



LE MÉTIS

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N.C.C. DEMANDS ACTION ON ABORIGINAL RIGHTS

The Native Council of Canada's event of the year took place in Charlottetown, Prince Edward Island, June 9, 10, 11th. The 4th Annual Assembly of the Member Associations of N.C.C. met to discuss important issues presently confronting them.

For the benefit of our readers who are unfamiliar with N.C.C. the following is an outline:

The Native Council of Canada is a federation of provincial and territorial organizations, established in 1971, which represents 750,000 people of native ancestry. Its purpose is to accurately reflect the aims and aspirations of the Metis and Non-Status Indians of Canada. It maintains a national office in Ottawa with three full-time executive officers, assisted by administrative support staff. The people they represent are not "Indians" as defined by the Indian Act, but are the same by race and culture. They represent the Metis, halfbreeds, or non-status "Indians" the indigenous people of this continent.



Newly-elected N.C.C. Vice-President, Duke Redbird.

WHAT ARE N.C.C.'s GOALS?

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

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

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

They recognize that full economic social, political and cultural development of their members is only possible through their hard work,



Newly-elected N.C.C. President, Gloria George.

determination and imagination encouraged by the development and implementation of appropriate government policies and programs.

Presently, the Native Council of Canada is involved in a wide variety of matters. Some of these which are of greatest interest and importance are land title, from the point of view of aboriginal rights; Housing, they are participating in a five year federal government program which seeks to alleviate the lack of adequate housing for native people; Education, N.C.C. has appointed a National Education Director to co-ordinate provincial efforts in this field; and a Liaison Program has been established to facilitate the dialogue between government agencies and Native organizations regarding federal government programs. This is just a bird's eye view of the many areas of involvement of the Native Council on behalf of Canada's Metis and Non-Status Indians.

As mentioned the council consists of three executives, that is President, Vice-President, and Secretary-Treasurer. It also has a Board which is composed of presidents and vice-presidents of each provincial and territorial association. The following are member associations of the Native Council of Canada.

- Yukon Association of Non-Status Indians
- Metis and Non-Status Native Association of N.W.T.
- Metis Association of Alberta
- Manitoba Metis Federation
- Ontario Metis and Non-Status Indian Association
- Laurentian Alliance of Metis and Non-Status Indian Inc. (Quebec)
- New Brunswick of Non-Status Indians
- Union of Nova Scotia Indians
- The Native Association of Newfoundland and Labrador
- Prince Edward Island of Metis and Non-Status Indians (recently separated from New Brunswick Association.)
- Metis Society of Saskatchewan
- B.C. Association of Non-Status Indians

CONFERENCE HIGHLIGHTS

A total of 150 delegates and approximately 200 observers from the Metis and Non-Status organizations across Canada were in attendance.

The business session of the Assembly dealt primarily with issues such as housing, education, Economic development etc... The most important and significant issues were aboriginal rights and communications. There were also numerous reports presented. Resolutions dealing with contemporary problems facing our people were brought forward and of course the excitement of elections for a new executive were all part of the 4th Annual Assembly.

ABORIGINAL RIGHTS:

Indian Claims Commissioner, Lloyd Barber raised high hopes at the N.C.C. Annual Assembly when he stated that he firmly believes Metis and Non-Status Indians have valid aboriginal and land claims.

Former N.C.C. President Tony Belcourt said the Barber speech was a historic one.

"It's the first time that anyone with any authority in Ottawa has made such statements," said Belcourt.

Mr. Barber told the delegates that he has no power to make settlements but only to investigate claims and suggest settlements. He said the claims of Indians who lost their status were not well known as those of Indians who remain within the Indian Act and are recognized as Indians by the federal government.

"But that does not make their claims any less real," he added. The claims were well established in Canadian law. He said that these issues are not new, they're not something that has surfaced in



Newly-elected N.C.C. Secretary-Treasurer, Fred Jobin.

the last five years; these are issues that go back 300 years and they will not be settled effectively and amicably without very considerable degree of understanding on the part of all Canadians about how important they are to this group of Canadians.

Mr. Barber said the history of Metis receiving script-land vouchers in Western Canada in the early history of this country was a sorry one.

He told the 150 delegates that he is willing to assist them in any way he can and that he stands ready to help.

The most significant historic aspect of the conference regarding aboriginal rights was the motion that made Dr. Lloyd Barber the commissioner of Metis and Non-Status land claims.

In the minds of the delegates the responsibility for action by the government now rest also with Dr. Barber. Furthermore if Barber can't do the job the motion indicated that he should resign in protest.

Easily, aboriginal rights was the hottest topic to be discussed during the three-day meeting. Some of the provinces want to concentrate almost all of their efforts in that direction; others favor going ahead with regional development, education and other matters at the same time and pace.

COMMUNICATIONS

Duke Redbird of Toronto newly elected Vice-President, is well versed in the media. He is a film maker, broadcaster and writer. Duke stated that Native people are entitled to more air time on radio and television programs. He said that the Native people have made tremendous contributions and that this should continue. Duke added that the participation of Native people with

Cont' on page 2

N.C.C. Assembly con't from front page

the cultural Nature of Canadian Society would enhance the present way of life in Canada. This would be a positive gesture both for Native people and certainly for the majority of society. He stated that there are no direct links with the media at the moment except 'Our Native Land'.



Wally Firth Member of Parliament for N.W.T.

Wally Firth, NDP member of Parliament for the Northwest Territories said in regards to communications there is a lot of work to be done, a lot of Public Relations work. Public education is important in that it will help the general public to understand what the Native claims, aboriginal rights are etc. Firth said that C.B.C. and the media in general have a big job to do, and he doesn't think that it is being done as much as it can be.

Communications and the media appeared to be one of the major concerns at the conference.

ELECTIONS

Gloria George of British Columbia N.C.C. Vice-President last year, was named president. She defeated Harry Daniels, last year's Secretary-Treasurer, and Joe Ducharme of Alberta.

Duke Redbird of Toronto was named Vice-President and Fred Jobin of Alberta was named Secretary-Treasurer.

The following are just a few of the resolutions that were brought forward and passed at the Annual Assembly.

RESOLUTION — DRUG AND ALCOHOL ABUSE

WHEREAS, there is significant indications that problems continue to exist relating to drug and alcohol abuse in our native organizations which have seriously impaired and crippled our development. It is evident by most recent incidents with regards to some leadership the problem is steadily increasing.

WHEREAS, the study entitled "The Violent Death Committee", Kenora, Ontario, Kenora Social Planning Council; has pointed out that the disease has caused a major socio-economic factor of early death among our youth at the average age of 22. It was disappointing indeed to read the text of the papers delivered at an annual provincial meeting of one of our native organizations meeting in 1974. In their entire delivery, they failed to mention at any length the 'creeping destroyer' that underlies our social, educational, economical, and political problems — alcoholism. Furthermore, a more recent meeting in the same province sponsored by CD personnel ended the same way. Not a word on alcoholism, although it was put on the agenda. One has to question what the reasoning is, that when major conferences take place among our leaders to discuss our ever-growing problems, alcoholism is avoided. Can it be that the problem is too hot to handle, too close to home, too confronting? It seems that the problems could only magnify if the roots to them are not even brought out for discussion, let alone be checked.

If our leaders are always bound to 'shelve' the problem of alcoholism for the moment to discuss at a later time, we may very well end up seeing our communities succumb to even greater disparities than have existed before, making them even more vulnerable to exploiting elements.

WHEREAS, the current thrust of concern with present programs at community level and provincial/territorial organizations does not meet the needs or even come close to making an effective dent towards a solution.

THEREFORE, be it resolved, that this Assembly direct the N.C.C. Executive Council to set up a national workshop to define, examine and prepare more concrete efforts towards handling the drug and alcohol abuse.

THEREFORE, be it resolved, that the monies set forth by the Department of National Health and Welfare to combat drug and alcohol abuse to the Status Indians, be made available in equal

magnitude to the Metis and non-status Indians upon request to implement comprehensive alcohol and drug programs including rehabilitation, education, etc. in terms more relevant to the Metis and non-status Indian culture.

CARRIED

RESOLUTION — NATIONAL NATIVE COMMUNICATION

WHEREAS, There exists an urgent need for improved communication among member associations of the Native Council of Canada, particularly with respect to native newspapers.

AND WHEREAS, There continues to exist an insufficient exchange of ideas among expertise with regard to the creative and technical aspects involved in the production of native newspapers. BE IT RESOLVES, That the Native Council of Canada immediately arrange a **National Workshop** among representatives of all member association newspapers in order to begin to fulfill this urgent need and that the said workshop shall include participation by relevant resource people.

CARRIED

RESOLUTION — HOUSING

WHEREAS, The primary objective of the Rural and Native Housing Program for Canada was to ensure as a fundamental right for every Canadian the right to be well housed at a cost he can afford, AND WHEREAS, The use of Gross Income in the determination of monthly mortgage payments under Section 40 of the National Housing Act makes it difficult or impossible for many families to fulfill their dream of owning their own home, THEREFORE, Be it resolved that we petition Central Mortgage and Housing Corporation to adopt a Net and Adjusted Income and use it in the computations of mortgage payments.

CARRIED



Aboriginal Land Right Panel.

RESOLUTION — METIS WOMEN'S ASSOCIATION OF MANITOBA

WHEREAS, The Metis Women's Association of Manitoba is not eligible for core funding under present criteria set forward by the Secretary of State. Be it resolved that the Metis Women's Association of Manitoba shall approach Secretary of State office with a view to change the said criteria to make eligible all Native Women's Groups for core funding.

WHEREAS, Projects funded under the department of Secretary of State for native women require that consideration be given to Indian and Non-status, as well as Metis Women: And Whereas the inclusion of Indian and Non-Status Women is not always possible nor always desirable. Be it resolved that the Metis Women's Association of Manitoba approach Secretary of State department with a view to changing this requirement to allow the Metis Women's Association to operate projects independently of other groups.

CARRIED

RESOLUTION — MANPOWER & IMMIGRATION

WHEREAS, There are a great number of Metis and Non-Status people underemployed or unemployed.

BE IT RESOLVES, That the N.C.C. apply pressure to the Manpower & Immigration to implement better training programs for our people and also take a firm stand on the off shore worker policy.

AND BE IT FURTHER RESOLVED, That N.C.C. study and protest the large number of Immigrants entering our country and the proposed satellite communities ie. Red Lake, Ilford, Gillam, all across Northern Canada.

CARRIED

Metis Academy Summer Camp

Slated for July, 1975

The dates for the first summer camp of the Manitoba Metis Academy have been scheduled for July 16-23, 1975, (inclusive). Unfortunately, due to a lack of funding, enrollment has been limited to 50 participants. The selection of participants is being implemented by the Academy's Board of Directors. It is expected that each Region will be represented by five participants in addition to its respective Board member. Individual participants will be responsible for providing their own camping gear (tent, sleeping bag, etc). Food supplies, however, will be provided.

The location of the Summer Camp will be Metis Island which is situated on Lake Winnipegosis.

Donations in the form of capital, food supplies, camping gear, canoes, etc. will be gratefully accepted.

For further information, please direct enquiries to the following address:

Manitoba Metis Academy Inc.
Box 10,
Camperville, Manitoba
ROL 0J0
Tel: 524-2440

PROVINCIAL RECREATION LEADERSHIP TRAINING CENTRE GIMLI, MANITOBA

CREATIVE ARTS WEEK

Conducted by the Federation of Associated Arts of Manitoba and the Recreation Branch.

Purpose

To offer the opportunity for creative arts leaders in Manitoba to upgrade their skills and leadership techniques in community arts activities, such as painting, pottery, music, drama, folk dance, sketching, creative writing, fibre arts, film and kites and graphics.

Course

Date - Friday, August 15th - Sunday, August 24th.

Fee

\$75.00 includes, meals, accommodation and supplies. Instruction costs paid through the leadership training budget of the Recreation Branch.

Prerequisites

Preference will be given to participants who are sponsored by communities, recreation agencies, schools, institutions or organizations where training in the arts is required.

Applications

Applications may be obtained from:

Recreation Branch
Department of Tourism, Recreation and Cultural Affairs
2nd Floor, 200 Vaughan Street
Winnipeg, Manitoba
R3C 0V8
Phone: 942-5566

Deadline for applications is Friday, August 1, 1975.

Metis Days

Don't Miss the

3rd Annual Metis Days

July 11, 12, & 13, 1975

at

Winnepogosis Beach
Winnepogosis, Manitoba

If you attended last year's Metis Days you'll want to return this year. If you didn't, ask a friend who did!!!

HISTORICAL NOTES

Alexander Isbister Kennedy.

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

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

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

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



Anglicans etc.)

Isbister left his fortune of \$83,000 (the equivalent of one million dollars today) to the University. The interest was to be used to give scholarships to promising students "without distinction of race, creed or sex." He also left his personal library of over 400 books to the university and this was the start of its present library of over 1,000,000 books.

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

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

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

Bruce Sealey

Sport & Recreation Program M.M.F.

The following is a brief outline of the objectives and activities of the Sports & Recreation Branch of the Manitoba Metis Federation, for the program year 1975-76.

The overall objective of the Sport and Recreation Program, is to create a unity within the communities served, through total community involvement in Sport and recreational activities.

The program has outlined methods in which it hopes to achieve the overall objective; they are as follows:

- Surveying the Metis communities existing programs, leadership and facilities; accessing future needs and determining potential for development.
- Inform Metis communities of resources available from and offered by Sport and Recreation organizations other than our own, and assist them in taking full advantage of these programs.
- Consult and assist Metis communities in the development of new programs.
- Plugging in potential Metis community leaders into accredited training program for the recreational leaders.
- Encouraging and assisting Metis Communities to become active in local sport and recreational organizations, such as recreation committees and/or commissions.
- Instilling interest and motivation through the use of various clinics and workshops.

For further information into areas such as: program schedule, program director duties, field workers duties etc., refer to program budget 1975-76.

PROPOSED & EXISTING PROGRAMS FOR 1975-76:

- Student Community Services Program (SCSP) is a program for the Southwest region of the Manitoba Metis Federation. The program is funded through the Secretary of State, and carried out and supervised through the Sport and Recreation Branch. The project evolved through a concern on how the Manitoba Metis Federation can help the Metis population, in terms of recognizing their problems, and then providing programs to combat these problems through various agencies. (Specifically; the Sport and Recreation Branch of the M.M.F. and the Manitoba Metis Federation).

THE OBJECTIVES OF THE SCSP ARE:

- To Inventory problems encountered by native people within the Southwest Region; and to receive suggestions on how to rectify these problems by providing various programs through the Manitoba Metis Federation and the Sport and Recreation Branch.
- To provide an opportunity for a number of native students to be employed and become aware of the various problems that do exist.

Also, to make these students aware of the functions of the M.M.F. and Sport & Recreation Program.

- To train a number of native students in the survey process; ie., interviewing, reporting, evaluating etc.

2. Summer Student Employment Activities Program (SSEAP) — is a program through Fitness and Amateur Sport, which has granted the services of 4 summer students and a regional co-ordinator, to initiate programs throughout the province. These students will be placed in specific areas, and will be responsible for carrying out an outlined program as specified by the regional co-ordinator and the Sport and Recreation Program.

For further information, in terms of: hiring, placement, wages etc., refer to SSEAP file.

3. Metis Winter Festival — organized by the Sport and Recreation Branch to promote the program. The festival is an entire weekend of activities stressing the clinical aspect of recreation. Funding is received from the Secretary of State and the Community Recreation Branch. It is hoped that the Metis Winter Festival will continue to be a success.

For further information with respect to; funding, report and proposal, refer to Winter Festival file.

4. Camp WUN-A-WEE-TIM-ICK — a camp designed to expose a group of young boys to a week of outdoor adventure; to include canoeing, camping, outdoor education, folk lore and fun. The camp is to be located in the Whiteshell area, and will hopefully attract underprivileged children throughout the province.

The Secretary of State has been approached for funding. A detailed description of the objectives, funding, etc. is located in the Outdoor Adventure file.

5. Clinics and Workshops — various clinics and workshops are sponsored for interested groups by the Sport and Recreation Program. This includes anything from cultural dance to arts and crafts etc. It is hoped that this particular area will be expanded and developed to its utmost potential to include all areas of the Province.

For information about expenditures, objectives, activities, etc., refer to incoming correspondence (will be setting up a clinic - workshop file.)

6. Leadership training — a number of individuals are sponsored by the Sport and Recreation Branch, in reference to leadership training. This primarily is through the Community Recreation Branch and the various courses it offers at the Gimli Training Centre.

For further information about expenditures etc. refer to leadership training file.

7. Administrative Function — this includes other functions of the Sport and Recreation Branch, from consultation, to liaison with other recreation agencies.

For further information of the particular functions refer to: Program budget 1975-76 and correspondence.

Con't on page 6

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Letters

Dear Editor:

We hope you find the enclosed feature material on the Stoney Wilderness Centre to be of sufficient interest for inclusion in your newspaper.

Should you require further information, or if you would prefer to send your own staff to research the Centre, we are ready to assist you in any way we can.

The Centre's first summer program begins June 15, when the first tour group arrives. Subsequent programs begin on June 29, July 13, July 27, August 10, August 24, and possibly into September and October depending on the demand.

As we are interested in the response to the Stoney Wilderness Centre and its promotion, both from the general public and print media, we would appreciate receiving a tearsheet of any material you use.

To encourage participation by Metis and Indian young people, the Centre is offering 10 % discount to any applicants sponsored by a Canadian native band or a native organization.

On behalf of the Stoney Indian Band, thank you for your interest.

Yours truly,
George D. Rife
Account Manager

See page 7 - Walk a while in my moccasins



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 June 27**, 1975. Therefore the deadline for receiving articles for that issue will be **Friday June 20** 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

I wish to subscribe to "Le Metis" at \$3.00 a year.

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301-374 Donald St.
Winnipeg, Manitoba
R3B 2J2

Editor:

My opinion of the Annual Assembly held in Gimli, is that it was with the exception of the election of our president, a gross waste of time and money.

It was most unfair to pull in from the north at great inconvenience and hardship people who had no chance what-so-ever to speak. The meeting was monopolized by three people - who were not in the least constructive in their criticism, or did anything to build up our pride in being a Metis.

I would like to quote for you one of the oldest persons there who would have liked to be given time to say a few words, but who found no time open for him. The following is from John James Moose - he wanted to say to our new president, the following:

"We voted for you because we have trust in you, that you will be fair in attempting to help all Metis in the north and south, that you will attempt to bring thenorthand south closer together, that you will not grow away from the people. We know that you will try your best, but I want you to realize that all leadership qualities you may possess are only yours because someone greater than ourselves, has seen fit to give you them. Do not try to work alone - but let your people and God counsel you, at this time I want to say to all people here that I am tired and that I feel that I will not be with you next year. God be with you".

John James Moose wanted me to say this for him at the conference, so I thought I would do the next best thing and write it to be printed in Le Metis.

Lily Wokes
Churchill Local

Writers!!

The Department of the Secretary of State is extending an invitation to all who are interested to submit proposals to write a history of one of the following Canadian minority groups:

- Native People of Canada
- Metis People of Canada
- Blacks in Canada
- Estonians in Canada

These four histories will form an addition to the 23 histories already commissioned by the Department as part of the Ethnic History Project. This purpose of the Ethnic History Project is to promote the awareness and study of the contributions of the various minority groups to the development of Canadian society.

Should you be interested in applying, please send supporting information under the following headings, in sufficient detail to permit an informed judgement by qualified assessors:

- 1) Research plan and methods, including sources of research material;
- 2) Related research and literature already completed and in progress;
- 3) Schedule of research and work to be done;
- 4) Budget (travelling, secretarial, salaries for research assistant(s), personal remuneration);
- 5) Names of two referees who are competent to evaluate the ability of the applicant to complete a satisfactory manuscript;
- 6) Curriculum vitae (including description of relevant language facility) of author and associate author(s) (if any).

The size of the grant will vary with the amount of research which needs to be done, but our funds at present allow for an average grant of \$12,000.

Should you choose to apply, your application will be judged by an academic panel of historians and sociologists in consultation with outside assessors.

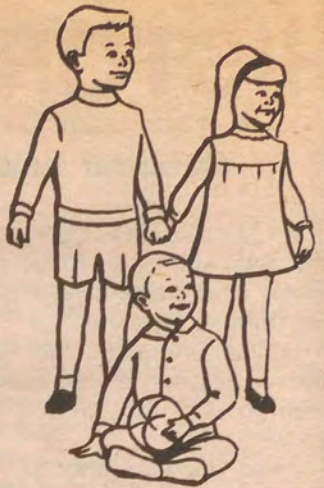
The Department is particularly interested in proposals which will stress areas of study which are **not completely documented in other studies on the minority groups**. The history of the minority group should be directed at the reading public in general and should be acceptable as a reference text at the university level.

Deadline for Applications: September 1, 1975
Announcement of Results: November 1, 1975

Please sent your applications to:

Ethnic History Project
Multicultural Programme
Department of the Secretary of State
130 Slater Street
OTTAWA, Ontario
R1A 0M5

The Children's Aid Society of Winnipeg



Pointing the way

Another year has gone by, and to a very great extent we seem to be faced with many, if not all, of the frustrations that were with us at this time last year, and have indeed been with us as long as I can remember. I believe that it is fair to say that all of our public institutions whether they be in the field of health, education, child care or what have you, are faced with similar problems, the principal one being the age-old dilemma of attempting to meet increased demand for quality service on the one hand, and on the other hand, finding it increasingly difficult to convince the public that the ever-increasing cost are justified. I am going to exercise my prerogative as a layman to look at some of the patterns that appear to be emerging in the field of health care and education, and from these make some predictions about the direction in which child and family care might go. I see these three areas being essentially similar in the sense that they all provide services to people, they are all publicly funded, and they are all given some measure of local control through layboards of directors.

The most noticeable trend appearing in both education and health care is the realization that all the services are essentially for the same people, and that there is a relatedness to all people-services which suggests a much stronger set of linkage relationships between the many services in these fields. This is most strongly evidenced in the area of health care by the desire to group the many services together and make them available to the public in one place. In the field of education, the trend is the community school concept, which groups a whole variety of educational facilities for people of all ages along with a community's recreation and other cultural and community needs into a single diverse complex. This desire to work together is strengthened by the realization that the judicious placement of these new kinds of centres in our communities can give these local neighborhoods a focus, which can, in turn, help to strengthen these communities. It therefore seems logical that increasingly we will find family service and child care services being delivered from integrated community-based centres containing educational, recreational, cultural and other people-service agencies. Since the needs of each local community will be different, the mix of services and agencies will be different. Such community-based institutions with local advisory committees should be more responsive to local needs, and therefore should have more enlightened community support.

What does this mean to an agency such as the Children's Aid Society? Firstly through day-to-day association with teachers, recreation people welfare workers, etc., our communication with other agencies could be much more direct and less formal, possibly leading for a more effective use of workers' efforts. In this direction, the work and development of the field services branch of your Children's Aid Society could already, with proper guidance, will be taking us. Certainly, a closer association at the front line would lead to a better understanding between agencies of each other's goals and problems. Secondly, through advisory committees made up of local citizens, there could be a much more responsive communication with the people we are serving. Thirdly then, with a better understanding of the Children's Aid by the community and othe agencies through improved communication, we could reasonably hope for strong support for our programs by these other people, and with their help, make a strong case for the necessary financial backing from our funding bodies.

This might be the pattern of tomorrow.

Alan H. Hanna
President

Le Monumental Riel

Je me suis laissé dire que le 12 mai est consacré au Manitoba. Il y a des dédicaces nombreuses et des jours et des semaines spécifiés pour nous rappeler les oeuvres et les organisations particulières. Le 'Manitoba', c'est mon affaire. Ça me touche de près et de... loin. Je pense aux racines - aux premiers jours - ceux que je n'ai pas connus parce que je n'y étais pas, étant née en 1912, mais qui, quand même sont à moi comme patrimoines et souvenirs actifs de ma famille et de mes ancêtres. Dans tout cela, il y a pour nous, le trait d'union Riel. Tellement que, en maintes occasions, on m'a demandé si nous avions alliance de sang. Notre élément a trempé considérablement dans les bouleversements tumultueux des troubles appelés rébellion. Notre héritage est donc inséparable aussi de cette époque qui nous enleva Elzéar Coulet, père qui mourut à trente-quatre ans. L'année centenaire réveille son souvenir impérissable, car c'est bien le 13 septembre 1870 qu'on le lapida. Pourquoi? Parce qu'il était le lieutenant de la cour martiale de son grand ami, Louis Riel. Il faisait partie du gouvernement provisoire et, avec trois cousins, aux mains croisées, sur une promesse solennelle, il ne devait, ni lui, ni ses compagnons, divulger l'endroit où Scott fut enterré. Heureusement que quelques historiens ont eu l'heureuse idée d'analyser les choses elles qu'elles étaient. Ce ne fut pas toujours le cas...

On a dit de Riel tant et tant de choses. Plus avance l'histoire, plus on en parle. Plus on en parle, plus se multiplient les légendes et les rumeurs. La vérité est beaucoup plus simple. Cet homme, le Père du Manitoba, en réalité, mérité sa gloire arrivée pour, quelques-uns sur le tard. D'autres n'y croiront jamais. On a fait de ce petit-fils de Marie-Anne Gaboury une espèce de monstrueux personnage, douteux, méprisable, ignorant et meurtrier. On a oublié que coulait en grande partie dans ses veines le même sang français que le nôtre et le mien. Ajoutez-y la touche d'Irlande d'où venaient ses ancêtres et vous constaterez que sa goutte native était fort minime. Pas qu'il n'en eut jamais honte, au contraire! Métis... c'est-ce que cela signifie? On dit que cette expression venait du mot Espano Mexicain Mestizo qui veut dire mêlé. S'applique-t-elle à toutes les races, la terre en est recouverte... Mais on appliquait cela ici, au mélange blanc et Indien. Aussi, je défie qu'il ne soit de ne pas trouver dans son ancestral histoire quelques mélanges voulus ou non-voulus. On ne change pas de sort... ni le sang. J'en ai connu plusieurs qui se sont sauvés de leurs racines. D'autres les ont conservées... glorieusement. Celui qui a eu des ancêtres au pays a continué à porter ce nom bien souvent après quatre ou cinq générations à son honneur; mais pas sans sacrifice, car il a hérité du stigmate de sa race, si on peut dire. L'insulte était peut-être digne des personnes diverses qui pensaient conquérir le pays; mais non pas retenue par les générations que se sont succédées depuis dans la localité. Et pourtant cela existe. Riel en est un exemple majeur. On l'aime ou on le déteste. On fait de lui un héros ou un traître. On ne lui concède pas, dans bien des cas, la possibilité d'avoir eu une tâche aussi compliquée et qui demandait le savoir et la force.

Il y eut dans Riel deux hommes: celui d'avant et celui d'après. C'est au premier que nous devons la défense du pays, l'inauguration des lois et de la justice. Au deuxième, on devrait au moins avoir la défense de la pitié et de la sympathie. Nul doute que la charge de ses responsabilités l'ont foudroyé mentalement. Nommez m'en un



Courtesy of Provincial Archives.

qui pourrait subsister? Et alors toujours ce point, pourquoi l'avoir pendu? aujourd'hui cent ans ont fait "revirer" le vent. On fait de lui un héros d'anciens jours. On dit - sotto voce - "Pauvre Riel" - avec un petit air incertain. Pourtant il avait prouvé, sans contestation ce qu'une éducation classique pouvait faire germer d'accomplissements chez les hommes de sa trempe. On le vénérât pour son esprit, sa droiture, et son ardeur. Il menait toujours à bonne fin ce qu'il entreprenait. Il connaissait le pays et le peuple. Le peuple avait en lui pleine confiance et il était devenu le chef. Les chefs de la terre finissent toujours par mourir... et il y en a qui meurent horriblement. On se paît de leur tête...

On en est au stage de la gratitude en cette période de souvenirs, de la reconnaissance et du repentir. Il y aura toujours l'autre camp, celui que ni les années ni le coeur ne changera. On en est à l'espoir de la construction Longtemps, sans croix, le marbre du vieux cimetière resta presque inconnu en face de la cathédrale. Plus tard des curieux se demandaient ce que voulait dire un nom et une date sur une pierre: Riel, 1885. Les parents le pleuraient comme les anciens qui l'avaient connu.. Plus tard, on forma des groupes, des comités, des unions. Vous rappelez-vous autres dans la période 1920 à 1930 des "amis de Riel"? Les documents que nous apprenions à l'école encore à ce temps-là le qualifiait de meurtrier. Je perdis mes points au département de l'instruction publique pour avoir dit le contraire. Je répétais ce que j'avais entendu dire plutôt que ce que j'avais lu dans l'histoire... Justice? On chuchotait autour de nous... "les gens de la race métisse sont des faibles, des poltrons, ils se croient un peu martyrs, etc..." Ils savaient eux la vraie histoire et les grandes souffrances attachées à la vie en ces heures premières et si difficiles. Riel a son monument, celui que l'on ne pourra jamais détruire... l'arpent de terre qui le vit naître au Manitoba, la rivière, la forêt, et toutes les ressources naturelles qui l'ont aidé au parcours de sa vie. Son plus grand monument est l'Acte du Gouvernement

Provisoire qui est demeuré jusqu'à nos jours. On a commencé par un bureau de postes Riel, puis un Parc Riel à Saint-Vital bien entendu dans les parages immenses de la propriété de son père. Le Meunier de la Seine vivait confortablement quoiqu'on en dise. Louis d'Irlande, la père, et sa Julie Lagimodière étaient de bonne vie... Plus tard, on a donné à une rue de Saint-Boniface le nom de Louis Riel. N'y a t'il pas un peu de controverse dans cette affaire? L'institut est debout. Je me rends compte avec un peu d'humour que l'équipe de sports de cette endroit porte le nom de Rebels.. Maintenant à Winnipeg, il y a eu le grand questionnaire pour un nom à choisir pour un gratte-ciel central - should we call it "Place Louis Riel"?

Y a-t-il quelque chose là-dessous? Serait-il possible qu'en courant au devant des coups, on éliminerait la possibilité d'un monument Riel à Winnipeg?

Je sais que ma réponse aux grossiers insultes de Scott Young il y a quelques années au programme "The View From Here" n'ont pas eu d'effets pas plus que la demi douzaine d'articles sur Riel envoyée aux presses anglaises dans les dernières années. Riel, c'est un "tricky subject". Pour qui? Je dirai ici que je me frappe la poitrine pour un faux-pas majestueux que je fis moi-même lorsque j'appris l'érection d'un monument à Riel à Regina. Que voulez-vous? Je suis croyante mais pas voyante Je me dépêchai donc d'écrire à l'honorable Ross Thatcher. J'ai appris depuis que le vieux dicton existe toujours... "Ignorance is Bliss and so is Blindness Car Nugent, le sculpteur a fait, paraît-il, la plus disgracieuse des effigies... Je ne l'ai pas vue comme M. le premier ministre, mais on me dit que c'est répugnant. Quel symbolisme pouvait avoir cet homme minnu et aux yeux égarés? J'aimerais un jour rencontrer ce sculpteur pour qu'il me l'explique. Quand la balance de l'esprit chancelle chez l'humain, on l'isole ou on le protège. Il aurait pu le vêtir. Riel était modeste. Il portait le vêtement de son temps, le blouson de daim à franges et la ceinture fléchée (mon père m'expliquait que la frange écartait les insectes dans les bois) et bien entendu les souliers mous. Il avait pour les circonstances de son état de chef de Gouvernement le complet de drap fin, importé peut-être à longue redingote et sinon le col, au moins le mouchoir de cou. Il était grand, beau, fort distingué. Dans le marbre, c'est l'âme de Riel qu'il faudrait façonner. Même un portrait ne lui ferait pas la justice de ce sondage qui après tout restera perpétuellement à la postérité. Qui trouvera dans ce gigantesque travail, la grâce du gentilhomme, l'agilité du coureur de bois, la patience de l'indien, l'humour de l'irlandais et la galanterie du français? Le costume c'est secondaire. Les Riels avaient des yeux bruns dorés. On les retrouve encore chez les descendants. De toute façon, ce monument devrait être de droit au palais législatif avec les autres qui ont sans doute fait moins que lui ou ici à Saint-Boniface où se déroula le drame de son intervention défensive. Le monument impérissable du souvenir, il l'a depuis longtemps. Eveillons les sympathies et que ce jour dédié au Manitoba en 1969 quelqu'un puisse répéter avec sincérité

Riel Con't from page 5

... "le Manitoba"...? Il a commencé, par Riel"! Que son règne soit sincère, véridique et honorable.

- Manie Tobie

St-Boniface, mai, 1969

Liberte 14 mai 1969

Note de la rédaction:

Manie Tobie serait fière si elle avait vécu du monument manitobain à Louis Riel.

**Sports & Recreation
Con't from page 3**

PROPOSED ACTIVITIES.....

8. Regional Native Recreation Councils — a proposed project, which will establish regional Native recreation councils, who will meet and discuss recreation at all levels. This will hopefully give the Native people input into what is happening regionally in terms of recreation. Also from this council, native people will be represented on existing recreation councils, committees, and commissions.

The Dauphin region is presently in the infant stages of forming a Regional Native Recreation Council.

9. Regional Workshops — It has been planned to establish regional workshops which would run in conjunction with the various regional meetings of the M.M.F. Various facets of executive and leadership training would be developed and presented to the local people.

This not only would promote the program, it would create motivation and hopefully develop Metis leaders in the field.

There are other various functions with which the Sport and Recreation program is involved or developing. For further information please refer to our files and feel free at any time to come and discuss any aspect of the Sport & Recreation Program with myself or my staff.

INTERLAKE REGION

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Sport & Recreation Consultant
301 - 374 Donald Street
Winnipeg, Manitoba 942-2565

SOUTH WEST REGION

Chris Moore
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SOUTH EAST REGION

Dave Parkes
Program Director
301 - 374 Donald Street
Winnipeg, Manitoba 942-2565

Robert Hay
Sport & Recreation Consultant
Commences Work July 1, 1975

**Sport & Recreation's
first graduates**

The Sport & Recreation Branch are pleased to announce that; Dora May Gauthier, Adelaide Garrand, Vi Stoetzel, and Rose McCarthy (from Richer) have graduated from the Gimli Arts and Crafts Level Program. These individuals are the first of hopefully many others who will be graduating from various leadership training programs. They are now fully qualified to instruct in the Arts and Crafts area and hopefully will support the Sport and Recreation Branch in its endeavors to develop clinics and workshops and other community leaders.



Dora May Gauthier, Adelaide Garand, Vi Stoetzel, Rose McCarthy.

The Arts and Crafts Level Program consists of four levels; the first three levels deal with the use of a variety of art and craft areas, teaching techniques, motivation, and the correlation of visual arts programs with other art activities such as drama, music, and dance. The last level consists of three different areas; these being pottery, fibre arts, and painting.

The ladies from Richer have formed, the Dawson Trail Arts and Crafts Club and are presently making many articles which they sell to the public, it is hoped that the club eventually will become self supporting.

Also, the Sport and Recreation Branch hope that the activities of the Richer local will set an example of what a little determination and desire can accomplish.



The Sport and Recreation Branch would like to tip their hats to the Dawson Trail Arts and Crafts Club and especially to 4 names and with them every success in the future.

This course will be run every year and anyone interested in next years session should get in touch with their regional consultant of our branch.

Video taping at Richer

On May 21, the Sport and Recreation Branch, conducted a video taping session of an arts and crafts clinic, at Richer. Primarily a promotional idea, the session includes pottery and sash making. The taping was highly successful and the film will be shown at regional meetings to illustrate to other communities how they can become active.

The Sport and Recreation Branch are planning to video tape other sessions, to include folk and social dance etc. These tapes will be available to any local by simply contacting head office.

**The Manitoba Student
Aid Program
1975-1976**

The purpose is to ensure that any Manitoban with ability who wants to obtain an education is not denied that opportunity for financial reasons.

All the Collegiate Institutes of the Province have this Program now. You can have it from the Principal of your Collegiate or from Box 6, 1181, Portage Avenue, Winnipeg, Manitoba, R3G 0T3.

This Program is in two parts: The Manitoba Government Bursary Program and the Canada Student Loans. It is administered by the Student Aid Branch, Department of Colleges and Universities Affairs, Box 6, 1181, Portage Avenue.

Bursaries, with few exceptions are not repayable; loans are repayable.

For the first time, this year, the students whose family were on welfare received the \$250.00 bursary.

All families who have children in school should apply for this bursary. It may help them to plan the education of their children. In many cases it may mean thousands of dollars freely available for their education.

Last year, 1974-75, out of 104 Students who applied, either directly or through the Manitoba Metis Federation, only 5 were refused. Almost all of the others received a \$250.00 bursary. Those students who applied too late did not receive anything.

Applications should be made immediately, as there is a deadline; and sent to Student Aid Branch, Dept. of Colleges and Universities Affairs, Box 6, 1181 Portage Avenue, Winnipeg, Manitoba, R3G 0T3.

The Department of Health and Social Development, through the Student Social Allowance, Box 7, 1181 Portage Avenue, Winnipeg, Manitoba, R3G 0T3, offers assistance to those students who, even with a bursary, cannot complete their education. This help is for the student who is 18 years of age. This year most students received \$90.00 a month.

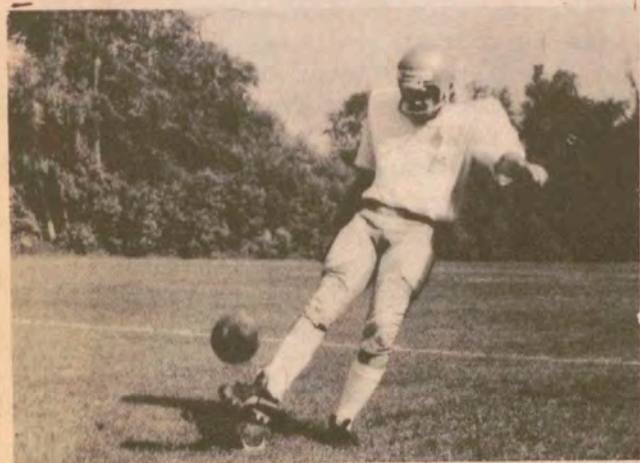
You should apply at the beginning of the month in which you will become 18, or in August if you already are 18 years old. There is no deadline for this help, but your application will not be retroactive.

It is your responsibility to apply on time. Make your application directly to the address given above, or to other addresses given in the form of application. If you are not sure where to apply, just ask the main office in Portage Avenue; they will give you the necessary information.

You will have to take your own responsibility. Each year, the Manitoba Student Aid Program is reprinted during the last day of March; there are always some improvements. So you should make the habit of applying each year at the proper time. At the same time you should also apply for the Student Social Allowances' Program, at the address indicated above. During the academic year 1974-1975, few families have received more than a thousand dollars from these two sources: Manitoba Government Bursary Program and the Student Social Allowances. Among others: One received \$1,650; one, \$1,450; one, \$1,400; one, \$1,230; one, \$1,220. It is up to you to get the necessary information and to apply on time. Why not give these informations to your friends who ignore them? It may help them a lot.

Juliette Sabot

Parkes Training



Dave Parkes the director of the Manitoba Metis Federation's Sport and Recreation Program is presently in strenuous training at the Winnipeg

Blue Bomber Training Camp. He is trying to take over Wally McKee's position as the kicking specialist.

A former graduate of the School of Physical Education at the University of Manitoba, Dave played two years with the University of Manitoba Bisons as their kicking specialist and as a flanker. Bison's coach Gary Naylor is very high on Dave's chances at making it in the professional ranks.

Dave's junior football career was spent with the Winnipeg Hawkeyes, where he again assumed the kicking responsibilities and a flaker position. He competed in the Manitoba, Saskatchewan Junior Football League, where he reached all-star status in his final two years.

The staff of the Manitoba Metis Federation would like to wish Dave success in his endeavors in a football career.

Kiesler appointed MMF Executive Director

On May 23 the Executive Committee appointed Allan E. Kiesler to the position of Executive Director. The Executive Director's position was re-established at the Seventh Annual Conference at which time the position of Executive Vice-President was abolished.

In his role as Executive Director, Mr. Kiesler will be responsible for the implementation of programs and for the terms of reference needed to administer the programs. He will work in close consultation with the MMF's Executive Committee and Board of Directors and will act in an advisory capacity to the Federation's Executive and grassroots members.



Mr. Kiesler, originally from Montreal, Quebec, has been actively involved with the Federation and other native organizations since he arrived in Manitoba in 1970. His initial Manitoba experiences with Metis communities were gained while employed with the newly-formed Northern Manpower Corps. While with the Corps he prepared, together with Oliver Monkman of Norway House, a report on Grand Rapids that stirred many government agencies and departments to positive, meaningful, action. He then left the Corps and accepted the position of General Manager of Native Communications Inc. In his two years with NCI, he was successful in developing the first community operated Native radio station in Manitoba at Cross Lake. Due to the efforts of Mr. Kiesler and a strong Board of Directors headed by Don McIvor, Native Communications Inc. is now a successful communications organization that serves the native people of Manitoba.

In April of 1974, Mr. Kiesler was appointed Director of Education and Research for the Manitoba Human Rights Commission. His opinionated views and strong support for Manitoba's Native population caused a serious clash of values between Mr. Kiesler and his superiors and in February of 1975 he left the Commission to continue working with native people. He then acted as consultant to the Manitoba Indian Brotherhood and the Dakota-Ojibway Tribal Council. Then, in May of this year he was hired by the Federation.

His experiences in many areas of concern will definitely be an asset to the Federation and the Executive Committee look forward to a most successful year working with Mr. Kiesler. Tentative plans include a re-assessment of major targets and goals and the development of strong positions in various areas — including economic development.

Under the leadership of Mr. Head, Mr. Kiesler feels the MMF will make positive strides in re-establishing the strength and unity of Manitoba's Metis.

Let's all hope that his feelings soon become a reality.

To the Chairmen and Chairwomen of M.M.F. Locals

It has been my success to be selected as a CASE COUNSELLOR for SMALL ENTERPRISES. I wish to extend to my former Clients when I was a pathfinder my services and Counselling and advice.

If you wish to enter a business or your present operation is not working don't hesitate to call me at 727-6091 in Brandon. We will then provide persons or services to you.

Yours truly,

W.V. Tataryn/

"Walk a while in my moccasins"

It may be one of those long-sought "answers" to Canada's Indian problems or it may be, in the exclusive white man's sense, a pipe dream but, whatever the judgement of history, there'll be a school in the Canadian Rockies this summer and its subject matter is no less than "The Indian Way of Life". Just how much of that can be taught to whites in 12 days of Wilderness curriculum is uncertain for the obvious enough reason that it hasn't been tried before. But it will be this summer, and on a scale and pattern never before considered.

Owned and operated by the Stoney Indian Band at Morley, Alberta, the Stoney Wilderness Centre is located in the high foothills of the Rockies a few miles from the Banff Park gates and operates as a wilderness education centre with a program concentrating on outdoor survival skills and the values of the Stoney Indian cultural.

An intensive organizational effort and complete program aimed at cultural immersion goes into full-fledged operation of the fifteenth of June, 1975. From that point on, and every second Sunday following throughout the summer and early fall, a succession of 12-day programs will keep the organizers, guides and cultural workers of the Stoney Wilderness Centre busy demonstrating survival skills and exchanging cultural knowledge.

The initial program, costing \$275 for a 12-day period, is designed for students from 14 to 18 years old. The age restrictions, however, have proven a little too binding in the past and organizers are now preparing for a special adult camp, designed particularly for teachers, in the latter part of the summer.

The Stoney Wilderness Centre has its headquarters in a big lodge on the shores of Hector Lake. It's not a sleeping lodge, however, as the students begin sleeping in tipis on the night of their arrival. At the Centre they're introduced to an intensive cultural program including Indian arts, horsemanship, fleshing and tanning of hides, canoeing and a wide variety of Indian crafts.

The Director of the Centre, "Doug" LeMond, explains that the major cultural input of the program will come from accredited guides, each of whom will work with a group of no more than eight students. These professionals are described as guide-cultural workers but behind the title is usually a man in his 40s or 50s who has a great deal more experience guiding hunters to elk or bighorn sheep than he has with the teaching methods of the traditional classroom.



Each evening at the Stoney Wilderness Centre, students gather with their guides around a crackling campfire under the stars or in their teepees, to talk about what they've seen during the day, listen to tribal elders tell tales of early Indian life and learn the philosophy behind the Stoney way of life. The Stoney Wilderness Centre, a project of the Stoney Indian Band at Morley, fifty miles west of Calgary, offers Canadian young people an opportunity to become involved in the culture and traditions of one of Canada's native peoples and to learn the Stoney ways of coping with wilderness living.

Mr. LeMond points out that the men were not selected for their familiarity with the white educational system but for their reliability and previously-developed personal skills. He adds that Indians do not have a tradition of lecturing to large groups so that contact between student and guide will likely be more personal and conversational than the students are accustomed to. "The point," according to the young director, "is that these men are familiar with the whole spectrum of a completely different culture and wouldn't be effective trying to teach something like Stoney history in the normal subject framework that whites imply. The student will be

provided with a background at first but the personal insights into the significance of tribal history will come out as he asks the relevant questions and gets to know the man over the next ten days or so."

Mr. LeMond suspects that if the adult program is developed later in the summer some white teachers bent on a crash course in Stoney Culture may get impatient with the teaching methods. He describes white educational programs as limited blocks of activity which are tightly organized. "In that sense our school may not come up to their expectations, particularly if they rely heavily on the packaging and organization of educational material. It's not an excuse for our methods because they require none, but it is a warning that we are not offering some sort of outdoor lecture hall with a non-stop performance of specialist lecturers."

But for those who do choose the program the guarantees are specific enough. Students are picked up from and delivered back to their point of arrival or departure in Calgary. They start off the camp with an intensive cultural immersion program supplemented by evening sessions in which tribal elders tell the legends of the Stoney and, depending on the degree of rapport established, discuss their own reminiscences and philosophy. Later in the program the groups of students will participate in two major excursions. A three-day back-packing trip will concentrate on the development of survival skills and will take the students to a number of isolated and relatively private areas such as caves containing Indian paintings, natural features significant in Stoney history and sites of traditional Indian ceremonies. A second out-trip on horseback will more closely simulate the life of the Stoney since his own introduction to the plains and the mountain regions. This trip will extend back into wilder areas where moose, bighorn sheep and wild horses continue to range.

Somehow, and perhaps inevitably, the outline of the program takes on the tones and general language of a travel brochure. That's not the way the Stonies see the program and they certainly don't think of their land as a resort area.

Lazarus Wesley, a Stoney Indian and Assistant Director of the Centre, himself a guide, says the important thing is to communicate an understanding of the Stoney way of life. He has been guiding hunters for decades and hopes that his new charges will spend more time looking closely at the things around them than pursuing what's over the next ridge. His particular interest is the edible and medicinal plants of the area and he

Con't on page 8

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Sixteen adults from the Lac du Bonnet area have successfully completed upgrading begun in January through the auspices of Canada Manpower. The class was requested by Joyce Gus, of the Lac du Bonnet branch of the Manitoba Metis Federation with the help of Pathfinders. Ron Knudsen of Manpower's Adult Basic Education instructed. In the photo are successful graduates Bernice Fontaine, Frances Fontaine, Jeanette Trudel, Maggie Polischuk, Peggy Kearney, Joyce Gus, Hilda Zahorodny, Laurie Dauphinaid, Leona Chagnon, Winny Levstek, Violet Fiebelkorn, Marie Dobrucki, Linda Gove, Lucile Nillson, Marilyn Merek, and Beverly Greninsky. Also in the photo are instructor Ron Knudsen and his wife, Mr. Herman Burston and Mr. Ernest Gilbault of Pathfinders and Manpower representative, Reverend Beth Drewlo.

Interlake Report

In my report given at the last Annual Conference, the Interlake Region had 19 locals organized. We now have 24 locals and 22 locals are here today.

During the past fiscal year we have had three regional meetings. One of those meetings was where election for the Vice President was carried out.

I have attended many local and Board of Directors meetings, school board and health and social development and many other meetings wherever it is a concern of the Metis people.

The regional office has given assistance and information on O.F.Y., L.I.P., U.I.C., Special Arda, and many other problems of our members. We continually have contact with various government agencies and different organizations for information that will be beneficial to our region and members.

Last November I was elected to sit as a member on the Churchill Constituency Advisory Group. The work of this group was to classify and recommend to the minister for approval the various L.I.P. projects. Although I was not completely satisfied with the results of the amount of L.I.P. projects approved for the Interlake Region, I believe this was a step in the right direction as at least we had a representative sit on the C.A.G.

Our Interlake Regional Newsletter is still being published and we have a mailing list of approximately 400.

The Interlake Region has a unique structure in our organization. We have Four Board of Directors in our region. Two sit on the Provincial Board and two have jurisdiction in the Interlake Region only. This structure permits us to settle more of the smaller problems without calling a regional meeting and so far this has proved successful.

Since September, 1974 we have not had the services of a Regional Manager. This work is now being done by the secretary treasurer and myself. Since the accounting for the E.R.P. was taken over by R.A.N.C.O.M. this has lessened the work load for the region.

This past summer two wells were drilled at Vogar. It took a lot of correspondence and leg work to by-pass all the red tape in order to get those wells drilled.

Vogar was granted a L.I.P. project to cut logs for lumber and also a portable saw mill was hired to cut the lumber. I think the community of Vogar and the MMF Vogar Local should be commended for the initiative they have shown to try and procure building material for their future homes.

Our thanks also goes out to Reeve Hoffman of the R.M. of Siglunes and Bob Smith Social Development Councillor for the keen interest and assistance they have given on this Vogar Project.

Howard Asham

"Walk a while in my moccasins"

Continued

talks comfortably of wilderness remedies for both hunger and sickness with the confidence of one who has had to rely on them. The Chief Guide and also a Stoney Indian, Gordon Labelle, speaks knowledgeably of traditional hunting methods and the science and effectiveness of the old ways.



On the three-day trail ride through some of Alberta's most majestic scenery, young people at the Stoney Wilderness Centre learn outdoor survival skills, explore caves lined with ancient Indian paintings, and study wild animals in their natural habitat. The Stoney Wilderness Centre, a project of the Stoney Indian Band at Morley, fifty miles west of Calgary, offers Canadian young people an opportunity to become involved in the culture and traditions of one of Canada's native peoples and to learn the Stoney ways of coping with wilderness living.

But the Indians on the reserve at Morley recognize that the advantages of the program are not solely to be found in the re-awakening of cultural values within their own band or the education of whites to the traditional philosophy and survival skills of the Stoney. The program would, if successful, provide a continuing source of income for band members and employ them in activities most compatible with their skills. Approximately 18 band members will work at the centre of a full-time basis this summer.

Graham Douglas, Business Services Officer with Indian Affairs in Calgary, DESCRIBES THE PROJECT AS BOTH PROMISING AND POTENTIALLY VERY SIGNIFICANT. Financing to initiate the program has come from the Indian Economic Development Fund of the federal Department of Indian Affairs and Northern Development. The goal is to achieve a self-sustaining program that continues to meet its cultural objectives. "It's the first such program to concentrate on cultural integration," says Mr. LeMond, "and it's being watched by members of other native groups who are interested in developing their own 'reverse-integration' project if this one proves successful."



The fleshing and tanning of hides is one of a wide variety of Indian crafts taught at the Stoney Wilderness Centre as part of an intensive cultural program. Young people taking part in the summer program also learn outdoor skills, horsemanship, canoeing and Indian culture. The Stoney Wilderness Centre, a project of the Stoney Indian Band at Morley, fifty miles west of Calgary, offers Canadian young people an opportunity to become involved in the culture and traditions of one of Canada's native peoples and to learn the Stoney ways of coping with wilderness living.

Director Doug LeMond, busy right now with organizing registration, says the important thing is to start small and grow into it gradually. "What you have to avoid is dressing it up where it doesn't need dressing and let the values speak for themselves."

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Metis Contribution

'The Metis Contribution', will be displayed in the Manitoba Metis Federation Office, 301-374 Donald Street, Winnipeg, Manitoba on July 7 - August 25.

It is a display of materials that represents some of the contributions made by our people over the past years.

'The Metis Contribution' was produced by the Museum of Man and Nature (Extension Department). One of the key persons responsible for the display was Colin Davies. The display consists of the following items:

EXHIBIT:

- 1) Introduction Panel — "The Metis Contribution"
 - photographs of members of Metis Federation executive
 - adjoining vertical display case of artifacts
 - stands alone
- 2) Rectangular case of large artifacts
 - Lamp, buffalo skull, scrub board, iron and others
 - requires a table 2' x 4'
- 3) Rectangular case of 3 dioramas
 - a) model - scene of maple sugaring
 - b) model - scene of salt refining
 - c) model - scene of pemmican making - requires a table 2' x 4'



KIT:

- 1) Study cards and Activity ideas
 - divided into 3 grade levels - Elementary, Junior High and Senior High
- 2) Envelopes of Historical Photographs
 - 8" x 10" black and whites with descriptions
- 3) Models - of buffalo and Red River Cart
- 4) A construct-your-own Red River Cart
- 5) Teachers' Guide and Reference Materials

COUNSELLOR

Required by the Department of Native Studies, Trent University, Peterborough, Ontario.

DUTIES

- giving counsel to Native students with individual problems, academic and non-academic;
 - arranging for individual academic tutoring, if necessary;
 - assisting with recruitment;
 - organizing conferences and cultural events.
- Experience with post-secondary academic and administrative procedures would be an asset. Salary will be based on experience and qualifications.

Position available 1 August 1975.

Write:
Department of Native Studies,
Trent University,
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