



# NEW BREED

New Breed

MARCH 1973

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## ILE-A-LA-CROSSE BREAK BEAUROCRATIC BONDS

In October of 1972, the school in Ile-a-la-Crosse burned down. The reason behind the burning of the school does not matter but, the blame can likely be placed on the system.

The system as it now stands gives complete control of the educational system to the grasping hands of the white people. This is one way a minority of whites can dominate a Native community.

The people of Ile-a-la-Crosse decided a change in this system was urgently needed. The white education system means very little to them and was more suppressive and oppressive than helpful. This was apparent by the drop-out rate in this school which rose to 99% in recent years. This indication of the failure of the system can be contributed to the inability of that system to realistically relate to the economy and culture of the community. The native people found that the educational system of the whiteman was a one way street in which the white southern teachers came to the community as missionaries to try to change the culture and value system of the local native people and try to push their way of life on the community, using their captive audience (the classroom), to serve this purpose. The teachers set out to train the native students for jobs that didn't exist in their own community, or jobs that already had unemployment lines attached in the southern urban areas. The white education system also attempts to brainwash the native people to make them believe they are failures in all aspects of life by using methods of downgrading and inferiorizing the native culture and language. At one time, physical punishment was used on native students who spoke their native tongue. Even today the use of the native language is greatly discouraged. All lessons are taught in English. The books used in the curriculum are biased in any historical events, unjustly creating the native savage and underdog.

On January 8, of this year, the Native people of Ile-a-la-Crosse held a mass meeting to decide what they should do about this system. They came to the decision to take complete control of the school from the design, construction, and curriculum to hiring and firing of the teachers.

On the 11th of January, the white minority in the community made an attempt at a meeting, to maintain their control of the community. They tried to instill fear among the native people by telling them that no teachers would go to Ile-a-la-Crosse and that the school was urgently needed and would be quickly restored by reverting back to the old system. The whites told the Native people they weren't



able or capable of taking over their own education, that if they would allow the white people to continue their system, the entire situation would be just fine, the way it was before. The native people of Ile-a-la-Crosse did not buy this and another meeting was called to determine how many local native people were really interested in having local control of the educational system. 200 - 250 people attended and heard Jim Sinclair and Dr. Howard Adams give their support to the goal of the people. It was decided a general vote of the local people would determine what the majority of the people wanted. It was decided that the Local Community Authority would organize balloting for January 29, 1973.

The resolutions voted on were:

- (1) The community shall be in control of re-building the school including the planning, design and construction of the school.
- (2) High school shall be built in Ile-a-la-Crosse.
- (3) More trades, training and adult education shall be included in the school.
- (4) The local people will set up their own committees to have control over all education.

January 29th saw a 70 - 80% turn over on the voting of these issues. The vote was overwhelmingly in favor of the resolutions. The people of Ile-a-la-Crosse can be justly proud of the giant step they have taken in breaking the pater-

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**ILA-A-LA-CROSSE** Cont'...

nalistic chains the government beaurocrats had on them. This is the first step with many more battles ahead. Although the government has stated they wanted the people to start thinking upon local control and stated they were in support of local control, the people have learned over the years of colonialism and paternalism that what the government says and what it does are two entirely different things. We wish to congratulate this community in the lead it has taken in gaining control of their lives. AND HOPE OTHER COMMUNITYS FOLLOW.

On thursday February 1, 1973 Allan Guy was one of the speakers in the throne speech debate. In which he stated that he would like to see an investigation of the Department of the North. Using a letter he received from Miss Herman Blatz, Superior General of the Ursuline Order at Saskatoon. The Metis Society felt compelled to make its position known.

**MISS HERMANA BLATZ LETTER**

January 25, 1973.

Hon. Mr. A. Blakeney  
Premier of Saskatchewan  
Legislative Building  
Regina, Saskatchewan

Dear Mr. Blakeney:

Recently I returned from a trip to Ile a la Crosse and La Loche, after spending several days in each location. I was appalled to see the change in attitude of the native people toward "white man"; if anything, relations have considerably deteriorated in the past two years, more especially during the past months. I would without hesitation lay the immediate cause of this at the feet of some of your (our) civil servants in the area.

Of real concern to me--and also to any taxpayer--would be the allocation and use of public finance to the detriment of the natives' development--moral, physical, academic and spiritual. For this reason, I would be anxious to know the answer to the following questions:

- 1) What is the Purpose of the DNS?
- 2) Is this purpose being achieved, or is it being used as a coverup for misuse and misappropriation of public funds (grants) by civil servants who seem to have unlimited authority?
- 3) Why purposely stir up the natives to hostility and disillusionment? If the Indian-Metis once more have reason to accuse "white man" (in this case government officials) of 'forked tongues', what will have been gained?
- 4) Why discredit the hundred years of dedication by white officials--civil and religious, who previously worked in the area?
- 5) Who will be responsible for the irresponsibility of some of the hired and publicly paid government officials, DNS representatives, adult education workers, social welfare agents, etc.?
- 6) When radicalism and rebellion reign, who will remain to clean up the mess? It will definitely not be the young fellows in there who promise white man's paradise by means of money, liquor and socializing, false promises which can never be fulfilled - not even by the most ideal and idealistic government.

The people who will suffer most by this exploitation will be the disillusioned, disappointed and angered Indian and Metis, and the missionaries who have given life and comfort for the native population throughout the century.

- 7) Is it part of the function of the newly-formed DNS or other civil servants to hold 'public' but closed meetings prior to the actual meeting, the purpose of these pre-meetings being to arouse the discontent of the Indian and Metis?
- 8) Why would a letter be circulated by Mr. J. Hammersmith to "confirm" the meeting beforehand...and to notify only "certain" members of the official group?

(In the letter to which I refer, there are some quite audacious and irresponsible proposals made, and references that are amusing to an informed public, but to use such half-truths with a largely uneducated and unsuspecting people is a dastardly and low punch for someone who because of his position should know better. Hopefully, this is not a calculated maneuver to create a political football at the expense of the Indians' dignity and the missionaries' sincere efforts in the past.)

I am writing to you in the hope that you as our present premier would personally investigate the work of officials in the Northern areas. I do strongly feel that you yourself would not wish these people to create such an unhealthy atmosphere, nor would you like to be held responsible for their actions, but someone in the political arena must shoulder this responsibility, and ultimately, that man is you. May I suggest that at earliest convenience you would make an extended and earnest investigation into the actions and doings of members of the DNS.

There are many taxpayers who would absolutely refuse to support the work some of these men think they are doing in the name of assisting the Indian and Metis "to come into their own."

It is with deep regret that I see politics widening the rift between the white population and the Indian-Metis. As a Christian, I cannot help but be deeply concerned about seemingly wilful efforts to de-Christianize a people who already feel they are second-class Canadians. It is my earnest hope that you will see fit to look into the situation with thoroughness, sincerity, and a keen sense of responsibility to the entire population of Saskatchewan to whom you must also answer for the actions of men in your employ.

Respectfully yours,

Sister Hermana Blatz, O.S.U.  
Superior General

c.c.: Mr. D.G. Steuart  
Mr. G. MacMurchy

**A response to the above letter is on the following page.**

## METIS SOCIETY RESPONSE

This letter that so quickly influenced Allan Guy to make allegations to the NDP going along with the Ile a la Crosse educational issue was written by a white nun who was not a resident of Ile a la Crosse and only visited Ile a la Crosse for two days. Yet, in those two days she was able to establish her opinion as to what was taking place in that area as an authority on the matter. We realize of course that she does have the financial matters of her order to consider in protecting their invested interest insofar as there is a possibility that there will be no further use of this religious order in educational matters in the future in the North.

Miss Blatz states that relations have considerably deteriorated in the past two years. Our statement in this regard is that the people have become politically aware of how the white system is controlling them, but we do not consider this deterioration. We consider this an improvement and a big step forward. As to the effect this has on the white system deteriorating, this is not our concern.

As to Miss Blatz' statement that there is misuse of government funds, we feel these should be used to promote industry at the local level for employment of the Native people instead of for wide and extensive welfare use. Now all of a sudden, the opposition makes an issue of this for political reasons only, at the word of a nun when our people and leaders have been saying this for some time. Perhaps if some of us were nuns, more things we say would reach the halls of the legislature.

It is stated in this letter that the natives are purposely stirred up to hostility and disillusionment. Finally our people are making use of the democratic system preached by the white governments. But because of the inconvenience it causes the white system it is labelled disillusionment.

Miss Blatz accuses the people of radicalism and rebellion. She asks who will be there to clean up the mess. The only reason the people rebel against the white domination is this intolerable situation created by the religious and political parties that have exploited Native people for their own purposes. It did not take paid bureaucrats to stir up the Riel Rebellion. The people rebelled against the situation of the inactiveness of the government at the time.

The sacrifice of the missionaries who have given life and comfort for the native population throughout the century has done nothing for the native people. What has their achievement been? Before the advent of the missionary, the native people were economically independent, possessed dignity and self-respect in their heritage. Now we see natives on welfare; people who are brainwashed to believe they are savages and pagans. We see a 97% drop-out rate among natives. The white people haven't been successful in even forcing the white education system down our throats. There will be no thanks on the part of the natives to the Missionaries for their dedicated brainwashing among our people.

The native people have been previously passive in their discontent of the mess caused by religious orders and political

bureaucrats. For the past 100 years the native people have been a football for the religious orders and political parties to play a game of who is going to make the most money out of the Indian. During this 100 years, the church and its form of education have kept the native people misinformed, brainwashed, miseducated on purpose to keep the native in his "rightful" place in society.

Now that our people are becoming politically aware, we realize that we are the only ones that can change this mess into progress and we are going to change it and no one will be able to hinder us or stop it. Not even the respected Miss Blatz. We do not want the help and concern of the very same people that have kept us suppressed and uneducated for the past 100 years.

The de-Christianization she refers to should really be called de-colonization.

There are a lot of bureaucrats that the native people would like to see let go. The ones who are suppressing rather than helping the people. It is interesting to note that the ones that she refers to in her letter are some of the very few who the native people feel are trying to help and improve the situation by promoting local control of education, economy and other aspects of their life.

## TRAPPERS FESTIVAL '73



The 1973 Annual Trapper Convention was held in Prince Albert, January 23-25.

Approximately 125 trappers representing 9 Zones within the Province attended the convention with the purpose of voting on passing or refusing resolutions by the trappers.

Last year, the Saskatchewan Trappers Association applied for a government grant of \$25,000 to cover expenses for purposes to enable the Association to become more independent of government influences. Their answer was a grant of \$1,000 which clearly defines the governmental stand as to an independent Trappers Association. Communication between the trappers in the province to promote trapping methods, protect the rights of the trapper and promote independence in areas such as fur-grading, is limited to transportation at the graces of the DNR. Communication between the Saskatchewan Trappers Association and Trappers organizations of other provinces which would benefit all aspects of trapping is almost non-existent due to the ridiculously low grant given to the trappers by the government.

## TRAPPERS Cont...

Society is gluttonous when it comes to parading around in fashionable furs but, very little is being done to help the trapper at the grass-coats level, on the contrary, it appears that in any way these trappers can be hindered, the government and associated agents are always there to suppress the trapper.

As an observer at the Trappers Convention, the opinion of this writer is that the association, contrary to the wishes of the majority of the trappers, is very controlled by the government.

It was shown to the Metis people present that government hacks only were allowed to speak, characteristic of the usual government puppet show. Jim Sinclair, leader and spokesman of the Metis people was not given a chance to speak on behalf of the Metis people. It was also noted by the Metis people that this is characteristic of any governmental controlled organization that only those sympathetic to the governmental control of the Native people be given a voice in such matters concerning the well-being and progress of the Metis people.

Box 294  
Meadow Lake Saskatchewan  
February 8, 1973

Dear Editor:

A group of Native People attended the Public Hearing concerning the Provisional Master Plan of the Meadow Lake Provincial Park. During the course of the evening as the briefs were presented, I heard two points about, Native People and Park Residents. Number one was the retraining of Park residents to restore rather than destroy the Meadow Lake Park. Can you imagine people who live in the park, 25 years before it was established destroying their environment, their own back yards. The second point was the most interesting. "Employment, someone said." "Yes, if Government cabins were to be established, the native people could peel logs. Instead of destroying the trees, killing the wild life and caughting all the game fish. Just remember they need the lumber for homes, wild life for food, and commercial fishing for their lively hood. I hope the brief we presented, would be considered, everything else about the park was looked at very carefully, except the people in the park.

Concerned Native Person  
Brian Aubichon

## 'PROVISIONAL' PLAN ONE STEP AT A TIME

The Department of Natural Resources has prepared a series of Provisional Master Plans for Provincial Parks.

One of these, the Meadow Lake Provincial Park, is the topic of this brief.

This plan is titled a "Provisional" Plan and the foreward and introduction both stress that public hearings will be held to discuss preparation of a future park master plan. Great care has been taken to provide much information on the plan and a free discourse encouraged.

Yet, by its very existence in a document form, by its wording and preparation, its suggestions and directions, this report can be seen by some members of Saskatchewan's population to be a "cut and dried" presentation of what the Parks and Recreation Branch intends to do.

Indeed, it may even be in contravention of the Parks Act as it (The Master Plan) does not work "for the benefit, advantage, education and enjoyment of the people of Saskatchewan", at least for a significant and important portion of that population.

Although a comprehensive and encompassing document, with provision of tremendous statistics on land use, car traffic, incoming visitors, etc., nowhere does the Plan mention the existing population within the Park boundaries and on the Park fringes in terms of other than "being managed" or "being not encouraged"! Indeed, the same terminology is used in much the same manner in discussing fish and wild game management!

Let us look at just a few examples of these statements:

"Domestic fishing has been restricted to certain lakes in the park. Available record shows that 30 percent of the total catch was game fish in Pierce Lake. More supervision of domestic fishing will be considered."

Remember the words "will be considered".

"Trapping quotas and location of traplines will be reviewed in line with recreation priorities (see park land-use zoning)."

Again, remember the words "will be reviewed". As well, none of the native people of the area are in any doubt as to which is prior in the minds of the Department of Natural Resources, the tourist dollars from recreation or the way of life of the people - trapping and fishing.

"Permanent residences found in the park were established prior to provincial park status. These permanent residences are located in the

...CON'T PAGE 5

"OLD KI-PUTCH" by Billy BRASS

One time old Ki-putch and his friend went to the first sports-day that ever came to his Reserve. Since he and his friend were keen dog eaters, they decided to buy two hot-dogs to see what kind of dog meat this hot dog booth sold.....



AS they walked away old Ki-putch decided to check what sort of dog it was.... He opened his BUN AND SHUT IT REAL QUICK!!! AND he said REAL SHOCKED....

GEEZ! WHAT PART OF THE DOG DID they GIVE YOU??

END

## 'PROVISIONAL' PLAN ONE STEP AT A TIME

vicinity of Flotten and Waterhen Lakes and at the east end of Lac des Iles. These residents will not be encouraged to effect any major improvement to their on-site property such as power and telephone service and new construction."

Remember the words "will not be encouraged". What if his family gets bigger?

Here, a direct statement is made that persons who may have lived in the park for years, indeed, whose families who may have existed in the area a century or more, can't have electrical power, or a telephone, or build an extra room for an increased family, but the tourist can have all these for a price, his dollar.

The phrases "will be considered" and "will be reviewed" ring loud in the ears of native people who have heard them from government officials for a hundred and more years and have "not been encouraged!"

Can you see why the Plan may appear "cut and dried" to those persons of a culture and experience other than white.

Detailed studies are provided of "The Visitor", "Visitor-day composition", "Reasons for selecting the park" and even "background of the visitor". There is no mention of the "background of the native", their "composition" and "reasons for selecting the park". Is it because they do not bring enough money with their "reasons"?

In the Bibliography, no native persons nor organizations are listed as having been consulted.

Acknowledgements are granted in profusion, but again, not to native persons or organizations.

This litany of non-attention, of "cut and driedness" must be interrupted by a burst of kind consideration.

D.N.R. officials will claim that they do take native people into consideration and will cite their Interpretative Program described on page 46 and page 47.

"The feasibility of utilizing native Indian population in such programs as nature interpretation, canoe tours, and woodcraft will be considered.

This statement is evidence of the colonial attitude held by most D.N.R. officials that natives are archaic savages, still plying the waters in canoes and starting fires with flint and metal!

The only thing missing is the suggestion of costumed Indians at every bend in the road holding direction and speed signs!

Another evidence of the mentality of D.N.R. officials regarding native persons is evidenced on page 69 under Future Studies. Not only has D.N.R. not discussed their planning with natives, they apparently do not plan to do so in the future!

Rightly have many native persons been called "the Non-People"! They certainly do not appear to exist in the eyes of the D.N.R.!

This Master Plan is not in agreement with the spirit of the Park Act. Indeed, it would seem to flaunt that Act in its total non-recognition of native persons in the area.

The culture of these people is different, their traditional way of life is different.

Trapping, fishing and aboriginal land rights are not seen to be protected or even considered.

Compensation is not discussed, described or agreed to.

The native persons are not described as self-responsible, modern people capable of using entrepreneurial skills in establishing lodges, camps, cottage construction and boat repairs and rentals, but are seen as colorful, savage characters in costume, telling tales, smoking pipes, starting campfires, and generally acting to draw in all those tourist dollars.

It is not the way of the people to read government documents or to go to large government meetings, therefore, this Commission on Park Planning must go to the native people in the area of the Meadow Lake Provincial Park, either through their organizations or direct to their homes.

It must go and talk to those native people, some of whom are seasonably employed by D.N.R. and fear loss of their jobs if seen to speak at a public meeting on this matter!

It would be best if they first recognize that these native persons exist!

The white man's society, his pollution, his noise, his numbers are pressing onto native heritage areas once again.

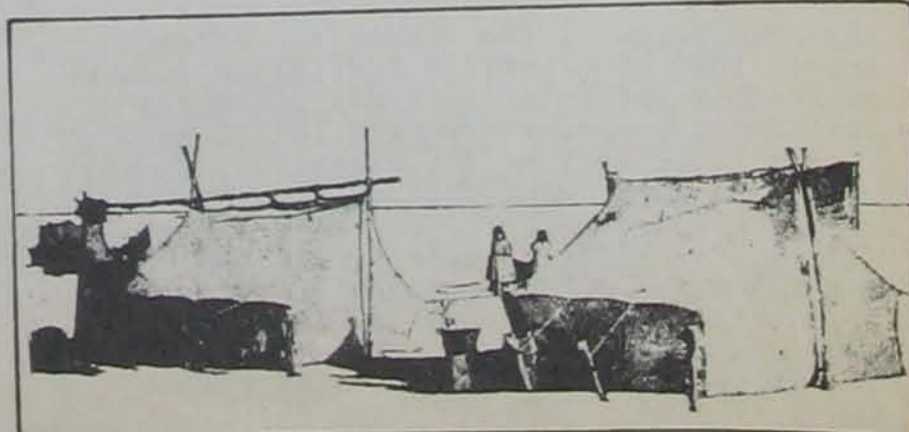
In the latter part of the 19th Century in the United States of the Dakotas, gold was found.

The white man's solution to achieving riches then was the simple expedient of wiping out the native population using the United States Cavalry.

The D.N.R., an organization not unlike the United States Cavalry in its colonial attitudes, has come up with a uniquely 20th Century solution. They disregard the natives they can't use, slowly torture many to death by removing their source of livelihood, and present the hardy ones who survive as tourist attractions!

This Commission on Park Planning must present a Master Plan that deals with human beings and not one that is a Public Relations document pandering to the Tourist and Outfitters Associations. Human Values must become paramount to economic interests.

More important, a Socialist government which professes to represent people, however few in number, must quickly eradicate the colonial attitudes of some of its Departments or face political suicide.



REGARDING THE PROPAGANDA BEING  
PUT OUT BY THE CHAMBER OF COMMERCE,  
THERE ARE TWO SIDES TO EACH STORY.  
IT HAS BEEN FAR TOO OFTEN THAT THE  
NATIVE HAS SEEN THIS SIDE.




# R.C.M.P.

When the RCMP were formed by Canadian government, American and Eastern Canadian Industrialists were attempting to lay a railroad through Saskatchewan. However, the opposition in Canadian Government refused more money be spent for completion of this railroad unnecessary at the time. The only purpose this railroad would serve would be to transport immigrants from Europe to serve as labour in industrial complexes in Western Canada.

Meanwhile, the United States were also having their problems. After the Sitting Bull Victory over Custer, vengeance on Sitting Bull was sought by the United States government. Sitting Bull had fled to the plains of Saskatchewan therefore, to force him to return to the States, the United States government systematically slaughtered the buffalo at the rate of 300 per person per day creating such so called heroes as Buffalo Bill. While attempting to starve out Sitting Bull, the Native people of Saskatchewan were also starved out.

Petitions signed by the Saskatchewan Native people to protest the intolerable situation created by the United States government and white buffalo hunters were completely ignored by John A MacDonalld for the purpose of antagonizing the Indian and Metis people to rebel. A rebellion by the Native people would provide an excuse for John A MacDonalld to complete his railroad under the pretext of transporting RCMP to Saskatchewan to put down the rebellion of the Native people. Thus the formation of the RCMP was for the express purpose of furthering the profits of the materialistic white shareholders of the CPR at the expense of the Native people of Saskatchewan.

The conclusion of the Indian and Metis people today is that the RCMP as in the past, continue to oppress and persecute the Native people as puppets at the hand of the rich, such as the chamber of Commerce. We well understand the reason behind the support of the Chamber of Commerce to the RCMP in their propaganda displayed in the RCMP Centennial Calendar. The biased and distorted way that Louis Riel was portrayed only serves to show the Native people that the elite whites and RCMP continue to practice their conspiracy.

## MORE POLITICAL AWARENESS NEEDED IN NATIVE ORGANIZATION

Over the past few years we have seen many native groups and organizations rise and fall. The majority of those were service organizations, and could only go so far in easing the oppressive burden on our people. However, during the same time a few organizations arose that had a definite political content. These have either progressed into fairly large units or have fallen by the way as the load of service administration was forced upon them. This same effort to co-opt definite political organizations is now more subtle, yet more intense than ever before. Those of us who are organizers or development workers must be on guard at all times against this dangerous trend.

What exactly is a service organization, and where does it fail the people and benefit the bureaucrat? In most cases it starts with bureaucratic inefficiency in a governmental department. i.e. I.A.B., Welfare, Manpower, or Cultural Departments, or in people trying to gain either personal value or trying to speed up governmental programs. What happens is that the group becomes geared to sorting out the mistakes made by the bureaucrat or simply administering the funds of a particular program. These units usually have no particular political gain or leanings and after a short time become completely stagnant.

This is not necessarily the fault of the people who are usually sincere and well-meaning. They have taken the task of helping others, as the bureaucrats are too lazy, over-worked, or don't give a damn. Because of this, these people usually just keep up with petty problems and cannot see the essence of the problem which is political. Governments are never happier than when they can palm off their commitments to a semi-political or service organization. Again the organization which does not recognize this problem is actually an asset to the oppressive governing body. As we have said before, the service organization deals only with petty problems, bureaucratic inefficiency and governmental mistakes. CON'T PAGE 7

## MORE POLITICAL AWARENESS .CON'T

By doing so we keep up the front that the bureaucrats of the governing bodies are doing a good job, and the one who is given the benefit of a job well done is the department head or the program directors. The people who the service organization services are therefore left content in their belief that all is well, and the frustrated anger that should come from them in order to create beneficial definite change or seize political power is denied them by the mediating organization.

Some of these organizations become (through a series of accidents and a small amount of political knowledge) a little more powerful and well-organized, but can easily be co-opted by a few large grants or heavy administrative programs. This mostly happens with some native organizations which become almost like miniature governments; with various committees, sub-committees, study groups, senates, and four or five vice-presidents. When this type of situation occurs and large amounts of money and prestige can be gained, the organization becomes top heavy, is controlled by inter-related people, deals only with other bureaucrats and completely forgets the people they started out to help in the first place.

The only ways to change these larger top heavy organizations is to move either internally or externally as a political power unit, thereby forcing the parent organization to take action against itself or (and here is a drastic move) to negate or break the parent organization and rebuild it from a strong political base. Any organization that is geared to serve only the people must have a definite and strong political base to survive and guide the people to the point where they enmasse can determine their own destiny. If this political base does not exist, or is weak the long struggle for autonomy will have been rendered almost valueless. The more people who become aware politically the better it is for that organization. Some are afraid of any internal conflicts, but this is a wrong attitude for if there is no criticism or self-criticism, problems in practice and ideology cannot be resolved. Change cannot come without argument or opposition of some sort, therefore, all people must be persuaded to give their views and listen to other views. The organization which is based politically and has political awareness can soon (through political training of all people) turn the reins of service over to the area or local people and grow into a political unit defending the rights and freedom of all the people.

GABRIEL DUMONT

A MAN  
WITH A DREAM  
WITH HOPES AND FEARS  
WHO SOMETIMES KNEW THE  
MEANING OF TEARS

OF FRUSTRATION  
OF HATE, OF SORROW  
A MAN WITH A DREAM

HOPES, LOVES, HATES  
WHO FOUGHT  
FOR HIS LAND  
HIS PEOPLE  
PROUD TO BE  
A METIS.

## NATIVE STUDENTS ORGANIZING ON REGINA CAMPUS

1. We are concerned about all areas of education.
2. We would like to see as many Native students on campus.
3. We would like to initiate an information service on campus to inform students on how they may get on campus. Program which students may apply for assistance.
4. We are interested in curriculum change.
5. We would like to set up an effective counselling service.
6. We would like to start a lecture service.
7. Research of all types.

For further information write:  
Native Students  
N22 Physical Education Building  
Regina Campus  
Regina, Saskatchewan

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## N A C HOUSE SASKATOON

401 AVE. H SOUTH

652 - 8951

HOUSE NOW IN OPERATION

CAPACITY 15 BEDS

FOR FURTHER DETAILS

CONTACT:

CLARENCE TROTCHIE

FRIENDSHIP CENTER

SASKATOON

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## ON BEING A HALFBREED

Being a halfbreed is fighting in the second World War and coming home to live off welfare, and having an ex-German officer earn 126 thousand being your doctor.

## HE'S SUPPOSED TO BE SMART

Our teacher said that the town is poor, and it will always stay that way. He said there will never be factories, etc., around here. People here were given land by the Government and they didn't use it to grow vegetables, instead they get them from the stores. They buy bread from the store, while they could make it. He also said that they should buy skim milk, it would be cheaper and it would make them healthier. And they buy a lot of candies, potatoe chips, etc. They waste a lot of money on liquor, while they could make their own, all they have to do was order a wine making kit from a catalogue which costs only about three dollars. He said they could save a lot of money if they did all these things he mentioned. One thing, he said that bothered the teachers is the people having complete control of the school, so that they could hire and fire teachers when they want. He also said he didn't care if he got fired, anyway he was moving out of town to New Zealand. He said nearly every teacher is going out after the school year and are not coming back. If the people have complete control of the school they would not find a qualified teacher around here because all Indians around here are unskilled.

About a year ago there was a woman teacher here in Ile a la Crosse teaching some upgraders, and he said the people made a petition and kicked her out of town, because her students didn't like her because she was a white man. So two other women from town took over and about a month later, there was no more upgrading classes. This is what he said and more too, that he exaggerated a bit, no wonder there's so many dropouts from our schools, if we have to learn that white men are better than we, what's the sense of trying to better ourselves. Calling our people down like that, how are children suppose to have respect for their parents, because he was comparing himself; how he was brought up and how we were being brought up. I'm sure not all whitemen are the same way. There's just a handful that are either qualified teachers or registered nurses. And us children who have never been out South, how are we supposed to know how the whitemen are living. But from what we hear on the news I'm sure the needless fighting in Viet Nam and the dope-users or the dope-pushers, the armed robberies, and all the raping, I'm sure it's not all done by the Native people. But I cannot tell this to our teacher, he's supposed to be smart, he's supposed to know all these things, so why does he come here and run us down.

Name requested withheld for fear of repercussions from the teachers.

## THE NATIVE CHILD

There is no ethnical age group more unjustly discriminated against than the Indian and Metis children in our Province of Saskatchewan. This can be seen especially in our education system.

From the first year of elementary school our Metis and Indian students are programmed to believe they are inferior in every way. Text books within the education curricular emphasize the Indian ancestry as that of savages, murderers, and pagans. History events concerning Indians and Whites are portrayed on the

biased viewpoint of the whiteman. The teachers, educated as they are in areas of teaching and working with children seem to forget all they have learned when teaching Indian & Metis children. They seem to forget that these children are just as sensitive and pliable as any other child and that the teacher plays a large role in determining the future of the student therefore the attitude of the teacher toward Indian and Metis students often determines the present and future attitudes of the Indian and Metis child towards himself and the people around him.

If the teacher is going to suppress the child and make him believe he is inferior, it is hardly likely the student will turn into a mature citizen ready to cope with society and his environment.

Our Indian and Metis children are presently at the mercy of the white teacher. The hope of the Indian and Metis people to have a say in the hiring and firing of the teachers is becoming a winning battle. The Native people feel that their say in curriculum and methods of teaching is the only alternative to take to correct the situation as it now stands, that being, high dropout rates, ineffectiveness of the curriculum and racism of the teachers.

Instances of direct discrimination such as teachers calling Indian and Metis students "black" and "stupid" will never serve any useful purpose in the education of the Native student. Punishment of the Native children in schools is severe and often uncalled for. The frustration of the Native child in a white oriented school often serves to make the child retaliate against this type of treatment and goes punished for the symptoms of discrimination and suppression showing no understanding whatsoever on behalf of the teacher.

The appointment of our Native people to school boards and positions of authority is most important to the successfulness of the education useful to our people in the methods of teaching and curriculum.

## SUCCESS

The battle was won, smiles were spreading  
An education issue made newspaper heading  
The smiles are burning to laughter and glee  
We're seeing a Native Government Spree.

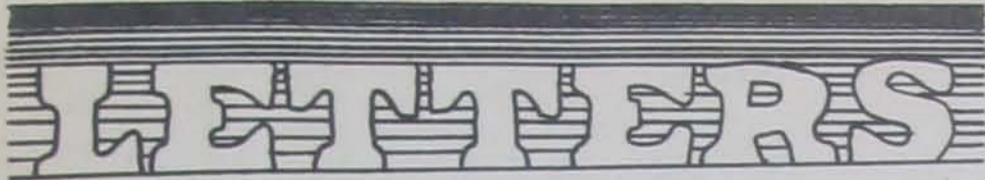
Our people are winning local election  
With government we now have connection  
For by this it can be noticed and seen  
Our people have a lot on the bean.

Powerful the Metis now have become  
By talking and planning, not by the gun  
The whiteman took our land by force  
And then made up a "treaty" of course.

Their treaties split up our numbers  
But now of an organization we are members  
By unity and co-operation we shall win  
For regaining our homeland is no sin.

Struggles we've had, and lots of them too  
But now we know just what to do  
Give the whiteman enough rope  
You'll find he just isn't able to cope.





Buffalo Narrows, Sask.  
Jan. 26, 1973.

To Jim Sinclair  
Pres. M.S.S.  
Regina, Sask.

Dear Jim:

I am writing on behalf of eight boys who got into trouble a few days ago.

I would like you to see whether anything can be done towards appealing their case.

What I don't like about the whole deal is that they were rushed out to Meadow Lake the same day they were picked up, and went before the judge the next morning.

I don't know whether they were even told that they had a choice of a legal aid lawyer or not.

Take for instance Ronald Pedersen who is only sixteen years old and has never to my knowledge gotten into any trouble before, I understand that he got two months in Prince Albert. In his case I think that a suspended sentence would have been sufficient.

The names of the other boys are: Richard Shattila, Richard Young, Robert Young, Oscar Desjarlais, Albert Chartier and there are two others by the name of McKay.

There is also some rumour of the boys being roughed up while in custody, I'm not positive of this but possibly we can find out.

I would like you to take action on this right away and have a lawyer go and talk to these boys and if some of them can be gotten off on a suspended sentence I'm sure that they would appreciate it, also the parents of these boys would then realize that the Metis Society is out to help the natives as much as they possibly can.

The superintendent of the local welfare department was over here to see me about this deal and he asked me to do all I could towards trying to correct the injustice, as I call it, of taking them away from their home town where more than likely the boys were intimidated into pleading guilty.

I know how it is to be tried in a strange and hostile atmosphere. You go before the judge with a lump in your throat and plead guilty because you think everybody wants you to do so and that they will go light on you.

Thanks  
Pierre J. Chartier  
Local "62"

A group of Indian women in a reservation decided to keep up with the changing world and formed a "husband swapping club". After a considerable time of debate they finally agreed to call their club, "Passing The Buck".

1189 Eighth Line Rd.,  
Oakville, Ontario,  
January 24, 1972.

The Toronto Star,  
The Voice of the People,  
One Yonge Street,  
Toronto 1, Ontario.

The Editor:

I am glad that Jeremy Brown will not be writing the script for John F. Bassett's proposed feature film about the life of Louis "David" Riel (Star Jan. 24).

Mr. Brown tells us that Riel was hanged in Manitoba in 1885. It is my understanding that Louis Riel was hanged in Regina, on November 16th, 1885.

Brown quotes U.S. author Louis L'Amour as saying that: "Louis Riel spent some time in North and South Dakota, L'Amour's home state, and he felt well qualified to tackle one of the most controversial persons in Canada's history."

Where is the state of South and North Dakota?

And L'Amour being qualified to write a book about Louis Riel, because both lived in the same state (North Dakota?) is about as logical as my being qualified to write about Riel because Riel had a vision in North Dakota, on my birth date (December 18), or because I lived in Manitoba and Saskatchewan.

Is John F. Bassett out to make a fast-buck at the expense of Canadian Patriot Louis Riel, and the Metis Nation of Saskatchewan, who still are an oppressed people, victims of white racism? I sincerely hope not.

yours truly,  
Peter F. Frank



## IMPORTANT!

If there are any locals in need of used clothing please contact Marg McNabb at the Metis Society. She will see to it that the clothes are shipped with no expense to them.

ADDRESS: Metis Society of Saskatchewan  
200 - 1935 Scarth Street  
Regina, Saskatchewan  
S4P 2H1

## WHO IS REALLY SUFFERING?

Ile a La Crosse, Sask.  
February 6, 1973.

Honourable A.E. Blakeney,  
Premier of Saskatchewan,  
Legislative Building,  
Regina, Saskatchewan.

Dear Premier Blakeney:

We read an article in the Saskatoon Star Phoenix regarding Allan Guy's Debate speech. Mr. Guy mentioned a letter from a Nun who is concerned about native unrest. We wish to make it very clear that we do not appreciate being used as political footballs. When Mr. Guy was a Minister of the Indian and Metis department we asked him to investigate certain cases we considered important; he did not. Now when a Nun from Saskatoon spends two days in Ile a La Crosse and did not receive the red carpet treatment, Mr. Guy used this to get political attention.

As far as the Nun is concerned we only have this to say - we expected this and no doubt you will be getting more pressure from both Priests and Nuns, after all they are only protecting their own self interests. The Mission:

- 1) owns and operates their own hospital,
- 2) owns and operates their own boarding school,
- 3) owns and operates their own theatre,
- 4) owns approximately one-half of the land on which Ile a La Crosse is situated on.

They hire about 35 people in this community and we wish to point out that many of these people get welfare to supplement their wages. The maximum wage people ever get is minimum wage. There are many who worked twenty years and more for the Mission and they don't get anything in the form of a Pension; in fact, they did not even pay Unemployment Insurance until it became mandatory. What use is it to work when the Mission that controls you pays you a low wage and you have to depend upon welfare for Hospital Coverage and wage supplement. The people of Ile a La Crosse can never get free of being controlled.

As far as the suffering of missionaries for the past 100 years concerned, we wish to point out that we are unable to see where they are suffering. They live in a big brick building - running water- brand new cars - and three square meals a day. Many of our people live in shacks, no running water or sewage and continuously struggle for a square meal.

The Mission just recently built a new residence for the priests with all modern facilities. Even though they had enough money to build a place like this, they still requested the poor people of Ile a La Crosse raise \$1500.00 to buy them furniture.

We ask you to come to your own conclusions as to who is suffering.

In conclusion we would like to inform you that there are many things to be desired within the new Department; however, we strongly feel that this is one of the positive things they are doing and we fully support the endeavors of Mr. Hammersmith and Mr. Wouters. We sincerely feel that these are the type of people we can work with. They do

not dictate to us because we will not let them. We want to do things ourselves.

Respectfully yours,

Ile a La Crosse Temporary School  
Committee.

John R. Daigneault, Chairman.

## TEMPORARY COMMITTEE

Ile a La Crosse, Sask.,  
February 9th 1973.

Hon. G.R. (Ted) Bowerman,  
Minister of Northern Saskatchewan,  
Regina, Sask.

Dear Mr. Bowerman,

This letter is to inform you that at a meeting held in Ile a La Crosse on Feb. 8th, 1973, a Temporary Education committee was elected by approximately 150 people from the community:

Vital Morin---Chairman  
Jonas Favel  
Irene Desjarlais  
Marie-Rose Morin  
Allan Morin  
Tony Durocher  
Leo Belanger  
Isidore Laliberte

This committee's frames of reference are as follows:

To work with D.N.S. to recommend to yourself:

- a) the powers a local board should have,
- b) the transfer of jurisdiction from the Northern School Board to the Ile a La Crosse School Board,
- c) the draft of an Order-in-Council to transfer powers.

Also, to:

- a) Work with D.N.S., Government Services and the Northern School Board to initiate design and re-construction of the school.
- b) Work with D.N.S. to provide for an election of a legally constituted local school board as soon as possible.

This committee would appreciate that any communications dealing with education in Ile a La Crosse and especially with the construction and design of the new school, be sent to them.

While we recognize that you and others have received a number of conflicting reports regarding the situation here, we wish to assure you that after last night's meeting there is the beginning of a new co-operative spirit in this community.

It is likely a fact that the emergence of new priorities and new approaches in any community will result in some controversy, however, we feel that any controversy in Ile a La Crosse which may have resulted from this situation is certainly being reduced and we are well on our way to levelling off the situation here.

Our new spirit of co-operation, we feel, is indicated by the fact that we have invited the principal of the school to join us in our discussions with D.N.S., and our willingness to work with all groups in the community to develop a new approach to education in Ile a La Crosse.

## ...Con't TEMPORARY COMMITTEE

Enclosed is a letter from the Northern School Board originally intended to the Chairman of the legally constituted local school Board, however, since it will be some time before such a Board is a reality, the letter was turned over to the temporary committee. The letter indicates a spirit of support and co-operation on the part of the Northern School Board for the steps this community has taken.

We look forward to meeting with and to working co-operatively with you and people in your department.

Yours truly,

Vital Morin, Chairman of Committee.

J. Carr, Sup't. of Schools.

G. Walz, Principal, Rossignol School,  
Ile a La Crosse.

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## THE OLD SIX FOR FIVE GAME

Reprinted from Next Year Country.

Southerners who make their first visit to northern Saskatchewan are often struck by the feeling that they are in a foreign land. It is a country of superlatives in all its aspects. Nature seems more awful, time does not exist by the hour but by the season, the poverty is more grinding, the bureaucracies more autocratic, life more tenuous and the fraud and corruption more blatant.

To quote one native northerner "Never have so few ripped off so many for so much".

Take Hugh Parsons and Alex Robertson for example. You'll often hear laughter amidst the clinking of glasses and bottles in Parson's office. Parson is the manager of the welfare office in La Ronge and his office, before it became the headquarters for the Saskatchewan Metis Society, was right across the street from Robertson's store, La Ronge Grocery.

At a glance you'd probably miss La Ronge Grocery. It's very small and ramshackle, but anyone watching it for an hour would soon realize that Robertson does a very large business. He is the trustee for a large number of the welfare recipients who are forced to accept trusteeship over their welfare cheques. A welfare recipient must have a trustee if the welfare officer feels he or she is not responsible. The welfare officer has his own criteria for judging responsibility and his decision is final. With a guaranteed business each month Robertson doesn't need a lot of shelf space--he always knows how much business he's going to do.

One of the things that Hugh and Alex laugh about is the old six for five game. For example, if a welfare recipient needs a cord of wood he hires someone to chop and deliver it. That person then goes to the recipient's trustee to collect his fee. If the fee was, for example, five dollars and the trustee was Alex Robertson, the creditor would present Robertson with a demand for five dollars. He would get five dollars. The trick is, to get the five dollars Robertson has him sign a receipt for six dollars. Robertson gets 20 percent off the top. The same applies to almost everything else. The I.G.A. Store gets the bulk of the remaining cheques and plays a similar game.

When they're not getting their laughs over stealing from the natives, Hugh and Alex talk about Alex's revenue houses. He rents them to welfare recipients for \$75 - \$100 a month. It is rumoured that he owns several more than the two NYC could definitely account for. (The mayor's office refuses to divulge such information even to the town councillors.) One of the houses is a three-room log cabin, sixteen feet square, with uninsulated floors that feature gaping cracks between the boards. Neither has running water or gas heat; one has electricity. A woman with three children lives in one of the houses. She asked Robertson for a new wood cook-stove as the one in the cabin was not working. After months of requests Robertson bought a \$16 "tin can" heater. The other 'furnishings' in the two houses consist of thin mattresses, a few bed frames, one table and a couple of wooden chairs each. The house with electricity has a refrigerator and several light bulbs.

It isn't as though Mr. Parsons is at the mercy of landlord Robertson's rent charges. Under the Welfare Act section titled ITEMS OF BASIC MAINTENANCE, the welfare officer can pay either "the actual rent being paid or other rent schedules provided by the government". Mr. Parson evidently feels that Robertson's rent charges are reasonable.

Mr. Parsons doesn't mind sharing government money with his friends--after all, when it comes down to dollars and cents he gets to laugh the loudest. Hugh Parsons is much more subtle than his friend Robertson when it comes to cheating the people of the north.

Alpaha Tourist Camps is the name given to a string of three camps, each with two or three cabins, at Saint Lake, Paul Lake and English Bay in the La Ronge area. The name Alpaha is actually a combination of three names: Don Allan, Hugh Parsons and Tommy Hamilton. Hamilton was born in the north and learned trapping from his Indian parents. Parsons proposed the camp idea with Don Allan to act as manager and Hamilton to use his knowledge of the area to pick the spots for camps. A straight three-way partnership. Or so it was described to Tommy Hamilton. When the contract was signed Parsons and his lawyers refused to allow Hamilton's wife to take part. She could read and he could not.

It was not long before Hamilton found himself very much on the outside of the deal. Not only was he not a partner, but his trapping cabin at English Bay was now, somehow, part of Alpaha camps. The cabin he had built soon had a No Trespassing sign in front of it and Hamilton got not one cent in return. But Parsons didn't get rid of him too soon. First he had him build all the other cabins at English Bay. Then he put up the sign and dispossessed the Hamiltons.

Lionel Sanderson and his wife were also the victims of Parson's dealings. They spent three summer months building a large tourist cabin for Parsons at Four Portages near La Ronge. Neither Sanderson nor his wife ever got paid for the work they did. Instead the benevolent Mr. Parsons paid the Sandersons' food bill out of welfare funds and then paid (again out of welfare) his plane fare to his trap line.

Using the power of his position to build his tourist empire was just a start for

Parsons. Building and keeping track of a string of camps requires a plane. Plane trips are expensive so Hugh Parsons just charges his business trips to the Department Of Social Services. It was not entirely fraudulent for him to claim that he was on Department business. There were natives on welfare at his camps. They were building his cabins and doing other jobs for Alpaha, receiving welfare as wages. Like Hamilton and the Sandersons, they were frightened of the enormous and arbitrary power that Parsons could wield if and when it was necessary.

There is much in the north that is brutal. To date violence has been mainly confined within the native community. Indian and Metis leaders have warned, however, that it is only a matter of time, a short time perhaps, before that violence is turned toward the white man. People of this type, by any account, must be near the top of the list.

## AMERICAN INDIAN MOVEMENT

### CUSTER GETS IT AGAIN!!

On January 20th, Wesley Bad Heart Bull, a 20 year old Native was brutally stabbed to death outside a bar in Buffalo Gap, South Dakota. The Police and District Attorney charged David Schmidts, a white man, with manslaughter. The charge was far too light considering a Native was charged with first degree murder in Sturgis, South Dakota, about forty miles away, with the killing of a white man. The circumstances were similar; they were both results of fights. The only difference is in the enforcement of the law. There is a double standard; one for white people and another for Indians.

On February 6th the Native people, supported by the American Indian Movement, went to Custer, South Dakota where the trial was being held. They went unarmed to protest this miscarriage of justice and double standard. Unprovoked and with murderous rage, the police attacked the unarmed natives with clubs, on the pretext that they were clearing the courtroom. As a result of this police action, the courthouse, the Chamber of Commerce building, and the offices of a bulk oil storage plant were burned. There were twenty-six (26) Indians charged.

It is interesting, however, that the police who were armed and started the fight, were not charged. Also two Natives had to be hospitalized because of the brutal beating of the police. It is also interesting to note that the Natives, one of which was Wesley Bad Heart Bulls' mother, were charged with arson and rioting. She could get 30 years maximum; her sons murderer can only get 10 years maximum.

On Thursday the Governor called out the National Guard. He decided that an unarmed group of Natives asking for justice was too much and had to be stopped at all cost. They even called for special legislation to give the National Guard more money so they could stay in Custer.

On Friday, besides the couple of hundred National Guards and the 50 to 60 armed police, there were also vigilantes. These were local citizens, brandishing angle iron bars and skidoo helmets walking the streets. They were also seen on rooftops with rifles. They waited in typical white society fashion for the unarmed Indians to come and try to squeeze a bit of Justice out of a system that has denied it to them ever since they came to our shores.

That night, the American Indian Movement held a meeting at their temporary headquarters, a church hall, in Rapid City. Vern Balcourt, Russel Means, Dennis Banks, and the other leaders spoke at the meeting.

People were coming in from all over the states, Montana, North Dakota, Wyoming, Kansas, New Mexico etc.. They were coming there as they went to Washington for the Trail of Broken Treatys Caravan.

Dennis Banks said at the meeting that the Indian people are still against the same American mentality that created the Massacre at Wounded Knee, or the Mylai Massacre in Viet Nam where the American army went in and butchered the unarmed, defenseless people. He also said that Feb. 6th and Custer would be a rally cry for Native people who were fighting for justice.

Vern Balcourt told of other fights A.I.M. was involved in. He told of six (6) Indians having a sit-in at an Indian Hospital in New Mexico to protest the deplorable conditions of the hospital and the almost non-existent medical care of the people on the reserves. There was no violence or any destruction of any property. The Indians in the hospital who were protesting assured the doctors and nurses that none of them would be harmed in any way and they could continue looking after the health needs of their brothers and sisters in the hospital. However, the doctors and nurses refused. The six Natives did not want anything to happen to the patients for lack of medical attention so they gave themselves up. They were consequently charged with assault, obstruction and other various items the police could drum up.

Russel Means, a co-Director of A.I.M. and another one of the speakers who was charged at the Feb. 6th protest, stated that he had learned his lesson in Custer and the next time he went to a demonstration he was going armed and wasn't just going to sit back and get beat on by the police.

At the meeting that night the Metis Nation of Saskatchewan, using representatives from the Metis Society, contributed financially and physically to their just cause.

Also at the meeting in Rapid City it was brought up that quite a few bars and taverns were giving Native people a rough time by refusing to serve them or by short changing them. They had found out which bars had done these things, and seeing as the law wasn't going to do anything or if they did they gave them inconsequential fines. The Native people had to do their own negotiating.

That night 60 persons were arrested in Rapid City for rearranging the local bars.

The Justice system in Canada are run in the same manner. The bars in the cities and towns use the same tactics as the American friends. Penitentiaries and Correctional Centres are filled with people whos' only crime is that they are Native, (70 - 80%) The only difference is that up here the Native people are still trying to negotiate with the oppressors. Will it work? It hasn't until now. If the system doesn't change in the future we may have to change our tactics.

Rapid City is 450 miles from Regina.