

MANITOBA METIS FEDERATION



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NEWS

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Museum - Man and Nature

Good-Bye Special Arda

The Manitoba Metis Federation has resigned from the Special ARDA Program, which is jointly funded by the Federal and Provincial governments under the Department of Regional Economic Expansion.

A number of letters had been sent to the Minister over the past 18 months expressing our frustrations with the Special ARDA Program and our recommendations for changes to the program. Nothing happened.

The M.M.F. supported assistance to bonafide fishermen and trappers but looked on in dismay as Special ARDA stumbled on without real direction and priorities. In the absence of these, it gravitated to a 'grab-box' of ski-doo's with all its political overtones.

Our letter dated 27th February 1973, bid farewell to another government program that is rapidly destined for failure. The contents of that letter is repeated here for our reader's information:

February 27, 1973

Honorable Don Jamieson
Minister of D.R.E.E.
House of Commons
Ottawa, Ontario

Dear Sir:

Re: Special ARDA

The Board of Directors of the Manitoba Metis Federation with 19 members representative of all sections of this Province has thoroughly discussed and evaluated the Special ARDA Program.

The Board reviewed the early history and development of Special ARDA. It was then a program for the economic and social development of Native people - it was full of hope and promise. Every year, millions of dollars (or so we were told) in grants would be provided for Native projects of all types.

A Special Committee was established and held its first meeting in August 1971.

Guidelines for the approval of the grants were established by the civil service. Some of these guidelines were:

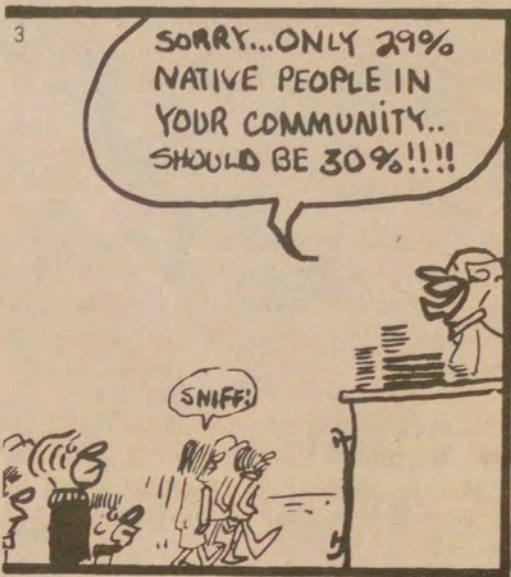
- a) Three heads of families - projects had to employ three heads of families, this was later changed to three persons.
- b) Geographical restrictions - applicants must reside in a community or area in which there were 30% of Native people.
- c) Equity - applicants had to provide 20% equity of the capital requirements for the project.
- d) Feasibility reports - applicants had to indicate training and managerial skills.
- e) 80% Initial Funding - Applicants had to establish 80% of the project for inspection and approval by the financial inspector before grants would be processed.
- f) Small Farms - Small farms could not be assisted under this program because Federal agricultural policy promoted consolidation of large farm holdings.
- g) Replacement Problems - If financial assistance is theoretically available from other regular federal program sources, program assistance to Native people under ARDA IIIB is not available.
- h) Social Development - Community recreation cannot be dealt with under the business efficiency guidelines set by DREE.
- i) Primary Industry - Assistance can be given to trappers and fishermen only. Agricultural projects have been deleted and primary forestry activities include only planting and cutting of trees.
- j) Transportation and Communication - Projects in these fields shall only be considered for the northern areas of the Province. Opportunities in this area are extremely limited.

These guidelines were obviously established to ensure the maximum protection of the public purse - a necessary and commendable role for our civil service. These guidelines may have been appropriate for the dominant society, but stifled a potentially effective program for the economic and social development of the Native people. In an eighteen month period of operation, less than \$100,000 has actually been paid out to project applicants.

Severe disenchantment has developed amongst the Metis people and the M.M.F. has made representation on numerous occasions to the Special Committee and to the Minister for major changes in program concept and delivery.

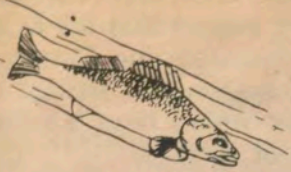
The guidelines may be admirable in the safeguard of the taxpayers' money as far as the non-native business society is concerned, but they indicate a total lack of understanding of the Native people and their economic and social problems.

The Sorry Program



South Indian Lake

Bribery? Outside Interference?



On the evening of 13th March 1973, the Community Council, the Flood Committee and the M.M.F. Local of the South Indian Lake community met together in a special meeting and issued an ultimatum to John Morrisseau, the government Community Worker "to get out of South Indian Lake or else". The following morning, Charlie Dysart conveyed this message to Mr. Morrisseau at the request of the meeting. John left on the first aircraft.

Two weeks previously, Morrisseau had arrived in the community and travelled extensively in the area with a snowmobile with which he was equipped.

The Minister of Northern Affairs had just appointed John in his new role as a Community Development Co-ordinator. Unfortunately, the community had not asked for this new position. There was already a Community Development worker in South Indian Lake who appeared acceptable to the people.

They watched apprehensively as Morrisseau travelled about the community and saw in this latest government activity a subtle but desperate attempt to break down the morale and unity of their community.

"The people are becoming very concerned and worried" reported Bob Dysart. "All this time the Manitoba Government has been telling us - don't worry - there will be no flooding of your homes and now they send a man out here to get the people to talk about compensation. If there's not going to be any flooding" asked Bob "then why are they talking about compensation all the time?"

After his expulsion, Morrisseau described his job as providing information to the community about government programs that would affect the community including the

flooding of South Indian Lake. Unfortunately, he forgot to tell the people this and tensions mounted which resulted in his removal.

Foul play cried the Minister of Northern Affairs, "We know" he said in a telephone interview "that John Morrisseau was expelled from the community of South Indian Lake on the orders of the Executive Director of the Manitoba Metis Federation".

How did the Minister know this. Well, according to Mr. McBryde and Mr. Morrisseau, Stan Fulham, the Executive-Director had a radio-telephone conversation with Bob Dysart of South Indian Lake several days after Morrisseau was expelled and during this telephone call Fulham asked Dysart the following questions:

"Have you had your meeting yet?" and "Was John Morrisseau there? From these questions, they concluded that Fulham not only knew of Morrisseau's expulsion but had directed and "engineered" it.

Charges of bribery were alleged against Mr. Morrisseau.

These charges against both Morrisseau and Fulham were thoroughly discussed at the The Pas M.M.F. Regional Conference at which delegates from 16 communities were in attendance.

John Morrisseau denied that he had ever attempted to bribe the residents of South Indian Lake to accept compensation in the event of the flooding of South Indian Lake. He reported that he had gone to South Indian Lake at his own request to fill a void in communications that seemed to exist in the community.

Stan Fulham emphatically denied that his telephone call to Bob Dysart had anything to do with the ouster of John Morrisseau

from South Indian. Those people who had listened in to the telephone conversation had drawn their conclusions from two very general questions.

About two weeks prior to this affair, Bob Dysart while in Winnipeg had called Stan Fulham. During this conversation Dysart stated that he was not aware of an M.M.F. Regional Conference in The Pas on the 24th and 25th of March to elect a Vice-President and to discuss the South Indian Lake issue. The reason for this, Dysart reported, "is that we have no Chairman of our Local - he left us several months ago and he has not been replaced."

"It is very important that the M.M.F. has a strong and effective Local in South Indian Lake" Fulham replied.

"I suggest that you hold a meeting as soon as possible, elect your Local executives and advise Alfred Head the Regional Vice-President as soon as possible so that he may make arrangements for you to get down to The Pas for the Conference."

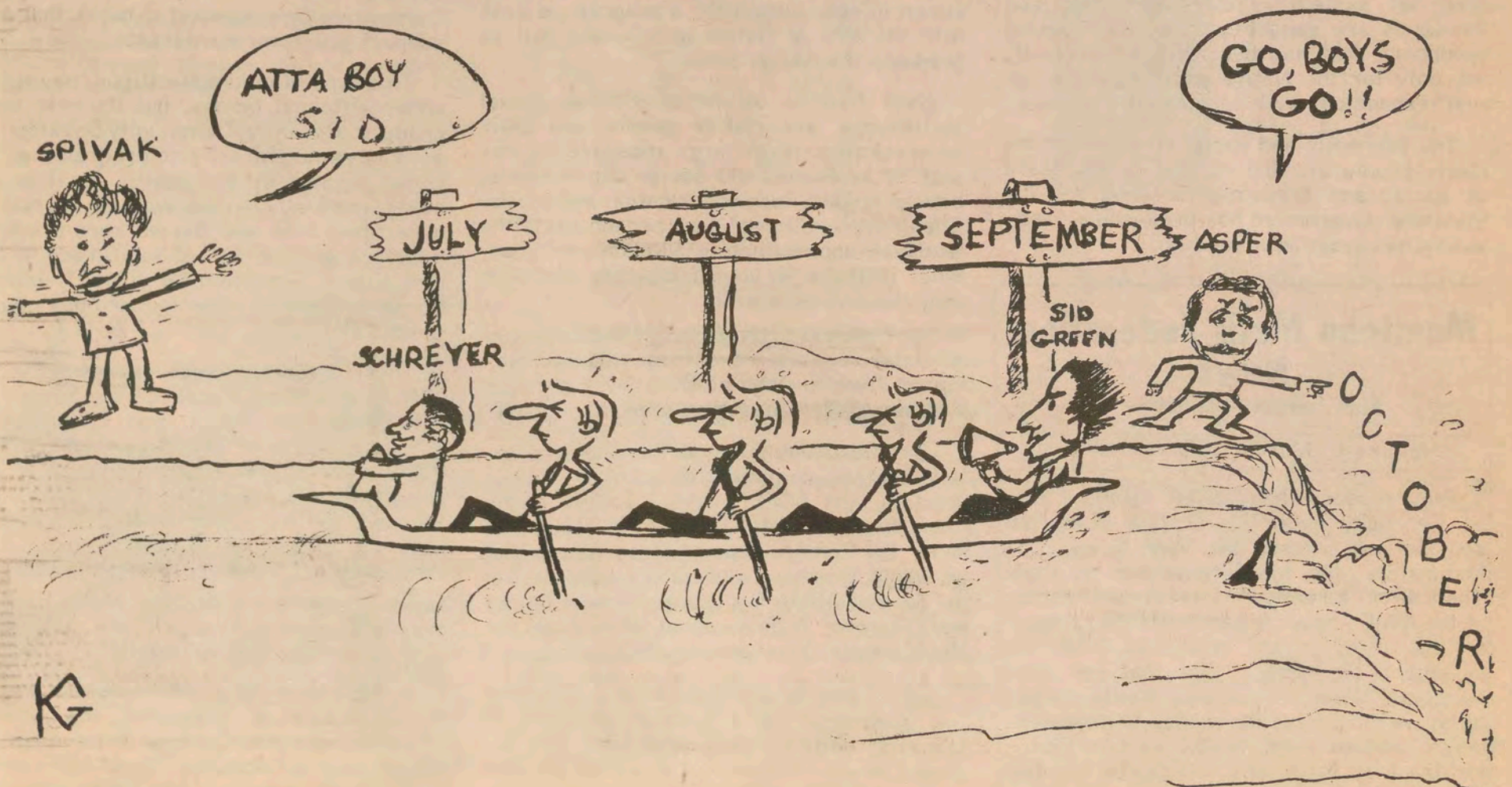
"This was the meeting I was asking about when I called Bob Dysart on the radio-telephone" said Stan Fulham.

The Regional Conference asked for an investigation into the issue and charges surrounding the South Indian Lake affair. It was recommended that this be done by the Ombudsman. A message was sent to Premier Schreyer requesting this investigation.

"We ain't foolin" said ole Charlie. "We are a peaceful people -- we don't look for trouble -- but when the people get aroused then they can strike back hard as this government will see".

South Indian Lake is alive and kickin'

The South Indian Lake Regatta



Editorial

Out of Sight – Out of Mind

Premier Schreyer has just presented the 1973 Provincial Budget with \$43,000,000 more than he had ever expected to have several months ago.

This happy state of affairs has resulted from a \$40 million dollar handout from the Federal Government under the national equalization program. 26 million in increased personal and corporate income taxes fattens the budget even more.

How is all this money to be spent? Well, Mr. Schreyer will eliminate health insurance premiums starting June 1st and this will please many low-income families.

Credits under the Property Tax Credit Plan will be increased from a minimum of \$50 per household unit up to \$100 and the maximum will rise from \$140 to \$200.

Municipalities will receive increased grants to offset expected higher municipal tax bills.

The economy is great says the Premier - Manitoba has never had it so good. Aggregate personal income had increased over the 1971 level by about 11.9 per cent. The value of all goods and services produced in Manitoba had increased by \$435 million. Retail sales increased and farm income increased.

Now, which true red blooded, flagwaving Manitoban would bitch about a handout like that?

We will, Mr. Premier.

Your budget is a lie. The economy of the Province is not healthy.

You have simply ignored the vast social and economic problems that exist with the Native people. Thousands are in our jails, unemployment sometimes engulfs an entire community, the homicide rate is shocking, alcoholism is rampant, failures in our educational system is extremely high and thousands are caught up in a vast 'training syndrome' that has become a job in itself, not only for the Native people but for an ever-expanding civil service bureaucracy.

The economic and social problems of the Metis people are the results of 100 years of social and economic isolation and the Manitoba government has proposed a 'band-aiding' program as a solution.

Manitoba Metis Federation News

Stan Fulham – Editor –

Volume I March 1973 Issue 6

Our readers have been asking "Why no February paper?" Glad to hear that some of you missed the MMF News. Unfortunately, the MMF News has no staff. The Editor is really the Executive-Director of the MMF who writes and edits the "News" in the evenings and weekends from his basement at home. Not that we don't take our "News" seriously. We do. Hopefully, we shall have the money to hire some bright young Metis fellow as our Editor for the May issue and you can be assured of a regular monthly MMF News.



Premier Schreyer on his way to deliver budget speech

If the 'state of the province' is to be properly assessed, why is there no provision in your budget for a program to deal with the 90% of Native people who fail to graduate from High School?

Over half of all inmates in our penal institutions are Native people and their incarceration is in large measure the result of economic and social deprivations, broken homes, lack of education and skills. The incarceration of each person costs the taxpayer approximately \$10,000 per year. What is there in your budget to deal with this massive problem?

The homicide rate amongst Native people is disturbing and the wastage and destruction of lives through alcoholism is a major problem. What does your budget suggest?

Chronic unemployment has engulfed entire Native communities. As a partial solution, the M.M.F. asked your government for a guaranteed market of 200 houses under the Remote Housing Program so that we could purchase a housing factory under the Special ARDA Program (Federal funds) and thereby create about 150 jobs for Metis people. Your answer, NO!

Native people are caught up in a 'training syndrome' at a cost of millions of taxpayer dollars. What programs are included in your budget that will provide jobs at the end of their training?

Why did you not report that the M.M.F. requested to take-over the Community Development program on a province wide basis and that this would have saved the taxpayers millions of dollars?

In conclusion, we have noted that you have increased welfare payments by 12%.

Now, who said that your government did not have the guts, the vision and the courage to tackle the problems of the Native people of Manitoba?

Community Development

A senior official of the Schreyer government has stated "Certainly we need Community Development - how else are we going to know what goes on in the communities?"

The Vice-President of the M.M.F. Interlake Region has expressed this contradiction of Community Development as a government service with the following comment at the The Pas Regional Conference:

"The recent expulsion of the Community Development worker from South Indian Lake indicates very clearly that the C.D. worker has no choice but to support government policy where there is a conflict of interests with the community."

This incident also illustrates that this program as a government service is dedicated to serving the interests of the government.

What other justification can there exist for this nebulous and costly activity?

The Manitoba Government has shown that it is completely confused in regard to the role that Community Development should perform. But it is also a serious indictment of the total mistrust and breakdown in the communications pattern that normally exists between the government and the public. It circumvents the democratically established right of the M.L.A.'s, Mayors, Municipal & Community Councils, Native organizations and other groups to indicate to government the priorities, needs and concerns of the people they represent.

Instead of this democratic process, we now see a government giving out and receiving only that information through a Community Development network that must support government interests.

This type of communications may appear under different names, but its role never changes. Recently, Community Development as a government service program has become suspect by the public. So it is now being gradually withdrawn as a program under that title and the workers are being provided a new air of legitimacy with a new title - Extension Services Division of Northern Affairs. The leopard has merely changed his spots.

These concerns were expressed in the M.M.F. Position Paper on Community Development which was submitted to Premier Schreyer several weeks ago. Our Paper stated that in the absence of any resources to support the motivations being aroused by the Community Development workers, the program has rapidly deteriorated to a "grab-box of promises, attacks against the Manitoba Metis Federation and activities which are not in the interests of the Native people".

In the interests of the taxpayers and the Metis people of Manitoba, the M.M.F. recommended that Community Development should be reallocated to the M.M.F. where it can best serve as a peoples' program.

Special Arda

Continued from page 2

Special ARDA in its present context may provide assistance to less than 1% of the Native people in Manitoba and cannot therefore be considered a meaningful, practical and effective program in the alleviation of the economic and social ills that beset the Native people.

Perhaps, this was never intended. However, we view Special ARDA as another of the ever increasing number of 'band-aiding' programs that emanate out of the Federal and Provincial governments at great cost to the taxpayer. These programs continually fail to resolve the economic and social needs of the Native people. This built-in failure mechanism in government programming encourages the public to point an accusing finger at the Native people and admonish them as an ingratiate and undesirable non-productive element of society.

The Manitoba Metis Federation will no longer contribute to this stigma and its Board of Directors has unanimously approved our withdrawal from the Special ARDA Program.

Our resignation from Special ARDA is not to be construed as an indictment of your Department. We do not propose that DREE should play a lesser role in our lives - but a far greater role, since it is the principal medium of economic assistance to the disadvantaged people of this country.

We have proposed that there is no shortage of funds, but a total lack of coordination of Federal and Provincial funding and programming for Native people.

Our brief "In Search of a Future" proposed that a regional coordinating committee is absolutely essential to coordinate the funding and programming for Native people, not only to provide a meaningful comprehensive program to alleviate their economic and social ills and avoid duplications, but also in the interests of the taxpayers who must fund this program.

We are now proposing a coordinating committee for the Province of Manitoba comprised of representatives from the following Federal and Provincial departments:

Federal Members

1. Department of Regional Economic Expansion
2. Department of Indian Affairs

Provincial Members

1. Department of Northern Affairs
2. Departments of Mines, Resources & Environmental Management.
3. Two members each from the Manitoba Indian Brotherhood and the Manitoba Metis Federation

We are proposing that DREE must provide a major input not only in a coordinating role but as a principal source of funding for the economically and socially disadvantaged - the Native people.

We propose the following objectives for the coordinating committee:

A) Conduct a thorough analysis and assessment of the economic and human resources of all Native communities in Manitoba. These resources to be assessed within their regional dynamics.

B) Assess the costs for the development of these resources and establish priorities for the development of same.

C) Secure the funding for this development and provide technical and administrative support services where required.



D) Establish Native Migration Centres in all major urban and job centres - manned by Native people. e.g. Thompson, Leaf Rapids, The Pas, Dauphin, Brandon, Portage la Prairie and Winnipeg.

These centres would disseminate information to all Native people on job opportunities throughout the Province and would assist them in obtaining appropriate training, counselling and relocation, perhaps from a community totally lacking in viability to a job centre, or from an urban centre to a viable community. A 'hand-in hand' service is required amongst most Native people as an essential step in their successful relocation.

E) Provide housing grants up to \$9,000 scaled to income with portability entitlement and \$1,000 for furniture and effects. Housing is the most important factor in the relocation and adjustment of Native people in the mainstream of society. Native people invariably obtain the lowest paying jobs. We propose that an incomes supplementary program, however desirable, would prove costly and difficult to administrate. Housing grants provide the most effective and immediate assistance, and an economical alternative to a supplementary incomes program.

F) Establish a comprehensive program for the economic and social development of all Native people in Manitoba without geographical restrictions. The guidelines for this program should consider where the Native people are and not where the civil service assumes they should be. Terms of reference for the white society cannot apply. There is obviously a greater need for administrative and managerial support services.

G) Free education at all levels should be provided to all Native people.

These are some of the immediate steps to which the co-ordinating committee must apply itself to.

We fully appreciate that a comprehensive program of this nature encompasses many administrative and financial problems - but it is a necessary thrust in the right direction.

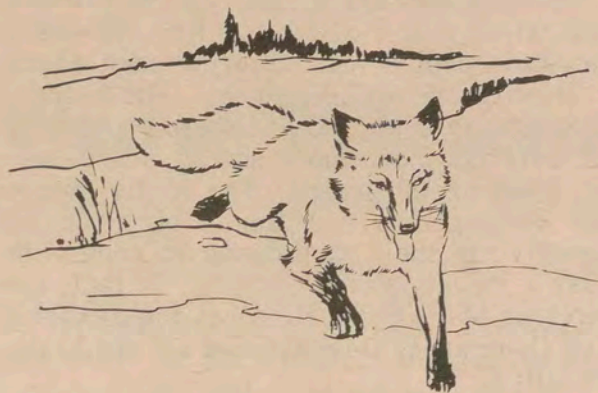
Our proposals are not intended to force the Native people into the urban centres.

On the contrary, we are proposing that a maximum development of all native communities take place to ensure that the Native people remain within their environment - very little of this is being done today. And for those who choose, or who are compelled to relocate, then their relocation and adjustment shall be effected as humanly and as effective as is possible.

DREE has a special role to play in our 'search for a future'. We trust that you will regard our actions and proposals as contributing a positive alternative to the dilemma facing the Native people of this country. For your consideration.

Yours truly,
(SGD) J.A. Spence
J. Angus Spence - President

cc's: Premier Edward Schreyer
MMF Board of Directors.



WHITE-TAILED DEER

The flickering flag of the white-tailed deer is probably the best known identification of all our big game, and the graceful, undulating flight is unforgettable. No one marking these two striking characteristics will ever mistake this for any other species.

In October, the rutting season, battles take place between the bucks. As a rule these are not serious but occasionally two bucks lock antlers and, unable to break loose, perish miserably. The buck's antlers, are shed each winter and grown again each spring.

The white-tailed deer is almost unique among the larger game animals in that it prefers the neighborhood of man. A mile-long tract of brush and timber in almost any area is quite likely to harbour one, two or even half a dozen deer. If unmolested, they may be seen any evening grazing close even to farm buildings, and many people, captivated by their confiding innocence, extend protection to them. Yet, paradoxically, a certain amount of hunting is better

THE BEAVER,

Metis Pride

We had a great leader
The history books tell
He was hanged for treason
He was Louis Riel
And a Metis.

Riel had a friend
Gabriel Dumont
And through great leadership
On the prairies they found
For the Metis.

The first premier of this land
To be truly sure
Happened to be John Norquay
Or if you prefer
He's a Metis.

That is our past
Which looks very good
It's a section of our story
Which is little understood
About the Metis.

And now at the present
We have a lot of voice
So now, friends and brothers
Let us all rejoice
Because we're Metis.

And then in the future
Our number will get strong
Until in the end
There will be a mighty throng
Who are Metis.

This is the "Metis Pride"
As this poem does tell
The MMF and groups like it
Make it very well
To be a Metis.

We are Indian, we are white
We are rejected by them both
Although we are so lost between
We continue in our growth
As a Metis.



by

Joel Anderson, 10,
Valley River, Man.

WHAT WOULD YOU HAVE DONE?

Excerpts from The Saturday Evening Post

A woman rushed into a garage with her eight-year-old son, who had pushed a ball bearing case shaped like a ring onto his finger and couldn't get it off. His mother had tried soap and water, then taken him to a hospital. Finally had come to the garage to have it cut off. But the ring was made of specially hardened steel which the garage's files and hacksaws couldn't cut. By this time the finger was red and swollen. Can you guess how a man got the ring off in a few minutes?

Answer:

1. With the boy's finger pointed up, he wound a piece of string firmly around just above the ring, pressing down the swollen flesh. After winding about a half inch toward the end of the finger, he started to unwind the string from the end nearest the ring, while another man pulled the ring up. As the winding and unwinding continued, the ring followed the string up and off the finger.

Community Development

Time For a Change!

On the 1st of February 1973, the Manitoba Metis Federation presented a Position Statement on Community Development. This had been a subject of major interest and concern to the M.M.F. especially during this past year. A summary of the contents of the Position Paper is presented here for our readers' information:

Community Development as a government service to the people is largely a program borrowed from the United Nations who, a number of years ago, identified the need for community motivation and community action to improve economic and social conditions in the underdeveloped countries of the world.

This program was based upon the ability of people to join together to carry out a specific act in which they could take pride such as building a bridge by hand or a bamboo community hut. The skills, equipment and material were extremely limited but they were adequate to meet the basic needs of the communities in most Asian or African countries.



Unfortunately, this type of communal activity cannot be transplanted with the same meaning in a country as technically advanced and as wealthy as Canada.

Twelve years ago, Community Development was implemented in Manitoba and those who built their expectations upon the United Nations program have found confusion and frustration in our technological society.

Since village bridges and community huts were impractical as an effective medium for its program and the larger and more technical equipment was not available to meet the community requirements, Community Development as a government service rapidly deteriorated to a 'talking' program.

"Community Development is a process of action in which the people of a community organize themselves as a group to define their common and individual needs and problems; make group and individual plans to meet their needs and solve their problems"

or again:

"Community Development fosters a united approach, recognizes the fact that people are the greatest resource of the country and it produces its own end results, which are experience and skill in democratic procedures"

There are other definitions of Community Development that emanated out of Northern Affairs - all generalized statements of good intent, acceptable to all.

Millions of dollars have been spent on Community Development and it is reasonable to ask what this program has done for Manitoba communities during the past ten or twelve years?

By any criteria, Community Develop-

ment as a government service appears to have failed? Why?

The M.M.F. submitted that there were two basic reasons for this failure.

First, Community Development in order to be successful and meaningful program requires two main factors:

a) motivation and b) resources

Motivation

That desire to effect a change in the current course of events, to identify options and to exercise alternatives. This is largely an attitude of mind based upon the belief that change is possible and an understanding that we are not sheep to be led by the government ram but people capable of thinking, searching, deciding and doing.

Resources

Motivation without response is not only meaningless but soon becomes a source of absolute frustration. Because Community Development is a government program, the Native people interpreted this as an indicator of extensive, broadbased support. The people thought (and some C.D. personnel) that while government promoted a program of Community Development that it would also supply the resources to meet the needs and wishes of the developing community.

Such unfortunately was not the case. Community Development rapidly deteriorated to a 'grab-box' of empty promises. In their inability to produce, frustrations, bitterness and recriminations grew amongst the Community Development workers. At first, the recriminations were directed at the Government who had failed to produce.

The development of the Native organizations increased the pressure on the Community Development workers for results. Too often, recently, these recriminations and frustrations have been directed at the Manitoba Metis Federation.

The development of the Manitoba Metis Federation was inevitable. For 100 years the Metis people had suffered from a lack of identity and group concept. The M.M.F. filled the void and helped them to identify not only as individuals but as a separate but identifiable group. The Metis people had developed a new sense of pride so essential to their confidence to cope with today's industrialized society. In fact, the Manitoba Metis Federation was doing exactly what Community Development set out to do, but failed.



What happened to Community Development?

Obviously, they could not fight their bosses, the Manitoba government, for an adequate program of response to their motivation program. Instead of the resources to meet the growing needs of the community, the Community Development elite, convinced the government that what

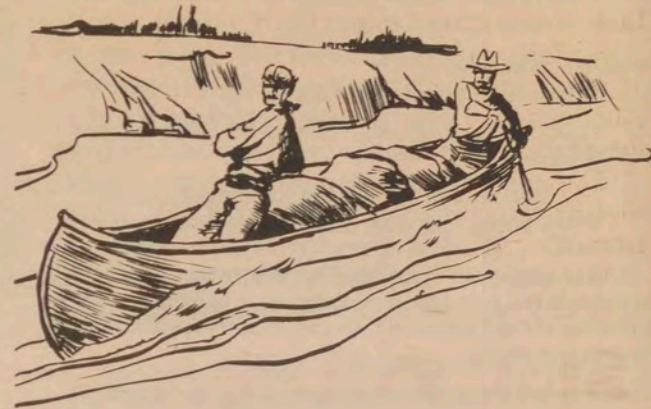
was really needed was more Community Development. And so we witnessed the fiasco of the NEWSTART program at a cost of approximately \$4,000,000 before it was mercifully cut short.

The determination of the 'elite' was not to be thwarted, and within one year Community Development as a program was back in force under a new front called the "Information Communication Program" at a cost of \$1,000,000, jointly funded by the Federal and Provincial governments. In addition, the Community Development program under Northern Affairs carried on at a cost of \$500,000 per year.

These programs were centred in the The Pas Special area and several other communities and 95% of the Metis people in the rest of the Province were ignored.

The people's own organization, the Manitoba Metis Federation, filled this void. For this purpose, the Manitoba Government provided the M.M.F. with \$10,000 in 1970, \$24,500 in 1971 and \$60,000 in 1972.

Our position paper stated "The time has come for all of us to stop flogging the same worn-out horse. The only people who bear the burden of suffering are those who must live the life of the socially deprived and economically disadvantaged. The Metis people of this Province cannot continue to be passive recipients of State dictated arbitrary solutions to problems that the State itself created through ignorance and indifference"



The Manitoba Metis Federation proposed the following measures as a major step in resolving the economic and social problems of the Metis people in Manitoba.

1. That the Manitoba Government recognize the Manitoba Metis Federation as the most important medium in Community Development and a vital force in the economic and social development of Native people.

2. That the Manitoba Government disperse with its traditional Community Development Programs and that it re-allocate \$312,700 currently committed to this area to support the Manitoba Metis Federation to establish and operate a positive program of Community Development to all Metis people throughout the Province and not just to a few Metis communities.

3. That the Manitoba Government recognize that the development of the Manitoba Metis Federation has negated any meaningful role for a government community development program. As a result, the Community Development under Northern Affairs has deteriorated to a defensive role, empty promises, and attacks upon the Manitoba Metis Federation. In the interests of the Metis people, and of the taxpayers, an immediate halt should be called to this operation as a government service.

4. That the Manitoba Government re-

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Community Development Time For a Change

Continued from page 6

cognize that a meaningful Community Development Program must not remain a grab-box of empty promises and that adequate programs of response must be provided, otherwise the frustrations can only end in severe social repercussions.

The objectives of a community development program operated by the Manitoba Metis Federation may be summarized as follows:

1. Organize the Metis and non-status people throughout the province of Manitoba.

2. Develop and promote the identity of the Metis people through their own organization, which is so essential to their confidence in order that they may face the challenges of modern day society.

3. To provide a medium and a forum in which the Metis people can participate in decisions on matters that effect their lives. This is a primary factor in the development of the person and the community.

4. To promote amongst Metis people an interest and participation in the local, municipal and provincial affairs.

5. To establish the goals and priorities for their communities:

a) to determine the kind of community that is desired

b) to determine the kind of social and economic conditions that is desired

c) to determine priorities in program and projects.

6. To assess (with outside resources when needed) the economic and human resources of their communities within its regional dynamics.

7. To develop and administer a comprehensive migration program to assist those Native people who must or who choose to leave their communities which lack employment opportunities.

8. To provide a comprehensive program of information to all Native communities on jobs available to Native people throughout the province of Manitoba.

These objectives illustrate the Manitoba Metis Federation's concept of an effective Community Development program.

We submit that the Manitoba Metis Federation has within its own organization, the



personnel who know the needs of the Metis people, who understand the needs of the Metis people and who can call upon other Metis communities, other Regions and their Provincial Office in assisting the local people and community in their development. The protagonists of community development within Northern Affairs will agree that this is what community development is all about - by their own criteria. Basically, the activity and employment of all the personnel of the Manitoba Metis Federation is directed towards community development by any definition.

Regional offices have an over-view of regional affairs that is a vital factor in relating to local community problems since the economic and social development of these communities can be effectively determined only within their regional dynamics.

There is, furthermore, a basic truth of community development which states that nothing can be achieved without the trust and confidence of the people.

The Manitoba Metis Federation submits that this trust and confidence has been a major deficiency in the Community Development Program. Community Development workers have testified that this element more than anything else, has eroded their enthusiasm, confidence, trust and the effectiveness of their work.

This major deficiency cannot exist within our Federation. The democratic acceptance of individuals to perform this role by the people of the communities is ample testimony to their trust and confidence.

The Manitoba Metis Federation proposes that these Metis people operating within their own organization represent the most creditable and effective personnel for community development.

We submit that this medium would provide an effective, efficient and economic alternative to the services now employed by the Department of Northern Affairs and of the Information Communication Program.

Spivak Pledges Support For Native Programs



Sydney Spivak

Sydney Spivak in a recent public statement pledged the support of the Conservative Party of Manitoba to the following major programs for Native people.

1. The Conservative Party would immediately establish Native Migration Centres in key job and urban centres such as Winnipeg, Portage-la-Prairie, Brandon, Dauphin, The Pas, Leaf Rapids, and provide financial support for the Migration Centre in Thompson which is already established.

The purpose of these centres would be to provide job placement and counselling services on a comprehensive basis to all Native people across the Province.

2. The Conservative Party would direct funds to the Native associations to operate a Community Development Program.

3. The Conservative Party would establish a provincial housing program for all Native people in the urban as well as rural areas.

4. The Conservative Party would establish an extensive economic development program for all Native people throughout the province.

Bravo to Mr. Spivak and the Conservative Party of Manitoba. Their public commitment represents the first major breakthrough in establishing economic and social aid on an extensive and provincial basis to the Native people.

The Manitoba Metis Federation is particularly enthusiastic about the acceptance of Native Migration Centres as part of the Conservative Party policy. They represent a vital link in the relocation and migration of Native people between rural and urban and job centres of Manitoba.

The programs outlined by Mr. Spivak represent the key elements of community development, job information, job options, financial assistance for the development of the economic and human resources of Native communities, housing and assistance to migrant Native people.

The M.M.F. has requested to meet Mr. Spivak to discuss these programs in greater detail.

Stop Flooding — Say United Church Delegates

MOTION passed by Northland Presbytery, United Church of Canada, representing about thirty-six rural, mining and Indian communities in Northern Manitoba.

Lay and clergy delegates met at Cross Lake, Man., February 19th to 22nd. A major topic of discussion was the Hydro development plans and possible implications. Delegates and visitors from South Indian Lake, Nelson House, Norway House, Oxford House and Cross Lake spoke of their concerns with the delegates from the mining and rural communities.

The following Motion was passed:

CHURCHILL RIVER DIVERSION SCHEME:
1. The Northland Presbytery of the United Church of Canada which includes communities affected by the Diversion Scheme are opposed to the decision of the Manitoba Government to proceed with the Churchill River Diversion;

a) because of the probable destruction of a way of life chosen by people in the regions that will be flooded,

b) because of the probable destruction to the Churchill River, the Rat - Burntwood River system, and the fish, animal, and bird life along the diversion route for the sake of

cheaper hydro-electric power for a few additional years,

c) because of probable erosion and destruction of the natural landscape,

d) because the final report and progress reports of the Federal - Provincial Study Agreement, 1971, are not available,

e) because there has not been a full disclosure of information by Manitoba Hydro and government officials,

f) because we feel that native aboriginal rights may be violated,

2. We request the federal and provincial governments to take immediate action to stop the diversion of the Churchill River into the Nelson River until the detailed study (Federal - Provincial Study Agreement, 1971) has been completed and made public, providing clear proof that completion of the project will not create unacceptable social, cultural or environmental damage.

3. We further request the Honorable Sidney Green to make public the progress reports of the Federal - Provincial Study Commission, the first of which was to be submitted to him by December 31, 1971, with additional reports not less than once annually.

Chairman, Rev. John W. Oldham

Alexis The Fabulous Runner



Run, Run, as fast as you can,

you can't catch me — I'm Alexis

(with apologies to the Gingerbread man)



ON cold wintry nights, the old people of Quebec still like to gather around their fires and tell the strange, fanciful stories of their heroes of bygone days. And among the stories, none is more strange or more fanciful than those of Alexis Lapointe.

They called him Alexis Le Trotteur (The Runner), and along the shores of the St. Lawrence river and in the Matapedia valley and as far north as Lake St. John, there is hardly a person who has not heard at least one story about him. They even tell stories about him in Paterson, N.J., of all places.

Alexis loved horses and sometimes, I think, he fancied that he himself was one. He could pull a buggy and race a train going 60 miles an hour and . . .

But unless I start from the beginning, I may confuse those who don't know about him. You see, Alexis was really a fantastic man — and the most fantastic thing of all is that everything in this story is true.

Alexis came into the world inauspiciously on June 4, 1860, the frail, sickly first child of François and Delphine Lapointe. (The couple subsequently had five more boys and five girls.)

Alexis, born in an old house that still stands in La Malbaie (Murray Bay) on the north shore of the St. Lawrence 100 miles below Quebec, was in such poor physical shape at birth that his family feared he would die.

Physically, Alexis improved through his childhood years but in other respects, he was — well, not quite as intelligent as his brothers and sisters and not quite as attractive.

HE was by no means an idiot. But he had a strange manner about him. You could perhaps best describe him as being unlike other children. He talked very little and it was difficult to get him into conversation. And sometimes he would start to laugh for no apparent reason. Things like that.

Alexis was not the kind of boy you would have marked for fame. Certainly no one at the time would have guessed that before his death in 1924, he would have become one of the great (though officially unrecognized) athletes of modern Canada.

But if Alexis was apart from other people, he was one with the animals of his Quebec woods. He loved them for their grace of movement, their speed and agility — and perhaps mostly because their lives seemed so much less absurd than those of humans.

Alexis grew up with a feeling for animals. And, in some ways, he grew up like them — learning, like them, to develop his muscles and to perfect every movement of his body.

His special affinity was for horses and when he was

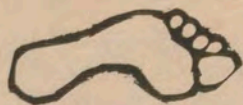
very young, he played a game that seemed very strange to his family. He had made a number of wooden horses and had numbered them, and these he would place side by side at one end of his father's land. Then, one by one, he would pick up the horses and run with them to an imaginary finishing line at the end of the property. Invariably, one horse would be dropped farther than the others and this would be the winner.

As the years passed, Alexis's love for horses became intense. He would trot along the road like a horse and race across a field like one.

People who saw his strange antics began to imagine he actually acted like a thorough-bred. This, of course, was not difficult since Alexis had a regular ritual he enacted each time he started off on a leisurely trot or frantic gallop. He would neigh like a horse, paw the ground and then whip himself.

And then he would be off — as though the devil were after him.

HIS speed and his endurance fascinated everyone who saw him. People were especially intrigued by the way in



which he ran. Even at full speed, he always ran in an upright position.

Alexis delighted children, many of whom took lessons from him on how to run with the maximum amount of speed. One of his favorite exhibitions was broad-jumping, and he could leap distances of between 25 and 30 feet.

Alexis was accomplished in other ways, too. He could play the harmonica — better than anybody.

But he was lazy. He loved life too much to work. When he did work, it was at something he enjoyed. The work he liked most was making the open-air bake ovens that may still be seen in certain areas of Quebec.

Alexis is remembered in many parts of the province. He is remembered as the itinerant worker who paused for a while to stack wood or churn butter. He is remembered, too, as the musician who played at *les soirées* and who sometimes danced the French-Canadian jig with a glass of water on his head. (He never dropped any water.)

Alexis could never be described as accommodating. Invariably, when someone suggested a job for him, he would reply: "I must be getting on my way."

But, perhaps because of that, you would have liked him. He was no village idiot and he could not be manipulated like a puppet. He was a *bon vivant* who enjoyed eating and who liked to sip a brandy after meals. He would then settle himself against a picket fence and draw deeply on his pipe.

Alexis the Runner put his speed to good use when he needed to get somewhere in a hurry. It was not uncommon for him to be in one spot one day and then be 90 miles away the next.

One day, he harnessed himself to the family buggy and persuaded his mother to climb in so that he could take her to the village. She agreed and he took off like a flash. Alexis regretted the day, however, because, at one point, he ran downhill and went so fast he was unable to stop. The buggy lurched and his mother was thrown into a ditch, where she remained unconscious until he realized what had happened and came back to get her.

Alexis was child-like in many ways and could be quite contrary if refused something that he wanted. Once his father refused to take him on a boat trip he was making between Pointe-au-Pic, near La Malbaie, and Grande Baie, on the Saguenay river. Alexis watched the

boat disappear from view, then set out on foot for Grande Baie, arriving ahead of the boat.

Alexis's remarkable ability to run never ceased to amaze people.

*He could even
outpace
the horses he
loved to mimic*



Fleet-footed Alexis, who is shown in photo above, made a name for himself in Quebec at races such as the one pictured in illustration, left.

Hughy Blair, of St. Etienne, for example, never forgot the day that Alexis started running behind his buggy. Blair's buggy was being pulled by his best thorough-bred, an animal considered to be the best in the county. But Alexis

caught up with him, spoke a few words and then passed the carriage going at full speed.

Alexis once astounded an audience attending an athletic meet in Paterson, N.J. (No one seems to know why Alexis went to the United States, or why he would want to go there, but he did.)

Alexis watched the best of the American runners taking part in a one-mile race and suddenly decided to participate himself. Dressed in heavy street clothes, he made five rounds of the track while the others completed two. The spectators applauded wildly and demanded that Alexis be given the grand prize. He had not entered the race formally, however, and the prize was denied him.

But the feat that remains most vivid in the minds of the people of the Lake St. John area occurred one day when Alexis decided to race the train the 10 miles from Jonquière to Chicoutimi.

He waited until the train began to move, then took off in front of it. He not only beat the train into the Chicoutimi station but also had time to smoke a pipe before it arrived.

A LOT of people thought there might be something a little supernatural about him. But on Jan. 12, 1924, he proved he was a mere mortal.

He was working as a laborer on a hydro-electric project in the Ile Maligne area at the time and on that particular January day, he started out across a railway bridge. A freight train was crossing at the time and the engineer blew his whistle to get Alexis to run. Alexis obliged, but as he started to run he tripped and fell. The train amputated an arm and a leg and poor Alexis expired only hours later.

Alexis died doing what he had always loved — running. And on him, they found his only possessions: \$2.50 in cash and a watch with a chain made of five-cent pieces, all dated 1902.

This, then, is the story of Alexis the Runner and don't, for a moment, think that it is a product of imagination. He ran with the speed of the wind, could breathe like a whale and jump like a gazelle. And there wasn't a horse in the world who could out-run him. ◀

South-East Re-Elects Eyolfson

Saturday, February 24th, Manitou Lodge, Pine Falls, Manitoba, was the scene of the M.M.F. Southeast Regional Conference. The conference opened at 10.00 a.m. with twelve locals represented by thirty delegates present in addition to observers from the communities and other regions.

After Connie Eyolfson the Vice-President, had called the meeting to order, the delegates introduced themselves and the official positions in the Locals they were representing.



Connie Eyolfson shares joke with Dr. Alan Lansdowne.

Mrs. Eyolfson was re-elected Vice-President by acclamation for a period of two years commencing April 1st, 1973. Connie's reelection was greeted by a strong round of applause from the delegates. She thanked the delegates present for their expression of confidence and pledged to do her utmost in furthering the cause of the MMF and the Region she represents.

The two Board of Directors for the Region are Norval Desjarlie and Ernie Guilbault. They had been re-elected at a previous Regional Conference in January.

A number of observers from other Regions attended the meeting. Murray Sinclair, Vice-President of the Interlake Region and R.J. Sanderson, Board of Director for that Region, spoke briefly to the meeting.

The principal items of discussion for the Conference were the Flooding of South Indian Lake, Family Planning, Fishing Licensing, Community Development and the Remote Housing Programs.

Community Development was thoroughly discussed and the delegates strongly supported the Position Paper of the MMF which demanded that the Government transfer the Community Development Program to the MMF. A Resolution in support of this position was passed unanimously.



Southeast Region in conference.

Family Planning -- A resolution was passed by the Conference which would permit the Pregnancy Distress Centre to use office space in the South-East Regional office without charge.

The Pregnancy Distress program provides a counselling service without charge

to married women and single girls who find themselves with an unwanted pregnancy. At the present time, the only alternative is abortion. Abortion as a form of family planning is unacceptable to the Region but there is nothing offered as an alternative.

The Pregnancy Distress Centre will operate with volunteer personnel and will provide a counselling program which in effect would encourage the distressed pregnant women to carry the pregnancy to birth of the child and then to make arrangements to have the child placed for adoption if the child remains unwanted. There may be other alternatives available to the individual depending on the circumstances and this is where the Pregnancy Distress Centre will help.

The volunteers for the Distress Centre are now under training but it may be June before they are ready to take on their jobs at the South-East Regional office in Room 122-388 Donald Street, Winnipeg.

Northern Affairs -- Both Alvin Disbrowe and George McKay spoke strongly about the lack of response of Northern Affairs to their community needs.

The priorities of the communities are disregarded and projects of lesser importance are implemented because some people in Northern affairs says so.

"They don't listen to the people" says Alvin and this situation is true in many other communities.



Southeast delegates listen carefully to one of their speakers.

Fishing Licenses. A resolution was passed that asked the Government to provide the local residents first priority for fishing licences whether they have fished before or not, instead of giving the licences to strangers.

Housing Repair Program. The "Winter Workshops" Programs was discussed. All communities reported the program as working well. There were no major complaints.

South Indian Lake. Because the delegates had expressed some concern about the effects of the flooding of South Indian Lake on the lives of Native people in the North, Dr. Lansdowne had been invited to speak to this conference. Dr. Alan Lansdowne, University of Manitoba, Department of Engineering, showed colored slides of South Indian Lake, the Churchill River Diversion and of those areas showing the effects of flooding and the raising of water levels, after power development projects by the Manitoba Hydro. He answered questions put to him by the delegates and suggested that writing to the Cabinet Ministers, the Premier and MLA's, opposing the flooding of the South Indian Lake, particularly in this year of Provincial Elections would be one of the most effective ways of expressing opposition to the plan.

South - West Region Reports

George Fleury - Vice-President

The Regional office is now well established in Brandon and people from the communities are invited to drop in and speak on their community problems.

Not much has been done as yet to organize the Metis and Non-Status people in the city of Brandon and a big job lies ahead of us in this area. Every day I'm meeting new people in this city and they are keenly interested in the MMF. Unfortunately, I don't have the time to spend among the communities that I would like. The South-West needs help and that is the reason why I strongly supported the MMF Position Paper on Community Development in which we have asked Premier Schreyer for \$312,000 to operate a C.D. program through the MMF. This would also save the taxpayers hundreds of thousands of dollars--so really this should be in everybody's interest. But the problem is, how do we convince Schreyer of this. Perhaps our Locals should write to him about this matter.

Portage La Prairie:

Larry Spence, Wilfred Lake and Margaret Lake were all reconfirmed in their positions as Chairman, Vice Chairman and the Sec-Treasurer at their last meeting.

Wilf and Marg report excellent turn outs at their local meeting with many new members. Their dances and bingo's have been very successful. Right now they have one of the best raffles in the Province. A colored TV set plus many other prizes--all for 25¢ a ticket. How do they do it?

VALLEY LOCAL

Minnedosa:

Mrs. Angelique Richards passed away on 22nd of February at the age of 93.

Mrs. Richards was born in Sandy Bay in 1881. Her parents were Pierre Roulette of Sandy Bay and Suzanne Fontaine of Saint Boniface.

Angelique married Antoine Richards of Sandy Bay in 1896 and lived most of her life there and in the Gladstone and Westbourne area. She raised 10 children, five are living today--that is Virginia in Minnedosa, Mary Anne in Kelwood, Boniface in Gypsumville and Moris and Cecile in Franklin.

She had 35 grandchildren and 95 great-grandchildren and one great-great grandchild.

Mrs. Richards like all old-timers, had an interesting and challenging life. She could remember the Red River cart trips to Minneapolis, burning Buffalo dung for heat and the scalping of a young Indian girl.

Wreaths from Valley Local and the South West Region were presented at the funeral.

The local is raising funds with bingo's, raffles and rummage sales. Very good support from all the local people.

John Fleury age 14, won a trip to International Falls in the Free Press Carrier contest.

Fort Ellice Local:

New elections are to be held shortly. Lorne Jessop has resigned as Chairman and took the job of Housing co-ordinator in the Thompson Region. At last report, Lorne had been in Churchill, Gillam, Cross Lake, Wabowden and Norway House.

The Local have been interested in rebuilding the historic Fort Ellice site about three miles from St. Lazare. Mr. Desjardins, the Minister of Tourism, Recreation and Cultural Affairs was very interested and the Local expects a decision on this matter this summer.

All Locals are requested to send in news items for the next issue of the MMF 'News'. People are interested in what other people are doing.

Letters

Editor,

Sir:
The first job of a Children's Aid Society whether it is in the city, village or reservation, is to help children and families with children to live as happily as they can wherever they are, help them make use of whatever resources there are, and finally to help them get along as confident, self-sufficient Canadian citizens.

In order to do this job, the Children's Aid Society worker must know as much as he can about the different kinds of Canadians, whether they have Indian, Ukrainian, French, English or Chinese ancestors and have retained their customs and their values. The worker does a better job if he can help his client take advantage of his cultural rights and style of life, not in order to change it, but in order to help him become a successful Canadian. A Children's Aid Society worker must, however, be constantly aware of how each community is changing and help each person pay attention to these changes, because it does not matter whether he is a native Canadian, English Canadian or a negro Canadian, he won't survive if he doesn't. The Winnipeg Children's Aid Society helps many families who have come recently from Indian reservations or rural communities, where uncles, aunts and grandparents or close friends have been a very important part of their life, who have helped them to get along better in their home community. When a native Canadian comes to a big city he leaves most of this behind. The Children's Aid Society is aware of this and tries to help the newcomer make friends with other native Canadians who have learned how to live in the city.

As to the things we do, we help the unmarried mothers or married parents cope with and hopefully solve their problems, whether it is a lack of money, a need for a homemaker, a need for someone to care for a baby while the mother goes to work, or a foster home or institution for a child who can't get along at home, even to finding a permanent adoption home. We wish more native Canadians would adopt children. Unfortunately, very few do. As a result, many native Canadian children are placed with other than native adopting parents. These homes, although they are warm and provide good physical and loving care for the native child, are unable to provide full understanding and continuity with regard to the cultural heritage of the native child. This unfortunately, often results in the loss of his rightful native identity.

Each year at the Children's Aid Society of Winnipeg we help seven or eight hundred unmarried mothers, two or three thousand children of parents in their own homes, twelve or fifteen hundred children in temporary foster homes and institutions and find for children who need them about four hundred adoption homes. Of these very large numbers, about half are native or part native Canadian.

If you know of a problem where you think we might help, just call 942-0511 and ask for Mr. Lopuck. If you wish to adopt a child, call 942-0511 and ask for Mr. Herie. If you are receiving a service and wish to complain call 942-0511 and ask for Mrs. Anne Fontaine, she will make sure the right person is informed and that something is done.

W. H. Bury,
Executive Director.

Dear Editor:

A course in the Cree language was started at Gillam School last September. The course is not only for those students who are interested in learning their own Native language, but it is also an alternative course for those who don't want to take French.

We want Cree as a course because it is our Native language and if we don't then all the young people will have no idea about their heritage. Right now, about the only people who speak Cree are the old people, but what will happen when they leave us.

We are studying vocabulary, syllabics and other things. Most of the students take great interest in the course. Learning to read and write in Cree syllabics is the most interesting. We get five Cree periods in six days. Each period is between 30 and 45 minutes long. We use transparencies and the blackboard a lot in which to give examples and as visual aids. At the beginning of the course we studied all about animals.

Our teacher is Mr. George McPeck. He teaches both Cree and Language Arts.

There are mostly Indians taking the Cree Course, but there are also a number of Metis and white students.

There are about 30 people signed up for the course next Fall and a lot of these people are white people.

The happiest people of all are the old people who are happy to see the Cree language will survive among the young people.

Simeon Spence
Grade 9

McIVOR QUESTIONS L.I.P. PRIORITIES

Don McIvor, Chairman of the Board of Directors of Native Communications Inc. has voiced a deep concern over the distribution and allocation of federal monies from the Local Initiatives Program.

As Chairman of Native Communications Inc., Mr. McIvor has in the past two years attempted to provide a "new deal" in terms of radio broadcasting to native people in Manitoba. Native Communications has been successful in producing an hour and a half program in the Cree language emanating out of Thompson daily. The program reaches a total of approximately 40,000 native northerners and has proved to be a successful vehicle in the dissemination of information to remote communities. In addition, Native Communications Inc. is involved in the establishment of community radio stations - the first to begin operation in Cross Lake in the near future.

Mr. McIvor was gravely disappointed in the rejection of a L.I.P. request by Native Communications Inc. to establish a system of community communicators or communications officers in 30 remote Indian and Metis communities.

In a statement made to the press, Mr. McIvor suggested that serious attention be given to the almost complete lack of information in remote areas. Communications systems require specialized attention in these areas and allocations of approximately \$50,000 to Winnipeg communications projects are a stab in the back to native people in the North. It is a question of priority and Mr. McIvor feels that priorities have somehow been lost in the administrative

Dear Sir:

I have a clipping from a newspaper dated March 7/73 which states that the study is based on supplying the total output of the Kettle Rapids generating station to northern states power corporation from 1980 to 1995.

As a Director of the Hydro Study Board, Mr. Schreyer cannot understand why anyone should object to such arrangements. He claims that the water is a natural resource that is being wasted, if not turned into a marketable project. But this overlooks the fact that to do so is injuring the whole community of South Indian Lake and to a lesser extent about 15,000 people down river from Lake Winnipeg and down river from South Indian Lake.

I would like to have Mr. Schreyer's attention called to the fact that the Province of Manitoba is spending most years several hundred thousand dollars putting out forest fires and that the Hydro proposes to flood two hundred square miles of the Rat River valley without even cutting the pulp and commercial timber, totally ruining that two hundred square miles for all time to come.

As long as Schreyer holds his job on the Hydro Board of Directors, I suppose that it is useless to expect a square deal from him.

Charlie Dysart,
South Indian Lake, Man.
ROB 1N0

arena. Indian and Metis people should be involved at all decision levels in those areas relating to assistance to unemployed northerners.

The rejection of the L.I.P. proposal is just another step backwards for native people.

Native Communications Inc. is presently being fully funded by a \$75,000 grant from the Provincial Government.



"Somewhere along the way we failed him."

Metis Group Push Job Training Plan

Over the past several years, a large number of Native people have left their homes, in the outlying areas and moved in to Winnipeg. They have come here to seek regular employment and a better way of life. Unfortunately, for many, it did not turn out that way. Many have come to the city, without any skills of any kind and completely unprepared to compete in the job seekers market.

Their lack of training in any specific job category, limited education, coupled with the many rebuffs encountered when at work, or in applying for work, has lead to discouragement and frustration. With no one they could readily turn to for help, complete frustration it seemed, was to be their lot. Because of their minimum education, enrollment in Red River College was not open to them.



Cliff Richard Co-ordinator

In order that help would be available to these native people as well as others in similar situations, seeking a chance for regular employment, a group of interested persons from the area, formed the Logan Heights Environmental Committee in 1971. The main purpose for the organization, was to try and make it possible for disadvantaged people, from that particular area, as well as those from other parts of Winnipeg, to be trained in an occupation at which they could work and be gainfully employed.

Their first task was to seek funds from the Federal Government, through the Local Initiatives Plan. Such funds, would enable them to set up facilities that would make it possible to train people, with on-the-job training in various occupations, particularly in the construction field.

They were successful in obtaining financial assistance from the Government. With the help of the Neighborhood Services Centre, who own and operate the building at 294 Ellen Avenue, and who kindly donated the use of their building space as a training centre, the committee were ready to roll.

Cliff Richards, Co-ordinator of the Committee and who was instrumental in the starting up of the organization, along with his Assistant, Joe Breland, are the men chiefly responsible for the operation of the training center. Both are Metis and were at one time employed by the Manitoba Metis Federation as Field Workers.

The Training Centre's main objective, is to prepare and train unemployed native people and others, by making it possible for them to receive on-the-job training, so that when job opportunities are available, they can qualify for such jobs and have confidence in their own ability.



Painting and staining cabinet.

Instruction in carpentry, painting, wall-papering, decorating, plastering and other related trades, is given to those enrolled, at the Centre. Besides this training, the actual on-the-job training is done when the men are sent out, along with a competent supervisor, to help and to do the actual work undertaken by the committee. The repairing and remodeling of older homes, in the immediate area, belonging to Old Age Pensioners and low income people are the jobs carried out by the committee. Some 60 homes have had major repairs and renovation jobs done, plus a large number of smaller jobs. Materials, in all cases, for the job is paid for by the owner. Satisfaction and appreciation for the job done has been expressed by the home owners to the committee.

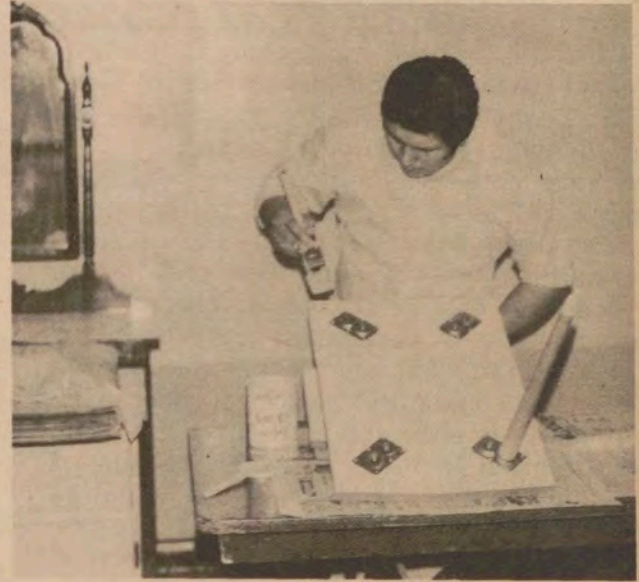
The interior painting of the Neighborhood Services Centre Building has been done by the men in training at the centre. All types of household furniture and equipment is repaired and restored, as well, the construction of cabinets and shelving is carried out at the centre, so that trainees, can experience actual on-the-job work, along with proper instruction and job supervision.

Men in the training and work program receive a wage of \$90.00 to \$100.00 a week, depending on the type of work being done. They can stay on as long as they like, but are encouraged to seek regular employment when sufficiently trained. A high of 50 men in training and on-the-job has been achieved, there being approximately 30 men presently taking part in the program.

Not only do the men receive training in various skills, but advice and counselling is also available to those in need. The men are taught about their responsibility as citizens, how they can contribute to the betterment of their community and the manner in which they can improve their own way of life and look after their families.

Additional benefits have also been gained by the trainees. Their self-confidence has built up, pride in their work and the desire to compete successfully in the job market has increased considerably.

Instructors at the training centre are usually semi-retired tradesmen, whose knowledge of their trade is complete. They have the capacity to pass on to the trainees, the results and experience gained, in the many years of plying their trade.



Painting end tables.

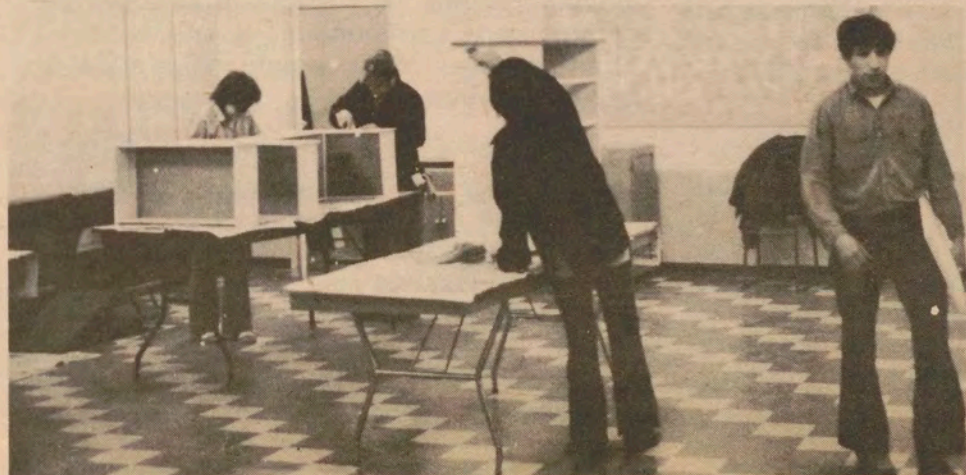
The whole operation is carried on from a single office in the Neighborhood Services building with a staff of two ladies and Mr. Richards and Mr. Breland.

While the present Federal Government grant expires May 31, it is the hope of the committee, that the Government will continue the program, so that the committee can carry out the training of another 50 or more people. With the Government's emphasis, on the on-the-job training projects and the creation of job opportunities for the disadvantaged, it would seem that their hopes are well founded.

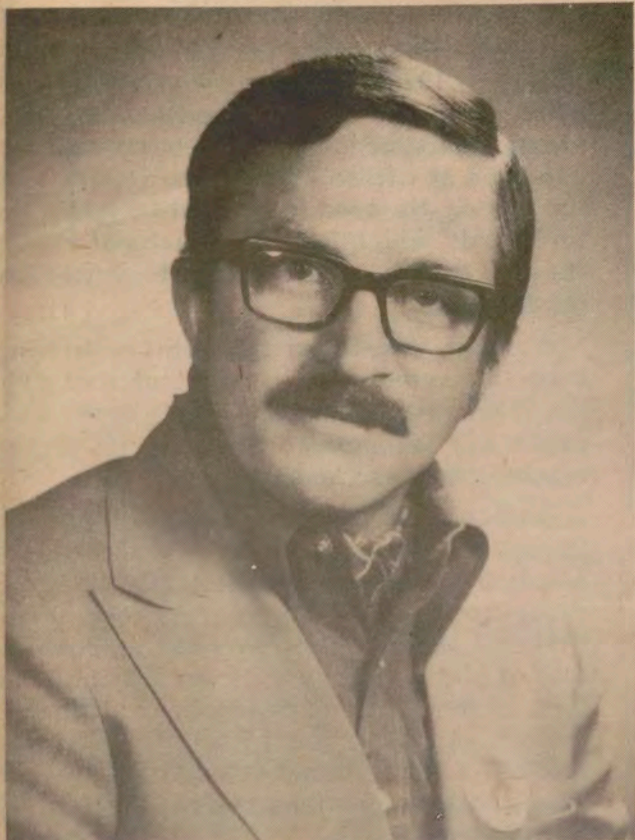
Certainly, money spent on the training of individuals in order that they might better themselves and improve their opportunities of gainful employment, is money better spent, than that spent on welfare and handouts.



Joe Breland Asst. Co-ordinator.



Camperville Protests Discrimination



Mr. Ferdinand Guiboche

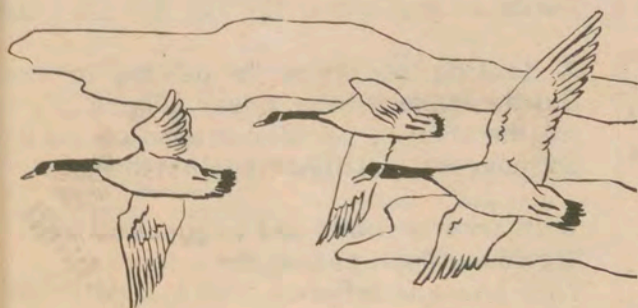
On March 14th, 1973 Camperville students staged an orderly sit-in at the Winnipegosis Collegiate to protest a continuing series of discriminatory acts and conflicts within the school. A list of grievances was presented to the Principal, Mrs. Frederickson. Included on the list were charges that school staff had on a number of occasions accused them of stealing, that their school books had been mysteriously burned, their lockers searched without permission and that teachers allowed white students to write racist slogans on school walls. As a result of the petition the School Board suspended 22 students for four days, one student until April 2nd and another student indefinitely.

Duck Mountain School Board chairman Jack Turner said the suspensions resulted from an incident last Wednesday in the collegiate auditorium when the students turned off the lights and "were dashing around the room making a great deal of noise and disrupting other classes.

Camperville students were infuriated by this unilateral decision of the School Board. A meeting of the community was called to deal with the school situation.

The parents decided to keep all 23 students out of classes until the school division took them all back. Some elementary school students were also kept at home.

Education Minister Ben Hanuschak was asked to conduct an official investigation. The Minister appointed Lionel Orlikow of the Department of Education to look into and make recommendations on this issue.



Ferdinand Guiboche, former Vice President of the M.M.F. reported:

"Winnipegosis parents and the School Board are concerned about defending their reputation. The citizens of Camperville are also concerned about reputations and our side of the story which has not as yet been heard.

"Discrimination is an ugly thing and it is continuously appearing in different ways. Sometimes it is subtle, but it always hurts, especially to young people. An investigation is absolutely necessary to get the facts on the students' protest. This thing did not develop overnight, but it is the result of a series of discriminatory acts and grievances over the years."

A letter sent to the School Board and to Mrs. Frederickson the Principal, requesting a meeting with the parents was completely ignored.

"The School Board has displayed a very inflexible attitude towards our complaints," reported Ferdinand Guiboche, "and to date we have not received any indication from the School Board for further negotiation.

A large majority of the parents now absolutely refuse to send their students to school in Winnipegosis."

On the instructions of the Minister of Education, a meeting was called in Camperville. Mr. Lionel Orlikow and Les Johnson, representatives of the Department of Education were in attendance in addition to Al Chartrand, Education Director of the M.M.F.

"It was a very good meeting," said Al Chartrand. This whole problem was thoroughly discussed and the following solutions were proposed:

- creation of an innovative school program in Camperville
- the immediate construction of a High School with facilities to handle the Adult Study Skills Program
- creation of a new school division comprised of Camperville, Duck Bay, and Pine Creek Reservation with local autonomy

The meeting was in total agreement that "this community is entirely capable of administering such a responsibility on a comparable basis with any school division in Manitoba."

Mr. Orlikow stated that he will now submit his report to the Minister of Education with specific recommendations to resolve this issue.

In the meantime the parents of the 23 students who were suspended from Winnipegosis Collegiate will keep all their children out of classes unless the School Board agrees to take them all back.

Temporary quarters have been set up in Camperville to accommodate the students and the community is now asking for two teachers and for text books to complete the school year within the community.

"We have faced many serious problems before and we have overcome them," said Ferdinand. "This community will not be defeated in a matter that seriously affects the lives of our children and their future".

Interlake Region

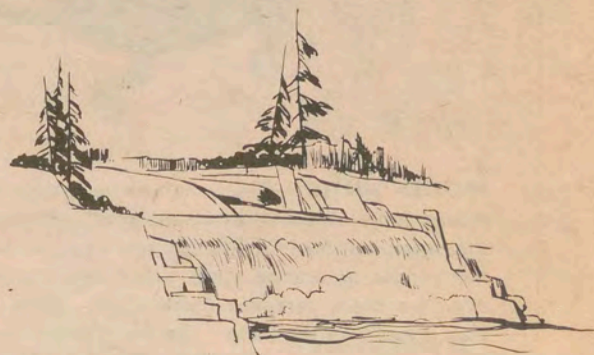


MURRAY SINCLAIR
Vice President
Interlake

Approximately one hundred people were present at the meeting with fifty four out of a possible fifty seven voting delegates present. Guests included Walter Menard, Vice President of the Dauphin Region, Yvon Dumont, Vice President of the Native Council of Canada, Ron Vaudry, Provincial Housing Co-ordinator, and Mr. Mitchell, from the headquarters of Department of Mines, Resources, and Environmental Management, all of who addressed the delegates. Chairman's report, Housing report, and the Vice President's report preceeded the election proceedings.

Walter Menard was accepted as Election Chairman. Mr. Lou Allary then declined from running as Vice President. The exact results of the first ballots were not made known, but Ken Desjarlais was dropped off. On the second ballot, Murray Sinclair defeated R.J. Sanderson by a vote of 39-15. Murray resumed the chair and opened nominations from the floor for Directors of the Board. Those nominated were Howard Asham, Ken Desjarlais, R.J. Sanderson, Lou Allary, Ron Penny, Theodore Govereau, Jim Day, and Doris Kartinen, with only Doris Kartinen declining. It was decided that two ballots would be cast. On the first ballot Howard Asham and Ken Desjarlais were elected as Junior Directors of the Board for a two year term. It was then decided that the newly elected Senior Director Howard Asham would go with Ken Desjarlais to the N.C.C. Annual meeting at the end of March.

The Interlake Board of Directors had made a motion at their meeting on February 22 that the old Board of Directors and Vice President would attend this meeting. But now there was only one change, R.J. Sanderson who was willing to step down in favor of Howard, so the Regional Committee overruled the Board of Directors motion.



Bursary Money Available

ANYONE who wants to take trades courses or go to University can get financial assistance through the Manitoba Metis Federation - Prince of Wales-Princess Anne Bursary fund. If you are interested, ask your Local chairman to get you the necessary application forms from your regional office. This bursary is available to all Metis people.

ANYONE taking courses in Mineral Science Technology, Mechanical, Civil or Surveying Technology Courses are eligible for a bursary called "The Sherritt Gordon Mines Bursary" in addition to the above which applies to colleges in Manitoba. Sherritt would like to receive applications from suitable candidates for the Mineral Sciences Course at Keewatin College at the Pas, and The Frontier College at Cranberry Portage. As part of this bursary, Sherritt would be willing to help pay the cost of upgrading the educational standard of graduates from The Frontier College to obtain entrance to Keewatin College.

We also have a "Hudson Bay" Bursary for University students.

The 10 - "Cannots"

The ten "CANNOTS" are credited to Abraham Lincoln. They are worth reproducing because they still hold true in 1973. Here is what Mr. Lincoln said more than a century ago:

"You CANNOT bring about prosperity by discouraging thrift.

You CANNOT strengthen the weak by weakening the strong.

You CANNOT help small men by tearing down big men.

You CANNOT help the poor by destroying the rich.

You CANNOT lift the wage-earner by pulling down the wage-payer.

You CANNOT keep out of trouble by spending more than your income.

You CANNOT further the brotherhood of men by inciting class hatred.

You CANNOT establish sound security on borrowed money.

You CANNOT build character and courage by taking away man's initiative.

You CANNOT really help men by having the government tax them to do for them what they can do and should do for themselves.

MARSH WORLD

by ANGUS SHORTT
Ducks Unlimited



SPOTTED TURTLE - This small turtle, about five inches long, is common in marshes and ponds throughout eastern Canada. It gets its name from the yellow or orange spots which are scattered over the black carapace (back shell). Spots are also present on the head. Like the painted turtle, it spends much time out of the water, basking in the sun on an exposed rock or log. Its food is chiefly aquatic insects, but it will also eat other water creatures.

Historical Notes



BRUCE SEALEY

A.K. Isbister, a Metis, was born at Cumberland House on the Saskatchewan River and is honoured as a man who started the University of Manitoba on its road to success.

Isbister had received his early education at St. John's School in Red River and then went to work as a clerk in the Hudson's Bay Company.

After saving enough money, he went to Scotland and England where he was a brilliant student at the universities of Edinburgh and London. He became both a teacher and a lawyer. Although he never returned to Western Canada, he helped the Metis in many ways. In the public hearings in England he represented the Metis in their demand for land titles and right to trade freely. When he died in 1883, he was a wealthy man.

In 1877 the University of Manitoba had been formed. It had no building, no library, no money and no students. All it could do was give examinations and award degrees to any who passed. (These would be to students who attended the religious schools of the Roman Catholics, Anglicans, etc.)

A.K. Isbister left his fortune of \$83,000 (the equivalent of one million dollars today) to the university. The interest was to be used to give scholarships to promising students "without distinction of race, creed or sex." He also left his personal library of over 4,000 books to the university and this was the start of its present library of over 1,000,000 books.

In 1932, it was discovered that John Macchray, chairman of the Board of Governors of the University, had embezzled a million dollars of university money, including all the money in the A.K. Isbister fund.

Today, although the money is gone, the memory of Isbister is honoured in Manitoba in two ways. The Department of Education gives scholarships to outstanding students beginning university and these are "Isbister scholarships." At the University of Manitoba one of the large classroom areas is named the Isbister Building.

Many of the Isbister family live in Manitoba to this day and they, as well as all Metis, can take a special interest and pride in the University of Manitoba.

Metis Song Writer

- Bruce Sealey

Pierre Falcon was born in the Swan River Valley in 1973, the son of a North West Company fur trader and an Indian woman. At age six he was sent to Quebec to be educated and returned at fifteen to work as a clerk in the fur trade. He soon found that he had a flair for words which fell into a natural rhythm. He also developed the ability to write music for his poems.

Soon he developed the habit of writing a song to commemorate important events in the West. His songs were sung by the voyageurs and canoe men as they carried furs and supplies across Canada.

In honor of the "Bard of the Metis" the voyageurs named a beautiful lake near the Manitoba - Ontario boundary after their poet - the now famous summer resort area of Falcon Lake. One of his most famous songs told of Metis victory over the Scottish settlers at the Battle of Seven Oaks. Other famous songs were about Riel, The Metis rebellion in 1869-70 and other stirring events. There follows portions of a song called "The Buffalo Hunt".

The Buffalo Hunt

Now list to the song of the buffalo hunt,
Which I, Pierre, the rhymester, chant of the
brave!

We are Bois-Brules, Freemen of the plains,
We choose our chief! We are no man's slave!

Up, riders up, ere the early mist
Ascends to salute the rising sun!
Up rangers up, ere the buffalo herds
Sniff morning air for the hunter's gun!

They lie in their lairs of dank spear-grass,
Down in the gorge, where the prairie dips,
We've followed their tracks through the
sucking ooze,
Where our bronchos sank to their steaming
hips.

We've followed their tracks from the rolling
plain
Through slime-green sloughs to a sedgy
ravine,
Where the cat-tail spikes of the marsh-
grown flags
Stand half as high as the billowy green.

The spear-grass touched our saddle-bows,
The blade-points pricked to the broncho's
neck;
But we followed the tracks like hounds on
scent
Till our horses reared with a sudden check.

The scouts dart back with a shout, "They
are found!"
Great fur-named heads are thrust through
the reeds,
A forest of horns, a crunching of stems,
Reined sheer on their haunches are terri-
fied steeds!

Get you gone to the squaws at the tents, old
men,
The cart-lines safely encircle the camp!
Now, braves of the plain, brace your saddle-
girths!
Quick! Load guns, for our horses champ!

A tossing of horns, a pawing of hoofs,
But the hunters utter never a word,
As the stealthy panther creeps on his prey,
So move we in silence against the herd.

With arrows ready and triggers cocked,
We round them nearer the valley bank;
They pause in defiance, then start with alarm
At the ominous sound of a gun-barrel's clank.

Metis Writer Dons Mrs. Riel's Bonnet

'We were practical women
... We liked laughter and talk
... despite our troubles.'

(This article was written for a possible supplementary reading program in history for junior high schools, as part of the Metis Pride project carried out by Metis university students supported by a Manitoba government grant.)

By SHERYL THEOBALD

Six months following the hanging of Louis Riel, Marguerite Monet-Bellehumeur Riel gave birth to their third child, who died soon after. Marguerite never recovered and died a few months later. The other children died before they had a full life. There were no grandchildren. If she were alive today, she might have told her story this way:

Louis Riel, my husband has been more misunderstood possibly than any one person in Canada's history. Through our short years together, I have heard his viewpoints and know his ideas.

We were much like anyone else of part-Indian blood in 1800s. Louis had to go on trading trips. Most of our friends were Metis or half-breeds. We had to live through the cold winter months without any modern conveniences. Our houses, like the one Grandmother Julie Riel lived in, were log cabins that we slowly covered with better materials as our money and time allowed. Most of the ladies I have seen wore dresses like the white woman's styles though not as fancy. We were practical women. Sun bonnets, rather than plumed hats, were our favorite. We liked laughter and talk, for we were a happy people then, despite all our troubles. We had a strong belief in God.

Though we were afraid many times, we prayed fervently to our Maker.

Louis had been living in the United States in exile after he had founded Manitoba as a province of Canada. Exile was a terrible thing for him to bear. He had been branded as a traitor because he had set up an honest government for all people in Manitoba. Before you know anything about the "rebellion," you must realize that most of the people in Manitoba in 1871 were Metis. Funny, the Canadian government wanted to set up a good provincial government, too. They could not stand to have someone that had forced the formation of good government leading Manitoba.

They would have looked too foolish. To save face, Louis was chased out of Canada.

Most of the people on his government were kept in the provincial government,

since they were freely elected. Poor Louis! He was heartbroken, and went for days without eating or sleeping. The Metis people hung heavy on his mind.

After months of worry and anger, Louis became a very sick man. Can you understand the agony he had? He had worked all his life for this and had been thrown out like a common criminal. Well, Louis would get angry and shout and cry.

People would not believe him. They laughed when he called on God to make him the leader of the Metis people again. He added "David" to his name after the Old Testament king who was chosen by the Lord to be king. He was upset, and spoke out to people who did not understand him. It made him even more upset and some called him crazy.

Once he wanted to attend his sister Henriette's wedding. This had to be secretly arranged so he would not be shot or arrested. His family was well but begged him to return. He had been elected to office even though he was in exile. This delighted him but to return would be disaster. So he went to Montana with my father, as Louis has been on Papa's trading expeditions. As a friend, Louis encouraged Papa and other Metis, to band together and to help ourselves. He was against violence and prejudice and wanted a fair government. When I met Louis,

I could not believe that he had been called crazy. He was well and friendly. He had been in love with a girl in New York, but had broken off from her. His people were too important to him. To me, he was a gentleman who wore moccasins and spoke like a prophet. Of course, Fort Benton (in the territory of Montana) was not a settlement. We lived in open country with no churches so no wedding was possible. When Louis asked for my hand, the ceremony was done in frontier-style. We stood in front of the tents, and house with people watching. While someone ran for paper, Papa announced we wanted to get married. Everyone laughed and talked, while we wrote out our vows and signed them. Until a priest arrived, that would have to be our "wedding." We were happy and in love. Louis once said to my mother, who was Cree, how unhappy he was not to have a big wedding in a church. Mother almost laughed herself green! It had been five months since we said our vows and no priest had passed through. Laughing, she said she would send for a medicine man as it would be faster. The priest finally arrived and our marriage was registered by the church.

In two years' time, we moved to St. Peter's Mission (also in Montana). Our little house had two new additions: our son Jean, and baby daughter Marie-Angelique. We had a cow and that really made us feel settled! I can say we were happiest in that little house. Louis was all smiles and energy, writing letters and arguing politics. I listened to everything he said. He believed that people could not be treated well unless they had a say in their government. Like Louis, I had grown up knowing how unequal the law could be. There were many people, especially of Indian blood, who had such a hard time settling in villages; they just travelled around never settling. Louis could see that without rights and voting powers, Metis people would all end up wandering. Like Moses, Louis was sure he could lead his people out of the wilderness, if they would band together. Otherwise, he prophesized they might wander forever. He could see independence, good communities and trust growing from banding together. He prayed for help.

One day, while Louis was praying in the chapel, some men rode up to the house. I ran inside for a moment in case they were unfriendly. Soon, I realized these men were from Manitoba with their broad red belts and moccasins. They were Gabriel Dumont, Moise Oullette, Michel Dumas, and James Isbister. They were set on having Louis return to the Canadian West.

A petition of claims and complaints had been sent to Ottawa with no result. They were convinced that Louis was the only man that could unite things once more. Dumont was a powerful person. He had a group of men that were like an army. They were all old buffalo hunters that could shoot fast and straight. Louis was not sure this was right. He was against violence. After a short time, he decided to return, mainly to demand some land the government owed him.

When we arrived in Batoche (now in Saskatchewan), a glorious crowd of cheering Metis greeted us. This was probably the best day of our lives. At the cheers, Louis and I felt uplifted, as if our cause was now important to the people, not just us. Now, the very name, Batoche, strikes terror and grief in me.

Ottawa had ignored every complaint from the West. Settlers were not able to stake out their land. Everything seemed to be in a mess. On several occasions, Louis had been offered large sums of money, land,

and a government position if he would keep his mouth shut! Louis refused, because he would be paid but no one else would benefit. Louis then became very sure he could cause another coup as he had at Red River without shedding blood. He had done this once before, so why wouldn't it work now? Fort Carleton, a place more like a building than a fort, was chosen as the place to be overtaken. No one would be hurt.

Meanwhile, Louis had made speeches, again telling the people the government would be for all people. The Metis would have an equal share. The people loved this offer. They would follow Louis without fear. Meanwhile, like an insurance policy, Gabriel Dumont was gathering troops from the Indians and Metis.

I guess we were all so sure our cause was right that we did not realize what the government would do. They had learned from Red River how Louis would do this. They sent police and troops. The Metis swore they would not fire. It happened. One shot led to another. Mass graves were dug for the Metis who died.

The night Moise Oullette brought the note from General Middleton, I knew Louis was a dead man. Gabriel Dumont had escaped to Montana. The note said that Middleton would protect Louis and his friends until the matter was settled. I was going to have another baby soon. I knew either the police or someone would murder Louis before he could see the new baby.

We had gone through so much together. It was like the days before we were married, Louis' hopes dashed, fear and trouble.

What happened next I could scarcely believe!

Louis was tried in Regina for treason. The government made it look like Louis wanted money and land and had gotten greedy. They had people reciting all sorts of rumors in front of the jury. The lawyer tried to prove Louis was insane to save him. Never a man to be bribed, Louis made a speech. He said he was not insane. He had done what he had done because he had seen Indians starving, Metis eating spoiled food, and whites suffering, not as badly, but not doing well.

"I am part Indian, part white, so I wanted to help the white, the Indian and the half-breed." He called the government irresponsible for allowing people to starve.

The jury found him guilty of treason, but recommend-



Shown in this picture are: Jean Marie Poitras, standing, Louis Riel's brother-in-law, with his wife, left, Henriette Riel Poitras. Seated next to her is Julie Riel, Mrs. Louis Riel Sr. With them are Louis Riel's two children, Marie Angelique, left, and Jean Louis. Riel's wife Marguerite gave birth to their third child six months after the hanging of Louis Riel. The child soon died and Marguerite Riel died a few months later.

ed that mercy be shown him, for he had good cause to stir up trouble. What they were saying was that the government had been irresponsible!

The judge ignored that. He sentenced Louis to be hanged.

While the whole world had its attention on Louis, the government passed the time asking whether or not they could hang Louis. It was too embarrassing to have Louis alive in Canada.

The Conservative party was playing games with Louis' life, trying to win votes. This time they would kill him. Louis would write to me and others in the family, saying how sorry he was for us! He knew we would cause great hardship. He wrote how miserable he had been, knowing I had given birth to another child who died two hours later. He had wanted to be there, to comfort me and to attend to the needs of his dying child.

He wrote telling me how much I had helped him,

saying he was sorry for the hardships I had suffered.

His only thoughts were for our welfare, though he would soon lose his life. He went to the gallows cheerfully reciting the Twenty-Third Psalm, knowing he had put the attention of the government on the West.

Now he is dead, buried in St. Boniface. The children and grandchildren of those Metis who fought still do not have full equality. They are still wandering. Remember that Louis had wanted a government for all people, including the Metis. There is a Manitoba mosaic but the Metis seem to be without power. Louis is dead but his ideas live on. He would be the first to speak against violence. If the Metis would strive to become a working part in their own community, things would be better. In the old days, we did not sit back and let others do the work. We banded together. We should all remember that Louis suffered to get a better government. Learn about your people, so you can help to represent them. Do your part.



SIGNS OF THE FUTURE

FOSSILS THAT SAY LIFE MAY REALLY BE OUT OF THIS WORLD

For many centuries the possibility has haunted earthly minds: life on earth may not be unique and man may not be alone in the universe. Now the discovery of what look like fossils in meteorites from space makes it much more of a probability. The discovery was made by the same team of scientists which earlier found in meteorites what seemed to be waxy by-products of living things (*LIFE*, May 5). This time they have gone further, identifying microscopic particles in space rocks which resemble fossilized one-celled organisms. Although the team makes no claim to having proved the existence—right now—of life outside the earth, its findings strongly suggest that early mysterious steps of evolution probably took place elsewhere.

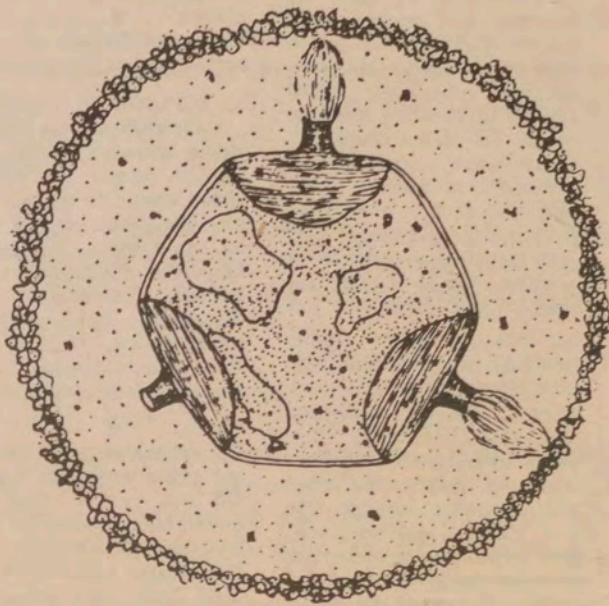
The four scientists are Dr. George Claus of New York University, a new member of the team, along with Drs. Bartholomew Nagy and Douglas Hennessy of Fordham and Warren Meinschein of Esso Research. The organisms they found look something like algae, the primitive plants which on earth are the evolutionary parents of all green things. But they are of at least five unearthly kinds, the queerest of which is shown in the accompanying drawing. The appendages extending from this organism's hexagonal interior may have had something to do with locomotion. The blank areas within the hexagonal inner cell wall may well be "vacuoles" which have something to do with feeding.

Neither this nor any of the other four kinds had cell nuclei, which algae on earth have. But Microbiologist Claus found evidence that they did have nucleic material spread evenly throughout their structure. Some were caught in the act of cell division when, if the theory is correct, some catastrophe started them on their journey through space.

Identical kinds of these "organized elements," as their discoverers cautiously call them, were found in each of four meteorites which fell in different places at different times over the past 157 years. One meteorite landed at Alais in France, another near Orgueil in France, another at Tonk in India and the last at Ivuna

in central Africa. All four meteorites had been picked up and carefully stored away. A few earthly microbes did contaminate them, but one of the most convincing points in the case is that the earth creatures are easy to distinguish. They are also either living or freshly killed whereas the meteoritic forms are fossilized. Moreover the earthly forms are few and far between while the unearthly ones are packed in 40 million to the cubic inch.

"Is it possible," asks Harold Urey, the grand old man of American sci-



FOSSILIZED VISITOR FROM ????

ence in this field, "that some rare unknown earth creatures would be so voracious about attacking a piece of dry rock on a museum shelf?" Urey's reaction is understated scientific excitement. In England the discovery started fears of a run on museum meteorite collections by excited researchers looking for their own space stones to grind up and analyze.

Many scientists tend to be skeptical, just as they were about the team's earlier discoveries. But scientists who have seen the evidence say candidly that unless the whole thing is one of history's great hoaxes, it has to be reckoned with. "It will be some time," Harold Urey admits, "before scientists agree completely on the import of this discovery. But if it is what it seems to be, we can say that life has existed somewhere else in the solar system."

Where and when, though? Most meteorites are known to be between four and five billion years old. They are thought to have originated in the asteroid belt, out between Mars and Jupiter. Possibly a planet out there blew up or two planets collided and destroyed one another. In such an

event the meteorites, with their life-like imprints, started wandering in space at a time when life was just stirring on earth. But the conditions of the asteroid belt, where temperatures now hover around -160° F., are much more rugged than on earth, and if some evolutionary organisms have evolved there—well, then!

Some scientists, such as Britain's Fred Hoyle, have been saying for years that evolution is not necessarily peculiar to earth. According to Cosmologist Hoyle, there may be 100 billion planets with life on them in the Milky Way galaxy alone.

Now, if they became seed beds for life three or four billion years ago, evolution has had an awesome number of crucibles in which to experiment. And if the ultimate product of any struggle for survival is intelligence of one kind or another, earth's three billion people probably have billions of billions of fellow beings in the Milky Way alone. The wonder is that none of these creatures has yet called us up on the telephone.

—DAVID BERGAMINI

Song Writer

Continued from page 14

A wave from our captain, out bursts a wild shout,
A crash of shots from our breaking ranks
And the herd stampedes with a thunderous boom
While we drive our spurs into quivering flanks.

The arrows hiss like a shower of snakes
The bullets puff in a smoky gust,
Out fly loose reins from the broncho's bits
And hunters ride on in a whirl of dust

The bellowing bulls rush blind with fear
Through river and marsh, while the trampled dead
Soon bridge a safe ford for the plunging herd,
Earth rocks like a sea 'neath their mighty tread.

A rip of sharp-curved sickle-horns,
A hunter falls to the blood-soaked ground!

He is gored and tossed and trampled down,
On dashes the furious beast with a bound.

When over sky-line hulks the last great form
And the rumbling thunder of their hoofs' beat,
Dies like an echo in distant hills,
Back ride the hunters chanting their feat.

Now, old men and wives, come you out with the carts!
There's meat against hunger and fur against cold!
Gather full store for the pemican bags,
Garner the booty of warriors bold.

So list ye the song of the Bois-Brules,
Of their glorious deeds in the days of old,
And this is the tale of the buffalo hunt
Which I, Pierre, the Rhymester, have proudly told.