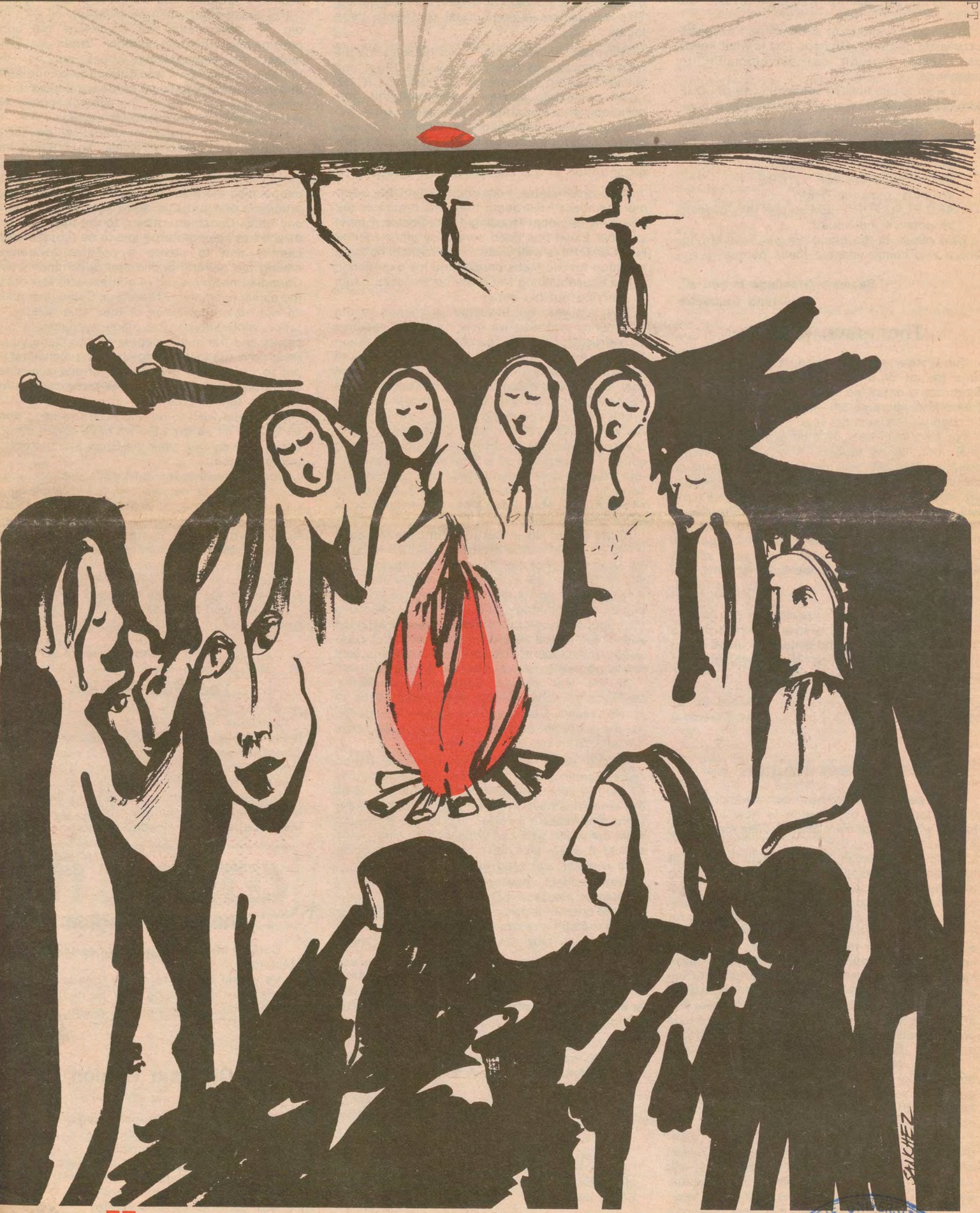




LE MÉTIS

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SEASONS GREETINGS





CHRISTMAS GREETINGS

President

The events of Christmas and New Year have different meanings for people everywhere in the world, especially for our children, our **Metis children!**

I can remember what Christmas meant to me as a child, a few short years ago. The happy feelings that our family shared and the ones that I had.

The happy feelings of children can never be expressed on paper. Perhaps that is what keeps us human through our development to adulthood.

My wish is this holiday season is one of LOVE for your children. Make sure you give them love; because love can only result in happiness, security and make them feel needed and wanted.

Our children are PRECIOUS
Our children are our FUTURE
We must care for THEM
AND PLAN FOR THEM so that they develop as positive individuals.

As a result, in the future we will have strong, proud and compassionate Metis people.

Seasons Greetings to you all,
Ferdinand Guiboche

Thompson Region

The festive season is upon us once again. The time for all of us to set aside our many differences, to enjoy the holiday season in unity and friendship, not only for the festive season, but throughout the coming year.

We also must bear in mind at this time of the year, our Native leaders, who are continually enlightening the decision makers of the province on the problems encountered by the Native people. We must also consider that the changes we want, will not be developed overnight. The struggle of the Metis people has been long and hard, but through the years, we have learned to cope with this struggling battle. So, as this festive season approaches, let us put aside our problems, and enjoy the spirit of Christmas in unity and friendship.

Conveyed through our newspaper, "Le Metis", this Christmas message wishes the Metis people throughout Manitoba, and especially those of the Thompson Region, a very Merry Christmas, and may the New Year be prosperous.

Edward Head
Vice President

Southwest Region

In the past year, there has been some growth in the Federation -- our Region is now up to 23 locals, with several more communities expressing a desire to join.

Some of our locals have banded together to form housing societies and are slowly working towards their housing goals. To these hard-working and dedicated people go my most sincere and heartfelt thanks and congratulations, for they are working to help themselves. There are also some of our members enrolled in different upgrading and counselling courses, but many more people are needed. Any opportunity to improve a person's job potential should be grasped.

There are a variety of programs within Governments, but they are so badly tied up with red tape and regulations that the strongest stomach can hardly go through the system to get to them.

It is my belief that a lot more people would benefit from existing opportunities, if we could get some social animation and human development into the communities. Hopefully, we will be able to do this in the near future.

To my secretary, C. Moore, housing coordinator, A. Venne, Board members, C. Klassen and S. Lavallee, Pathfinders and Sports and Recreation staff, and all Metis in Manitoba: Season's Greetings and the best in the New Year.

To all the rest of the Board members: Season's Greetings and Happy New Year, and hopefully we can accomplish more in the coming year.

THE FUTURE IS THERE.

Lorne Atkinson
Vice-President

Interlake Region

As we draw nearer to the festive season and also to the end of the calendar year let us look back and see what we have accomplished in the last year.

First of all, four new locals, namely Gimli, Matlock, Lake Francis, and Scotch Bay, joined the region. A considerable gain for this period. This brings our regional total to twenty three locals.

The main issue, of course, is housing for the native people and this year saw the Rural and Native Housing Corporation of Manitoba (RANCOM) come into existence. Although this corporation is a separate organization from the Manitoba Metis Federation, its aims and objects are housing for the Native people. So it is our duty to see that our members get a fair shake from this organization in the line of housing and ERP.

Mr. Lloyd Pelletier from Vogar, Manitoba, a former member of the board from this region, is the Interlake Regional Housing Co-ordinator. I must say that Lloyd has been very busy since joining RANCOM. He is well aware of the critical housing situation for the Metis people and his experience in the housebuilding trade will be an asset to him in carrying out his duties.

This last year we have had a change in the Presidency and also we now have an Executive Vice-President in the person of Mr. W. Yvon Dumont. As you will recall Yvon served as Vice-President of the Native Council of Canada for one year and also as a board member of the Interlake Region. So it is felt with his knowledge of Native problems, Yvon can make a great contribution to the M.M.F. We wish him well in his new position.

As of September 15, 1974, this region has been without the services of a Regional Manager. Mr. Larry Gering who formerly held this position has taken up employment with Spearhill Quarries. Our secretary, Ms. Anna Barnes has now taken on this extra responsibility.

At the end of November I was chosen to attend a two day conference at Thompson, Manitoba to sit as a member of the Churchill Constituency Advisory Group (C.A.G.). This work entailed the classification and recommendations of the applications submitted under the Local Initiatives Program. Although I was not completely satisfied with some of the results in the number of L.I.P. applications I found this work very interesting and felt honoured to sit as a member of C.A.G.

At the last Annual Conference in Rivers, Manitoba in February this region had 14 of 19 locals present. I consider this a good attendance as the extreme cold weather did cause some anxiety for travel.

I have some suggestions from this region recommending that future Annual Conferences be held in July or August. Some of the problems the delegates have in leaving home in the winter is the fire hazard involved and to find a responsible babysitter who can cope with an emergency should it arise, plus the possibility of blizzards, cold weather and road conditions.

Well readers, this was supposed to be a Christmas message but seeing that this region has not contributed much to "LE METIS" this past year, I thought a resume of the happenings of this region in the past year would be appropriate.

I now want to thank the various committees and members for their dedication and co-operation with the Manitoba Metis Federation. I realize that at times it feels frustrating, but what would life be without problems to solve?

In closing we from the Interlake Regional Office wish to extend to you one and all a joyous Christmas and all the best for 1975.

Howard Asham
Vice-president

Special greetings to everyone in the Interlake Region. To RANCOM's Staff and Directors. To the Manitoba Metis Federation and to my fellow Board members.

Wishing you all a Merry Christmas and a Happy New Year.

Anna Govereau
Director

Native Council of Canada

The time of the year has arrived again! And so quickly! Christmas and the beginning of another New Year reminds the commercial industry and ourselves, the customers, that we must take into consideration our fellow man, relative or friend. It has also insisted that we must bear fruit which seems to indicate that we must present a gift.

It is a sad affair when we must rely on a "price tag" to demonstrate our friendship and companionship with one another. When we were taught that materialistic values are not the ultimate goal in life, it was difficult to comprehend this message, given some of the conditions under which we were living: In the eyes of society, we were lowest on the economic scale.

However, through communication on local, provincial and national levels, an attempt has been made to improve our living conditions to make shelters comfortable, to acquaint our people with the mechanisms for involvement with programs and projects applicable to them as to any other Canadian citizen, to create a positive awareness among our people to be proud of their identity and to create a positive awareness among the general public and governments that Canadian history is out of context with respect to the native population. Therefore, Canadians really do not have knowledge of their true history.

For information to be made available to ourselves and the native people across Canada, we must continue to work together with individual input to create and continue to create a positive awareness that native peoples have contributed and can further contribute to our society.

We do not wish to be told what has been done for us, but let us say what we have done for each other. We can then seek the Great Spirit to enrich our existence.

Our new awakesness during the past few years came through communic action with each other.

Let us join hands in a peaceful circle of Love for our fellow man during the coming year and many more years to come.

The executive and staff of The Native Council of Canada wish all our members and all humanity justice, peace and brotherhood for the festive season, for the coming year, and forever.

May the world be blessed by the dawn of right human thinking in 1975.

Native Council of Canada

The Pas Region

Christmas is a time of joyous giving and remembrance; a time of special meaning. My Christmas message brings with it memories and moments that are happy and sad. It also brings new challenges for the coming year.

My wife, Margaret, and I join in wishing all Metis people, especially those of Northern Manitoba, a Happy Holiday Season.

Alfred R. Head,
Vice-President

Thompson Region

Coming from the Polar Bear Capital, Churchill, Manitoba.

Very best wishes to all my friends and fellow Metis. May the coming year be healthy, happy and prosperous for you and yours.

Lily Wokes
Director

Dauphin Region

GREETINGS TO:

Everyone in the Dauphin Region and the Manitoba Metis Federation.
Metis Women's Association
Manitoba Association of Friendship Centres
Northern Association of Community Council
Manitoba Indian Brotherhood
Manipogo Information Centre

All I really want to say at this time is 'Have Very Merry Xmas and a Happy New Year.

Sincerel
Maureen Lyn
Vice-President

poetry

Christmas Day in the Workhouse



It is Christmas Day in the workhouse, and the cold, bare walls are bright
With garlands of green and holly, and the place is a pleasant sight;
For with clean-washed hands and faces in a long and hungry line
The paupers sit at the table, for this is the hour they dine.

And the guardians and their ladies, although the wind is east,
Have come in their furs and wrappers to watch their charges feast;
To smile and be condescending, putting on pauper plates.
To be hosts at the workhouse banquet they've paid for — with the rates.

O, the paupers are meek and lowly with their "Thank'ee kindly, mums!"
So long as they fill their stomachs what matter it whence it comes?
But one of the old men mutters and pushes his plate aside,
"Great God!" he cries, "but it chokes me; for this is the day she died!"

The guardians gazed in horror, the master's face went white;
"Did a pauper refuse their pudding? Could that their ears believe aright?"
Then the ladies clutched their husbands, thinking the man would die,
Struck by a bolt, or something, by the outraged One on high.

But the pauper sat for a moment, then rose 'mid silence grim,
For the others had ceased to chatter and trembled in every limb:
He looked at the guardians' ladies, then, eyeing their lords, he said;
"I eat not the food of villains whose hands are foul and red;

"Whose victims cry for vengeance from their dark, unhallowed graves."
"He's drunk," said the workhouse master, "or else he's mad and raves."
"Not drunk or mad," cried the pauper, "but only a haunted beast,
Who, torn by the hounds and mangled, declines the vulture's feast.

"I care not a curse for the guardians, and I won't be dragged away;
Just let me have the fit out, it's only on Christmas Day
That the black past comes to goad me and prey on my burning brain;
I'll tell you the rest in a whisper — I wear I won't shout again.

"Keep your hands off me, curse you! Hear me right out to the end.
You come here to see how paupers the season of Christmas spend;

You come here to watch us feeding, as they watched the captured beast;
Here's why a penniless pauper spits on your palty feast.

"Do you think I will take your bounty and let you smile and think
You're doing a noble action with the parish's meat and drink?
Where is my wife, you traitors — the poor old wife you slew?
Yes, by the God above, me my Nance was killed by you.

"Last Winter my wife lay dying, starved in a filthy den.
I had never been to the parish — I came to the parish then;
I swallowed my pride in coming! for ere the ruin came
I held up my head as a trader, and I bore a spotless name.

"I came to the parish, craving bread for a starving wife—
Bread for the woman who'd loved me thro' fifty years of life;
And what do you think they told me, mocking my awful grief,
That the the house was open to us, but they wouldn't give out relief.

"I slunk to the filthy alley — 'twas a cold, raw Christmas Eve—
And the bakers' shops were open, tempting a man to thief;
But I clenched my fists together, holding my head awry,
So I came to her empty-handed and mournfully told her why.

"Then I told her the house was open; she had heard of the ways of that
For her bloodless cheeks went crimson, and up in her rags she sat,
Crying, 'Bide the Christmas here, John, we've never had one apart;
I think I can hear the hunger — the other would break my heart.'

"All through that eve I watched her, holding her hand in mine,
Praying the Lord and weeping till my lips were salt as brine;
I asked her once if she hungered, and she answered 'No.'
The moon shone in at the window, set in a wreath of snow.

"Then the room was bathed in glory, and I saw in my darling's eyes
The faraway look of wonder that comes when the spirit flies;

The Mistletoe Bough

The mistletoe hung in the castle hall,
The holly branch shone on the old oak wall;
And the baron's retainers were blithe and gay,
And keeping their Christmas holiday.
The baron beheld with a father's pride
His beautiful child, young Lovell's bride;
While she with her bright eyes seems to be
The star of the goodly company.

"I'm weary of dancing now," she cried;
"Here, tarry a moment — I'll hide, I'll hide!
And, Lovell, be sure thou'rt first to trace
The clew to my secret lurking place."
Away she ran — and her friends began
Each tower to search, and each nook to scan;
And young Lovell cried, "O, where dost thou hide?
I'm lonesome without thee, my own dear bride."

They sought her that night, and the sought her next day,
And they sought her in vain while a week passed away;
In the highest, the lowest, the loneliest spot,
Young Lovell sought wildly-but found her not.
And years flew by, and their grief at last
Was told as a sorrowful tale long past;
And when Lovell appeared the children cried,
"See! the old man weeps for his fairy bride."

At length an oak chest, that had long lain hid,
Was found in the castle - they raised the lid,
And a skeleton form lay mouldering there
In the bridal wreath of that lady fair!
O, sad was her fate!-in sportive jest
She hid from her lord in the old oak chest.
It closed with a spring!-and, dreadful doom,
The bride lay clasped in her living tomb!

Thomas Haynes Bayly

And her lips were parched and parted, and her reason came and went.
For she rav'd of our home in Devon, where our happiest years were spent.

"And the accents, long forgotten, came back to the tongue once more.
For she talked like the country lassie I woo'd by the Devon shore;
Then she rose to her feet and trembled, and fell on the rags and moaned,
And, 'Give me a crust—I'm famished—for the love of God,' she groaned.

"I rushed from the room like a madman and flew to the workhouse gate,
Crying, 'Food for a dying woman!' and the answer came, 'Too late!'
They drove me away with curses; then I fought with a dog in the street
And tore from the mongrel's clutches a crust he was trying to eat.

"Back through the filthy byways! Back through the trampled slush!
Up to the crazy garret, wrapped in an awful hush;
My heart sank down at the Threshold, and I paused with a sudden thrill,
For there, in the silv'ry moonlight, my Nance lay cold and still.

"Up to the blackened ceiling the sunken eyes were cast:
I knew on those lips, all bloodless, my name had been the last;
She called for her absent husband—O God! Had I known—
Had called in vain, and, in anguish, had died in that den alone.

"Yes, there in a land of plenty, lay a loving woman dead.
Cruelly starved and murdered for a loaf of parish bread;
At yonder gate, last Christmas, I craved for a human life,
You, who would feed us paupers, what of my murdered wife?

"There, get ye gone to your dinners, don't mind me in the least;
Think of the happy paupers eating your Christmas feast;
And when you recount their blessings in your parochial way,
Say what you did for me, too, only last Christmas Day."
George R. Sims

Christmas is Here

It's Christmas time again
The children are filled with joy,
With the thought of receiving presents
From Santa Claus once more.

The gifts are wrapped so neatly
With fancy paper and bow
The children are dreaming of surprises
Which they know will lie in store.

The tree is sparkling with lights
That make the house aglow,
And the ornaments a hanging
To add to Christmas joy.

Then up go the stockings
Which the children have waited for
And a plate of milk and cookies
For Santa to enjoy.

It's morning time and the children are about
Waiting eagerly to see what they all got,
They sit around the tree
And then they open the lot.

Johnny gets a big red tractor
Susie gets a doll
Mum receives fluffy slippers
And Daddy gets a saw.

The paper lies around the tree
And the children, they are happy.
Dad is shocked at all the bills
But he is also happy.

Christmas is over once again
The headaches they are gone
Its time to bring in the New Year
Which brings Peace and Goodwill to all that are here.

The rush is over
We get cleaned up
And before you know it....

Christmas is here once more.



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:

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301 - 374 Donald Street
WINNIPEG, Manitoba

Publication date of next issue of "Le Metis" will be Friday, February 21, 1975. Therefore, the deadline for receiving articles for that issue will be Friday, February 14, 1975.

The policy of "Le Metis" is to encourage members and readers to send in materials. You must sign your letter if you want it published, and they will not be returned. The Editor reserves the right to edit letters for space reasons.

Exhausted

Historical Notes

Pierre Falcon

In 1793, at Elbow Fort (in the present day Swan River area of Manitoba) Pierre Falcon was born of mixed parentage. His mother was Cree and his father, French. As were the sons of many clerks and fur traders of the time, Pierre was sent to Montreal to be educated. For eleven years he remained there living with a well educated grandfather. On his returning to the area of his birth, he followed in his father's footsteps and became a clerk with the North West Company. When the North West Company and the Hudson's Bay Company united in 1821 and became known as the Hudson's Bay Company, the Pierre Falcon family, moved to Grantown on the White Horse Plains, a few miles west of present day Winnipeg.

While his three sons and four daughters grew up there, he progressed as a farmer and was also a member of the buffalo hunts which occurred twice a year. In 1855, at sixty two years of age he was appointed magistrate of White Horse Plains.

Pierre Falcon was the Metis songwriter and troubador of the plains. Any stirring event - whether political, dealing with the North West or a local event, became a song or poem. Spontaneity seemed to be a characteristic of his. These songs were sung by everyone in the district. Usually his songs were made up of short lines and could be sung to sweep of a voyageur's paddle stroke. Of course they were sung also at parties and by the cartmen as they carried freight over the prairie trails. Some of his songs are lost forever for they were not written down at the time - everyone sang from memory. The songs that eventually were written can still be found.

Falcon was greatly disturbed by the unrest that finally lead to the Red River Insurrection of 1869-70. Since he was by then a frail old man he was not allowed to actively participate, so he compromised by composing. As a result another song came into being, the last known song that he composed. The song tells the story of the Metis meeting McDougall at St. Norbert and preventing him from taking over the area as McDougall had intended. Though Falcon wrote in French, the English translation of part of the song is as follows:

His kingdom lies before him
He starts to enter it
A man cries out to stop there --
'This thing we'll not permit;'

...

They did not have their way, (meaning the Canadians)

Thanks to the Bois Brule!

Despite his age, he remained active until the end of his life. Each morning saw him on his way down the road to the church to serve the altar and spend many hours reading his prayer book.

A kindly man all his life, he died at the age of eighty three in 1876 at his home in Grantown.

In his honor a lake in the Manitoba - Ontario border was named after him - Falcon Lake, which has become the summer home for many Manitoba people. But how many of the people realize the significance of the lake's name?

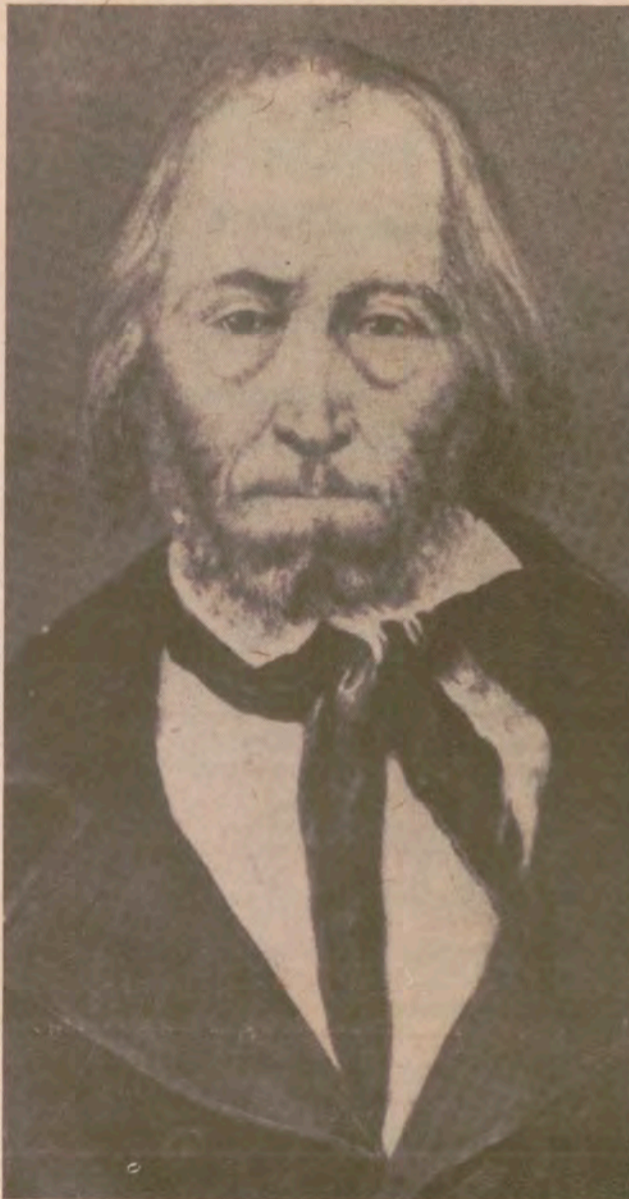
FALCON AS GOVERNOR OF THE HUNT

When great battles of the Metis are mentioned people usually think of Seven Oaks and Batoche. The greatest battle of the Metis, however, was against the Sioux in 1851. To know of this battle is to be aware of the most heroic event in the history of the Metis people.

In 1851, the Metis from St. Francois Xavier had gone on their usual summer buffalo hunt. This party from the White Horse Plains contained two hundred carts, sixty-seven hunters, one priest, and an unknown number of women and children. On July 12 the party had reached the Grand Coteau (between the Souris and Sheyenne Rivers in what is now North Dakota). As evening approached the scouts signalled the cart train that some Sioux Indians had been sighted. Quickly the governor of the hunt, Pierre Falcon the famous bard of the Metis, ordered the carts into a defensive position.

A defensive position for the Metis buffalo hunters consisted of three stages. First the carts were placed in a large circle, wheel to wheel with the shafts pointing outward. Within the circle were placed the horses. In case of attack they would be protected from bullets and arrows and could not stampede. Under the carts a series of pits were dug which provided protection for the women and

children. Thirdly the Metis dug a series of rifle pits in a wide circle outside the ring of carts. The men crouched in the pit as a barrier from which they shot at invaders. They served a second purpose of keeping the enemy out of range of the horses, women and children.



Pierre Falcon

Courtesy of Man. Provincial Archives

As the preparations for the defense went on, Falcon sent five scouts to get more information about the Sioux. Having estimated the general size of the encampment, the Metis horsemen decided to move closer to gain more detailed information. They were sighted and soon surrounded by a band of warriors. Two of the Metis escaped and returned to warn the camp. They were pursued by some Indians who attempted, under the guise of a peace party, to gain entry to the Metis camp, but without success. The Metis had decided, as a protective measure, never to allow any Indians into their camp for fear that the information gained would weaken their defensive position in case of an attack by the enemy.

The morning of July 13 saw the Metis surrounding their priest, Father Lafleche, who celebrated Mass and distributed the sacrament to "all who desired to die well". As the religious observances were ending the scouts signalled that the Sioux were coming. The Metis were shocked by what

they saw. A mass of plumed warriors which appeared like a totality of the Sioux nation were silhouetted against the horizon. There were between 2000 and 2500 Sioux. When the Sioux demanded that the small body of sixty-seven Metis turn the camp over to them, the Metis realized that the large numbers of Sioux warriors gave the Indians an arrogance and assurance that boded ill for the half breed camp. Indeed the task of defence appeared hopeless. The best the Metis could hope to do was die valiantly.

The first Sioux advance met with temporary defeat as the Indians could not withstand the accurate shooting of the Metis buffalo guns. Inside the camp Father Lafleche, wearing a white surplice and with crucifix in hand, encouraged the men and soothed the children. In the midst of the attack he mounted a cart and exhorted God to give victory to the Metis. It was a comforting sight for the Metis but doubtlessly disconcerted the Sioux.

As the Indians withdrew in discouragement one of the captured Metis scouts, Malaterre, attempted to escape his captors. He was brought down by a barrage of arrows and bullets. The Sioux then mutilated the body and waved the remnants at the Metis. Rather than terrifying the half breeds, it shocked them and they became more determined to sell their lives dearly.

The second Sioux assault was done in the typical Indian fighting manner. They encircled the camp and used the traditional method of sniping here and there, making sudden dashes individually or in small groups rather than as a unified body. The Sioux, however were easier targets than the Metis, who were protected in their rifle pits. Sioux casualties began to mount while the Metis remained untouched. Thus the second Sioux advance failed as had the first one.

Upon withdrawing to reorganize themselves the Indians were overcome with shame to think that thousands of them could not overwhelm less than one hundred Metis. In anger they attacked once more en masse but the blistering fire of the Metis toppled warrior after warrior until thoroughly disheartened, the Indians withdrew. As the Metis cautiously rode out into the empty battlefield the blood stained grass gave evidence of the large numbers of Indians who had been wounded or killed. They found the cut up body of Malaterre, with three bullets and sixty-seven arrows in him, and buried him on the prairie.

On July 14, the Metis decided to break camp, though there still remained a possibility that the Sioux would attack again. After not more than an hour's ride the Sioux did attack again but the Metis quickly wheeled their carts into a defensive position and again repulsed the Indians who suffered large losses once more.

The Indians, having observed the white gowned priest on several occasions, though the Manitou had given him as a guardian of the Metis and were convinced this his special powers were what gave victory to the half breeds. Convinced that the Metis could not be defeated the Sioux chief came forward under a flag of truce and swore that never again would his people attack the Metis. The Metis were acknowledged to be the new Masters of the Plains by the Sioux, the bravest fighting warriors of the plains.

Margaret Sealey

Petition of 1908

It was brought to the attention of Manitoba Metis Federation that Mr. Aime Chartrand was in possession of a petition concerning land scrips. It was submitted to the government in 1908 by the Metis of St.-Laurent, Manitoba.

Mr. Chartrand informed us that he found the petition in his uncle's books. His uncle, Mr. Napoleon Chartrand, documented the said petition and the original was sent to the government.

It is interesting to note that the Metis people of St.-Laurent never received a reply from the government.

Thanks to the interest of Mr. Aime Chartrand "Le Metis" is pleased to print the petition as an historical note.

We, the undersigned petitioners, take the liberty to present, to the Honourable Frank Oliver, Minister of the Interior, for your earnest, and favorable consideration, the following petition. That being Manitoba Halfbreeds; we consider that our children have not been justly dealt with by the Government.

According to the supposed honest policy of the Government, all Halfbreeds should, have been treated with justice; but such was not the case as the following facts will prove.

We, Manitoba Halfbreeds, claim, that our, children have as just a right to receive scrip, as the children of Halfbreeds of the North West.

The, cause of the rebellions, which took place in the North West, in 1885, was that the Government unjustly retained, and refused to give scrip, to the children of Halfbreeds of the North West, which they were entitled to in 1870.

When the Government saw the injustice, they did not only give them scrip, to 1870, but gave them scrip to the year 1885.

Now, we Manitoba Halfbreeds, who remained loyal to the Government, and done all in our power to peacefully the rebels, and assisted the Government to restore order, are denied our rights.

(Cont'd on Page 5)

New Publication

The Manitoba Metis Federations has published a new book called "A Social History of the Manitoba Metis" written by Emile Pelletier. "Le Metis" had the pleasure of interviewing Mr. Pelletier.

The following will brief the readers on our new publication.

EMILE PELLETIER

A SOCIAL HISTORY OF THE MANITOBA MÉTIS

THE DEVELOPMENT AND LOSS
OF
ABORIGINAL RIGHTS

Le Metis - For whom is the book written and what is its purpose?

Pelletier - My past experience with the general public has convinced me that 90% of Manitobans have not the slightest idea of the contribution of the Metis to the social development of our province. Furthermore, what is most shocking is that the new generation of Metis is not aware of the history of their ancestors. To answer your question I would say that it was written for all Manitobans regardless of their background,

hoping that a better understanding could be achieved of "who the Metis are."

Le Metis - Does it contain a special message?

Pelletier - By seeing how the Metis Nation acquired aboriginal rights through the development of a very special life style and how these same rights were lost the message is one of 'rebuilding'. The Metis people need to have stronger feelings of identity and unity as a people to rebuilt and develop as a meaningful group.

Le Metis - What inspired you to publish this book?

Pelletier - The Manitoba Metis Federation employed me as a researcher to study the Metis Land Grants under the Manitoba Act of July 15, 1870. This study contained all the elements relevant to the Metis social structure of the past. University students are directed to our office for various information on Metis history. Social workers and news people come in regularly to collect notes on Metis programs. Schools are requesting our services in class animation.

Therefore we realized that the public should have a book that would contain answers to their quest for information.

Le Metis - When will the book be available and where?

Pelletier - The books should be available in January. Hopefully various bookstores will be selling the book. The Manitoba Metis Federation will have the book in stock, so that it can also be ordered directly from the Federation.

Le Metis - Mr. Pelletier, could you give us a brief history of yourself?

Pelletier - I was born in Ste. Agathe, about twenty miles south of Winnipeg. My folks were farmers along the Red River on a lot held by Julie Riel (1879) for her son Louis, who was in exile at the time in the United States. I attended St. Boniface College and later the University of Montreal. After two years of teaching, I worked for a business company in Winnipeg.

My hobby has always been historical research. I finally gave up business administration and devoted my time to history, preferably social-history.

I have been working for the Manitoba Metis Federation since May, 1973.

Barbara A. Bruce

The Uprising

9:05 a.m.: This is Larry Loudmouth at CKXJ, interrupting our regular programming with a news bulletin of grave importance. -- Just moments ago, Secretary of State on Regina Street was swarmed with hundreds of Metis -- each one armed with a twenty-page long survey sheet. By force, they are now gleaning information from SOS employees. Stay tuned for further developments. Now back to our regular programme already in progress.

9:10 a.m.: This is Larry Loudmouth interrupting once more with a news flash from Parliament Hill. A large throng of Native Canadians are swarming into governmental offices and are now coercing all employees and representatives to answer a thirty-page long questionnaire. For up-to-the-minute news stay tuned to CKXJ.

9:15 a.m.: Larry Loudmouth here again -- reports are coming in from all over the country -- Metis are descending on non-natives in all walks of life and in all areas with endless questionnaires. The Ukrainian Hall on Honky Street reports chaos amongst its patrons as they flee in panic from pen and paper carrying savages!

9:30 a.m.: Our regular broadcast has been cancelled so that we may bring you news flashes as they keep rolling in from all parts of the country. This is Larry Loudmouth, CKXJ, and I'll be with you until the crisis subsides...A new report just in from Toronto...a group of Metis has crashed the national conference of the Canadian Medical Association at the Holiday Inn...the sheaf-carrying Metis have surrounded the building and refuse to let anyone leave until they have answered a forty-page survey sheet! And from Vancouver -- Sociologists of Canada Convention is being forced to disperse, and mayhem breaks loose after one sociologist panicked and ran in terror from a brief-case carrying Metis!

No corner of the country seems to be free from this strange rebellion -- Moncton, New Brunswick -- a small group of anthropologists at a college homecoming were swarmed with paper-laden Metis just moments ago -- and from Winnipeg, the Hudson's Bay Company Store was just invaded with clip-board bearing Metis -- the administrative staff and employees are being subjected to extreme torture before they can leave the premises. They must, and if you're squeamish listen no longer -- **must**, mind you, answer a 65-page

survey questionnaire before their departure is allowed.

R.C.M.P. who have been called in to restrain any paper-bearing Metis the country-over have proved unsuccessful. Apparently many have been seen sitting on curbs, in their patrol cars, or on the street crying -- all seem to be in a daze and muttering "Yes to Question 20, no to Question 31, etc."

10:30 a.m.: Mass paperphobia seems to have set in with the dominant society. It appears that the panic triggered by these study-making Metis has turned the country paranoic. People seem to think that any paper is filled with endless questions and fires in backyards are appearing nationwide -- people are burning every scrap of paper that they can get their hands on! Ladies and gentlemen, please, I beg you -- the importance of remaining calm in a situation such as this is more than half the battle.

12:00 p.m.: Government officials are now trying to reason with the Metis leaders -- but communication is impossible -- the Metis just keep shoving papers in their faces -- questions, questions, lists of questions -- when will it stop? And when it does the most large-scale "study" of all time will have taken place -- this is truly an historical event! But how much more can we stand? Our defences are crumbling in all areas! Oh, NO, there are two Metis entering the studio! They appear to be carrying a telephone book -- HEAVEN FORBID -- its a

EPILOGUE

At this point I would like to reassure the reader, that none of the above incidents have either occurred or have been planned for the future. However, it would be interesting to see what effect one of the system's most powerful weapons would have if the show was on the other foot. How would civil servants, government officials, agency personal, "Metis experts", etc. react to being "under the Microscope" the way Metis people have been for so long? Interesting question -- therefore, the reason for this silly story -- to provide a possible answer.

Of course, the government's one defense mechanism is not stated in the story -- a multi-billion dollar study of the "study". -- Funds to be provided through -- you guessed it -- the Secretary of State. Will we ever win?

--Joy Asham Federick

Petition

(Cont'd. from Page 4)

The Government in all the engagements, which took place in 1885, never had to face more than seventy men, and they were all Batoche, and Duck Lake Half-breeds, there was not one from Manitoba.

The rebellion which cost the Government so many precious lives, and between, four and five millions of dollars, was kept up by only a few men.

Now if the Manitoba Halfbreeds had not remained loyal to the Government; but had joined the rebels.

The Government would have had between six, and seven hundred men to face.

What would have been the Expenses, and loss of life, if such had been the case.

The loyalty of the Manitoba Halfbreeds was overlooked, but the rebels were rewarded for rebelling. The Government gave them scrip not only to 1870; but extended the time to 1885.

Another case of great injustice, is that where the Government made the treaty with the North, Manitoba Halfbreeds who had received scrip, as well as their children, and had gone North, after 1870.

Those same Halfbreeds applied for scrip; but were refused. The next year, they were recognized, and got scrip for their children.

Now Manitoba Halfbreeds who came to the North West later, were refused scrip, because they had the misfortune of being born in Manitoba.

Another case of injustice is this. Quite a number of Manitoba Halfbreed families, who, came to the North West, some of their children were born in Manitoba, and some in the North West, of the same parents.

Those born in Manitoba, the older ones, did not get any scrip; but those born in the North West, got scrip up to 1885. Now where does the injustice come in?

What we ask is, that we should be placed on the same footing, as the North West Halfbreeds, who fought for their rights, on the Banks of the Saskatchewan and were justified according to the "Prime Minister", when he said on the floor of the "house", that if he had been on the Banks of the Saskatchewan, he would have shouldered his rifle, and fired with the Halfbreeds.

We believe it is worth mentioning here a part of a paragraph, that appeared on page 8, of a leaflet, which was issued, by the Government on the eve of the last federal election. The heading of the paragraph was "A Redeemed Promise", and was as follows: "That the Laurier Government had fulfilled the promise it had made, namely - To settle all claims for scrip, of the North West Halfbreeds, by the nomination of a Commission, which travelled from one place to another, to settle all claims. That Commission had given justice to all classes. Were we in the North West at that time, and are we a class? If we were in the North West at that time, and if we were a class, "The Answer is Plain".

According to the way the Government deals with us.

The Indians are treated twenty times better than we are. From the time of the treaty they have land, annuities in cash, are clothed and fed, they are furnished with farm implements, seed, grain, and are given thorough bred stock. Their children are educated, and every new born is entitled to five dollars the moment he or she puts in an appearance.

Our children since 1870, have not received on cent in cash, nor one single inch of land.

Since 1870, the Government has flooded both Manitoba, and the North West with emigrants from all parts of the world.

The Government has given large tracts of land, to railway companies, who are making millions of dollars out of it. In support of the above assertion, we can mention a report of the land sales of the Canadian Pacific Railway Company for the month of March 1906, which amounted to 900,000 dollars. That amount is only the proceeds of the land sales for one month.

What must be the amount, the C.P.R. Company have realized since the land was granted to them. Other Railway Corporations have done the same.

All those millions are the proceeds of the land, which is our inheritance. Our forefathers have fought and shed their blood to the feud, and preserve that inheritance.

Now today we are robbed of it, and our children are driven out like the buffalos, which has now disappeared from the prairies.

That inheritance was deeded to us by our forefathers, and sealed with their blood. It is our undeniable right, which no civilized nation can deny. Misery, discontent, sorrow, and wars are the result of injustice. In evidence of the above, we may mention the North West Rebellion, and the Boer War.

As the facts above mentioned will prove. We have not been justly treated.

We appeal to you in the name of justice, which is the greatest peace factor of the civilized nations of the World.

We sincerely hope, that our confidence in you is not misplaced, and as you are well aware, if you wish for a continuance of that confidence, there is only one way open, and that is justice.

Your humble petitioners knowing from the past, your honesty, and justice feel assured that our petition, will be granted in full.

Which we will ever pray.

St. Laurent Metis

It was on New Year's Eve at the time of the fur trade.

There they were, Charlot, son of Waccam, Ti-Pit MacKay and Louison Blondin, sitting quietly in a trapper's cabin on a point of Whiskeyjack Island.

Outside the cabin, protected from the weather by a bluff of pine trees, were the dogs, the toboggan and the trapper's riggings.

Ti-Pit was feeling low, thinking of his girl friend Lizzie, who must have been getting ready at this hour for the New Year's festivities at the Fort.

Although Lizzie was his girl friend, Ti-Pit knew from experience that many young men were attractive to her and that some of them would surely try to win her heart.

New Year's Eve meant a lot of dancing at the music sounds of the fiddle, the tapping of the feet on the rough floor boards.

Lizzie loved to dance and jig; all the young men would yearn for her...

Ti-Pit was feeling low, indeed... He had not seen his Lizzie for many months. He reached for the jug of rum... gulp.. that was good, and then passed it to Louison.

Say Charlot, how about going to the dance at the Fort, said Ti-Pit who kept looking at the fire in the chimney, as if hypnotized by the flame.

You fool, answered Charlot, you know that the Fort is more than two hundred miles away and to get there for the dance we should have gone a week ago.

There was a moment of silence.

Say Charlot, I know of a quick way to go to the Fort.

Another moment of silence.

Say Charlot, when this jug is empty, I will hitch it to our toboggan and it will slide through the sky all the way to the Fort.

More silence.

At this moment Ti-Pit's mocassins who were drying by the fire started to dance as though it followed a fiddler's rythm.

Ti-Pit had just made a deal with the devil. But, how to persuade Louison and Charlot to partake in the deal? Ti-Pit had to be very convincing.

Say Charlot, say Louison, lets get ready; we are going to the dance at the Fort. The devil said we could.. he said we could under one condition...

There was a long silence.

Louison asked Charlot for the jug..one last gulp before laying down for the night.

No said Ti-Pit, listen to me first and lets promise together... to the devil...that he can have our souls if he accept to get in the jug and harness itself to our toboggan and glide us through the sky to the Fort.



Ti-Pit's mocassins danced some more; Louison and Charlot's mocassins joined in.

The dancing of the mocassins indicated that there was.

Charlot asked, ..wanted to know if there were other conditions.

Ti-Pit opened his eyes wide, always facing and looking at the fire and said: "the devil will take

HAPPY NEW YEAR



our souls and then he will drive us safely on our toboggan as long as none of us mention the name of God or of his saints.

Its a deal...

As soon as the jug was hitched to the toboggan, Ti-Pit sat in the middle behind Charlot.

Hurry Louison, get on behind me; but Louison was fetching another jug to take along, just in case...



The moon was bright in a clear sky and the air was crispy cold; on the ground the fresh snow was sparkling like a million diamonds.

Up, the toboggan went, over the forest, casting shadows on the snow, over the prairies where coyotes howled to the stars.

Hold on tight said Ti-Pit to Louison: "you can't ride and drink at the same time, you will lose your control and fall off the toboggan or you may say the words that will plunge us all to death". Hold on Louison, while this develish jug swerves and swishes.

In less than a half hour the toboggan had reached the southern tip of lake Manitoba and from way up in the sky, the trappers could see the camp fires in the Fort's enclosure.

Ti-Pit's heart was unsteady with joy at the thought of seeing his sweetheart Lizzie, the beautiful daughter of the Company's storekeeper Bremner and his attractive Cree woman.

As they zoomed down to earth, Ti-Pit asked the devil to guide the toboggan behind the shed of blacksmith Daniels, where it would be out of sight and would avoid the suspicions of the Fort's people.

There was no one at Daniels house. The trappers met Gros-Ga and asked if there was a dance this New Year's Eve. With a sign of the head Gros-Ga indicated the southeast end of the Fort's dwellings.

A few more hundred feet and the trappers were at the door. Cre-diable, called someone from the house. Come in Ti-Pit, and you Louison and you too Charlot. When did you return from your lines? How was your catch? The trappers said little, answering by Hu, Hu and so, so..sounds, but remained close mouthed on their trip.

Ti-Pit's eyes were in all directions looking for Lizzie.

After a shot of home beverage, they met all the Fort's people sitting on benches around the house.

Finally Ti-Pit saw his sweetheart dancing with big Tait. He didn't like this and was ready to swear when he remembered that he was not to say certain words that could ruin the return ride to the camp.

He restrained himself the best he could from doing anything foolish, but he managed to get close to Lizzie and attracted her attention with a wink.

All through evening, until the early hours of the morning, Ti-Pit and Lizzie danced and danced. They were happy... but time was flying by. While dancing Ti-Pit kept wondering: "Will Lizzie wait for my return in the spring or will she hitch with big Tait."

Louison and Charlot were heavy with liquor.

Ti-Pit had to get them back to the toboggan, stopping them from saying the forbidden words.

Over the plains they glided, up over the pine trees they flew in the dark of the late night. The moon had disappeared behind the horizon.

All of a sudden dogs were barking by the camp.

Ti-Pit was happy with his safe return, but he became nervous; nevertheless no one had said the forbidden words.

Thank God!

At this moment he yawned and realized that all this was.....or was it only a dream?

Recipes



A Happy Home Recipe

- 4 cups of love
- 2 cups of loyalty
- 3 cups of forgiveness
- 1 cup of friendship
- 5 spoons of hope
- 2 spoons of tenderness
- 4 quarts of faith
- 1 barrel of laughter

Take love and loyalty, mix it thoroughly with faith. Blend it with tenderness, kindness and understanding. Add friendship and hope, sprinkle abundantly with laughter. Bake it with sunshine. Serve daily with generous helpings.

(submitted by Madeline Nice)

Maple Nut Loaf

- 2 1/2 cups sifted flour
- 1 cup sugar
- 3 teaspoons baking powder
- 1/2 teaspoon salt
- 1 egg, well beaten
- 1 cup milk
- 3/4 teaspoon maple flavouring
- 1 cup coarsely chopped nuts

Grease a loaf pan 9 x 5 x 2 1/2, generously and dust with flour.

Sift flour, sugar, baking powder and salt together into bowl. Add egg, milk flavouring; and mix only until dry ingredients are moistened. Stir in nuts.

Pour into prepared pan. Let stand 20 minutes before baking.

Heat oven to 350 degrees. Bake about 1 hour.

Jellied Moose Nose

- 1 upper jawbone of a moose
- 1 onion, sliced
- 1 clove garlic
- 1 tablespoon mixed pickling spice
- 1 teaspoon salt
- 1/2 teaspoon pepper
- 1/4 cup vinegar.

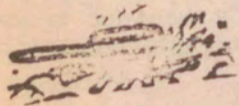
Cut the upper jaw bone of the moose just below the eyes. Place in large kettle of scalding water and boil for 45 minutes. Remove and chill in cold water. Pull out all the hairs - these will have been loosened by boiling and should come out easily (like plucking a duck). Wash thoroughly until no hairs remain. Place the nose in a kettle and cover with fresh water.

Add onion, garlic, spices and vinegar. Bring to a boil, then reduce heat and simmer until the meat is tender. Let cool overnight in the liquid.

When cool take the meat out of the broth, and remove and discard the bones and cartilage. You will have two kinds of meat, white meat from the bulb of the nose and thin strips of dark meat from along the bones and jowls.

Slice the white meat thinly and alternate layers of white and dark meat in a loaf pan. Let cool until jelly has set. Slice and serve cold.

Achimowin Weekly



Crispy Baked Fillets

- 1 package frozen cod or other fish fillets
- 1/2 cup evaporated milk
- 1/2 teaspoon salt
- 2 teaspoons lemon juice
- 1/2 cup crushed cornflakes or prepared, packaged breading
- 1 tablespoon butter or other fat

Partially thaw fillet block, then cut into 3 or 4 equal portions, or separate individually wrapped fillets. Combine evaporated milk, salt, and lemon juice. Dip fillets in milk mixture then coat with breading. Place in a greased baking pan and dot with butter. Bake in a hot oven at 450° F until cooked.

Mardy Gallagher's Saskatoon Berry Pie

- 3 cups saskatoon berries
- 2 tablespoons flour
- 3/4 cup granulated sugar
- 2 tablespoons lemon juice
- 1 tablespoon butter
- Pastry for 9-inch pie

1. Pick over saskatoons, wash and drain.
2. Line 9-inch pie plate with pastry.
3. Coat the berries with flour.
4. Alternate layers of sugar and berries in the pie plate, sprinkle lemon juice on top and dot with butter.
5. Cover top with a crust or lattice of pastry.
6. Bake at 400° F. for 10 minutes, reducing heat to 375° for 25 minutes. Serve warm with whipped cream.

Bayline Weekly



English Gingersnaps

- 2 cups sifted flour
- 1/4 teaspoon baking soda
- 1/4 teaspoon salt
- 1 teaspoon cinnamon
- 1 teaspoon ginger
- 3/4 cup molasses
- 1/2 cup butter
- 1/3 cup sugar
- 1 egg yolk

Sift flour with baking soda, salt and spices. Heat molasses to just below boiling in a large heavy saucepan. Add butter and sugar, stirring until dissolved. Cool. Blend in egg yolk. Stir in flour mixture. Wrap dough in waxed paper. Chill 3 hours or overnight.

Preheat oven to 350 degrees.

Form dough into 1/2 inch balls. Place 2 inches apart on a greased cookie sheet. Flatten to 1/8 inch thickness.

Bake 10-12 minutes.

YIELD: 4 1/2 - 5 dozen.

Pan-Broiled Venison Steaks

- 6 venison steaks cut 1/2 to 1 inch thick
- 1/2 teaspoon salt
- 1/4 teaspoon pepper
- 1/4 teaspoon charcoal seasoning (optional)

Maridande for Steak

- 1/4 cup vinegar
- 2 tablespoons water
- 2/3 cup salad oil
- 1 teaspoon salt
- 1/2 teaspoon dry mustard
- 1 tablespoon catsup
- 1 tablespoon grated onion or dried onion flakes
- 1/2 teaspoon sugar
- 1/4 teaspoon pepper
- 1/2 teaspoon paprika
- 1/4 teaspoon garlic salt

1. Measure all marinade ingredients into a jar which has a close-fitting top.

2. Cover and shake vigorously or blend in electric mixer.

3. Place in large enamel, glass or earthenware bowl, add steaks and allow to stand for several hours or overnight in a cool place.

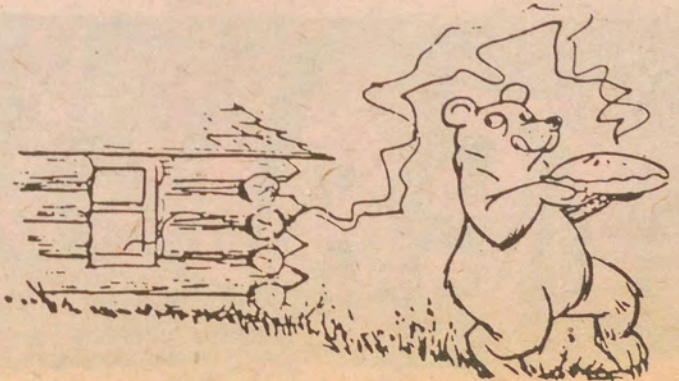
4. Remove steaks and drain well. Season steaks with salt, pepper and charcoal seasoning if desired.

5. Rub preheated heavy frying pan with a piece of fat.

6. Cook steaks quickly at high heat, turning every half minute until done. Do not over-cook. Add only enough fat to prevent meat from sticking to pan.

7. Serve sizzling hot. Serves 6.

Achimowin Weekly



Once I was here as the snow was falling

Odjig Opens Art Gallery

The new warehouse gallery was officially opened on December 8, 1974. It is an addition to Odjig Indian Prints and Crafts of Canada, located at 331 Donald Street. The gallery featured the works of 10 Native artists from Manitoba, Alberta, Saskatchewan and Ontario.



About 250 paintings, prints and drawings were being exhibited for the opening, including works by a "group of seven," an Association of Native artists, including Miss Odjig.

It is believed that the gallery is the first and only one of its kind in Canada to be devoted fully to Native art. The gallery consists of three rooms. The 'Burlap' room will hold small and in-



timated exhibitions. The 'Pit' room will be for limited editions of prints, ceramics, and Native art sculpture. The 'Warehouse' room will carry joint and one-person art shows.

Mr. Alvin Redman and Ms. Wilma Simon were exhibiting their art for the first time. Represent-



tation of their creations will not keep them unknown for long. Miss Odjig said she would like to feature other unknown artists in the future.

The "group of seven," which was formed in November, 1973, plans to hold group exhibitions and will eventually build a fund from sales of works to help future artists.

Miss Odjig's work has been shown and acquired for exhibition and collections in Canada, the United States and Europe.

Other artists of the seven member group whose works are being displayed at the gallery are Norval Morrisseau of Northwestern Ontario; Joseph Sanchez, born in Trinidad, Colorado, now living in Giroux, Manitoba; Alex Janvier of Alberta; Eddy Cobiness, of Eastern Manitoba and Jackson Beardy, of Island Lake, Man.



The gallery plans to have one-person exhibitions in the future. "All the artists need is something like this," Miss Odjig said. "An artist's road is a tough road."

Any art lover would be doing themselves an injustice not to take in this new gallery and exhibition.

Barbra A. Bruce

Beautiful Snow

Oh! The snow, the beautiful snow,
Filling the sky and the earth below;
Over the house tops, over the street,
Over the heads of the people you meet;
Dancing,
Flirting,
Skimming along,

Beautiful snow! it can do nothing wrong.
Flying to kiss a fair lady's cheek,
Clinging to lips in a frolicsome freak;
Beautiful snow, from the heavens above,
Pure as an angel and fickle as love!

Oh! the snow, the beautiful snow!
How the flakes gather and laugh as they go!
Whirling about in its maddening fun,
It plays in its glee with everyone.

Chasing,
Laughing,
Hurrying by,

It lights up the face and it sparkles the eye;
And even the dogs, with a bark and a bound,
Snap at the crystals that eddy around.
The town is alive, and its heart in a glow,
To welcome the coming of beautiful snow.

How the wild crowd go swaying along,
Hailing each other with humor and song!
How the gay sledges like meteors flash by—
Bright for a moment, then lost to the eye!

Ringing,
Swinging,
Dashing they go

Over the crest of the beautiful snow:
Snow so pure when it falls from the sky,
To be trampled in mud by the crowd rushing by;
To be trampled and tracked by the thousands of feet
Till it blends with the horrible filth in the street.

Once I was pure as the snow—but I fell:

Fell, like the snowflakes, from heaven—to hell;
Fell, to be tramped as the filth of the street;

Fell, to be scoffed, to be spit on, and beat.
Pleading,
Cursing,
Dreading to die,

Selling my soul to whoever would buy,
Dealing in shame for a morsel of bread,
Hating the living and fearing the dead.
Merciful God! have I fallen so low?
And yet I was once like this beautiful snow!

Once I was fair as the beautiful snow,
With an eye like its crystals, a heart like its glow;
Once I was loved for my innocent grace,
Flattered and sought for the charm of my face.

Father,
Mother,
Sisters all,

God, and myself, I have lost by my fall.

The veriest wretch that goes shivering by
Will take a wide sweep, lest I wander too nigh;
For all that is on or about me, I know
There is nothing that's pure but the beautiful snow.

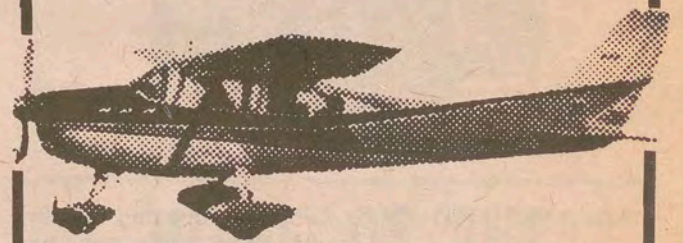
How strange it should be that this beautiful snow
Should fall on a sinner with nowhere to go!
How strange it would be, when the night comes again,
If the snow and the ice struck my desperate brain!

Fainting,
Freezing,
Dying alone,

Too wicked for prayer, too weak for my moan
To be heard in the crash of the crazy town,
Gone mad in its joy at the snow's coming down;
To lie and to die in my terrible woe,
With a bed and a shroud of the beautiful snow!

James W. Watson

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SPORTS & RECREATION

Greetings

Just a short note wishing everyone a Merry Christmas and Happy New Year. In the coming year I hope we can progress as well in our recreational aims as we have in the last 3 1/2 months. I am very pleased with the way everyone has received our suggestions and ideas and am looking forward to continued co-operation in the New Year. As most of you are aware we will be starting the New Year off with an exciting Winter Festival which I hope everyone will participate in. An agenda of events is included in this issue of the paper and as can be seen there is a little something for everyone.

If anyone is interested in participating in any clinics please send in the proper information as it is of utmost importance that we know the numbers participating.

Again may I extend to you a Merry Christmas and Happy New Year and may your Christmas recreational needs be met.

S.P. Somerville
Provincial Recreational Director
Manitoba Metis Federation

Metis Winter Festival

JANUARY 31, FEBRUARY 1 AND 2
TENTATIVE AGENDA

Friday, January 31

- 4:00 P.M. - 7:00 P.M. - Arrival of participants
- Setting up of team participants in respective accomodation
- 7:30 P.M. - 9:00 P.M. - Hay rides
- 9:00 P.M. - 1:00 A.M. - Dance, including fiddling and jigging and square dancing

Saturday, February 1

- 7:00 A.M. - Hockey tournament begins
- Curling Bonspiel
- 9:00 A.M. - 7:00 P.M. - Minor sporting events, e.g. broomball, bowling, tobagganing, balloon relays, etc.
- Clinics
- Films
- Displays of Indian and Metis handicrafts and art.
- Cultural Artifacts display

- 10:00 A.M. - 11:00 A.M. - Official opening with welcoming speeches by various Metis dignitaries and other invited officials
- Opening prayer

- 5:30 P.M. - 6:30 P.M. - Supper
- 7:30 P.M. - 9:00 P.M. - Hay rides
- 9:15 P.M. - 9:30 P.M. - Apple cider chugging contest

- 9:15 P.M. - 1:00 A.M. - Dance, including crowning of Festival Queen and fiddling and jigging competition

Sunday, February 2

- 9:00 A.M. - Resumption of minor sporting competitions, clinics and other events
- Displays of handicrafts and artifacts

- 11:00 A.M. - "B" side Hockey final
- 1:00 P.M. - "A" side Hockey final
- Tug-of-war between periods of "A" side final

- 5:30 P.M. - 6:30 P.M. - Presentation of awards by Miss Metis Festival and closing speeches by Metis dignitaries and other invited officials.

Metis Winter Festival Clinics

The Sport and Recreation Department of the MMF is pleased to announce the scheduling of a METIS WINTER FESTIVAL for February 1 & 2, 1975, in Rivers, Man.

The events include a full scope of recreational and sporting activities which will provide for an entire weekend of fun and activity for the whole family. The agenda includes a variety of interesting activities.

A Festival of this nature is an excellent opportunity for people to get together and take part in a complete recreational program. It must be remembered it is the people who participate that make a festival a success!!

The following are entry forms for various FREE clinics, which will be run at the Winter Festival. The objective of these clinics is to improve your knowledge and ability in the following activities:

X-COUNTRY SKI CLINIC

Will be held on February 2, 1975, at the Oozawekwun Centre (Rivers), in conjunction with the Metis Winter Festival. This clinic is free of charge and all interested persons are welcome. For further information, phone Brandon 727-0750, or Winnipeg 942-7347 or 942-7348, or fill out this entry form.

Name _____
Address _____
Shoe Size _____
Height _____

MAIL TO: Sport & Recreation Dept.
10 - 1st Street
Brandon, Man.
or
Sports & Recreation
356 Hargrave St. Winnipeg

HOCKEY & SKATING CLINIC

Will be held in February, 1974, at the Rivers Arena, in conjunction with the Metis Winter Festival. This clinic is free of charge and all interested persons are welcome. For further information, phone Brandon 727-0750, or 942-7347 or 942-7348 in Winnipeg, or fill out this entry form.

Name _____
Address _____

MAIL TO: Sport & Recreation Dept.
10 - 1st Street
Brandon, Man.
or
Sports & Recreation
356 Hargrave St.
Winnipeg, Manitoba

CURLING CLINIC

Will be held in February, 1975 at the Oozawekwun Curling Rink (Rivers), in conjunction with the Metis Winter Festival. This clinic is free of charge and all interested persons are welcome. For further information, phone Brandon 727-0750, or Winnipeg 942-7347 or 942-7348, or fill out this entry form.

Name _____
Address _____

MAIL TO: Sport & Recreation Dept.
10 - 1st Street
Brandon, Man.
or
Sports & Recreation
356 Hargrave St.
Winnipeg, Manitoba

HOCKEY COACHING CLINIC

Will be held in February, 1975 at the Rivers Arena, in conjunction with the Metis Winter Festival. This clinic is free of charge and all interested persons are welcome. For further information, phone Brandon 727-0750, or Winnipeg 942-7347 or 942-7348, or fill out this entry form.

Name _____
Address _____

MAIL TO: Sport & Recreation Dept.
10 - 1st Street
Brandon, Man.
or
Sports & Recreation
356 Hargrave St.
Winnipeg, Manitoba



Parkland Native Hockey League Formed

A new Intermediate Hockey League has been formed in the Dauphin Region. Teams included in the league are: Camperville, Duck Bay, McKay School, Pine Creek, Valley River and Winnipegosis. On December 10 a meeting was held in Dauphin, at which most of the ground work was covered and the executive appointed: Dan Delalaye (President), Larry Parenteau (Vice President), Charles McKay (Vice President), Randy Gushaluk (Secretary), Garry Chartrand (Treasurer), Bob Ironstrand (Statistician), and Rod Young (Referee-in-Chief).

Come out and support your local team.

Parkland Native Hockey League Schedule

PARKLAND NATIVE

INTERMEDIATE HOCKEY LEAGUE

SCHEDULE

Sun. Jan. 5	Winnipegosis at Valley River	7:00 P.M.
Wed. Jan. 8	Duck Bay at Camperville	8:00 P.M.
	Pine Creek at McKay	8:00 P.M.
Sun. Jan. 12	Camperville at Winnipegosis	2:00 P.M.
	Pine Creek at Valley River	7:00 P.M.
Wed. Jan. 15	Duck Bay at McKay	8:00 P.M.
Thurs. Jan. 16	Winnipegosis at Pine Creek	8:00 P.M.
Sun. Jan. 19	Camperville at Valley River	7:00 P.M.
	McKay at Winnipegosis	2:00 P.M.
Wed. Jan. 22	McKay at Camperville	8:00 P.M.
Thurs. Jan. 23	Duck Bay at Pine Creek	8:00 P.M.
Sat. Jan. 25	Winnipegosis at Duck Bay	2:00 P.M.
Sun. Jan. 26	Valley River at Duck Bay	2:00 P.M.
Wed. Jan. 29	Pine Creek at Camperville	8:00 P.M.
	Valley River at McKay	8:00 P.M.

MANITOBA METIS WINTER FESTIVAL

FEB. 1 & 2

HOCKEY TOURNAMENT (Rivers, Manitoba)

Tues. Feb. 4	Duck Bay at Winnipegosis	8:00 P.M.
Thurs. Feb. 6	Camperville at Pine Creek	8:00 P.M.
Sun. Feb. 9	McKay at Valley River	7:00 P.M.
	Pine Creek at Duck Bay	2:00 P.M.
Wed. Feb. 12	Valley River at Camperville	8:00 P.M.
Sun. Feb. 16	Camperville at McKay	2:00 P.M.
	Duck Bay at Valley River	7:00 P.M.
	Pine Creek at Winnipegosis	2:00 P.M.
Sun. Feb. 23	McKay at Duck Bay	2:00 P.M.
Wed. Feb. 26	Winnipegosis at Camperville	8:00 P.M.
Thurs. Feb. 27	Valley River at Pine Creek	8:00 P.M.
Sun. Mar. 2	Camperville at Duck Bay	2:00 P.M.
	Valley River at Winnipegosis	2:00 P.M.
Thurs. Mar. 6	McKay at Pine Creek	8:00 P.M.
Sun. Mar. 9	PLAY-OFFS BEGIN	

Southern Interlake Hockey League Formed

The concept of regional native hockey leagues being established has now become a reality. The Southern Interlake Hockey League is proud to be added to this growing list. The towns and organizations which compile this Intermediate league are:

Selkirk	Winnipeg Friendship Centre
Scanterbury	Native Clan
Youth Opportunities Unlimited	Canadian Mennonite Bible College

The executive elected at the last board meeting are:
President Dave Parkes
Vice-President Roger Groening
Secretary-Treasurer Bill Chippeway
Fran Harrison
Referee-in-Chief Mel Malchuk

The league is to begin its schedule Friday, January 10 in Selkirk; so we'll see you at the arena; game time is 11:45 P.M.

Board of Directors Meeting Highlights

The M.M.F. Board of Directors met in Winnipeg on November 30, 1974 to discuss issues facing our people today. Priorities such as housing, Native Council of Canada Meeting and re-structuring of the M.M.F. were dealt with.

For the benefit of our readers, the following is a brief outline of some of the discussions that took place.

HOUSING: The Board expressed their concern regarding the M.H.R.C. Housing Survey. It's apparent that M.H.R.C. has made a decision to go ahead with the survey irregardless of M.M.F. and RANCOM'S opinions. It was suggested that the survey monies would be better utilized by applying them to a program such as the Emergency Repair Program which is required in M.H.R.C.'s designated communities. A motion was then passed by the M.M.F. Board stating that they objected to the survey.

Another resolution was passed pertaining to housing which said that the people should have an impartial representative from the Manitoba Metis Federation explaining all aspects of what is available prior to any contract being signed for the construction of housing in the communities where RANCOM is involved. This is to ensure that the people at the community level are assured of their rights.

NATIVE COUNCIL OF CANADA: Mr. Ferdinand Guiboche informed the Board that he will be attending a meeting in Ottawa with other representatives from the Native Council of Canada Board. The President mentioned that he was asked to talk on Cultural Centres and Education; he will therefore be representing the Native Council of Canada on those issues. Further discussion followed on presenting position papers to the Government on the following: Housing, Aboriginal Rights and Land Claims and Economic Development.

THOMPSON MIGRATION CENTRE: The Board was informed that there has been no positive reply from the Government as to obtaining the amount of money requested for operation of the Centre. It was noted that if the Centre did not receive any money, the Centre could be used by either Native Clan, Native Alcoholism Centre or the Friendship Centre.

EXECUTIVE VICE-PRESIDENT: In our last issue of "Le Metis"; our readers will recall an article entitled "Dumont Becomes M.M.F.'s First Executive Vice-President" which explained the reasons for creating this position. At the recent Board meeting responsibilities of the said position were outlined. The following will be the official duties held by the Executive Vice-President:

- a) Vice-Chairman of the Board
- b) Responsible to the President for his duties and in charge of Head Office in the absence of the President
- c) Responsible for total Economic Development for the M.M.F. ie. Manitoba Northlands, etc....
- d) Responsible for direction of the Sports and Recreation Program
- e) Responsible for assignments and such other duties as may be determined by the President

ADMINISTRATIVE STRUCTURE OF THE ORGANIZATION: Two organizational changes were brought about at the Board Meeting. It was felt that the Board should be more involved in the Pathfinders and Sports and Recreations Programs. This would bring about more involvement, understanding and better communication between the Programs and the M.M.F. It was then moved that Connie Eyolfson be the person responsible in directing the

Manitoba Pathfinders Program and Yvon Dumont for the Sports and Recreation Program.

ANNUAL CONFERENCE: It was suggested that the Annual Conference be held in the early part of May. Mr. Edward Head advised the Board that if there were possibilities of getting commitments from the people concerned (looking at the cost factor) in setting up accommodations and transportation; perhaps it would be feasible to have the Conference up North. Rivers, Manitoba will also be considered as the place of Meeting. It was also mentioned that the Gimli Recreation Centre could be considered.

METIS DAYS: It was recommended that areas interested in Co-ordinating Metis Days submit a format on what their plans would be to carry out this cultural event; this then would be discussed by the Board and a decision made.

MANITOBA METIS WOMEN'S ASSOCIATION-FAMILY PLANNING PROGRAM: A motion was passed stating that M.M.F. transfer the Family Planning Program to the Manitoba Metis Women's Association with M.M.F. support in their proposal to Ottawa.

WILDERNESS AREA EAST OF LAKE WINNIPEG: Mrs. Connie Eyolfson gave a brief explanation of the proposed wilderness area. It was then moved that the Manitoba Metis Federation withdraw support for the proposed wilderness park since the first condition has not been met. The first condition was to effect that the people in communities would be consulted. This was never done.

If more information is required please contact the M.M.F. Head Office in Winnipeg.

Barbra A. Bruce

Notice

Unfortunately the highlights of the Interlake Regional Meeting, which was held in Gimli on December 9th and 10th, will not be in this issue of "Le Metis". However, it will be included in the February edition.

Decals and Crests

This year the Crests are bigger and better. They are made of Swiss Emroidery on a Chino background. They will be made available around the middle of January. The Decals are also different. Now you can stick them on the inside of a car window, etc. They are not a hinderance to your sight while driving. This is why they are smaller. They are available NOW!!

Crests and Decals can be ordered through your Regional Office or Headquarters.

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SOUTHEAST	122-388 Donald St. Winnipeg, Manitoba R3B 2J4
SOUTHWEST	10-1st Street Brandon, Manitoba R7A 2V9
DAUPHIN	19-3rd Avenue N.E. Dauphin, Manitoba R7N 0Y5
INTERLAKE	Box 245 Ashern, Manitoba R0C 0E0
THE PAS	P.O. Box 2467 The Pas, Manitoba R9A 1M2
THOMPSON	Thompson Migration Centre 122 Hemlock Crescent Thompson, Manitoba R8N 0R6

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Recreation Representatives Appointed

The Recreation Consultant for the Southwest and Dauphin Regions of the Manitoba Metis Federation is pleased to announce the appointments of: Bill Smith (Rivers), George Fleury (Minnedosa), Flo Tataryn (Brandon) as recreation representatives.

It is hoped the above will take up membership with the local recreation commissions, and will assume full responsibilities as members.

The Recreation Consultant has completed the survey of the region, and is now interested in getting into the communities to promote and develop recreation. Various clinics and programs may be developed; however, local interest and initiative must be developed. The Consultant would like the opportunity to attend local meetings and to discuss various problems and potentials. He may be reached at the Southwest Regional Office (727-0750, or 10 - 1st St., Brandon).

**Dan Delalaye
Recreation Consultant, MMF**

THE ASSOCIATION FOR NATIVE DEVELOPMENT
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We're a group of **Native People** who want to promote more **Native participation** in the performing arts.

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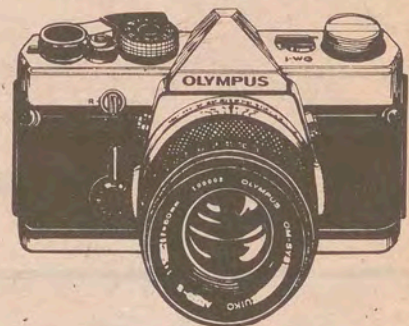
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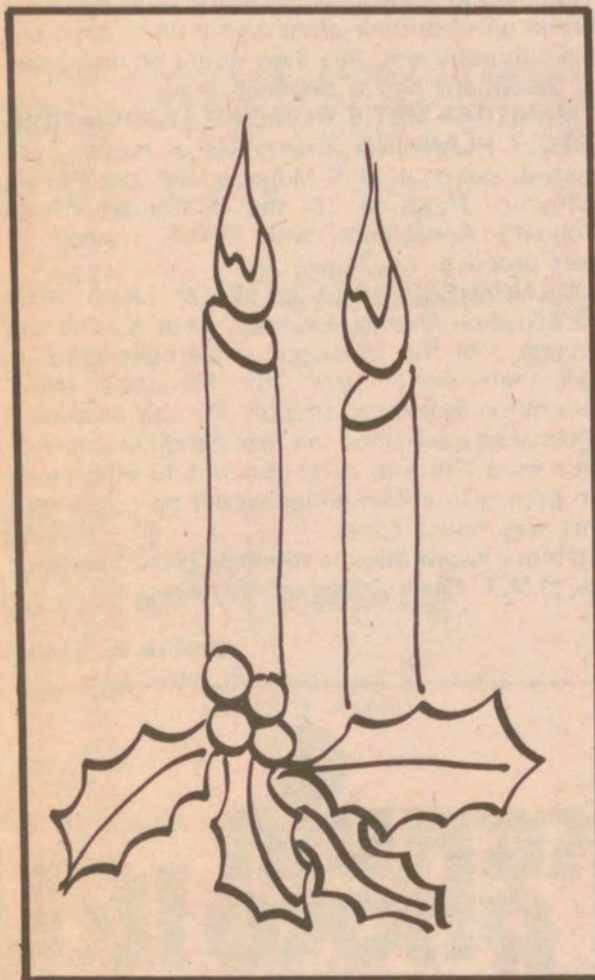
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and five students.



Rules

1. All entries become the property of Le Metis.
2. Water colors or crayons may be used.
3. Judges' decision is final.
4. No entries are returned.
5. At least three of the five pictures must be completed.

Read Carefully

Fill out the coupon below and send only this single sheet on which the contest appears, to keep postage to eight cents.

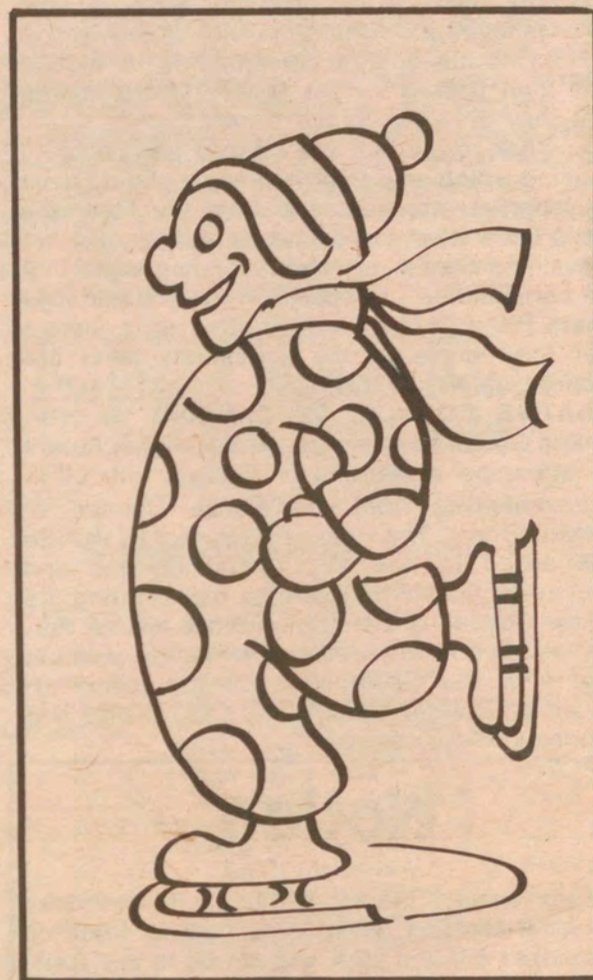
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Color Contest Editor,
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 All entries must reach our
 office by January 17th, 1975
Winners Names Will
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