



NEW BREED



NEW BREED

JULY 1971

ORGANIZE - UNITE - STRUGGLE - FREEDOM

TO THOSE WHO FELL

BATOUCHE FISH CREEK DUCK LAKE



- J. OUELLETTE
- J. VANDAL
- D. POSS
- I. BOYER
- M. TROTTIER
- A. LETENOR
- D. CARRIERE
- J. SWAIN
- A. JOBIN
- C. TOURNO
- E. TOURNO

DUMONT



THIS IS OUR LAND



- J.P. PONTOUR
- J. MONTGUR
- I. DUPONT
- A. LAFRAMBOISE



- MI-SI-VE-IR
- MA-PI-TI-WA-KI-PE
- CHI-PI-TO-LA-TA
- JA-PA-TO-PA



- J. YEFLETTE
- R. BOYER
- R. DESJARLAIS
- P. PARENTEAU



WE WERE AS ONE . . . THE METIS NATION IS REBORN

WE ARE AS ONE



Saskatchewan Indian Cultural College
Library Department

LETTERS

HOW MUCH LONGER?

DEAR BROTHERS:

I KNOW COTTON PICKING WELL THE GOVERNMENT PAPERS
I DON'T INSERT MY OPINIONS IN THEIR PAPER, SO
I FEEL THE NEW BREED AND EDITORIAL STAFF WILL.

HERE ARE A FEW OF MY: THE WAY I SEE ITS
THE INDIAN WAY

I AM REALLY AMAZED WHEN THESE INDIAN LEADERS
CRITICIZE THEIR FELLOW INDIANS. MOST OF THEM
ARE SPEECHLESS WHEN IT COMES TO TELLING A WHITE
MAN OR THE D.I.A.N.D. (DEPARTMENT OF INDIAN
AFFAIRS AND NORTHERN DEVELOPMENT) ANYTHING,
THEY WOULD RATHER TURN THE OTHER CHEEK, AND
THEY SEND OVER AND LET THE WHITE MAN KICK THE
OTHER TWO. (2)

ANOTHER STATEMENT YOU OFTEN HEAR FROM THE INDIAN
LEADERS IS THAT "TO DEMONSTRATE IS NOT THE INDIAN
WAY." THIS ALWAYS MAKES ME LAUGH. I WONDER,
IF THEY ASKED CRAZY HORSE AND GERONIMO IF THAT
WAS THE INDIAN WAY, HAVING THE COURAGE TO FIGHT
BACK WHEN THE WHITE MAN AND THE FEDERAL GOVERNMENT
WERE TRYING TO FORCE THEM ONTO RESERVATIONS.
I'M SURE CRAZY HORSE AND GERONIMO AND MANY OF
THE OTHER FAMOUS FIGHTING LEADERS WOULD TURN OVER
IN THEIR GRAVES IF THEY COULD SEE HOW SPINELESS
SOME OF OUR FAMOUS INDIAN LEADERS ARE TODAY.
SOME OF US CALL THEM "BACK-ROOM MILITANTS".

THEY DO THEIR TALKING THERE.

RELOCATION PROGRAM

THE DEPARTMENT IS INCREASING THE FLOW OF RESERVA-
TION INDIANS INTO URBAN AREAS EVERYDAY THROUGH
THE RELOCATION PROGRAM.

THE POPULATION OF URBAN INDIANS WILL SOON BE
LARGER THAN THE RESERVATION POPULATION. THE
GOVERNMENT'S PLAN IS TO DUMP INDIANS INTO THE
WHITE POT. ONE OF THE QUICKEST WAYS IS WITH
THE RELOCATION PROGRAM.

SOON THE GOVERNMENT WILL HAVE MOST OF THE INDIANS
OFF THE RESERVATIONS, AND THEY CAN CARRY THROUGH
WITH THEIR GOAL --- EXTERMINATION.

THEN THEY WON'T HAVE TO TAKE CARE OF RESERVATION
INDIANS. AND THE RESERVATIONS CAN BE SOLD TO
WHITE LAND GRABBERS OR DEVELOPERS (WHICH WAY YOU
WANT TO CALL IT). IF THE GOVERNMENT CAN USE
RELOCATION TO DIVIDE INDIANS, THEN IT IS A MEANS
OF MAKING INDIANS FIGHT AMONG THEMSELVES. RESER-
VATION INDIANS AGAINST URBAN INDIANS. THEIR
TASK WILL BE HALF THE EFFORT, OR MUCH EASIER.

THAT'S THE WAY I SEE IT. MAKES ME FEEL GOOD TO
SHARE MY KNOWLEDGE WITH MY BROTHERS AND SISTERS
IN STRUGGLE.

I REMAIN TO SUPPORT INDIAN POWER
AND RED POWER.

YOUR BROTHER IN STRUGGLE

WALLACE MCARTHUR

DEAR FIB:

I WOULD LIKE TO HAVE YOU PUT THIS IN YOUR PAPER.
THIS IS ABOUT THE LOCAL PEOPLE OF OUR HOME TOWN.
THIS PAST FEW MONTHS HAS BEEN VERY ACTIVE FOR
THE PEOPLE HERE IN TOWN. WE HAVE HAD TWO OR
THREE BIG MEETINGS AND OUR TRIP TO BATOCHE AND
ALSO OUR FLOAT IN THE STAMPEDE PARADE HERE.

I ALSO WANT TO THANK THE PEOPLE IN TOWN HERE
THAT DID A WONDERFUL JOB OF HELPING OUR FOR THE
MEETING IN MAY. THE LADIES REALLY DID A WONDER-
FUL JOB AND I ONE YOU'S REAL BIG THANKS FOR
THE CO-OPERATION. ALSO THE WELFARE COMMITTEE
FROM GREEN LAKE AND MEADOW LAKE. THESE PEOPLE
HAVE SPENT UNTIRING HOURS OF WORK FOR THE PEOPLE
HERE. AND I'VE REALLY GOT TO BRAG THEM UP BE-
CAUSE THEY WIN ALMOST EVERY CASE THEY HAVE TAKEN
UP. ALSO TO THE WELFARE COMMITTEE AT GREEN LAKE
THAT HAVE SPENT HOURS ON THEIR LOCAL PROBLEMS.

THESE ARE REAL FINE PEOPLE AND I KNOW THAT I
WOULD NEVER HAVE BEEN HERE TODAY WITHOUT THE
SUPPORT FROM EVERY ONE IN THE AREA.

I'M SO GRATEFUL FOR ALL THESE WONDERFUL PEOPLE
HERE ONLY HALF-BREDS CAN ORGANIZE LIKE WE DO.

DWAYNE POORE
LOCAL #1

WITHIN THE PAST FEW YEARS, A WAVE OF NATIVE
PEOPLE HAVE HIT THE URBAN CENTRES. INDIAN
AFFAIRS WAS ENCOURAGED THIS INFUX AND SO HAS
THE WELFARE DEPARTMENT. THEIR PROGRAMS OF
EASY TO GET WELFARE TO SET YOU ON YOUR FEET,
USELESS TRAINING WHICH LEAVES THE NATIVE STILL
UNEMPLOYED, MEANINGLESS POOR PAYING JOBS HAVE
ALL BEEN ARRIVED AT. EXTRACTING THE NATIVE
PEOPLE AND TOTALLY INTEGRATING THEM INTO THE
MAINSTREAM OF WHITE SOCIETY, WHICH REJECTS THEM.

TOO OFTEN, WE'VE BEEN TREATED AS SAVAGES.
WE'VE BEEN JUDGED BECAUSE OF OUR COLOR OF
SKIN. OUR CULTURAL HERITAGE HAS BEEN MOCKED.
WE'VE NOT BEEN INCLUDED IN DECIDING OUR FATE.
BUT, WE'VE GOT TO FIGHT TO RISE ABOVE THESE
THINGS. MOST OF ALL WE APPEAL TO ALL NATIVES
TO UNITE IN THE STRUGGLE AGAINST WHITE OPP-
RESSION.

WE'VE BEEN BRAINWASHED TO BELIEVE THAT OUR
GREAT WAR CHIEFS WERE BLOOD THIRSTY SAVAGES.
OUR GODS WERE RIDICULED AND IN MOST CASES,
REPLACED BY THE GREAT WHITE GOD.

OUR LANDS WERE TAKEN AND WE WERE PUT IN PRIS-
ONER OF WAR CAMPS, CALLED RESERVATIONS. OUR
WAY OF LIFE WAS TOTALLY DESTROYED BY OUR
GREEDY, BARBARIC CONQUERORS.

TODAY, WE HAVE BECOME EDUCATED, CULTIVATED,
AND LAW ABIDING. WE'RE STILL NOT ACCEPTABLE.
WE HAVE NO REAL VOICE IN OUR OWN AFFAIRS. WE
ARE STILL LISTENING TO THE GOVERNMENT WHICH
HAS US FIGHTING AMONG OURSELVES. WE ARE STILL
PRISONERS BEING RULED BY THE GREAT WHITE MOTHER.

NATIVE YOUTH MOVEMENT

JAMES AGEOUTAY

TENTS MISSING

THERE ARE STILL A NUMBER OF ARMY TENTS MISSING FROM
THE BATOCHE CELEBRATION. THESE TENTS ARE THE
PROPERTY OF THE CANADIAN ARMY - NOT THE PROPERTY
OF THE METIS SOCIETY. WE WOULD LIKE TO HAVE THEM
RETURNED IN AN HONOURABLE WAY.

IF THEY ARE SENT BACK TO US, NOTHING WILL BE SAID
OR DONE. IF THEY ARE NOT, THEN ONLY YOUR CONSCIENCE
WILL BE TALKING BETWEEN A MISTAKE, OR BEING A THIEF
FROM YOUR OWN PEOPLE.

THE INSERT ABOUT "SITTING BULL" BEING IN
CANADA HAS BEEN REPRINTED FROM THE ARNESASNE
NOTES NEWSPAPER. THE REASON FOR REPRINTING
IS BECAUSE OF ITS HISTORIC VALUE TO THE INDIAN
AND METIS PEOPLE OF CANADA. ONE OF THE MOST
IMPORTANT POINTS IS THE DIVIDE AND RULE TATIC
USED BY THE AUTHORITIES IN THOSE DAYS. THIS
TATIC IS STILL BEING USED TODAY DIVIDING OUR
PEOPLE INTO SEPARATE GROUPS, THEN CREATING
JEALOUSY AMONG THEM. THIS ARTICLE GIVES US
SOMETHING TO THINK ABOUT: WHO ARE WE, AND
WHERE DO WE STAND. IF ANYONE HAS ANY
INFORMATION WHICH IS OF HISTORIC VALUE TO OUR
PEOPLE, LET US KNOW, WE WILL PRINT IT.

EDITOR.

REQUIRED

BY

METIS SOCIETY OF SASKATCHEWAN

SALARIED PERSONNEL FOR ESTABLISHMENT OF
COMMUNITY DEVELOPMENT PROGRAM. ALTHOUGH
HIGH ACADEMIC QUALIFICATIONS ARE NOT ESSENTIAL,
AN ABILITY TO EFFECTIVELY COMMUNICATE WITH
BOTH NATIVE AND NON NATIVE PEOPLE IS REQUIRED,
ALSO WITH AN APPRECIATION AND KNOWLEDGE OF
NATIVE PROBLEMS, AND MUST BE WILLING TO TRAVEL.
ALSO BE OF NATIVE ANCESTRY AND HAVE THE
ABILITY TO WORK BY THEMSELVES. CONTACT
BOUCE PLAMONT, METIS SOCIETY OF SASKATCHEWAN,
1005 SCARTH STREET, REFINA, SASKATCHEWAN.

THE FACE OF A NATION



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MAY 29th, 1885 IS THE LAST NOTATION IN THE DIARY OF LOUIS RIEL SEEN HERE IN THE PHOTOS. THE REST OF THE DIARY IS EMPTY EXCEPT FOR SOME NOTATIONS IN PENCIL ON THE LAST PAGE. THESE WERE MADE DURING THE BATTLE OF BATOUCHE. THE DIARY NOW IN THE POSSESSION OF SCENE RAYMOND OF OTTAWA - IS WRITTEN IN CLASSICAL FRENCH. TRANSLATION OF THE DIARY IS BEING DONE BY PROFESSOR DOBBS OF REGINA.

LOUIS



HIS DIARY



HIS PEN



R I E L



THE METIS SOCIETY IS A NATIVE ORGANIZATION OF METIS AND NON-TREATY INDIANS. YOU CAN JOIN BY SIGNING UP WITH YOUR LOCAL ORGANIZATION; OR SENDING YOUR NAME, ADDRESS, AND \$1.00 FOR MEMBERSHIP.

HEM BREED SUBSCRIPTION RATES: \$5.00 PER YEAR
\$3.50 PER SIX MONTHS

WRITE TO:

THE METIS SOCIETY
1935 SCARTH STREET
REGINA, SASKATCHEWAN

THIS LAND IS OUR LAND (DON'T FORGET IT)

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





specimens of this posture are available for 25 cents
from ALBERTS-LING-NOTES
Hilman Avenue
Kosterbroek, N.Y. 13688

To Hell With Good Intentions

WORLD COUNCIL OF CHURCHES DECLARATION OF PRINCIPLES FOR THE LIBERATION OF THE INDIAN

(A Group of anthropologists met in Berkeley in February, 1971, and issued a formal statement, excerpts of which appear here.)

The Indians of America remain dominated by a colonial structure which originated with the conquest and which persists today with the same force in the dual role of the Indian as a laborer and the Indian as a consumer. The Indian American structure is that which is imposed by Indians as judged to be free and unoccupied citizens open to conquest and colonization. Colonialism, the structure of the Latin American terms, external domination upon the imperialized metropolitan power, placing them in the dual role of the exploited and the exploiter, and this in two aspects not only a false image of Indian society and its historical development but also a distorted vision of what constitutes the present national society.

We have seen that this situation manifests itself in repeated acts of aggression directed at the aboriginal groups and cultures. These acts both active interventions to "protect" the Indian society, as well as threats and repeated repressions from the hegemony. These acts and policies are not unknown to the social forces and other governmental agencies in several countries. Even the official "Indian policies" of the Latin American states are explicitly directed towards the destruction of aboriginal culture.

As a consequence, we feel the need of a religious, moral and social sciences, primarily anthropologists, must assume the primary responsibility for immediate action to halt this aggression and contribute significantly to the process of Indian liberation.

MISSIONS

WALKING IN DARKNESS

The role of Christian missionaries in the Americas deserves a familiar story to students of history. The degree of their success in converting the inhabitants of "darkness" into the light of the bible isn't their goal as stated elsewhere by the subjugation, domination, exploitation and destruction of the objects of the missionary's marginal aim. William's Massé is probably the most recent of this theme. But it is an account of colonial accounts, developed by long studies of this period, that speak.

"First the missionary, then the merchant, then the soldier."

If one could put aside the genocide committed by his work, it would be possible to comprehend with the man of God, for his heart was pure and his language simple: to bring the heathens to worship God, his God.

Still, he was not entirely unaware of the degree to which he was being used by rulers who sought to exploit the new lands. He walked a tight-rope between concern for his converts and the support of his sponsors. But he was better a martyr than a victim of the interests of the natives had been there. He could never have balanced the aggressiveness of the missionaries in any. Many of the early mission areas lived to see the ultimate catastrophe which befell the people of the land to which they brought the religion of Sanction.

JIRA INTERNATIONAL CONGRESS OF AMBAGANGITS, LIMA, PERU, AUGUST, 1972

MOTION ON ETHNOLOGICAL

Considering:
That for four centuries the price of the economic and cultural evolution has been the destruction of other civilizations and the destruction of the ruins.

3. That this process continues today through assimilation of Indians and forced acculturation.

3. That due to present or declared reversion to this process any policy which

THE RESPONSIBILITY OF THE STATE

Investment are those Indian policy proposals that do not see a radical break with the existing social structure. . . . and the cessation of multi-ethnicity, which would which some great situations the right to self-determination and the free selection of suitable social and cultural structures.

This failure implicates the State in direct responsibility for any compromise with the many crimes of genocide and ethnocide which have been able to verify. These crimes must be recognized and responsibility must rest with the State which remains reluctant to take the following essential:

1. Surrendering to all the Indian peoples . . . the right to be and to remain themselves, living according to their own customs and moral order, and to their own political and cultural structures.
2. Recognition that Indian groups possess rights prior to those of other national peoples. The State must recognize and guarantee each Indian's society's territory (land) legalizing it as permanent, inalienable, indivisible, and unalienable, sufficiently extensive to provide for population growth.
3. Surrendering of Indian groups' rights to organize and to govern in respect to their own territories. Each a policy would not exclude members of an Indian society from exercising full rights of citizenship in the country where they comply with those obligations that perpetuate their cultural integrity.
4. Extending to Indian society the same economic, social, educational, and political structure as that of the national population sector. . . . (land) must include their families as well as other social and cultural structures of national society, including the official agents of their production.

RESPONSIBILITY OF THE RELIGIOUS

Evangelization, the work of the religious missions in Latin America, also reflects and maintains the existing colonial situation and the responsibility of the State. The missionary presence has always implied the imposition of criteria and patterns of thought alien to the advanced Indian society.

The real which drove the missionary impulse was to the fact that the native's whole system of life, his practices, his synthesis drawn from all the components of his environment and refined through centuries of experience, that his existence was in healthy harmony with nature prior to the invasion of his land. But harmony with nature was alien to the Christian. His frame of reference was European society, and finding foreign to it was considered inferior. The culture of Europe was packaged together with the religious dogmas which were added with the Bible into the new lands, and with religious fervor, the missionary set out to destroy the "heathen" ways.

Moving among the people of the diverse countries, the missionaries would then spread their moral and political, and tested cultural and moral patterns. Sometimes the spiritual and moralistic goals were directed to give their faith. More often, the missionaries drew the people into their churches, churches, and cathedrals who refused to surrender their own codes of conduct or to surrender their right to live in the village near and his identity.

Once the existing organization of their society was disrupted and disorganized, and the people divided, the original inhabitants of the national lands were made new prey for the European invaders.

A violation of the accounts of the theft of the cultures of the original inhabitants of Africa and the islands of the Pacific are beyond the scope of this article — we would rather draw attention to the commonness of the same type of theft in specific terms to expose in New England in the 17th and 18th centuries.

The missionaries in the non-Indian colonies were largely, and they seek back to their origins, among the heathens, and the wealthy merchant traders, and the missionaries of the Royal Company in England. In their reports one finds the strong moral and religious appeals to help their poor "heathen" subjects in the name of God. In fact, men the rest of the Massachusetts Bay Colony will testify here the image of an Indian child from his mouth trying, "Come over and help us."

aim at forced integration of civilizations different from our own, nothing but perpetuate the ethnocide which has been

3. That ethnocide reproduces between dominant classes, and dominant socio-economic classes this type of ethnocide upon the so-called underdeveloped countries by the dominant ideologies.

Signers

1. That all communists submitting directly or indirectly to this process, those threatened with physical extinction or cultural destruction, an oppressed people.

2. Support for the movements of national liberation of oppressed people and support

ies. A religious protest has too often justified the economic and human exploitation of the aboriginal population.

As a result, we conclude that the suspension of all missionary activity is the most appropriate policy on behalf of both Indian society as well as the most morally just. This suspension of all missionary activity can be accomplished, the masses must support and contribute to Indian liberation in the following manner:

1. Assume a position of non-respect for Indian culture ending the long and short history of domination and oppression characteristic of missionary work, which rarely manifests respect or admiration for indigenous societies and values.
2. Halt the theft of Indian property by religious missionaries who appropriate land, and other resources at their own, and the indifference in the face of Indian expropriation by third parties.
3. Stop the competition among religious groups and confessions for Indian souls, a common occurrence leading to the buying and selling of territory and optimal profit provoked by conflicting religious ideologies.
4. Suppress the active practice of removing Indian children from their families for long periods in boarding schools where they are indoctrinated and control their own lives, operating thus to marginal individuals, incapable of living either in the national society or their own native community.
5. Revail with the pseudo-moralistic position which imposes a false purification of Indian society, and the struggle coping with the national society — as well as which the church has been unable to do either at that same national society.
6. End the criminal practice of serving as intermediaries for the exploitation of Indian labor.

To the degree that the religious missions did not assume their moral obligations, they too must be held responsible by default for the violence and economic work against Indians.

Never felt aware, however, was the more graphic reason that would lessen the social impact of the report's recognition of the establishment of Christian Indian communities as part of a purification program to control the Indians against the encroaching white colonies.

The most famous New England missionary of the 17th century was John Eliot. He devoted his life to the Indians in several capacities. Among other achievements, he established schools and even succeeded in sending some Indians to Harvard. He performed the monumental task of translating the Bible into the Algonquian tongue.

The real significance of his mission, however, was that he established a chain of eight or more churches among the Indians which served as a buffer zone between the expanding Puritan colonies and the angry native inhabitants of a rapidly contracting territory.

The Puritans eventually fell a war upon the Narraganset, the Nipmogs, and the Nipmogs like King Philip War 1675-81 and killed and enslaved both Christian and non-Christian men, women, and children. Eliot witnessed the Indians in the subsequent destruction of the people he had taught "to bring up in darkness." Today, not a single Indian who can read the Algonquian Bible that Eliot printed.

Another interesting example of the colonizing of Christian Indians in New England can be traced from the reading of an account written by the Puritan minister named Samuel Hopkins. It is entitled "Historical Memoirs Relating to the Conversion of an Indian Settled at a Newfound Village." He succeeded in bringing the Indians to trade their control of a large territory and their territory in the name of God in 1736.

The primary purpose of that venture was revealed by another missionary, Shashar Whittaker, the founder of Dartmouth College in 1762:

"And there is good reason to be that this little village has been and for as many years past, exported

for the outside arms aimed at incitement or recognition of their political oppression.

3. The reality that in the case of ethnic minorities the only means to be taken for preventing the theft of the goods which are appropriated against them.

And recommends the following measures:

1. To prohibit the right of communities to a right of internal self-respect.

2. To give an effective medical protective which would focus upon an prevention and treatment of diseases introduced by our civilization.

3. In the event of communities whose territorial balance has not been defined,

THE RESPONSIBILITY OF ANTHROPOLOGY

Anthropology took form within and became an instrument of ethnic domination, openly or surreptitiously. It has often re-estimated and passed on scientific language the domination of scientific language, the discipline has continued to supply information and methods of action useful for increasing, reaffirming, and deepening racial relations of a colonial nature.

A false awareness of this situation has led many anthropologists to adopt positions of non-respect for Indian society and following theory, action which claims neutrality and avoids cultural responsibility to improve Indian conditions and any commitment in a concrete situation and opinion. Recognizing the present position, the theory which only reaffirms and continues the system.

The anthropology now required in Latin America is not that which ignores the Indians as objects of study, but rather that which perceives the colonial situation and commits itself to the struggle for liberation.

THE CRISIS OF ANTHROPOLOGY PROVIDING THE CONTEXT FOR AN AGENT OF ETHNOLOGICAL

That Indian groups and lead their own Indian movements is essential, and it ceases to be liberating. When non-Indians become involved in the process, the process, assuming the leadership of the latter's groups, a neo-national situation is established. In the end, the Indian movement, these acts and interpretations both about themselves and their colonists useful to the Indian movement, and on the other hand, a reaffirmation of the distorted image of Indian conditions exist in the national society. Thereby, we see, in rational nature with its supportive ideology.

We wish to reaffirm here the right of Indian populations to experiment with and adapt their own self-governing, development, and defense programs.

Walter D'Almeida
Guillermo David Barrios
Victor Daniel Soto
Gonzalo Castillo Cardenas
Miguel Chaz Gariel
Georg Grunberg
Nelly Arevalo de la Cruz
Emilio Emilio Muanay
Zorano Perez

in building forts, manning and supplying them, had been organized in order to support the faithful missionaries, and administrators among them, who would have been a better defense than all our expensive fortresses, and proceeded the using waste of many towns and villages. Witness the catastrophe of sending Mr. Sargeant to New England, where he was the very road by which they most easily came upon our people, and by which they have been the first to arrive at since his going there, and this notwithstanding that they were, by all accounts, less appearance of the saving effects of the gospel than that in any other place."

Was it not the missionary rather than the Indian who "walked in darkness"? Was it not the part of the Christian who that caused him not to bring the "light of God" but the darkness of subjugation to the first America?

The civilization that contained these missionaries included slavery and extermination and debtors prisons and was of slavery and domination unknown to the pre-colonial "wretched savage" of America.



to recognize the reality of this community as their property, in the separate case, to offer the new policies for activities compatible with respect for their cultural identity, to organize the salvage of communities which act in this connection without endangering their land rights.

4. To maintain, to protect, and to increase the existing reservations and to allocate new lands to the Indians in accordance with the law or their land.

5. In countries made use of native persons or groups to recognize along with official language of the state in use native languages spoken by large segments of the population.

AN ACT FOR THE RECOGNITION AND PROTECTION OF HUMAN RIGHTS AND FUNDAMENTAL FREEDOMS
AS PASSED BY THE HOUSE OF COMMONS, FOURTH OF AUGUST 1960.

THE PARLIAMENT OF CANADA, AFFIRMING THAT NATION IS FOUNDED UPON PRINCIPLES THAT ACKNOWLEDGE THE SUPREMACY OF GOD, THE DIGNITY AND WORTH OF THE HUMAN PERSON AND THE POSITION OF THE FAMILY IN A SOCIETY OF FREE MEN AND FREE INSTITUTIONS, AFFIRMING ALSO THAT MEN AND INSTITUTIONS REMAIN FREE ONLY WHEN FREEDOM IS FOUNDED UPON RESPECT FOR MORAL AND SPIRITUAL VALUES AND THE RULE OF LAW:

AND BEING DESIROUS OF ENSHRINING THESE PRINCIPLES AND THE HUMAN RIGHTS AND FUNDAMENTAL FREEDOMS DERIVED FROM THEM, IN A BILL OF RIGHTS WHICH SHALL REFLECT THE RESPECT OF PARLIAMENT FOR ITS CONSTITUTIONAL AUTHORITY AND WHICH SHALL ENSURE THE PROTECTION OF THESE RIGHTS AND FREEDOMS IN CANADA, THEREFORE HER MAJESTY, BY AND WITH THE ADVICE AND CONSENT OF THE SENATE AND HOUSE OF COMMONS OF CANADA, ENACTS AS FOLLOWS:

PART I

1. IT IS HEREBY RECOGNIZED AND DECLARED THAT IN CANADA THERE HAVE EXISTED AND SHALL CONTINUE TO EXIST WITHOUT DISCRIMINATION BY REASON OF RACE, NATIONAL ORIGIN, COLOR, RELIGION OR SEX, THE FOLLOWING HUMAN RIGHTS AND FUNDAMENTAL FREEDOMS NAMELY,

- (A) THE RIGHT OF THE INDIVIDUAL IN LIFE, LIBERTY, SECURITY OF THE PERSON AND ENJOYMENT OF PROPERTY, AND THE RIGHT NOT TO BE DEPRIVED THEREOF EXCEPT BY DUE PROCESS OF LAW;
- (B) THE RIGHT OF THE INDIVIDUAL TO EQUALITY BEFORE THE LAW AND THE PROTECTION OF THE LAW;
- (C) FREEDOM OF RELIGION;
- (D) FREEDOM OF SPEECH;
- (E) FREEDOM OF ASSEMBLY AND ASSOCIATION; AND
- (F) FREEDOM OF THE PRESS.

2. EVERY LAW OF CANADA SHALL, UNLESS IT IS EXPRESSLY DECLARED BY AN ACT OF PARLIAMENT OF CANADA THAT IT SHALL OPERATE NOTWITHSTANDING THE CANADIAN BILL OF RIGHTS, BE SO CONSTRUED AND APPLIED AS NOT TO ABRIDGE, ABRIDGE OR INFRINGE OR TO AUTHORIZE THE ABRIDGMENT, ABRIDGEMENT OR INFRIEMENT OF ANY OF THE RIGHTS OR FREEDOMS HEREIN RECOGNIZED AND DECLARED, AND IN PARTICULAR NO LAW OF CANADA SHALL BE CONSTRUED OR APPLIED SO AS TO

- (A) AUTHORIZE OR EFFECT THE ARBITRARY DETENTION, IMPRISONMENT OR EXILE OF ANY PERSON;
- (B) IMPOSE OR AUTHORIZE THE IMPOSITION OF CRUEL AND UNUSUAL TREATMENT OR PUNISHMENT;
- (C) DEPRIVE A PERSON WHO HAS BEEN ARRESTED OR DETAINED
 - (I) OF THE RIGHT TO BE INFORMED PROMPTLY OF THE REASON FOR HIS ARREST OR DETENTION,
 - (II) OF THE RIGHT TO RETAIN AND INSTRUCT COUNSEL WITHOUT DELAY OR
 - (III) OF THE REMEDY BY WAY OF HABEAS CORPUS FOR THE DETERMINATION OF THE VALIDITY OF HIS DETENTION AND FOR HIS RELEASE IF THE DETENTION IS NOT LAWFUL;
- (D) AUTHORIZE A COURT, TRIBUNAL, COMMISSION, BOARD OR OTHER AUTHORITY TO COMPEL A PERSON TO GIVE EVIDENCE IF HE IS DENIED COUNSEL, PROTECTION AGAINST SELF CRIMINATION OR OTHER CONSTITUTIONAL SAFEGUARDS;
- (E) DEPRIVE A PERSON OF THE RIGHT TO A FAIR HEARING IN ACCORDANCE WITH THE PRINCIPLES OF FUNDAMENTAL JUSTICE FOR THE DETERMINATION OF HIS RIGHTS AND OBLIGATIONS;
- (F) DEPRIVE A PERSON CHARGED WITH A CRIMINAL OFFENCE OF THE RIGHT TO BE PRESUMED INNOCENT UNTIL PROVEN GUILTY ACCORDING TO LAW IN A FAIR AND PUBLIC HEARING BY AN INDEPENDENT IMPARTIAL TRIBUNAL, OR OF THE RIGHT TO REASONABLE BAIL WITHOUT JUST CAUSE; OR
- (G) DEPRIVE A PERSON OF THE RIGHT TO THE ASSISTANCE OF AN INTERPRETER IN ANY PROCEEDINGS IN WHICH HE IS INVOLVED OR IN WHICH HE IS A PARTY OR A WITNESS, BEFORE A COURT, COMMISSION, BOARD OR OTHER TRIBUNAL, IF HE DOES NOT UNDERSTAND OR SPEAK THE LANGUAGE IN WHICH SUCH PROCEEDINGS ARE CONDUCTED.

3. THE MINISTER OF JUSTICE SHALL, IN ACCORDANCE WITH SUCH REGULATIONS AS MAY BE PRESCRIBED BY THE GOVERNOR IN COUNCIL, EXAMINE EVERY PROPOSED REGULATION SUBMITTED IN DRAFT FORM TO THE CLERK OF THE PRIVY COUNCIL PURSUANT TO THE REGULATIONS ACT AND EVERY BILL INTRODUCED IN OR PRESENTED TO THE HOUSE OF COMMONS, IN ORDER TO ASCERTAIN WHETHER ANY OF THE PROVISIONS THEREOF ARE INCONSISTENT WITH THE PURPOSE AND PROVISIONS OF THIS PART AND HE SHALL REPORT ANY SUCH INCONSISTENCY TO THE HOUSE OF COMMONS AT THE FIRST CONVENIENT OPPORTUNITY.

4. THE PROVISIONS OF THIS PART SHALL BE KNOWN AS THE CANADIAN BILL OF RIGHTS

PART II

5. (1) NOTHING IN PART I SHALL BE CONSTRUED TO ABRIDGE OR ABRIDGE ANY HUMAN RIGHT OR FUNDAMENTAL FREEDOM NOT ENUMERATED THEREIN THAT MAY HAVE EXISTED IN CANADA AT THE COMMENCEMENT OF THIS ACT.
- (2) THE EXPRESSION "LAW OF CANADA" IN PART I MEANS AN ACT OF THE PARLIAMENT OF CANADA ENACTED BEFORE OR AFTER THE COMING INTO FORCE OF THIS ACT, ANY ORDER, RULE OR REGULATION MADE UNDER, AND ANY LAW IN FORCE IN CANADA OR IN ANY PART OF CANADA AT THE COMMENCEMENT OF THE ACT THAT IS SUBJECT TO BE REPEALED, ABOLISHED OR ALTERED BY THE PARLIAMENT OF CANADA.
- (3) THE PROVISIONS OF PART I SHALL BE CONSTRUED AS EXTENDING ONLY TO MATTERS COMING UNDER THE LEGISLATIVE AUTHORITY OF THE PARLIAMENT OF CANADA.

6. SECTION 7 OF THE WAR MEASURES ACT IS REPEALED AND THE FOLLOWING SUBSTITUTED THEREFOR:

- "6. (1) SECTIONS 3, 4 AND 5 SHALL COME INTO FORCE ONLY UPON THE ISSUE OF A PROCLAMATION OF THE GOVERNOR IN COUNCIL DECLARING THAT WAR, INVASION OR INSURRECTION, REAL OR APPREHENDED, EXISTS.
- (2) A PROCLAMATION DECLARING THAT WAR, INVASION OR INSURRECTION, REAL OR APPREHENDED, EXISTS SHALL BE LAID BEFORE PARLIAMENT FORTHWITH AFTER ITS ISSUE, OR, IF PARLIAMENT IS THEN NOT SITTING WITHIN THE FIRST FIFTEEN DAYS NEXT THEREAFTER THAT PARLIAMENT IS SITTING.
- (3) WHERE A PROCLAMATION HAS BEEN LAID BEFORE PARLIAMENT PURSUANT TO SUBSECTION (2), A NOTICE OF MOTION IN EITHER HOUSE SIGNED BY TEN MEMBERS THEREOF AND MADE IN ACCORDANCE WITH THE RULES OF THAT HOUSE WITHIN TEN DAYS OF THE DAY THE PROCLAMATION WAS LAID BEFORE PARLIAMENT, PROVIDED THAT THE PROCLAMATION BE DEBATED, SHALL BE DEBATED IN THAT HOUSE AT THE FIRST CONVENIENT OPPORTUNITY WITHIN THE FOUR SITTING DAYS NEXT AFTER THE DAY THE MOTION IN THAT HOUSE WAS MADE.
- (4) IF BOTH HOUSES OF PARLIAMENT RESOLVE THAT THE PROCLAMATION BE REVOKED, IT SHALL CEASE TO HAVE EFFECT.
- "

INDIAN
POWER

DIVIDED

B. FRANCIS

WELL HERE WE ARE AGAIN WITH A NEW GOVERNMENT. THIS TIME ITS THE N.D.P. WHICH CLAIMS IT IS THE VOICE OF THE PEOPLE. WE WILL SEE; WE WILL SEE!

PROVINCIAL GOVERNMENTS CANNOT DO ANYTHING BUT HOPE WITHIN THE FRAME WORK SET UP BY THE FEDERAL GOVERNMENT. AND THE PROVINCIAL CONSTITUTION WHICH IS BASED ON "FREE ENTERPRISE", "FREE ENTERPRISE" IS JUST ANOTHER WORD FOR CAPITALISM, WHICH MEANS THAT WE ALL WORK HARD FOR THE BENEFIT OF SOMEONE ELSE. THE RICH GET RICHER AND THE POOR GET POORER.

WE CAN'T GET OUR HOPES TOO HIGH IN GAINING STEPS TOWARD FREEDOM, BOTH POLITICAL AND ECONOMIC, BECAUSE AS WE HAVE SAID GOVERNMENT CAN ONLY WORK WITHIN THE REAL TAPE THEY HAVE SET OF THEMSELVES.

PROMISES WERE MADE, SOME ON THE SPIR OF THE MOMENT AND OTHERS WELL PLANNED. IT NOW REMAINS FOR US TO SEE THAT THESE PROMISES ARE HONOURED. WE TRIED TO DEAL IN A LOGICAL WAY WITH THE LIBERAL GOVERNMENT, BUT THEY WOULD NOT TRY TO MEET US EVEN HALF WAY.

THE PULP MILL AT MEADOW LAKE IS A GOOD EXAMPLE OF A GOVERNMENT FORCING IDEAS ON PEOPLE WITHOUT LISTENING TO WHAT THE PEOPLE REALLY WANTED. GOVERNMENT WITHIN A DEMOCRACY IS FORMED BY PEOPLE TO SERVE THE PEOPLE. IF THIS IS NOT DONE THEN WE NO LONGER LIVE IN A DEMOCRACY.

THE PULP MILL AT MEADOW LAKE OR ANY OTHER INDUSTRY IN SASKATCHEWAN, THAT IS DEALING WITH OUR NATURAL RESOURCES SHOULD BELONG TO THE PEOPLE, OPERATED BY THE PEOPLE, FOR THE BENEFIT OF ALL THE PEOPLE. IT IS WRONG THAT PEOPLE ONLY GET KICKS FROM A NATURAL RESOURCE AND A FEW FOREIGNERS OR GREEDY PEOPLE (WITH ALREADY TOO MUCH MONEY) GET ALL THE PROFIT.

AGAIN, INDUSTRIES ARE NECESSARY, BUT INSTEAD OF SELLING OUR RESOURCES IN RAW OR ORE FORM, WE SHOULD HAVE OUR OWN PROCESSING PLANTS, MILLS AND FACTORIES WITH POLLUTION CONTROLLED, AND SELL OR TRADE THE FINISHED PRODUCTS OURSELVES.

ANOTHER THING IS THAT IN THIS "FREE ENTERPRISE" SYSTEM, NOTHING IS CONTROLLED. AN EXAMPLE OF THIS IS THE PULP INDUSTRY ALMOST TOTALLY UNDER AMERICAN CONTROL. THEY HAVE BEEN PRODUCING SO MUCH PULP THAT THE WORLD MARKET, WHERE THEY SELL IT, IS OVER SUPPLIED. MILLS ARE STARTING TO CLOSE DOWN IN BRITISH COLUMBIA, QUEBEC AND ONTARIO. BRITISH COLUMBIA ALONE HAS 27 MILLS. THE IRONIC THING ABOUT THIS IS THAT SASKATCHEWAN IS NOW BUILDING MORE MILLS. NOW ARE THEY GOING TO OPERATE IF OTHER MILLS ARE CLOSED BECAUSE OF A LACK OF MARKET.

WE NEED JOBS, WE NEED HOMES, WE NEED MEANINGFUL EDUCATION IF WE ARE TO LIVE AND SURVIVE WITH DIGNITY. PROMISES ARE MEANINGLESS. INDUSTRY WITH NO MARKET OR TRADE VALUE IS MEANINGLESS. HOMES WITH NO LAND IS MEANINGLESS. HUMAN DIGNITY IS MEANINGLESS. IF WE DO NOT SHARE IN THE LAND AND ECONOMIC PRODUCTION OF A SOCIETY.

OUR PEOPLE HAVE BEEN DIVIDED, TURNED INTO SECOND CLASS SUBJECTS, RIDICULED, AND DESTROYED BY THE SO CALLED "FREE ENTERPRISE" DEMOCRATIC SYSTEM. NO BODY WHO IS LIVING IN THIS SYSTEM CAN SAY THAT THEY DON'T KNOW WHAT IS GOING ON. WE WERE CONQUERED BY THE BRITISH EMPIRE WHICH IN TURN IS NOW OPERATED BY AMERICA. IF MORE THAN 50% OF SOMETHING IS OWNED BY SOMEONE THEN THAT SOMEONE OWNS THAT SOMETHING. AMERICAN IMPERIALISM OWNS CANADA AND NO AMOUNT OF PARLIAMENTARY BULLSHIT WILL ALTER THIS FACT.

THE WHITE SOCIETY IS BOUGHT OFF WITH LITTLE DABS OF MONEY, JUNK AND DREAMS. WHILE WE ARE ALMOST TOTALLY BOUGHT OFF BY WELFARE AND INDIAN PROGRAMS PUT ON US TO KEEP US QUIET, WE ARE FOOLS TO THINK THAT THE WHITE SOCIETY LOOKS AFTER US OUT OF THE GOODNESS OF HIS HEART, OR THROUGH HIS CONSCIENCE ABOUT WHAT HE TOOK OR DID TO US. WE ARE BEING BRIBED TO KEEP QUIET. EVEN SOME OF THE WHITE PEOPLE ARE STARTING TO REALIZE THESE THINGS AND WANT NO PART OF THIS "FREE ENTERPRISE" SOCIETY. INDIANS, HALF BREEDS, METIS, AND NON STATUS INDIANS ARE ALL ONE PEOPLE AND SHARE A COMMON ANCESTRY. WE MUST UNITE. WE BELIEVE IN POWER FOR OUR PEOPLE. WE BELIEVE IN A METIS NATION. WE BELIEVE IN ALL NATIVE PEOPLE.



I N D I A N P O W E R I S N O W

THE SOCIETY ACT

APPLICATION FOR INCORPORATION

1. FULL NAMES OF APPLICANTS: (PLEASE PRINT)

NAMES:	ADDRESSES
RICHARD STONECHILD	REGINA CORRECTIONAL CENTRE
GERALD ESMASH	203-1850 SMITH STREET
BRUCE FLAMANT	1925 SCARTH STREET
DEL ASHMENT	2138 SCARTH STREET
IVAN MCMAE	1650 ANGUS STREET
WILLIAM SPOKER	REGINA CORRECTIONAL CENTRE
IRVIN DUFOUR	REGINA CORRECTIONAL CENTRE
HILLIE PAPEQUASH	REGINA CORRECTIONAL CENTRE
BILLY J. ANADIAD	REGINA CORRECTIONAL CENTRE

2. THE NAME OF THE SOCIETY IS: THE NATIVE PROJECT SOCIETY

3. THE OBJECTS OF THE SOCIETY ARE:

- 1) TO HAVE MEMBERS DEDICATE THEMSELVES TO THE SOCIAL AND ECONOMIC ADJUSTMENT OF THEMSELVES BY MEANS OF MUTUAL HELP AND SUPPORT.
 - 2) TO BE INSTRUMENTAL IN SETTING UP A HALF-WAY HOUSE DEDICATED TO THE POSITIVE SOCIAL ADJUSTMENTS OF INMATES AND EX-INMATES.
 - 3) TO INSTALL WITHIN THE INMATE A SENSE OF PRIDE IN THEIR HERITAGE AND TO PROMOTE PERSONAL INVOLVEMENT IN THE "NATIVE COMMUNITY"
 - 4) TO SEEK HELP AND ADVICE FROM EXISTING AGENCIES SUCH AS THE FEDERATION OF SASKATCHEWAN INDIANS, THE METIS SOCIETY OF SASKATCHEWAN, INDIAN AFFAIRS, AND OTHER PUBLIC AND PRIVATE AGENCIES AND INDIVIDUALS.
4. THE PLACE IN SASKATCHEWAN WHERE THE OPERATIONS OF THE SOCIETY ARE TO BE CHIEFLY CARRIED ON IS:
REGINA.
5. THE REGISTERED OFFICE OF THE SOCIETY TO WHICH COMMUNICATIONS AND NOTICE MAY BE SENT AND AT WHICH PROCESS MAY BE SERVED WILL BE SITUATED AT:
FRIENDSHIP CENTRE.
6. THE NAMES OF THE APPLICANTS WHO ARE TO BE THE FIRST DIRECTORS OF THE SOCIETY ARE TO BE SAME AS IN NUMBER ONE.

FOR INFORMATION CONTACT: IVAN MCMAE

CANADIAN BILL OF RIGHTS (CONTINUED)

- AND SECTIONS 3, 4, AND 5 SHALL CEASE TO BE IN FORCE UNTIL THOSE SECTIONS ARE AGAIN BROUGHT INTO FORCE BY A FURTHER PROCLAMATION BUT WITHOUT PREJUDICE TO THE PREVIOUS OPERATION OF THOSE SECTIONS OR ANYTHING DULY DONE OR SUFFERED THEREUNDER OR ANY OFFENCE COMMITTED OR ANY PENALTY OR FORFEITURE OR PUNISHMENT INCURRED.
- (5) ANY ACT OR THING DONE OR AUTHORIZED OR ANY ORDER OR REGULATION MADE UNDER THE AUTHORITY OF THIS ACT, SHALL BE DEEMED NOT TO BE AN ABBROGATION, ABRIDGEMENT OR INFRACTION OF ANY RIGHT OR FREEDOM RECOGNIZED BY THE CANADIAN BILL OF RIGHTS.

EXPLANATORY NOTES

PART I PROVIDES FOR THE ESTABLISHMENT OF A BILL OF RIGHTS FOR CANADA. PART II PROVIDES FOR THE CONTINUATION IN MODIFIED FORM OF AUTHORITY TO DEAL EFFECTIVELY WITH WAR, INVASION OR INSURRECTION.

6. SECTION 6 OF THE WAR MEASURES ACT NOW READS AS FOLLOWS:

"6. THE PROVISIONS OF THE THREE SECTIONS LAST PRECEDING SHALL ONLY BE IN FORCE DURING WAR, INVASION, OR INSURRECTION, REAL OR APPREHENDED.

NATIVE COUNTRY

WE ARE LIVING IN A HELL,
ITS HELL UPON THIS EARTH.
BY THE WAY SOME WHITES TRY TO TREAT US.
IN THIS COUNTRY THAT WE GAVE BIRTH.

WE LIVED HERE FOR AGES.
YES, FOR SUCH A LONG LONG TIME.
THEN THEY TRIED TO TAKE OVER,
AND SPOILED OUR LAND FOR US.

THEY ARE TRYING TO GET RID OF US,
AND TAKE OUR LAND SO CHEAP.
BUT WE ARE GOING TO UNITE AGAIN,
AND GAIN CONTROL ONCE MORE.

YES, WE THE NATIVE PEOPLE,
FROM THE FATHERS OF THIS LAND,
WE WANT TO GET OUR LAND AGAIN,
TO KEEP SO NEAT AND CLEAN.

ROBERT MURRAY

SOCIETY?

HE LAY THERE ON THE SODDEN GROUND,
WHILE OTHERS STOPPED, THEN WALKED AROUND.
YES, THERE HE LIES WITH CROK OF RUM,
THIS SOCIAL OUTCAST CALLED A BUM,
HAVE YOU EVER THOUGHT JUST HOW HE CAME
TO BE SO CASTE IN DRUNKEN SHAME?
THAT THIS SAME MAN COULD ALSO HAVE
A FAMILY AND A NAME?
THAT SOMETHING TURNED HIM IN HIS WAY,
IN HIS STRUGGLE TO BE FREE?
YES, THE BUM YOU NOW SEE LYING THERE
IS OF THIS SOCIETY.

B. WILSON

METIS

My hair is straight and black,
my skin is light
my eyes of jade and my cheekbones high.

My face a reminder of past times
when a people was forgotten
and treason signed.

Oh cities now
when my people are crying
because of hate

Oh times then
when two people lived
in spite of hate.

Oh times then
when two people loved
without fear or guilt.

Oh times then
when two people died
leaving behind nothing
but I.

Martha West



THERE IS A MOUNTAIN
THERE IS A VALLEY
FROM WHERE WE COME
FROM LIFE TO BEING
A WHOLE DESTRUCTION
OF NATIVE PEOPLE
AND WHEN WE COME BACK
FROM THAT LAND OF SEA
THERE WILL BE
A TOTAL ECLIPSE
OF ETERNITY.

DELLA RICE



OUR BROTHERS IN CHICAGO

TODAY, JULY 1ST, ABOUT 85 INDIANS WERE BRUTALITY
DRIVEN OFF ABOUT 100 ACRES OF LAND ON THE SHORE OF
LAKE MICHIGAN NEAR CHICAGO. THEY OCCUPIED THE
LAND (WHICH WAS A N.I.K.E. MISSILE BASE) ABOUT
A MONTH AGO, BECAUSE THEY HAD NOWHERE ELSE TO GO.
THEY USED ROCKS AND BOTTLES AGAINST ARMED POLICE,
AS THEY TRIED TO HOLD THE LAND. ONE HUMAN SAID
CRYING, "YOU CALL US DRUNKEN INDIAN WINGS, WHO MADE

US THAT WAY? YOU DID." THE LAND IN QUESTION WENT
TO THE CITY OF CHICAGO FOR A PARK. SOUNDS FAMILIAR
EH? FUNNY NOW ALL OF A SUDDEN THEY WANT TO MAKE
INDIAN LAND INTO PARKS, OR TOURIST RESORTS - FOR
WHO?

LAND IS THE BASIS OF SURVIVAL
IF YOU NEED IT - TAKE IT.

FOR INFORMATION OF ALL INDIAN AND METIS NEWS
SUBSCRIBE TO: AOWESASNE NOTES,
ROOSEVELTTON, NEW YORK.
U.S.A. 1985.



WHO SAYS
BLONDES
HAVE
MORE FUN?

My eyes are blue, my skin is light,
I can't be an Indian 'cause I don't look right,
I don't know if I'm red or white,
But one thing's sure, I never felt right.

I got no papers to prove what I'm seeing,
So my Indian blood is awful hard to explain.
When I try to tell it and make it plain,
Everybody reaches for the salt and takes another grain.

The government don't consider me
In anything they do,
They don't want another Indian,
So what am I supposed to do?

And when I talk to Indians about my need to identify,
They just act funny and give me the old fish eye.
I'm more like the Indians, and they think that's wise,
But they don't quite trust my big blue eyes.

My kin say they are white, but they know it's not true,
And they are all embarrassed 'cause of the way I do.
I tried to be like them, but I guess I never will.
To me there's a lot more to life than another dollar bill.

My outlook on life don't correspond to white,
So it stands to reason I can't be right.
Since I can't be Indian, at least not quite,
I've got a lot of problems, 'cause I know I'm not white.

I was in the Army once, and to my surprise,
They called me Tombs-with-the-Big-Blue-Eyes,
Crazy Indian described me and my class,
But it got even worse and they called us blanks - - - (Indians).

I don't know what to do to make things right,
But life's sure uneasy between red and white.

DEAL YSTT Bob Christian

THE TRUTH BEHIND GOVERNMENT
PROGRAM'S

WE THE NEWLY ELECTED PARTY BELIEVES EVERY ONE SHOULD
HAVE A MEANINGFUL JOB. SO WE'VE DEVICED A PROGRAM
THAT WILL EMPLOY 60 HIGHLY QUALIFIED TEACHERS, 7
ADMINISTRATORS, 12 COUNCELLORS TO TEACH 6 OF YOU
LUCKY FELLOWS HOW TO FARM.



Indian Power

LETTERS

NATIVE PUBLICATIONS

DEAR EDITOR:

WE JUST GOT BACK FROM BATOCHÉ CONVENTION. WE HAD A WONDERFUL TIME. WE HEARD SO MANY THINGS WE HAD NEVER HEARD BEFORE. WE EVEN TOOK TIME TO GO AND SEE THE GRAVEYARD AND THOSE LONELY DROWTHS. WE EVEN HAD A SERVICE TO THE MEMORY OF THOSE WHO DIED IN THE REBELLION. THE ONES WHO DIED FOR THE INDIAN AND METIS RIGHTS. WE LOST THAT TIME BUT LET'S GET UP AND FIGHT WITH OUR OWN WORDS NOT WITH GUNS, BOMBS AND ARROWS THIS TIME. LET'S USE OUR SINGS, OUR BOMBS AND ARROWS FOR OUR MEAT ON THE TABLE. LET'S PUT OUR PRESIDENT, OUR EXECUTIVES AND OUR BOARD OF DIRECTORS TO WORK ON OUR LOCALS.

WE DO NOT WANT PROMISES BUT WE WANT ACTION. JUST THIS LOCAL, TIMBER BAY ALONE. THE PROMISE WAS TWO COWS, FURNITURE, HOUSING AND POWER. WE HAVEN'T SEEN ANY OF THOSE YET AT TIMBER BAY. NOW WE ARE ASKING THIS NEW PROVINCIAL GOVERNMENT. SEE WHAT THEY CAN DO. THE METIS SOCIETY OF SASKATCHEWAN GETS LOTS OF MONEY FROM THE FEDERAL GOVERNMENT. WE THINK BY USING SOME OF THAT MONEY SOME OF THE WORKERS COULD WORK THIS WAY NORTH OF SASKATCHEWAN MORE ACTIVELY. THIS WAY WE COULD SETTLE A LOT OF OUR PROBLEMS IN THIS NORTHERN AREA. I WAS A HELPER. ACTED LIKE AN INTERPRETER, WHEN THEY WERE TAKING THE HOUSING SURVEY AT TIMBER BAY. MOLANOSA AND LARONGE AREAS

EVERY HOUSE WE WENT IN WE ASKED THE PEOPLE WHAT KIND OF A HOUSE THEY WANTED. LUMBER OR LOG HOUSE OR EVEN MATERIAL TO FIX UP THEIR OLD HOUSES. THAT'S THE KIND OF PROMISES HE GAVE THESE POOR PEOPLE OF THESE NORTHERN AREAS. THEY WERE FULL OF SMILES AND EXCITED OVER THIS PLAN.

NOW TODAY ALL THESE PEOPLE. THEY GO BACK TO THE WONDERING BOX AGAIN.

YOU THE EDITOR, PLEASE PUT THIS ON THE NEW BREED PAPER. WE NEED ALL THE HELP WE CAN POSSIBLY GET.

DON'T FORGET THIS PAPER IS OUR PAPER AND THIS LAND IS OUR LAND.

SINCERELY,
ALEX M. ROSS,
TIMBER BAY, SASK.

"AKWEHASHE NOTES"
ROOSEVELT TOWN
NEW YORK 13183

"NATIVE MOVEMENT"
P.O. BOX 2150
VANCOUVER 8. B.C.

"RAINBOW PEOPLE"
P.O. BOX 800
FRESHMAN
OREGON 97030.

"NATIVE PEOPLE"
11027 JASPER AVENUE,
EDMONTON, ALBERTA

"SAS-AN INDIANS"
1158 LINDEN PLACE,
JOHNS TOWN
P.A. 15005.

CELEBRATION - POW NEWS

"THUNDERCHILD POW NEWS"

JULY 15-17-17-18

"INDIAN & METIS POW NEWS"
CRESENT LAKE

JULY 16-17-18

"WHITE BEAR POW NEWS"
CARLYLE

JULY 23-24-25

"SWEET GRASS POW NEWS"

JULY 21 AUG. 1 & 2

"SOULX POW NEWS"

FORT DU'APPELLE

AUG. 13-14-15

EGGS

"BURY MY HEART AT 'BONDED KNEE"
DEE BROWN

"SOUL ON ICE"
ELDRIDGE CLEAVER

"THE UNJUST SOCIETY"
MAROLD CARDINAL

"STRANGE EMPIRE"
HOWARD

"WRETCHED OF THE EARTH"
FRANZ FANON

CONTRIBUTE

LATELY THERE HAS BEEN A WHOLE LOT OF THINGS SAID ABOUT LACK OF COMMUNICATION. THINGS LIKE NOT ENOUGH ARTICLES IN THE PAPER, NOT ENOUGH ABOUT HISTORY. NOTHING FROM THE JAILS OR PENS. WELL, LETS TAKE A LOOK AT THINGS.

FIRST OF ALL, IF YOU WANT TO SEE THESE THINGS IN THE PAPER, YOU WILL HAVE TO HELP WRITE THEM. WE NEED ARTICLES, CURRENT AND HISTORICAL, POETRY, REFS, PHOTOS ETC.

WE HAVE ASKED THE JAILS AND THE PENS FOR MATERIAL A MONTH AGO, SO FAR NOTHING, WE ARE WAITING.

WE GET LETTERS FROM JAILS AS FAR AWAY AS COLORADO, U.S.A. FROM PLACES IN ARIZONA, WHATS THE MATTER WITH SASKATCHEWAN. I GUESS NOTHING IS EITHER WRONG OR RIGHT, WE ALL LIVE IN DREAMLAND, ITS YOUR PAPER USE IT.

WE ARE ESPECIALLY OPEN FOR NEWS AND MATERIAL FROM THE WOMEN'S INSTITUTE AND GIRLS HOMES.

EDITOR

THE ONES BEHIND THE SCENES

WE WOULD LIKE TO PUBLICLY THANK "ERNIE VANDAL" AND THE MANY OTHERS WHO WORKED TO MAKE THE "BATOCHÉ" CELEBRATION.

DEAR FRIENDS:

I WOULD LIKE TO THANK EACH AND EVERY ONE WHO HELPED SET UP THE GROUNDS AT BATOCHÉ FOR OUR ANNUAL MEETING. THE CO-OPERATION I RECEIVED FROM THE PEOPLE OF BATOCHÉ AND SURROUNDING AREA WAS TREMENDOUS. SPECIAL THANKS GOES TO ERNIE VANDAL WHO WORKED VERY CLOSELY WITH ME DURING "BACK TO BATOCHÉ" DAYS.

ALSO, THE CO-OPERATION RECEIVED FROM OUR OWN SPECIAL NATIVE POLICE AND THE R.C.M.P. DETACHMENT AT ROSTHERN WAS OVERWHELMING. THEY DID AN EXCELLENT JOB OF KEEPING LAW AND ORDER DURING THE "BACK TO BATOCHÉ" CELEBRATION.

IT'S DIFFICULT TO EXPRESS MY GRATITUDE TO ALL CONCERNED WHO MADE "BACK TO BATOCHÉ" THE SUCCESS IT WAS. MY ONLY WISH IS THAT ALL WHO ATTENDED WERE PLEASED WITH OUR EFFORTS FOR THE "BACK TO BATOCHÉ" CELEBRATION.

THANK YOU ALL ONCE AGAIN, AND MAY GOD BLESS YOU!

ARNOLD SUGAR,
FIELD WORKER,
METIS SOCIETY OF SASKATCHEWAN.

AS A METIS, I WOULD LIKE TO COMMENT ON THE R.C.M.P. ON HOW SOMETIMES THEY TREAT INDIANS OR METIS. BY THE WAY, THIS INCIDENT HAPPENED UP NORTH, BUT I DON'T THINK ITS NECESSARY TO MENTION ANY NAMES OF THAT SORT.

THERE WAS THIS BREAKING AND ENTERING IN THIS SCHOOL AND THE R.C.M.P. WOULD PICK UP ANYONE AND TAKE THEM TO THE OFFICE. THEY WOULD THEN ASK QUESTIONS ABOUT THIS INCIDENT. WHEN THE GUYS SAID THEY DIDN'T DO IT, THEY'D TAKE THEM TO A FAR OUT PLACE AND BEAT THE HELL OUT OF THEM. BY THE WAY, THIS IS TRUE CAUSE I EXPERIENCED MYSELF. THIS GOES ON ALL OVER THE PLACE, SO TRY AND DO SOMETHING ABOUT IT.

THANKS FRANCIS

WE WOULD LIKE TO THANK MR. JOE CAYPO FOR CONDUCTING THE MEMORIAL SERVICE IN CREE, TO THOSE WHO FELL AT BATOCHÉ, WE ALSO THANK THE MUSKOKWETUNG SINGERS FOR THE MEMORIAL SONG.

THANK YOU.

INDIAN POWER

PEANS INDIANS AND METIS HAVIN' THE POWER TO DETERMINE THEIR OWN DESTINY.