



# LE MÉTIS

THE UNIVERSITY OF MANITOBA  
LIBRARY-PERIODICALS DEPT  
WINNIPEG

3 12

ATTN: P. MITCHELL

Volume 1 Issue 1

November 1974

Second Class Mail Registration Number 3151

## Dumont Becomes M. M. F.'s First Executive Vice-President

At a recent M.M.F. Board of Directors Meeting on November 2 and 3 in Winnipeg, a major development occurred in the administrative structure of the organization. This came about through the creation of the position of Executive Vice-President.

For some time now, the feasibility of such a position has been considered, particularly since the election of M.M.F. President, Ferdinand Guiboche, in February of this year. Since the position of Executive Director no longer exists within the organization's structure, the opinion was developed that such duties could be effectively assumed by an elected official who, at the same time, would be in the position to exercise a reasonable degree of political authority. However, it was not until the recent Board Meeting that such an idea became a reality.

During his address to the Board at its early November meeting, M.M.F. President Ferdinand Guiboche stressed the urgent need for an Executive Vice-President: "I want a Vice-President in the office to assist the President in the work and the daily functions of that office because it is required."

At the same time, he also presented some of his ideas and observations regarding the present situation and direction of the Federation, urging the necessity for immediate change: "I don't feel I'm providing the kind of work that the Metis people in Manitoba should be getting; and I don't feel our organization is providing that kind of function today. He further added that "...we need a shakeup ourselves and we need to look in the direction that we are going and I think it's important that we take a good look at ourselves in the direction we are going and make a choice." He concluded his address by informing the Board that unless immediate changes were to take place, it was his intention to resign his position as President in the near future.

It would seem that Mr. Guiboche's "shakeup" had considerable impact on the Board's subsequent decisions. Shortly after his departure from the Board Meeting, a resolution was passed for the creation of the position of Executive Vice-President. Yvon Dumont, a Board Member from the Interlake Region, was successful in attaining a first-ballot victory over Southwest Regional Vice-President, Lorne Atkinson. The Executive Vice-Presidency will, in effect, increase the number of Board Members to twenty and will create a vacancy for another Board Member from the Interlake Region.

Mr. Dumont, a 23-year old Native from St. Laurent, has been actively involved with the M.M.F. since its early years of development. His leadership experience and community involvement dates back to his high school years in St. Laurent. During that time, he was President of the Youth Club and served in several capacities on the Student Council, including Class Representative, Social Representative, and Vice-President. He also held the position of Secretary-Treasurer of the St. Laurent Recreation Committee.

It was also during his high school days that his involvement began with Native organizations at the community level. At the age of sixteen, he was elected to the position of Secretary-Treasurer of L'Union Nationale de Metis of St. Laurent, a "forerunner" of the currently-existing M.M.F. Local in that community. This position provided him with the necessary experience to be elected to the Provincial M.M.F. Board of Directors in 1971. During the summer of 1971, he was also employed as a Social and Economic Development Worker for Project Anooch.

Mr. Dumont's involvement in Native



Newly elected Executive Vice-President, W. Yvon Dumont.

organizations did not stop here. It was during his term as M.M.F. Board of Director that he was elected Vice-President of the Native Council of Canada in March of 1972. Having completed a one-year term with the Native Council, he decided not to seek re-election. However, once again in September of 1973, he was elected to the M.M.F. Board of Directors, the position that he still maintained at the time of his election as first Executive Vice-President. In his previous position, Mr. Dumont was one of the two Manitoba representatives on the Native Council of Canada's Board of Directors, a position that he will continue to maintain.

Shortly following his election, Mr. Dumont assured the Board that one of his prime concerns in his new position will be in the area of economic development. In his own community, he has observed the positive achievements that have resulted through co-operating organizations and government agencies, particularly with respect to the development of the Louis Riel Industrial Park. A firm believer in industrial development at the community level, Mr. Dumont regards it as a source of re-vitalization whereby people are not compelled to re-locate or to rely on welfare; "it keeps them where they want to be and prevents them from 'falling back' on welfare as a last resort." He explains his interest in economic development on a co-operative basis as opposed to private enterprise, stressing that it is more important to support community-owned industries.

In addition to focussing his attention towards economic development, Mr. Dumont also considers housing as a priority. His concern in this area is based on the fact that our younger people require a comfortable environment in which to grow and attain a satisfactory education.

Judging from his past experience and the strong views that he maintains, the newly-created position of Executive Vice-President will undoubtedly provide the kind of challenge that Mr. Dumont is prepared to confront. His success in this position, furthermore, will also depend on the kind of working relationship that will develop within the Board of Directors and on the kinds of changes that will effectively be implemented in the near future.

## Our New Name Le Métis

Substituting the name of our Newspaper "The Manitoba Metis Federation News", to "Le Métis", is appropriate and hopefully welcomed.

In our September issue we invited participation from the people in acquiring a name that would be fresh and easily remembered. Our main concern in getting a new name was not to take away the words "Manitoba Metis Federation" but to add to them. The organization's emblem has been added to the mast head.

In order to inform our readers about the origins of the title "Le Métis", the following is some historical information explaining how the new title of our newspaper has been derived.

The newspaper "Le Métis" was established on May 27th, 1871, before Manitoba was a year old. It was printed by an arm press and was 11" by 16". It printed approximately a four page issue. The subscription rate was "10 shillings Sterling" or \$2.50. Evidently it was to the priests to recruit new subscribers.

The content of "le Métis" was informative and complete. In other words the readers found everything in the Newspaper. It included topics such as the following: Local news; politics was followed in detail, the socio-economic problems including the land rights of the Metis; the state of harvesting, general freighting, hunting; court news; government information; the comings and goings on. There were also international news, a series of stories, legal advice and finally advertisements on the last page.

The founder and editor was Joseph Royal, a lawyer from Montreal, who settled in Manitoba in 1870. Joseph Dubuc, a journalist, from Montreal became his associate.

The main objective of the newspaper was to defend the rights of the Metis and to promote understanding among the people of Red River.

The newspaper fought to obtain amnesty for Riel and his lieutenant, Ambroise Lepine.

The paper also expresses deception and shock at the ineptness of the Government in handling the Metis land question and their numerous petitions.

In concluding, the above are only a few examples of the willingness of the newspaper to safeguard the rights of all people in Manitoba.

## People Upset by Proposed Wilderness Park

The Southeast gathering of October 10th & 11th, gave the people an opportunity to express their views on the happenings of their Region.

Guest speakers at the meeting were as follows: Mr. Stan Fulham, Manager of Kinew Housing, Mr. Alfred Everett of the Native Education Section of the Department of Education, Mr. Daryl Cugnet of R.A.N.C.O.M. Housing and Emile Pelletier, Director of Land Grants Research for the Manitoba Metis Federation.

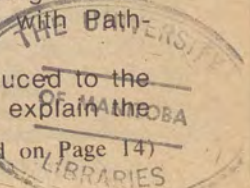
The two-day agenda began with welcoming remarks from the Vice-President, Connie Eyolfson.

The delegates representing 14 locals listened to Mr. Stan Fulham expressing his concerns about the ways in which resolutions were passed and motions carried. He asked the people to take the time to think before passing resolutions and carrying motions.

The political event of the meeting saw the election of former M.M.F. Education Director Al Chartrand, as Director of the Board, replacing Herman Burston who now holds a position with Pathfinders.

Mr. Alfred Everett was then introduced to the delegates. Mr. Everett proceeded to explain the

(Cont'd on Page 14)



# Help for Natives Court Program To Be Expanded



Manitoba's court communicator system, started three years ago as a pilot program to help native persons before the courts, is on the verge of a major expansion.

The expansion may include a doubling of personnel within two years, many of them hired in the next six or eight months, Chief Provincial Judge Harold Gyles said Tuesday.

It may also involve expanding the functions of court communicators to include probation and perhaps parole supervision in remote areas of the province, as well as alcohol counselling, he said.

A large step in the expansion program was the appointment of J.G. (Al) Chartrand to the new position of chief court communicator for Manitoba. The appointment took effect Monday.

Mr. Chartrand, a 45-year-old Metis, born in The Pas and now living in Charleswood, sees the planned expansion as "a fantastic opportunity to develop programs for native people."

Mr. Chartrand, education director of the Manitoba Metis Federation for three years after retiring as non-commissioned officer in the Canadian Armed Forces, helped establish the Native Clan organization.

He became interested in becoming a court communicator after working with native inmates through the Native Clan organization, and "seeing the communication gap between the inmate's conflict with the law and the judicial system."

In planning and setting priorities for expansion of the court communicator program, he intends to seek input from native organizations and residents of northern communities.

He said the problems of native persons in remote communities in the north are far different from those faced by those living in the south.

An advisory committee, proposed by the federal government as part of a tentative cost-sharing agreement, is also to help Mr. Chartrand. Members of the committee would include representatives from the Manitoba Indian Brotherhood, Manitoba Metis Federation and Association of Friendship Centres.

Judge Gyles said there has been agreement in principle between the federal department of justice and the provincial attorney-general's department for Ottawa to provide financial assistance on a cost-sharing basis. It is hoped federal funds for expansion of the court-communicator program will be available "in the very near future," Judge Gyles said.

Four full-time native court communicators were appointed in 1971, two in Winnipeg and one each in Brandon and The Pas. A third full-time communicator in Winnipeg, another in Norway House and part-time communicators in Dauphin, Portage la Prairie and Churchill have since been appointed.

The system is functioning reasonably well, Judge Gyles said, but "there are a number of areas, particularly in the north and interlake areas, that just aren't being serviced."

The court communicator system has been under the control of Judge Gyles and he is to retain direction of it on a general basis. Mr. Chartrand

will supervise the program on a day-to-day basis, which Judge Gyles could not do for lack of time.

Judge Gyles said there is a definite lack of probation supervision on Indian reserves and in Metis communities.

Since the function of court communicators is basically "to assist the native person through the judicial process, and part of this process includes probation supervision," the possibility of having court communicators double as probation aides will be explored. In cluding duties of parole officers and alcohol councillors within the function of court communicators in remote areas will also be explored.

Judge Gyles said that with these additional duties, it might be more feasible to hire full-time court communicators in remote areas, where court sittings are few.

By DOUG HALLETT  
Tribune Law Courts Reporter

## The Native Council of Canada

### WHO ARE WE?

The Native Council of Canada is a federation of provincial and territorial organizations, established in 1971, which represents 500,000 people of native ancestry. Its purpose is to accurately reflect the aims and aspirations of the Metis and Non-Status Indians of Canada. It maintains a national office in Ottawa with three full-time executive officers, assisted by administrative support staff. The NCC publishes a national newspaper "The Forgotten People". The people we represent are not "Indians" as defined by the Indian Act, but we are the same by race and culture. The Indian Act has created an unusual situation - two classes of people: those with legal status and those without legal status. Both groups include natives of mixed ancestry but the former group tend to call themselves "Indians" because of their legal status while many of the latter group refer to themselves as Metis, halfbreeds, or non-status "Indians".

### What are our goals?

- To advance on all occasions the interest of the Metis and Non-Status Indian people of Canada, and to co-ordinate their efforts for the purpose of promoting their common interests through collective action.
- To engage in research to enable the Council to better carry out any of its purposes and engage in educational activities to stimulate interest in and appreciation of the needs and problems of the Metis and Non-Status Indian people of Canada and of their cultural tradition, folklore, arts and crafts.
- To honor great Native leaders of Canada.
- The discussion of, and recommendation to the Government of Canada, legislation or amendments to Acts or Regulations affecting the interests of the native people of Canada, and to co-operate with the respective Governments, Provincial and Federal for the welfare of Metis and Non-Status Indian people within the provinces and territories of Canada.
- To co-operate with other organizations whether incorporated or not whose objects are altogether or in part, similar to those of the Council.

The Native Council of Canada also seeks to promote a greater public awareness of the culture and the conditions of life of thousands of Canadians of native ancestry.

We actively encourage our membership to participate in the various government programmes and other opportunities which will enable them to achieve their full potential as human beings.

We recognize that full economic social, political and cultural development of our members is only possible through their hard work, determination and imagination encouraged by the development and implementation of appropriate government policies and programs.

### What has the NCC done?

Since 1971, the NCC staff and Council members have assisted in organizing native people in each province and territory.

We have spoken on numerous issues of con-

cern to native people such as law, education, land claims, housing, human rights.

We have presented many briefs to the federal government and its agencies.

We have attended many meetings and conferences to present our native viewpoint.

We produced an award winning, colour film: **Mocassin Flats.**

### What is the NCC doing now?

We actively represent our people on a wide variety of matters. Some of those which are of greatest interest are as follows:

#### Land Title

The NCC and its member organizations are vigorously pursuing this matter from the point of view of **citizenship rights.**

#### Housing

We are participating in a five year federal government programme which seeks to alleviate the lack of adequate housing for native people.

#### Education

The NCC executive and Board Members are continuing to participate in seminars and conferences on native education. A national education foundation is now being studied.

#### Natives and the Law

The NCC will be represented at the first national conference on the natives and law. NCC leaders have attended seminars with RCMP officers to better acquaint them with Native Peoples and their problems.

### EXECUTIVE

President - Kermot Moore  
Vice-President - Gloria George  
Secretary Treasurer - Harry Daniels

### BOARD OF DIRECTORS

Melvin Nash & Gary Gould (New Brunswick), John Knockwood & Kathy Brown (Nova Scotia), Carl Lariviere & Rhela Boudrias (Quebec), George McGuire & Robert Recollet (Ontario), Ferdinand Guiboche & Yvon Dumont (Manitoba), Jim Sinclair & Rod Durocher (Saskatchewan), Stan Daniels & Joe Blyan (Alberta), Fred House & Jim Lanigan (British Columbia), Frank Chambers & Margaret Joe (Yukon), Rick Hardy & Charlie Overvold (North West Territories).

### In Memoriam

This issue of "LE METIS" wishes to extend sympathy to the families of Raymond Guiboche and Daniel Richard who were tragically involved in a traffic mishap on Saturday, October 19, 1974.

**A UNIQUE CHRISTMAS SELECTION**  
**"ODJIG" PRINT GALLERY & GIFT SHOP**  
ALL ART AND CRAFTS IN OUR DISTINCTIVE SHOP IS CANADIAN INDIAN  
The following nations tribes are represented Sioux, Ojibway, Saulteaux, Cree, Six Nations (Iroquois), Mic-Mac, Cowichen, Squamish, Odawa.

**A SELECTION OF OVER 100 PRINTS**

- RAWHIDE & CORN HUSK DOLLS ● SOAPSTONE CARVINGS
- WOOD CARVINGS ● CEREMONIAL MASKS
- INDIAN BEADED NECKLACES AND CHOKERS, ETC.
- STUFFED BEAVERS ● CEREMONIAL SOAPSTONE CARVED PIPES
- INDIAN KINNI-KINNICK (THE ORIGINAL SMOKE - NOT TOBACCO)
- MISCELLANEOUS BOOKS BY AND ABOUT INDIANS
- MISCELLANEOUS SOUVENIR ITEMS

UNIQUE AND DISTINCTLY CANADIAN. A LARGE SELECTION OF QUALITY PRINTS BY TEN OF CANADA'S INDIAN ARTISTS. SMOKE SIGNALS (HASTY NOTES), CHRISTMAS CARDS, CHILDREN'S BOOKS, ETC.

**"ODJIG" PRINT GALLERY & GIFT SHOP**  
331 DONALD PHONE 943-7868  
(ONE BLOCK NORTH OF EATON'S)  
COME IN AND BROWSE. YOU'LL ALWAYS WELCOME.



Colin Davies with a portion of the "Metis Contribution" in the background.

## Museum Presents Metis Display On Tour

Of particular interest to many Metis people of Manitoba over the course of the next few months will undoubtedly be a travelling museum display entitled "The Metis Contribution". As the title implies this display consists of a collection of noteworthy materials that accurately depict and portray some of the contribution made by our people over the past years.

"The Metis Contribution" has been produced by the Museum of Man and Nature (Extension Department). One of the key persons responsible for the preparation of the display was Colin Davies, an Education student at the University of Manitoba. Through his extensive experience in museum work and his ability to utilize all the possible resources available, Mr. Davies succeeded in putting together an attractive display that would be easily understandable to both children and adults.

The display consists of the following items:

- a resource kit which includes a teacher's manual, artifacts, suggested activities, photos, and a story line.
- 3 panels including photographs and accompanying documentation.

- two display cases containing Metis artifacts.
- 3 models depicting historical scenes of Metis industries, including maple sugar making, pemmican-making, and salt-making.

Although "The Metis Contribution" will not be travelling to all of the Metis communities across Manitoba, the following is a list of dates and places where it will be available for public viewing:

- Oct. 28 - Jan. 10 - Swan Valley School Division
- Jan. 13 - 31 - Camperville and Duck Bay
- Feb. 1 - Apr. 7 - Dauphin-Ochre School Area No. 1
- Apr. 8 - May 16 - Duck Mountain School Division
- May 20 - 30 - Waterhen
- June 2 - 10 - Crane River

Furthermore, permission is currently being sought by the M.M.F. from the Museum of Man and Nature to enable this display to be exhibited in the Federation's Head Office during the summer months of 1975 and our readers will be informed if and when the display dates are finalized.

## Trappers' Festival Organizing

THE PAS, Man. (Staff) - "Come alive in '75" will be the theme of next year's The Pas Trappers' Festival, organizing committee chairman George Takashima announced this week. The festival dates are Feb. 12 to 16.

He reported notices went out this week to many northern Manitoba committees requesting them to get their entries ready for the Fur Queen pageant. He noted that the winner of the competition automatically enters the Miss Manitoba contest.

The northern communities are also being requested to get representatives for a series of winter games which will be added to the festival program for the first time this year. These will include indoor swimming events, badminton, ice hockey and basketball, as well as the traditional trappers' competitions such as trap-setting, animal skinning, fur preparation, moose and goose calling.

Entries for the World Dog Derby are also being solicited from across northern Manitoba and Saskatchewan. The Pas Trail and Track Club is arranging the annual power toboggan meet.

Mr. Takashima said Irish music and entertainment will be featured, starring Tommy Makem and Ryan's Fancy.

## The Story of The Willow Seed Necklace

To make a willow seed necklace, the women of Sioux Valley are very busy during August and September gathering the berries of the wolf willow. The berries are gathered when they are about the size of a grape and in the "brown stage". After the berries are gathered, they are put in a large pot and boiled for ten minutes or so.

Next they are cooled so that they may be strung while they are still soft.

At least ninety berries strung alternately with brightly colored beads are needed for a single necklace. When the strung berries are completely cooled, they shrink so that the maker has to go back and tighten the necklace.

Variations of colors are chosen by the use of a household bleach for lighter effect or by adding food colouring to the berries during the boiling stage.

We hope that now you know the story of the willow seed necklace, you will enjoy wearing one, and will pass the information on to your friends.

**YOU ARE WELCOME TO VISIT SIOUX VALLEY**

7 miles north of the junction of Highways 1 and 21.

## A HISTORY OF THE ORIGINAL PEOPLES OF NORTHERN CANADA

by Keith Crowe

This the first book to look at the history of Canada's northern native peoples from the own viewpoint, starting with the arrival of the first men in prehistoric times and continuing to the present era of snowmobiles and power politics. It is a story which has never been told in quite the same way before: the personalities and people come alive for the reader, native and non-native alike, and the individuality of the author's approach together with the wealth of interesting information and anecdote which he provides make it a book with tremendous appeal for people of every age and from every walk of life. No one who is concerned for or interested in the peoples of northern Canada should miss this illuminating and entertaining book. Orders and enquires should be sent to the address below.

McGill - Queen's University Press

1020 Pine Avenue West  
Montreal, Quebec  
H3A 1A2

### IN REVIEW

by Maureen Davis, C.A.S.N.P. Librarian

**A HISTORY OF THE ORIGINAL PEOPLES OF NORTHERN CANADA**, by Keith Crowe, Montreal Arctic Institute of North America, 1974, 226 p.

This recent addition to Canadian history writing bears some awesome credits. It is a technical report of the Man in the North project of the Arctic Institute of North America; it was co-ordinated from a task force of resource people; it is the first book to cover such a large scope of northern history from a Native standpoint; and it was requested by the M.I.N. conference at Inuvik in 1970. Despite this formidable background, we have been presented with a unique and highly readable source book.

Designed as a text for northern Native students, provides a broad outline of the historical and cultural development of Native people from prehistoric times to present day. The specific cultural groups involved are the Inuit, the Algonkians, and the Dene. Many research and Canadiana references, which are dispersed and obscure for most students, have been drawn together here. From these sources, individual Native people and achievements which have been largely overlooked in other texts are credited with pride. The book content is an ambitious undertaking for any author. Many contributions are little more than listed. It is intended that others, particularly Native people, will develop these areas further.

There is little to make in the way of criticism. Although not academic, the vocabulary may be somewhat sophisticated for "northern Native students of early teen-age". Also, the text would have been enhanced by more illustrations and an index. These minor reservations aside, this book is to be cheered as a much-needed and innovative work.

Almost a quarter of the book is devoted to the pre-contact period - describing customs and inter-tribal relationships of the northern Indians and Inuit. Then came "the invasion of the foreigners". The history of the fur trade, the missionaries, and government supervision reflects the gradual erosion of native cultures. The accumulated effect of this is still with us today. "Because of the swamping of Native life by foreign or southern ways, the majority of northern Indian, Inuit and Metis people feel lost and helpless to some degree. For Native men in particular, the change from proud independent hunter to 'apprentice white man' has been deep and bitter. The results show in chronic alcohol problems, battered women, and children without guidance."

The author concludes this unfinished history with a request to Canadians - that we "understand and respect Native ways enough to 'ease up' on northern change to a speed that Native individuals and society can take in". At the same time, he urges Native people to recognize the historical processes or systems of the past and present. From this, they can determine what system will best direct the future of their children and culture. Hopefully, this mutual introspection will lead to some workable goals for Canadians and "those people whose roots go deep below Canada".

**DEFINITELY RECOMMENDED.**

# LETTERS

- Snowflake Metis -

Editor:

I feel it is my obligation to put forward to your attention and to the attention of our leaders the problem I see developing among our people and in the M.M.F. itself.

The readers of this newspaper should also look at themselves and others amongst them in regards to this problem. This problem is not only at the local level of the M.M.F., but at all levels and all departments.

The problem as I see it, I call the "Snowflake Metis." These are the people who claim they are Metis amongst our people and will connive in every respect of the term to get something out of the federation, not for our people but rather for personal gain. The significance doesn't lie whether they are Metis by blood or by Spirit, but in the fact that they are "Snowflakes".

The Metis by blood are easily enough identified. The Metis by Spirit are still easier yet. These are the hard working, dedicated people from all walks of life and occupations, who will put every ability they have into action to better the life of the M.M.F. and of Metis people. They will only take out, when what they take, will benefit Metis people as a whole.

They will also identify as Metis, in any situation, amongst any race of people, at any given time.

On the other side, their lies a sad, but terribly true, story of "The Snowflake Metis." These are the people who claim they are Metis among our people but will melt or freeze as soon as they are among other races. They either become rain or ice. That is to say in simpler terms, an Indian among Indian, or French among whites.

The poor "Snowflake Metis" are indeed a sad situation. They are lost, ashamed of themselves, and probably deep down inside are inferior. They feel they have been cheated. The pity for them, however, must not out weigh the potential damage they hold.

They break down the identity other people have established as Metis people, for Metis people.

The "Snowflake Metis" must not be mixed up with other true Metis; who share interest in other cultures, but will never try and pass for an Indian or white.

It is not these snowflakes that are suffering today, because they are usually smart. It is their children. Children who are told that they have to change their identity according to whom they are with or who is visiting.

If this problem isn't given the attention it deserves, I feel these "Snowflakes" will eventually hurt our organization and perhaps destroy our Metis identity.

A CONCERNED HALF-BREED



Barbara A. Bruce - Editor

"Le Metis" is distributed to all MMF Members and subscriptions from non-members are invited at the yearly rate of \$3.00 and are available at the following address:

Man. Metis Federation News  
301 - 374 Donald Street  
WINNIPEG, Manitoba

Publication date of next issue of "Le Metis" will be Friday, December 20, 1974. Therefore, the deadline for receiving articles for that issue will be Friday, December 13, 1974.

The editor welcomes correspondence on any subject from our readers.

We would gladly receive comments, questions and stories from our readers.

Letters received will not be returned and the editor reserves the right to edit letters for space reasons.

October 31, 1974

Dear Editor,

I would like to pose some questions to you about the entire matter of how does the M.M.F. throughout the province conduct its business in meetings. Are the locals and regions as efficient as they need to be?

If they are not as efficient then why not?

Is there some way that members might have the opportunity to learn how to make meetings more efficient.

My concern is not merely efficiency for its own sake, but rather the personal development involved.

Do executive members of locals have the opportunity to learn how to conduct meetings according to standard practices? What about members who attend meetings. How can the regular membership be assisted in this matter?

What are the areas that would be included in an educational activity for this kind of development?

I would be very happy to do some of the writing necessary, and assist with an educational process but I would pose the question - 'what exactly can I do to help?'

I shall look forward to your reply.

Sincerely,

Brian N. Orivis

Editor's Comment: If any of our readers have any comments, please feel free to contact us.

Editor:

This letter is to inform you that the Council for Yukon Indians is currently accepting applications for Land Claims Enrollment.

Firstly, we will explain a little about the Yukon Land Claims. In February of 1972 the twelve Yukon Indian Chiefs went to Ottawa to present to the Federal Government a position paper entitled, "Together today For Our Children Tomorrow." This Brief is a statement of our grievances and a suggestion about a Land Claims Settlement on behalf of the Yukon Indian People. The Government accepted this paper and agreed to negotiate with the Yukon Indians.\*

In November of 1973 a joint meeting of the Non-Status and Status Indian people was held to form the Council for Yukon Indians. The primary role of this organization is to work in conjunction with the Indian people to obtain a settlement.

In order to qualify, a person must:

1. Be 25% or more Indian.
2. Be able to trace their Indian Ancestry to an Indian Person who was resident in the Yukon prior to January 1, 1941.
3. Be enrolled by the Council for Yukon Indians.

If you have any questions regarding the subject or would like more information we can be reached at the above address, and will be pleased to help you.

Yours sincerely,

James F. Smith &  
Albert Webber, Enrollment Officers  
Council for Yukon Indians

Dear Editor

This letter is entitled "The Metis Problem".

I'm sick and tired of reading in different Native and other newspapers that the Indians kick and cry about the Native problems.

Some of the problems are actually Metis problems. For example the high rate of high school drop-outs the Indian people call Native drop-outs are actually Metis children who cannot afford to attend high school because of the financial difficulties of their parents.

Some of the Metis parents had no schooling, therefore are at the lowest scale on the labor market and rate the lowest wage scale.

From my understanding there is nothing to stop a Status Indian child from attending an institute of higher learning be it high school, college or university. The government pays his tuition, ac-

commodation, and gives him a living allowance while attending school.

We hear about the poor Native housing. This again is poor Metis housing. Again the reserve Indian have homes built by government funding. Some have modern homes built for them with up-to-date equipment provided.

You cannot find a finer Native housing program anywhere in Ontario than the one provided for those living on Indian Reserves. Their programs are free.

In addition, you hear about the poor Indians who have to live in isolated spots in the north and have to scrounge a living from the land. Again, these are Metis people - because some Metis are more Indian than the status Indians themselves.

This has come about by half-breeds marrying back into the Indian race. These people don't have the comforts of living on an Indian reserve, which is funded by the Canadian government even to the point where they are allowed their own welfare administrator. Even the white people don't get that comfort.

The Indians are quick to point out to the people of Ontario about the poor Natives but they don't define that the poor Natives are actually Metis.

A Metis is the offspring of a white person mating with an Indian person. A Metis is a person of two cultures.

I'm sure that when the Metis present their claim under aboriginal rights to the government they'll do so by using their white culture and settle their claims by using the law of the land, not by a show of arms.

I don't think that at anytime the Metis of Ontario have instructed the Status Indian leaders to take up the cry - "We want our rights".

We can do this by going to our own Association which is the Ontario Metis and Non-Status Indian Association.

Our executive will fight for our rights by peaceful negotiation. The only militancy we will show is that one of not backing down.

It's up to the Indian and white people to settle down and realize that they have done a great injustice to the half-breed children, from their intermarrying.

They should realize that those offspring have a right to this land as well as the Indian and the whites.

Who should the Metis go to for their rightful share of hunting, fishing, land, education and other rights? Do they go to the Indians, who claim they own this land? Or, do they go to the white people, who also claim this land?

In closing, I wish these two races would get together and settle the Metis problem.

For better Metis Movement,

Patrick McGuire Sr. President

Lake Nipigon Metis Association

Forgotten People Oct. 74

## WINNIPEG COMMUNITY COMMUNICATIONS INC.

308-416 Main St., Winnipeg, Manitoba, R3B 1A9

W.C.C.I. is a non-profit organization whose purpose is to offer the community access to the various communications media and to improve and facilitate communication in the community.

As a step towards our aim of becoming a complete communication facility for the community, we have now expanded into a printing service. We offer art layout, offset printing, folding, collating, and can do newsletters, letterheads, envelopes, brochures, color work, etc.

Bill Young, a member of our staff with nine years experience in commercial printing, will be in charge of the print operation.

Our prices are approximately twenty percent below that of commercial printers and as the volume of work builds up, we should be able to increase this discount even more. In using our printing service, you will be helping develop a more complete communication resource for the community.

If you have any printing inquiries, need any estimates, or just want to say hello, phone Bill at 942-0676, or drop in to see us at 308 - 416 Main Street.

Thank you.

Dick Houston

# Historical Notes

## "Jimmy Jack" Bird

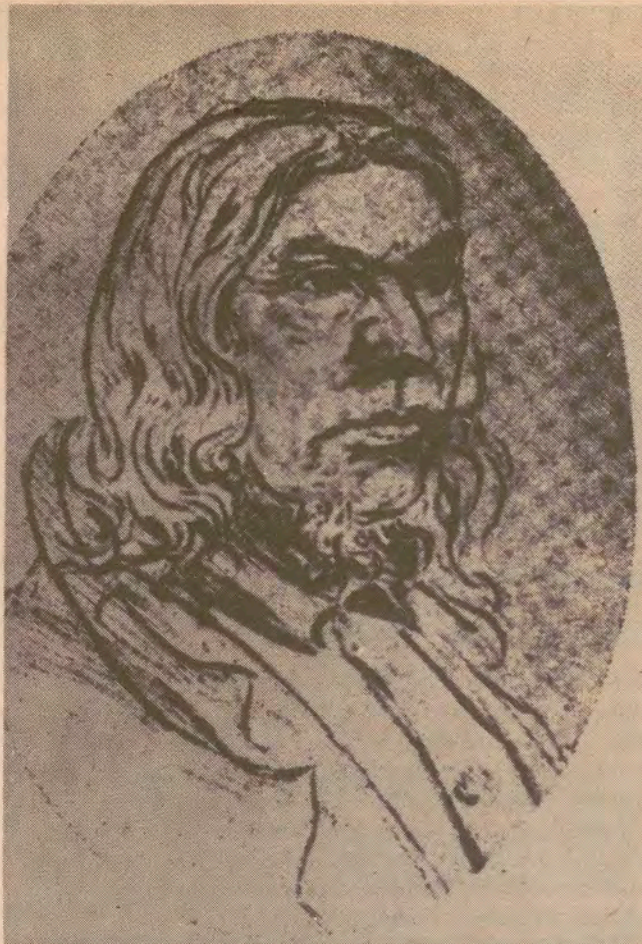
(1790-1892)

James Curtis Bird, an Englishman, was born in Middlessex, England in 1773. At the age of 15 he entered the service of the Hudson Bay Company and travelled to Rupert's Land. He married Elizabeth, a Blackfoot Indian woman and had several children. The youngest - James Jr., later became known as "Jimmy Jock" Bird. James was born about 1790 in Winnipeg. He was sent to England to study, but soon returned to Winnipeg after the studying became too much for him. Upon returning he set out in search of his mother's tribe. He was described at this time as "a finely proportioned man, very fair for a half-breed and his beautiful tresses hung down to his shoulders." On the way to join the Blackfoot tribe he stayed with many different tribes and each time learned the different languages. He spoke English, French, Blackfoot, Gros Ventres, and Assiniboine. He was widely known by reputation amongst Indians, settlers, traders and trappers. All stayed clear of him for many people saw James as a dangerous man. Surely a man with so much power could wreck trade agreements and anger the Indians.

John Rowland, a Hudson's Bay Company Factor at Edmonton, warned against using Mr. Bird as an interpreter for James was noted for playing tricks on people and fooling them. His mean manner and practical jokes were partly to blame for the people disliking him. James' favourite joke was to leave a letter tied to a stick. The letter would say that he had camped there and had instructions on how to reach the next camp, or a treasure or some wonderful place. The poor trapper who followed his letter might be on a wild goose chase for months.

After 1840, James seems to have become more respectable. He married a Blackfoot chief's daughter and settled down.

Paul Kane, a famous artist met James - now called "Jimmy Jock". Many people hated Jimmy Jock, but Kane found him to be trustworthy, hospitable, and respectable. Kane worked with Jimmy Jock and helped him to get a job as an interpreter for the United States government. He interpreted during the signing of the treaties in Montana. Jimmy Jock died in Montana in 1892. People who knew him as an old man said he became so Indian that many did not believe he was the son of a chief factor and had been at



"Jimmy Jock" Bird

Courtesy of Manitoba Provincial Archives

school in England. James Bird Jr. was a very different man in an adventurous west. He lived as an Indian, was despised and respected for it, yet knew the white ways very well. Once Jerry Potts, a half-breed interpreter, was asked to interpret an important speech. Unlike James, Potts did not like to talk a great deal. Usually he interpreted long speeches into a few simple words. You can imagine how terrible it would be if, after a long speech from the Indians, Potts would say, "He says thanks, but won't sign the paper." At wits end the government officials called in James Bird Jr., who translated every word fluently.

So it was that another child of White and Indian parents became a legend and helped to settle the west.

Sheryl Theobald

## History of The Boyne

The Boyne river flowed in the wooded Assiniboia lands south of Portage la Prairie, through the meadows, marshes, and bluffs north of the Pembina Mountain, and lost itself in a marsh west of the Red River. It was originally called the Scratching river. Now that the marsh has been eliminated, the geographical name for the Boyne River is the Morris. The area is located in Townships 5, 6, 7 and Range 1W, 1E.

The river lay on the route to the plains followed by the buffalo hunters and in the past the Metis found shelter, fuel and timber along its banks. The soil in the Boyne area was fertile and would yield heavily of potatoes and barley; and the area was also rich in sugar maple groves. So, as you can see, the Metis were more than likely happy with the abundance of natural products found there.

Settlement of the Boyne River, then known as "Islet de Bois", began around the early 1800's. We read in the St. Francois Xavier Parish register that on May 2nd, 1837, Rev. Father Poiré baptized a child named Elzéar, at the Islets de Bois. This means that a settlement was there prior to 1837; that's 136 years ago. Further study of the records discloses the fact that Metis from St. Francois Xavier, then known as White Horse Plain, had established a settlement at Boyne River about 1825.

The river ran through the district named by the Metis "Islet de Bois", meaning the Island of the Woods because of the many sharp curves and bends which were so heavily wooded. This was the first stopping place of the buffalo hunters on route to the buffalo hunting grounds over the Pembina Hills. Trees were cut down to make repairs to the red river carts used on their journey westward to the buffalo hunting grounds.

"Islet de Bois" had also long been noted as a camping ground, and here in 1868 a number of Metis from Montana staked claims, according to the custom of the country that natives might take and use land no one else had claimed. The Metis were contented people, up until 1870, when the West joined Confederation.

After this beginning of settlement in the Boyne area, information about the country was spreading to the outside world. As a result of this, a steady stream of settlers flowed into Manitoba. Most of the settlers were from Ontario because the situation there was unbearable. The population had increased at such a pace that Ontario farmers were beginning to face a drastic situation. The land there could not hold all of them and so, many young men were looking around for some new place in which to establish themselves. Farming in many parts of Ontario had never been easy; in some localities, the bedrock lay but an inch or so below the surface, while elsewhere farmers had to clear their land of great boulders, or of forests of deep-rooted hardwood trees. In some places the hills added to their trials and made it necessary for them to farm in small fields.

So it is not surprising, that the space prospects, and the comparatively flat prairie land, with its scant growth of trees looked most attractive to the men from the east. Therefore, quite a few settlers from Ontario were coming to settle in Manitoba.

However in July, 1871 a serious situation arose when more immigrants squatted in the region and even upon lands claimed by the half-breeds. The land-seekers even declared that they would defend the land they had chosen to settle on, against all comers. To make things worse, the immigrants ignored the name by which the district was known and called it Boyne River. The Metis organized to defend their land from the intruders. They were enraged by this outrageous take-over and renaming of their district. They met in their parishes on the Assiniboine and Red River, determined to march to the settlement and drive off the intruder. But when Governor Archibald heard about this, he was determined to prevent an open struggle. He warned the Metis in that, if they started a disturbance in any nature, he would be finished with them. In other words, Governor Archibald would not support them in any of their future demands. The collision was stopped but feelings of resentment remained.

In the end the Metis gave way and the newcomers remained undisturbed on their farms by the river they had defiantly renamed the Boyne.

## Mallard

Paul Lacquette and his family were the first settlers to arrive in Mallard in 1914. They found good soil for their gardens, excellent fur trading and an abundance of wild game. The Lacquette home was situated on the north end of Mallard.

Rose, one of the three daughters of Paul Lacquette, married Ernest Chartrand, who came from Duck Bay. They became the second family to settle in Mallard. Ernest and Rose Chartrand planted four separate gardens a year and in the spring, Ernest made a good salary trapping the many rats in the Mallard area. In the summer, both families dug seneca root. Profits were made by selling it and everyone had fun digging it. People enjoyed travelling in the wild bush by horse and wagon and supplies consisted of tents and food; enough to last for two or three days. Both families enjoyed ice fishing in the winter and profits were made here as well.

Robert, the son of Paul Lacquette, brought thirty head of cattle to raise in the Mallard area. The prairie fields offered a natural grazing land for the cattle. Many people came to the settlement to raise cattle. Paul Campbell and his family brought forty head of cattle with him and became the third family to settle in Mallard.

The population of Mallard was growing. People began clearing large areas of bush and homes were built. The scattered houses were built of logs, clayed mud and rough lumber.

Over the years many improvements were made in the houses. They were white-washed with a home-made plaster. The plaster was made by melting a rock over an open fire for eight days. When the rock had melted, lukewarm water was added to form the plaster.

The Hudson Bay Company opened the first store in Mallard around 1920, for the purpose of fur trading. As there were no roads into Mallard at

this time, it was difficult to receive the shipments and due to the small population, the Hudson Bay Company was forced to close. In 1959, a store was opened by Mr. Artomowich in Joe Guiboche's house. The store only lasted a few years as the people were accustomed to providing their own food, such as wild meat and bannock and therefore did not patronize the store. The people then had to travel twenty miles south of Mallard to purchase their necessities.

Transportation in the summer consisted of horses and sailboats and dog sleds were used in the winter. The sails on the sail boats were made out of canvass or blankets. The dog teams were well trained and travelled quickly over the ice and snow.

The first school was built in 1925 by the local residents. Because there was no floor in the school, the students did not attend classes in the cold weather. In 1937, a new school was built, complete with floor, desks and necessary equipment needed in the classroom. This was all provided by the government. The children of Mallard attended this school for nineteen years. In 1956, the students of Mallard and Waterhen attended the new school in Waterhen.

Radio and postal services were the only means of communication for the people of Mallard. Mail was delivered every Friday.

Mrs. Ethel Taylor, the wife of John A. Taylor, the school teacher, attended to minor injuries of the people in Mallard. A gas powered boat was used to transport the seriously ill to the nearest doctor. George Adam, a store owner, operated the boat. There was very little sickness and the people made their own medicine from peeled spruce branches, mixed with water.

Living conditions have improved considerably.

(Cont'd on Page 6)

# Programs Available to Native People

## IMPACTE

Indian and Metis Project for Careers Through Teacher Education. An on and off-campus program for native students who wish to become certified teachers.

**Contact:** Carole King  
IMPACTE  
Brandon University  
Brandon, Manitoba

## PROJECT IMPACTE NORTH

Indian and Metis Project for Careers Through Teacher Education. An off-campus program for native students who wish to become certified teachers.

**Contact:** Don Robertson  
PIN  
Brandon University  
Brandon, Manitoba

## SPECIAL MATURE STUDENTS PROGRAM

A program designed for persons who have not completed grade 12 but who are over the age of 21. Can take any university course you desire.

**Contact:** Mr. Wes. Drysdale  
Special Mature Student Program  
Brandon University  
Brandon, Manitoba

## PENT

Project for the Education of Native Teachers. A certification program leading to a Bachelor of Teaching degree (BT). This program is designed for those who are already employed as Native teaching assistants.

**Contact:** Dr. Peter G. Klassen  
PENT Project  
Brandon University  
Brandon, Manitoba

## HEADSTART

A project tailored to provide daycare/drop-in care for children in Native communities. This project also provides a library/toy-lending service for children and parents.

**Contact:** Gerry Krone  
HEADSTART  
Rm. 408 - 1181 Portage Ave.  
Winnipeg, Manitoba

## HEADSTART

A project tailored to provide daycare/drop

## WINNIPEG CENTRE PROJECT

A special project in down-town Winnipeg featuring Elementary Teacher Education leading toward a First Class Teaching Certificate. Instruction is given in Winnipeg. The students for the project are selected from the inner-city area of Winnipeg.

## Metis Museum in Manitoba Search for Funding

Representatives of the Metis Historical Society (Alberta) were in Ottawa during the week of September 16th seeking funds to continue their efforts toward establishing a Metis Museum in Calgary, Alberta.

Terry Lusty, Juliette Paul and Stan Dodeman met here with Secretary of State and Department of Labor officials and the Canadian Association in Support of Native Peoples (CASNP) Ottawa office to discover new avenues of funding for their project.

While no commitments to the group have yet been made, they feel they have been given some important leads upon which they will be working in the near future, especially in the area of private sector financing.

Further, they are optimistic that their LIP and LEEP proposals will be given a good hearing by the department of Labor.

Mr. Lusty spoke about the history of the Metis Museum idea. First formulated by Mr. Lusty in 1967 it was not until the summer of 1973 that the project received funding from outside sources. An OFY grant provided salaries and administrative monies to allow research for the publication of two Canadian booklets, "Louis Riel" and "The Metis Social-Political Movement."

The C.O. Nickle Foundation granted funds to aid in publishing costs, but Terry worked for a full month after the OFY grant expired to produce the booklets.

The Society received a second OFY grant this summer during which the Society prepared a booklet entitled "The Contemporary Metis." If they receive no support now they will again complete the work this fall without salary.

A fourth volume, "The Culture of the Metis" is planned for next spring. The Society has received coast-to-coast inquiries from all levels of the Canadian education system about the booklet series. Mr. Lusty feels the books will eventually be part of some Canadian History reading lists.

The Alberta Department of Education Curriculum Division has entered into negotiation with the Metis Historical Society about production of these and future publications.

Such negotiations are important for the Society as it is a central concept for it that the Museum become economically self-sustaining. Terry has been lecturing for which he occasionally receives honoraria.

Other than the Alberta Department of Education's interest, the Alberta Government has not been overly supportive. Both the Alberta Department of Culture and the Alberta Native Affairs Department have declined to assist.

The project has received the unanimous support of the Metis Association of Alberta Calgary Local. Personal support has been forthcoming from the B.C. Association of Non-Status Indians (BCANSI) President Fred House. The Alberta Native Communications Society (ACNS) Video Department has given written support.

The Society has already begun collecting and locating artifacts. Both the Alberta Provincial Museum and the Manitoba Museum have offered to help if the project is properly funded.

In addition to becoming a Metis historian, Mr. Lusty is an accomplished song writer and singer. On the eve of his departure from Ottawa, he gave an informal concert to the Consultation on Human Rights, Plenary Session.

A generous collection was received to help finance the trip back to Alberta for the three Society members.

**CONTACT:** Jack Deines

Winnipeg Central Project  
Aberdeen Elementary School  
450 Flora Avenue  
Winnipeg, Manitoba  
2R2 2R8

## SCHOOL MILK PROGRAM

A program to supply Frozen reconstituted milk to Northern schools. This program also supplies freezers and refrigerators. This program is within Frontier School Division only at this time.

**Contact:** Pat Tonn  
School Milk Program  
Rm. 408 - 1181 Portage Ave.  
Winnipeg, Manitoba

## NEW CAREERS

On the job training for adults within the Civil Service and public service agencies. Designed for people with little or no formal education.

**Contact:** Linda Wiebe  
16 Martha Street  
Winnipeg, Manitoba

## Mallard

(Cont'd. from Page 5)

In 1960 a highway was built into the community, and in 1965 a highway was built into Mallard. Telephones were installed in 1971 and this enabled communication with outlying areas.

Medical appointments and other arrangements are made for the people of Mallard by community workers. Emergency transportation for the sick is provided by the local taxi.

In 1971, a community hall was built for the people. It is used for meetings and various community affairs. In 1971, the Christian Apostolic Church was built and is supported and financed by the congregation. Norman Lacquette is the caretaker. The people of Mallard are pleased with their community and look forward to its continuous growth.

## Crane River

Crane River is situated beside Lake Manitoba, between Cayer and Toutes Aides. Village Mouth of Crane River 30-29-13-W; also name of bay, creek, falls, narrows and river. It is the translation of an Indian name.

Road conditions in and around Crane River are good. The reservation lies south of Crane River. There is one road which passes through Crane River and one which follows the river. These roads meet at various intersections.

Upon entering Crane River you will notice a road heading north; the taxi driver's residence is situated on this road. Coming east by the corner, you will notice the one and only store which is surrounded by cabins. On this corner you will have a clear view of the lake. The lake runs south, narrowing into a river, and then stretching into the lake once again.

Approximately one hundred yards south of the store is the Crane River school and the teacher's cottages. A little to the east of that, towards the Lake, is the skating rink. The parish hall is about a half mile south of the rink and a few yards south of the church is the headquarters for Manwap. The recreational hall is approximately another half mile south of this. Houses are situated all along the road to the bridge.

The Moars, Morrises, McKays and Ranvilles were the first Metis families to settle in Crane River.

Approximately 99% of the Metis people in Crane River are Roman Catholic and 1% are Protestant. The Metis people trapped and fished for a living and some dug seneca roots. Logs were used in the construction of the first buildings.

Horses were the only means of transportation and they travelled on old country roads. Approximately thirty years ago, roads were built through Crane River, Cayer and Toutes Aides.

As Crane River began expanding new buildings appeared. A modern high school was built as well as a new recreational hall. The multi-purpose hall is used for dances, meetings and social functions such as bingo, etc. One of the favorite pastimes for the Metis people in Crane River is card games.

Crane River has changed immensely over the years. Land has been cleared and many new buildings have appeared.

Prepared by Information Metis Project



**320 GARRY ST.  
WINNIPEG, MANITOBA**



**HOME OF THE  
OLYMPUS OM-1**

FOR COMPLETE PHOTO  
FINISHING SERVICE MAIL  
YOUR FILMS OR NEGATIVES  
TO  
**KERWIN PHOTO  
320 GARRY ST.  
WPG. MAN.**

**SPECIAL OFFER** 25% DISCOUNT  
OFF LIST PRICE OF  
PROCESSING OR FREE  
ROLL OF FILM WITH EACH  
FILM DEVELOPED

# Education



Education Director Juliette Sabot.

Juliette, new Education Director for M.M.F. is from Richer, Manitoba. She attended high school in Ste. Anne and received her teaching certificate from the University of Manitoba in 1971. She then taught school in Vogar, Manitoba for two years being the "facilitator" for the nursery and kindergarten children.

During the summer months of 1973 and '74, she was hired by the Headstart Program as a Consultant and Field Officer for the following places: Vogar, Koostatak, Manigotogan and Amaranth. Her task involved advising the Headstart Staff and working directly with children.

Juliette sees parental involvement as a necessity in improving the current standard of education. Her belief is that early childhood education is "the foundation; to assist the child to be a happier individual will not become a reality, unless the children are taught not only in an academic sense but in addition experiencing the cultural and emotional aspects of everyday life.

The following article will assist you in understanding her philosophy of education:

The human-centred school is not a place that already exists; it is a direction and an aim for education as a meaningful experience of emotional as well as cognitive learning.

Naturally, certain conditions must be met if such an ideal process is to take place. All of these conditions are concerned with the teacher, or whom I personally like to refer to as the 'facilitator'. Often, and sometimes without awareness, professionalism becomes another word for manipulation and control. In the classroom, this can have disastrous manipulation and control. In the classroom, this can have disastrous effects on children.

Of these conditions, three are fundamental. There are, firstly, honesty; secondly, respect; and thirdly, empathy. It is not only difficult but virtually impossible to treat these conditions as separate characteristics. These are three component parts which together constitute an entity. For the sake of clarification, I shall deal with them separately.

When children come to school, they bring with them not just an INFORMATION-RECEIVING receptable, but their entire person. It is vital that the teacher recognize this, for only then can she meet the child on a significant level. Each child is unique, and although this may prove difficult to the teacher, she must respect individual differences. Many people respect outwardly; but at the same time convey the message that they prefer and expect the children to conform to their own wishes and standards. Yet, a heartfelt respect is reciprocated.

It is also essential that the teacher be humane. She must bring her own unique self to the classroom and provide a basis for genuine commitment. In order to do this, she must function as an individual. Entering the room with a mask, only to remove it when classes are over is an outright lie, and children cannot be deceived easily or for very long. They will soon see the teacher for what she is - a hypocritical hollow-mockery - and this betrayal will leave a scar.

A third humanizing condition in the classroom is empathy. By this, I mean the complete unbiased attitude of knowing what a certain experience really means to another person. In common parlance, empathy is "to crawl into someone

else's shoes, walk a mile, and see how they PINCH."

The teacher often fails to see a PERSON within the child. This cannot promote a sense of joint participation in the classroom. The teacher's lack of sensitivity, and awareness often lower the dignity of the child. This is a very dehumanizing gesture. I have often been in a classroom where the children were belittled, humiliated, and alienated by a domineering, aggressive teacher who refused to see them as something distinctively human. The child comes to school in an atmosphere of tension, frustration, and fear, where his only escape is to be meek, conforming, and teacher-pleasing.

The path leading to this human-centred school is a long and difficult one. It sounds utopian to

## More On Focus

### Native Studies

Focus is an educational program that is brought to communities through the use of close circuit television.

Focus Native Studies is the course where YOU have the say about what you want to learn. Some examples of suggested topics to date are:

1. Churchill Diversion - Flood Committee - Looking at Effects on individual communities.
2. Local Control of Education
3. Information on "How & Where to Apply for Grants", "How To Run a Meeting" and "How to Organize a Workshop" and so on.

The Focus Native Studies Course is a different educational program. Usually, people have to go to larger centres to take any kind of course. This course goes to the communities.

The people that take the course are the only ones to say what they want to learn. This again contradicts the usual educational system.

Since people in the communities provide the topics for the course content, the topics are usually ideas that can be used in each community.

The success of the Focus Native Studies course depends on the support of each community in suggesting topics and taking part in the course.

On the weekend of October 18-20th, a workshop was held in Thompson with three delegates from each of the following communities:

Peguis  
Poplar River  
Bloodvein  
Fisher River  
Moose Lake  
Cross Lake

This workshop was to provide more information on the structure of the Focus Program and to get ideas for course content. As a result of the delegate's suggestions, each community will form a committee to support Focus. The committees will then organize a workshop in each community to provide more information on Focus and to get ideas for the course content. The Focus staff will attend each workshop but only to act as support staff for the communities.

A workshop similar to the one held in Thompson will be held in Norway House on the weekend of November 16th. The dates for the other communities have not been decided as yet.

A new member of the Focus Native Studies staff is Moses Ilimow. Moses is instructor for the course.

For more information on the Focus Native Studies program, write:  
**FOCUS PROGRAM**  
The Trailer  
Red River Community College  
2055 Notre Dame Avenue  
Winnipeg, Manitoba  
or phone: 786-8479.

some, and impossible to others. It demands a climate where freedom of being and freedom of choice are not denied. Children will respond favorably if we, as teachers or parents, provide the kind of environment that enhances honest encounters on a person-to-person basis. Sensitivity and open interaction between teacher and child furnish a rich environment in which children can develop into individual and responsible adults. The classroom that promotes freedom and choice will generate creative, spontaneous children. Because the child is free from threat, he will learn in a significant manner, and choose to be himself on a meaningful and human basis.

- Juliette -

### Northern Manpower Corps To Sponsor Driver Training

Northern Manpower Corps will again be sponsoring Driver Training for residents of remote and semi-remote communities, this year.

Only those persons requiring a license for employment purposes or further training (e.g. Heavy Equipment) will be selected for the program.

Anyone meeting the selection requirements above and interested in the program should contact their Job Information Officer (JIO), Employment Consultant, Northern Manpower Corps or their Canada Manpower Office.

Achimowin Weekly October 21, 1974

#### COUNSELLOR REQUIRED

to act as advisor to Metis students in school in which Metis are a minority. Some training desirable but not essential.

write: Rex Williams

Superintendent of Schools

Box 400

Winnipegosis, Manitoba

R0L 2C0

or phone: 656-4301

### University Of Manitoba

The University of Manitoba wishes to proceed speedily to the appointment of a Head of the newly-established Department of Native Studies with the Faculty of Arts, and invites applications and nominations for this position.

The Department will offer a Major and Minor in Native Studies, which programs will include some courses offered by other departments, and a Minor in Native Languages. The Head's responsibilities will include teaching, administering the Department, and developing programs within it.

It is desirable that candidates for the position have had considerable involvement in the Indian, Metis, or Eskimo cultural heritage of North America, as well as extensive knowledge of the social, economic and political situations of native peoples in Canadian society.

Rank and salary would be commensurate with qualifications and experience.

The effective date of the appointment will be July 1, 1975, or - if necessary - September 1, 1975.

Deadline for the receipt of applications and nominations is December 31, 1974. Applicants are requested to ask three persons to send letters of reference. Please address all correspondence to the Chairman of the Headship Selection Committee: D.J. McCarthy, Dean, Faculty of Arts, University of Manitoba, Winnipeg, Manitoba, R3T 2N2.

## Metis Academy Becomes Reality



President Ferdinand Guiboche points towards the proposed site of the Metis Academy.

"Let's have a school for our children, so we can help them with their special problems. Can our children grow up in a multi-cultural country with a strong identity of what they are? Can we help our children with an education which will benefit them more as individuals?"

These are the questions that many Metis parents have asked themselves for many years. They have come to realize that their children have special problems which confront them in a predominately white society. To have a school or academy specially for Metis people was a dream that found a hard time to be realized.

This dream took a man with radical ideas and a strong initiative to make it become a reality. Fer-

dinant Guiboche president of the Manitoba Metis Federation, believed in the concept, donated his own land for the academy and in-corporated it at his own expense in 1973.

Now that this step had been completed, the major problem was money. Money to involve all Metis people of Manitoba in setting up the foundation for the school. If money were not made available, it would mean a few of the elite would set up objectives and determine the structure of the academy. Because of the need to involve all Metis people in determining the structure and objectives of the Manitoba Metis Academy, we requested assistance in funding the founding conferences of the Academy. The Academy received a grant in the sum of \$10,000.00 from Secretary of State to fund the initial workshop, which was held on 4, 5, & 6, in Dauphin because of its central location.

The general aim of the academy is to make students aware of the process of education in its broadest sense) meaningful and relevant to the Metis people and, by doing so, stimulate a new sense of self-awareness and self-reliance amongst Metis people.

This concept was developed on the premise that a Metis who has a firm base in his own culture, and who has been given the opportunity to acquire a solid understanding and values of that culture, is much more likely to participate in the larger society, with pride and dignity, than one who has been educated only in the mainstream of the dominant culture.

Sandra Delaronde  
-Oct /74

## Non-Curriculum Language Credits Policy Outlined

Special Recognition Again  
For High School Students

Manitoba high school students will be able to claim special credit for language not included in the regular high school curriculum, Education Minister Ben Hanuschak has announced.

Mr. Hanuschak said the language credit policy recognizes the value and educational benefit of languages learned outside the school system, but he added that students wishing to claim special credit for such languages should be aware that these credits may not necessarily be recognized by universities or community colleges.

The special credit may be claimed for native languages such as Cree or Ojibwa, European, Asian or other languages not taught in the schools. However, only students enrolled in a regular high school program, or in evening or adult high school classes, may apply for special language credits.

The schools may themselves grant special language credit up to third-year level, but departmental approval is required for credit at third-year (Grade 12) level. One credit may given for each language at each level by the schools.

Where credit is granted more than once for a language, the additional credit should be granted only as a result of further study or improvement. However, a student's over-all position in the highschool course of studies will not affect the level of credit given. Thus a Grade 10 student will be given third-year (Grade 12) credit if he or she is judged to be competent in the special language at that level. This credit would automatically entitle the student to credit for the language in Grade 10 and 11.

In the case of languages not taught in any kind of school setting, certification of competence may be accepted from qualified persons, subject to departmental approval. Persons judging competence for third-year credit must have approval from the department and may include:

- \* The chief of an Indian band.
- \* Persons designated by the Manitoba Indian Brother and/or the Manitoba Metis Federation.
- \* Persons from universities or other educational institutions, consulates, or religious or cultural institutions.

\* Other competent persons.

Both oral and written competence will be required, except for native Manitoba (Indian) languages, for which oral competence by itself will be acceptable. Where a significant number of applications occur for a particular language, the department will establish guidelines for the use of examiners.

Students will be able to use their special-language competence in an additional way in 1974-75. By working to achieve skill or improve their skill through a church, or ethnic or special school, students will be able to claim credit for their language as a student-initiated or school-initiated project, in schools introducing these projects as a part of the changes in the high school curriculum.

Bayline Weekly, September 9, 1974

## Native Education Branch Set Up

"We hope to make our education system more responsive to the needs of native people," Education Minister Ben Hanuschak of Manitoba said Friday in announcing the formation of a native education branch.

He said in a statement the branch has been set up to develop the capabilities of Indians and Metis in Manitoba to assume more responsibility in education decision making.

A high dropout rate still prevails among native children, he said. "It is time that a part of the department concern itself directly with Indian and Metis education and find out why this is happening."

The branch will also help native communities to assess their own educational needs and skills, he said, and develop educational matter related to native culture and heritage.

The branch will also act as liaison between the education department, other levels of government and native communities and organizations.

Wpg. Free Press  
Nov. 9/74

## New Careers Orientation Information

### WHAT IS NEW CAREERS?

New Careers is an on-the-job training and education program for adults, sponsored by the Manitoba Government. The program is of approximately 2 years duration and has been operating since the fall of 1970. New Careers is under the direction of Dr. L. Orlikow, A.D.M. Planning and Research Branch of the Department of Colleges and Universities Affairs.

### WHY WAS IT CREATED?

It was recognized that persons trapped in a chronic cycle of poverty did not have access to meaningful job opportunities without special supports.

### WHAT ARE ITS GOALS:

The four important objectives sought by New Careers are:

1. To help disadvantaged people to enter the job market in areas of high need in the human services.
2. To improve services by paraprofessionals helping the professional in his duties.
3. To create socially useful and meaningful jobs at the entry-level salary and training for advancement within and between agencies.
4. To reorient government employment practices by demonstrating to employers that the waiver of traditional recruiting patterns and credentials does not entail a lowering of standards with special program efforts.

### WHO IS ELIGIBLE?

The selection of New Careerists is based on some or all of the following considerations; a low level of education, age, ancestry, sex, work history and social/personal problems.

New Careerists must also possess the initiative and motivation to succeed in such a program as well as a high degree of interest in the particular areas in which they are/will be training.

(Cont'd on Page 11)

### MANITOU COMMUNITY COLLEGE COLLEGE MANITOU

ECOWI  
(LABELLE)  
QUEBEC, CANADA  
J0T 1C0

Manitou Community College has an opening for the following administrative position:

**Title:**  
Academic Director

**Description:**  
Assumes overall jurisdiction over the academic program of Manitou Community College. Work includes organizing and directing the academic program, developing new courses and programs, hiring and organizing professorial staff, and giving direction to counselling and student services.

**Qualifications:**  
a) experience in education of native people preferred;  
b) training in Educational Administration;  
c) bilingual in English and French;  
d) organizational and administrative skills, and leadership ability;  
e) have native ancestry preferred;  
f) creative, innovative and able to meet challenging tasks.

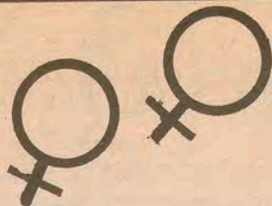
**Salary:**  
Commensurate with qualifications

**For Further Information:**  
**Contact:** Mr. George Miller,  
Acting General Director  
Manitou Community College,  
P.O. Box 129, La Macaza, P.Q.

**Deadline For Applications:**  
December 15, 1974

\* Manitou Community College offers a two (2) year program concentrating on social sciences at the college level. It has been organized and operated by Native People, and has been in existence since December, 1972. La Macaza is 100 miles North of Montreal.

# WOMEN



## Metis Women's Association

The Metis Women's Association of Manitoba held a Directors meeting in Camperville October 8, 1974.

We are presently negotiating with New Careers to commence our Native Family Counselling Training Programme. The subjects to be covered are: Child Care, Family Planning, Law Budgeting, Crisis and the Family, Alcoholism, Social Service System, Etc.

Marlene Palmateer, formerly with the Dauphin Friendship Centre, was hired as a Provincial Organizer. Marlene will be travelling to your communities to help organize locals. Your association is an effective communication vehicle, so hop on the band wagon. Let us know what you want to do and we will help you do it.

For further information you may contact the following people:

**BOX 10, CAMPERVILLE  
524-2380**

<b>PRESIDENT</b>	Rita Guiboche Box 10, Camperville 524-2256
<b>SECRETARY TREASURER</b>	Kathy Morrisseau Box 10, Camperville 524-2256
<b>DIRECTOR</b>	South West Region Edith Fleury 77 Fourth St. N.E. Minnedosa 867-3778
<b>DIRECTOR</b>	Interlake Region Ida Montroy Box 185 Riverton 378-2245
<b>DIRECTOR</b>	The Pas Region Margret Head Box 641 The Pas 623-2489
<b>DIRECTOR</b>	Thompson Region Vacant
<b>DIRECTOR</b>	South East Region Grace Ross 501 Stiles St. Winnipeg 774-4030
<b>DIRECTOR</b>	Dauphin Region Donna Sabiston General Del. Meadow Portage
<b>PROVINCIAL ORGANIZER</b>	Marlene Palmateer 37-1700 Burrows Winnipeg, Manitoba 582-7206

### THE MANITOBA METIS WOMEN'S ASSOCIATION

#### REQUIRES A TRAINER

to train family counselors in the following subjects:

1. The Social Services System
2. Family Planning
3. Alcoholism
4. Venereal Disease
5. Family Structure and Crisis
6. Social Cultural Life Within the Native Family Unit
7. Etc.

Salary will be **\$10,000 - \$12,000** depending on qualifications. Must be ready to start as soon as possible.

Applicant must be willing and able to travel to all six regions throughout Manitoba.

Please send Resume to:

Mr. Peter Ferris  
New Careers  
16 Martha Street  
Winnipeg, Manitoba  
R3B 1A3

or phone: 943-1531

## Announce grants for Women's Year

Secretary of State J. Hugh Faulkner has announced a program to encourage the activities of women's groups and to promote a greater understanding of women's issues is planned by the department of the secretary of state as its contribution to a successful International Women's Year (1975) in Canada.

Mr. Faulkner was addressing delegates to the U.N. International Seminar on government measures to promote changes in the status of women. The meeting was convened by the department of the secretary of state to discuss the special role of Canadian women's groups in effecting change in this area.

In his remarks Mr. Faulkner conveyed his support of the important activities undertaken by women's groups across Canada.

With a budget of \$2,000,000 the program for International Women's Year will provide assistance to voluntary groups to develop activities for 1975 designed to affect change in the status of Canadian women.

Special grant funds, resources and technical assistance will be available for national and local International Women's Year projects. For 1975, the ongoing programs of the citizenship sector of the department of the secretary of state will give priority to International Women's Year projects which meet their basic objectives and criteria.

Priority will be given to projects which enables women's groups to develop their own resources, have impact long after International Women's Year and affect large numbers of Canadians.

Special consideration will be accorded projects which reach those who are in a position to help bring about changes in the status of women in the social, economic and political structures.

Pilot projects, experimenting with new approaches to specific problems, will also be given priority as will projects involving women who have special problems because of their income, geographical location or chosen field of activity. All projects must be completed by Dec. 31, 1975.

A consultation will be held Oct. 19-20, 1974, for representatives of voluntary women's groups to inform them in detail of departmental plans for International Women's Year.

The department of the secretary of state will support several special projects for 1975 including a National Seminar Series of ten monthly seminars designed to encourage decision makers in the public and private sector to do their part in changing the status of women in Canada. The first seminar. Women in Politics, will take place in February 1975.

Special projects funds will also support a publication on Women's Rights in Canada and a Program for Native Women which will include films, regional conferences and the publication of biographies.

To communicate the changing role of women to women of high school age, a program of Opportunities for Young Women is being developed with local and regional groups. Also during International Women's Year, there will be a Women's Festival as part of Festival Canada 1975. Similar cultural activities will be supported at the provincial level.

OTTAWA

## New Pathfinder

### Welcome

Mrs. Wiebe, former secretary-treasurer of the Grand Valley local is now a counsellor with Pathfinders in the Brandon area.

She has had 13 years of teaching and counselling experience and is an active member in her community.



Mary-Ruth Wiebe

## Nurses In The North

The nursing station has rightly been described as the backbone of the Northern Health Service. They are highly operational - mostly trailer units - like the one at Snowdrift, a small Indian community on the eastern arm of Great Slave Lake in the Northwest Territories.

Over the whole of Canada there are at the moment over 200 of these stations located in Indian and Eskimo settlements with a population range of 150 to 1,000 people; some 41 per cent are in remote areas. Grise Fiord on Ellesmere Island in the High Arctic is a good example.

They are equipped with out-patient facilities, in-patient beds for the severely ill and living quarters for the staff. Generally they are manned by one to three nurses. The average is two nurses to a station.

As for the nurse herself she must wear many hats and wear them proficiently. The job is not for the faint hearted. The northern nurse must render emergency treatment at all hours of the day and night. Gunshot wounds, knife wounds, fingers severed by an axe, drownings, eye injuries, broken limbs and facial lacerations are the injuries most often treated by the nurse. She has to be a good diagnostician, be versed in preventive medicine and be skilled in midwifery. Many of the nurses in charge of northern stations are British, Australian and New Zealanders and they adapt very well because most of them have a background in midwifery. Canadian nurses are now acquiring these qualifications. The northern nurse must be able to extract teeth when the occasion demands, take X-rays and glean information from them, perform minor laboratory procedures and, most important, she must possess skills and aptitudes in counselling individuals with emotional problems. She will have to deal with day to day situations not found in any job description and that will demand great tact and forbearance. A good sense of humour is required (for she would be lost without it), some political knowledge, a considerable tolerance of the frailties of others and an understanding of alien cultures. She must have a warmth of personality which is half the battle in dealing with people who are shy and initially suspicious of her. Above all she must have common sense in dealing with cases that don't necessarily demand the "book" answer.

Rose-Marie Mills is one of these northern nurses and is in charge of Snowdrift station. The community consists of 200 Indians and 12 whites and although it lies only 118 miles east of Yellowknife there are no connecting roads. The only way in is by air except in the summer when there is access by water.

Radio telephone communications with Yellowknife where the nearest hospital and doctors are situated is very poor, a common fault in the north, because of atmospheric conditions. On occasion it may be difficult or impossible to consult with her medical supervisor by telephone and, because of weather conditions, impossible to evacuate a seriously ill patient by air. Therefore she is or can be called upon to make life or death decisions on the spot.

Apart from the "casualty ward" emergencies, many of her cases involve respiratory diseases such as chronic chest colds among children that often develop into bronchitis and pneumonia. Gastro-enteritis and allied illnesses are common due to poor water supplies, one of the North's biggest problems. There are skin diseases such as eczema because proper hygiene is difficult to maintain in the kind of living conditions found among some people living in isolated locations in the North.

There is undoubtedly a challenge in this type of work for the right person. There are only about 200 nurses in the Northern Service and the turnover is heavy.

Nurses like Rose-Marie Mills are ambassadors in the North. Their relationships with Indian and Eskimo communities may well govern the attitudes of these native peoples, towards the health services in the remote regions of Canada.

The Dauphin Herald  
Wednesday, November 13, 1974

# SPORTS & RECREATION

## Recreation Progressing Well

The first month of program operation was one of laying groundwork by establishing a base of communication with regional Vice Presidents. In addition a competent staff had to be interviewed and hired. Both these points were accomplished with much success as I now have an excellent staff of recreation people, and the Vice Presidents are very much aware of our program.

With the hiring of staff it was time to get down to the grassroots in effect, to meet with local Metis leaders and Metis community organization. The question arose here on how was this best accomplished. We decided to divide the four Southern regions between the two field workers, one handling the Dauphin and Southwest regions, the other to handle Interlake and Southeast. At this time it is only feasible to have contact with the Thompson and The Pas regions through correspondence and the odd visit to the regional headquarters. This is necessitated through lack of funds and personnel.

While meeting with Local leaders to discuss recreation, we also conducted community studies on programs, facilities and leadership to determine needs.

To date all have been inventoried from

programs and community leaders to facilities and potential development. This has enabled us to determine how progressive or motivated a community is. With this information it is now possible to regionalize all programs and to initiate these programs on a large scale.

Almost all communities have responded favourably with the result that they have either appointed or elected a recreation worker in their town, or asked for help with several special events. i.e. carnivals and tournaments and we are now in the process of setting up districts and regions for the purpose of regional and provincial games. We now have a number of hockey leagues in the formative stages with the hope that we can instill friendly competition on an organized level.

We have contacted various people for future workshops and clinics not only for training of activity leaders, but to upgrade the standard of programs available to the community. Everyone we have approached has responded favourably and we are looking forward to initiating these in the near future. To this end we have planned a winter festival in February which will be a start for our winter games, depending on the response.

## Portage Local News

The Portage Local is pleased to announce the appointment of Louis St. Luc as their recreation representative. Mr. St. Luc will take up immediate membership with the Portage la Prairie Community Recreation Commission, and will assume full responsibilities as a member. This is the first time a Metis organization has been represented on a Municipal Recreation Commission. The Sport and Recreation Department of the MMF hopes that this precedent will open avenues for other Metis locals to appoint a recreation representative.

In communities that are comprised totally of a Metis population, an entire Municipal Recreation Commission can be formed by the Metis people. Duck Bay and Camperville have already taken these steps, and have formed recreation commissions.

These two avenues -- appointing a representative to sit on a community recreation commission or establishing a recreation committee -- will give the Metis people a say in what is happening within their communities. It forms a communication link between the Metis and the community.

A new Intermediate A Hockey league is in the proposal stage for the Winnipegosis region. A group of active members are attempting to establish the league with teams from Camperville, Duck Bay, Winnipegosis, Pelican Rapids and possibly other districts.

The recreation consultant is pleased to announce that the Winnipegosis Local is well underway in their attempts to construct a Community Centre. This is a great financial and administrative undertaking for the local. It is hoped that within the near future other locals will become active and sponsor such activities.

Dan Delalaye

Recreation Consultant, MMF



## All Native National Hockey Association Formed

Vancouver, B.C., will be the birthplace of the new Native Canadian National Hockey Team. Representatives from British Columbia, Alberta and Manitoba have set up a provisional Board of Directors to lay the foundation for the Hockey Association and the minor hockey system necessary for the development of players.

The CANADIAN NATIVE AMATEUR HOCKEY ASSOCIATION will be applying for associate membership with the CAHA in January 1975. Their long-range objective is to dress an all-Native hockey team that can bring the world amateur hockey championship back to Canada. Short-range objectives are to organize a system that will free the best Native players for the national team, provide proper coaching and good equipment for the younger players in the minor hockey leagues; provide employment opportunities and academic training for members of the national team; and to start a fund-raising campaign of sufficient magnitude to raise money and set up a large capital fund.

Ice time has been leased from the Thunderbird Club at the University of B.C. Team hopefuls will start moving to Vancouver in the next few months for training and rating.

The standards are high. Only those between 17 and 26 years with a desire to enroll in educational or vocational courses will be considered. Employment will be found for those who wish to learn manual skills rather than work toward an academic career. Scholarships will be available at a later date.

The home of the Native Team Canada may be relocated in central or eastern Canada at some later date. At the present time, the launching pad is at Vancouver, B.C. where there are ample educational facilities.

Funds will be raised through the sale of non-redeemable shares that can be framed and hung on the wall. Lotteries will be implemented and grants will be sought from provincial governments.

The present Board members are H.A. (Butch) Smitheram, Chairman; Ben Paul, Secretary-Treasurer; and Bob Howse and Tom Jack all of British Columbia; Willie Littlechild, Spud Hughes, and Jim Goodstriker from Alberta and Stan Somerville and Walley Noel of Manitoba. The next meeting is to be held at Vancouver on November 8th. It is hoped that representatives from Saskat-

chewan, Ontario and Quebec will attend and become members of the Board.

## Support Your Hockey Team

Sale of non-redeemable shares in the new National Native Hockey Team will soon be available in your province through your Provincial Associations and at the Local and Band level.

The shares come in attractive 8" x 11" engraved paper that certifies that you have participated in the support of Native sports and recreational activities. Your name or your firm's name will be typed in the centre of the share and the amount of your donation will be typed in the two top corners.

You may pay any price for a share. The choice is yours. Anything between ten and one thousand dollars is acceptable. We need your support and we need it NOW.

Send your money order to either H.A. (Butch) Smitheram, 3848 W. 14th Avenue, Vancouver, B.C., V6R 2W9 or to Ben Paul, 1615 Blundell, Richmond, B.C. Please print your name or your firm's name and address on a sheet of paper and attach your donation. You will be mailed a receipt and a beautiful share that you can hang on your wall as a memento. Cheques should be certified to avoid the high cost of checking and handling.

## Beauty Contest

The Metis Winter Festival will be highlighting a beauty contest.

Interested ladies are to contact the Chairman of the beauty pageant by mail or phone, no later than December 18, 1974.

Candidates must be single, over 18 years of age, and of Native extraction.

The Festival Queen will be presenting trophies and awards throughout the festival.

Please forward a picture along with a short personal resume to:

Denis Lamirande  
Chairman Beauty Pageant  
356 Hargrave St.  
Wpg., Man.  
Ph. 943-8107

## Name The National Native Hockey Team Contest

The new Native Canadian Amateur Hockey Association needs a good name for its national hockey team.

The name should be short, but meaningful. It will be a name that will be known around the world therefore it should be universally acceptable and easy to pronounce.

A prize of one hundred dollars will be given to the winner of the NAME THE TEAM CONTEST. To enter the contest, clip the coupon below, print the name of the team and your own name and address and send one dollar by money order as your entry fee.

Mail your entry to H.A. (Butch) Smitheram at 3848 W. 14th Avenue, Vancouver, B.C., or to Ben Paul at 1615 Blundell, Richmond, B.C. Your money order should be made in favour of the Native Canadian Amateur Hockey Association.

Judging will take place in March 1975 and the decision of the Board of Directors will be final.

### NAME THE TEAM CONTEST

My choice of a name for the all-Native Amateur National Hockey Team is: \_\_\_\_\_

My name is: \_\_\_\_\_

Address: \_\_\_\_\_

My \$1.00 money order for entry fee is attached (Closing date for entries - March 15, 1975)

# Sports News

The Native intermediate hockey leagues will soon be competing in the Eastern half of the province. The Interlake League will be formed by teams from Winnipeg, Selkirk, Scantbury Indian Reserve and possibly from Lac du Bonnet, Power-view, Manigotagan, Great Falls, Fort Alexander and possibly the Stonly Point area.

Representatives from these two leagues will eventually be playing teams from other regions of the province to come up with a provincial championship which will be the centre of attraction at the Annual Metis Winter Festival.

The deadline for team applications to these leagues has been set at Monday, November 11.

The town of Richer has been the first in the province to take advantage of the services our Branch has to offer; they have asked for three clinics to be sent to them, a hockey skills and skating clinic; a series of folk and square dance clinics and a series of basic arts and crafts clinics will be going out to the town in the near future.

## Announcement Drive For Hockey Equipment

The Pas Friendship Centre is holding a drive for hockey equipment. Anyone who has hockey equipment they no longer need, please contact the Friendship Centre at 623-6459 for pick-up.

Please remember, your generous donations will enable young people to play hockey this and coming winters.

### CREATIVE ARTS TRAINING PROGRAM 1974-1975 Gimli Leadership Training Centre

<b>NOVEMBER</b>	
1, 2, 3	Folk Dance Level I
29, 30; Dec. 1	Provincial Arts Conference
<b>DECEMBER</b>	
6, 7, 8	Folk Dance Level II
14, 16	Winnipeg School Division
<b>JANUARY</b>	
10, 11, 12	Folk Dance Level III
17, 18, 19	Arts & Crafts Level I
<b>FEBRUARY</b>	
7, 8, 9	Folk Dance Level IV (Graduation)
21, 22, 23	Arts & Crafts Level II
28 - Mar. 1 - 2	Folk Dance Level V
<b>MARCH</b>	
14, 15, 16	Arts & Crafts Level III
<b>APRIL</b>	
11, 12, 13	Arts & Crafts Level IV (Pottery)
<b>MAY</b>	
9, 10, 11	Arts & Crafts Level IV (Fibre Arts)
<b>JUNE</b>	
6, 7, 8	Arts & Crafts Level IV (Painting)
(Graduation)	
<b>JULY</b>	
21 - 31	Icelandic Language Camp
<b>AUGUST</b>	
5 - 15	Ukrainian Language Camp
15 - 24	Creative Arts Week

#### COMING EVENTS

Jan. 31 - Feb. 2	Winter festival (Rivers, Man.) (a) Hockey tournament (b) Fiddling and jigging competition (c) Curling bonspiel
Dec. 6 - 7	Hockey tournament (Stonewall, Man.) Classification: Male Junior B teams.
Nov. 9	Gymnastics competition (Selkirk, Man.) Classification: Men - under 21 years as of Jan. 9, 1975 and excluding competitors of senior level. Women: Under 18 years as of Jan 9, 1974 and excluding competitors of senior level.

#### INTERLAKE GAMES

Dec. 7	Speedskating clinic (Riverton arena).
Dec. 1	Volleyball tournament (Selkirk)
Nov. 30	Boxing competition (Koostatak)

# Careers

(Cont'd. from Page 8)

### HOW DO YOU BECOME A NEW CAREERIST?

Anyone interested in the New Careers program may call the New Careers office for general information about the program. An individual interview will be arranged and an application may be filled out. Providing a person meets the selection criteria of the program, they will then be considered for a position when one becomes available. Final selection of trainees is generally the responsibility of the Department in which the trainee will be placed.

### WHAT DOES THE NEW CAREERS PROGRAM OFFER?

Each New Careerist enters the program as a trainee in a job selected both with the interests of the careerist and the needs of the employing agency in mind. Close supervision and assistance is provided by a first-line supervisor and by the project monitor in the agency.

### ON-THE-JOB TRAINING:

There is structured on-the-job supervision and teaching skills. This is the responsibility of the department and is designed to prepare the New Careerist for entry into the department and for upward mobility within the department. The New Careers staff works with the department in the development and delivery of this phase of the education.

### EDUCATION:

Courses offered by the New Careers program consist of basic skill development and general education. Some courses are specifically job-related while others are more concerned with personal growth and development.

Many New Careerists are taking University and Community Colleges courses. Special tutorial instruction can be arranged.

The educational component is designed to be flexible and take into account the skills and needs of the individual New Careerist.

### WHAT HAPPENS AT THE END OF THE PROGRAM?

After successful completion of two years (in some cases less) of on-the-job training and education, the New Careerist will qualify for a regular appointment within the agency in which he/she has trained. New Careerists will likely qualify for similar positions, where available in other agencies, both private and public. Any trainee may accept such a position should he/she so desire.

### WHAT THE SALARIES FOR NEW CAREERISTS?

The New Careerist is paid on a bursary schedule for the first 6 months of the program. This schedule is related to the number of dependents an individual has. After 6 months the trainee moves to a percentage of the anticipated entry-level salary of the job for which he/she is training. The percentage is increased at 6 month intervals to reflect the trainees increased capabilities and responsibilities. Entry-level salaries are set according to job classifications designated by the host department and approved by Management Committee of Cabinet.

### WHO PAYS THE SALARIES?

New Careerists are paid by the Department of Colleges and Universities Affairs, Government of Manitoba and are considered term employees of the government. As such, trainees are eligible for sick leave and holiday time as are other government employees.

### WHAT SUPPLEMENTS ARE PROVIDED TO BASIC SALARIES?

New Careerists are given a \$100.00 clothing allowance upon entry into the program. All costs of the educational components are covered by the New Careers program. Northern Housing and Living Allowance is also paid when applicable. In addition to these monetary supplements there is counselling available and other personal supports.

**Department of Colleges and Universities Affairs,  
New Careers,  
2nd Floor,  
16 Martha Street,  
Winnipeg, Manitoba  
R3B 1A3  
Phone: 943-1531**



This bird is one of the turkeys being cleaned for the Winnipegosis Local Turkey Bingo, to be held on November 9th and December 14th. The Metis in the picture is Greg Brown.

## Remote Housing In Mafeking

Remote Housing is progressing with four foundations finished and three houses completely framed on their foundations.

The second allotment of houses has already been started with the clearing of the lots. As soon as gravel is available, work will start on these new foundations.

The program is right on schedule so far, and if good weather prevails, Mafeking should be 10 new homes richer by late spring of '75.

The program has provided employment for eight people.

Oct. 5/74  
I.C. Weekly



**Dominion/Soudack**  
including  
**EDMONTON FUR AUCTION SALES**

### 1975 AUCTION SALE DATES

January 9/10, 1975	{ CMB Mink Ranch General
February 11/12, 1975	General
March 24/25, 1975	General
April 17/18, 1975	General
May 22/23, 1975	General
June 26/27, 1975	General
September 5, 1975	General

**DOMINION/SOUDACK** Fur Auction Sales Ltd.

204 WILLIAM WEST E. WINNIPEG, MANITOBA, CANADA R3B 0R0  
TELEPHONE: (204) 943-4391 • CABLE: DOMISOU SALE

# poetry

## LULLABY IN SORROW

Timma ... Timma ... rest my love,  
Timma ... Timma ... sleep.  
Timma ... Timma ... the night has come  
My little son, don't weep.

The sun is gone, but gentle sounds  
Caress our waiting ears —  
Timma ... Timma, dry your eyes  
Let the moon erase your fears.

I know for what you weep, my child —  
My heart is also wrung.  
Timma ... Timma, we must accept  
How the beads of life are strung. \*

I know not how to comfort you,  
But Timma, Timma please  
Listen to the forest talk —  
Hear the wind blow through the trees.  
It's your father's breath that flows through  
them  
His voice is in the leaves —  
See there the birch has caught his sigh  
And is showing how it grieves.

By day you'll see the eagle soar  
And the flight of moose and deer —  
In every child of Mother Earth  
You'll sense his spirit reappear.

Timma ... Timma ... he watches us  
And guards us from the night —  
Timma ... Timma ... he's with us yet,  
There is no need for fright.

Timma ... Timma ... cry no more  
Drift softly into sleep.  
Timma ... Timma ... the night has come —  
There's no more time to weep.

— Joy Asham Fedorick

## MR. ALCOHOL

My name is Mr. Alcohol.  
My service is often free,  
I'm found in all the cities,  
Death rides with me.

I'll take you high upon a cloud,  
And make you think you're rich  
Then bring you down with screaming sounds,  
And drop you in a ditch.

I'll ease my way into your life,  
Through whiskey, beer and wine,  
I'll stay with you and never leave,  
You're soul I'll claim for mine.

I'll steal the clothes right off your back,  
And shoes from you're children's feet,  
You'll be ashamed to lift your head,  
When you walk down the street.

I'll specialize in breaking homes,  
Heartache I like to see,  
Children in need of mom or dad brings  
Laughter and joy to me.

I love to knock the wife around then watch her cry  
And grieve. I smile as she begs so hard for me  
To pack and leave. I live among the black and white  
The redman, the rich and the poor.  
I have no special class of folks, I'll knock on any door.

## POEM BY LELAN SHAFFER

Listen.....  
Listen, to the longing cry  
For this sorrow and shame  
Has wounded the soul of a people  
The earth and the sky are not silent  
They listen.....  
Listen.....  
Listen.....

"SE7KW'ITELS TA 17XW UXWUMIXW"  
(Brother of All People)

Bcansi Newsletter Oct. 18/74

## THE METIS

I speak in an Indian dialect.  
I speak in the English dialect.  
I look like an Indian in some ways.  
Yet I don't look Indian enough.

I am a Metis.  
I have had to learn Indian and English. Languages and  
their way of living.  
Their senses of humor and reason.

It's ironic that I don't have,  
A language which would truly be mine.  
I am fluent in both languages I speak.  
So I am looked upon sceptically by both sides.

Though I sometimes have to speak,  
One tongue or the other.  
The thing I want to remember most,  
Is that I am a person, a part of human nature.

I have learned your ways and languages.  
Can we sit together at the same table,  
Without dividing it?  
In understanding we are all made from the Earth.

No matter your originality,  
There is no boundary, or  
Socialistic ladders.  
Going to make you or me any different from the rest of  
us.

By Jack Cardinal

Native Brotherhood Newscall July, 1974

## BROTHER

Listen brother, Throughout your changes brother.  
Your years were full of emptiness,  
But your years shall never be forgotten.

You've struggled oh brother,  
You're brave and strong,  
You're an "INDIAN",  
And a man.

Yet brother,  
They think you're no-one,  
But the years have passed,  
You proved many things.

Your land,  
Has been dirtied and,  
Played with,  
Your ways of life were better.

Your food,  
Has been wasted,  
Your heart was broken,  
Many times.

Yet you're still brave,  
You're a man,  
Oh brother of mine,  
You're an "INDIAN".

Now my brother you,  
Are old and weak,  
But my brother,  
Your memories never end.

NAME: Diana Spence  
COMMUNITY: Amaranth  
PROVINCE: Manitoba

## SEEKING

Oh love of mine  
Why has thou forsaken me  
When a time  
Such as now  
I need your love for support  
For time here is dead like a deserted fort.

My eyes see only stone and steel  
Which shuts all desire for living  
Will my heart cease to love  
For love here is none  
Shall time alone be my constant mate  
Or will you my love, care to relate .....

Don J. Nelson

## "BALLAD OF RIEL"

Louis Riel, Louis Riel.

- I've got a story my friends to tell  
'Bout a man named Louis Riel.  
He was a patriot, politician too  
In late 1800's, his stature grew.
- In 1869 the government sent McDougall to  
Assiniboia  
As the governor of the land, but the Metis  
feared for their rights.  
So they stopped his entry to Manitoba, formed a  
provisional government  
Then Colonel Wolseley's militia went, to sub-  
due Louis Riel.  
Louis Riel, Louis Riel.
- To the Saskatchewan River many Metis did  
move  
And Riel went to the U.S.A., as he was no fool.  
Riel, he settled in Montana, married and taught  
school  
While in Saskatchewan, the Metis needed a  
political tool.
- Thier claims and petitions were ignored by the  
government  
To appeal their worthy cause, for Riel they sent.  
Louis Riel from Montana returned and  
petitioned in '84  
But no action did result behind the government  
doors.  
Louis Riel, Louis Riel.
- A provisional government in '85 was formed at  
Batoche  
Blood and sweat and tears, seemed imminent  
by gosh.  
The mounties out to nip the rebellion at Duck  
Lake were met  
On March the twenty-sixth, Dumont an ambush  
had set.  
Louis Riel, Louis Riel.
- Now the Canadian government for this would  
not stand.  
So they ordered that Riel and his men be taken  
in hand.  
It was on May 15th, at Batoche Riel was seized  
But there were repercussions, not all the  
people were pleased.
- Then occurred the greatest trial of the century  
All Englishmen sat on the jury, a farce this was  
surely.  
For the English were impartial to the French-  
Canadians  
And so I give this story, which has an un-  
fortunate end.  
For they hanged ..... Louis Riel, Louis Riel.

Lyrics and music  
composed and written  
by Terry Lusty of Calgary,  
Alberta, Canada.  
November 30, 1967.

ALL RIGHTS RESERVED.

"My father, you have spoke well; you have told me  
that heaven is very beautiful; tell me now one thing  
more. Is it more beautiful than the country of the  
muskox in summer, when sometimes the mist blows  
over the lakes, and sometimes the water is blue, and  
the loons cry very often? That is beautiful; and if  
heaven is still more beautiful, my heart will be glad, and  
I shall be content to rest there til I am very old.

— Saltatha, a northern Indian,  
replies to a missionary in the  
nineteenth century.

(Nature Canada - July/September 1972 issue  
I.C. Weekly Oct. 23/74

# New Human Rights Act Into Force October 25

## Extends Prohibitions Against Discrimination

Manitoba's new Human Rights Act, which extends prohibitions against discrimination, enables payment of special damages to victims of discrimination and provides for the establishment of special boards of adjudication, is now in effect, Attorney General Howard Pawley has announced.

Mr. Pawley said the changes in Manitoba's human rights legislation, approved at the last session of the Manitoba Legislature, were so extensive as to necessitate the drafting of a new act containing the key features of the original system with the addition of many new and important features.

The new act has been proclaimed to come into force October 25.

Among the new features are prohibitions against discrimination in:

- Provision of housing on the basis of source of income. Manitoba is the only province with this particular regulation designed, in part, to prevent housing being denied welfare recipients.
- Denying any individual the right to purchase property on the basis of race, nationality, religion, color, sex, age or marital status.
- Such areas as employment, membership in trade unions, employers' organizations and occupational associations, on the basis of political beliefs.
- Hiring, promotion or dismissal of individuals on the basis of sex, age or political beliefs.
- Restricting membership in professional associations on the basis of race, nationality, religion, sex, age, marital status, source of income or political beliefs.
- Denying individuals the right to sign public contracts on the basis of sex or age.

Mr. Pawley emphasized that these prohibitions

against discrimination are in addition to prohibitions contained in the original Human Rights Act and retained in the new legislation.

The earlier provisions prohibited discrimination in accommodation, services and facilities, housing, employment, membership in trade unions, employers' organizations and occupational associations and advertising by employers on the basis of race, nationality, religion, color and -- in most of the above cases -- sex.

"The addition of age, marital status, source of income and political beliefs to the wide range of human rights coverage," said Mr. Pawley, "provides Manitobans with a more extensive degree of protection against discrimination than has ever been the case in this province."

Mr. Pawley said the new act is carefully designed to afford maximum human rights without clashing with basic concepts relating to public decency or common sense.

For example, he said, the YWCA and YMCA may continue to restrict accommodation on the basis of sex and public washrooms will continue to be reserved specifically on the basis of sex.

Also, the prohibitions against discrimination in employment practices on the basis of age will not affect bona fide retirement, superannuation or pension plans and group or employee plans formulated according to age or seniority.

Similarly, the prohibitions against discrimination on the basis of age in the provision of housing accommodation will not preclude the establishment of homes for elderly persons.

The investigation of complaints will continue to be the function of the Human Rights Commission but the hearing of and passing judgment on cases of alleged infringement of human rights legislation will be the responsibility of boards of adjudication to be appointed, when required, by the attorney general.

As a result of this new provision dividing the in-

vestigating and judgment functions between two separate bodies, he said, there will be no basis on which to charge the Human Rights Commission of "pre-judging" cases.

The boards of adjudication will not only serve to identify guilt or innocence but also to require violators of the Human Rights Act to compensate their victims for lost wages. Board orders will possess the same legal authority as judgments of the Court of Queen's Bench since they may be filed with that court. Appeals to board decisions may be made to this court.

Mr. Pawley also announced that the new act calls for an increase in penalties for those who contravene the act.

Individuals found guilty of violating the Human Rights Act are liable to a fine of not less than \$100 and not more than \$1,000 (previously, \$50 and \$500) and, in the case of corporations, trade unions, employers' associations and similar groups liable for a fine of not less than \$500 and not more than \$5,000 (previously, \$200 and \$1,000).

Mr. Pawley said next year public hearings will be held throughout Manitoba to enable people to voice their concerns and grievances directly to commission members.

He noted that the commission has already taken an important step in ensuring the applicability of human rights legislation, even in the more remote northern communities, by establishing a northern office at The Pas six months ago.

The attorney general also said the commission has embarked on an innovative educational program which includes provision of human rights kits to all schools in the province. In addition, a teachers' handbook is being prepared to assist teachers in detecting bias and discrimination in textbooks.

The school program kit, which should be available before the end of this year, commemorates the 25th anniversary of the United Nations Declaration of Human Rights. It is the first such kit to be made available to any school in Canada.

The kit will review existing human rights legislation in Manitoba and Canada as well as the international conventions and declarations of the United Nations relating to human rights.

The teachers' handbook is being developed in cooperation with the Manitoba Indian Brotherhood and is the result of a recommendation contained in a recent M.I.B. report entitled, "The Shocking Truth About Indians in Textbooks."

In addition to these activities, the commission is completing preparation of an audio-visual presentation on equality of opportunity in employment to be made available to employers.

Mr. Pawley said all of these programs are designed to create an awareness of human rights and responsibilities.

## Northern Milk Plan Set

More than 3,000 school children in northern Manitoba are receiving milk or other dairy products at school under a \$225,000 provincial program started this fall season, Premier Ed Schreyer announced Friday.

The two-year pilot project will also enable adults in the 32 northern communities to learn about good nutrition through advisers, all from the north, who are teaching courses and providing counselling on nutrition and health matters.

The program is operating in the elementary schools in Frontier school division. This division covers more than half the area of Manitoba but serves a school population of less than 6,000 in about 35 isolated areas. About two-thirds of the students in Frontier division are of native origin and one-third are treaty Indians.

Through the milk program, pupils in kindergarten to Grade 4 are being given 16 ounces of milk a day or the equivalent.

It can be given in the form of two glasses of milk, or as cheese, ice cream or yogurt. Or a dairy lunch or breakfast could be provided, consisting of cream soup, cheese and yogurt.

Mr. Schreyer said the program is aimed at helping school children receive adequate nutrition and is provided at no cost to the communities.

He said providing children with a properly balanced diet which includes recommended amounts of milk or dairy products is difficult in the north because of the high cost and relative scarcity of milk.

The milk is supplied to the department of education on contract from a Winnipeg dairy.

Free Press 19/10/74.

## Legal Aid in Manitoba

Completely free of partially subsidized legal assistance is now available to the majority of Manitobans, making this province's legal aid program the most extensive and progressive in Canada, according to Attorney General Howard Pawley.

Legal Aid Manitoba was established September 1, 1972, and in the past two years has assisted 60,000 Manitobans through such services as court actions in criminal and civil matters, court duty counselling services and informal advice.

Four neighborhood legal aid centres are currently in operation and next year it is hoped that improved service will be available to northern residents.

In the northern circuit legal aid staff lawyers deliver legal services and community education to local residents each month. Next year it is expected the program will be extended to Little Grand Rapids, Berens River and Bloodvein Indian Reserve. The out-reach program will also be expanded.

"In short, our goals are only as good as our ability to meet them and, accordingly, they are preparing for a substantial increase in participating private lawyers and in our staff lawyers.

"In short, the government is increasing its capacity to serve all those Manitobans requiring free or partially subsidized legal assistance with the hope that every person in this province will have access to an able legal defense regardless of where he lives or how much he earns."

Lakeland News  
October 4, 1974

## CBC OPPORTUNITY

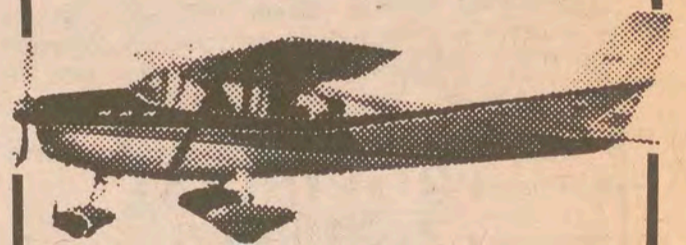
The CBC is looking for Native people (status and non-status Indians, Metis and Inuit) for possible employment as Native content programmers as well as other positions in radio and television.

Interested persons are asked to give their name, address, birthdate, education and if you speak any of the Native languages please include this.

Address this information or any inquiries to:

Saleem Ahmed  
CBC Northern and Armed Forces Services  
P.O. Box 8478  
Ottawa, Ontario.  
K1G 3J5

## LAMBAIR AIRCRAFT CHARTER SERVICE



### SERVING NORTHERN MANITOBA SINCE 1935

WITH BASES SITUATED IN THE PAS,  
THOMPSON, GILLAM, CHURCHILL AND  
RANKIN INLET

FLIGHTS LEAVING DAILY TO  
ALMOST ALL POINTS IN  
NORTHERN MANITOBA.

FIXED AND ROTARY WING  
AND SCHEDULED SERVICE.

DO NOT ASK US WHERE  
WE FLY, TELL US WHERE  
YOU WANT TO GO!

**LAMBAIR**  
Tel: 623-3461 (The Pas)  
677-4555 (Thompson)

## People Upset

He said the Native Education Section is primarily concerned with the following areas:

- It is a program to help Native people
- The ultimate goal is Native and parental control of Native education

Development of Education under the Native Education Section.

- Through consultation and communication they hope to fulfill the peoples' ideas and needs with the help of the M.M.F. and M.I.B.
- Research and evaluate the changes needed and submit recommendations to the Government; the steering committee involves the M.M.F., M.I.B., Pent, Impacte, Indian-Metis Friendship Centre.

The rest of the afternoon was devoted to regional business.

The second day of the meeting began by introducing Mr. Emile Pelletier, Director of Land Grants Research for the M.M.F. Mr. Pelletier briefly explained what happened in 1870 regarding Metis land grants. He also mentioned that a great deal has been done in gathering and compiling materials, resulting in a small library at the M.M.F. office in Winnipeg.

Mr. Pelletier's presentation was then followed by a discussion on Housing with Darryl Cugnet and Roy Thomas. Mr. Cugnet said that there would be money available for the Emergency Repair Program very soon. He said that R.R.A.P. (Residential Rehabilitation Assistance Program) is the most appealing because of the availability of a \$2,500 (grant). There was also a thorough discussion on A.H.O.P. and other housing programs of interest to the people.

The proposed Wilderness Area on the east shore of Lake Winnipeg was the topical highlight of the regional meeting. An exhaustive debate occurred between representatives of Manigotogan and Vice-President, Connie Eyolfson.

Mrs. Eyolfson explained the position of the M.M.F. Board of Directors. She said that the proposal was received with unanimous approval by the Board of Directors, subject to the following conditions:

- a) That the Native people shall be consulted as to their needs and plans.
- b) That the privileges and rights now existing to the Native people in that area shall be respected and honoured.
- c) That the Native people shall be made aware of the business and employment opportunities within the Wilderness Area.
- d) That the Native people shall be provided the first opportunity of developing the tourist and recreational opportunities within the Wilderness Area.

Since the first condition has not been met, the following motion was passed:

Moved by Norman Meade and seconded by Joyce Gus that "Whereas the area and, Whereas the No. 1 condition has not been met, that the Native people feel that they have not been properly consulted, therefore be it resolved that

(Cont'd. from front page)

the M.M.F. withdraws support of the Atikaki proposal. Be it further resolved that the M.M.F., M.I.B. and N.A.C.C. be represented as well as individuals from the local communities and reserves on the east side of Lake Winnipeg. The task force is to conduct studies and report before any final plan is approved for a park for the east side of Winnipeg.

Larry Simard, Mayor of Manigotogan and Norman Meade expressed their concerns on the lack of communication on the part of the Manitoba Metis Federation and the communities involved. Mr. Meade explained that communication should be a very important part of the organization.

Mr. Larry Simard was questioning the approval of the Wilderness Area by the Board of Directors if in fact none of them has visited the eastern area to talk to the people.

Mrs. Eyolfson then explained the input of the Southeast Region. She said that their input consisted of four items. "Let those people hunt, trap, produce wild rice and let the economic development be first given to the Native people." She said the Southeast Region should not be condemned for putting conditions in the proposal, if the park goes in anyway.

There were further concerns expressed by the people from Manigotogan. They are afraid that the park would be taking some of their land and the conditions that were put in the proposal will not be met. The following motion was then passed and it stated:

Moved by Norman Meade that any representative from the Southeast M.M.F. sitting on any committee should not ever commit or agree to any major decision without first consulting the people that will be directly affected by such a decision, unless a sure method has been used to contact that said body."

### GOLDEN ANNIVERSARY



Seated are: Mr. & Mrs. Harry Brown, (l-r) Mark, Barney, George, Lena, Harvey & Walter. Missing is Wilfred.

On October 13, 1974 at the home of Mr. & Mrs. Raymond Fleming, Mr. & Mrs. Harry Brown celebrated their 50th Wedding Anniversary. They were married in 1924 in Winnipegosis. Mr. Brown was an active fisherman, trapper and boatbuilder. They raised 7 children: Mark, Barney, George, Lena (Mrs. Ray Fleming), Harvey, Walter, & Wilfred. Today they have 26 grandchildren, and 1 great-grandchild. Both enjoy good health and one of their traditions is the making of maple syrup every spring. At present they are living on 4th street in Winnipegosis. For an anniversary gift each one of them were presented with a swivel rocker chair. This gift was from their children.

### The Peace Garden Local News

We are pleased to announce and welcome the addition of five new members to our Local.

Our Local is in the process of planning a Fowl Supper but no definite date has been set at this time.

Recently Turtle Mountain Local, White Water Local and ours combined forces to form a housing society.

In the planning stage is another meeting to see what can be achieved for our Local.

Mrs. Leona Ramsden  
Vice-Chairman  
Peace Garden Local

## Dauphin Friendship Centre Inc.



21 Third Ave N.E.  
Dauphin, Manitoba

638-3383

### HISTORY

A Drop-In Centre funded by a L.I.P. Grant in Jan. '74 was terminated June 28, '74.

The Drop-In Centre was instrumental in establishing need for The Friendship Centre in Dauphin.

The Friendship Centre will carry on the programmes initiated by the former Centre and establish new programmes.

### HOW THE FRIENDSHIP CENTRE IS FUNDED

The Centre is funded by the Federal Government through the Secretary of State, Migrating Natives Group and the Provincial Government through the Division of Research and Planning Programme Development.

### OBJECTIVES

- To work in harmony with all government agencies, and community organizations.
- To promote continuous public relations aimed at creating and developing mutual understanding between people of varying cultural ancestry.
- To establish programmes which are designed to develop leadership and community involvement.
- To extend counselling and referral services to all citizens.

### SERVICE

We are a "PEOPLE" oriented centre with cultural and recreational programmes to assist with Community involvement.

Our Board Room is at the disposal of any group who may need it.

We see the Centre as a place for people to come for a friendly cup of coffee or any problem they might have.

Executive Director  
LAVERNE MORRISSEAU

Secretary-Bookkeeper  
JEAN CHUNICK

### HOURS AND DAYS OPEN

During the summer months, we will be open Mon. - Fri. 9-5. In the winter season, the centre will be open Mon.-Fri. 9 a.m. - 9 p.m. Sat. 9:00 - 5:00 p.m.

The autumn leaves are falling fast,  
Their summer sheen is changing here;  
The growing days are gone and past,  
Yet promising to bloom anew.

- Memory

## PROVINCIAL HOUSING CO-ORDINATOR

Required by Rural and Native Housing Corporation of Manitoba to work in Winnipeg office.

### THE JOB:

The successful applicant will be expected to work with a number of government departments and a variety of community groups in rural and remote areas which are concerned with implementing and managing programs within the National Housing Act.

The Provincial Housing Co-ordinator will be required to effectively relate to emerging community needs and act as a resource in program development. The successful applicant must also possess the ability to efficiently manage office staff based in Winnipeg as well as co-ordinate, direct and advise a staff of field workers.

### REQUIREMENTS:

The successful applicant will have had extensive experience in working with native groups. An understanding of housing policy, administration and building is definitely desired. Must be willing to travel within the province of Manitoba.

### SALARY:

Negotiable, dependent upon qualifications and experience.

Apply to:

**RURAL AND NATIVE  
HOUSING CORPORATION OF  
MANITOBA INC.**  
611-259 PORTAGE AVE.  
WINNIPEG, MANITOBA R3B 2A9

# Recipes

## Bannock

The bannock which you have sampled this evening is our local variation of a type of cookery that has been brought to Manitoba from Scotland, probably by Scots employees of the Hudson's Bay Company and by the Selkirk settlers. It is thought that the word **bannock** is derived from the Latin **panicum** and originally referred to Communion bread. The term is used to describe a variety of cooked cereal products which resemble scones, breads, shortbread, crackers or even pan-cakes.

The Manitoba bannock is one of the simpler types of bannock, generally a mixture of flour, lard and water, or milk, cooked over an open fire in an iron fry pan or moulded around a stick. It is an immensely adaptable food - what it is depends on what you have available, whether in ingredients, vessels or heat sources. In parts of Scotland it developed into rich scones made with butter and milk or cream. Depending on the crops grown in the area, the cereal could be oatmeal, pease meal, barley, wheat flour or even crushed silverweed. The Selkirk area developed the Selkirk Bannock, a rich buttery yeast dough, bursting with Sultana raisins.

Pitcaithley bannock is a rich butter shortbread flavoured with orange peel and almonds, and for the thirteenth century Scots soldier it was simply oatmeal moistened with water cooked on a flat metal plate over a small fire. Its form and flavour changed according to the era and the locale, but it was there, helping to celebrate the turning of the seasons, the feasts of the church, birth, teething and marriage. And now, thousands of miles from its original home, the bannock figures in yet another celebration — Winnipeg's own Folklorama.

Researcher  
Mrs. L. Sutton

## Red River Bannock

A Real Old Time Recipe

3 cups of flour  
1 teaspoon salt  
1 tablespoon sugar  
2 heaping teaspoons baking powder  
1/4 cup dripping or lard  
2 cups cold water

Mix into a ball of dough. Knead well for 5 to 8 minutes. Roll into a large round cake about 1" thick or thinner if desired. Cook at 375 deg. F till light brown.

THE WINNIPEG NATIVE CLUB  
150 River Avenue

## Cooking Carp

After filleting, score the meat by slicing 2/3 of the way through the slabs of meat every 1/8 to 1/4 inch apart. Scoring allows cooking heat and oils to soften the small bones.

**To Deep Fry:** prepare carp by dipping in a combination of milk, egg, salt and flour to get a deep golden brown color and a crisp outer coating.

**To Bake:** cover the fish with several strips of bacon or baste it with a favorite sauce. A whole 2-to-4 pound carp takes about 45 minutes to bake in a 350 degree oven.

Carp is ideal pickled or canned, or prepared chowder. Pre-cook the fish by boiling with two tablespoons of salt, vinegar, and any other desired seasonings. Chill, flake the flesh from the bones.

## Cabbage And Tomato Casseroles

Want to cook something a little different that the family will love? Our Cabbage and Tomato Casserole is a robust vegetable combination that's hard to beat. It features cabbage and fresh tomatoes with some notable companions such as ground marjoram and grated Cheddar cheese.

Cabbage is a popular vegetable for many good reasons. It's available all year, comes in a choice of two colors, is a rich source of Vitamin C and is economical. All the common varieties of cabbage are high in Vitamin C, but new green cabbage is an extra rich source.

Try serving Cabbage and Tomato Casserole with ham, pork, chicken, or lamb. Together with whipped or boiled potatoes, the meal achieves a nice balance of texture, flavor and nutrition.

### Cabbage And Tomato Casseroles

1 pound cabbage (4 cups shredded)  
1/2 cup water  
3 tablespoons salad oil  
1/2 cup chopped fresh onion  
3 tablespoons flour  
1 teaspoon salt  
1/2 teaspoon pepper  
1/4 teaspoon ground marjoram  
2 1/2 cups chopped peeled fresh tomatoes  
1 cup cracker crumbs  
1 cup (4 ounces) shredded Cheddar cheese

Wash cabbage and cut into quarters. Discard core and shred coarsely. Cook in water for about 8 minutes, until tender; drain. Heat oil in saucepan. Add onion and cook until transparent. Blend in flour, salt, pepper and marjoram and cook until thickened. Add tomatoes. Layer tomato mixture and cabbage in 6 individual casseroles. Top with cracker crumbs and grated cheese. Bake in 375°F. oven for 25 minutes. Makes: 6 servings.

## Baked Beans, Western Style

1 pound navy or pea beans  
1 large onion, sliced  
2 tablespoons oil  
1/4 cup vinegar  
1/2 cup catsup  
1 1/2 cups canned tomatoes  
2 tablespoons brown sugar  
2 teaspoons salt  
1/4 teaspoon pepper  
1/4 teaspoon dry mustard  
1/2 pound salt pork, diced

Wash beans thoroughly, then drain well. Cover with water and soak overnight.

In the morning add 1 teaspoon salt to the beans and simmer them over low heat until they can be pierced with a toothpick, about 1/2 hour.

Heat the oil in a heavy pot, add the thinly sliced onion and saute for three minutes.

Add vinegar, catsup, tomatoes, molasses, brown sugar, remaining salt, pepper and dry mustard. Bring to a boil, reduce heat and simmer for 5 minutes.

Drain the beans, saving the liquid, and place them in a bean pot in layers with the diced salt pork.

Add the sauce, and enough liquid drained from the beans to cover.

Cover and bake in a 300 degree oven for 6-8 hours, adding more liquid as needed.

(Reprinted from the Bayline Weekly)



*Cheesecake-made with the lively tang of cheddar and beer.*

## Cheddar Cheesecake

Cheesecake-everyone's favourite. There's cream cheesecake, sour cream cheesecake, pineapple cheesecake, cherry cheesecake and now a new cheesecake with the lively tang of cheddar cheese and beer. Surprised? You shouldn't be-beer and cheddar, long time friends, now team together to create this deliciously different cheesecake. The tanginess of the beer offsets the sweetness of the sugar, and the sugar cuts the tanginess of the beer. The result: a magnificent blend of flavours not to be matched.

This cheesecake makes the perfect dessert or snack, especially when served with glasses of ice cold sparkling beer. Remember-the alcohol evaporates in the cooking process so it's fine to serve to the children.

### Cheesecake

1 (6 oz.) box zwieback crackers, crushed  
3 tablespoons sugar (for crust)  
6 tablespoons (3/4 stick) butter or margarine, melted  
4 (8 oz. each) packages cream cheese  
8 oz. finely shredded cheddar cheese (about 2 cups)

1 3/4 cups sugar  
3 tablespoons flour  
5 eggs  
3 egg yolks  
1/4 cup beer

Combine zwieback crumbs, 3 tablespoons sugar and melted butter or margarine in small bowl. Press firmly over bottom and about 2" up side of a lightly buttered 9-inch spring-form pan. Chill briefly.

Let cream cheese soften in large bowl. Beat with cheddar cheese just until smooth. (Cheeses will beat smoother if they are at room temperature.) Add sugar and flour. Beat until light and fluffy. Add eggs and egg yolks, one at a time, blending well after each addition. Stir in beer. Pour into crust.

Bake in very hot oven (475degrees F) 12 minutes; lower temperature to 250 degrees and bake 1 1/2 hours longer. Turn off oven; let cake remain in oven for one hour.

Remove from oven and cool on wire rack. Loosen around edge with knife; release spring and remove side of pan.



## Roast Duck

Preheat oven to 350 degrees.

Clean duck. Sprinkle insides with salt and stuff with Wild Rice. Or place a quartered and 1 small whole onion in the cavity.

Place breast side up in a shallow roasting pan. Lay bacon slices over breast of wild duck. Roast young wild ducks 15 minutes per pound, older wild ducks 20 minutes per pound, tame ducks 20 to 25 minutes per pound. (If tame duck is fat, baste with hot water.)

### WILD RICE STUFFING

1/2 pound sliced mushrooms  
1/4 Cup butter  
1/4 Cup minced onions  
1/4 Cup minced parsley  
1/2 Cup chopped celery  
1/3 Cup water  
2 Cups cooked wild rice  
3/4 teaspoon salt  
few grains pepper

Cook mushrooms in butter for 5 min. Remove mushrooms; add onion, parsley and celery; cook until onions are yellow. Add rest of ingredients and mushrooms; simmer 15 minutes. (Makes enough to stuff a 4-pound chicken or duck.)

## Snacks

### Lil' Reubens

1 12 oz can corned beef  
1/4 cup sauerkraut  
1/4 cup mayonnaise  
1 loaf cocktail rye bread  
1 cup grated Swiss cheese  
1. Shred corned beef finely, with a fork; add sauerkraut and mayonnaise and blend well.  
2. Toast bread slices on one side under broiler; spread untoasted side with mustard.

3. Spread corned beef mixture over mustard; sprinkle with cheese.

4. Broil until bubbly and cheese is melted.  
Makes about 36.

### Miniature Drumsticks

3 pounds chicken wings  
1/2 cup flour  
1/2 cup grated Parmesan cheese  
1 teaspoon seasoned salt  
1 teaspoon paprika  
1/8 tsp. pepper  
1/2 tsp. oregano  
3/4 cup buttermilk

1. Cut off "drumstick" portion of wings.

2. Combine flour, cheese, salt, paprika, pepper and oregano. Mix well.

3. Dip "drumstick" in buttermilk and roll in the dry mixture. Place in a 9 x 13 well greased baking dish.

4. Bake in preheated 400 degree oven 45 minutes or until crisp and tender. Keep hot in chafing dish or warming tray.  
Yield: about 18 "drumsticks".

### Sausage Cheese Balls

1/2 pound pork sausage  
1/2 pound sharp cheddar cheese  
1 1/2 cups biscuit mix  
1. Cook sausage; remove

from fry pan and place on paper towel to remove excess grease.

2. Melt cheese in double boiler; stir in sausage and biscuit mix. Shape teaspoons of mixture into small balls.

3. Bake in a preheated oven 450 degrees F, 10 minutes or until brown.

4. Sausage balls may be frozen on cookie sheet and then placed in freezer bag. Bake when ready to serve.  
Yield: about 90 balls.

### Confetti Snack Dip

1 package onion soup mix  
1 pint commercial sour cream  
1/4 cup finely chopped green pepper  
1/4 cup finely chopped cucumber  
1/4 cup finely chopped pimento

1. Combine all ingredients; chill at least one hour.

2. Serve with assorted crackers.  
Yield: 2 1/4 cups.

### Zippy Shrimp Spread

1 can baby shrimp  
1 8 oz package cream cheese, softened  
1 tablespoon lemon juice  
1/2 teaspoon mustard with horseradish  
1/2 teaspoon Worcester-shire sauce  
1 teaspoon chopped onion

1. Rinse shrimp under cold water and drain.

2. Mash shrimp with fork and combine with cream cheese.

3. Mix in remaining ingredients and chill.

4. Serve with a selection of crisp cold vegetables.  
Yield: about 1 1/2 cups.

## How Can Your Break a Law if You Don't Know The Law Exists?

(It's easy, just ask any Indian)

By Ian V. Dubiński  
as told to Bill Trent  
Weekend Magazine

For a great many years, the Indians and mixed blood Metis of Canada's sprawling wilderness north of the 53rd parallel have lived in awe of the white man and his justice. All too often they have bowed, unquestioning, to laws that were irrelevant in their situation, and all too often they have gone docilely to prison for offences they were unaware they had committed.

Now there are rumblings from the native councils. There is dissatisfaction beyond the rim of urban civilization where most natives still speak their Indian dialects and communication with the white world is almost nonexistent.

Articulate spokesmen are standing up for the Ojibways and Crees, the Chipewyans and Shusways, the Montagnais and all the other northland bands. And the message is clear:

It's time for the white man to listen.

The Indians say white justice is too punitive.

The Indians say many are jailed unnecessarily.

The Indians say the white man's correctional system is not geared to the problems of the North.

They are right on all points - and right when they cite cases of discrimination in the area of law enforcement. The discrimination may be the result of cultural differences rather than conscious acts by the white man. But it exists.

Everyone is equal before the law but in its administration it may well be that some are more equal than others.

We laid down our laws as urban people in urban settings - and when we took our laws to the North we found, much to our surprise, that some of the rules couldn't apply.

The Indian society was once pretty efficient in looking after its lawbreakers. If a man was robbed, he went looking for the robber. If he found him, he either retrieved his goods or beat him up. The Indians could also ostracize their trouble-makers within the society.

Then we moved in with our civilized concept of right and wrong and our less direct but far more sophisticated remedies for wrongdoers.

We offered a system of fines and jail as a deterrent and probation and parole as incentives to return to the honest life.

We didn't take into consideration that the Indian, the earth-man, had lived by his own cultural beliefs and rules and didn't know what in the world we were talking about. And I'm afraid that we didn't take much time explaining things to him.

We said that there were laws and that we'd enforce them.

We talked about jails, but we didn't build any in the North. Indian offenders have to be uprooted from their cultural environment and imprisoned in what, to them, are foreign centres.

The lack of community jails frustrates one of the most useful of correctional processes, that of sentencing an accused to serve his term on an intermittent basis. We can often keep a working man at his job by allowing him to do his time at night and on weekends. Without facilities close by, this is not possible.

We talked about probation, assessed the enormity of the problem and made a token effort. We have very few officers, and with all due respect to their sincerity and good intentions, they are university-trained products of a middle-class white environment and can't properly service three case-loads. There is a definite breakdown in communications.

Perhaps the answer lies within the Indian community itself. The female chief of the Norway House band of Crees, Jean Tolster, is a lay magistrate. Several constables in the North are Indian. Hopefully some day, we may have efficient probation handled by Indians, too.

Certainly the whole correctional system as we conceive it - and that's going all the way from arrest to parole and probation - has to be re-assessed and considered anew from an entirely different viewpoint.

The Indians say the laws are the white man's laws and they have no say in them. This is so. Most of the legislation went into the books prior to 1960 when Indians living on reserves had no voting privileges.

They don't object to laws. They simply don't understand the reasons for some of them.

Every white schoolboy knows that ignorance of the law is no excuse in the courtroom. This the Indians don't understand. How, they ask, can a person be found guilty of breaking a law he didn't know existed?

The futility of some cases is striking. How do you judge an accused who truly doesn't know he has done wrong, who knows nothing of the rules of evidence, who is completely mystified by the court procedure -

and who, into the bargain, understands no English?

Certainly we provide interpreters - but the accused and spectators who have come to court usually don't understand what is going on anyway.

Manitoba, where I hold court, has instituted a program of court communicators of native descent who advise the accused of his rights, but there are not enough of these people.

One Indian who appeared before me points up the problem. I asked him if he was guilty or not guilty. He didn't answer the question. Instead, through an interpreter, he asked, "Do I have time to pay?" This man, like most of his brothers, was conditioned to the belief that if a policeman arrested someone, that person must automatically be guilty in the white man's law. And all he wanted to know was whether the court would give him time to pay a fine.

Those of us who hold court in remote areas do our best to serve the ends of justice. But we fly into a place, hear a batch of cases, then fly to some other point. The court atmosphere, of course, is one of haste and the whole process appears pretty superficial. Legal aid has been introduced to the North but this, too, is on a fly-in, fly-out basis, leaving little time to discuss cases with native offenders.

There is a widespread public image of the Indians as a lawless breed. That's understandable. After all, the number of Indians jailed is well beyond the native population ratio.

Indians, of course, do face serious charges at times. Murder, assault, robbery, breaking and entering are not unheard of in the North. Most frequently, however, they are charged with breaches of regulatory laws. Most of my cases, for example, involve liquor laws and fish and game regulations.

Usually cases of this kind are disposed of with fines, with the alternative of a jail sentence. But Indians seldom have money so they wind up behind bars. This may involve travelling several hundred miles.

It bothers my conscience terribly to think that an Indian in far northern Manitoba, living the forest life of his ancestors for all intents and purposes, should right now be languishing in jail in Winnipeg for hunting or fishing out of the white man's season.

The law sets seasons for hunting and fishing and our policemen try to explain to the Indians that the rules are for the good of the country.

The Indians may know the white man has put stiff restrictions on the shooting of ducks and geese. But they don't understand the contradiction - by federal treaty they were given the right to hunt and fish at will.

The deterrent effect of our justice, too, is very doubtful. When one young Cree returned to his band after a jail term in the South, he was bombarded with questions from friends. Where had he gone? What was it like?

"It was a big building," an interpreter quoted him as saying, "There were many people. Everybody was very nice. There was plenty of good food. But they haven't paid me my wages yet."

Incredible as it may sound, this man had no idea of what was happening. He hadn't understood why he had been arrested - and he had not grasped the meaning of jail. He simply figured the white man had needed him in the city, and rightly in this context, he had expected to be paid.

Insofar as liquor cases are concerned, we may well be using our complex legal machinery to regulate a problem that is social rather than judicial.

It is no revelation that drinking is widespread among Indians. Employment opportunities in the North are rare, families go on welfare and an enforced idleness becomes a way of life. Drinking is a by-product of that idleness and there isn't a policeman in the North who isn't aware of the pay-day syndrome. Soon after the welfare cheques come in, the drunken brawls begin.

The liquor laws are a constant course of irritation. We in the populated southern areas of Canada see the need for a law to prevent people from sitting in the middle of a sidewalk to drink. But an Indian in the North lives in the open. The whole world around him is his home. How do you explain to him that drinking a bottle of beer under a tree is illegal?

The laws sometimes spell out discrimination for the Indians. I remember the complaint of one Cree who had come before my court on a charge of drinking in a public place. I convicted him and later he spoke to me privately. He said some white men he guided for drunk on the beaches while he prepared camp and he never heard of them being prosecuted.

It thought for a long while. But then I realized there was nothing I could say.

Weekend Magazine  
Jan. 12/74

## Grant Covers Indian, Metis Nursery Aides

A special grant of \$5,943 to provide the services of two nursery aides at the Indian and Metis Friendship Centre has been announced by Education Minister Ben Hanuschak.

Mr. Hanuschak said the funds for this purpose are allocated through an agreement with Winnipeg School Division No. 1, which has been in effect for the past two years.

The two aides, Brenda Fontaine and Mary Ann Maytwayashing, provide general assistance to the teacher at the centre five days a week during the teaching year for classes involving children of four to seven years.

Both bi-lingual in English and Indian languages, the aides alternate duties, each serving one-half day in the classroom and one-half day in social service work among the families of the attending children.

Mr. Hanuschak emphasized that the nursery aides do not teach the children during their classroom sessions but assist the teacher during craftwork classes and give any other help requested by the teacher.

Nursery aides are recruited by the board of the Indian and Metis Friendship Centre and the teacher. Qualifications include a knowledge of English and either Cree, Ojibway or Salteaux; a warm personality and experience with children; experience in Indian handicrafts, and a considerable number of years of schooling themselves in order to interpret the educational system to parents and children.

Achimowin Weekly October 21, 1974

Our todays and yesterdays are the blocks with which we build.

- Longfellow

That it were possible  
For one short hour to see  
The souls we loved, that they might tell us  
What and where they be.

- Tennyson

## LOCAL NATIVE TALENT!!!

### OLD TIME FIDDLING

by EMILE SPENCE & Ranville Inc.



SIDE ONE

1. WIND THAT TURNS THE MILL - Traditional
2. OLD MAN AND OLD WOMAN - Traditional
3. CHICKEN REEL - Traditional
4. EMILE SPENCES REEL - Emile Spence
5. SEVEN MILES CHASE - Traditional

SIDE TWO

6. CROOKED STOVEPIPE - Traditional
7. BUFFALO GIRL - Traditional
8. DEVILS DREAM - Traditional
9. TRIBUTE TO EDDYSTONE - Emile Spence
10. PONY EXPRESS - Traditional

This fine quality album is available by mailing a money order for \$5.00 to the following address:  
Mr. Ivan Spence  
3-123A Chudley St.  
R2X 2R7 Wpg. Man.