



LE MÉTIS

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**MANITOBA
METIS FEDERATION
7TH ANNUAL
ASSEMBLY**

**MAY 2, 3, 4 - 1975
GIMLI AIR FORCE BASE
FOR MORE INFO. PHONE
JIM DAY - 942-2565.**

Presidential Candidates

W. Yvon Dumont



Mr. W. Yvon Dumont, a 24 year old Metis from St. Laurent, Manitoba has been actively involved with the M.M.F. since its early years of development. His experience and community involvement dates back to his high school years in St. Laurent. During that time, he became involved 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. He was then elected to the Provincial M.M.F. Board Of Directors in 1971.

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 of Canada, Yvon did not seek re-election.

In September of 1973, he was once again elected to the M.M.F. Board of Directors. Mr. Dumont, then became the first M.M.F. executive Vice-President in November 1974.

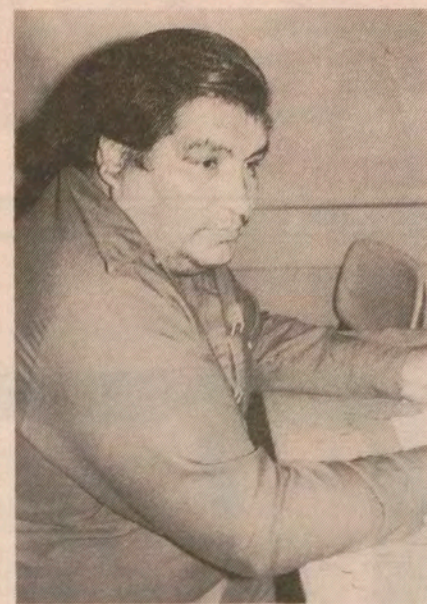
Norval Desjarlais



Mr. Norval Desjarlais, a Metis from Winnipeg has been actively involved with various organizations in Manitoba. In 1969 he took the position of Housing and Employment Co-ordinator for the Winnipeg Friendship Centre. His involvement with the Manitoba Metis Federation is well known to most M.M.F. members. In 1970-71, Norval was elected Vice-President of the Southeast Region. Having completed a two year term he did not seek re-election. He did however remain active as a Board member in 1972-73. In 1973-74 Norval worked in the M.M.F. Thompson Region as Co-ordinator for Family Services. His involvement did not stop here. In 1974-75 Norval was appointed Provincial Executive-Secretary of the Manitoba Association of Friendship Centres.

Mr. Desjarlais says "It is time for a change - a time for cooperation and time for unity."

Edward Head



In September 1974, Edward was elected Vice-President of the Thompson region.

Ed Head is by no means a stranger to the general membership of the MMF. He has gained the reputation of being an outspoken spokesman of the North, having been born and raised and resided there all his life. "Big Ed" has been involved with the Federation since its early years and has been a Board member for the past year. In addition to such involvement, Edward was employed as Program Director for Native Communications Incorporated in Thompson until August of 1974. In such a capacity, it is no wonder that Edward's voice is no stranger to many a Northern (and often Southern) ear.

VOTE

VOTE

VOTE

Bank of Montreal Youth Project

PROJECT PURPOSE

To assist socially, economically and educationally disadvantaged youth to qualify for meaningful employment.

Our project is for young people who are no longer in school and who did not go far enough with their formal education to acquire the basic reading, interpersonal, clerical and computational skills that they need to be considered for office jobs even at the lowest entry level.

PUPIL SPECIFICATIONS

- single or married
- male or female
- age 18 - 23
- a school drop-out, with less than Grade 11 level of education (minimum of Grade 7)
- normal verbal intelligence
- no deep-seated psychiatric problems
- no "special" physical handicaps
- presently unemployed (or underemployed)
- no previous, satisfactory long-term work record
- has some motivation
- is not serious alienated
- has no serious criminal record
- applicants are unable to meet normal employment standards of business

N.B. These criteria are generally applied but an individual's circumstances may result in slight deviations.

CURRICULUM

Four chief program emphases are identified as being necessary to the employability of our trainees:

- Mathematics
- Communications
- Human Relations
- Typing/Office Machines/Office Practice

Having identified the major program areas, the following curriculum was developed:

Computative Skills

The computative skills necessary for entry level positions have been identified by randomly surveying the functions performed in a variety of positions which have been identified as being initially suitable for our students. The survey demonstrated that a knowledge of basic arith-

metic (addition, subtraction, multiplication and division of whole numbers, fractions; percentages; ratios; and units of measure) is sufficient to equip our students to function in most line and staff entry level positions open previously to high school graduates. The survey also showed that applied arithmetic or business arithmetic involving the ability to calculate interest, service charges, balancing figures, a working knowledge of business forms as arithmetic vehicles (cheques, drafts, ledgers), and a knowledge of basic accounting principles are skills which will greatly facilitate entry of our students into a desirable work stream.

Communications Skills

The communications skill level towards which our students must work is less easily defined than the comparable level in computational skills. The difficulty in obtaining a rigorous definition of a suitable communications skills level results from both the nature of effective communication which is defined by an individual's ability to encode and decode messages and analyze and respond to feedback; and the ambiguity of the breakdown in communications functions to be performed in entry level positions as cited in the various job specifications perused.

- identify central point in written and oral communications,
- analyze written and oral communications in terms of the value of its source and purpose, the channel through which it flows and the needs of the receiver,
- formulate alternative solutions in responding to purposive communications,
- prepare oral and written messages in differing communication roles,
- prepare oral and written messages for different receivers,
- analyze and interpret roles in varying communication environments (small group, large group, dyads, institutions, home, print, video, etc.)
- channel messages through various interpersonal and print forms,
- interpret and respond to communications feedback.

Human Relations

Firstly, the Human Relations program has developed out of a need evidenced in the business community for employees who are aware of the dimensions of co-operations, motivation and good working attitudes. Secondly, and as important, the program is designed to aid trainees to come to a better understanding of themselves and of their social milieu.

The chief resources employed to develop skills in this subject area are the project staff and the members of each group. Personnel from various businesses, agencies and institutions in the Winnipeg area will be used as occasional "visiting experts".

Typing and Machine Operation

A program of typing training has been developed and is available as an integral part of our program for both male and female participants who want it. Opportunities are also presented to enable development of a basic knowledge of other office machines.

MINI-STAGE - A Short-Term Training Experience

Three intervals, each of three weeks duration, during the 32 week session, students will experience on the job-training which will:

- serve as an introduction to the business community,
- provide a sense of accomplishment in performing some of the entry level functions,
- provide participants with opportunities to use the skills and test the attitudes they are developing in their training,
- identify appropriate areas for improvement in current skills and/or attitudes,
- expose trainees to a variety of business experiences which may help them make a wiser choice re: permanent placement.

If you require any additional information, or would like to speak with us about the project, please do not hesitate to contact us at 942-6477. We would be very pleased to have you visit our facilities at any convenient time.

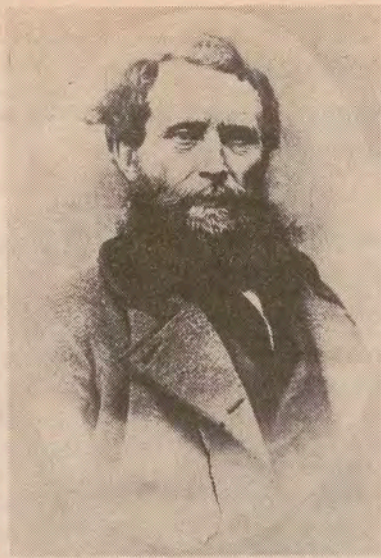
Roger Gallagher
Co-ordinator
Youth Project

HISTORICAL NOTES

WILLIAM KENNEDY

A Metis who deserves a place of honor not only in the history of West but in Canada, is William Kennedy. Strangely enough, this man, born at Cumberland House in 1814 of a Hudson's Bay post manager and a Cree woman named Aggathas, earned his reputation on the ocean rather than the prairies. William Kennedy, at age eleven, was sent to Scotland to obtain an education. At eighteen he returned to Canada to become a clerk in the Hudson's Bay Company but left their employ in 1846 because he disagreed with the policy of using liquor in the fur trade.

At this time the world was intrigued by the disappearance of Sir John Franklin in the Canadian Arctic in the year 1846. Twelve expeditions had failed to locate any sign of the explorer or his crew. In 1850 Lady Franklin hired William Kennedy to head up another search party. With a crew of seventeen, Kennedy, although not successful in locating Franklin, opened up and mapped new areas of the Arctic and located the northern most tip of the North American continent. Kennedy's search party showed the world how it was possible to live successfully in the Arctic by adopting the manners and customs of the Eskimos and Indians. He showed that if man would work with nature, rather than against it,



Courtesy of Provincial Archives

survival was possible in the Arctic. Ten more expeditions, a total of twenty-three, were to search for the lost explorer before a stone cairn was discovered that told of the fate of Franklin and his men.

Returning to Canada, William Kennedy fought to break the monopoly of the Hudson's Bay Company of the fur trade in Rupert's Land. His visits to

the Red River always attracted large crowds of whites and mixed bloods who trusted him to represent their best interest. Much of the information Kennedy gathered in the West he sent to his nephew, Alexander Kennedy Isbister, who carried on the battle of the Metis in London, England.

In the 1860's Kennedy came to Red River to retire and built one of the most beautiful stone houses still in existence in Manitoba. It is now the Red River House Museum. Continuing to be active he was the prime force in starting the Manitoba Historical and Scientific Society and was invited to give the first address, the topic of which was "The Northwest Passage".

Three Arctic places have been named in honor of this Metis explorer; Port Kennedy, Kennedy Channel and Cape Kennedy. Twenty years after his death in 1890 a brass plate in honor of Captain William Kennedy was placed on the wall of St. Andrews Church north of Winnipeg. Sir Ernest Shackleton, the famous Antarctic explorer came to Winnipeg to dedicate it.

In the National Portrait Gallery in London, England, the portrait of this Metis hangs among the great of British history.

Bruce Sealey

BATTLE BETWEEN OTCHIPWIS (OJIBWAY) & SIOUX

The following encounter is related in writing by my grandfather Frank L. Hunt - written in 1872 but took place in 1857 during a Buffalo Hunt in the Red Lake Area of Minnesota by the Half Breeds of Red River.

Marvin W. Hunt (copyright)

In one of Hunting Excursions to the Plains we were accompanied by some 80 Otchipwis (Ojibway) - Red Lake and about 60 of the Red River Indians. One evening about dusk when in Camp one of our Indians strolling from the camp came back saying that he heard an Indian Drum, a far off - the distance from which you can hear these Drums is surprising, 7, 8 or 10 miles.

We raised camp next morning for a large Lake - narrow and long, with stoney beaches and called the Lake with the Woods on one Side. I started on horseback to the Lake alone, in quest of moulting geese, who at that time are unable to fly. Reaching the Lake I hunted along the Beach but saw none in strut; ascending the rising ground I saw four of our Indians on a Hill near by, stripping off their clothes: Riding up and asking the cause they replied the man who heard the Drum, went off in the night and discovered a Sioux Camp a long way off and if it is so, we and the Red Lake men are going to have a fight with them. There, where the Indians are gathering - from that Hill - they can see their camp - their going to leave their clothes there. Won't you carry my Blanket for me (a new cloth one), I said yes and placed it on my saddle. I then galloped to see the facts of the case; When I reached the Hill I found all their Indians and 3 of the French Half Breeds - one of whom said to me - it is a camp but not surely a Sioux one:

The Indians were Sitting Round Councillng and every little while a young man would go to the small Hill from whence the camp was visible - Staggering like a drunken man and weeping or pretending - saying "Oh yes my brother, my Father or my Uncle (as the case may be) I see you - you who were killed by the Sioux at - such and such a place - naming it. This was to excite and arouse their vengeance and resentment and kindle the proper rage for Battle.

During this time they were painting themselves for the affray and such as had their war costume - a piece of red cloth decorated with plumes and the head thrust through one end - This would flaunt to the breeze as they ran, proposing to ride to the Hill to see the distant camp, the Indians opposed it. The Half Breeds saying they will not allow it - as they wish to surprise their enemy. I however said I'll go whether the Indians like it or not! The Half Breeds came too as from the point of view we could not agree among ourselves, they consented to ride out of view of the Indians and go and look for ourselves.

Riding down the high hills we came to a flat country and after a couple of miles the Half Breed that was so positive he saw the camp said "I go no further those Dogs have already Killed one of

my brothers". So with my two companions I rode on; coming to a creek where we found Buffalo freshly killed - say the day before. Examining the Buffalo we saw the trail of the Indian in his bare feet and where he tied his pony. Surely said I this is an enemy's camp near, but let us go and see how many tents, this was imprudent, we being at that time at war with the Sioux; we however rode on to an isolated mound on the flat plain - from whence we saw the camp plainly and I counted the tents - 80 in number: A few minutes after - we were about 2 miles from the Camp - a man on a white horse rode around it - having evidently descried us and giving the alarm of strangers. Soon a rider came out and coming with great speed, halted within a mile of us, and having scanned us rode back as swiftly as he came: I said this to my companions: Let us Smoke our pipes and go in its not safe here, we filled our pipes thinking that after we'd mount our horses and ride back. One of my companions looking back said "Hello - here is old Laventure Parissiene coming" as indeed he was the brave old Hunter, who came up some what excited, saying, "It is a Sioux Camp" - and as he said that the same young companion called - "Here, Here, - The Sioux are charging upon us" as indeed they were, about a mile off 30 of them as hard as there horses could carry, naked, and giving their War Shouts - my favorite companion "Le Boncun said "What shall we do" my horse cannot run fast and if we run fast they'll catch us - before I could answer old Parissiene said "Let one of us charge upon the enemy and if he's shot, why then we'll make a fight of it". I answered No we will not sacrifice one of our companions, let us all charge: Le Boncun saying the Otchipwis are not far off - they'll soon be here; And we charged: I said my good fellows look sharp, they might kill some but they are stronger than us, - At this time the Sioux were pretty close so that our Buffalo Runners (companions) were quite willing to charge - which we did full speed with our guns cocked, but waiting their fire - the leading rider - depressed his gun and cried out motioning his companions back "Ha Wassejo Wassja - It is white men. As the leader lowered the muzzle of his Gun, all the rest of the Sioux did the same. I was a little in advance of my comrades and as the foremost Indian came up he put out his hand and we shook hands, as did indeed at once both parties; all around; The Sioux Chief was an exceedingly handsome man, much like a white man, blueish eyes and his head decorated with plumes; He said to me in his bold daring way, my friend come to our camp and Smoke with us. I would have gone but Le Boncun said No. They'll be a fight directly between these and the Otchipwis, who are coming up. Just here old Parissiene said this the Sioux leader looked entirely astonished, being quite ignorant, both of them and of our camp. He turned shook hands with me and away they dashed to their Camp.

Turning to go back we soon met "Pechito and his two sons (Otchipwis) well armed and mounted: What is all this said the old man "Its the Sioux Indians said La Boncun and wine shaken had with them! Why did you shake hand with

those dogs said "Pechito", don't you know were going to fight with them, Why? Said La Boncun rather at a loss for an answer "We were not afraid of them", Then if you are not afraid turn back and help us to fight them. Seeing Le Boncun looking angry, I said "Pechito don't talk so if we were going to take life, like you, you'd not be before us: When I said this he and his sons burst out crying and so we left them:

Quickly we met the whole party of Otchipwis - the Red Lake Chief" we - wen - chequon" said shats all this brother-in-law (Netah), Sioux, Said Parissienne and we've shaken hands with them: Why did you shake hands with that dog: To which he gave the same answer that La Boncun had to Pechito and to which he got a similar reply. Parissienne being of a hasty temper said yes I will. I said nothing, but went on with my companions and the whole party went to the isolated mound of which I have spoken. Suddenly we heard war shouts, very sharp, and we saw them charge a single man on foot, an unlucky Sioux who being out on the Plain had walked right up to them, mistaking them for his own people: They made short work of him and soon his scalp was flying up in the air - tossed by the Otchipwis.

The Sioux seeing this from the Camp made a furious charge of horse and foot and a fierce fight at close quarters took place - the foot men exhibiting great activity, leaping about surprisingly to divert the aim and sometimes throwing themselves down altogether: And as I watched the fray I was strongly tempted to join the Indians who had been our companions - but said to myself - No this is not my religion - to kill those who do us no harm. The Otchipwis finally commenced retreat and the Sioux on horseback came very near but without molesting us, so I said let us go and secure our Camp and tell the news.

We soon came to our people - on a Hill, our Chief Jean Baptiste Wilkie among them: Who said "You've seen a close fight but risked yourselves too much". I told him of Parrissienne, when he laughed, and said it was like him. We rode back and secured our camp in event of the Otchipwis taking refuge in it.

The Otchipwis who had been forced to retreat had also left their raimant that they had stripped off and piled together. This was in part very fine and when the Sioux who were pressing them, came to it - the plunder and the growing darkness alike ended the fight.

Great numbers of the wounded were sent back to the camp. They lost seven, shot dead and some who died after. The Sioux suffered even a greater loss. Some of our Indians recovered quickly from aparent popular injuries.

The Camp that night was strongly guarded but we were to many numerically for them: Some of our men wished to make battle with the Sioux but Wilkie would not hear of it - many a broil with the Sioux he prevented by his influence.

Next mornng early, several small bodies of Sioux were seen coming towards our camp: We ran up on foot with guns to a high hill to see them coming. Wilkie came up and wanting to send an

Con't. on Page 5

LETTERS TO THE EDITOR

Dear Editor,

We are a group in Calgary, Alberta dedicated to the documentation, preservation and exhibition of our cultural heritage. To do so in as expansive manner as is possible we require your assistance and that of our people. Realizing the number of people reached through Native newspapers prompts us to have you put our case before the people.

This year is the 100th anniversary of Calgary. To commemorate the occasion we have undertaken the task of putting together a Metis museumobile which would travel Alberta and other provinces to display and present our cultural heritage. The unit, to be completed by mid-July, will exhibit Metis artifacts, photos, literature, etc. Such a concept shall greatly contribute to the awareness and identity of our people, our history.

At present, our position (financially) does not permit us to purchase artifacts, photos or other materials. It is for this reason that we must solicit and impose upon those conscientious individuals who might supply artifacts, old photos, literature or anything else. Any material donated or loaned to us would, of course, credit the original owner in that we would tag the item(s) with the owners name and address. Any material offered to us should include:

- a) Name of item
- b) Description of item (size, color, etc.)
- c) Approximate age of item
- d) Area where item comes from
- e) Name, address, phone number and age of owner of item
- f) Specify if item is to be donated or loaned

We are keenly interested in support and input from Metis people so our museum - library will be presented from a wide range of our people. We invite and encourage correspondence from anyone. The extent of our success depends on the co-operation of you and your readers. We appeal to our brothers and sisters all across Canada to contribute what they can and thank them for their considerations in advance.

We may be contacted at:
Metis Historical Society
Box 351,
Calgary, Alberta
T2P 2H9

Help us make this museum your MUSEUM!!

Yours truly,
Mr. Terry Lusty, President.

Dear Editor,

I received your monthly paper today, and it was greatly appreciated and read with enthusiasm. I have a few comments and questions for the editorial column.

Why is the paper so interested in problems of the Metis people as a whole? Everybody has problems, so have individual Metis people. I think if people could clean up their own back yards first, then they could help the people who are lacking in their personalities and defects of character.

Eighty percent of our problems stem from our own making, if we want something we have to go and earn it like everyone else. We are not unique with problems, we actually can count our blessings for what we have so far. I know I shouldn't talk because I am in jail, but I am here because of my own stupid irrational thinking.

I am very interested in my heritage, because this is our land and always be. I have read "The stories of the Metis" and was very happy to see and read something of our culture and history.

I would be very happy to see more M.M.F. members coming to the Institution and helping us to be very proud of our heritage.

I thank you for reading this letter.

A Proud Metis and Canadian,
Lawrence Desjarlais



Barbra Bruce-Linnemann
Gavin B. Sealey

"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, May 23 1975. Therefore the deadline for receiving articles for that issue will be Friday, May 16, 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.

Advertising Rates

1 Full Page	\$150.00
3/4 Page	\$115.00
1/2 Page	75.00
1/4 Page	39.00
1/8 Page	20.00
Insertion (less than 1/8)	10.00

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EDITORIAL

It Seems To Me...

That the voting procedures for an elected person within the Manitoba Metis Federation should be put up to question. The present situation within the M.M.F. is that the three delegates from each local vote at their regional meetings or as in this case, the upcoming Annual Conference. How are your local executives elected? They are elected by **you**, the people. Now for instance, if Mrs. X doesn't want Mr. Y to be elected for a position within her local then she may vote against him. However at the regional and provincial level, local members of the Federation do not have say in who the elected people will be. Now the local executives are the representatives of each local. However, what happens when the local executives want to vote for one person and the local members want to vote for another? Who loses out? The local members, that's who.

The local executives should vote at regional meetings for purposes of passing resolutions, etc. but the general membership should also vote at elections. Granted, in future years if this is done it will take a tremendous amount of organization and also some money. These elected people of the Manitoba Metis Federation are representing **us** and we should have a say. If some of you voting delegates out there agree with me, then make a point of this at our Annual Conference.

Member of Manitoba
 Metis Federation

WE NEED HELP?

The ever increasing problem of publishing our newspaper is the lack of material. Local News is greatly missed as content for 'Le Metis'.

Participation from "YOU" would result in a more informative paper.

SEND US NEWS!!

Editors Note: Our main objective is to inform the people of the events of the Manitoba Metis Federation, I wouldn't consider "Le Metis" a newspaper if we printed only the good side. As a newspaper for the Metis people of Manitoba we have an obligation to let them know the problems and positive results. As to your comment "I think if people could clean up their own back yards first", I would have to say that I partly agree with you. However, if everybody kept their criticism to themselves, we would never realize and try to solve some of the problems.

Billy Bowman is an 11 year old adopted Metis boy. He lives with his non-native parents in Fort Richmond, Winnipeg and attends school at St. Avila. Billy's main interest is drawing and sketching. Only lately has he begun to put his thoughts on paper. His artistic work is done between the hours of 4-8 each morning.

The following is one of the many articles given to us. **Copyright**

A Complement to Mother

People think of beauty in different ways. One way of seeing some thing beautiful is my way.

Have you ever seen a humming bird so tiny so pretty fluttering, from flower to flower collecting the honey, that is how I see mothers fluttering from room to room fixing this and that with their dainty fingers giving every thing that magic touch that only a mother can, then she flutters in the kitchen from the table to the stove then to the sink and cupboard waving her magic wand to put that extra special taste to an she cooks Oh how good her meal looks and smells. Cinnamon buns right out of the oven cookies and her own home made bread, and donuts dipped in sugar and then she flutters some more and the clothes are ready for school all fresh and clean and then comes the time when she flutters from bed to bed to kiss each head and says goodnight. Mommy loves you that is what I call beautiful.

But all mothers are not humming birds some are like pigs, they are fat and their houses stink and they lay around all day and grunt once in a while so some know they are still around and they think nothing of throughing their babies out of the barn they never visite the beds of their kids they never say the magic words I love you they are lazy and there time watching TV or playing bingo to me this is ugly. I live in a nest and none of us have ever fallen out to me this is beautiful.

Which would you choose a nest or a pig pen.

Billy the Half Breed Boy

Battle Con't. from Page 3

envoy to find out what they wanted, a French Half Breed who spoke their language and had lived with them for years, myself and 2 others volunteered and rode out to meet them. We dashed to the banks of a wide creek, which as we reached a single Sioux horseman, who had detached himself from his party, reached also and with a fire bog and pipe stem in hand crossed over to us. His party being some distance behind recognized and hailed our interpreter by name: Who told them not to cross until he had spoken: The one who crossed to us was the son of the Chief - Francois Langer our interpreter asked why they had come? They said to ask the Otchipwis to come out and fight them and the Half Breeds might look on. Langer said - "Wait till I see what our Chief says to us. We sent for Wilkie who came at once.

He told them the Otchipwis were brave enough but they were so tired with yesterdays battle they could hardly move: I would not like you either to fight near our Camp, some of our young men would come out and join in against you. It was a fair fight, about equal and you'd better let it rest there! Don't come back again - but stay quiet at home:

They called over - We will cross over and shake hands with you at least. They did swim over and we shook hands all around: An Indian with a big mule tried hard to change with me for my Gray, much to my own and companions amusement.

The next day we raised camp and on the whole of the after trip there was never a Sioux to be seen by us - We making an excellent Buffalo Hunt.

Announcement The Editors of "Le Metis" would like to congratulate Mr. Walter Head, newly elected Board Member of The Pas Region, and his wife Emily on the birth of a 5 lbs. 3 oz. baby girl, April Angela.

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Manipogo Information Centre

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Bev Didychuk Secretary-Editor
Donald Carriere Communication Worker
Dorothy Moar Communication Worker

Consulting Committee

Juliette Kuyp - Toutes Aides
Matt Mazier - Rorketon
Joe Jeanotte - Meadow Portage
Roy Chartrand - Waterhen
James A. Moar - Crane River
Maggie Smith - Cayer
Alice Henry - Eddystone

Program Objective

The objective of the Program is to assist individuals, groups, and organizations achieve goals they have identified for themselves; provide and interpret information about government policies and also provide governments with information on the needs of the communities.

Area Served

At present, the Manipogo Information Centre is servicing seven (7) communities under the jurisdiction of Northern Affairs - Duck Bay, Camperville, Salt Point, Mallard, Waterhen, Meadow Portage, and Crane River. The four (4) reserves served are - Pine Creek, Skownan, Crane River Band and Ebb & Flow. Three (3) communities under the L.G.D. of Alonsa served are - Bacon Ridge, Eddystone and Cayer. In the municipality of Lawrence, communities served are - Toutes Aides, Rorketon, Oak Brae, and Magnet.

Consultation Committee

The role of the consulting committee has been a question for some time. The changes within the Branch has not allowed to formulate a role or guideline of which to operate by. However, the Manipogo Program feels fortunate that we have kept the same members that we started with. The role that they have played is to assist the program director in deciding on short term projects and programming within the program area. They are well aware that they are only advisors to the program.

Information Programs

To begin with meetings were held in communities which provided information on different government programs, ie. - L.I.P. (Local Initiative Program), O.F.Y. (Opportunities For Youth), S.T.E.P. (Student Temporary Employment Program), Northern Manpower Youth Corps, Secretary of State. Meetings were set up and resource people were brought in to deal with problems like U.I.C. (Unemployment Insurance Commission) and Welfare. We assisted Legal Aid in making contracts with communities and setting up legal aid clinics once a month in various communities. We have also assisted communities in filling out forms like Special ARDA - "fisherman, trappers". Video tapes have been done several meetings, industries, etc. For example The Manitoba Metis Academy Founding Conference, The Metis Women's Association (not complete because of editing), the piggery in Fork River for the Mallard Manwap group, the Louis Riel Industrial Park in St. Laurent, the clothing factory in Portage for the planning and research committee of Duck Bay.

Summary

This past year for the staff and communities has been a good year. Looking back over the year brings back some good memories and also some sad ones, that being the loss of our communication worker Raymond "Boxer" Guiboche.

When we first came into this area, one might have gotten the feeling that we were here and should be tolerated. As time progressed more and more people began using the Centre. The workers became more involved in the community. Looking at the program today gives one a lot more to say than last year. Naturally there is always some hackling, but that's life.

We have a lot to look forward to in the coming year. Maybe the best way that I could put it is we are in tune with the other organizations and agencies in the area. We have been here for some time now, working hand in hand with the M.M.F., Dept. of Agriculture, Health & Social Development, operations, the Friendship Centre and of course the relationship has been very good with the communities. Now all that seems left to do to make the coming year cheerful is to change a few attitudes and cut back on some of the red tape that sometimes looks to be conveniently developed.

NATIVE COUNSELLING GRANT IS ANNOUNCED

\$61,600 to Support Training Program

Colleges and Universities Minister Ben Hanuschak and the Native Family Life Counselling Program, Inc., of Winnipeg, have announced a \$61,600 provincial grant to the organization for a program to train native people as family counsellors to work in local social service agencies with native families in Winnipeg.

The grant will help support the training program for 13 counsellor-trainees and will also be used to design a model that can be followed by the counsellors after they complete their training. It covers the period March 1, 1975 to February 29, 1976. Canada Manpower will be contributing up to \$81,000 to the program for the first year.

The minister said the counsellors will help fill a serious social service gap in Winnipeg, where native families face severe pressures in urban living.

"The white social service system has been well motivated and high-intentioned, but generally has failed many Indians and Metis, who prefer when in difficulty to deal with a native counsellor. More and more agency workers are recognizing that their services are not very effective among native people, but very few native people are working in the social service system."

The family counsellors will be familiar with working and social conditions in the city and in most cases will be fluent in native languages. Because of their backgrounds, they will know how to help native families as a family unit.

"An important aspect of this program is its recognition of the 'extended family' existing among Indians and Metis, where several generations might make up a family unit, in contrast to the 'nuclear', or single family unit, which is the rule in white society."

The 13 trainees will be guaranteed employment after their training through seven agencies: the Native Clan Organization, the Indian-Metis Friendship Centre, the Native Alcoholism Council of Manitoba, the Manitoba Home for Girls, the Winnipeg Children's Aid Society, the Marymount School for Girls and the Family Bureau of Winnipeg. They will also work in the agencies during their training period.

The training program will include skill and concepts development, evaluation of situations, problem-solving and on-the-job work experience. As time goes on, the trainees will spend an increasing proportion of their time in problem solving and work experience with families.

The Native Family Life Counselling board of directors will administer the program, with government responsibility being exercised through the special projects branch of the Department of Colleges and Universities Affairs. The board has representatives from several major native and general social agencies.

It is hoped that through the program family counselling models relating specifically to native cultures and problems can be developed and that social agencies will gain a greater understanding of native family and cultural values. It is also hoped that natives living in Winnipeg will gain more experience and leadership in dealing with each other to solve their unique problems.

Winnipeg's racial harmony shattered

By ROGER NEWMAN Special to The Guide

Manitobans used to be proud of the harmony that existed among citizens of different racial backgrounds.

An outsider would have gained the impression that Manitoba life-consisted of a year-round series of folk festivals with brightly-costumed people dancing happily around the maypole. Unfortunately, this touristy image is in danger of being shattered by two incidents of alleged racial prejudice.

The centre of one storm is Winnipeg Police Chief Norman Stewart, who has made negative comments about the capacities of Indian people. Some sociologist content Winnipeg's 15,000 native people would have fewer brushes with the law if the city police department would hire Indian officers. But in esponse Chief Stewart said he doubts Indian or Metis have qualifications or the motivation to be policemen.

The chief's opinions have been labelled "racist" by the Manitoba Indian Brotherhood and the Winnipeg Indian-Metis Friendship Centre. Dr Ahab Spence, the brotherhood's president, said Chief Stewart is uninformed and unaware of the

Con't. on page 7

Regional Elections

Asham Re-elected



The Interlake Region of the Manitoba Metis Federation held their Regional Meeting in Ashern, Manitoba on March 22, 1975. The main purpose of the meeting was to hold an election for Vice-President as Mr. Asham's term had expired. A total of 21 locals were represented and there were sixty-six voting delegates.

Edwin Sanderson was the only candidate to run against Mr. Asham. After a scrutineer was named for each candidate, a secret ballot was held. After the ballots were counted Mr. Howard Asham was declared the winner by the Chairman of the Scrutineer Committee, Mr. Mike Tacsynski.

Guest speakers attending were Mr. Al Chartrand, Chief Court Communicator of Manitoba, Ms. Juliette Sabot, Director of Education, M.M.F. and Mr. Lloyd Pelletier, Regional Housing Coordinator, RANCOM.

Ms. Sabot was introduced and she informed the delegation that she had sent in her budget proposal at the beginning of March. Juliette said the budget for the coming year had been expanded for secondary and post-secondary students.

If anybody requires more information concerning please forward a letter to:

Ms. Juliette Sabot
Manitoba Metis Federation
301-374 Donald St.
Winnipeg, Manitoba
R3B 2J2

or telephone: 942-2565 or 942-2305.

Mr. Al Chartrand was then introduced and explained his position as Chief Court Communicator. He mentioned what was being done for Native people in this department. Al was very enthusiastic on his new Nee-Chee-Wam Project. He explained that he would be using the present Half-way House for this Project, once it has been evacuated.

Mr. Lloyd Pelletier spoke on E.R.P. (Emergency Repair Program) and how it was progressing and also on the other programs.

On a motion by Adolf Beil - Ken Desjarlais "That the Interlake Region Manitoba Metis Federation hold Regional Committee Meetings on a monthly basis even if it means attending at their own expense." This motion was then carried.

Gavin B. Sealey

Southeast Stays with Eyolfson

In June 1971 Connie Eyolfson was elected Vice-President of the Manitoba Metis Federation Incorporated. She was re-elected Vice-President in March 1972, and was again re-elected by acclamation for a two-year term in March 1973. As many of you remember Mrs. Eyolfson was appointed by the M.M.F. Board of Directors as Acting President for the province in May 1973 when President Angus Spence was granted a leave of absence. After this Connie continued her job as Vice-President of the Southeast Region.



But Connie did not stop here. On March 20 & 21, 1975 at the Southeast Regional Meeting, Connie was yet again re-elected as Vice-President. This will be her fifth term in this office.

Herman Burston was the only other person that accepted a nomination to run against Mrs. Eyolfson.

Mr. Burston felt a change of leadership was necessary to accomplish anything with the Board and to provide unity within the Southeast Region. Housing, in the Region, he felt, is the biggest problem.

Mr. Al Chartrand, Chief Court Communicator of Manitoba and also one of two Board of Directors for the Region handed in his resignation. However it was moved by Phil Gauthier and seconded by Nancy Thomas that Mr. Chartrand's resignation not be accepted. This motion was then carried.

Guests at the meeting were Earl Duncan President and Director of the Native Alcoholism Council, Lorne Hamond, representative from C.E.D.F. (Community Economic Development Fund) and Maurice Gauthier, Deputy Minister, department of Co-operative Development.

Each of the guests spoke about their respective programs and what the objectives are.

Other subjects discussed were Pathfinders, Pregnancy Distress Service, Manitoba Northern Development Initiative, Silica Sand - Deer Island Development.

A total of 12 locals of a possible 19 locals were present. This included the local of Belair. However a motion was made and carried that Belair not be considered as a local in establishing a quorum, as Belair has not attended a Regional Committee Meeting as yet.

Gavin B. Sealey

Fleming V-P in Dauphin Region



On March 22, 1975, the Dauphin Region of the Manitoba Metis Federation held a regional meeting. The main purpose of the meeting was to hold an election for the position of Vice-President. The candidates seeking this position

were, Jack Fleming, Irene Konowalchuck and Edward Guiboche. After brief presentations from each candidate, 38 delegates representing 14 locals elected Jack Fleming as their new Vice-President.

Due to Mr. Fleming's election, nominations were opened for a Board of Director. Mr. Art Dame and Mr. Frank Vivier were the two nominees seeking the position. The delegates chose Mr. Dame as their Director to represent the Dauphin region on the M.M.F. Board.

Guest speakers attending were Ferdinand Guiboche, President of M.M.F., Rita Guiboche, President, Metis Women's Association, Edward Guiboche and Frank Vivier RANCOM representatives for Duck Bay and Dauphin respectively.

Mrs. Maureen Lynn who did not seek re-election as Vice-President closed the meeting by expressing her gratitude to the delegates for their support during her term.

Board of Directors Meeting Highlights

The M.M.F. Board of Directors met in Winnipeg on April 5-6, 1975 to discuss issues that are of concern.

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

Thompson Migration Center: Mr. Edward Head informed the Board that he had made some inquiries with the government about receiving funds for the Thompson Migration Centre. He pointed out that the Premier said he would look into this. It was moved by Edward Head that the M.M.F. Board send a letter to the Premier asking for additional information on the Allocation of monies for the three migration centres in Manitoba. Discussion continued on the Thompson Migration Center. Al Chartrand, Chairman of the Board of Native Clan Organization requested that the M.M.F. sell the Migration Center to the Native Clan. It was then moved by Connie Eyolfson that the M.M.F. Board accept Mr. Al Chartrand's proposal from the Native Clan as described in his letter to the President, Mr. Ferdinand Guiboche, dated March 19, 1975. It was also moved by Connie Eyolfson that the M.M.F. write a letter to the Community Development Economic Fund recommending the approval of the sale of the Thompson Migration Center to the Native Clan Organization.

Order of the Sash: It was recommended by the M.M.F. Board that Emile Pelletier investigate the Metis Sash for the specific design and that Mr. Pelletier purchase 12 of these sashes and an additional 24 sashes be ordered that would have a different design.

Ferdinand Guiboche's Resignation: Discussion followed on the letter sent to Vice-Presidents' by Ferdinand Guiboche regarding his resignation at the Annual Assembly. It was moved by Jack Fleming that we accept the resignation of Ferdinand Guiboche at the annual conference of May 2, 3, 4, 1975.

Annual Assembly: It was moved by Howard Asham that each delegate be paid \$15.00 a day honorarium at the Annual Assembly. It was also moved by Edward Head that the Delegates be paid their Honorarium at 1:00 p.m. of each day of the Assembly and that each region be responsible for handing out the honorarium to their respective delegates.

Finance Committee: It was recommended that Art Dame replace Jack Fleming on the Finance Committee, and that Walter Head replace Hubert Sinclair on the Finance Committee.

Annual Assembly - Native Council of Canada: Mr. W. Yvon Dumont proceeded to explain that a motion had been passed at the N.C.C. Annual Assembly in May 1974, stating that the N.C.C. Annual Assembly would be held in the Maritimes. He stated that BCANSI and YUKON now wanted the Assembly in Ottawa. However, since a motion had been passed selecting the Maritimes, it should be recognized. It was then moved by Lorne Atkinson that this Board support the stand that Ferdinand Guiboche and Yvon Dumont took at the last N.C.C. Board meeting which states that the N.C.C. Annual Conference be held in Charlottetown P.E.I.

It was recommended by Connie Eyolfson that the Native Council of Canada representatives request that the Ministers attend the Annual Conference.

Wilderness Area: It was recommended by Connie Eyolfson that the M.M.F. express their feelings loud and clear, that they have withdrawn their support of the said park.

Publicity: It was recommended that a press conference would be in order regarding the wilderness park and the hiring of Mexicans and Portage la Prairie.

Finances: It was moved by Connie Eyolfson that the Board allocate the funds for the M.M.F. Budget after the Annual Conference of May 2, 3, 4, 1975.

Manitoba Fisherman's Federation: Discussion followed on the M.M.F. and the problems Fishermen have encountered with it. It was then moved by Al Chartrand that an allocation of money not to exceed \$2,000.00 be made available from the M.M.F. to hire a consultant to advise, direct and assist the Fishermen's Committee to deal with their problems.

N.C.C. Meets with Prime Minister

ADDRESS BY
KERMOT A. MOORE
PRESIDENT
NATIVE COUNCIL OF CANADA
TO
PRIME MINISTER PIERRE ELLIOTT TRUDEAU
AND
CABINET
APRIL 15, 1975

Mr. Prime Minister, Honourable Cabinet Ministers,
Board members of the Native Council of Canada -

We meet today on an historic occasion. It is the first time in history that the Metis and non-status Indians of Canada have been given the opportunity to speak with the Prime Minister and Cabinet of our country. It is also historic in another way - the last attempt that our people made to attain equality and justice, one hundred years ago, ended in disaster. However, we are not here today to indulge in a rhetoric of the past, rather we are certain that your government is reflecting a new and positive attitude by the majority of Canadians toward equality and justice for all.

The phrase "Participatory Democracy" is not an empty one, as has been evidenced by the support we have received from the government in recent years. We have had some measure of success as a result of this support. However, if we are to become fully participating members of Canadian society, it is imperative that there be a mutually satisfactory settlement of aboriginal rights. While we recognize the need for a continued awareness and meeting of day-to-day problems, we believe that our highest priority must be the solution and satisfactory conclusion to this issue. We believe this can only be accomplished in a co-operative arrangement with your government, until our aboriginal rights have been settled our successes will continue to be minimal.

Mr. Prime Minister, we should like now to place before you and your colleagues our position with respect to our aboriginal rights. We trust that you will weigh the importance of this and consider our recommendations fully.

Pride, dignity and a sense of self-worth requires some control of our destiny and a just and equitable decision would make certain the full participation of our people in the future of all Canadians.

I would like at this time, Mr. Prime Minister, to introduce Mr. Harry Daniels who will make our presentation on aboriginal rights.

Thank you.

POSITION PAPER
OF
NATIVE COUNCIL OF CANADA
ON
ABORIGINAL RIGHTS

PRESENTED TO:

THE PRIME MINISTER,
THE RIGHT HONOURABLE P.E. TRUDEAU
APRIL 15, 1975

The purpose of our meeting with you today, Mr. Prime Minister, is to state the case for non-status and Metis involvement in any claims based on Aboriginal Title.

We do not feel that it is necessary to debate the existence of Aboriginal Title, however defined. In fact, with only one amendment, we adopt the position of the **National Indian Brotherhood** on Aboriginal Title.

Our amendment to the **National Indian Brotherhood** paper is to substitute the term "Native" for the term "Indian", wherever it appears.

This substitution represents much more than a change of words. It represents, in capsule form, the entire case for non-status Indian and Metis involvement in any claims based on Aboriginal Title.

State quite simply. Aboriginal Title is ancestral or hereditary in nature and cannot be tied to any artificial definition of who is and who is not an "Indian", as defined by the **Indian Act**.

We must state before continuing that it is our desire to see a **just** and **final** settlement of the Aboriginal Title issue throughout Canada. For far too long this basic outstanding grievance has coloured the relationship between the native peoples in Canada and society in general. But, if a settlement is to be both **just** and **final**, then all those who have an interest in the Aboriginal Title issue in Canada must be fully involved in any settlement process. Unfortunately, this has not taken place in all cases to date.

The rights that exist on the basis of Aboriginal Title arose 100-200 years before **The Indian Act** came into effect. Therefore, the definition of "Indian" under **The Indian Act** cannot be used to define who has the right to share in any settlement of the Aboriginal Title issue. Rather, a definition that reflects the ancestral or hereditary nature of any rights based on Aboriginal Title must be used.

We favour a definition based on ancestry and blood quantum. We feel, however, that the details of any definition must be worked out by the Native people at the provincial, territorial, or local level.

But, any definition would most certainly cut across "Status", "Non-Status", and "Metis" lines. It makes no

sense to assume that all "Non-Status" and "Metis", regardless of blood quantum, should qualify for inclusion in the Aboriginal Title issue, anymore than it makes any sense to assume that those non-Native people who by whatever means find themselves on the "Status" roles should have an interest in what must be looked at as an ancestral or hereditary right.

The concept of Aboriginal Title, and who qualifies on the basis of it, has all too often in the past been confused by the politics of Native organizations. We have seen Native organizations state that only certain groups have the right or mandate to deal with Aboriginal Title.

It is our opinion that no organization has the right to try to dictate who does and does not have rights based on Aboriginal Title. Such rights must be based on blood quantum and ancestry, and not on membership in particular groups, or qualification under a particular federal act.

These rights should be viewed as existing in the descendants of the original inhabitants of the land now known as Canada. And it is these descendants of the original inhabitants of this country who must be represented in any settlement process.

It must be made clear that there is no such thing as Aboriginal Title solely for "Status" people, or solely for "Non-Status" or "Metis" people.

The fact of the matter is that there are rights existing in the descendants of the original inhabitants of this land that are not affected by legal definition or classifications made hundreds of years after the rights arose. "Status", "Non-Status", "Metis", "Urban", "Reserve", "Registered", "Enfranchised" and other classifications have no relationship to the question of who has rights based on Aboriginal Title.

Aboriginal Title, in fact, is the common thread that runs through all the classifications.

The fact that Aboriginal Title is something in which all Native people in Canada who meet certain basic qualifications have an interest has not, to date, been reflected in federal government policy. Aboriginal Title and land claims research money has been tied to the **Indian Act And The Department Of Indian Affairs And Northern Development**. This has resulted in little or no money being received by "Non-Status" and "Metis" people for the purposes of Aboriginal Title research and work.

There has been the false assumption that the interests of "Non-Status" and "Metis" people would be protected by the "Status" people and **The Department of Indian Affairs and Northern Development**.

This we find totally unacceptable. Land claims must not be tied to the dictates of **The Indian Act and The Department of Indian Affairs and Northern Development**.

It should be pointed out that in certain areas of the country, "Status", "Non-Status", and "Metis" groups are co-operating and even sharing funding obtained under the present process. The Yukon and Northwest Territories are examples, but, unfortunately, this is not the case in all areas.

It must be noted that if research funding and land claims policy continues to be tied solely to the **Department of Indian Affairs and Northern Development** then any land claims or Aboriginal Title settlement that may result could well be only a partial settlement.

All people who have an interest in Aboriginal Title in Canada must be full partners in all aspects of any settlement mechanism. "Non-Status" and "Metis" people, just like their "Status" brothers and sisters, must be fully and meaningfully involved.

"Non-Status" and "Metis" people will not be satisfied with token, or "After-The-Fact", participation such as that which we fear took place in the James Bay Settlement Proposal.

We must repeat that it is our desire to see a settlement of the Aboriginal Title issue that is both **just** and **final**. But, how, under present conditions, can "Non-Status" and "Metis" people who do have rights based on Aboriginal Title have their rights protected?

We believe that certain things must be done immediately: to begin with, the land claims negotiations and funding cannot continue to be tied to the **Department of Indian Affairs and Northern Development** alone - it is not sufficient to say that the interests of "Non-Status" and "Metis" people in land claims will be handled by the **Department of Indian Affairs and Northern Development** when most efforts to date seem designed solely to accommodate the interests of "Status" people.

Funding for research and land claims work cannot continue to be made solely to "Status" people. It makes no sense to provide funding to "Status" people and simply hope that "Non-Status" and "Metis" people will somehow share in it.

Basic guarantees to ensure that "Non-Status" and "Metis" people are fully involved in all aspects of research, negotiations, and settlement must be part of any further funding process.

But, even if these guarantees are forthcoming, the "Non-Status" and "Metis" people in Canada who have ancestral rights based on Aboriginal Title must be given "Catch-Up" funding to do the research and other work which they have been excluded from to date. The "Non-Status" and "Metis" people must be provided with funding to do research, to hold meetings, to do

geneology studies to determine those "Non-Status" and "Metis" people who have a right to share in any settlement, and to set-up and operate a fieldworker program with the many essential meetings in the field.

In order to facilitate these changes, we feel that the **Department of Secretary of State** should become involved with the **Department of Indian Affairs and Northern Development** as equal partners in any funding or claims mechanism. And further, we feel that any claims mechanism we may agree on must accept and consider the regional differences in Canada. We do not want to see a mechanism or model imposed across the country that may be suitable to only one area.

In conclusion, Mr. Prime Minister, we will repeat, in point form, the things we feel must be done if "Non-Status" and "Metis" people who have an interest in Aboriginal Title are to be involved in any settlement process.

We believe that the following things must be done:

- 1) Funding, negotiations, and policy on Aboriginal Title must be removed from the sole jurisdiction of **The Indian Act** and the **Department of Indian Affairs and Northern Development**.
- 2) Basic guarantees must be made to ensure that "Non-Status" and "Metis" people are fully involved in any further research, negotiations, and settlement of Aboriginal Title.
- 3) "Non-Status" and "Metis" people must be given "Catch-Up" funding to do the research and other work that they have been excluded from to date.
- 4) The **Department of Secretary of State** must become involved as an equal partner with the **Department of Indian Affairs and Northern Development** in any funding of claims mechanism.
- 5) "Non-Status" and "Metis" people must have direct access to Cabinet on the subject of Aboriginal title and any outstanding claims.

We believe that only if these things are done can any resolution of the Aboriginal Title issue be **Complete, Just, and Final**.

We look forward with optimism to a resolution of this long outstanding grievance.

Con't. from page 5 Shattered

reasons why Indians have shunned employment with the police.

"Indian people have no desire to join police forces because of the image they have of police. We feel we are completely isolated from policemen - and that we can't talk to them. We have seen the way they have kicked our people around."

Dr. Spence said that in a proper environment, Indians are motivated to become law officers, since about 50 of them are employed as constables policing Manitoba reservations. He wants to arrange a seminar to establish better relations between native people and the city police.

However less patience is being exhibited by Mary Richard, director of the Indian-Metis Friendship Centre, who is calling for Chief Stewart's resignation. "Native people have no less inherent motivation than other people and are no less intelligent," she said. "The chief's attitude creates a lack of confidence among native people. He should be replaced by a new chief in whom the whole community can have full confidence."

Chief Stewart, meanwhile, is refusing all further comment, apparently in the hope that the controversy will blow over.

In any case, he has to share the spotlight with leaders of the Conservative and Liberal parties who are debating the extent of anti-Semitism in provincial politics. This issue erupted when Charles Huband, the new Manitoba Liberal leader, told reporters that being Jewish is a regrettable political disability in this province. Mr. Huband was referring to the unsuccessful provincial campaigns waged recently by two Jewish politicians - his predecessor I.H. Asper and Conservative Leader Sidney Spivak.

The Liberal stressed he was regretting the presence of anti-Semitism, but Mr. Spivak interpreted Mr. Huband's remarks as an "insult to every Jewish voter."

"I am a Canadian, a Progressive Conservative and a member of the Jewish faith," rebutted Mr. Spivak. "No society and no party is completely free of bigotry. But I do not believe my religion in any way affects my capacity to lead the party - or to become premier of the province."

Nathan Nurgitz, a Winnipeg lawyer of Jewish faith who once headed the national Tory party, has also jumped into the act, claiming Mr. Spivak twisted Mr. Huband's statement. According to Mr. Nurgitz, many Conservatives are unhappy about Mr. Spivak's leadership ability, not his religion. Now, because of Mr. Spivak's "bad taste", his critics may be accused of anti-Semitism if they attack him.

Reading is Learning

The policy by the M.M.F. Press of the Manitoba Metis Federation since January 1, 1975, has been to sell all books published by the M.M.F. We all know there is a need for the Metis people to acquire knowledge of their history and their own potentials.

Statistics obtained on April 15, 1975 from the M.M.F. Press, reveals the following supposition; "Metis people do not seem to be interested in purchasing books and brochures that are both educational and informative". A noteworthy example of this, is the new publication - "A Social History of the Manitoba Metis". This book is being bought by libraries, schools, and various organizations across Canada, however very few Manitoba Metis have purchased it.

There are numerous Metis who have contributed to the development of this country. These people are not really well known by us. Isn't it time for us to seriously start learning about ourselves and what we want to achieve; and hopefully we will confront the future with a building spirit. Lets begin by taking a half hour each day to do some serious and educational reading, starting with books published by our own organization.

B. Bruce-Linnemann

Poetry

"LOVE IS LIKE A FLOWER"

Love is like a flower
 From a tiny seed, to God's own perfection
 Love is joy and power
 Flower needs care and affection
 love is the center of attraction
 The petals open all-embracingly
 Feelings are shown by different reactions
 The flower shares it's many splendors
 Love has to rendered
 Delicate stems are easily broken
 The heart is irreplaceable
 Flower and Love for the future is shattered
 Beauty and joy has disappeared.
 L'amour est comme fleur
 Sortie d'une semence si petite mais divine
 L'amour c'est le centre d'attraction
 Les petalvs ouvertes cherchent ' embrasser
 Les sentiments eclatent en emotion
 Si la fleur etale ses atours
 Et l'amour appelle l'amour
 Une tige si delicate est aisement brisee
 Le coeur est irremplacable
 La fleur it l'amour de l'avenir sont ecrases
 La beaute et la joie n'existent plus.

Pricilla Pilon

SYNOPSIS OF PUBLICATIONS AVAILABLE

THE MANITOBA METIS FEDERATION PRESS
 301 - 374 DONALD STREET
 WINNIPEG, MANITOBA
 R3B 2J2

STORIES OF THE METIS

Editor: Bruce Sealey
 Published: 1973

A sequential series of stories in fact and fiction that tell of the history of the Metis people from their beginning to the present day. Readers gain an insight into the history, culture and modern problems of the Metis. The book is positive concerning the progress of the Metis.

Students in Junior and Senior High as well as adults will find this book interesting and educational.

148 Pages Price: \$4.25

A SOCIAL HISTORY OF THE MANITOBA METIS

Sub-title: The Development and Loss of Aboriginal Rights
 Author: Emile Pelletier
 General Editor: Bruce Sealey
 Published: 1974
 Illustrations, drawings and maps by Real Berard

A well documented book on the historical activities of the Metis people in their share of the opening of Manitoba and the North West Territories. An explanation of the Metis acquisition of aboriginal rights through their way of life.

Easy reading for the general public. Recommended as a quick reference book for High School and University students as well as teachers.

160 Pages Price: \$4.00

FAMOUS MANITOBA METIS
 Project Editor: Janice McFee
 General Editor: Bruce Sealey
 Published: 1974

Biographical sketches of some of the famous Metis people from Manitoba who have contributed to their culture and historical background. The people range from the 1800's to the present day.

Recommended for the Junior and Senior High level as a resource book.

88 Pages Price: \$2.40

QUESTIONS AND ANSWERS CONCERNING THE METIS

Editor: Bruce Sealey
 Published: 1973

Cover and illustrations by Tom Chartrand

An informative book answering some of the many questions about the Metis people in our nation. Also included are a few historical notes about Metis people who have contributed to the history and culture of this country.

Recommended for anyone with interest about these unique people.

40 Pages Price: \$1.50

SIX METIS COMMUNITIES

Project Editor: Margaret Sealey
 General Editor: Bruce Sealey
 Published: 1974

The book consists of historical and present day situations in six of Manitoba's Metis communities. Each sketch shows the way of life, industry, and what is being done to improve their community.

Very good resource book for the Junior and Senior High level.

91 Pages Price: \$2.40

AT LAST!!

A HISTORY OF THE METIS PEOPLE

The Metis: Canada's Forgotten People

by

Bruce Sealey - Tony Lussier

The thrilling yet tragic story of the Metis people from 1600 to 1972.

You will be surprised at the important role the Metis played in the fur trade; be amazed at the contributions made to modern Canada; and you will be shocked at the callous manner in which Canadians have forgotten an important segment of modern society.

The Metis: Canada's Forgotten People should be read by every Canadian - White, Indian or Metis.

Manitoba Metis Federation
 301-374 Donald St.
 Winnipeg, Manitoba

Please send _____ copies of The Metis: Canada's Forgotten People at \$6.00 per copy. (please print)

Name: _____

Address: _____

M.M.F. Radio

Native Communications are presently broadcasting out of Dauphin.

The Manitoba Metis Federation has a radio program that is heard every second Monday at 9:00 p.m. on CKDM. Send all news to M.M.F., 19-3rd Avenue N.E., Dauphin -- or phone 638-3287.

TOUR GUIDES REQUIRED

The Manitoba Museum of Man and Nature requires the services of approximately 5 people, no younger than 18 years of age, to act as tour guides. Applicants are offered the minimum wage. High school students are preferred for weekends and evenings only.

Weekdays 9:30 a.m. - 4:30 p.m. - 2 people
 Evening Mon. - Fri. - 4:00 p.m. - 9:00 p.m. - 1 or 2 people
 Weekends 10:00 a.m. - 9:00 p.m. - 1 person.

For further information please phone or write:

Mr. Phil Altman
 Co-ordinator
 Extension Services Branch
 Manitoba Museum of Man and Nature
 190 Rupert Ave.
 Wpg., Manitoba
 or phone: 947-5752.

Lord Selkirk Park Local

-Vie Stoppel

A newly formed local came into being April 10, 1975 in the North End of Winnipeg. The first officers elected were -

- Chairman - Mr. Cliff Richards
- Vice-Chairman - Mr. Fred Boulette
- Sec-Treasurer - Mrs. Joan Richards.

Mrs. Connie Eyolfson chaired the meetings and presided over the elections of officers.

The first event planned by L.S.P. local will be a social evening May 24, 1975 at 215 Selkirk Ave. in aid of Lord Selkirk Park Native Sons Fastball team.

We extend a cordial welcome to everyone and tickets are \$2.00, live Band, lunch etc. Tickets may be obtained by calling Mr. Cliff Richards at 589-5173.

Our next meeting will be held April 13, 1975 at the Lord Selkirk Park Summer & Winter Playground Shelter.

As an associate member of this local I am very proud to be able to supply the readers with news from this local - so watch out for bigger and better things from us.

Till next time.

Smile.

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