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MANITOBA METIS FEDERATION
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NEWS

VOLUME 1
NUMBER 4
NOVEMBER, 1972

Land Sale Of The 19th Century



Advertisement (1876)

Half-Breed Lands In Manitoba

It is probable, according to announcement of the Dominion Government, that during the Summer of 1876, the Half-Breed Reserves in Manitoba (plots of 190 acres each) some 54 Townships, or

One Million Four Hundred Thousand Acres

will be patented to the grantees. These plots, lying near the Red and Assiniboine Rivers; as far as Poplar Point Westward, beyond Selkirk to the North, and near Emerson on the South; make in all the most valuable tract of land in the North-west.

The allotment of Scrip (160 acres each) about

200,000 Acres !

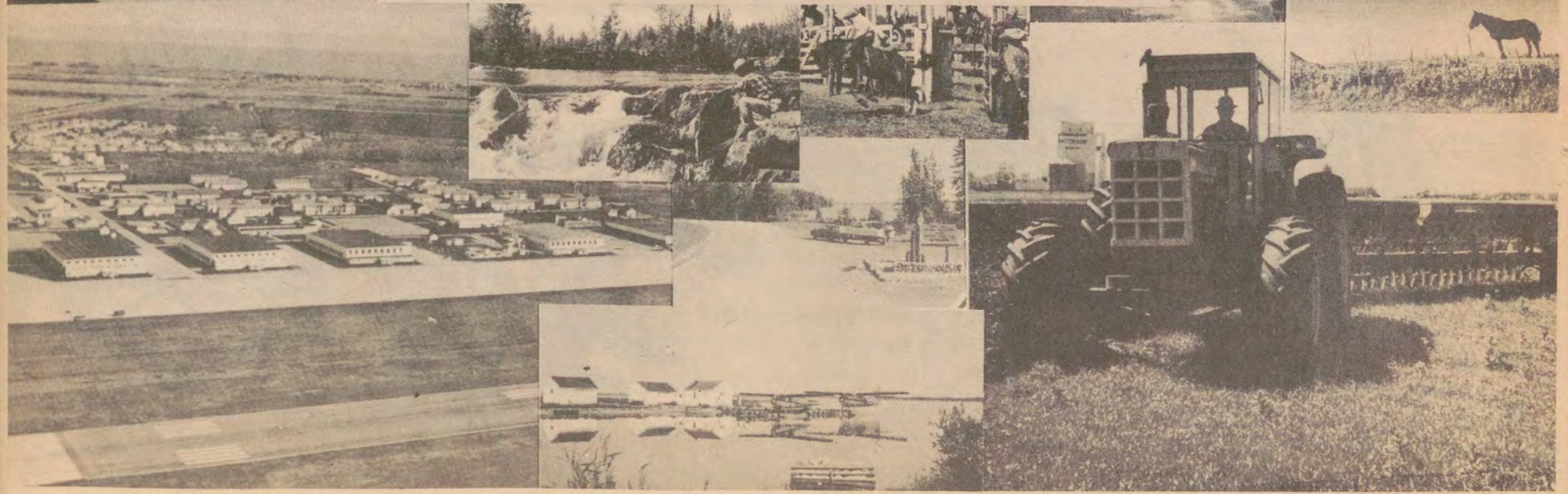
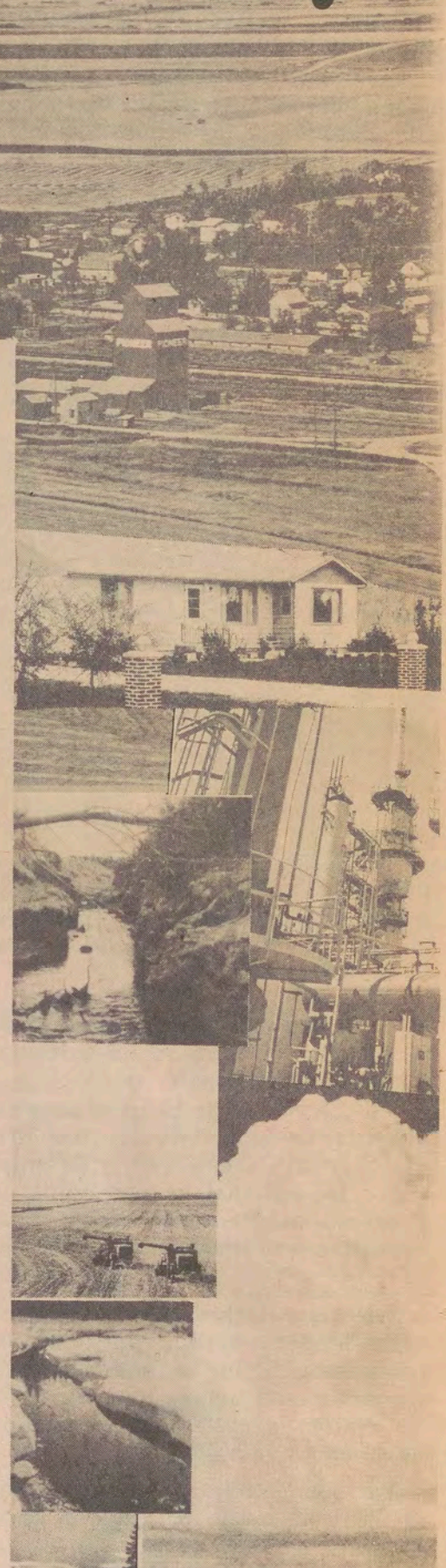
to the Half-Breed heads of families and old settlers, which may be located anywhere on Government lands, will also, it is promised, be distributed to them without delay. The greater part of this immense acreage will then be thrown upon a market unable from its limited capacity to absorb it, and consequently will be sold at absurdly low prices. It is probable that these lands may then be purchased at from 30 to 50 cents per acre.

A. W. Burrows, Winnipeg, Manitoba, will undertake, for intending investors, the purchase of these lands, after the issue of Scrip and Patents, and guarantee satisfaction. For this he possesses unusual advantages in his extensive acquaintance with the settlers, through his former connection with the Land Office in Manitoba, when the original census of the Half-Breed and Old Settlers was revised by personal attendance for the basis of these grants. He is also fully acquainted with the value and quality of all the land referred to.

CITY LOTS in Winnipeg and outside TOWN PLOTS, also RIVER FRONT, and quarter section FARMS for sale on favourable terms.

References :

MESSRS. MORPHY, MORPHY & MONKMAN, Barristers, Toronto.
MESSRS. WALKER & PENNOCK, Barristers, Ottawa.
MESSRS. GILMORE & HOLTON, Advocates, Montreal.
MESSRS. J. H. FLOCK, Esq., Barrister, London.



ABE BURROWS SALE

PROFIT OR LOSS ?

The sale is over and when Abe Burrows' gavel struck for the final time, two hundred thousand acres of choice land "lying near the Red and the Assiniboine Rivers; as far as Poplar Point Westward, beyond Selkirk to the North and near Emerson on the South" disappeared into the hands of land speculators in Winnipeg, Montreal, Toronto, Ottawa and London.

Result: exit the Metis people into 100 years of isolation.

There were other Abe Burrows. Their names matter not, except that they carried with them the story of one million, four hundred thousand acres of land that was granted to the Metis people under the Manitoba Act of 1870.

Occasionally, a solitary piece of this vast jig-saw puzzle is retrieved and adds new fire to the suspicions that pervades this question.

There is now some evidence to indicate that not all of the 1,400,000 acres was received by the Metis people and much of it disappeared under highly questionable circumstances.

It may be argued that the acquisition by speculators of the Metis land grants was entirely legal within the Canadian political and economic concept.

'Let the buyer beware' epitomizes the rules of the game and the value system that was foreign to the Native people.

Within this framework there was no way that they could effectively compete to safeguard their legal and property rights. We submit that the governments of the day were fully aware of this cultural division and did nothing to protect the rights of the native people.

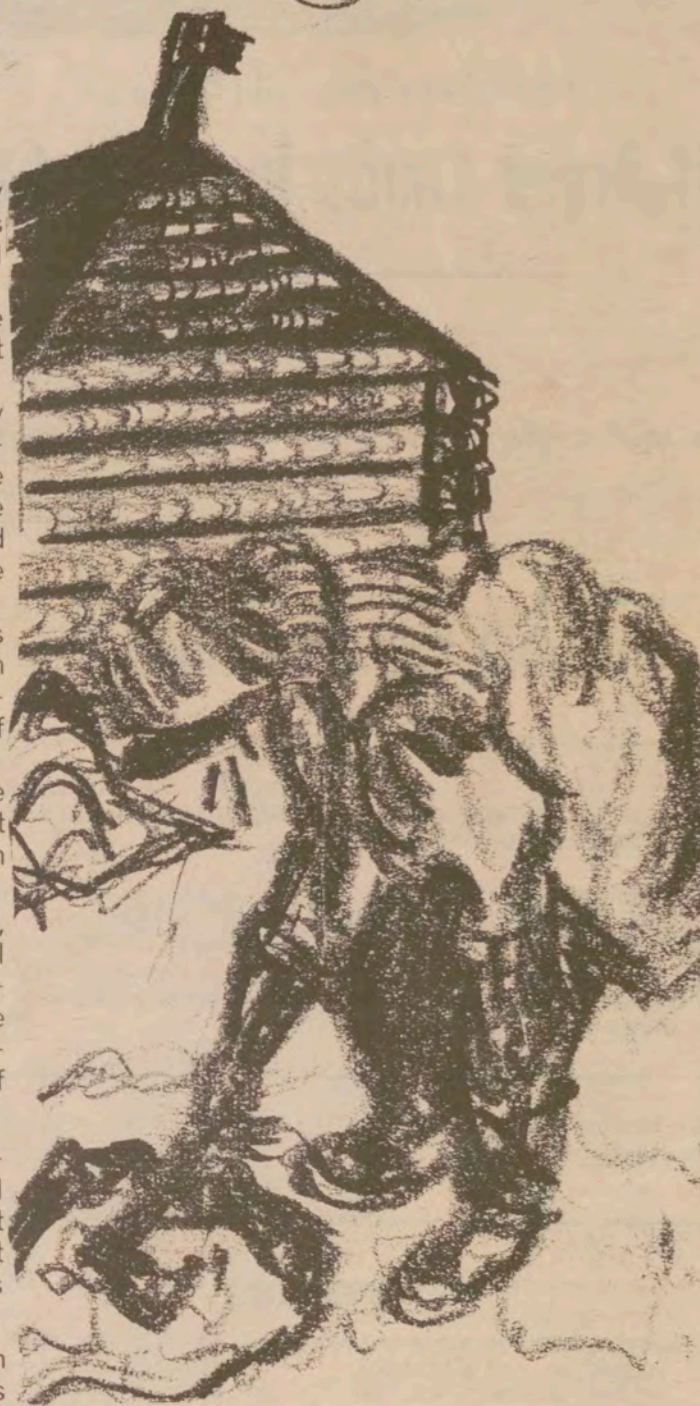
The Manitoba Metis Federation submits that this vital issue will only be resolved in a rational dialogue with the Federal and Provincial governments in an atmosphere of trust and confidence.

Recrimination, vindictiveness and the militant threat ignores the historical fact of Batoche. There is no solution found in this type of approach.

"I don't want to be used as a scapegoat, directly or indirectly for the 101 years I came on the scene" says Premier Schreyer. No rational person holds either the Premier or Prime Minister Trudeau responsible for the Lands Grant debacle of 1870.

We submit, however, that our government leaders hold a political and moral responsibility for a solution to the vast economic and social problems that afflict the Native people today regardless of its cause and origin.

We submit that the immediate dedication of the Federal and Provincial governments



to this task is not only a moral one, but one of unquestioned self-interest.

Witness the exceedingly high percentage of Native people subsisting on social allowances in social and economic isolation.

Witness the exceedingly high percentage of Native people incarcerated in our jails.

The tax burden implicated in these problems is astronomical. We submit that the urgency for positive solution to these problems is evidenced, not only in today's costs but in the population explosion amongst Native people.

As a first step, we propose that the current economic and social problems of Native people is considered within its historical context. The Manitoba Act of 1870 which provided for 1,400,000 acres to the Metis people is a vital factor in that history.

The Manitoba Metis Federation has submitted a brief to the Federal Government requesting a grant of \$153,000 for a research program into the Metis land grants in Manitoba.

Prime Minister Trudeau assured the President of the M.M.F. that there was justification in our request to resolve the land grants issue, and his government later confirmed that it would fund one half of the research program on condition that the Manitoba government provides in equal measure.

It is reassuring when the Prime Minister of Canada recognizes the importance and interest the Metis people of Manitoba places on this vital issue and responds with a positive action.

It is equally demoralizing when the Premier of Manitoba who should be primarily concerned, discards our brief into the lap of the Minister of Northern Affairs, who has neither the understanding nor the empathy to deal with it.

We appreciate that the Manitoba Government and private economic interests may regard a review of the Land Grants issue with apprehension.

This should not be so, for no one is asking for the International Airport or Portage ave.

We submit however, that a thorough evaluation of the Land Grants to Native people is necessary if we are to achieve any historical integrity.

It is equally important to evaluate the belief prevalent amongst Native people, that the isolation and ostracism of the Metis people is due in large measure to the mismanagement of their land grants.

It may be equally important that this historical review may provide a moral basis to the Canadian Public for the expenditures of funds to re-establish the Native people within the mainstream of industrial society on an equitable economic and social basis.



Louis Riel Statue Raises Controversy

Reactions from people who have viewed the statue of Lous Riel on the grounds of the Manitoba legislature in Winnipeg are varied -- some people like it while others think it's terrible.

Here's a closeup look at the statue for Interlakers who may not have seen it yet.

The monument to Riel consists of an outer shell 30 feet in height in the shape of a hollow cylinder split in two from top to bottom. Inside the shell is a humanoid figure some 15 feet in height which faces the Legislature building.

Soon after the statue was unveiled the president of the Manitoba Metis Federation, Angus Spence, said "the statue does credit neither to Louis Riel nor the Metis people of Manitoba. The founder of our province, who was twice elected to parliament, should have been depicted as a man of dignity," said Mr. Spence.

However, he said he was pleased that the government had at last done something to honor Riel's contribution to Manitoba.

Meanwhile people who were questioned after looking at the statue had mixed comments on it.

Some people said the statue indicated the turmoil that went on within Riel while others said a more traditional statue would have been better.

The inscription on the outer shell of the monument reads:

... Yes, I have done my duty. During my life I have aimed at practical results. I hope that after my death my spirit will bring practical results.

All that I have done and risked and to which I have exposed myself rested certainly on the conviction that I was called upon to do something for my country.

I know that through the grace of God, I am the founder of Manitoba.

Louis Riel, 1885.

Reprint from Interlake Flyer.



The Pas Regional News



Vice President
Mr. Alfred Head

On October 13, 1972 our Vice President, Alfred Head, went to Easterville for the opening of Easterville's Community Complex. Mr. Schreyer cut the net used instead of the traditional ribbon. Fish, bannock and lard was served for the banquet which followed this ceremony.

From there, Alfred went to Grand Rapids to meet with Mr. Schreyer and the residents of that community. The people were able to discuss their problems with the Pre-

mier. This meeting was followed by a buffet supper held at the High Board Recreational Hall.

The Pas Region is holding its Regional Conference at Flin Flon, Manitoba on October 28 and 29, 1972.

The Pas Local has approached the Canadian Legion in regards to obtaining a wreath. This is to be laid for all the Metis veterans of both World Wars on November 11, 1972 (Remembrance Day), at the Lido Theatre. Our Vice President, Alfred Head who is also a veteran of World War II, will do the honors of laying this wreath on behalf of The Pas Local.

The Pas Local's L.I.P. program was extended for the months of October and November. Eric Sandberg, project manager, says his employees are kept very busy installing storm windows, house cleaning, etc. Their main concern at this time of the season is helping the old aged and the sick get comfortable as possible for the coming winter.

The Pas Region welcomes its newest Local in Flin Flon. The executives for the Flin Flon Local are: Chairman - Fred Davies; Vice-Chairman - Erma Head; Sec-Treasurer - Mary Lou Harkins.

Pebble Beach Local

Mrs. Violet Taylor, Secretary-Treasurer of the Pebble Beach Local announces the winners of the raffle that was recently held by their Local.

1st Prize - Extra large bottle of Perfume. Winner - P. Olafson of Winnipeg.

2nd Prize - A beautiful floor ashtray.

Winner - Betty Lillequest of Inwood.

3rd Prize - Quilt.

Winner - Jack Kehler, Oatfield, Manitoba.

Hockey Tickets

The Provincial Department of Tourism, Recreation and Cultural Affairs, Honorable L. Desjardins, allocated 20 tickets for each home game of the Winnipeg Jets Hockey Team, to the MMF South-East Region. This has enabled 20 persons of all age-groups to watch professional hockey at the Winnipeg Arena courtesy of the

Provincial government.

The recipients of hockey tickets, during October and November are thereby given the opportunity to watch the hockey games, who otherwise might not have the same opportunity.

As much as is possible the tickets are being distributed to all the locals in the South-East Region of the MMF.



Office Help Wanted

Clerk-typist also able to operate switchboard. Will be responsible for some typing duties, answering switchboard, and receptional duties. Typing - Accuracy required - 50 wpm. Some clerical duties.

Salary schedule - \$4116 - \$5256. Liberal fringe benefits - 3 weeks holidays after one year.

Send typed resume immediately to:
H.S. Inskip, Secretary-Treasurer,
Frontier School Division #48
507 - 1181 Portage Avenue,
Winnipeg, Manitoba. R3G 0T3

Editorial



President Mr. J. Angus Spence

The demonstration which was staged by a group of Native people at the Legislative Buildings on Friday, October 27th was not initiated by the Manitoba Metis Federation and I doubt that the Manitoba Indian Brotherhood had anything to do with it. However, it does indicate the feeling of some of the Native people of Winnipeg and for that matter across the country. It reveals a certain resentment at the shabby treatment they have received in this society through these many years.

I would estimate that few of the participants in this demonstration were born in Winnipeg. They are migrants from rural areas, but they are now living in the city.

Let me repeat, the Manitoba Metis Federation did not initiate this demonstration, but in view of the circumstances which triggered this action, I am in complete sympathy with the participants. The only difference being that they have a different and more militant approach. If this is the only way we can be heard, who knows but we may have to join them.

There is a complete lack of a comprehensive migration program to deal with the many problems which beset Native people who migrate to urban centres in search of opportunity. The Manitoba Metis Federation has drafted such a program entitled "In Search of a Future", which Government has consistently refused to buy. The Government has adopted the attitude that they know the answers and will deal with these problems in their own way. But if it were possible for Government Departments to solve Native problems, let me say that the Department of Indian Affairs has had 100 years in which to do this very thing. Their success story can only be measured in terms of millions of dollars expended to administer a bureaucratic jungle which they have developed in their uncertainty of direction and bewilderment.

Let's not forget that when the Natives of this country had their own resources to work with, they survived and were happy. They were happy living their own way according to their own value system. They eventually helped to make the Hudson's Bay Company and others very rich by virtue of their culture which excludes any burning desire to accumulate material possessions.

My contention has always been, and continues to be, that the problems of the Natives of this country can, and only, will be solved by the Natives of this country in their own way.

Since they have been stripped of their

own resources, new resources will have to be provided by Government according to the requests of our people who are only now in the process of getting re-organized. It is simply and clearly a matter of a moral restitution for what has been so flagrantly taken away without adequate compensation. This society must provide the Native people of Manitoba with the means to plan and implement their own rehabilitation process. And society must be patient while this is taking place, just as the Natives have been patient for so many years. Obviously, this patience is wearing very thin.

Yes, these people who demonstrated in Winnipeg on Friday are our people and while I do not really approve of such an approach, I am in complete sympathy with them. They have real and valid reasons for their action.

In the meantime, the welfare rolls continue to mount at an alarming rate.

J. Angus Spence,
President.

Letters To The Editor

Dear Editor:

First of all, thank you for a very fine newspaper. I was especially interested in the "Untouchables" and I wish to comment on that article.

I don't think that I should be telling the Indians what they should be doing about the education of their children.

Although, we as Metis people, have a great many similar problems, we do not have the 'landlock' environment of the Reserves which isolates most Indian people socially and economically.

The question as to whether they can maintain a separate culture and a separate economy on the Reserves in the future is something that the Indian people should decide for themselves.

As far as the Metis are concerned they do not have the 'land reserves' to protect them from daily exposure to the culture of the dominant society. The Metis lost their economic independence when they lost their buffalo and so their can be no 'going back' for them. That means they must learn and develop all the skills necessary in order to compete and survive in our industrial world. This can't be done with a second rate education.

I am not in favour of having Metis children taught by Metis teachers just for the sake of having Metis teachers. I firmly believe that if our children are to get the best training and education, then they must have the best of teachers regardless of their colour. I am not in favour of separate schools just for the sake of being different.

Perhaps in that way, I agree with Mr. Herron. But, in other respects, I feel that he does not really understand the problems of Native people.

Mr. Herron does not seem to understand that if the Native people are to compete in the industrial world; if they are to even desire an education; if they are to integrate into the mainstream of society then they must have confidence. If they have no pride they cannot have confidence. And how on earth are the Native people ever going to develop any pride unless they know who they are and this they cannot have unless they know something about their own history and culture.

I suggest that the schools should teach the Indian and Metis children something of

their heritage, but that does not mean that they should not be taught mathematics, physics, chemistry and other subjects. Both can be done very successfully. In fact, we don't even need teachers with university certificates to teach a child something of his past. Parents in the community could do this job.

The parent involvement in the education of their children is absolutely necessary if any program is to be successful.

We need more participation of Native people in all community activities. This too is a part of education. This too is important if we are (and that includes our children) to achieve confidence and understanding.

Separate schools won't help this process but it will hinder it. No longer should our children peer frightened and alone through broken windows in tumble-down shacks at the outside world. Let us, as Metis people, grab our children by the hand and lead them out into the world, look it straight in the eye and say "we're here and we're sharing".

Yours truly,
Lily Wokes
Chairman,
M.M.F. Churchill Local

DEAR EDITOR:

Shaun Herron in my opinion missed the whole point of D.W. Simpson's address. The point being made is that the Indian people suffer when sending their children to school in the southern part of the province.

Why can't Indian children attend school where they are free to speak their own language? Why must the hearts of Indian parents be crushed with the knowledge that their youngsters boarding the plane may never return? Why must their hopes, dreams and aspirations be dashed to bits in a pile of wreckage of some obsolete air carrier.

It is true that we are all living in today's world. If we are to compete we must have the same degree, the same quality of education as the rest of the society. At the same time, an Indian must salvage what is left of his culture.

I wonder who Shaun Herron is trying to kid when he says "We are not the kind of society that believes in evasions that in the end create nations of inferior status and capacity within the body politic".

Tell us, Mr. Herron, why. "It's time to harden opinion against the fancy and destructive schemes being devised and propagandized for public consumption and eventual execution." Do you feel threatened because the native people now have a say in the shaping of their own destiny?

Constance Eyolfson,
Vice-President-Southeast Region.

Dear Sir:

It seems to me there are several points Herron overlooks. Culture is not beads, feathers and buffalo carts. Culture is the total way in which we live.

I live in a way that is most comfortable and satisfying to me. Some of those ways are Indian and they are good. Some are white and they are good. That is the Metis way -- to take the best from both worlds.

Although to be honest, every year more and more of the ways are white ways, because they make life more comfortable for me. I prefer a car to walking, turning a tap to carrying water, watching TV to playing checkers. I like the outdoors and hunting, but there are easier ways of making a living than to struggle with Nature. I speak English because I can hold a better job than if I speak Cree.

If I live surrounded by 'white' things, invariably I begin to think like a white person. That is neither good nor bad -- it just is. Some good things from the past will likely be lost and that is too bad.

I must make a choice. The problem of the Metis is not that some prefer an old way and some prefer a new way. The problem is that too many Metis have no choice but to live in poverty.

We should concentrate on better jobs, housing and education. When the Metis people are no longer poor, the problem of culture will disappear. They will choose which way of life they wish.

Metis people must fight to get into a position where they can make a choice. Under present conditions they have only two choices -- to be poor in the country or poor in the city.

Yours truly,
Bruce Sealey,
Winnipeg, Man.

Dear Sir:

I read with interest your letter re "The Untouchables" in the September M.M.F. News.

I felt that I would like to answer to your question - can the history and culture of a people contribute to the role wanted in education?

I believe that it most definitely can, but like Mr. Shaun Herron, I do not feel that the Indian children should be shoved back only to the reserves for their education.

I taught at Hillridge for 4 years and substituted for 2 years. This school is close to the Ebb & Flow Reserve and I feel that most of the Indians and Metis parents are very anxious that their children receive a good education.

I have often heard the Chief say that the children must learn how to cope with this world around them - not just the Reserve world.

I believe Mr. Herron's remarks are very true regarding education on a Reserve, but much of the reason for the failure of children being bussed to large centres lies in the failure of some parents to encourage the child when they are confronted with problems.

Quite a number of the Indian and Metis families may have parents with a fair to poor education which does not enable them to help with homework etc. Extra curricular activities are difficult because of distance etc. So this makes a child feel left out and so he may think it might be easier to quit school than keep on trying.

I think the Indian and Metis should be proud of their history but as Mr. Herron says the culture of so many peoples have been interwoven into such a mosaic in Canada that I wonder if it wouldn't be better if we were merely proud of being Canadian - let's face it - how many young people want or need to learn how to make snowshoes? Does being able to do bead work make one an Indian? We see these coming from Taiwan etc! The old legends are lovely to listen to and fascinating to learn about but like fairy stories do they make us different?

I think the main contribution that the Indian culture can give to education is the almost certain flair for art, music and the love of nature inherent in the In-

dian children. The almost constant happy outlook on life is another quality that we usually find - the ability to laugh at himself, his friends and the whole world! There is nothing more pleasant than to face a classroom of happy smiling children - these same children may have influenced some other child to be happy even if he wasn't sure he wanted to be. After all if we aren't happy - why live?

The Indian child feels accepted in a very large family group - uncles, aunts, grandparents, parents and the communities themselves are quite closely knit into a sort of family relationship - so maybe this is one reason for the almost sure laughter of the children.

I feel that this native culture is a "living thing and that we don't need to read about it" but it is also interesting to read all we can on any subject which interests us. When I was teaching regular classes my children loved to read about Louis Riel, buffalo hunting, Red River days, and all the stories they could find about Indian people and culture. As much of this type of reading should be readily available to all as is possible. Also material on people of Indian and Metis background who have succeeded in society to give incentive to these children and, also that they have someone to look up to and "brag" about to their friends. There are too many stories which are degrading and not enough of the success type!

Maybe I have rambled on quite too much, but these are some of my thoughts on the subject.

However, I feel that these books etc. should not be only in predominately Indian or Metis schools, but in as many as possible so that children of other ethnic groups may read and enjoy these too. They are especially good to give the Indian or Metis child pride in his heritage, but they also would serve a purpose in better understanding between groups of different ethnic backgrounds.

The idea of writing and speaking Saulteaux and Cree in school is I think a good one because so many of the families are not speaking their own language now but I think it is import-

and for the average person to know another language and so why not the Indian child be able to use his first language as a "second language" if need be and also to preserve the language. If he is fluent in English and Saulteaux so much the better. I am glad to see languages as an option on curriculums instead of a must

because who enjoys struggling with a language which they may never have use for?

Please publish more articles on what you are doing in education.

Sincerely,
Sheila Bruce.
Kinostota-Reedy Creek.
Local M.M.F.

Spin Off Groups

Dear Editor,

A great many proposals are submitted to government each year for funding of new native organizations. Some of these proposals would greatly benefit native people, and no doubt deserve the support of existing organizations which in fact actually represent the people directly affected by these programs.

The balance of these proposals would benefit no one other than the people involved in drawing them up plus a few more highly paid individuals. All of this at public expense which boils down to you and I, we pay the taxes that are used to finance these proposals. Fortunately, very few of these ever get off the ground.

Getting back to the ones that warrant and actually get support of an organization that represents the people. Once these proposals gain support and are actually funded, the responsibility of the supporting organization should continue rather than cease. It should continue in order to ensure that the proposal or program is carried out in a responsible manner and to ensure that it accomplishes the purpose for which it was funded.

Sylvia Thomas
Traverse Bay, Manitoba.

Special Arda

Dead or Alive?

For our many new readers, this article will repeat some of the earlier information on Special ARDA and outline some of its problem areas.

Special ARDA is a joint Federal-Provincial 'grants' program which is administered under the Department of Regional Economic Expansion and commonly referred to as DREE.

This program was set up a little more than a year ago, especially for the economic and social development of Native people.

DREE has a group of consultants and an administrative support staff to screen and process all the project applications.

Certain guidelines have been established to determine who and what can be considered for receiving a grant under the Special ARDA program.

The most important guidelines are these:

a) The applicant does not necessarily have to be a Native person, but the project must employ at least two-thirds of Native people.

b) The project must be in an area or community which has at least 30% of Native people.

c) The program is not available in urban centres having a population of 25,000 people or more. In this category is Winnipeg and Brandon.

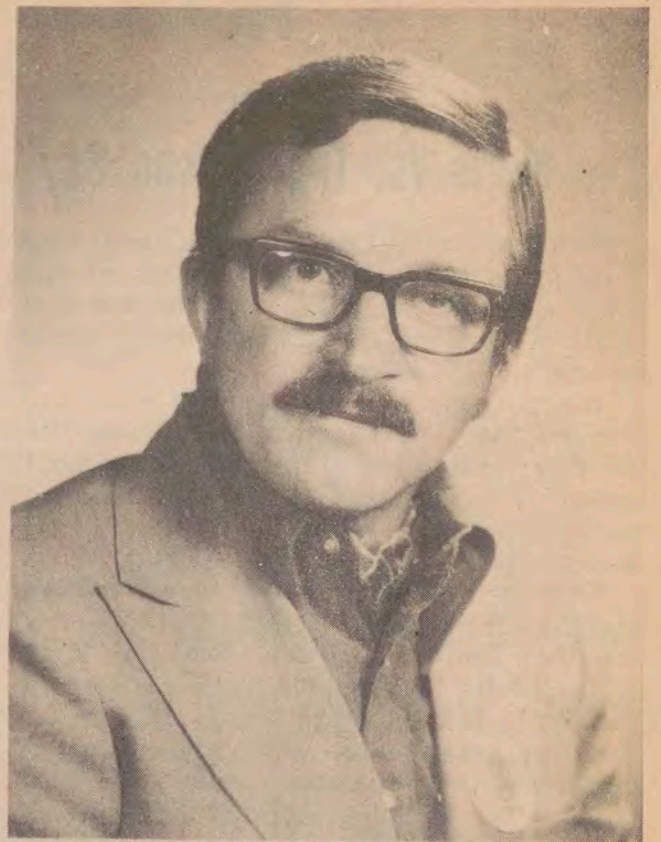
d) The project for which funding is being requested must employ at least three people.

Of the three jobs, one (that of the sponsor or owner) must be filled by an adult person of legal age (that is 18 years), while the other two must be filled by persons who are at least beyond the school leaving age (16).

e) Each job must provide a minimum in-

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I Am Still A Winner



Mr. Ferdinand Guiboche

"Despite the results of the election, I am still a winner" reported Ferdinand Guiboche after losing a hard fought battle with Dr. Gordon Ritchie who won the Dauphin Riding for the Conservative Party.

"I have learnt a great deal from my exposure to politics during my campaign. I could write a book about my experiences some of which were very unpleasant, but this has only proved to me how tough and dirty the political game can get. Unless, a person has the strength and determination to plow through regardless of what is being said or done, then he should keep out of politics."

When Ferdinand was asked if he was through with politics he replied "Not by a long shot, I'm keeping in touch and some day I intend to be back to fight another battle. My campaign was a real education and I intend to put this knowledge to good use in the future."

Ferdinand had no excuse for his defeat. "We all knew that there was considerable disenchantment with some of the Liberal policies, with bilingualism and unemployment. But this is democracy in action and there is still no better way of resolving our differences of opinion than through a democratic election."

"You can't avoid me now. I don't intend to be an innocent bystander. I intend to force myself on the public, so that they will see and understand our side of the story. I don't mean bigotry. Bigotry will have no part in my future campaigns. No one will know our story and our needs unless someone has the guts to get out there and tell them - over and over again, if need be."

The M.M.F. News was assured that we would be hearing from Ferdinand Guiboche again.

As one bystander remarked "That is as certain as to predict that the sun will rise in the east tomorrow morning."

Elected To Board Of Directors

Four new members of the Board of Directors have recently been elected to their positions. Unfortunately, pictures of the new Directors were not available at press time.

LORNE JESSOP

Lorne Jessop of St. Lazare, Manitoba has been elected in the Southwest Region to replace Reta Mc-

Tavish who has resigned to take up residence in Calgary.

Lorne is well known in the Southwest Region, where he has been actively engaged with the Manitoba Metis Federation for several years. First, in the capacity of Vice-Chairman of the Fort Ellice Metis Association and recently

(Continued on Page 8)

Historical Notes :

by Bruce Sealy

The Metis Vs. The Hudson Bay

The Hudson Bay Company owned and ruled the land which was drained by the rivers running into the Hudson Bay. This included most of Western Canada and some of what is now the United States.

It's purpose was to buy furs from the Indians and as a result of the huge profits the Bay became one of the richest and most powerful companies in the world. No one dared oppose it - except the Metis. The Metis took on the Bay and defeated it.

Only the Bay could legally trade with the Indians but the Metis insisted that law or no law they could also trade. The Bay tried to tax Metis furs and the goods carried by the Metis in their Red River Cart trains. The Bay passed a law which allowed it to publically whip any person trading illegally. It put a tax on all goods coming into the settlement and refused to allow the Metis to build homes unless they promised to stop trading.

The Metis rebelled and demanded to know know their rights. The Bay replied that they had no rights and proceeded to arrest several Metis.

The day Guillaume Sayer was tried in court for illegal trading of furs there were 500 armed Metis outside the courthouse in Red River. Sayer was found guilty but was not fined. The Bay had been defeated for though they were legally right they dared not enforce their own laws. From then on every man in the West was free to trade if he pleased. The man who led the Metis in this fight against the Bay was called Louis Riel. In later years his son would become a famous leader of the Metis in the struggle with the government of Canada.

Half-Breed

Oh, you call me a half-breed and maybe your right. My eyes they are brown and my skin isn't white. But let us look back to my family tree. For we are related, the White Man and me.

Two centuries ago when the Indians did roam. Over this land which was their home, sweet home. The white men arrived and they took a long look. Around for some women to sew and to cook.

You can bet your forefathers took their time to choose. The prettiest maidens who couldn't refuse. To live with the strangers from over the sea. Ah! Hybridization has made history.

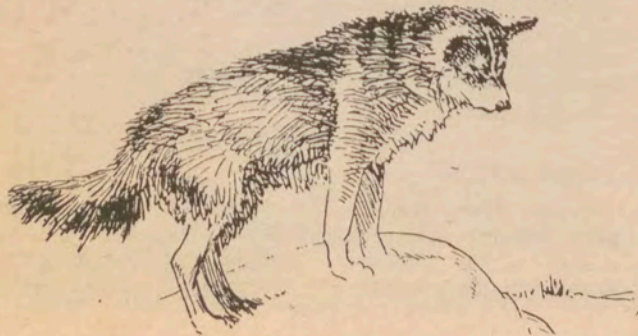
The best from the Old World, with looks from the New. Were melded together. Our ancestors knew. That crossing produces a much stronger strain. And so we were born. It was Canada's gain.

Today as is natural our numbers have grown. And yet our proud story is mostly unknown. We seem to be classed with the old unicorn. A mythical creature who never was born.

But each day our voice grows a little in strength. We've banded together o'er Canada's length. So next time you're tempted to call me a 'breed' Remember I grew from a White-Indian seed.

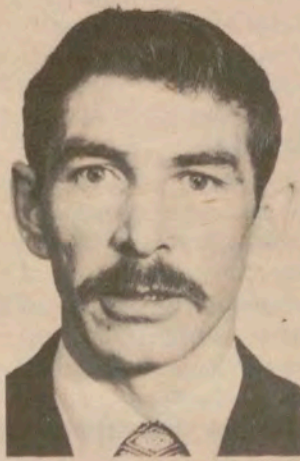
A mixture of nations the Frenchmen did see
And that is the reason they called us "Metis".

By
John and Eleanor Anderson
of Valley River



Observer's Viewpoint:

By Norval Desjarlais



Noval Desjarlais

Dear little Nellie Morrissette got lost in the woods!

Berry pickin? -- No!

Moose hunting? - Nope! - can't shoot too well.

Taking her private pilot's license so that she can fly her husband John around when he campaigns for President of the M.M.F. as soon as he can get an election going???

You know that her husband John is the Executive Assistant to the Community Development Worker from B.C. who was recently promoted to Minister of Northern Affairs.

Well, what was poor little Nellie doing stranded in the north in Monkman's airplane?

Campaigning! Campaigning!!! You gotta be kidding!

I suppose she was campaigning for the N.D.P.?

Yup, she was and getting paid very nicely too.

Now my ole friend Pierre Larocque lives in a shack up north. Like an old owl on top of a tall tree he sits there, watches and listens.

He's a pretty smart guy and he knows the north like the back of his hand. Somebody once told me, that he knows every Indian by their treaty number. When he meets a fellow Indian he doesn't say, Good morning, Mr. Sinclair or Good morning, Mrs. Ross. No sir, not Pierre. Instead he says, Tansi

Peguis 546 or Tansi Fisher River 1795.

But sometimes he gets pretty mixed up. For example, he was telling me the other day, that Ron McBryde and John Morrissette are running for election to the government in Ottawa. That's just how mixed up ole Pierre can get.

So I told him that McBryde and Morrissette are with the N.D.P. Party. He had never heard of it. To him, N.D.P. were just three letters out of the alphabet - but he sure had heard of the Schreyer Party.

"Sure is an honest man that Schreyer fellow" he says, "I like him".

"Well," he said, "if there ain't no election for McBryde and Morrissette then what are they doing running around from community to community slapping people on the backs, shaking hands and even smiling yet. And what with Nellie in the east - something's cooking! Smart kid that Nellie - could do a lot of harm to the Liberals and Conservatives. Could pick up a lot of votes, maybe as high as 25 maybe even 50 votes for them guys. "And you know", said Pierre, "that in the next Provincial election, every vote counts".

But Pierre is always concerned about his money and complaining about the high taxes and high costs of government, etc. "We should cut down on the costs of campaigning", he said. "Now people up here say that the new Minister of Northern Affairs couldn't organize a school picnic". "Now the people is right", Pierre stamped his foot to show how strong he felt about that.

"This airplane business is too damned expensive and besides its dangerous - just ask Nellie".

"And what is the M.M.F. doing for

Nellie eh? Nothing!" he said as he jabbed the end of his pipe into my chest.

"That's true, Pierre," I said, but you know that McBryde, Morrissette and Nellie are not working for the MMF".

Ole Pierre jumped out of his chair -- he sure gets worked up about politics.

"Why can't Angus Spence donate a Red River cart with a fine team of red oxen, a couple of Hudson Bay woollen blankets to Nellie and then she could travel all over the North campaigning in comfort and security" "Eh, why can't he?"

"For Heaven's sakes" I said to Pierre, "it would take her until the next provincial election just to get to Berens River and besides it will be another 50 years before they ever build a road in-

to Berens."

"Is not Ron McBryde, the Minister of Northern Affairs?" Pierre shouted at me.

"Does he not build winter trails?"

"Then why in hell can't he and Morrissette get out there and cut a trail to Berens River for Nellie?"

"Because," I shouted back to him, "Anyone knows that winter trails may be alright for the Metis but it sure in hell ain't good enough for the Minister of Northern Affairs and his Community Development workers - that's the reason why".

"Well damn it all" said Pierre as he walked out of his shack slamming the door behind him, "if that's the way they're going to treat Nellie, I'm going to tell her to pull out of the campaign trail -- go home and stick to cooking."

CO-ORDINATOR OF EVENING PROGRAMS

The Keewatin Community College, The Pas, Manitoba, requires a co-ordinator to be responsible for planning and directing the evening extension courses of the College, developing arrangements and conducting activities so that full use can be made of the College's facilities and services appropriate groups and organizations, especially from Northern Manitoba. Duties include extensive liaison with the community in interests, identifying program needs, developing and organizing programs, hiring and supervising instructional staff and disseminating information on College programs and facilities.

The successful applicant should have a sound basic education, preferably to the level of University graduation and successful experience in planning and managing activities in such fields as public service, education or business. A demonstrated ability to use initiative and undertake promotional work is required. Salary: \$11,760 - \$15,768 per annum.

HEAD, STUDENT COUNSELLING SERVICES

The Keewatin Community College, The Pas, Manitoba, requires a person to be responsible for developing and directing the student counselling program of the College, which includes academic, occupational, and personal counselling and student testing services.

The successful applicant will have relevant University training and a period of sound relevant counselling experience. Thorough familiarity with and sensitivity to northern conditions and people are essential along with the ability to be innovative and receptive to change. Salary: \$11,760 - \$15,768 per annum.

SUPERVISOR OF EXTERNAL PROGRAMS

The Keewatin Community College, The Pas, Manitoba, requires a supervisor to be responsible for the planning and supervision of the educational programs conducted by the College in communities throughout Northern Manitoba outside The Pas. Duties include leadership and direction in the identification, design and presentation of programs, collaboration with a wide variety of agencies in program activity, hiring and supervising instructional staff and providing space and equipment for programs. The successful applicant will have formal training and experience in educational administration together with demonstrated capacity to initiate and effectively manage varied activities in northern and remote situations. A familiarity with and sensitivity to the needs of the people of Northern Manitoba is necessary. Extensive travel is a necessity.

Salary: \$13,620 - \$18,252 per annum.

Apply in writing to:
PERSONNEL DEPARTMENT
COMMUNITY COLLEGES DIVISION
ROOM C410
2055 NOTRE DAME AVENUE
WINNIPEG MANITOBA
R3H 0J9

Women's Association Regional Meeting

A regional committee meeting of the Manitoba Metis Women's Association was held in Dauphin, Manitoba.

Those present were:

Dorothy Moar - Dauphin, Marybelle Tanner - Reedy Creek, Laverne Morrisseau - Dauphin, Virginia Catagas - Roblin, Matilda Tanner - Roblin, Louise Stoneman - Reedy Creek, Karen Webster, Home Economist - Dauphin.

Chairman - Louise Stoneman called the meeting to order at approximately 11:00 a.m.

Mrs. Marybelle Tanner moved the minutes of September 20, 1972 be adopted as read. Seconded by Laverne Morrisseau.

Dorothy Moar read the correspondence. There was only one letter from Vera Richards. She stated that she will be happy to attend our next regional meeting.

Our guest speaker was Karen Webster who is the home economist representative from Dauphin. Her job is to work with families or individuals in rural areas regarding communication, money management, etc. They prepare newsletters. She

No Drug Stores

Blackfoot Used Roots, Herbs Instead Of The Pill

"Canada's Blackfoot Indians had their own methods of birth control hundreds of years ago", says 22 years old Morgan Gadd, a Lethbridge University student.

Blackfoot Indian families were not permitted to have more than 3 dependent children at any one time to cut down the chances of starvation in the band during bad times. Band members got many combinations of roots and herbs that were supposed to produce birth control brews and medicines.

Mr. Gadd found out about 82 different plants that were used after he talked with the old people of the Blackfoot tribes. He also found that the root of the prairie crocus was used to speed up a woman's labour pains.

And roots from flowered Avens were used for the treatment of sore throats, coughs, ringworms, toothaches and for cuts and wounds.

Many Indians have never gone to medical school or even seen the inside of the school. Yet they can cure an illness that no modern doctor can do. The Northwest Territories Indians have had medicines from nature like the Blackfoot people.

An old man in Fort Resolution long ago was very sick. Blood was coming out of his head. The local doctor could not do anything about it. An elderly woman of the village went up to the man. She cut the veins on both side of the forehead and started to suck the blood out. The old man recovered a few days later.

has a piece in the papers in Dauphin, Gilbert Plains and Grandview. They also have a part on T.V. called "Take A Break". Anyone can write and ask for the newsletter. Their names will be put on the mailing list. She will be happy to go to any home if someone needs her help. 4-H is for young people ages 9-19. She left many different pamphlets which are available to anyone.

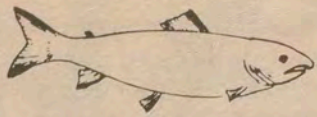
The ladies who were present looked over the pamphlets and ordered whichever ones they wanted.

President's Report by Louise Stoneman - She has been going to meetings. She hopes that the groups are still having meeting and such. She also hopes that someone could come up with some idea for a project. If anyone wants her to come to the community just let her know and she'll be happy to go as long as it is not on Monday or Thursday.

Our next meeting is on November 15, 1972 - at Mackay Student Residence Library. Guest speaker will be Vera Richards. I hope there will be a lot more women at this meeting than our usual 6 women.

How to cut fish

Whole or round fish



Dressed



Pan-Dressed



Steaks



Fillets



Whole or round fish are marketed just as taken from the water. To prepare for cooking, entrails, gills, fins, and scales should be removed. The head and tail may be left on if desired. Small fish, like smelts, and trout are frequently cooked with only the entrails removed. When purchasing whole fish, allow one serving per pound.

Dressed fish have entrails and gills removed. To prepare for cooking, fins and scales should be removed. The head and tail may be left on if desired. When purchasing, allow one pound per serving.

Pan-dressed fish have head, tail, fins, gills, entrails and scales removed. They are ready to cook as purchased. Very large fish are frequently cut into one-pound or two-pound pieces.

Steaks are cross-section slices of large fish. They are ready to cook as purchased. Very large steaks may be divided by cutting through the backbone. Steaks are usually one-half to one inch thick. Allow one pound for two or three servings.

Fillets are sides of fish cut lengthwise from the backbone. They should be practically boneless and very often the skin is removed. A fillet from one side of a fish is a single fillet. Two sides of a small fish (e.g. blue pickerel) with backbone removed and joined by the uncut skin form a butterfly fillet. Allow one pound of fillets for three servings.

Reprint from Native press



South East Region News

The M.M.F. Southeast Regional Office has forwarded a compiled list of members from the 13 local in the Southeast Region to the Editor of "The Forgotten People..."

We hope that all the members will enjoy this very informative and interesting newspaper which is published monthly by the Communications Department of the Native Council of Canada (Metis and Non-Status Indians) in Ottawa.

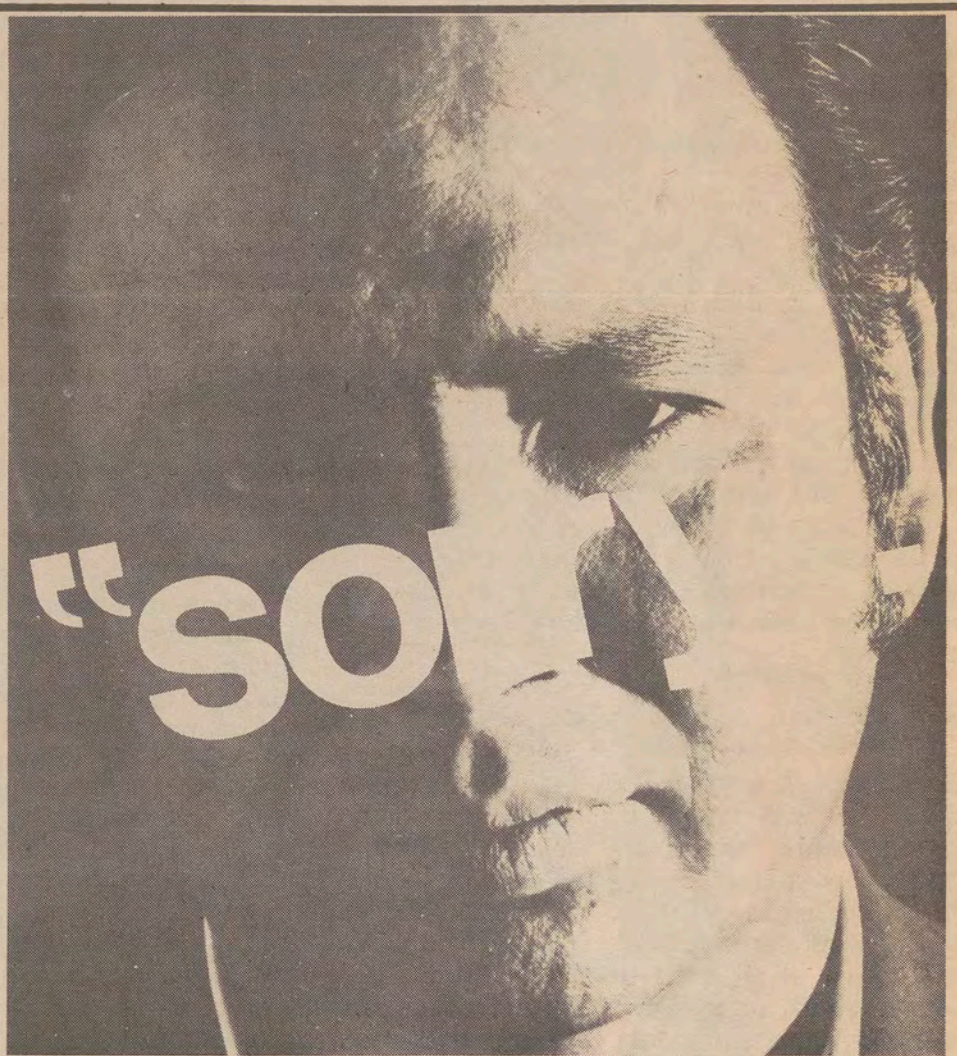
The Southeast Regional Office will also send the Manitoba Metis Federation News to all its members.

We would like to remind our members that if we have missed your name or if you are not getting your copies of the above mentioned newspapers, please forward your name and address to: Southeast Regional Office, 114-388 Donald Street, Winnipeg, Manitoba, R3B 2J4.

*

M.M.F. Richer Local Social Evening
Saturday, Dec. 2, 1972 at 8:00 p.m.
Richer Hall
Richer, Man.
Music By "The Country Diamonds"
Modern & Old Time Dance
Admission \$1.50
Refreshments Available
Everyone Welcome!

-Reprint from Native Press



...this suite is now rented."

"The colour of your money is ok, but not the colour of your skin". To be denied vacant accommodation is a terrible thing. It infringes upon a person's right to fair treatment - it is against the law.

In our society, where people from all backgrounds live and work together discrimination should not exist.

If the stamp of discrimination is on you because of sex, creed, religion, colour, nationality, ancestry or place of origin - give us a call.

The Manitoba Human Rights Commission

430 Edmonton Street,
Winnipeg, Manitoba,
R3B 2M3
Telephone: 942-8521



Honourable Al Mackinnon, Q.C., Attorney General

people. their rights.
that's why we're here.

A brochure, summarizing the provisions of the Human Rights Act and the Commission's functions, is available from the Commission's offices.

Dead or Alive?

(Continued from page 5)

come of \$2,500 per year.

In some projects, because of seasonal work, the employment for most or all of the workers may only be two or three months and, therefore, it would be highly unlikely that they would earn \$2,500 a year each. Therefore in northern Manitoba, any project which can generate at least \$10,000 in wages and salaries during a working season of not less than three months' duration is acceptable.

If the project can meet all of these guidelines, then it is acceptable for a grant, not a loan, under Special ARDA.

A 'feasibility study' is then carried out by the working group to see whether the project will be able to carry on in business on its own after the project has been set up.

When this study is finished, all the information about that particular project is passed to the Special Committee of Special ARDA which decides whether to approve or not to approve the application for a grant.

Who sits on this Special Committee?

There are:

- i) Two members from the Manitoba Indian Brotherhood.
- ii) Two members from the Manitoba Metis Federation.
- iii) Two members from the Provincial Government.
- iv) One member from Northern Association of Community Councils (N.A.C.C.)
- v) One member from the Department of Indian Affairs.
- vi) One member from the Department of Indian Affairs.
- vii) One member from the Department of Manpower and Immigration.
- viii) One member from DREE, who also acts as Chairman of the Committee.

The Special Committee normally meets once a month and during its one year of operation, this Committee has approved of 28 projects.

This may not appear as very much. Perhaps it isn't, but in all fairness to the Committee it must be said that the total projects approved does not indicate the tremendous amount of work that it has done in resolving the administrative and policy problems.

Is the Manitoba Metis Federation happy with Special ARDA? No, we are not.

We have, on several occasions, expressed our concerns with the Special ARDA program to both the Federal and Provincial governments. We submitted that Special ARDA has failed the Native people in the following areas:

a) Applicants for Special ARDA grants must live in an area or community having at least 30% people of Native origin. This we have stated, amounts to discrimination, against those Native people who don't live in these defined areas. If we are talking about a program to help all Native people, why do we then put in rules to help only some.

b) The rule which requires a project to employ three people cuts out a large number of good individual projects which would normally only employ one or two persons. Most small crafts and business are owned and operated by an individual. Why does the government insist that Native people applying to Special ARDA must have a project which employs three people. Many Metis farmers have been turned down in their application to Special ARDA because of this rule.

c) Equity - Most Native people do not have the money, land or material to put up as equity, yet the governments insist that he puts up 20% of the cost of the project.

This ruling has cut off a large number

of Native people from participating in Special ARDA.

Other projects are refused assistance because the applicant lacks in education or management skills.

We certainly agree that if the government is to put up thousands of dollars in grants they have reason to demand that there must be good management otherwise the project will fail.

But we ask that the governments recognize that the majority of Native people have little education and very little in management skills. We have recommended that there be management support services provided to the applicant so that he can carry on his business successfully.

Special ARDA is a program which provides outright grants - not loans. Any money that is provided under this program does not have to be paid back.

We have indicated to the governments, that many of our people have said that these outright grants provide another form of tokenism and welfarism and does not provide for responsible and accountable participation of the applicant.

Outright grants are often a source of personal and community conflict and contributes nothing to the pride and self-esteem of the person who receives it.

The M.M.F. has therefore recommended:

- a) That equity requirements are cancelled.
- b) That all projects will be funded with a grant and a loan.

We propose that:

For individual projects:

25% of the total capital requirements shall be in the form of a loan repayable at reasonable terms of interest and that;

75% of the total project funding shall be an outright grant.

For corporation projects:

Where the projects are sponsored by the Manitoba Metis Development Corporation or the Economic Development Corporation of the Manitoba Indian Brotherhood, 100% of the funding shall be an outright grant.

For Non-Native projects:

Where the projects are sponsored by and for "white" or non-native entrepreneurs, that 50% of the funding shall be in the form of a loan and 50% shall be an outright grant.

The M.M.F. has also recommended changes in the Special Committee and that we determine as soon as possible what economic and human resources exist in Native communities in Manitoba including the Native communities within the urban centres. We have suggested that only in this way can we establish what the priorities are. Otherwise, the funds of Special ARDA will soon be gone and our most urgent needs and priorities will not have been met. Special ARDA will become just another government program that has failed to meet the social and economic needs of the Native people. To carry on the way we are going is like putting the cart before the horse, but how do we convince the Minister of DREE of this and of our other recommendations for changes in the Special ARDA program, if he continuously refuses to meet and talk with us.

Our final concern is with the funding of Special ARDA projects.

Although, 28 projects have been approved during the past year, not a single penny has been paid out to any project.

On September 25, 1972, the M.M.F. expressed its concern to Mr. Marchand as follows:

Quote: "The absence of any positive results from our local activity (that is the Special Committee) raises some serious questions on:

a) The role and functions of the Special committee of Special ARDA.

b) The administrative processing of

approved projects through the DREE system in Ottawa.

c) The absence of any delegation of authority and responsibility beyond the Federal level." Unquote.

Now that the political fireworks and electioneering has come to an end, we trust that the Minister of DREE will devote half as much time to the economic and social development of the Native people of Manitoba as he has devoted to his grants program for foreign companies.

Election

(Continued from page 8)

as Chairman of that association.

He was born and raised in Welwyn, Saskatchewan, met a good looking Metis girl from St. Lazare by the name of Dorothy Belhumeur and moved into Manitoba. They have three sons, Lorne, Harry, and James.

Lorne served as a Sergeant in the Canadian Army and spent several years overseas during World War II.

His most recent activity is as Chairman of the 'Committee for the Restoration of Historic Fort Ellice'.

We wish him luck in this endeavour and welcome him to the Board of Directors.

MAUREEN LYNN

Maureen was born and raised in Camperville, Manitoba. She has been very active in all community activities, and particularly with the M.M.F., where she worked as the Secretary-Treasurer and later, as Chairman of the Local.

Maureen has travelled in various parts of Canada but says that her job as a sales clerk in the stores has provided her with the opportunity of not just seeing people, but getting to know them and understanding the problems of ordinary people.

The M.M.F. News welcomes Maureen to the Board of Directors. Her extensive experience with women's organizations and their problems will prove a real asset to the Board.

CECIL ASMUS

Cecil Asmus was born and raised in Cranberry, Portage, Manitoba.

Like so many other Metis leaders, he spent a considerable portion of his young life in the Canadian Army. He spent 6 1/2 years with the Black Watch.

When he left the Army, Cecil returned to a life of line cutting and prospecting in the North. Recently he has been fully employed with the Pas Metis Development Corporation.

Cecil is married to Emma, Jack Lundie's daughter and they have a grand total of six children.

Before his election to the Board of Directors, he was actively engaged as the Chairman of the Cranberry Portage Local.

The M.M.F. News welcomes Cecil Asmus to the Board of Directors.

DAVE STONEMAN

Dave was born and raised in Preeceville, Saskatchewan. Later his family moved to Alonzo, Manitoba where he now lives on a farm.

He is married to the former Louise Sanderson, and they have four children.

Like Cecil and Lorne, Dave also served in the Canadian Army. After his release from the Army, Dave worked as a Peace Officer for four years.

Dave has always been a very active promoter of the M.M.F. He has worked with the Kinosa-Reedy Creek Local for 3 years as a Chairman.

Dave has a unique occupation. His job is that of an Artificial Insemination Technician. The only problem about his job, says Dave, is that nobody knows how to spell it.

And a hearty welcome to you Dave.

