knowing the causes of racism.

Rod Bishop
Director/H.R.D.A. Program
METIS SOCIETY OF SASKATCHEWAN

Dear Mr. Bishop:

Your interpretation of the mentality of the white people is not well founded. You state yourself that what is written in history text books expresses a mentality. I would suggest that history records facts and that one can approach history with whatever preconceived prejudices and mentality we might wish to have. Because I could tell you the history of Riel, does not mean that I have sympathy for or against him.

It seems obvious to me that some of the Metis people like yourself are developing a strong racial awareness. I agree that there are very strong forces which move you in that direction — not the least of which is the government. But in spite of this polarization of feeling, on your part, I would beg of you not to cover all men with one cloth depending on the color of their skin.

Especially I find it very disheartening that your Society should stoop to such depths as to publish a letter written by someone like Miss Nessel. Not only is she quite elderly, but she has in actual fact provided a very definite service to the people of Green Lake. From the letter I cannot recognize any motive for this service and the editor does not expand on this. The truth is that a large number of white people recognize the predicament of your people and would like to help. But how? Most existing channels of help are through government and thus the man or woman with good intentions and motives is forced into a civil service role of some kind. This type of help you would criticize — you might see it as a government tactic, etc.

There is no question in my mind that your Society needs to strengthen itself and its position in our province. But to do this you need to accept the help of the many white people who want to call you brothers. You must stop widening the gap between the people of native ancestry and

the whiteman. Your paper seems intent on "dividing people on a racial basis". There is no economical ground for a theory like yours which says to be profitable there must be division on a racial basis.

I write this to you because I love you. If I had no concern I would not write. The same God who made this world made you my brother in this world.

May God give you the will to accept me as a brother and may He give you much wisdom in your work.

Yours sincerely,
J.A. Letkeman

NEW BREED FIREY PUBLICATION

... The Aboriginal Land Claims of Native peoples in this country have been dragging on for a hundred years. Neither side seems to be satisfied. New solutions are needed. The short article reprinted from the University of Saskatchewan publication the "Musk-Ox" was itself reproduced from an item in The Saskatchewan Metis Society publication The NEW BREED.

The NEW BREED is a firey publication. It is an opinionated publication. It expresses an opinion that all of us in the North should pay attention to.

(excerpt taken from an interpretive article by Vern Brooks of The Northerner.)

Dear Folks:

I am enclosing a cheque for which I would like a year's subscription to the paper "The New Breed". It was recommended to me by Leo Paul with whom I had a brief visit. Thank you in anticipation.

Yours,
Vic Bystrom
Box 103
Lloydminster, Alberta

RACISM REHASHED

Dear New Breed,

If I may I would like to enter the discussion on racism which (apparently, for I never saw the article) began with an article by John Cuthand in October and resulted in a counter-statement by Pat Fineday and a re-assertion by John Cuthand in a January article.

I wholly concur with John Cuthand's statement that "racism is as Canadian as the maple leaf." Pat Fineday's objection has its basis in his view that Canada is an oppressed or colonized nation. Canada, in fact, has colonial economic relations with nations in Asia, Africa and Latin America, and with native people within her own geo-political boundaries. Canada allies herself with oppressing nations in maintaining these international ties of exploitation and domination. Canada is an oppressing nation, herself, and this is why racism is all-pervasive in the country. Racism (white chauvinism) arises out of and, in turn, reinforces the system of colonial exploitation and domination.

The fact the Canada's privileged international position is also the reason why the white left (I detect its thinking in Pat Fineday's argument) continues to
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come up with such howlers as the admonishment of native people to unite with the white working class "to struggle for National Liberation from U.S. Imperialism and Soviet Social Imperialism." I am not, here, attacking the left, as such. I am attacking the dogmatism that, in Canada, passes for leftism. Class analysis is a valuable tool in the struggle of any oppressed people, but, in the hands of middle classes (and the working classes of oppressing nations have all the trappings of a middle class) it is often used to cloud over, rather than clarify, economic and political contradictions. It has been used to deny the reality of ideological degeneration that exists in the working classes of all so-called advanced capitalist (in fact, privileged and oppressing) nations. It has been used also to hide **national** contradictions **inside** the geo-political boundaries of those nations. In my mind, it is not "Soviet" social (socialist) imperialism we should be concerned about, but the social imperialism in the Canadian left which denies the right of native people to self-determination, calls upon them instead to join the white workers in their middle class pursuits and imaginary struggles.

Native people constitute a colonized people within the geo-political boundaries of an oppressing nation. Some of us, it is true, have temporarily (or permanently) expatriated from our land bases and have "integrated" into the Canadian working class as its lowest stratum. Another section of our people lives in the "Canadian" north and constitutes the vast majority of the population there. Still another section of our people is in villages and reserves which are, more or less, segmented and surrounded by the white super-settler population. Whether, in the various areas, we can achieve self-determination as a nation separate from Canada, or as autonomous regions (or even localities) within the confines of a New Canada are strategical questions which do not negate the right of native people to self-determination.

I would like to commend New Breed for providing a forum for serious discussions. In this way you assist native people in clarifying their goals. To John Cuthand I say, fine courageous writing! To Pat Fineday I say, comrade, you have taken the wrong road! There is even some "enemy" in the white working classes which it is our duty to make known to them, that they may clean house and move forward. They constitute a strong strategic ally, but let us not confuse tactical and strategic situations. Right now we must unite amongst ourselves and be self-reliant because freedom is never given, it is always taken. The working classes of the oppressing nations have been (temporarily) bribed to act as watch-dogs and stupid tools of international finance capital. At various times they commit or are accomplices in the commitment of racial atrocities which defy description. Because of this we must be very objective in our assessment of them and never take anything for granted.

Fraternally,
Ray Bobb
128 W. 8th Ave.
Vancouver

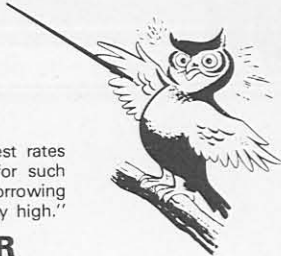
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Saskatoon**

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373-3433

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Since you cannot refrain from drinking, why not start your own saloon in your house. Be the only customer and you will not have to buy a licence.

Give your wife \$55.00 to buy a case of whiskey (there are 240 drinks in each case). Buy a drink from your wife at 80 cents a drink. In 12 days (when the case is gone) your wife will have \$89.00 to put in the bank and \$55.00 to buy another case.

If you live 10 years and continue to buy whiskey from your wife (and die in your boots) your widow will have \$27,125,470.00 on deposit.

That's enough to bring up your children, pay off the mortgage, marry a decent man and forget she ever knew a BUM LIKE YOU...!

COLLEGE OFFERS SUMMER SESSION

The newly-created Saskatchewan Indian Community College will be offering a Summer Session in five Saskatchewan communities during the months of July and August.

The Summer Session offers fourteen courses and will be of particular interest to people involved in Indian education and Band administration, according to Mr. Tony Sparvier, Principal of the College. Mr. Sparvier anticipates applications from Band Councillors and Administrators, Indian language instructors and associate teachers, guidance counsellors, child care workers and recreation directors.

A very successful Summer Session was offered in 1975 by the Saskatchewan Indian Cultural College. The Session attracted over two hundred students. This year, the Saskatchewan Indian Community College will be delivering the program and hopes for even more students.

Application forms and a calendar of courses are available from the Saskatchewan Indian Community College, Box 3085, Saskatoon.

The deadline for receipt of application is June 11.

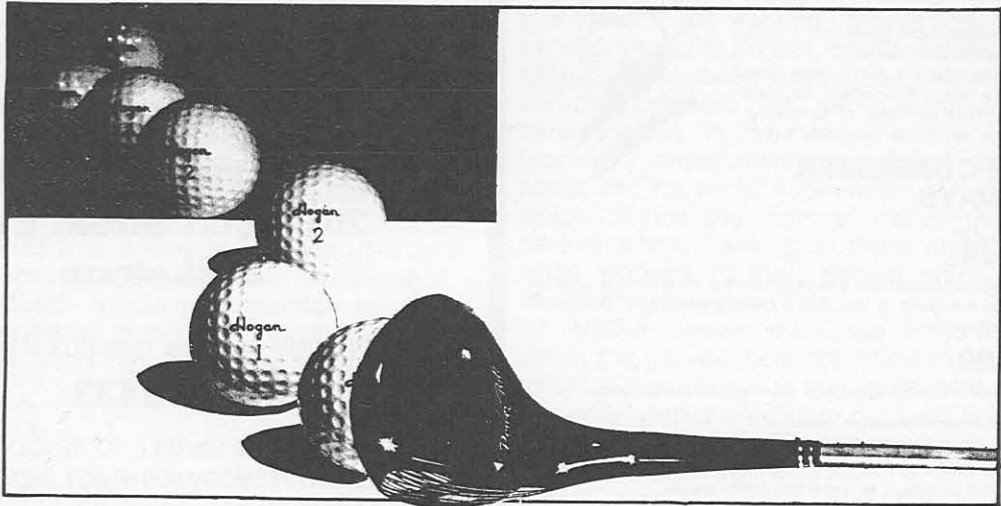
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