

NEW BREED

is a publication of Association of Metis & Non-Status Indians of Saskatchewan
(formerly Metis Society of Saskatchewan)
MARCH - APRIL 1976

POLICE BRUTALITY ... HOW LONG WILL IT CONTINUE? ... WHEN WILL IT END?



"WILL KILL!
WILL
-WHERE
WILL IT
ALL END?"

"They Make The Ku Klux Klan



Look Like Girl Scouts"

RCMP training includes the instilling of
TOO BRUTAL
... to be ignored



OPEN SEASON ON INDIANS



Racism is an obstacle to
the 'White Coat'



STOP VIOLENCE IN THE STREETS ... ARREST THE POLICE!

Various changes are said to include a number of changes to the way of another national edition.

4-1846 scorth st., regina, sask.

NEW BREED

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Associate Notes — graphic page 19
Saskatchewan Provincial Archives — photo centre page
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NAME CHANGE ANNOUNCEMENT

The Metis Society of Saskatchewan has changed its name to:
ASSOCIATION OF METIS AND NON-STATUS INDIANS
OF SASKATCHEWAN (AMNIS)

ATTENTION WRITERS

Articles submitted to the New Breed and subsequently used for publication shall be paid for at the rate of \$2.00 per column inch (10 points) type on a 26 point line.

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

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

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POLICE BRUTALITY

"Where Does It End?"

The R.C.M.P., as every school child knows, is a symbol of all that is fundamentally good and just about Canada. They are that active symbol of what a police force should be. Across the world ask what Canada means ... and someone will say the R.C.M.P. They are a national legacy and a shrine.

Police brutality to the majority of Canadians is the necessary roughness used by the police to bring to justice hardened criminals. To those who make and enforce the laws it is a nasty rumour. To the Indian it is a way of life.

The Indian has nothing to fear from the truth. It is his most powerful weapon. Those who make a lie a legend, fear the truth. One of the most popular myths of the R.C.M.P. history is that the force was formed to save the Indians from the evils of the American

whiskey traders. The R.C.M.P., quite to the contrary, was formed to claim British sovereignty over the much disputed old northwest. The reason Col. McLeod was so "kind" to the Indians was that Chief Red Crow of the Kanai (Bloods) had at his disposal one of the most powerful military forces in the west — the Blackfoot Confederacy. They could have squashed him like a bug. Thus a legend was born about the fairness of the R.C.M.P. A legend that persists today.

There are still Indians and there are still R.C.M.P. The Indian is now weak and the R.C.M.P. strong. Take a good look for the truth of how they now treat those who questioned the whiteman's path across a continent.

SASKATCHEWAN

Broadview - Elmer George of Ochapowace Reserve near Broadview is currently fighting a court battle stemming from an incident on the night of November 20, 1975 in which Mr. George claims he was beaten up by the R.C.M.P. in Broadview and charged with assault. Mr. George in a sworn statement, claims he was walking down a street in Broadview when he was stopped by an R.C.M.P. officer who said, "Come here. Get in the car. I don't like you black Indians." Mr. George claims that he was then provoked by the officer who told him to fight back. When he refused to fight back the officer was said to have hit him and dragged him into the car. He was then taken to the Broadview jail where he claims he was beaten up. He also states that he offered no resistance, other than putting his hand in front of his face to ward off numerous punches and kicks. He was released the next morning and charged with assaulting a police officer. Sentencing against Mr. George will be handed down on March 31, 1976.

Kamsack - An incident at the Joyce Whitehawk home on February 14, 1976 has prompted the attorney generals' department to investigate the treatment of Native people living on the Cote and Keseekoose reserves by members of the R.C.M.P. detachment at Kamsack.

In a signed statement presented at a public hearing in Kamsack February 27, 1976, Mrs. Whitehawk claims three R.C.M.P. beat her with a hockey stick and a flashlight and knocked her son unconscious with the edge of a door. Mrs. Whitehawk told of the incident in the following manner. Three R.C.M.P. officers came to her door looking for her son Michael. She offered to open the door but the R.C.M.P. kicked it down anyway. The R.C.M.P. moved quickly through the house and found her son asleep. Using the door as a club they smashed him on the head knocking him unconscious immediately. His limp body was then hauled out of the house, handcuffed and left in the snow until he

Continued on next page



could be placed in a paddy wagon. He was wearing only a shirt at the time. Mrs. Whitehawk claims to have been beaten with a hockey stick and a flashlight while the R.C.M.P. swore at her. "He looked very angry and like a mad man. He seemed crazy. His eyes bulged out and he was grinding his teeth. He came towards me calling you, 'You dirty bitch, you dirty savage bitch!' Mrs. Whitehawk stated. Mrs. Whitehawk was later treated in hospital for an injured ankle and a stomach bruise.

In a separate incident in the same area Mr. Peter Badger, a Cote Reserve councillor, claims to have been beaten up by four R.C.M.P. at his home on December 31, 1975. Mr. Badger stated that he was

later contacted by the R.C.M.P. and asked if he had told Chief Cote about the incident. When he replied that he hadn't Mr Badger said he was told that he should forget the whole thing.

A public hearing was held in Kamsack during which Chief Cote of Cote Reserve was heard to remark "Nobody in a so called democratic country should have to put up with this abuse." The R.C.M.P. at the hearing would not comment until a sergeant was pressed into finally admitting that the Indians were subject to some spoken abuse by some officers.

Police harrassment is an issue regularly raised by the Native people of the Kamsack area.

ALBERTA

Two members of the American Indian Movement, Frank Blackhorse and Leonard Peltier were the subjects of a North America wide manhunt. Peltier (who was on the most wanted list of the F.B.I.) and Blackhorse were arrested at the Small Boys' camp near Hinton, Alberta on Friday, February 7, 1976 on charges stemming from a shoot-out with F.B.I. agents in the United States last year. Both are currently fighting extradition hearings. Peltier is currently in

Oakalla prison near Vancouver and Blackhorse is in Edmonton. Both fear for their lives if they are deported to the United States. The Alliance Against Racism and Political Repression and the American Indian Movement have set up a Legal Defence Committee to protest their capture and to raise public concern regarding their internment in Canada.

(See page 10 "Peltier Political Prisoner" for full details.)

U.S.A.

Spokane, Washington — In 1973 Yvon Wanrow, a Coleville Indian, was found guilty of second degree manslaughter and first degree assault by an all-white jury. The charges were laid after Yvon Wanrow protected her family from attack by a known child molester who broke into her home and tried to attack her and her children. She had phoned the police earlier in the night to lodge a complaint against this man who was then pecking at her through a window. Her call for police help was ignored. *As her eight year old daughter had been raped earlier by this same man*

and her complaint to the local police ignored she had purchased a small calibre revolver to protect her family. When he finally broke into her home and tried to attack her, she shot him. He died as a result. Yvon was then charged, tried, and convicted to forty years in prison. Her children were taken away from her and placed in foster homes. Three years later, after a long legal battle, Yvon Wanrow has won a new trial, due to the police use of an illegal tape recording of her report to police immediately after the shooting. Her defence continues.

In years past the Indians and Metis lived out of sight and out of mind on reserves and road allowances across Saskatchewan and the rest of North America. In the past twenty years the native population has increased so much that natives began to migrate into the towns and cities. This brought them into direct conflict with non natives. Ironically enough, Indian land was also nibbled away through appropriation, annexation and land leases. Battlegrounds were drawn with the Indian on one side and acting on behalf of the white majority the RCMP and City Police Forces.

The police are very professional thugs. They have a way of boosting up an Indian so that no marks are left. Some of their tactics include kicks to the groin, punches to the stomach, smashing two telephone books

against the ears (a person can go deaf this way), lifting arms up high behind your back so that the shoulders dislocate and then snapping them back into place, lifting up the neck and turning it as far as they can, (a very painful sprained neck results) and just clubbing a person on the soft spots of the body. Sometimes they slip up and marks may be left on the body. The minority of victims may go to the Attorney General to lodge a complaint. Even here the odds are against the Indian as the investigation, if warranted, is usually carried out by a senior member of the police force.

The Non-Indian may find it hard to believe but there are areas of Canada where an Indian lives in constant fear of the police. How must a young Indian child feel when he grows up in fear and hate of the police?

POLICE BRUTALITY...HOW LONG WILL IT CONTINUE?...WHEN WILL IT END!

THE HANGING LAW

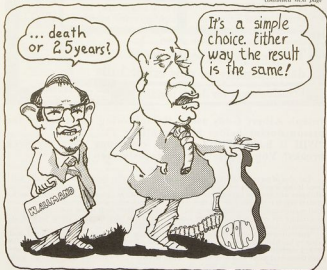
Leslie McKay

The "Law and Order Package" as outlined is anything but preventative. The whole idea of this new bill is to intensify the punishment meted out to convicted criminals. The only preventative measure is the gun control legislation, which will be virtually impossible to enforce.

The real issue in this new legislation is Capital Punishment. To all those MP's in favour of capital punishment, the New Breed and the Metis Society of Saskatchewan invite you to entertain this thought: What if ALL people who commit murder are hung?"

That would mean hanging many of our politicians for allowing, in fact forcing, so many of our young men to be murdered in useless and senseless wars. Also, it would mean the execution of all those in authority who cause us — the people — to poison ourselves on impure food and water. How many of our elected officials are also responsible for the thousands of suicides that occur because people simply cannot cope with the social environment these same officials have played the major role in creating? Who is to blame for the hundreds, if not thousands, of pensioners and senior citizens who die yearly because they simply haven't the money or facilities to obtain proper and adequate food and medical services? The common people certainly aren't responsible! The governments take millions of tax dollars from us yearly and due to government mis-management of funds these people suffer and die in agonizing poverty.

continued next page



Romanow says crime bills are step in right direction

Little effect predicted on crime by gun law

The law and order package

Capital punishment bill vote likely to be close

Robbery suspects, policeman killed

Wider scope for provincial crime probes

Country-wide system to issue gun permits

Inquiry told

Hardened criminals cause unrest

January 1976
Provincial Police Commission Orders Probe Into Complaint

Rifle, shotgun owners would need licences

Peace and security bills highlight crime prevention

Law to control guns, detain dangerous offenders

Tougher prison sentences to replace death penalty in new crime bills

French clamor for death penalty

Guard urges hanging to be retained

Joseph Albert Guay asked the following questions of the prison doctor before his execution:

"Will it hurt? Will I still be conscious when my neck breaks? You do die instantaneously, don't you?"

The idea of segregating "Hardened Criminals" into smaller special prisons is totally ludicrous! If this is done, the responsibility for the deaths of many more people will fall onto the politicians who vote for such legislation. If these "Hard-Core" criminals are as violent as the officials say, is it not possible that they will murder each other if concentrated in one or two small maximum security prisons designed for such offenders? As it stands now the prison administrators are responsible for many deaths. The prison administrators create such an atmosphere of hatred and despair that it is unbelievable.

The following two accounts are true incidents that were related to a New Breed staff writer by her husband who is an inmate of the Prince Albert Penitentiary: "On my birthday in 1973, I watched a young man bleed to death because he wouldn't bring some people some paint thinners to sniff! That is all a life is worth in here! . . . I watched one of my best friends

slowly die in here! ... He ended up hanging himself for what the administration called "Unknown Reasons!" Everyone knows why he chose death over life in here. He just gave up! His wife died in a car accident and his child was later seriously injured in another car accident. He was considered too dangerous to be allowed to go home to the funeral!"

Those abolitionists who vote in favour of this bill will still be causing the murder of many people who choose to die rather than spend 25 years in prison. Those in favour of capital punishment will vote against this bill and cause the murder of many more people by doing so. Whatever the outcome of the vote, thousands of people will be murdered by our politicians who don't care enough to provide proper food and water, a society that people can cope with, proper care for our aged, and a world without war.

YOU, THE POLITICIANS, ARE THE MOST VICIOUS, COLD-BLOODED KILLERS OF ALL — SO GO HANG YOURSELVES!!

ABUSEMENT CENTRES

"The wild exaggerations heard from our younger brothers at Klahnie are in reality a plea for help!"

After reading the article in the November/December issue about the Camp Klahnie Controversy my mind was left in a totally mixed state with strong feelings of anger, frustration and hatred running through it. The Camp Klahnie project is a total exploitation of our younger brothers' minds.

My name is Stewart Stonechild. I am 18 years old and an inmate here at the P.A. Penitentiary. 3 and one half years ago I was an inmate at Ranch Ehrlo...Camp Klahnie's side kick and probable guiding light. It was 7 miles east of Regina then. I can speak of many personal experiences of an "emotionally disturbed person" (so called) in a place like that. I can see that many of the tactics at Klahnie are very similar to what I experienced at Ranch Ehrlo. I am in no way condemning the director of the camp, Mr. Denny Messier. Compared to many of the staff at Ranch Ehrlo 3 and one half years ago he was a mini god among mini Hitlers. (I guess time does it to you good.) I am aware that some of the people no longer work with the Ranch. But the same situations prevail!

Mr. Rod Bishop and Mr. Lawrence Yew, the Human Rights Commission Report that was given to you was and is a comic of morbid humor. A case in which one white bureaucrat covers up for another to keep the Natives running smoothly.

The punishment I experienced was not a "whipping with small twigs" but a physical beating by the staff. We were taught to think white, act white and be white. Many a joke was directed at the "culturally deprived" natives, so we were called. I ran away many times but was always returned. My release came when I was 15. A day I'll remember. I was totally free for 4 hours. I was then taken into custody by our notable officers of justice — the police. Charge: attempted murder of a police officer later reduced to shooting with intent to wound, illegal discharge of a firearm and wilful damage. Why did I pick up a gun? It was my way of getting out. Every shot I fired during that 4 hours was my way of saying "I want out." I can remember myself yelling to the police "shoot me," while I was in their view. Not only did I want a release from the situation I was in but from life also.

There are many things I want to say but I can't find any words to explain how I feel. I have many suggestions for changes. Above everything there has to be a great cultural input directed into places like these. To make the younger brothers and sisters aware of who they are and to take pride in being what they are.

We, as a race, were not created to be stepped on...especially our younger generation...the ones who cannot speak up for themselves and be heard as well as someone older.

The "wild exaggerations" heard from our younger brothers at Klahnie are in reality a plea for help!

In closing I challenge any employee of Ranch Ehrlo to say that what I have said is not true. I speak from the heart.

Brother Stewart Stonechild No. 4489



CANADA'S FIRST NATIVE LAW CENTRE OFFICIALLY OPENED

Clem Chartier

Native people have never been adequately represented in the legal profession and under these circumstances ... "even the appearance of justice can scarcely be said to exist for them."

The University of Saskatchewan officially opened Canada's first Native Law Centre on Friday, January 16, 1976. The Centre was established in September of 1975 through the initiative of Professor Roger Carter, Q.C., who is also the originator of the Summer Program of Legal Studies for Native People.

The Centre was made possible through a \$40,000 grant from the Donner Foundation for the first five years of operation. The Saskatchewan Law Foundation has also given a grant for fifty thousand dollars to purchase and equip the premises for the Centre.

According to Professor Carter the Centre has been established to assist in developing the law and the legal system in ways that will better accommodate the advancement of Native communities in Canadian society. This includes helping Native Canadians to understand the law and helping both Natives and non-Natives to realize the inadequacy of parts of the law, the legal system and its institutions in solving Native problems.

To achieve its objectives the Centre will promote research and teaching at the University level in areas of law that affect Native people; provide instruction and information on the Canadian legal system to Native students at all levels and to other Native groups; and, where appropriate, provide legal advice to Native people and their communities.

The Centre will administer the Summer Program of Legal Studies that the College of Law introduced

in 1973 to prepare Native students for formal education at law schools across the country. To date, thirty-seven people have successfully completed the program, which is the only one of its kind in Canada. At the elementary and secondary school levels, the Centre will not only provide Native students with speakers and information on how the legal system is organized and operates, but it will also try to interest them in the possibility of a career in law as a related area.

Professor Carter commented that Native people in Canada have never been adequately represented in the legal profession and under these circumstances "even the appearance of justice can scarcely be said to exist for them."

Apart from the formal education system, the Centre will instruct Native persons and groups on questions of concern to them that involve the law. This might be achieved by training some of them in areas of the law that specifically affect their communities so that they could act in various para-legal capacities.

A major concern of the Centre is that Native people should have a voice as to the function of the Centre. At the present Tom Dore, Native Law Students Association; Roger Batterfield, Metis Society of Saskatchewan; and Noel Starblanket, Federation of Saskatchewan Indians are sitting as members of a committee which has the task of assisting the Director of the Centre, Roger Carter, in his work.



University of Saskatchewan, Native Law Centre 410 Cumberland Avenue North, Saskatoon, Sask.

NATIVE LAW STUDENTS MEET

Clem Chartier

Native Law Students from across Canada were at the official opening of the Native Law Centre on January 16, 1976. On the two following days the Native Law Students Association held their 3rd Annual General Assembly, with 27 members present.

The N.L.S.A. has been in operation for two years and its main objective at the present time is to insure that the law students now undertaking studies at the various universities successfully complete their degree.

The overall objectives of the N.L.S.A. are:

- to provide an organization for Native Law Students of Canada in order to promote unity and co-operation in the procuring of legal and social justice to all Native peoples.
- to provide for further education of Native Law Students, Native Lawyers, Native Peoples and the general public in respect of legal and social issues of concern to the Native communities.
- to provide for the professional development of Native Law Students through involvement with Native organizations, private law firms and legal clinics, appropriate provincial and federal government departments.
- to develop a Native Legal Scholarship Programme to encourage and financially assist competent persons of Native ancestry interested in the study of law.
- to encourage legal research among all Canadians for the benefit of Native peoples.
- to provide a forum for the discussion of legal and social issues relating to the laws affecting the Native communities.
- to provide motivations and support for increased Native participation in the social, academic, economic and all other aspects of Canadian life.
- to provide resources and encouragement for such involvement by Canada's Native people

The Association has an executive composed of a President, Vice-President and a Secretary-Treasurer. There are also four Directors — one for each of the following areas: British Columbia Region; Prairie Provinces; Quebec and the Maritimes; and the Ontario Region.

To date the various regions have been holding workshops and making the program known to Native students. Various students have also been working with provincial Native organizations during the summer months, generally doing research on land claims.

The N.L.S.A. also has a representative on the Federal Advisory Council to the Federal Department of Justice. The purpose of the F.A.C. is to assist in developing a more favourable delivery system of law for Native people.

The Native Law Student Association as a national organization has tremendous potential. Hopefully it will not lose sight of its original goals.



Terri Fyne, Secretary-Treasurer
Western University, Ontario,
1st Year Law



President, Harry Lubiano
2nd Year Law, Ogoude Hall, Toronto
"Sees the Native problem as being a country-wide problem,
not localized."



Della OpekoKew Yeno, formerly of Canoe Lake Reserve,
Elected representative for Federal Advisory Council,
2nd Year Law, Ogoude Hall, Toronto

... "Three members of the RCMP crashed into a home on the Cote Reserve and left behind them destruction, terror, and horror"

RCMP - REIGN OF TERROR

by Tom Casack

... "He looked very angry and like a madman. He seemed crazy. His face was red. His eyes bulged out and he was grinding his teeth. He come towards me calling me 'You dirty bitch, you dirty savage bitch'."

"It was the eve of the full moon when the time of unusual happenings occurs thus bringing out the werewolf from the veins of people who are effected at that time of the month. Three members of the RCMP crashed into a home on the Cote Reserve and left behind them destruction, terror, and horror, to the minds of a mother and her four children," were the words written by Cote band councillor Lloyd Brass.

The above incident occurred at the Joyce Whitehawk home on Feb. 14. By looking at Mrs. Whitehawk's signed statement we find the RCMP officers broke down the front door, even though Mrs. Whitehawk told them they could come in; ripped a bedroom door from its hinges, even though it was unlocked; slammed that door on the head of Michael Whitehawk, knocking him unconscious, even though he was already sleeping; and beat Mrs. Whitehawk with a flashlight and a hockey stick, calling her a savage

bitch, just because she was born an Indian.

"He looked very angry and like a madman. He seemed crazy. His face was red. His eyes bulged out and he was grinding his teeth. He come towards me calling me 'You dirty bitch, you dirty savage bitch'." Mrs. Whitehawk said in her statement about one officer.

The Whitehawk incident was not unlike countless others in the unreported history of Saskatchewan native people. It was different in that it started a public hearing and investigation and led to coverage of the matter, first in the Leader-Post and then on radio and TV.

The facts are clear and the situation is really not complicated. Prejudice is not a complicated matter.

"Nobody in a so-called democratic country should put up with such abuse," band Chief Tony Cole said at the Feb. 27 public hearing.

... the doors of whites are never broken down and "whites are never brutally attacked or manhandled."

Brass accused the RCMP of open prejudice, saying the doors of whites are never broken down and "whites are never brutally attacked or manhandled."

Both Cole and Brass said RCMP training includes the instilling of attitudes of hatred for Indians in new police officers.

Perhaps this type of training occurs but one would have to be pretty naive to think this is where the problem starts. All you need do is look around you here in Saskatchewan to see that whites are brought up with the idea that Indians are drunk, lazy, stupid, thieving misfits.

This reporter watched a waitress in a Yorkton hotel beverage room refuse service to a table of native people, accusing one girl of being drunk and a trouble maker. She later told me the real reason was that "those Indians just cause trouble."

In the lounge of another establishment in that city the employees have been told to leave waiting on the Indians as long as possible, in the hope they will leave before being served.

Perhaps the tiny town of Kamsack near the Cote Reserve gives the most obvious example of the signs of our times. There is a police detachment there with 14 officers to serve a population of less than 4,000 people. Where else but in Saskatchewan in a town of this size will you see a

police car patrolling each part of town once every two minutes.

One local man who appeared at the public hearing compared the situation to one he witnessed in the second war when the Gestapo marched through the bars at night.

Today's descendants of that Gestapo morally now back their paddy wagons up to the doors of the local beverage room in Kamsack and march all of the Indians in, taking them for a night away from their families in the drunk tank.

Complicity will lead nowhere with the exception of the drunk tank and this fact must be realized by the native people. There is no room for leaders who defend the RCMP actions at the same time criticizing their own people for drinking beer on a Friday night.

But despite the presence of such leaders some people decided to take action once the precedent was set at Cote Albert Maxay of the White Bear Reserve near Carlyle was one of these people.

On Jan. 28 Maxay's son was handcuffed (he had broken parole) and was then beaten continuously on the head with a flashlight, until it broke, and then with a steel pipe.

A 14 year-old brother told me no resistance was of-

... Maxay's son was handcuffed (he had broken parole) and then beaten continually on the head with a flashlight until it broke and then with a steel pipe.

... RCMP training includes the instilling of attitudes of hatred for Indians...

... situation in Kamsack compared to the second war Gestapo tactics

leaved to the RCMP and his brother was willing to go peacefully. He said he then watched with other family members as the victim was dragged by his feet with his bleeding head dragging on the snow covered ground, a distance of 50 feet to a waiting paddy wagon.

A 13-year-old member of the family made the mistake of asking one officer if he had a search warrant. He claims this led to his being clubbed on the head with a flashlight and then with something having the appearance of brass knuckles.

An older family member who tried to protect the 13 year-old was handcuffed and while sprawled on the floor he says his head was stepped on by an RCMP officer. He was later taken to the Carleton Place jail where, in a back cell, he was forced to fight three police officers.

That was not his first involvement with the local police. He claims a police officer broke his jaw last year — after handcuffing him.

Another investigation was ordered by the attorney-general similar to the one at Cote. But, with both of these cases, there was something peculiar. Both investigations were carried out by RCMP officers.

This fact alone is an open insult to justice but in Carleton the situation worsened when one of the RCMP personnel the native people were complaining about was named to investigate.

Albert Maxay related an incident when the officer, Staff Sgt. Bill Crawford defended the actions of the force by saying "Indian people used to torture the whites a long time ago."

The middle-aged Crawford had no comment to make on the situation when questioned but may perhaps take a greater interest in the most recent complaint against his department.

Linda Sparrow of the White Bear Reserve has accused a 45 or 50 year-old officer of picking her up for being intoxicated and later, in a back cell, forcing her to commit fellatio on him.

In a written statement made to Peter Bishop of the Metis Society, the mother of four said she does not know the officer's name but described him as being 45 or 50 years old, with grey hair, "but mostly on the sides", and a mustache.

The results of the two investigations have not yet been made public. A Yorkton lawyer gave me an unconfirmed report the result of the Kamisack investigation will be that the claims of the native people are unfounded and there is no blame attached to the RCMP.

Since the Cote story was reported there have been a number of past incidents brought to the fore and one of them from the mid-sixties has an important relationship to the present investigations.

... "Anything said contrary to the police lead to another shock treatment" ...

The case, recently reported on the CBC TV show, the Ombudsman, is that of Howard Gowan of Swift Current area, who, in 1967, was picked up by the RCMP and, under a special section of the Mental Health Act, was committed to the Psychiatric Centre in Weyburn.

In June, '67 while he was working in his pasture, Gowan was approached by two members of the Swift Current RCMP detachment. Thinking the meeting was about the series of obscene phone calls he had been receiving or the cattle he had reported missing, Gowan went with the officers.

Without giving any explanation, the officers took him to the Swift Current mental health clinic, where he was questioned by a doctor and denied the right to call his lawyer.

Although no charges were laid, Gowan was locked up for a couple of hours in RCMP cells. Then this man, who had never before received any psychiatric care, was taken to the Weyburn hospital.

He was hospitalized without reason or explanation from June 22 to July 28, was subjected to at least seven shock treatments, and was given several different drugs.

"Anything said contrary to the police led to another shock treatment," Mr. Gowan said.

Nine years later he is still trying to find an explanation and get the matter resolved.

Gowan was not alone in his ordeal as he says there were two other similar incidents in the Swift Current area. The first was that involving a young man named John Friesen, who was subjected to the same treatment as Gowan for a similar period of time. Shortly after he was released from hospital he was mysteriously found dead in his car, the subject of carbon monoxide poisoning.

Gowan says the RCMP publicly announced at the time

... *The RCMP, like anyone else, are potential criminals. Having them investigate themselves when serious charges are laid is similar to having a murderer investigate the case of another accused killer.*

of Friesen's incident that "the next one to go will be Gowan."

The third incident involving another man from the area occurred later in 1967 and again there was no reason for the RCMP action and no explanation was given.

It is regrettable, unbelievable perhaps, that the lives of those who have the courage to complain must be ruined, but there is one very important aspect of the Swift Current incident which lends much credibility to Gowan's story.

One of the senior RCMP officers in Swift Current at the time was W.G. Logan, a police officer who also had training in law, making him familiar with laws others might not be aware of.

Logan later was transferred out of the province but returned when his time in the RCMP was expired to take a position with the attorney-general's office in Regina.

You guessed it: One of those in the attorney-general's department who has been dealing with the recent Cote and White Bear investigations is W.G. Logan.

The choice seems clear. All native people genuinely concerned with their brothers and all persons concerned about justice or the lack of it in this province must take action. It is unfortunate action taken through the representative of the people — the attorney-general — must turn out to be a total fiasco.

The RCMP, like anyone else, are potential criminals. Having them investigate themselves when serious charges are laid is similar to having a murderer investigate the case of another accused killer. If the attorney-general cannot take a course of action with some appearance of justice and equality attached, the native people have no choice but to seek an alternate means of dealing with their problems.

NOTE: Tom Conck is a Saskatchewan journalist employed by the Regina Leader-Post newspaper. He is a graduate of the University of Prince Edward Island and the University of

Western Ontario. He is presently doing a series of radio programs on the RCMP situation on CBC Radio's As It Happens.

"PELTIER POLITICAL PRISONER"

EXTRADITION: CERTAIN DEATH - FREE LEONARD PELTIER



Leonard Peltier, 31, a Sioux Indian from Grand Forks, North Dakota, was arrested February 6, 1976 in a small cabin at Chief Smallboy's camp in the Rocky Mountains near Jasper, Alberta. Leonard is wanted by the FBI for his alleged involvement in a shoot out on the Pine Ridge Sioux Reservation near Wounded Knee last June. Leonard Peltier and Frank Blackhorse, both members of the American Indian Movement, were arrested at the same time and transported immediately to Edmonton by the RCMP.

Blackhorse is accused of bond default in connection with his alleged failure to appear on 1973 charges of shooting during the siege of Wounded Knee. He remains in Alberta awaiting deportation hearings.

Peltier's two court appearances were surrounded by rigid security. Leonard's family, including his

mother and three other women (one pregnant) were forced to undergo degrading total body searches and stripping before being permitted to enter court. All Native people were forced to wait in line while eight officers conducted a thorough frisk of everyone.

AIM volunteers set up a Legal Defense Committee in Vancouver to mobilize support against Peltier's extradition. They unanimously agree that Peltier's life is in immediate jeopardy should he be turned over to US officials. Leonard was quoted as stating "...by the treatment I am already receiving they have already condemned and convicted me." He has been removed to an isolation cell and is very concerned for his personal safety. He is kept in shackles and hand-cuffed, deprived of any connections with people or the outside world; denied anything except isolation cell.

Leonard Peltier: Personal Information

1. Leonard has never been convicted of any crime. He spent some time in the US Marines and was given a medical discharge because of a partially paralyzed face resulting from a club-welding cop.
2. Leonard worked in Milwaukee as a social worker finding jobs for Indian people; and housing or whatever referral services he could apply to Natives in need.
3. Moved to Seattle where he became part owner of a

Native run auto-repair shop. He set up the facility to provide employment to Indians out of work or newly arrived in town. He set up a kind of a half way house to smooth out the transition period for a Native stuck in a hostile city and unable to return home to rural reserves because of inadequate employment there.

4. "Leonard's heart has always been to help Indian people in whatever way he can," said Steve Robindeau, member of Leonard's Legal Defense,

WHY LEONARD?

Last June a shoot-out was precipitated on the Pine Ridge Reservation when plainclothes FBI agents drove their unmarked car off the roadway and began firing upon a twelve year old Sioux Indian. The resultant shooting spree left one Native Oglala dead and the two agents mortally wounded. No other agents witnessed the shoot-out yet the FBI quickly issued warrants for four people who were high on the list of "undesirable Wounded Knee militants." Leonard was elevated to the status of Most Wanted Man as soon as the other three Indians were arrested. AIM Legal Defense Committee say that the FBI need Leonard as a scapegoat. Their credibility is at stake and the situation around Wounded Knee has grown worse than ever since the siege by hundreds of US Marshalls ended during the summer of 1973. Since then more than 20 Indian people have been murdered by paramilitary forces that terrorize the reservation with immunity from FBI prosecution.

U.S.A. POLICY: TERMINATION OF INDIAN QUESTION

Legal Defense Committee accuse the FBI of being judge, jury and executioner — adding that Peltier was forced to flee to Canada for his life. In South Dakota, recently ousted tribal council president, Dick Wilson's goon squad roam around shooting up innocent Indians, mostly traditional Oglala Sioux, who oppose his dictatorial regime that caused the Wounded Knee flare-up in the first place. Because of hope for consolidation and the fact that many reserves throughout the American mid-west, South west and west Coast are sitting atop vast reserves of coal, petroleum or other exploitable resources, the U.S. does not wish to permit native people a federally recognized voice and so hopes to divide Indians. It is therefore in the best interests of the FBI to break the back of Indian resistance and this involves carrying out a war of vengeance against AIM (especially anyone involved in the armed defense of Wounded Knee).

Within the prison system, the use of chemical toxins, electro-shock treatment and even Laser Lobotomy (destruction of part of brain) with isolation and solitary are the weapons of the US Power-police against those unfortunate enough to be herded away. If one cannot break down a man physically, the next best thing is to reduce the prisoner to a mindless vegetable; or to provoke punishable acts of violence with drugs like Thoracin or Prolixin which is like a chemically administered electrical shock.

As we learn to unmask the police forces represented in this struggle, so too will the media influence what Canadians understand as the American Indian Movement. Canadian federal Liberal policy will be unmasked to its core and the record to date is astoundingly degrading in Ottawa's unwillingness to tolerate a grassroots Native voice or any action that threatens to replace the Department of Indian Affairs bureaucracy with Indian controlled government on a regional basis. The mercury contamination of Northern reserves will emerge to trip up any clean-act that Canada hopes to polish off. Canada must be willing, in Judd Buckman's own words, to accept a change in lifestyle among Native peoples...but it will not be toward assimilation into the hopeless city environment as he desires.

AIM LEGAL DEFENSE COMMITTEE

The Legal Defense Committee set up in Vancouver to co-ordinate as fair a hearing as possible for Leonard Peltier hopes to "radiate public support against extradition" because "extradition, at this time, would mean certain death for Peltier". Bill Wilson, of the Union of BC Indian Chiefs, said he personally considered Peltier to be a political prisoner who should not be returned to the U.S." Bill Lighbrown of BC Association of Non-Status Indians said in his opinion, "Peltier is very definitely being persecuted by American police authorities."

So far the American Indian Movement is co-ordinating efforts to set up the Legal Defense Committee. AIM already has seven chapters throughout BC as well as offices throughout Canada, USA, Europe and other countries. AIM hopes to generate international support for Peltier and to keep him from every being forced to return to USA.

The Legal Defense Committee requires as much assistance as possible from Indian people and everyone else. Anyone wishing to donate any materials needed or funds may do so at the Indian Centre or phone 736-8944.

SITTING BULL PRECEDENT

Less than one hundred years ago Canada's police force permitted Chief Sitting Bull and his band of Sioux to cross into the safety of Canada while pursued by the US army. They were granted asylum here.

In that same spirit, Legal Defense Committee members hope Canada will grant Leonard Peltier asylum here as a political prisoner who is unable to receive fair trials in USA and whose life is considered to be in utmost danger should he be turned over to US authorities, particularly the FBI.

Condensed from a Press Release received from AIM Legal Defense Committee

Indian Centre
1855 Pine Street, Vancouver, B.C.
Phone: 736-8944

REGINA FRIENDSHIP CENTRE IN TURMOIL

John Carband

As a result of complaints laid against the old friendship Centre Board of Directors, an Adhoc Board was appointed on February 17 and a new Board elected at an Annual Assembly on March 6, 1976.

In a heated meeting with the former Board of Directors, on February 17, about ninety-five centre members voiced their concerns over the way the Friendship Centre was being run. Accusations against some of the Board included terrorism, the hiring without competition of Roland Crowe, and the firing of Executive Director Albert Robillard and Program Co-ordinator Marina Roy.

A small block of the Board came under direct fire from Metis Society's President Jim Sinclair and numerous supporters. "We want to make sure the Friendship Centre isn't turned into a political haven for NDP supporters, that it isn't a place to set up mafia and that if a person is fired it isn't because staff won't lick the boots of the Board of Directors" Mr. Sinclair said to those in attendance.

Martin Aubichon, who had earlier in the meeting tried to sneak out but was hoisted back into place as chairman, tried to shift the burden of the blame onto ex-director Albert Robillard. He stated that Robillard was a dictator and that he was the one responsible for charging \$50 for the use of the Centre.

Mr. Sinclair was quick to respond that if the twelve Board of Directors didn't have the guts to stand up to one man that it was another reason they should be voted out as incompetent. Mr. Aubichon was then caught with his pants down when it was shown from the minutes of a Board meeting that the decision to charge \$50 for use of the Centre was a Board decision.

A motion from the floor to have the Board of Directors present their views on the competence of

the Board was presented:

— Bruce Parisian said he wasn't invited to the meeting in which Mr. Robillard was fired.

— Ted Keewatin said "we've been getting a bit slack, I think somebody else should be in here."

— Jim Parisian said "we should all get off the Board and let someone else run it."

— Agnes Stanley said "it's time someone else took my place."

— Alex (Butch) McDougall, who made the motion to fire Albert Robillard, said "I'm not going to withdraw until defeated."

— Arnold Jarvis said "our Board here is incompetent."

— Maurice Aubichon said "I'm willing to run against anybody."

— Daniel Keshane said "as long as you have a mind of your own Mr. Robillard won't like you, I feel the Board made important decisions."

— Allen Daniels said "the Board is run by Mr. Robillard anyway so I may as well resign."

— Martin Aubichon said "if people want a new election I'm all for it."

— Caroline Goodwill said "I'm really dead set against anybody firing Albert Robillard, I didn't think it was right to give two hours notice and I don't think they even had a quorum to fire Albert."

A motion was then presented that would immediately suspend the Board and appoint an Adhoc Board until an annual assembly could be held. The motion was defeated by the Board. A motion was then made that the Board was incompetent and should be suspended immediately. This motion was passed. An Adhoc Board was appointed as a result and an annual meeting set for March 6, 1976.

Suspended from the former Board and left unappointed to the Adhoc Board were: Martin Audichon, Alex (Butch) McDougall, and Allan Daniels.



Two slates running for election to the Centre's Board of directors locked horns in a packed assembly of over 200 native people. The slate supported by the Metis Society won total victory over the slate supported by some dismissed Board members. Elected in as the new Board of Directors are: Ted Kewatin, Pius Dusyhorn, Lloyd Pelletier, Fred Schoenthal, Larry Lafontaine, Caroline Goodwill, Cliff Larosque, Arnold Jarvais, Peter Bishop, Ron Lafontaine, Bruce Parisian, Barbara Assapace, Agnes Sinclair, Debbie Anderson, Valerie Morris, and John Cuthand.

The first test of strength between the two slates was the appointment of chairman. The M.S.S. supported slate backed Rod Bishop and the other Albert Ross. Rod Bishop was voted in as chairman by a wide margin. This was the first indication of the direction the voting would go.

Regina Mayor Henry Baker was the first guest speaker. He mentioned that the City of Regina was aware of the problems native people face in the City and that the Friendship Centre could play an active part in the development of a proposed Native Sports Complex. Mayor Baker like the other guests, said he was happy to see so many native people at the Annual assembly.

Representing the Federal Government through the Secretary of State was Mr. R. Mitchell, who voiced some concerns over the Friendship Centre's budget report.

Mr. Pius Dusyhorn, a Cree elder working with the Indian Cultural College, gave a talk directed to unity and co-operation within the Friendship Centre.

NEW DIRECTORS ELECTED AT BATTLEFORDS FRIENDSHIP CENTRE

On Saturday, February 28, 1976, at The Battlefords Indian-Metis Friendship Centre in North Battleford, approximately 100 members filled the Centre to capacity in order to vote on the ten seats that had come up for election. The only seat not open for election was that of the president, George Larose, who has another two years to go in his three-year term.

Rumors and accusations of dissatisfaction and mismanagement were in the air as the assembly went to vote by secret ballot to either retain the same directors or vote in new people.

Rod Bishop, chairman of the meeting spent considerable time with the assembly in discussion over which constitution to use — the one dated 1965 or the one dated 1970. After lengthy discussion the meeting adopted the 1965 constitution and amended it to vary the length of terms served by the directors on the board.

Amid thunderous applause the following were elected with only one member (Jules Morin) being re-elected from the previous board.

Vice-President — Eugene Arcant; 2nd Vice-President — Bernice Heiber; Treasurer — Darlene

"The Peace pipe is the symbol of the Friendship Centre movement and we all know what that means" he said. Mr. Dusyhorn has been active in the Regina area for many years and is a well respected member of the Regina native community.

Mr. J. Sinclair, president of the Metis Society was called on to speak to the Assembly on behalf of the M.S.S. slate. Mr. Sinclair mentioned that dissatisfaction with the Courtworkers Program was a prime reason for the M.S.S. to enter into and support a slate in the elections. "The Attorney-General hires prosecutors, police and courtworkers. Too many courtworkers tend to be on the government side. I think we should fill up the courts with natives contesting their cases" Mr. Sinclair said.

In regard to the proposed Native Sports — Recreation Complex Mr. Sinclair mentioned the New Board's first task would be to develop the proposal. He also mentioned that issues facing natives in Regina were too important and too critical to be having disunity and backstabbing take place among different political native organizations.

The tone of the meeting was not the same as the previous meeting in which the Board was suspended. There was visibly more co-operation and less arguing, although Martin Aubichon was in disagreement over the financial statements of the Friendship Centre.

The elections began at noon and finally ended at 3:00 o'clock. 209 people voted in the largest vote at an Annual meeting yet. Some very tired poll counters emerged at 5:30 P.M. and gave the election results. The M.S.S. slate had won total victory.

Kennedy; Secretary — Janice Whitecalf; Status Indian Directors — Ben Wattunoc, Alex Kennedy; Alphonse Poplar; Non-Status Directors — Percy Sangret, Jules Morin, Burton Sangrey.

The Battlefords Indian-Metis Friendship Centre had its beginnings way back in 1961 when they started with a handful of people. Today the Centre is thriving with 200 members and off to a good start in 1976 with its newly elected directors.



NATIVE YOUTH MEET IN SASKATOON

Class Charter

A Native Youth meeting was held at the Jim Sinclair Centre, January 24 and 25, 1976. Approximately 60 representatives from various communities and reserves throughout the province were in attendance. The main purpose was to get youth together to decide what directions should be taken.

Rod Durocher, Vice-President of the Metis Society of Saskatchewan gave a talk on the past Native Youth Movement of Saskatchewan, outlining some of the objectives of the youth and the reasons why Native Youth split up. Other speakers at the meeting were Ben Baich from Job Creation Branch, Manpower and Immigration; Hurdly Schaller, Sask. Association on Human Rights; Frank Tomkins of the Metis Society of Saskatchewan; Bill Whitebear, Court Worker Service; and Penny Wells representing Pine Grove Correctional Centre of Women. These speak-

ers were in support of Native Youth and were beneficial in their suggestions for objectives and funding.

It was decided that for the present the province would be split into three areas: Prince Albert, Saskatoon and Regina. Then the meeting went ahead and made three committees; each committee elected a committee head and from there their respective objectives were outlined. These include going back to their communities and in consultation with the youth, develop general objectives. There is to be further general meeting and the committees are responsible for laying out the purpose of, and need for, that meeting. At the next meeting a constitution will be drafted, executive officers elected, designated areas requiring directors will be set out and programs worked out which will then require the acquisition of funding.

The current committee heads are:

Myrna LaPlante
No. 2, 1846 Scarth Street
Regina, Saskatchewan
Phone: 525-6721; 569-0970



Myrna LaPlante
Committee Head for Regina Area

Dorothy Goertzen
No. 3, 801 Clarence Ave.
Saskatoon, Sask.



Mrs. Dorothy Goertzen
Committee Head for Saskatoon Area

Marcia Chickens
50 McMillan Crescent
Prince Albert, Sask.
Phone: 764-2526



Marcia Chickens
Committee Head for P.A. Area

All youth interested in involvement with Native Youth contact the people above in your area.

REMEMBER ... TOMORROW'S STRENGTH DEPENDS ON TODAY'S ORGANIZING!

A real conflict is going to erupt one of these days, and we are going to do more than stay in our Teepees saying "UGH".

Delia Opekokew

The New Native Perspective was invited to participate in the Native Youth Conference but due to circumstances beyond their control, those who sit in power turned down their request to attend and have a meaningful input into the very important discussions to take place regarding the youth today and the direction our youth will take in the future. Bill Whitebear, P.A. Courtworker represented the New Native Perspective at this Conference.

Greetings Sisters and Brothers, future leaders. We, the New Native Perspective were looking forward to sending a delegation to your conference to have some input . . . to become involved and support the Native Youth of this province and across this land. Due to circumstances beyond our control those who sit in power have seen fit to turn us down!! The power these people have is absolute, unquestionable and complete. This must change and YOU, the Native Youth, YOU who have Indian blood running through your veins, can do it — must do it, or we are lost. Our future is in your hands; the future of all those yet to come; the younger children who are looking up to you as an example, those younger children are OUR LITTLE BROTHERS AND SISTERS!

You Brothers and Sisters CAN MAKE MEANINGFUL CHANGES. You can do this by using the one powerful weapon that is within your reach. A weapon that cannot be questioned, for you Brothers and Sisters will have the answer . . . and that weapon is KNOWLEDGE. Take that which is GOOD and use it. That which is "not good" discard it, throw it away. Only you Brothers and Sisters can decide that which is "GOOD" and that which is "Not". Decide and choose. The New Native Perspective from within the walls of the Prince Albert Jail support YOU!! Get this "Knowledge" by whatever means available to you and use it to the advantage of our Native People. Use it to make those meaningful changes that we have mentioned — for the little ones and for those yet to come.

In closing we have no way of knowing how much impact this letter will have, but we ask you to organize. To become free is to become responsible. To be responsible is to ask questions. To ask questions is to



Bill Whitebear, P.A. Courtworker representing New Native Perspective, who could not attend.

know. To know is to have "KNOWLEDGE".

We wish each and every individual one of you success from the "New Native Perspective!"

Archie Starr—President
Jo-Jo McCallum—Vice-Pres.
Russell Kennedy—Exec. Member
Ralph Bear—Exec. Member
Wayne Drowner—Exec. Member
Allan Dufour—Exec. Member
Bob Lebeuf—Exec. Member
Hank Maurice—Our "Editor"
Arthur Fourstar—Sec.-Treas.

"HEY BOY!!!"

Have you ever been walking down the street with not a care in the world only to have your peaceful meditation shattered with a "Hey boy, what you want here?" or "What you doin' here?" What does it make you feel like? When you call a dog or an animal you say "Hey boy". If you're calling a person you say, "Bill, Bob, George, or whatever name the person happens to have. You don't demean a person by treating him like something less than human. At the present time we've got some protection in the Saskatchewan Human Rights Commission, but why in the hell do we have to be protected? Why in the hell can't we be just treated like human beings? This common courtesy that people of the same color, race or religion don't think twice about offering each other, they are quite hesitant to offer someone of a different cultural or ethnic background. IS THAT RIGHT??

What about the God that is worshipped by 65 percent of the world's population? Does he really have the best interests of the people enshrined in his

religion only or the peoples of all faiths all over the world. And why does he only worry about the people and not the earth itself? The people cannot exist without the earth. Maybe if God is as powerful as they say he is he might float the people all in space and feed them with 'Manna from Space'.

Now in the Native North American culture the beliefs of the Great Spirit were if the people loved and respected one another and obeyed the Great Laws of Nature then the people would live in a prosperous harmony with Nature and always have a sufficient supply of energy resources for all time. I'm not just making this up. If you check on books of Indian Culture you will find this is true. So the next time you feel like demeaning a member of another race, think about this: Remember, still waters run deep, but I sure as hell wouldn't dive in without checking it out first.

by Mighty Feather





"Our lands were broken up and stolen from us, and we did not defend them; we were treated with insolence and contempt, and we endured it; but from the moment they threatened our lives, and those of our families and our leader, we have the right to defend them, AND WE SHALL DEFEND THEM UNTO DEATH."

Gabriel Dumont, 1885

METIS SOCIETY DEMONSTRATES AGAINST PRICE & WAGE CONTROLS



Metis Society Staff Marching on the Legislature

February 2, 1976 approximately 50 members of the Metis Society of Saskatchewan and the Native Women of Saskatchewan joined with over 3,000 people in a demonstration against price and wage controls. The rally took place in front of the legislative buildings in Regina. Two of the guest speakers were Frank Tomkins of the Metis Society and Lorna Standingready of Native Women. Mr. Tomkins was wearing a sign stating: "NATIVE PEOPLE FIRST TO SUFFER — LAST TO BENEFIT!"

SPECIAL THANKS TO METIS SOCIETY

"The Metis people put all their hopes into the children, and this Education Program makes the hopes come reality."

Below is a letter of thanks sent to Roger Butterfield, Director of the Metis Society's Education Department.

Dear Roger:

I am a mother with two daughters who are being helped by the Metis Society. I've always wanted my children to have an easier life than me and an education enables them a better life...better than a life where a woman has to scrub floors if she's got no education. Well, one daughter is going to be a teacher. She is going to be independent and have a respectable job. The other girl wants to be a lawyer — a good professional kind of job.

I takes a long time to become a teacher or a lawyer, and it costs a lot of money to send my children to university. The Metis Society gives both my girls enough money to live on while they are students. I don't have to dip into my life savings to send them, and they don't have to start life with a big debt to pay.

Of course, my girls wanted a career that needed

a university education, but I still think it would have been fine if they had decided to go to a technical school. A woman needs some kind of training these days because both parents need to work when raising a family, and an ordinary job for a woman pays minimum.

Most of our Metis people have always worked for minimum wage, and now, with these education grants, some of the young people can get some training and are able to look forward to a better and easier life than the older folks.

I only wish that more of the young people would finish their high school and use the grants to get more training. The Metis people put all their hopes into the children, and this education program makes the hopes come reality.

a thankful mother
Lena Schlaphohl

Estevan, Saskatchewan

WHY CASNP SUPPORTS THE DENE POSITION

When the Dene refer to themselves as a "nation", they are using this word to describe their unity as a people and not in the political sense of an autonomous state. The Dene do not want to return to the past, but rather they seek the opportunity to share in the building of a new northern society, geared to meet the needs of all northern people.

The 18,000 Indian and Metis people of the Mackenzie Valley, known as the Dene, have occupied their traditional lands since time immemorial, making their living from the land by hunting, fishing and trapping. Through many generations they have evolved a culture in balance with nature.

During the past two centuries, increasing numbers of non-Native people have settled in the N.W.T., bringing with them the latest aspects of western culture and technology.

In spite of this the Dene still constitute a majority of the population and retain much of their traditional cultural values and lifestyle.

In the past, land settlements between the Canadian government and the native peoples have taken the latter's land in exchange for money. This is known as extinguishing their title to the land. Two treaties were made between the Canadian government and the Dene, one in 1920 and in 1898. The Dene claim that these treaties were partly fraudulent and were peace treaties, not a land settlement.

The land settlement proposed by the Dene calls upon the Federal Government to develop a policy which gives priority to the self-development of the indigenous people on their traditional land. Instead of the once-and-for-all solution which settles the native "problem" to the satisfaction of the bureaucrats and the white people by separating the people from their land and thus ensures their extinction as a people by recognizing — in formal legislation — their rights to their homeland.

What the Dene seek, principally, through a land settlement, is an economic base within Canada which they control. This would ensure their autonomy, cultural and economic, and at the same time their participation as equals in the discussions and decisions that affect their lives. More specifically, they seek the following, as the minimum conditions for their survival:

- *self-determination*, by which they mean the right to govern themselves through institutions of their own choice, which the Dene people understand and which meet their needs;

- *guaranteed long-term political security*, by which they mean the assurance of a land base sufficient to allow some degree of control over future political and economic development in the North;

- *economic independence*, because the Dene realize that true self-determination within a private enterprise system is only possible through adequate control of economic resources to make their political will effective; that resource base would enable them to develop economic alternatives to fit their needs

and desires and free them from dependence on federal welfare dollars for their subsistence;

- *cultural survival*, by which they mean recognition of the Dene as a culturally distinct people free to determine their own cultural development within the Canadian framework.

The Dene land settlement proposal is not designed to deprive other Canadian citizens of their basic rights nor are non-native people discouraged from participating in the development of the N.W.T. What the Dene seek is assurance that only those people who have a genuine concern for the future of the North, and those who have a vested interest in the land because it is their chosen and permanent home, will be allowed to decide what kind of development takes place.

The Dene are asking for rights and privileges beyond those guaranteed to all Canadian citizens. Every province in Canada has the privilege of electing a regional government with a capacity to respond to regional needs. Permanent, long-time residents of the North, familiar with the social, economic, and environmental conditions so different from those of southern Canada, are more qualified than southerners to determine the policies that are most beneficial to northern development. It is reasonable, then, for the Dene people to request that they be allowed to participate fully in decisions affecting their lives.

The Dene Declaration is not a separatist statement. It is a statement in English of the way the Dene view themselves — as a distinct people, with an identity based on their relationship to the land. It is an articulation of their quest for self-determination within the country of Canada. When the Dene refer to themselves as a "nation," they are using this word to describe their unity as a people and not in the political sense of an autonomous state. The Dene do not want to return to the past, but rather they seek the opportunity to share in the building of a new northern society, geared to meet the needs of all northern people.

Recognition of the Dene title to the land would provide the economic base necessary to attain the above objectives. The failure to negotiate a satisfactory settlement will mean continuing social and economic problems for the Dene people, as well as a deterioration of relations between Native and non-Native Canadians. The land settlement proposal advanced by the Dene, on the other hand, provides a unique opportunity to bring native people into the economic, social, and political life of Canada in a way that can be a source of pride to all Canadians.

Native and Proud

CAPTAIN WILLIAM KENNEDY (1814-1870)

A Metis who deserves a place of honour not only in the history of the west but also in Canada, is William Kennedy. Strangely enough, this man, born at Cumberland House in 1814 of a Hudson's Bay post manager and a Cree woman named Aggathas, earned his reputation on the ocean rather than the prairies. William Kennedy, at age eleven, was sent to Scotland to obtain an education. At eighteen he returned to Canada to become a clerk in the Hudson's Bay Company but left their employ in 1846 because he disagreed with the policy of using liquor in the fur trade.

At this time the world was intrigued by the disappearance of Sir John Franklin in the Canadian Arctic in the year 1846. Twelve expeditions had failed to locate any sign of the explorer or his crew. In 1850 Lady Franklin hired William Kennedy to head up another search party. With a crew of seventeen, Kennedy although not successful in locating Franklin, opened up and mapped new areas of the Arctic and located the northern most tip of the North American continent. Kennedy's search party showed the world how it was possible to live successfully in the Arctic by adopting the manners and customs of the Eskimos and Indians. He showed that if man would work with nature, rather than against it, survival was possible in the Arctic. Ten more expeditions, a total of twenty-three, were to search for the lost explorer before a stone cairn was discovered that told of the fate of Franklin and his men.

Returning to Canada, William Kennedy fought to break the monopoly of the Hudson's Bay Company of the fur trade in Rupert's Land. His visits to the Red River always attracted large crowds of whites and mixed bloods who trusted him to represent their best interest. Much of the information Kennedy gathered in the West he sent to his nephew, Alexander Kennedy Isbister, who carried on the battle of the Metis in London, England.

In the 1860's Kennedy came to Red River to retire and built one of the most beautiful stone houses still in existence in Manitoba. It is now the Red River House Museum. Continuing to be active, he was the prime force in starting the Manitoba Historical and Scientific Society and was invited to give the first address, the topic of which was "The Northwest Passage".

Three Arctic places have been named in honour of this Metis explorer: Port Kennedy, Kennedy Channel, and Cape Kennedy. Twenty years after his death in 1890 a brass plate in honour of Captain William Kennedy was placed on the wall of St. An-



Manitoba Provincial Archives

drews Church north of Winnipeg. Sir Ernest Shackleton, the famous Antarctic explorer came to Winnipeg to dedicate it.

In the National Portrait Gallery of London, England, the portrait of this Metis hangs among the great of British history.

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OUR PEOPLE

MR. WALTER DIETER

Mr. Walter is a well respected leader and activist of the Native community in Saskatchewan and in the rest of Canada as well. His long years of dogged determination and work for Native people is



Mr. Dieter is a quiet, soft-spoken man who commands attention not by the loudness of his voice but by the strength of what he has to say.

very evident today. Mr. Dieter, back in the days when Indian organizations were almost unheard of, began organizing Native people and effectively lobbying governments. He is widely recognized as a founder of: The Federation of Saskatchewan Indians, of which he was the first president; the National Indian Brotherhood, of which he was also the first president; the Native Alcohol Council; and the Justice of the Peace Program in Saskatchewan.

To the many who have come to know him through the years, Mr. Dieter is a quiet, soft-spoken man who commands attention not by the loudness of his voice but by the strength of what he has to say. Although a treaty Indian, Mr. Dieter has refused to allow the whiteman's law to divide him from his concern for all Native people. In the recent stand taken by the Metis Society towards the board of directors of the Regina Friendship Center, Mr. Dieter chose to run on the M.S.S. slate, which was made up of all Native organizations including both Status and Non-Status Indians. He proved to be a powerful stabilizing factor in the sometimes heated and crucial discussion in finding a new direction for the Center.

Mr. Dieter is currently living in Regina where he is quite active in the Urban Indians Association and the Regina Friendship Center as well as being a counsellor on the Pepeekisis Reserve.

He is an independent thinker who has born a heavy burden of responsibility over the years. This genuine concern for Native people through the passing of the years has made him truly a cornerstone of the Native movement across Canada.

"SUBSCRIPTIONS"
 NEW BREED
 4-1846 Scarth Street
 Regina, Saskatchewan
 S4P 2G3

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 1 year \$6.00



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from OUTSIDE our PROVINCE

ALIEN LAWS FOR INUITS

There is no word for "guilt" in the Inuktitut language. Dennis Paterson, the first full-time lawyer in the eastern arctic states that alien laws are written in a foreign language reflecting strange values that most Inuit neither fully comprehend, nor use to their advantage.

Paterson is the first lawyer paid by the federal department of justice in a unique pilot project aimed at teaching and reaching Inuits who are or who may become entangled with Canadian law.

Another point Paterson made was that laws have not been translated into the Inuit language and yet the Inuits are expected to understand them.



NEW COURSE AT ALASKA UNIVERSITY

Interpretive reporting of Native Issues is a new course added to the University of Alaska curriculum. The three-credit course is a seminar in which students examine current issues facing the Native communities in Alaska. Issues such as education, land use, economic development, pipeline impact and gas line through Canada are some topics of discussion.

Students will be encouraged to do research and make a stand through writing of editorials. The instructor for the course feels that letters to the editor and editorials are important and a good alternative when there is a lack of newspapers which represent small communities outside of the Alaskan cities.



MENTAL HEALTH

The National Institute of Mental Health is urged to develop a program aimed at solving mental health problems affecting Native Americans. The suicide rate among Alaskan Natives is 35.9 per 100,000. Whereas the suicide rate for the nation as a whole is 11.9 per 100,000.

CARC SCIENTISTS CONCERNED FOR CARIBOU

One of the scientists for CARC (Canadian Arctic Resources Committee) said at the pipeline hearings that he doubts if the caribou could survive a great deal of development in the Mackenzie Valley.

Arthur Bergerud, who is a biologist, has done studies of caribou, particularly portions of the Porcupine Herd. He said that he agrees that the Porcupine Herd could withstand the short term changes brought about by the building of a buried pipeline along the arctic coast. However, he said that we must make plans on the assumption that a buried natural gas pipeline will soon be followed by an overhead pipeline. Then it is likely that a highway would be built along the pipeline route. He feels that the combination of all these things could very seriously affect the caribou.

He is particularly concerned about the caribou at calving time, as they are more sensitive at that time of the year. He said that when the herds are disturbed the females and the young are frequently separated, making the herd more susceptible to attacks by predators.



BLOODS SEEK \$60 MILLION, 173 SQUARE MILES OF LAND

Alberta's Blood Indians presented a claim to the federal government for 173 square miles of land and \$60 million in cash which they say they are owed under a 99 year old treaty.

The Indians base their petition on Treaty No. 7 involving Blackfeet, Sarcee, Stoney, Peigan and Blood Indians which was signed in 1877. The original treaty provided that Indian reserves should consist of an average of one square mile for each family of five persons, with proportionate amounts for larger or smaller families. Two years later the Bloods asked the government for a separate reserve. In 1880 they surrendered their original land and in 1883 a separate treaty was signed. The Bloods claim the new land would have been adequate for a population of 2,735 but the population of the band was 3,600.

MANITOBA OFFERS CREE CLASSES FOR GOVERNMENT EMPLOYEES

Manitoba Department of Education will begin offering its employees instruction in the Cree language. Deputy Minister Lionel Orlikow said in offering the course, the department hopes to improve its understanding of the needs of Cree students. "It's more than a matter of communication. The thought patterns in Cree are quite different from those we use in English. When our staff prepares learning materials, it has been with this English bias. Cree students, as a result, often have no understanding of what is being asked. By taking this course, we hope our staff will become more efficient in preparing relevant materials."



THREE-YEAR-OLD WINS \$40,000 IN NEW BRUNSWICK

Karen LeBlanc, 3-year-old daughter of Mr. and Mrs. Ralph LeBlanc of Riverside, near Moncton, New Brunswick, was announced the grand winner of the Dream Draw contest. She wins the \$40,000 house and trip around the world sponsored by the New Brunswick Association of Metis and Non-Status Indians.

EXPERT OF CUSTER'S LAST STAND DIES AT 105

Corpus Christi, Texas. Sioux Chief William Red Fox, considered an authority on the Little Big Horn struggle is dead at 105. Born in 1870, Red Fox often recalled the day in 1876 when 4,000 of his people left the Dakota Territory for the valley of the Little Big Horn in Montana on a buffalo hunt. He said he was left behind (he was six years old) with the women, old men and other children 10 miles from where General George Custer's detachment was wiped out.

Red Fox spent 15 years with Buffalo Bill Cody's Wild West Show after joining the troupe at the Chicago World's Fair of 1893. He served with the U.S. Navy during the Spanish-American War and Boxer Rebellion. In later years he appeared in 107 movies with such idols of the day as William Boyd (Hopalong Cassidy), Wallace Beery and Jack Oakie.

*"Let us put our minds together and see
what life we will make for our children."*

Tanaka Yotanka (Singing Bull)

ABORIGINALS FORM WORLD COUNCIL

Delegates representing aboriginal people from various parts of the world met for the first time at Port Alberni, B.C. in October of last year, to form a global organization — the World Council of Indigenous Peoples. The conference began as an idea of Mr. George Manuel, president of Canada's National Indian Brotherhood. He has visited Native peoples in countries like Australia, New Zealand and Scandinavia, and found common problems and shared ways of Natives everywhere. Mr. Manuel has been elected president for the first two years.

Representatives of many Native organizations were at the congress ranging from Canada's National Indian Brotherhood, the National Congress of American Indians (USA), Greenlanders Association, Nordin Same Council, Maori Council of New Zealand, Mink'a of Bolivia, Unidad Indigena of Colombia, Centro Indigena of Guatemala, Federation Ecuatoriana de Indios of Ecuador, Asociacion Indigena de la Republica of Argentina, Confederacion Nacional Agraria of Peru.

The new World Council is expected to provide meaningful exchange of information to strengthen voluntary associations and to reduce the possibility of physical and cultural genocide; to combat racism; to ensure political and social justice; and to establish and strengthen the concept of indigenous and cultural rights among the family of nations of the world.

No delegates came from nations colonized by Brazil or Chile, both of which have been physically wiping out Native people. The two countries would not allow any Native people to travel out. Only one delegate was able to get out of Colombia. No delegates came from mainland Asia — from either "socialist" or fascist countries — for much the same reasons. Delegates from Africa had been eliminated by definitions of eligibility.

Tight security was kept at the conference and establishment press was restricted due to the fear of some Central and South American delegates of retaliation from the colonial governments if their identification or activities were made known.

AREA 3 DELEGATES EXPRESS NON-CONFIDENCE IN D.N.S. (Department of Northern Sask.)

L'Heureux agrees power should be given to the people

Placards on the walls expressed well the views of delegates attending the Area Meeting represented by Lawrence Yew, Counsellor and Chairman of N.M.C. (Northern Municipal Council). The meeting was held in the Civic Centre in Meadow Lake. Approximately 70 delegates representing L.A.C.'s (Local Advi-

sory Council) and L.C.A.'s (Local Community Authority) from Area 3 were in attendance, along with representatives of the Association of Metis and Non-Status Indians of Saskatchewan (formerly Metis Society of Saskatchewan).

Placards on the walls read:

* D.N.S.
Advocates and sets up:
Advisory Boards
Sounding Boards
Listening Boards
No meaningful involvement
No Sense
No Power
No Use

* We want:
Local Gov't and Legislation
Changes for N.M.C., L.C.A.'s
and L.A.C.'s.

(Local Gov't & Local Control) YES
(Decision making & involvement) YES
(D.N.S. Tokenism) NO

A small group of
political puppets
and
yes men
control DNS

Why not have Northerners
and their representatives
e.g. NMC, LCA's and LAC's
control DNS

Jim Sinclair, President of the Association of Metis and Non-Status Indians of Saskatchewan (AMNIS), who addressed the delegates said he remembered standing in the same hall full of people at a confrontation meeting with Allan Guy (the then Minister and MLA for the Athabasca Constituency) and other government officials and there was Bowerman in the back coaching. (How times and things have changed. Correction: I should say only the politicians have changed — the conditions have remained pretty much the same!)

Jim talked on a number of issues that are of concern to the Northern residents. The one-agency concept of D.N.S. resulting in their control of economic development is thus forcing people to work only for D.N.S. Along with this full control, jealousy on the part of D.N.S. prevents other organizations, such as M.H.G. (Metis Housing Group) from building houses in the D.N.S. area.

Many concerns were expressed by the delegates such as the economic development plans of D.N.S. (which has no Local Involvement) which end up highly subsidized, i.e. the post-cutting operations and sawmills. These subsidies help the middlemen and not the producers.

Eleven D.N.S. government officials representing different departments, headed by Marcel L'Heureux,

Deputy Minister of D.N.S. arrived at approximately 3 p.m. and were immediately under fire from the delegates who expressed extreme dissatisfaction with the D.N.S. administration.

A number of resolutions which had been unanimously passed by the delegates, were read to the government officials. One such resolution, unanimously passed, expressed NON-CONFIDENCE IN THE D.N.S.

When a question was put to the Deputy Minister regarding giving decision making power to the people, his answer was, "No objection to giving power to the people." *Well we say, let's get at it!*

A Metis representative suggested that the reluctance on the part of government to give decision making power to the N.M.C., L.C.A.'s and L.A.C.'s might be due to government policy. He quoted a government official of saying 2 years ago, "It was government policy for all communities to have Local Control Under Government Supervision." Only a mumbled answer could be heard from the Deputy Minister by the questioner.

Now we ask ... How can you have local control under government supervision? It obviously then becomes government control under government supervision.

Frank Tomkins

Ile a la Crosse — 200 Years Young

The predominantly native community of Ile a la Crosse has the distinction of being one of the oldest communities in Western Canada. Even before Ft. Black was established by the North-West Company in 1776 there was a native community on a more or less permanent basis on the present site of Ile a la Crosse. Ile a la Crosse was a strategic location during the fur trade. Access to the south was available through the Beaver River and Canoe Lake. To the northwest, the highway of the fur trade, the Churchill River provided access north to LaLoche and to the northwest the English River at Patanak provided access to the central Saskatchewan interior. The North-West Company was later taken over by the Hudson Bay Company, which still runs a store in the community.

Ile a la Crosse was at one time an island (later it was joined by a mainland by a road) where the spot of La Crosse was played. Hence, the name Ile a la Crosse.

Shortly after the fur traders moved in the Roman Catholic Church set up a mission. A controversy still surrounds the role of the church in Ile a la Crosse today. A strong faction of the native people resent the almost total dictatorship of the church in the community, particularly in the handling and application of Rosignal Church School. There is also a certain strong resentment to the role of the Department of Northern Saskatchewan in their community. The people of Ile a la Crosse maintain an independent spirit in their community unlike other northern communities where a minority of whites generally runs things.

The people of Ile a la Crosse, in celebration of two hundred years as a recognized community, held a Bi-Centennial Winter Festival on the 20, 21 and 22 of February, 1976. The morning of February 20 the Dog Musher's started to get ready for the first race. There were teams from Ontario, Yukon, Alberta, Manitoba, British Columbia, Saskatchewan and Utah, USA (13 teams in all) competing for the \$2,100. The results of the first day's races were: 1st: Sinclair from MacDowell, Sask.; 2nd: Stoulen-

burg from Green Lake, Sask.; and 3rd: Jackie Adams from Ile a la Crosse, Sask. About 5:00 p.m., when all the Musher's were in, they started curling. The 24 teams in competition curled all night. At 9:00 p.m. Friday evening they had a dance in the Gym with a band from Saskatoon playing.

Saturday morning everyone was welcome at the Pancake Breakfast they had for the Musher's who started off the day's competitions with these results: 1st: Sinclair; 2nd: Stoulenberg; and 3rd: the Ontario team. The curling competitions again went on all night. Teams from Buffalo Narrows, Turner Lake and Ile a la Crosse competed in the children's hockey competitions. Ile a la Crosse took first in Wee Wees, Pee Wees and Bantams. The Saskatoon band again entertained Saturday night as the people danced it up in the Gym.

Sunday the 21st was the most exciting day of all! It rounded up all the previous events with an added event — hockey for the men. Teams from Beaurval, Ile a la Crosse, Patanak, Buffalo Narrows and Meadow Lake competed with these results: 1st: Ile a la Crosse All Stars; 2nd: Patanak. Curling was rounded up with these results: A Event: won by Gene Borneau from Buffalo Narrows; B Event: won by Larry McCallum from Beaurval. In the Special Events Category — Floor Packing — Joseph Black from Patanak took first when he lifted 650 pounds! Second place went to Marius Bouvier from Green Lake. David Murray of Ile a la Crosse took first place in the Snowshoe Races with second place going to Felix Merasty of Ile a la Crosse. After Snowshoeing the Skidoo races started. Ken Pederson from Buffalo Narrows won this event for the men while Therese Daigecault from Buffalo Narrows took first place in the women's races.

Sunday evening, after an exciting and most enjoyable three days, the Ile a la Crosse Bi-Centennial Carnival came to an end with the presentation of prizes and trophies to the winners.



MAPLE CREEK LOCAL

Maple Creek is a small sleepy town five miles off the busy Trans-Canada Highway in south-western Saskatchewan. Immediately to the south lies the Cypress Hills and fifty miles to the west is the Alberta Border.

At one time, over four thousand Indian and Metis lived in the Cypress Hills. With the decline of the buffalo and the misfortunes of war, the Cree, Assiniboine, Blackfoot, Metis, Sitting Bull's battle-tested Sioux fresh from victory of Little Big Horn, and a few of the battered and beaten Nez Perce from Chief Joseph's long march, all found a common hunting ground and sanctuary.

After the Red River Rebellion, the Manitoba Metis came to the hills and began homesteading. Their peace was short lived. Lacking recognized legal rights to their land, the Metis were pushed out with the arrival of the white pioneers. Many drifted north to Green Lake and Beauval, while some stayed

on as squatters. The white pioneers prospered on some of the best ranch land in western Canada.

Even today, with large tracts of Crown land and community pasture still available, Indian and Metis have a hard time leasing land. In an ironic twist of history, Indian and Metis land is now, for all intents and purposes, the private property of wealthy ranchers. George Dumont, president for MSS Local 12 finds himself banging his head against a wall when it comes to leasing land. It seems that in order to lease government land, one must go through a local committee first. This committee in the Maple Creek area is made up entirely of local ranchers, who for reasons known only to themselves, stubbornly refuse to grant land leases to Indian and Metis. The ranchers in the area have even gone so far as to fence off road allowances and post "No Hunting" and "No Trespassing" signs on range land.



George Dumont, President Maple Creek Local



The first house to be built

The Maple Creek Local, with the support of the Peoples Wood Producers Board, are trying to set up a post cutting operation in the area, as are the Treaty Indians of Kikanoet Reserve. The Treaty Indians are hesitant to enter into a joint post cutting operation with the Metis but, like the Metis, they have a difficult time leasing Crown land.

Steve Ulke, chairman of the Local Housing Committee has been busy completing the first of three houses to be built here under the Metis Housing Group. As with most housing development in Saskatchewan Locals, the first house is the hardest one to complete. The Housing Committee has persisted and as such is succeeding in developing good housing for Metis in the Maple Creek area.

George Dumont has had some trouble in getting Local members out to the meetings but with the lure of lunch and a feeling of getting somewhere by organizing, there should be a larger turn-out in the future.



Left — Linda Fielson, Area Worker
Right — Steven Ulke, Chairman Local Housing Committee

CHELAN LOCAL 111



These are a few of the articles made at the Chelan Handicraft and Sewing Class. Mrs. Josephine Whitford is the instructor.

COMBINED LOCALS HOST BONSPIEL

The Fort Qu'Appelle, Abernathy and Lebret Locals collaborated this year to sponsor their Fourth Annual Curling Bonspiel in Fort Qu'Appelle on February 27, 28 and 29. The event was a smashing success with a full slate of rinks in attendance. The Cabaret held on Saturday night in the Fort Qu'Appelle town hall was equally successful with a full-to-capacity crowd. Entertainment was provided by a group from Saskatoon, and a fantastic time was had by both the curlers and their friends alike.

The winners of the A Event were: 1st — the R. Talbot rink from Fort Qu'Appelle; 2nd — the A. Fayant rink from Abernathy; 3rd — the K. Desjardis rink from Cadillac; and 4th — the W. Morrison rink from Lebret. The winners of the B Event were: 1st — the W. Sinclair rink from Regina; 2nd — the J. Desnoie rink from Balcarac; 3rd — the F. Blondeau rink from Regina; and 4th — the S. Fayant rink from Lebret. The winner of the Grand Aggregate was the R. Talbot rink of Fort Qu'Appelle.

The coordinators of this year's event would like, at this time, to extend a welcome invitation to all the rinks who attended to participate in next year's event which promises to be even bigger and better.

POLITICAL MOTIVATIONS

All they want is votes ... by hook or by crook (mostly by crook). Green Lake, Saskatchewan is, and was, for as long as I can remember, a hotbed of political unrest. I'm a former resident of Green Lake and an astute observer of people and their actions. I believe you can learn more about people by watching them than by any other method. I am also a person not afraid to take issue with unfair policies, political or otherwise.

At any time in the history of Native peoples the political party in power at that time has virtually ignored the problems of Native people. This holds true in Green Lake as it does in hundreds of other Native communities across Canada. But the party in opposition is another matter. It comes humbly to our people, offering solutions to problems they don't know a damn thing about and don't give a damn about understanding. All they want is votes ... by hook or by crook (mostly by crook).

Now that you've got the political background, I'll go back to the Green Lake dilemma. The political party in power at any given time has, to a large degree, held votes by threats of physical violence to certain people of Green Lake and other northern

communities, or are promised menial government positions in the community if the party he or she supports wins. For a chance to raise their political status (while the politicians are laughing behind their back watching these people fight each other) these people of the community of Green Lake threaten and cajole their fellow Native voters to vote for the party with the better promises or the party that gives them the most booze. Some of these vote-getters even go so far as to tell illiterate members of the community where to put their "x" on the voting ballot. One family even has their retarded son listed as "retired" on the voters' list. I'm not condemning the son but am condemning the person so hungry for votes he/she would stoop to such tactics.

Mighty Feather



Books, Poems and Stuff

BOOK REVIEWS

EMILE PELLETIER

COVER AND MAPS BY BERARD

EXPLOITATION OF MÉTIS LANDS



MANITOBA MÉTIS FEDERATION PRESS

The MMF has recently published a new book entitled "Exploitation of Metis Land." This book was edited by Emile Pelletier, with cover design and maps by Real Berard.

Exploitation of Metis Land is the third phase of a study undertaken by the Manitoba Metis Federation to determine the statutory and aboriginal rights of the Metis people of this province.

It is a detailed investigation of the 1,400,000 acres of land reserved for the Metis children born before the 15th of July, 1870, date of entry into Manitoba as a province, into Confederation of Canada.

The entire project received the assistance of a grant from the Department of the Secretary of State of the Canadian Government. It was coordinated by Dr. Adam Cuthand and was administered by the Research and Communication department of the Manitoba Metis Federation, headed by John Burelle. William Rachman was the law consultant.

Fortney-Lotecki, Larry Laycock, Garry Moar, Melvin Moar and Carole Stadfeld.

Available from:

Manitoba Metis Federation Press
301-374 Donald Street
Winnipeg, Manitoba



THIS LAND IS NOT FOR SALE

by Hugh and Karmel McCullum

Northern Development. Does it exist for the white consumer society of the south, or for the people who have always lived there? Does Canada perpetuate one of last colonial empires in the world within its own boundaries? ... Are the original people of this nation victimized, exploited and in danger of disappearing as a race? ... Yes, say the authors of this hard hitting expose of neglect and injustice. Written with passion, insight and sensitivity, this book has particular meaning for the Native people in the northern regions of Canada and all who care about their future. Examples of rip-offs and indifference in Yukon, British Columbia, Northwest Territories, Northern Manitoba and Northern Quebec are looked at in detail. The role of Federal and Provincial Governments, multi-national corporations, and the churches are examined with a critical eye. Alternative models of development are suggested.

Price \$3.95. Published by the Anglican Book Centre, 600 Jarvis Street, Toronto.



BEER IN BEER OUT

*day in day out
the memory of you tells me in harsh voice
the echo of our strong brotherhood
in whisky tones we stir
the ancient tongue
the dogs howl over the whiskey*

*red in the eye of you, my brother
green in the eye of you, my sister
lost in the old refrain is the tear
of the young
brown skin a memory to
the white fishes
swirling in the same fish tank*

*finish your beer, my family
finish with the longing
let us return
let us finish what we have begun*

*i cry and stumble to our old
fargo track...*

kicking moon

TO THE YELLOW GRASS AND BURNT CINDER

*in the many years that i have lived
the return to old ways
have been filled with frost and smoke filled air
the young have left with their joy
and their handful of spring crocuses
every spring*

*the lust of drink and
the painted woman have left the remembrance
the sorrow of lost loves
returning to sunsets long forgotten
our nose dappled grey mare
awaits the young one who rode her
he now sits in a white man's prison*

*on the reserve
our council lies empty of
the strength of strong backs
old men wise but sadly musing
lingering
hold their tears behind the harsh smoke of kinick-
kinick
and their minds hazy with last night's fire
they arise and disappear into the night
to grey shacks with
rags stuffed in the doors*

*the loon calls
and i walk unsteady steps
over yellow grass and burnt cinders
to my empty home...*

kicking moon

THE OWL *kicking moon*



hoot hoot

*you old wise bird
arise woody calls
across our valley*

*hoot
sad songs to our people
whisper in the night air
the tears of the ancient dream*

*hoot strong
the message of the future
when i hope our people
will heed the return of joy*

*hoot hoot
sweet singing of our maidens
gathering wild rice
on the shores of the old lake
my poem
the hoot of kicking moon*

pen pals

The following is an edited version of a letter received from
Mr. Bob Lebeuf of the Prince Albert Provincial Correctional Centre.

To the Editor:

If possible, I would like to see all or part of this letter printed in the next issue of New Breed. I feel that the public should be made aware of the happenings within the prison system.

On Wednesday evening, January the fourteenth, six inmates from the Prince Albert Provincial Correctional Centre were escorted to the Community-Plex in Prince Albert to watch a hockey game. I was given permission to sit with my wife, who was sitting one row ahead of the inmates.

Upon returning, three of us were taken to isolation and were told to blow in a guard's face. We were TOLD that we had been drinking and were locked in the "hole" until the next afternoon. When we were brought before the panel it was said that the guard who had escorted us to the game could smell alcohol in the area in which we sat.

The 3 of us who were charged are Indian or Metis and we are active members of the New Native Perspective. The other three inmates are non-native and although they sat with the other two inmates who were charged they were not questioned. Our punishment after being found guilty (of course) was the loss of fifteen days remission and the suspension of all passes for the next ninety days.

The attitude of the Administration towards the inmates is punishment rather than rehabilitation. The Administration has created a prison within a prison by playing sick mind games with the inmates and discriminating against the Native inmate population.

There are many more stories to tell if anyone out there is interested. We need your help and understanding. We need you — THE PUBLIC — to help us in our plight.

Sincerely,
Bob Lebeuf

"THE CELL" by Norman Hunt...

*Loveliness is a part of me
And sadness too, but a part in me
For Love I have none,
For hope there is some,
Of Sorrow, there is more and to this I swear!!*

*I'm made of brick and steel,
If anything, I don't know how to feel,
For I'm a cell
right out of hell,
Keeping people from being free.*

*I've seen alot in all my days
And I'll see more in many ways,
A suicide there, a beating here,
No one leaves without shedding a tear;
For I'm a Cell, a SADIST, in many ways*

*I've seen despair and I've seen fear,
But a debonair is a challenge to me
A Challenge for me to break and TEAR
Till he leaves here maddod, with care
And when he leaves, he'll also know fear.*

*I'm cold, I'm STRONG, for I'm a CELL,
All who enter my domain, soon know hell,
For I'm ruthless, A KILLER too!!!
The Day YOU enter, that day you'll rue,
When You enter ME, You enter H-E-L-L!!!*

AS MY FATHER

*I only wish to live as my father
As he lived as his father did
But the system is trying to change me
From the peace of a reservation
To the noise and crowded city
The inflation of the city life is too hard
to cope with and alien to my upbringing
So I resort to a mixed up way of life
To try and make ends meet, I resort to stealing
Now the system has me behind bars
Now I long for the reserve from which I belong
I shall have to pay a penalty
I am branded and a loser in this society
I have never tried to turn white skin to red
Yet the system tries to turn my red skin white.*

Blair Pelletier Sr.

Did you hear the one about the old Metis trapper who was invited to his white brother-in-law's house for a roast turkey dinner. His brother-in-law asked him, "How did you like the turkey dinner?" Old trapper John replied, "I didn't like the turkey much, but I shore liked the bread I ate!"

NOW IT'S YOUR TURN

WOMEN SAY NEW BREED SEXIST

Dear People:

We would like to bring to your attention an advertisement ran in the January issue of NEW BREED for employment of janitors at the Metis Society Office. It is alarming to find such a progressive publication, which is concerned with the problems of racism, promoting such sexist attitudes. Whatever the label - racism or sexism - discrimination is discrimination. By specifying within an ad that men are preferred for a position and that men will be paid more than women for that position, you are not only discriminating against people on the basis of their sex, you are breaking that law regarding advertising practices.

We are upset over this as you would be if the advertisement had read that 5 native people and 6 white people were needed for janitorial services and while the six white people would be paid \$600.00 per month, the native people would be paid only \$3.00 an hour.

We would like to encourage the members of both the Metis society and NEW BREED to have more respect for the women within their organizations, and to give more consideration to the position and status of women within society.

Shelley Woloshyn &
Dianne Kinnon
1156 Atkinson Street
Regina, Saskatchewan

To Shelley and Dianne:

We, of the NEW BREED, agree with you 100 percent and apologize to all for this oversight. We printed the ad just as it was given to us. In retrospect, it should have been re-written to read as follows:

11 people needed for janitorial services in office, 6 must have brown's papers. Applicants must be bondable and not have been in trouble with the police for at least 2 years.

Applications can be submitted to the receptionist at the Metis Society Office, 4-1846 Scarth St., Regina.

Papers will be paid as follows:

With papers - \$600.00 per month

Without papers - \$3.00 per hour.

All interested applicants will be contacted within 6 weeks.

HELPFUL IN RADIO SHOW

Recently I've heard about NEW BREED but I've never seen an issue of it. Could you put me on the mailing list or notify me as to the cost of a one year subscription.

I am a non-status (as we are called in B.C.) Indian and I'm very interested in current Native issues. There are a group of us in Ft. St. John who have a half hour per week radio show called 'Native Communications'. Some of the articles from NEW BREED may be of value for the radio show.

I will anxiously be waiting for your reply.

Yours truly,
Charlotte Kiss

KEEP UP GOOD WORK!

Dear Friends:

I have just seen a copy of your magazine and would like to subscribe. Could you send me your latest issue and bill me for a one year subscription.

Keep up the good work!

Yours sincerely
Caroline M. Parly
N C Press
Box 4010, Station A
Toronto, Ontario

INMATE THANKS NEW BREED

The New Breed is a very interesting and informative paper. I thank you and the staff for remembering us inmates and wish you all a very happy new year.

Brother Stewart Stonechild

p.s. In the future I will continue to write for your paper thoughts from my cell.

editor's note: Mr. Stonechild has written an article for publication. Refer to page 5 entitled Abatement Centres.



Comments on our publication would be most welcome.

Send to:



NOW IT'S YOUR TURN
NEW BREED
4 - 1846 Scarth St.
Regina, Sask. S4P 2G3

Family Day Care

"To care for a child in your own home during the day can be personally rewarding."

"While you are at work, having someone reliable caring for your child in their home can be reassuring."

This can happen, under the Family Day Care Home Program operated by the Day Care Branch of the Department of Social Services.

Family day care homes are approved for the care of small groups of children from 6 weeks to 12 years of age.

Under the Family Day Care Home Program there are:

- start-up grants - \$50 to each home for toys and equipment.
- subsidies for parents on low income — maximum up to \$60 per month per child.

The Day Care Branch also provides grants for the establishment of Neighbourhood Day Care Centres which can accommodate up to 60 children from 18 months to 12 years of age. Special monthly grants for supervision of handicapped children and subsidies to parents on low income are also available.

For further information about day care programs contact:

Day Care Branch
Department of Social Services
2230 Albert Street
Regina - S4P 2B2
Phone: 565-3656

Saskatoon Region
101 Pacific Avenue
Saskatoon - S7K 1W8
Phone: 244-3611



Prince Albert Region
101 - 15th Street East
Prince Albert - S6V 0X5
Phone: 763-7444

Regina Region
1308 Winnipeg Street
Regina - S4R 1X7
Phone: 565-3943

Requests for information made at regional offices of the Department of Social Services or the Provincial Inquiry Centre (Telephone - toll free - 800-667-8755) will be referred to central or regional day care offices.

Day Care Branch
Department of Social Services
Herman H. Rolles, Minister



CONSUMER'S PROBLEM OF THE MONTH



"I purchased a used car in January and the engine failed two weeks later. I returned it to the dealer for repair under a 30-day warranty which was part of the original deal."

"When I went to pick up the car I was told that I would have to pay \$68.00 labor charges before I could take the car. Do I have to pay this?"

ANSWER:

"Careful examination of your warranty revealed that only replacement parts would be provided in the event of engine failure within 30 days of purchase. You are required to pay any labor charges."



THE WISE CONSUMER WILL ALWAYS

CHECK

for a warranty and carefully read it to understand what the seller will really do should merchandise prove defective.

REMEMBER:

Many used cars are purchased *As-Is* where no warranty exists in the deal. Some used car warranties allow only a small discount on repair parts.

If you are unable to resolve a consumer problem, contact:

THE SASKATCHEWAN DEPARTMENT OF CONSUMER AFFAIRS
1753 Cornwall Street
Regina: 595-5550

***Bank of Commerce Building,**
Saskatoon: 373-3433

For General Information Write: Box 3000, Regina

**Please note our new address in Saskatoon*

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NEW BREED
4 - 1846 Scarth Street
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