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REGISTRATION NUMBER 3451

FRIENDSHIP CENTRE

On September 5, 1975 the Selkirk Friendship Centre was officially opened by Sam Uskiw, Minister of Agriculture. The new centre is the culmination of approximately eight years of hard work by the people of Selkirk and although it has taken much time, the end result is well worth the efforts contributed to the attainment of this goal.

The opening of this centre also coincided with a mutual agreement between the Manitoba Metis Federation, the Manitoba Indian Brotherhood and the Manitoba Association of Centres, to bargain jointly with the government on the issues of Migration/Friendship Centres and the establishment of a Commission to deal with Native Alcohol and Drug Abuse.

THE PAS REGIONAL CONFERENCE

The Pas held a regional conference on September 13th and 14th at their local Friendship Centre. The many invited guests gave presentations on a diverse number of topics ranging from Housing, Human Rights, Native Communications Programs, Parole Officers in Northern Communities and the proper procedures and areas to apply for financial assistance in the field of Education.

The conference was attended by approximately forty delegates who discussed and questioned the issues important to the people in their locals. One of the areas that seemed to arouse the most concern was the stipulation that social services, (I.E.) parole officers and social workers, were inadequate in Northern Communities. Some of the delegates complained that, although the parole officers did come out to their communities, these visits were not frequent enough and that actual contact and interaction with the problems particular to each area, which might be the cause of delinquency, was not sufficient. It was moved by Margret Sinclair that "we have someone from Probations Services or the Department of Social Health and Welfare present at the next regional conference" in order to push for improvement of this situation.

Northern Housing was again a major area of concern to the delegates. Some of the delegates questioned the priorities of the existing housing programs and signaled a need for housing programs in Industrialized L.G.D. Mr. Edward Head, President of the Manitoba Metis Federation explained that "When the government announced that we were going to get 50,000 homes across the country, they never anticipated the problems

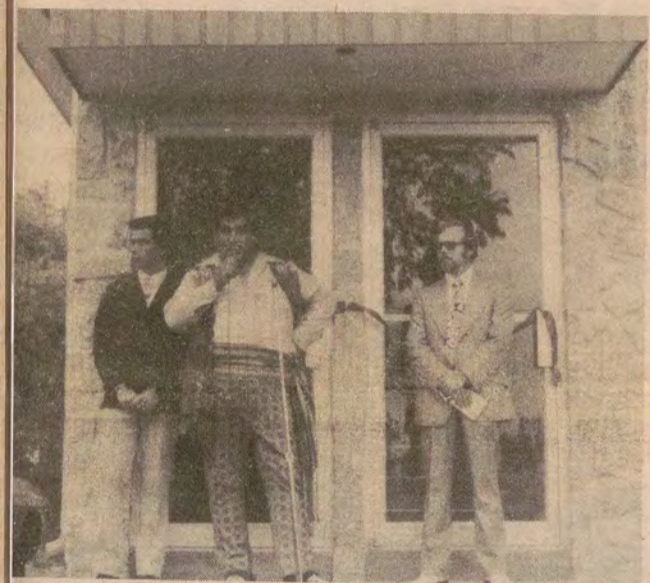


Delegates listening to Al Chartrand, chief court communicator.

we were going to run into and every day there is a new problem being faced by R.A.N.C.O.M., M.H.R.C. and N.A.C.C. that they never foresaw." He went on to say that when the Housing Programs were initiated it was agreed by "all the native organizations across the country, that we look at the remote and isolated communities first."

"We did not like the housing that was proposed to the Native People. We said it was only polishing up a National Housing Act that had been passed for years. But the government said, that is it, you have to work within that structure. We're attempting to work within that structure." Mr. Head emphasized that the almost daily changes in policy made it even more difficult to deal with this complex issue.

Bernard Carriere



Mr. Edward Head President of the Manitoba Metis Federation explained the immense importance and the obvious implications of this agreement, since this is the first time in the history of these organizations that a triple alliance has been formed to deal with certain problems pertaining to the Indian and Metis people of Manitoba.

Bernard Carriere

EDUCATIONAL PLEA

Last year financial assistance was offered to Metis students completing high school (Gr. 9-12) and post-secondary education (U of M, U of W, RRCC, Keewatin College, Assiniboine College, etc...)

This year, as in the past, financial assistance has been offered to Metis students completing high school (Gr. 9-12) and post-secondary education (U of M, U of W, RRCC, Keewatin College, Assiniboine College, etc...)

Next year financial assistance will be offered to Metis students completing high school (Gr. 9-12) and post-secondary (U of M, U of W, RRCC, Keewatin College, Assiniboine College etc...)

Many Metis students are still in need of financial assistance.

Many Metis students have not even applied for financial assistance.

Many Metis students will not receive financial assistance because they relied only on the M.M.F.

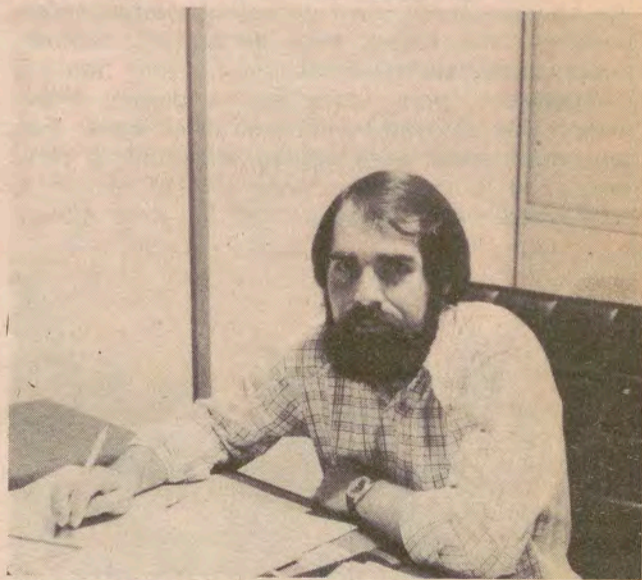
Please keep this in mind!

There are 4 areas available to you. If the deadline date is not past for you apply for aid.

Contact:

1. The Student Aid Branch
1181 Portage Ave.
Box 6
Winnipeg, Manitoba
R3G 0T3
PH: 772-0429

2. Dept. of Health and Social Development
1181 Portage Ave.
Main Floor
Winnipeg, Manitoba
PH: 786-0123



Mark Lussier, director of education.

3. The Manitoba Metis Federation
301 - 374 Donald Street
Winnipeg, Manitoba
R3B 2J2
PH: 942-2565

4. Canada Manpower
"Your Local Office"

In closing, I would like to inform everyone that if you need educational information of any kind, contact me at 942-2565.

Mark Lussier
Director of Education

HEAD SPEAKS OUT

An interlake regional meeting on September 6th provided the opportunity for 60 delegates to be informed on various programs such as: Pathfinders, Sports & Recreation, Job Creation Branch, Education and Housing. The highlight of the meeting was Mr. Head's most inspiring speech to the delegates. Mr. Head told the people that Native organizations were working together on programs that are affecting both the Metis and Indian people in Manitoba. "We must bear in mind the Government that we are dealing with," emphasized Head. He told the people that they must keep in mind the 1977 election, as they must elect the Government they want in power. "The X that you put down two years from now is going to determine the next four years of your life," he said. The Government only listens to the voters, this is a realistic fact," said Head. We have to start giving the Government something to think about at the polls, this is the only way that society will recognize us as Metis people." He went on to explain that our people should get involved at the political level and that we should sponsor and support them.

The remainder of the day was devoted to the various programs. A question-and-answer period followed each speaker.

LOCAL NEWS

LORD SELKIRK PARK M.M.F. LOCAL

Invites all jiggers from all locals to enter our Jigging Contest, to be held at our baseball wind-up social October 18, 1975, 7 p.m. - 1 a.m., 215 Selkirk Ave., Winnipeg. Tickets are \$3.00 each. Live band, lunch etc.

No entries will be accepted from the floor. There will be cash prizes!

Another highlight will be the crowning of "Miss Acette".

Also join us for the presentation of awards and trophies.

**Deadline for jigging entries is
October 12th. Mail to:**

**MR. CLIFF RICHARDS
17 - 281 Dufferin Ave.
Winnipeg, Manitoba
Ph: 589-5173**

**Buy a ticket
support the kids.**

LORD SELKIRK REPORT

After a very busy summer I must say it is a pleasure to be back to bring my readers up to date on this very busy and active local. We have been very busy all summer with our baseball teams. Our local hosted a tournament August 16, 1975 and we were very pleased to have a fine young team from Selkirk Manitoba take part. Our Best Sportsmanship Award went to a fine young man from Selkirk. Congratulations! Guess who won the tournament at Richer, Manitoba? You guessed! The Lord Selkirk Park "Jacks". We beat St. Anne 8-7 and Richer 6-1. The fine people in Richer really did a great job and we enjoyed ourselves tremendously. See you next year at Richer.

This local is proud to announce that on October 18, 1975 we will be hosting a Baseball Wind-Up (Social) at 215 Selkirk Ave., Wpg. The girls team "The Lord Selkirk Park Acettes" will be receiving awards and trophies, also taking place will be the crowning of the lovely "Miss Acette". Our Special feature will be a Red River Jig Contest with cash prizes: all entries must be into our local chairman, Mr. Cliff Richards by October 12, 1975. Our mailing address is: Lord Selkirk Park Local, 17-281 Dufferin Ave., Wpg., Man., and Cliff Richards phone number is 589-5173 after 5 p.m. **No** entries will be taken from the floor! Tickets may be obtained by calling either our chairman, 589-5173 or your Publicity Agent (Vie Stoppel) 582-8394. Tickets are \$3.00 each. Enjoy with us a pleasant evening of dancing to Iris and The West Winds (remember this group from the Gimli Conference), our President, Mr. E. Head will be attending. Join us! The social event will be from 7:00 to 1:00. We want to see some Jiggers from Richer, Selkirk, Lunder and wherever. So get Cliff's phone

ringing right away, and lets get our mail boxes filled up with entries.

I really don't like to use space for what I'm about to ask from my readers, but whenever something like this arises I feel it is my duty as a Community worker to help out. Within our local we have a young woman with 5 small children who is in desperate need of household furniture and children's clothing from 1 to 8 years old. She needs beds, table, chairs. So far, we've collected a stove, one bed and mattress. Therefore, if you have anything you wish to donate for a worthy cause, please call our Vice Chairman, Mr. Fred Boulette in Winnipeg, 586-4022 or send to 47 Polson Ave., Wpg. c/o Fred Boulette. Thank you my friends and God Bless You.

This local this year is hoping to sponsor a boys hockey team from age 1 to 13 years old. Erin Kennedy, a local member will once again be working with the boys. Erin is an active participant as the 3rd baseman for L.S.P. Native Sons Senior Mens Baseball team. We are very pleased to have him working with the youngsters. In the near future our local will be holding a Bingo every Sunday. We are planning a Hallowe'en Dance October 31, 1975. We will also be organizing a Christmas Party for the children and adults and of course a New Year's Eve Dinner & Dance. We are a very busy local and, we would like to know how other locals spend their time. If any other locals have events coming up, please let us know. We will try to join in. So lets hear from you.

To all my readers who are having a Birthday or Anniversary our very Best Wishes. If the stork has left any with bundles, Gook Luck and God Bless.

In closing I ask my friends to keep October 18, 1975 in mind and lets hear from you.

**Till next time
"SMILE"
Vie Stoppel**

RICHER OLD TIME PICNIC

The seventeenth day of August in Richer, Manitoba was a day which will not soon be forgotten. The reason for this was the 1st Annual Richer Old Time Picnic, which brought nearly two thousand people together from the surrounding area. The picnic had something for everyone; for the children there were games of chance of all sorts, a bike rodeo, bike decorating contest, junior talent show, junior jigging and fiddling competitions, pony rides and a puppet show (which was enjoyed by children of all ages). For the adults there were jigging and fiddling contests, ball tournaments, bingo and of course a beer garden and dance as the day wore along.



Dancing for an enthusiastic crowd

The weather was beautiful after a rather dismal beginning the only things that were better than the day's weather were the warmth displayed by the people present at the picnic and the fantastic food which was served all day long.

Heartiest congratulations must be extended to Dora May Gauthier, the Picnic organizer and all of her amazing volunteers who gave their time for an entire day for the community of Richer.

DONATIONS GOODS & SERVICES & LOAN OF EQUIPMENT

M. Laurin
Art & Paul Laurin
& Art & Paul
Jules Godard
Gib Larocque
Ernest Hupe
Andrew Larocque

Doug McDougall

Giesbrecht
Mr. & Mrs. A. Garand
Dawson Trail
Craft Club
Parish
Charles Gautron

Pierre Laurin
Southeast
Region M.M.F.
Richer Hotel
Camille Chaput
Richer Credit Union
Yvette Rickard
Melba Wery
Celina Johnson
Managre Transfer
Edward Head
(Pres. M.M.F.)

Lorne Atkinson
(Vice-Pres. S.W. Region.
Brandon
Ernest Godard
Alex William

Marshall Wells
Laurette Larocque

"Carillon News" &
"Le Metis"
CJAY T.V. & KCND
UAT.V., CJOB & CRY
Louise Bruce

Dave Parkes
Constable Ernie
Diplock, R.C.M.P.
Lucien Saindon

Vi Stoetzel
Old Dutch Foods
Boy Scouts
Mr. & Mrs. A. Garand
Priscilla Pilon
("Miss Metis")

Norman Main

Bruce Bros.
Albert Viellfaure
La Broquerie
Jules Godard

Discount Groc.
Const.
Got Discount on Wood
Flat Deck Trailer
Trailer for Craft Shop
Trailer for Ticket Sales
Truck-Hauling Gravel
& Snowfence from Steinbach
Truck Hauling
Snowfence to Steinbach
Furniture
800 Paper Cups

3rd Prize Draw. Quilt
Tables & Chairs
Umpire & Cutting Grass
on Baseball Diamond
Labour on Platform

Printing Raffle tickets
1 Gal. Pickled Eggs
Corn
For Handling Cash
For Ice & Beer Garden
Freezer
Freezer, Stove, Fridge
Use of Truck for Beer
Display of Metis Artifacts
& History of Man. Metis
Fed. & Participating in Various
Events

For Judging Jigging & Fiddling
& Acting as base Umpire
Judge, Jigging & Fiddling
Judge, Jigging & Fiddling &
Putting on a Good
Jigging Display
Discount Value
For Canvassing Steinbach
Merchants for Prizes

For Free Publicity

For Broadcasting
For photographing High-
lights of Picnic
For Helping in so many ways
For Working so Hard
on Bicycle Rodeo
For Using Machine to
Spread Gravel in Front of
Platform

Picking up Bike, Books and Tickets
1 Case of Potato Chips
For use of Tent
Tent
Took Part in Various
Activities

Municipal Grant,
Towards Platform
1st Prize, Sr. Fiddling
3rd Prize, Sr. Fiddling
Lumber
1st Prize, Sr. Jigging

Gautron's Services
Ron's Service
Richer Hotel
M.M.F. Sport & Rec.
Acme Amusements

1st Prize, Jr. Jigging
2nd Prize, Jr. Jigging
3rd Prize, Jr. Jigging
Spons. Puppet Show
Tickets Returned



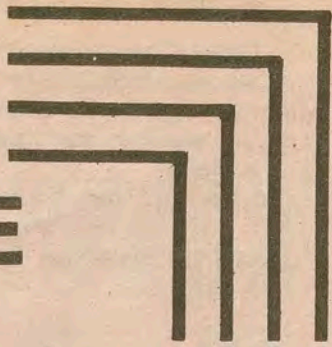
The Metis contribution display

HONOR ROLL

**Some of the folks who helped so much and
deserve special thanks!**

Lucienne Blair
Arthur & Madeleine Laurin & Family
Jean-Paul & Adrienne Lanouette & Family
Lina Tetrault
Adelaide Garand
Didius & Mrs. Faucher
Robin & Yvette Price
Alex & Noella Willman & Family
Lola Gillis
Gary Willman & Art Sabot
Edmond Saindon
Alan Bruce
Raymond D. Claeys
Alice Hart & Family
Leo Hupe & Family
Gary & Louise Desrochers
Eva Desrochers
Maurice Laurin
Andrew & Laurette Larocque & Family
Charles & Adrienne Gautron
Diane Bruce
Edith & Eugene Saindon

FROM THE INSIDE OUT



NEW NATIVE PERSPECTIVE

As a Native Group we have no recognized credibility or authority to develop and initiate Native reform programs. But we assume it will not do damage to suggest and point out where we are having problems. In our suggestions we will avoid theory and appeal to our superiors common sense.

As Native inmates serving time for crimes we committed against a society we cannot seem to cope with, our main concern and interest lies in the possible development of Native reform. Native reform programming that will emphasize the social, economic, communication and other cultural identities of the Indian and Metis way of going about life in general. If any reform programs are to serve unique purposes to the Native inmate, the programs must be fashioned relevant to his philosophies and needs. And just what are the philosophies and needs of the Native inmate? Quite a question that can raise a lot of controversy. Under the present system the social, economic, communication and other cultural identities are the major problems. The present programs fail to give the troubled Native a good strong sense of identity with its cultural concept for operation. They fail miserably to instill solid confidence into the Native of his personal worth and ability to become a citizen contributing to the welfare of our Canadian society. What are the problems here? Is it the lack of equal opportunity and involvement or do the programs really fail to help the Native inmate? Under the present classification procedure of evaluating an inmate for resocialization programming, most inmates are identified by the "Court's" written reports. A man's court appearance and involvement only deals with a small fraction of his lifetime activities. All the people that are involved in crime have families or belong to a family, have friends and relatives who are concerned about their future welfare in the competitive times of the seventies. Before a concern can develop for something a good part has to be seen. Most inmates have their good and bad points. Instead of emphasizing their bad points in reform program selection, why can't the good part of their separate individualities be developed? The present reform system, in my view, is defined in terms of good statistics rather than the needs of the inmate. Fixed doctrine rather than the good

philosophy of the inmate. Classified into groups rather than individuals with something to offer. At the Prince Albert Correctional Centre both Native and white inmates share the facilities, but not their philosophies in life. What is the big problem concern that prevents everyone from starting a cultural exchange program that will expose everyone to the true meanings of other cultures?

As Native inmates we have no real alternate choice in our reform destination. When we are granted parole and work training privileges (SELDOM HAPPENS), we have no free choice of where we want to live and work. To live in a strange community has its many advantages and disadvantages. In terms of our advantage, we view our interaction a cultural exchange deal. We accept their good points and combine them with what we already know. In terms of disadvantage, "LOOK OUT" if we ever attempt to practice our Native Culture among white superiority. As a Native group we are operating with a lot of white intervention. We cannot hold general meeting because some white superior retard suspects a racial conflict is developing within the institution. This practice of sophisticated discrimination practiced by prison officials has to be stopped by someone. As a Native group we are labelled stupid and non-beneficial to ourselves or anyone else. I will give a few examples of what I mean. Within the institution there is quite a few organizations in operation. These groups receive a lot of praise and support for their aims and objectives. (1) Inmate Committee which is controlled and run by eleven inmates, four white inmates hold the top positions. (2) Alcoholics Anonymous (A.A.) Groups is controlled by the white inmates. (3) Rap Session Group is an all white group. (4) John Howard Society involvement is looked after by two white inmates. (5) Education involvement and advancement is looked after by white inmates. (6) Inmate representation outside the prison walls is done by white inmates. Triple trouble circumstances arise everytime we attempt to organize and form a Native group. At the present time we are not functioning as a Native group. All our attempts to organize and develop ourselves as Native inmates have been crushed and rendered useless by white pressures. As representative I have been threatened with much physical violence and solitary confinement in my endeavours to organize the Native group. As representative I have the backing of over one hundred (100) Native inmates. If we are given the equal chance to develop and organize ourselves we can develop a strong united group. We would also have the biggest group in the institution.

To live and work in a strange community has its many disadvantages. In our everyday rehabilitation we seldom work with outside Native groups anymore. For the last three weeks we never had the facilities to meet properly. We held our meetings outside in below zero weather. At the present time our Native social, economic, communication and other cultural identities are at their lowest ebb. Many of the weaker Natives are breaking under the psychological pressures applied and the final result is complete emotional frustration. The same principle would easily apply if a white inmate was set loose in a Native community. Immediately upon his arrival he will find

himself lost and completely at a disadvantage in terms of his social, economic, communication and other cultural identities. Among the Native community he will have no lushy high class restaurants, movie theatres or social clubs to visit according to his social and economic status. In his everyday endeavours he will find himself an "equal" mixing with both the poor and rich residents of the community. If he should have a nature of looking down on other people due to their social and economic status, he will find himself checked in his criticisms.

Culture is the mode of thought and feeling encouraged by an educational system. Education is the development of a person's normal powers of intellect, feeling and conduct according to his people's customs and traditions. As Native inmates we are developed under the guidance of two cultures that conflict greatly in their application to us. A system that justified one culture as the ideal way and any other culture only justifies its humiliation has to have question marks in its development of human resources. The Prince Albert Correctional Centre justified its white culture as the ideal way. As Native inmates we are sometimes sixty (60), seventy (70) and eighty (80) percent of the concern. Just a concern with no positive consideration for any form of advancement. We are good Native people as long as we agree to alien remedies and alternatives that mean nothing to us. In our involvement within the present reform programming, we find ourselves participating whenever we are allowed to. We observe well and learn quick enough. When paroles, temporary absences, work training privileges, etc., are given out for more educational improvement, we usually find ourselves out of the class of choices. For the past while we have been awakening to the fact that we do not have to remain second class choices. If integration is to be practiced in prison reform, why can't gradual acquisition be applied? Applied in the sense of cultural exchange programming, where everyone can participate equally. As Native inmates, the majority of us find educational opportunity a dream that is out of our reach. Educational advancement is available, but whenever we raise the question, positive sponsorship and financial difficulties crop up. If it is not the financial or sponsorship aspect, our past records and Native qualifications are set as more restricting barriers. As "God" or "Great Spirit" created humans we are all equal and gifted with intelligence. In our intellectual state we all have knowledge, understanding and wisdom. But again as humans with separate racial origins we are not treated equal. When equality is not practiced, it eliminates any further advancement. Educational advancement which can improve the normal powers of our Native intellect, feeling and conduct so as to adjust them efficiently in some particular form of living or life in general among our Canadian society.

Indian & Metis representative
Ben Cote

P.S. We need a lot of backing. Who will support us?

The New Breed

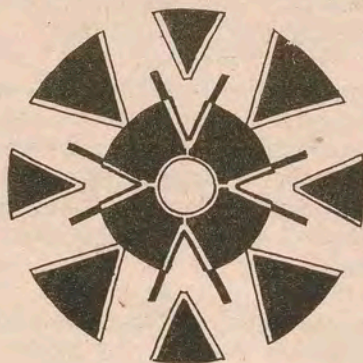
I.M.B.O. REPORT

The Indian and Metis Brotherhood Organization at Stony Mountain Institution will now have greater community involvement in planning their weekly programs.

Lloyd Lenton, Executive Director of the Social Planning Council of Winnipeg, chaired a meeting at the Unitarian Centre on July 24th which was attended by 25 people. Groups represented included: Manitoba Metis Federation, Indian and Metis Friendship Centre, Native Clan Organization, Student Council of the School of Social Work, University of Manitoba, Society of Friends (Quakers), the Baha'i Community and the Unitarian Church. Don Nelson and Larry Kabestra represented the I.M.B.O. Also involved in I.M.B.O. programs will be Manitoba Indian Brotherhood (Education) and the Student council of Red River Community College.

Program topics focussed on were the ones found to be most popular among the inmates. Top interests were Indian religion and communicating with people. Next came Indian and Metis history and life today; getting along with people; how the courts operate; the relation-

ship between man and nature. There was interest in a program about scuba diving and, luckily, a scuba diver was present at the meeting and immediately volunteered to provide a program.



Other interests ranged from variety entertainment to a karate demonstration to prison literature to first aid instruction.

Plans were discussed for having small group sessions on communicating with people; use of the "Woodsmoke and Sweetgrass" community

television program; how to organize groups of visitors and how to arrange for debates; and possible revival of a drama group.

Three teams were chosen to cooperate with I.M.B.O. on three Wednesdays of the month: Angus Sicotte and Lorraine Pritchard (first Wednesday: programs on Indian and Metis culture);

Claire Marion and Ann Parsons (second Wednesday: Young People's Night -- I.M.B.O. would provide the program and the visitors would be young people); Connie Eyolfson and Marion King (third Wednesday; Other Programs).

A group of Unitarians who have shared in the programs on the fourth Wednesday over the past three years will continue to do so. Representatives chosen by I.M.B.O. will work with the outside people, and the jointly planned programmes will begin in September.

Doreen Hunter was named program coordinator. If you have a contribution to make to the programming or would like more information, call her at 453-1413.

Letters

Dear Editor:

I have some very strong ideas on abortion. For one, abortion is killing, two there is no real need for it, and three there are thousands of people who want to adopt a child or at least foster.

If people really knew what was happening they would at least have second thoughts about the subject and instead of the schools kicking pregnant girls out of school I think they should cope with it and she stay right in, because she needs her education. Also the public health nurse should stop bugging you to get rid of it mainly by abortion. In the school infirmary they have lots of booklets with pictures about things that are supposed to relate to teenagers but just nothing Pro-Life or on the story to explain the true facts of life on abortion. That's mainly because most of the schools and public health nurses are pushing the abortion idea.

For one other example of bugging people to get abortions is my principal, Mr. Diggins in Jeckle Jr. High School, he's a guidance counsellor and a social studies teacher for grade 8. And boy does he push abortion. He said that kids and young people should always get an abortion as they are

never good parents. But if you really think about it where do you find kids mainly? At home baby sitting another person's baby. So how could their own baby be better off dead?

There's no difference between killing a person who's a weak baby or a person who can walk and talk on the street.

They're especially pushing it in school and in places teenagers stay and go. The main point they're doing it is to get rid of most of the Indians and third world people.

My Thinking on Abortion

"No more little ones to see,
"No more sweet joys of laughter to hear,
"No more little boys and girls their trousers to pee,
"No more little girls or boys to give you a loving stare."

By Fidelia Godron

Words to Learn

These Cree words are a beginning of a series of words which will be published in each issue. Those of you who wish to participate please do so by sending your words and translations to:

"Le Metis"
c/o Barbara Bruce-Linnemann
301 - 374 Donald Street
Winnipeg, Manitoba
R3B 2J2

My Son	Ni-gou-sis
My Daughter	Ni-tan-is
My Father	Ni-papa
My Mother	Ni-mama
Grandmother	No-koom
Grandfather	Mo-soom
Little Boy	Na-pay-sis
Little Girl	Es-quay-sis
My Brother	Ge-waum-is
My Sweetheart	Ne-chi-moos

THE PHILOSOPHY OF LIFE

He comes into the world without his consent, and goes out again against his own will.

When he is little the big girls kiss him; when he is big the little girls kiss him. If he is poor, he is a bad manager; if he is rich, he is dishonest. If he needs credit, he can't get it. If he is prosperous, everyone wants to do him a favor. If he is in politics, he is no good to his country. If he doesn't

give to charity, he is a stingy cuss; if he does, it is for show. If he is positively religious, he is a hypocrite; if he takes no interest in religion, he is a hardened sinner. If he gives affection, he is a soft specimen; if he cares for no one he is cold-blooded. If he is young there is a great future before him; if he lives to an old age, he missed his calling.



Barbra Bruce-Linnemann
BERNARD CARRIERE

"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, October 31 1975. Therefore the deadline for receiving articles for that issue will be Wednesday October 22

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.

I am, a new subscriber
renewing my subscription ,
for 1975.

Enclosed please find cheque money order
for \$3.00 made out to the Manitoba Metis
Federation Inc.

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Mail subscription fee to:

Editor
"Le Metis"
301-374 Donald St.
Winnipeg, Manitoba
R3B 2J2



The Children's

Aid Society of Winnipeg

The Meaning of Adoption

To think that time wipes out memories of critical and painful life experiences is a mistaken belief. It lumps details and dulls the feeling but may do only half a job at that.

In the following excerpts of contacts between an unwed mother and her daughter, whom the mother relinquished as a baby, one senses the discomfort of a person who has carried that dread of uncertainty for years: "Did I do the right thing, or not?"

Making the connection between the two people concerned was possible since, at that time these events occurred, the adoptive child's original name was known to the adoptive family. An advertisement in the T. Town Journal dated in April, 1972, appeared as follows:

'Relative seeks whereabouts of Miss Diane X -- formerly of Frances Street, T. Town, Ontario, born June 10, 1947, in Winnipeg, Manitoba. Write Box 104, T. Town Journal.'

The adopted child, a grown and married woman with one youngster (later along with her husband to adopt their second), was given this advertisement by her adoptive mother. She replied to the personal column and received this communication:

"Dear Diane,

I received your note this morning. I may be your natural mother, and my motivation in contacting you is a great desire to meet and get to know you for you have been in my thoughts and heart for many years.

I hope that over the years you have developed a tolerance and understanding of people's shortcomings and will not feel bitter about being brought up by adoptive parent.

I have a comfortable home and am financially secure, and if you are able to come for a visit or longer, I would be very pleased to assist you in any way.

I am enclosing a snap of myself with this letter. I believe I will post this now and will be looking forward to hearing from you. My direct dialing phone number is 321-645-3269, if you care to call me collect.

I am nursing and am on night duty right now.

I was an in-charge nurse but I resigned and went to Europe for a while, then came back on general duty.

With love,
Helen X---

The daughter's reply is as follows:

"Dear Helen,

In reply to your letter let me assure you that I have no intention of developing any kind of relationship with you as it can accomplish nothing. What happened 25 years ago, happened, and I can see no point in taking up a past which did not exist.

The relationship that has evolved during the years with my family is too dear to be disturbed. The friendship and rapport that my own mother and I have is something that very few blood relationships ever develop or know the meaning of. We, as children have been proud to be adopted, for as Mom and Dad used to say, we were chosen especially for them. In writing this letter it is my hope that you can find some peace of mind for I have nothing but happy memories of a wonderful childhood with loving parents. I feel no resentment nor have I any bitterness towards you for I know the decision you made 25 years ago was the best for all concerned. Need anything more be said?"

In Manitoba Adoptive parents no longer know the original last name of the child they adopt and it is unlikely for an incident like the above to occur. However in the light of recent publicity in the United States about adopted children insisting on their right to know their original parents, the above does not show there are two sides to every story.

HISTORICAL NOTES

James McKay

James McKay, the Metis son of a servant of the Hudson's Bay Company, became one of Manitoba's wealthiest and most influential men. He first worked for the Bay and then became an independent trader.

Early in life he built the famous Deer Lodge Mansion as his home along the banks of the Assiniboine. He owned thousands of acres of land, and at one time had a stable of horses valued at \$1,000,000. This huge 340 pound man was a most impressive person in every way. His strength was legendary and the stories about him legion. Once when riding on the plains he was attacked by a prairie grizzly bear. (A kind that preyed on the buffalo herds and is now extinct). McKay responded to the attack by lassoing the bear and subduing it. Another time he came upon a man and woman in a horse drawn cart that had become stuck in the mud. McKay unhitched the horse, put himself between the shafts, and pulled the vehicle out. As a member of the Palliser expedition, which was making a preliminary study of agricultural possibilities and other related matters on the prairies, the story was recorded of McKay riding a buffalo. In a spirit of adventure he rode alongside a huge bull, leaped onto its back, stayed on through vicious bucking, and then regained the saddle of his horse which had faithfully kept close to the buffalo.

People naturally expected a huge man to be slow moving so McKay took great delight in astonishing friends by leaping over the back of his horse. He was also considered a champion



Courtesy of Provincial Archives

dancer of the Red River Jig, a dance that demanded grace and agility to perform well. It is recorded that he often wore out a pair of moccasins in one night of dancing. Admired by all people, a number of Cree and Saulteaux Indians chose McKay as a family name when they were converted to Christianity.

When Treaty one was being negotiated with the Indians he was the interpreter chosen because of

his complete mastery of English, French, Cree and Saulteaux. At one time in the negotiations it appeared that the Indians would not only refuse to sign but that an outbreak of violence might occur. Late at night a speedy messenger was sent from Lower Fort Garry to Deer Lodge. McKay responded by driving all night to reach the Fort and then in a marathon four hour speech managed to persuade the Indians to continue to negotiate. The Indians later blamed McKay for deceiving them but such a charge is not supported by the facts. James McKay wrote Ottawa on several occasions in the years following the signing of the treaties and condemned the government for not living up to the promises he, as interpreter, had passed on to the Indians. He was also the major interpreter for Treaties two and three.

James McKay rose in politics and became the Honourable James McKay when he was made a member of the Executive Council of the new province.

If for no other reason James McKay should be given special honour in history because of his action in preserving the buffalo. Realizing buffalo were getting scarce, McKay had some calves captured and raised a thriving herd of buffalo at Deer Lodge. From this private herd, later split and sold to Donald A. Smith, a private citizen and Colonel Bedson of Stony Mountain Penitentiary, the offspring were used to stock Assiniboine Park in Winnipeg and Banff national Park. From McKay's original herd have come many of the buffalo in parks throughout North America.

Bruce Sealey

PARKLANDS

The name Parkland generally refers to the present day northern agricultural areas of Western Canada. The landscape here is characterized by groves of aspen interspersed with open prairie. This mixed vegetation and the moist soil make the Parkland a transitional zone between the semi-arid treeless plain to the south and the coniferous forest of the Canadian Shield to the north. Today, the Parkland region stretches in a vast arc through the Prairie Provinces, beginning in south-eastern Manitoba passing through central Saskatchewan and ending in the northwestern agricultural region of Alberta. However, from a long range historical view, the Parkland has never had a fixed geographic location. It is, in fact, a complex and dynamic transitional area which has shifted dramatically northward and southward and changed its characteristics in response to climatic changes and human influences such as prairie fires and agricultural settlement.

At the present time the Parkland, like the rest of the West, seems to be undergoing a critical transformation. On the one hand there are distressing developments such as rural depopulation which undermines the social and cultural life of many communities. But, on the other hand, innovative new agricultural adaptations and the emergence of new organizations promise vital new growth in the area.

- MANITOBA MUSEUM OF MAN AND NATURE
- NATIONAL MUSEUMS OF CANADA
- PARKLAND REGIONAL LIBRARY SERVICE

SCHEDULE - PARKLANDS

ROLLING STOCK MUSEUM

Portage la Prairie	September 23-29
Shilo	October 1-4
Brandon	6-12
Maryfield	14-17
Carlyle	19-22
Lampman	24-30
Estevan	November 1-12
Weyburn	15-16
Kipling	19-21
Montmartre	23-26
Odessa	28
Melville	30-8
Ft. Qu'Appelle	December 10-14
Moose Jaw	16-23
Regina	25-4
Lumsden	January 7-8
Davidson	10-13
Dundurn	15-19
Delisle	21-27
Rosetown	29-2
Kindersley	February 4-10
Spy Hill	12-15
St. Lazare	17-20
Miniota	22-24
Rivers	26-1
Petrel	March 3
Carberry	4-7
Symington	8



In the early Indian period of its history, the Parkland was a king of optimum transition area where both prairie and northern forest people tended to concentrate in the winter, seeking shelter and a more abundant food supply.

With the spread of agriculture after 1870, the range of the aspen parkland ironically spread southward despite the clearance of large areas for farming. The original wilderness was transformed into a new environment which is here termed "rural nature." Variations in soil capability gave rise to a regionally and ethnically differentiated socio-economic structure. British, German and Scandinavian people tended to concentrate in the fertile belt and practice commercial farming; the Slavic groups generally located in less favourable soil areas and practiced subsistence agriculture. The Metis and Indians were for the most part relegated to the reserves and other submarginal areas where chronic poverty and social malaise prevailed.

MUSEUM OF MAN AND NATURE AND PLANETARIUM ANNOUNCE WINTER HOURS

MUSEUM HOURS

(effective Sept. 9th, 1975 through to May 17th, 1976)

Sunday & Holidays	12:00 Noon to 6:00 p.m.
Monday	10:00 a.m. to 4:00 p.m.
Tuesday - Saturday	10:00 a.m. to 9:00 p.m.

PLANETARIUM SHOW SCHEDULE

(Effective Sept. 1st, 1975 through to June 30th, 1975)

Sunday	1:00, 2:30 and 4:00 p.m.
Mondays - Closed	(except Holidays)
Tuesday - Friday	3:15 p.m. and 8:00 p.m.
Saturday & Holidays	1:00, 2:30, 4:00, 7:30 and 9:00 p.m.

HALL OF ASTRONOMY

Tuesday - Friday	2:00 p.m. to 9:30 p.m.
Saturday & Holidays	12:00 Noon to 10:30 p.m.
Sunday	12:00 Noon to 5:30 p.m.
Mondays - Closed	(except Holidays)

*The Hall of Astronomy is open on all public Holidays except Christmas.



The President's Corner

EDITOR'S NOTE:

In the past, the tremendous efforts made by the President of the M.M.F. have never really been truly appreciated. As a result, "Le Metis" is embarking on a regular column relating to Presidential activities. This monthly report will provide you; in capsule form, with some of the more important meetings and activities of your President, Mr. Edward Head. For additional information, you may call our Executive Director, Mr. Allan E. Kiesler.

DRUG AND ALCOHOL ABUSE COMMISSION PROPOSED

The Manitoba Metis Federation, the Manitoba Indian Brotherhood and the Manitoba Association of Centres have considered the lack of recognition of input by native people in the development of alcohol and drug abuse policy in Manitoba and have formed a Native Alcohol and Drug Abuse Commission which will act as the governing body responsible for all alcohol and drug abuse programs delivered to the native people of Manitoba. Further details available in the next issue of Le Metis.

MEETING WITH CABINET HELD

A joint meeting of the three native organizations was held on Thursday, September 4, 1975 with the Provincial Cabinet to discuss two major concerns: a) Migration/friendship Centres and b) drug and alcohol programs. A position paper titled The Centre Concept

A Unified Approach was presented to Cabinet. Initial response indicated that further meeting with Cabinet will be held to consider the issues discussed.

PRESIDENT TOURS TEN DAUPHIN REGION COMMUNITIES

During the month of August, the President toured ten communities in the Dauphin Region. The tour included the official opening by Mr. Head of a community hall in National Mills. During the tour Mr. Head had the opportunity of meeting with many Metis people whose situation could be classed as desperate. Problems ranged from employment to housing to land. However, the housing problems seemed to occur in almost every community. Strong efforts are now being made by Mr. Head to deal with the problems presented to him during this community tour.

TERRITORIAL MEETING ATTENDED

Mr. Head, Mr. Asham and Mr. Kiesler were fortunate to attend the Annual Assembly of the Metis Association of the Northwest Territories. The major issues discussed centered around the Dene Nation and Land Claims. Please see the next issue of Le Metis for details.

POLICY PLANNING WORKING GROUPS ESTABLISHED

The Board of Directors of the Manitoba Metis Federation, on September 20 to 22, opened new avenues of participation for the M.M.F. in the areas of Northern Planning, Manpower Planning and Justice Planning. Specifically, three working groups have been established to develop priorities and action plans. Complete details of this most significant development will be presented in the next issue of Le Metis.

PRIME MINISTER TRUDEAU ALERTED

On September 12, 1975, Mr. Edward Head forwarded a telegram to Prime Minister Trudeau urging the continued funding of the Metis Land Grants Research Program of the M.M.F. The self-explaining telegram follows:

Prime Minister Pierre Elliot Trudeau

On July 14, 1975, a submission was made by the Manitoba Metis Federation to The Honourable Hugh Faulkner for a funding extension of the Metis Land Grants Research in Manitoba.

To date no reply has been received.

The Projected Research involves three major areas. (1) Many Metis persons (perhaps 3,000 in number) were granted scrip in lieu of actual land. This scrip could be exchanged for Crown Lands opened to settlement anywhere in the area now referred to as the Prairie Provinces. The details and actual scrip are all available in primary document form in the Archives of Canada in Ottawa. Unfortunately the Archives are only now completing the cataloging and indexing of these documents. To date no research has been done on them by any Historian. No land research study can be considered complete until this research is done.

(2) Land granted Metis persons under the Manitoba Act was in addition to any land on which they were living along the banks of the Assiniboine and Red Rivers. These river lots and their final disposition is also an integral part of Manitoba Metis land question. Such a study will involve detailed research into the Land Titles issued prior to 1870 and since then.

(3) The question of staked claims, a matter of contention in the Federal Parliament as early as 1877, needs thorough study.

The heart of the Metis land grants issue lies in Manitoba. Only in Manitoba do the Metis have both Statutory as well as Aboriginal Rights. The many questions revolving around Metis land rights may be settled, we believe, on the basis of the research done in Manitoba.

I would therefore like to urge you, Mr. Prime Minister, to immediately attend to our request for a continuation of our program. The issues at hand are too serious to be set aside for a later date. We need your response immediately.

Mr. Edward Head, President
Manitoba Metis Federation

EXPOSITION DES OEUVRES DE REAL BERARD AU CENTRE CULTUREL

Le Centre Culturel Franco-Manitobain présente sa première exposition de la saison 1975-76 - une exposition des oeuvres de Réal Bérard, du 10 Septembre au 9 Octobre.

Le C.C.F.M. est fier de présenter cette exposition d'illustrations, de toiles et d'aquarelles de Réal Bérard, un artiste de chez-nous. Ca promet d'être très populaire auprès des Manitobains de tout âge a cause des thèmes mexicains et métis/canadien-français.

L'exposition Bérard, au Centre Culturel Franco-Manitobain, du 10 septembre au 9 octobre 1975.

MANIGOTOGAN KNIGHTS FASTBALL CLUB

The Manigotogan Knights have just completed their most successful season in their young history. While participating in various fastball tournaments throughout the province, and coming away victorious in many, the Knights have taken home \$2,450.00 in prize money plus various championship trophies and individual awards. These trophies are on display at the North Star Hotel in Manigotogan.

At Manigotogan's annual Manigosphere Summer Festival on August 9 & 10th, the Knights won 4 of 5 games in their march to the championship, scoring 71 runs and allowing 11. The Championship trophy from this annual tournament has now been retired and will find a permanent home at the North Star Hotel. It will be replaced by a huge championship trophy, compliments of Murray Joss and Carling-Okeefe Breweries. Hopefully, this is only a small sample of the support forthcoming from Okeefe Breweries, as the Knights have supported them tremendously in recent years.

Other tournaments of prominence in which the Knights have done well was at the All Indian Championship at Sturgeon Road. After falling behind 6 - 0 early the Knights staged a valiant comeback before finally bowing 7 - 6 to the Winnipeg Lakers. The Knights, however, gained revenge a couple weeks later, defeating these same Lakers 8 - 0 in the finals and taking home \$400.00 prize money. The Knights also won the rubber match with the Lakers at the last tournament of the season held at Hole River, defeating the Lakers 9 - 0 and taking top prize money of \$200.00

The following is the Knights roster and positions:

WALTER WOODS -- Catcher
NORMAN MEADE - Pitcher
LARRY SIMARD - 1st base
CHARLES SIMARD - 2nd base
BERNARD WOOD -- Short stop
RUDY SIMARD - 3rd base
LANCE WOOD - Left field
FRED WOOD Jr. - Centre Field
LORNE WOOD - Right Field
REG SIMARD - Left Field
OLIVER BOULETTE - Right Field

The Knights have also used the Normand brothers, Lyle and Maurice and Danny, in some of their tournaments this past season.

Special thanks should be given at this time to the Knights Manager and first baseman, Larry Simard, who made it all possible with his tremendous organizational ability and support.

Special thanks should also be given to Mrs. Eleanor Howard, proprietor of the North Star Hotel for her contributions and support of the Manigotogan Knights.

IMPACTE

What is IMPACTE?

It is a teacher training program for Native people. It offers a university education leading to a Manitoba Elementary School Teacher certificate in 2 1/2 - 3 years, and a Bachelor of Teaching degree in 3 - 4 years.

History

In August 1971, primarily through the efforts of Native leaders from both provincial organizations (M.I.B. and M.M.F.), the IMPACTE Project began at Brandon University. The means whereby Native people could assume a greater degree of control over their own education, through the training of Native teachers, enrolled 41 students in the first year of the project. Three years later, 20 students graduated with certificates in teaching. By December 1974, a total of 28 native people had become certified teachers through the project. Of these, 4 have since completed their studies in the B.T. degree.

The vocational opportunities offered to IMPACTE graduates though related to Native Education, are not restricted to the teaching profession. 10 graduates are working in various Manitoba communities in administrative and specialized capacities. Of the 28 IMPACTE graduates, 18 are employed in teaching, 11 of whom have returned to their own home communities to teach.

Curriculum

The IMPACTE curriculum is basically the same as any Manitoba two-year teacher training program. This consists of taking Education, Arts, Science, and Music courses and gaining practical teacher training experience in Manitoba Elementary schools. The following list covers courses taken by IMPACTE students. Detailed description of these courses can be found in the current Brandon University calendar of studies which is available from the Registrar, Brandon University.

Introduction to Teaching
Elementary School: Structure and Curriculum
Language Arts
Teaching of Mathematics
Teaching of Social Studies
Teaching of Science
Psychology of Teaching and Learning
Structure of Cree and Saulteaux
Introduction to the Cree Language
Introduction to the Saulteaux Language
Teaching English as a Second Language
Art Education
Physical Education
Introduction to Audio-Visual Education
Teaching of Music
Anthropology
Cross Cultural Education
Contemporary Native People
Teaching the Canadian Indian and Metis Child
Canadian History
Canadian Native History
Canadian Native Literature
Canadian Native Organizations

By completing courses which hold relevance to their people, IMPACTE students view in retrospect the progress made by Native people in dealing with issues and problems that confront them. This aspect of IMPACTE is appreciated by graduates of the project who are very often called upon to act as resource persons to the community at large.

In addition to enjoying a relevant curriculum top IMPACTE students prepare themselves for teaching by attending conferences and workshops dealing with topics in Native Education.

Also the resources and experiences of IMPACTE graduates are available to current students. Summer session 1975 will see IMPACTE graduates and students convening on-campus at Brandon University to share ideas and experiences in Native Education and thus provide impetus for improvement in the IMPACTE Project.

IMPACTE students complete their studies at their own speed. Some students may finish the program in 2 1/2 years while others may take three years. The program is flexible in that the length of the program depends on the individual student.

Tuition and Allowances

Tuition is paid for IMPACTE students and monthly subsistence allowances comparable to

CONT'D FROM 6

current Manpower rates are paid to single and married students.

How Do IMPACTE Students Complete Their Studies?

On-Campus and Off-Campus

The IMPACTE Program is divided into two parts: on-campus and off-campus. On-campus IMPACTE students take their training at Brandon University and receive their practical teacher training in Brandon Schools. Off-campus IMPACTE students live in their home communities while taking regular university courses taught by Brandon University faculty members who travel to these centres. Field Experience for off-campus students takes place right in the home community. Also off-campus students may attend classes in Brandon during spring and summer sessions.

Support Services

Adjusting to new surroundings, meeting deadlines, building self-confidence, are good reasons for having counsellors to whom students can call on for help. Skilled counsellors from IMPACTE and Counselling Services at Brandon University are available to help with personal and study problems. Tutors and experts in study skills are also available in both on-campus and off-campus locations.

To strengthen support ties with IMPACTE students off-campus, Centre Co-ordinators reside in communities where the program has students in training. Also to facilitate students and co-operating teachers alike, access to resources offered by teaching centres located off-campus and on-campus are available.

IMPACTE Support

IMPACTE is funded jointly by the Federal Department of Indian Affairs and Northern Development and the Manitoba Provincial Department of Colleges and University Affairs through the Special Projects section.

Manitoba school divisions supply resources and experience to Field Experiences to IMPACTE students. Brandon University provides academic and professional instruction, facilities, and staff. The Manitoba Indian Brotherhood and the Manitoba Metis Federation support IMPACTE by supplying resource people, liaison, and expert knowledge.

Who is Eligible for the IMPACTE Program

Any native person who is interested in becoming a fully certified Manitoba Elementary school teacher may apply to:

IMPACTE Co-ordinator

**Brandon University
BRANDON, Manitoba
R7A 6A9**

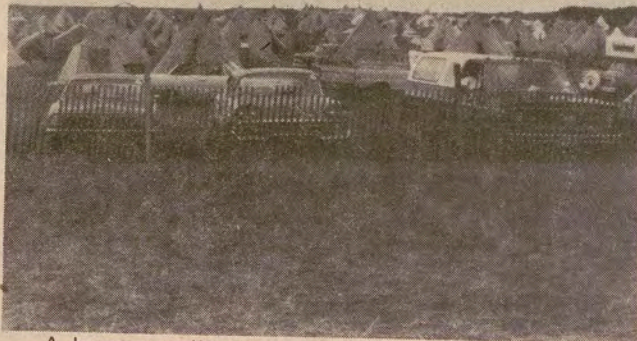
Applicants will be considered on their individual merits rather than on their academic achievements. Admission to the program is based on the Mature Students Admission policy of Brandon University which states that applicants who have not completed high school must be at least 21 years old.

BACK TO BATOCHÉ

This past weekend (August 15-17), the Metis people of Saskatchewan hosted their annual festival "Back To Batoche" and despite forbidding weather conditions, they managed to keep the event running fairly smoothly. Approximately 8,000 people passed through the heavily guarded gates into the camping area where they could set up tents provided by the organizers. Beholding row upon row of teepee like tents cradled cozily into the natural rolling contour of the Batoche landscape was perhaps the most impressive and awe inspiring experience of the whole event.



All participants were supplied with ration cards which entitled them to an ample supply of food and water for the duration of the festivities. Games of chance and sports activities such as baseball served as relaxing and enjoyable pastimes. Debbie Fiddler of Batoche was crowned the new "Miss Batoche" and throughout the next year she will be representing her people in this capacity.



A heavy wall of security, co-ordinated by Vern Harper of Toronto, conducted extensive examinations of all vehicles entering the grounds. This perpetuated a congested gate area, which in turn made for a long waiting line and the slight problems which such situations entail. Despite these minor inconveniences, the congenial atmosphere of the festival and its participants quickly captivated visitors and events such as jigging and fiddling contests helped to warm their hearts in the cool weather.



In retrospect it was a weekend filled with many enjoyable experiences, but most importantly "Back To Batoche" provided the time and the atmosphere to reflect upon the historical events which have promulgated this celebration. Many brave men gave their lives fighting for their land and Nation here 90 years ago and in the cold of the night their spirits could be felt in the air. They may have lost the battle but their actions have inspired others to continue their struggle against oppression and to stand proudly behind a cause they know to be just.

Bernard Carriere



FOLKLORAMA TREMENDOUS SUCCESS

The Manitoba Metis Federation again participated in this year's version of Folklorama. The Metis display was one of the highlights at the Native Pavilion's festivities. It included: Metis contribution (display from the Museum of Man and Nature), graphic charts, books, pamphlets, video taps presentations, ancient pottery display, guest appearances, arts and crafts demonstrations, and selling of arts and crafts articles.

The President of the M.M.F., Mr. Edward Head, highlighted the display by appearing and meeting the public for three evenings. His strong enthusiasm and detailed information was truly informative to interested persons.

Other highlights of the Native Pavilion were: Native dancers, jigging demonstrations, the selling and displaying of Indian handicrafts, teepees, and the dancing to country and western groups every evening.

Special thanks is extended to the Folklorama Committee and to those employees who devoted much of their spare time in helping with the display.

POETRY

Rosemary Ann Wiebe
Age 14, Grade 10
Stony Indian Reserve
Box 58, Morley, Alberta

HOW TO BE MISERABLE

Come, let us think about being miserable. It is a very simple, easy recipe:

First, think about yourself all day long until you're blue because you cannot think of anything to do; Consider all the chances you have been denied, the times you didn't succeed, although you never tried, Ponder all the many wrongs that have been done to you and figure out how you can best get revenge, too; Let all the wrongs that you have done blot out all hope, Forget God, His gifts, surround self by mental moat ... But if you say you've Knowledge, I'd say you're a dope!

ALONE

Sometimes a person says, "I have no real problems", He means, "I am not experiencing a crisis," for everyone has problems and inner conflicts.

No one is fully mature emotionally, or is in perfect harmony with his desires, or with his conscience, or with the world around him.

Everyone sustains neurosis to a degree, discrepancy between desire and fulfillment brings unhappiness and emotional tension.

By our very nature, in fact, we are alone.



MANITOBA METIS ACADEMY INC.

SUMMER CAMP



Sketch entitled "Meegwetch Kookoom" by Hugh Locke presented to Mary Anne Samatte

H. LOCKE 75

A METIS HIGHLIGHT FOR SUMMER OF '75

The week of July 16 - 23, 1975 will undoubtedly go down in history as a significant step in the development of the Manitoba Metis Academy. The Camp provided an opportunity for some 26 participants to be together for an unforgettable week of discussions, sharing of ideas, and expression of individual feelings in a very NATURAL setting; what could provide a better scenario for such an occasion as Metis Island which is situated some three miles off the "Camperville Coast" on Lake Winnipegosis?

This issue is especially dedicated to the 26 participants of the First Summer Camp who so willingly and individually devoted part of their summer to the development of the Manitoba Metis Academy. The names of the 26 participants in attendance (total or partial) are as follows:

- Mary Anne Samatte, Salt Point, Man.
- Rita Guiboche, Camperville, Man.
- Ferdinand Guiboche, Camperville, Man.
- Harry Daniels, Regina Beach, Sask.
- John Burelle, Camperville, Man.
- Hugh Locke, Winnipeg, Man.
- Eva Gelfand, Toronto, Ont.
- Wesley Leask, Pelican Rapids, Man.
- Noel Boulanger, O.M.I., Duck Bay, Man.
- Audrey Guiboche, Duck Bay, Man.
- Elaine Sanderson, Duck Bay, Man.
- Leonard Pelletier, Duck Bay, Man.

- Sandra DeLaronde, The Pas, Man.
- Emile Nabess, Thompson, Man.
- Barbra Bruce-Linnemann, Winnipeg, Man.
- John Morrisseau, Crane River, Man.
- Rod Lundie, Gillam, Man.
- Sophie Lundie, Gillam, Man.
- Darlene Kemash, Winnipeg, Man.
- Stanley Rhoda, Winnipeg, Man.
- Mary Hall, Wabowden, Man.
- Bernard Carriere, Winnipeg, Man.
- Jack Fleming, Winnipegosis, Man.
- William Guiboche, Camperville, Man.
- Nathan Guiboche, Camperville, Man.
- Ramona Guiboche, Camperville, Man.
- Sharon Campbell, Lynn Lake, Man.
- Lorne Delaronde, Lynn Lake, Man.
- Delphis Flamand, Camperville, Man.
- Verna Delaronde, Camperville, Man.
- Jonas Chartrand, Camperville, Man.
- Gilbert Delaronde, Camperville, Man.
- Robert Lavallee, Camperville, Man.
- Colin Richard, Camperville, Man.

It should be noted at this time that all the participants attended voluntarily and neither arrived nor departed with petty political aspirations; furthermore, each provided his/her own tent and no per diems whatsoever were collected, as is so often the case with other contemporary Native get-togethers. The im-

portance of these details is relevant to the unique cultural-education concept of the Manitoba Metis Academy.

HISTORICAL DEVELOPMENT

For the benefit of our readers who are unfamiliar with the above-mentioned concept, the following is a brief historical account of its developmental stages to date:

• **May 20, 1973** - The concept of the Manitoba Metis Academy was publicly announced for the first time by Ferdinand Guiboche at the Manitoba Metis Federation's 5th Annual Assembly. Mr. Guiboche, after many years of thinking, planning, foresight, and general experiences and observations of the current public education system, noted at that time that there was still a general lack of cultural development and awareness among Metis people today and that it was our duty as Metis people to develop the cultural identity of our youth. He announced his intentions to donate property for the site of the Manitoba Metis Academy; such property has since then been donated. He further proposed that the Metis Academy be constructed of log and stone to reflect the traditional life style of the Metis people. He stated that he would like to see every Metis person in Manitoba make a contribution (big or small) to such an Academy which would be the first of its kind in Canada, serving as a possibly precedent for similar institutions as has occurred within most other ethnic groups. The training offered by such an Academy would help to develop the

inner strength of the Metis people so that future Metis men and women can walk the streets with pride and confidence.

As a result of this presentation by Mr. Guiboche the following resolution was unanimously carried:

"That this Conference accept the concept of the Manitoba Metis Academy and authorize Ferdinand Guiboche to carry out the ground work necessary to the development of the Manitoba Metis Academy."



Metis Academy's founder and director general Ferdinand Guiboche.

- June, 1973 - Submission of Proposal for a Consultation and Planning Project to the Provincial Dept. of Tourism, Recreation, and Cultural Affairs and the Federal Department of the Secretary of State.
- December, 1973 - grant received from Provincial Dept. in the amount of \$2,000.
- August, 1974 -grant received from Federal Dept. in the amount of \$10,000.
- 1973-75 — ESTABLISHMENT OF Trust Fund from personal donations by Metis people (currently matured to the amount of \$1,607.11)
- October 4-6, 1974 -Founding Conference, Dauphin.
- November 22-23, 1974 -Board of Directors(Interim) Meeting, Winnipeg.
- January 30-31, 1975 -Special General Meeting, Winnipeg, arising in proposed idea for a Summer Camp
- February 15, 1975 -Board of Directors Meeting, Dauphin
- March, 1975 -Publication of Special Issue of "Le Metis" outlining updated development of the Manitoba Metis Academy. Complimentary copies of this issue are still available upon request from the office of the Manitoba Metis Academy Inc. Box 10, Camperville, Man., R0L 0J0 (Tel: 524-2440)
- April, 1975 -receipt of 200-volume Book Kit from the Canada Council for the Manitoba Metis Academy Library
- May 31-June 1, 1975 -Board of Directors Meeting, Camperville
- July 16-23, 1975 -First Summer Camp, Metis Island, Lake Winnipegosis
- September, 1975 -Proposed Fall Camp (please refer to Director-General's Message)



"...sharing of ideas and expression of individual feelings in a very NATURAL setting" (l. to r: Stan Rhoda, Noel Boulanger and Bernard Carriere)

PREPARATIONS FOR SUMMER CAMP

Preparations for the First Summer Camp were far from spontaneous. Countless hours of physical and administrative labour went into making the Camp a reality, particularly during the months of June and July. As a result of the May31-June 1 Board of Directors Meeting, John Burelle was appointed Assistant to Ferdinand Guiboche, the Director-General of the Manitoba Metis Academy. Since that time, Mr. Burelle has

acquired the position of Registrar and will remain in this capacity on a part-time basis while completing his Bachelor of Education at the University of Manitoba.

It was largely under the direction of Ferdinand Guiboche that the Summer Camp's preparation was implemented, in addition to Rita Guiboche who coordinated the "Food Service Department" with the very capable assistance of the Camp Chef, Mary Anne Samatte.

The administrative aspects of preparation generally involved ongoing communication with Board Members, publicity, and solicitation for donations from major retail establishments. These included: Hudson's Bay Company, Eaton's, General Foods, Safeway, Western Grocers, etc. As a result the only positive response was from Hudson's Bay Company which donated merchandise (mainly camping equipment and eating utensils) to the retail value of \$2,000. Further administrative tasks included general correspondence and the preparation of Booklets for the Summer Camp. Anita Nepinka of the Pine Creek Reserve provided invaluable secretarial assistance in these preparatory stages.

Of equal, if not greater importance was the physical labour involved in preparing for the Camp. This included clearing of brush on Metis Island (in order to accommodate the participants) as well as the construction of a cooking area and additional toilet facilities. Individuals participating in such tasks included Robert Lavallee, Colin Richard, and Wilson Richard, all residents of Camperville. The Department of Northern Affairs should also be acknowledged at this time for the immeasurable resources provided in the preparation as well as the actual activities of the Summer Camp.

By July 15, 1975, prior to the arrival of the first boatload of participants, Metis Island was sufficiently prepared to accommodate its forthcoming inhabitants for what was to become an event-filled, action-packed, and historical week in the ongoing development of the Manitoba Metis Academy.

ACTIVITIES

Although it would be impossible to present a thoroughly detailed day-to-day account of the activities and events that transpired during the Metis Academy's First Summer Camp, the following is a summary of some of the highlights and noteworthy events as they occurred on a daily basis:



Harry Daniels (l.) and Emile Nabess (r.) during Sweetgrass Ceremony

WEDNESDAY, JULY 16, 1975

The first day of the Summer Camp provided for the arrival of the participants. Following registration, the participants were provided the opportunity of getting acquainted with the environment, exploring Metis Island, setting up camp, indulging in recreational activities and meeting fellow participants. Following the evening meal, Ferdinand Guiboche, the Director-General of the Manitoba Metis Academy briefly explained to the participants the background development of the Academy and emphasized the importance of its future development. He also acknowledged the invaluable assistance and resources provided by Mr. John Morrisseau (Program Director of the Manipogo Information Centre) in the preparation of the Summer Camp.

THURSDAY, JULY 17, 1975.

The first group discussion convened for the purpose of reviewing and adopting the Activities as well as the Suggested Rules and Regulations. It should be noted at this time that due to the time element and the early departure of some of the participants, it was impossible to thoroughly discuss every topic as had been initially anticipated. It should also be noted that the list of activities were not expressly included for compulsory discussion but were merely intended to provide some suggestions for discussion. The participants were exposed to flexibility whereby discussion on any and additional topics was possible.

Noel Boulanger was elected by acclamation to chair the first discussion entitled **Cultural Identity**. It was decided at this time that there would be daily evaluation by the campfire immediately following the

evening meal "clean-up." This would serve as a supplement to the Final Evaluation.

Harry Daniels suggested that each session commence with a prayer. He also conducted a "Sweetgrass Ceremony" whereby burning sweetgrass was passed around to each participant; the smoke was inhaled with the participants' hands extended from their heads; preceding exhalation, the hands were placed on the head and then by the heart. Following the Ceremony, Mr. Daniels explained its cultural significance.

A general discussion pursued on cultural identity. Emphasis was placed on the definition of culture as a starting point and it was noted that culture is a way of life -- the way a group of people act, think, and feel.

It was also pointed out that being Metis is becoming an increasingly positive feeling. The necessity of generating this feeling to our children is essential to the survival of our culture. Metis culture has undergone an evolutionary process since its inception and is still continuing to develop. Metis culture is genuinely Canadian since it evolved in Canada. Consequently, it is important to publicize our cultural identity in order to educate the non-Metis component of society. It was also indicated that the concept of cultural identity, due to its all-encompassing nature, would be discussed in future sessions of the Summer Camp.

Due to the genuine Nativeness of Metis Culture in Canada, the Metis people maintain an ancestral or aboriginal and hereditary claim to this country. As such, however, we should not entirely deviate from the roots of our Indian culture. The Metis culture has contributed to the historical development of Canada in virtually every respect; the fur trade (the Metis acted as interpreters between Indians and Whites); transportation; crafts (eg: beadwork); etc. It is essential today that such cultural aspects be preserved and that our self-awareness be maintained.

SPIRITUALITY AND MEDICINE:

Noel Boulanger indicated that spirituality and religion meant the same thing to him. He noted that there is a distinction between Oriental and Occidental spirituality. He explained his feeling of his identity in the depth of his being and that his spirit is linked with Jesus. His belief in Christ allows him to be a Christian because of the values inspired by Christ. According to him, the Christian values as revealed by Christ are universal; they are the most human values (eg: "Love thy neighbour as thyself").

The concept of spirituality was then applied to the Metis people. If the Metis people are going to contribute to the Canadian mosaic, spirituality may be a necessary prerequisite.

A controversial question that arose was whether Metis people have a special adaptation to Christianity.

Harry Daniels indicated that he sought spirituality from Indian Medicine Men. He also expressed acceptance of the basic principles of Roman Catholicism but disagreed with the manner in which it was and is used. He exemplified the Annual Indian Ecumenical Conference in Morely, Alberta as a truly spiritual experience.

The lack of spirituality in the contemporary dominant society was emphasized. Ironically, however, spirituality is a global concept.

Noel Boulanger expressed his belief that because of Christianity, it is essential that we share our spiritual values.

Rita Guiboche questioned the concept of Creation. Noel Boulanger indicated that his belief was based on faith as opposed to "scientific evidence."

Darlene Kemash explained that she felt Jesus was a human being like us. She further noted that we generally tend to lack a general feeling of closeness.

Prior to adjournment, some of the participants shared some of their religious and spiritual experiences.

FRIDAY, JULY 18, 1975

SPIRITUALITY (continued) AND FISHING:

Following breakfast, some of the participants became involved in an informal follow-up discussion on Spirituality. During the early morning hours, a small fishing expedition also ventured to set a net. The resulting catch allowed some of the participants to display their filleting techniques before the other "not-so-talented" participants. It became apparent that each individual filleter had his/her own individual style.



THE RELEVANCE OF NATIVE ORGANIZATIONS:

Due to his past and vast experience with Native organizations at the National, Provincial and Territorial level, Harry Daniels served as an excellent resource person for this seminar. He began by stating that an historical approach would be prerequisite to the discussion of this topic. It was his feeling that Native people are currently in the process of being "organized to death." In 1869-70, the Metis people required

organization in order to ward off the encroachment of Western Civilization. Therefore, a Provisional Government was organized and established. Today, Metis people are organizing for the basic purposes of aboriginal rights (for land) and economic development. With the evolution and "mushrooming" of Native organizations, various internal political factions have also developed. By the simple fact that Native people are involved in Native organizations which receive government grants, these same Native people are "petty bureaucrats" rather than "Politicians." Therefore, the government is aware of all the oppressive tactics in dealing with them and "keeping them in line." Native organizations begin to compete and fight against each other to the point of pettiness. The Native Movement, as a result, becomes dissipated. We are internally divided as a people. Therefore, the real relevance of Native organizations is lost because such organizations merely suit the needs of the government.

Mr. Daniels proceeded to elaborate on his previous statements by relating his past experience with Native organizations. He noted that during his recent term as Secretary-Treasurer of the Native Council of Canada, his only concrete achievement was a research program.



...away from the hustle of everyday life'

Mr. Daniels concluded by re-iterating the irrelevance of Native organizations and attributed this to the fact that the basic dream has disappeared. He also expressed his hope that the "leaders" of Native organizations will soon begin to realize that they are being "bought off." When asked how such "leaders" could be reached, Mr. Daniels stressed the importance in self-belief and expression of one's thoughts. He further pointed out that in the organization process, it is often necessary to provoke people to the extent of making them want to do something.

Mr. Daniels was also requested to comment on how such attitudes might be applied to the Academy Concept. In doing so, he emphasized the necessity of focussing on our future generation. We should give freely of ourselves -- offering of our time far surpasses the acquisition of government funds; we must always think about the Metis Nation.

SENSITIVITY WORKSHOP:

Some of the participants decided to form a small group for the purposes of sharing experiences and feelings. Although this did not constitute a "formal" sensitivity group, it did provide more personal communication among some participants than had occurred in the more general sessions.

ADDITIONAL ACTIVITIES:

Prior to the evening meal, Noel Boulanger celebrated the Mass for the benefit of those participants who wished to attend and share in the spiritual service.

Also preceding the evening meal, some time was devoted to recreational games, swimming, canoeing, skits, etc.

SATURDAY, JULY 19, 1975

RAIN:

Rain consumed the greater portion of the day's agenda, thus curtailing outdoor discussions. This necessitated the confining of meals and discussions to The Cabin.

METIS HISTORY: Mr. Daniels pointed out that it was unfortunate that the limited amount of history every published about the Metis to date has taken on a moderate standpoint. He urged the necessity of writing about Metis history from a more "fanatic" standpoint.

General discussion pursued on Metis history and the following are some of the points that were mentioned:

- Metis identity never totally developed until the 1860's.
- The Metis tended to live on the fringes of both Indian and White Societies and have sometimes been

referred to as "Road Allowance Indians."

- Roman Catholic Church has a considerable amount of factual history on the Metis in the Red River.
- Riel acquired the reputation of a renegade. Had he been successful in his "movement," Western Canadian history would be much different; for instance, the Protestant work ethic would not be so influential.



- According to some older missionaries, the Metis were very instrumental in spreading the values of Christianity and probably had more impact on the Native people than did the missionaries themselves.

By 1885, the Metis people began to realize that they were being largely left out of half-breed scrip which was acquired by the Hudson's Bay Company, war veterans, the R.C.M.P., etc.

The nomadic life style of our ancestors has been passed down to us and has evoked a negative image on the dominant society.

Once the economy, religion, language has been removed from a particular culture, as was the case with the Metis people, there is nothing left.

Emphasis was placed on the fact that the Metis Academy will never survive solely on government grants.

If and when the Metis Academy becomes fully established, the regular educational process (system) will be disrupted.

St. Albert of Metis in Alberta was one of the few self-sufficient Metis communities after 1885.

Father Lacombe was considered a "sellout" by the Indian and Metis people even though he felt sincere in what he was trying to do.

At present, an over-emphasis is placed on housing while the importance of land acquisition and aboriginal rights is neglected.

If one has a cause and a sincere belief in it, it is necessary to keep speaking about it and offering alternatives.

A lengthy discussion pursued on the concept of violence as it applies to the Native Movement and whether or not it is essential as a final resort in achieving objectives.

LANGUAGE WORKSHOP

The common languages utilized by Metis people (other than English) were discussed. It was agreed that the most common of such languages were Cree, Saulteaux, French, and varying combined dialects of each. A "mini-dictionary" of common words and phrases in the various common languages was also compiled.

SUNDAY, JULY 20, 1975

ABORIGINAL RIGHTS:

Mr. Daniels presented an informative account of his theory on aboriginal rights. He began by referring to the Native Council of Canada's meeting with the Prime Minister on April 30, 1975. At this meeting, the Native Council indicated that the Metis and Non-Status Indian people of Canada have an ancestral right that is undefinable but whose roots are within the Indian Nation. This aboriginal right belongs to the people who evolved here. It is ancestral and hereditary and cannot be removed by anyone. Therefore, we have the logical power to decide what these rights are. The Prime Minister was informed that there are over one million Metis people in Canada today, constituting five per cent of the total population.

During the Native Council's Annual Assembly in June of 1975, Dr. Lloyd Barber (alias Indian Claims Commissioner) was designated to settle all claims and indicated that he believed the Metis people have a legitimate hereditary claim.

Mr. Daniels further noted that the European concept of government has tried to establish and impose a criteria to meet its own needs. Therefore, it is mandatory that the Native people establish a **united** stand in their ancestral and hereditary land claims. As previously indicated, such steps have already been adopted in British Columbia. The status and non-status Indians have agreed to unite and reject the Indian Act. They will be conducting an election to choose ONE leader for both groups and will then determine themselves the criteria for determining who is/is not a Native person. Similar approaches are being adopted among Native organizations in The Territories, Newfoundland-Labrador, and Nova Scotia. Mr. Daniels expressed a hope that similar steps would occur in Manitoba between the Manitoba Metis Federation and the Manitoba Indian Brotherhood.

He proceeded to elaborate on the necessity of asserting our aboriginal rights; having evolved from this country, we had access to the entire land of the country

and we travelled freely everywhere. Every Western Canadian city evolved from Metis settlements. Due to our nomadic culture, we did not place any value whatsoever on land ownership. Land usage is our aboriginal right. European encroachment, however, has given way to a System that predicts that land ownership is based on a name (signature) on a piece of paper.

In order to survive and defeat this System, we are compelled to fight in a White arena with **OUR** own rules. Our guiding rule is based on the fact that we still **OWN** the land. Our roots are embedded in the Indian Nation of Canada. In this respect, we reject our non-Native blood. We have never been called anything but Native. Therefore, it is imperative that we will have to lead the way in the reclamation of our land as will probably occur in British Columbia.

The re-affirmation of our aboriginal rights is essential so that we can identify and determine what land we want. Once this is accomplished and with proper guidance, we can be our own entrepreneurs and we can become an integral part of Canadian society with dignity instead of begging for it. Having achieved this, we would attain decision-making power within this system. We could also build better houses where and when we feel the need. Consequently, our living conditions will improve and we shall be in a better position to utilize our recreation time for cultural enrichment. Culturally, we shall become stronger and our self-pride will be further instilled. The incidence of crime and violence shall diminish.



Wesley Leask lifting a net

In order to accomplish these important rights, communications is a vital aspect. Consequently, newsletters with pertinent and relevant information as well as the publication of books, television, radio, and VTR programs are an invaluable source. We must use all available tactics and techniques for indoctrination purposes. Our Native newspapers must be less "middle-of-the-road." It is also essential that we be prepared to go freely and given freely of ourselves and transmit THE WORD to our Metis Nation.

Mr. Daniels concluded his stimulating and thought-provoking presentation by indicating that he would prefer to see our people die for the cause of aboriginal rights than to have their throats cut in a bar.

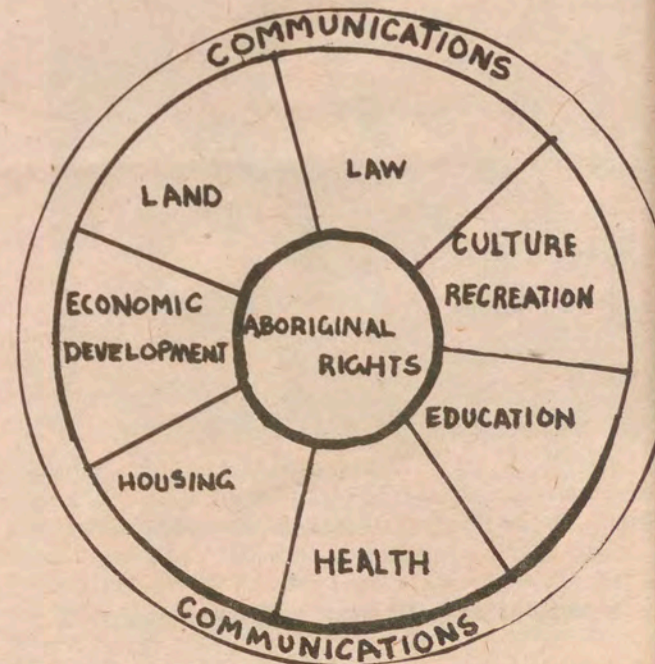


Diagram illustrating Harry Daniels' thought-provoking concept on Aboriginal Rights and the Native Movement

WOMAN

Woman
An Animal of Beauty, Bold and Wild
Woman
The only one who will bear my child
Woman
The dawn to dusk worker of extreme toil
Woman
The only creature that can make my blood to boil

Woman
My mother with arms so warm
Woman
My wife or lover with so much passion and charm

Woman
My half that is so much more

- Emile Nabess



Darlene Kemash in contemplation as seen by Hugh Locke

GOING TO SCHOOL

Yes, you took me at a young age
To a place where I was sad
A place that didn't understand
My dreams of the past
My dreams of the future
As a Metis

Yet I have survived your
White culture
I know my people
I love my people
I will fight for them

- Audrey Guiboche

RECOMMENDATIONS FOR FUTURE DEVELOPMENT OF THE MANITOBA METIS ACADEMY:

- Noel Boulanger recommended that the Department of Education be approached for the purpose of employing one qualified teacher with the minimum required enrollment (eg: fifteen students). This would serve as a concrete starting point.
- John Burelle suggested that as an alternative to Noel's recommendation, a teacher be employed at a nominal salary and that only sincerely interested students be invited to enroll. A quasi-voluntary teacher would eliminate the necessity of conforming to the standards of the Department of Education.
- with respect to the two above-mentioned recommendations, it was urged that the Board of Directors be requested to meet at the earliest possible date to reach a decision regarding said matters.
- re-emphasis was placed on a sensitivity encounter involving the Boards of Directors of the Manitoba Metis Academy and the Manitoba Metis Federation.
- the Board of Directors were requested to make an immediate decision regarding the location of the proposed road as well as the feasibility of purchasing the adjoining property in order to facilitate immediate planning of the design for the Manitoba Metis Academy.
- a request was made that a letter be sent to the

- the majority of Board of Directors that were elected to the Manitoba Metis Academy were very busy individuals involved in various activities. Perhaps this is a justification for general lack of current involvement.
- in the future, selection of Board Members should be based on their ability and commitment to involvement in the total Metis Academy concept.
- the role of the Board of Directors is of a decision-making nature. It is responsible for establishing policy for the Director-General and his staff.
- it was generally agreed that the Board of Directors lacks activation and initiative as a group. A better system of communication is obviously required.
- it was requested that a Financial Report of the Summer Camp be presented at the next meeting of the Board of Directors.

CURRICULUM CONTENT:

With respect to curriculum content, it was indicated that the concept of the Metis Academy has to be fully understood. Emphasis should also be placed on the uniqueness of the Metis culture. It is necessary to determine the following needs:
basic learning skills; practical learning experiences; awareness of nature, the environment, and the older way of life (eg: fishing, mending nets, etc.); freedom of discussion; involvement by everyone; parental involvement.

Re-emphasis was placed on the fact that there should not exist an over-dependence on government grants. Greater emphasis and concentration should be placed on community resources since everyone's duty is to learn about his/her own culture. Merit should be directed towards life skills (eg: fishing, trapping, etc.). Learning should be based on individual progress. A serious attempt should be made to regain the "close family unit" which is characteristic of traditional Metis culture.

PUBLICITY OF THE METIS ACADEMY CONCEPT:

The following suggestions were made regarding the promotion of the Metis Academy Concept:
writing articles for publication purposes; adult involvement in education; publishing reports and circulating to all government departments and Native organizations; preparation of filmstrips (eg: based on slides and photos from the Summer Camp).



"This is the way I fillet fish"; Mary Anne Samatte

YOUTH-ELDER CONCEPT:

It was noted that the Metis Academy concept should involve Elders and that the Board of Directors should also consist of Elders.

As an acknowledged elder, Mary Anne Samatte related her past experience, including "hard times" and how progress has been made. She commented on some of the positive aspects of the Manitoba Metis Federation. She also cited some examples of her experience with Indian Medicine. She mentioned that she has never spent any time in hospitals and only took pills once during her lifetime.

Some of the common remedies for various illnesses were discussed, including:

- wild ginger or mint leaf for sore throat
 - poultice from leaves for infections
 - choke-cherries for toothache
 - boiled red willow bark with tobacco for earache
- Mrs. Samatte also spoke briefly on folklore and legends, relating some of her personal experiences.

POETRY WORKSHOP:

Samples of various contemporary Native poets were read and discussed. Additionally, the following are samples of some of the poetry written by some of the participants:

UNTITLED

The ways of life for me
Have not been filled with
Love for thee
For how am I to show Love's expression
When I have been subject
To White oppression
Their possession of supremacy
Was gained by making
Misery my Legacy

During the ensuing question-and-answer period, the following are some of the ideas and informative points mentioned:

- Habitat '76 in Vancouver will be an International Conference held for the purpose of discussing land usage. Part of the discussion will obviously have some affect on our aboriginal rights and it would prove worthwhile to have a Native presentation on said rights at this forthcoming Conference.
- the System is trying to force Native people into the cities for the purpose of integration and assimilation. This is obvious through the government policies of "migration centres," "friendship centres," etc.
- it is important for Native people to adopt a less complacent attitude, even if it gives way to the development of revolutionary beliefs.
- in order to be strong, a change of ideas is necessary and we must be prepared to stand for our rights.
- the Metis Academy requires strong guidance and must provide a place for the growth of strong leadership. Probably more Metis Academies are required and don't necessarily have to exist as mere edifices. More significant is the quality of individuals that would graduate from such institution(s).

PRESENTATION TO MARY ANNE SAMATTE:

In recognition of her contributions to the Manitoba Metis Academy's First Summer Camp, Mary Anne Samatte was presented with an original sketch entitled "Meegwetch Kookoom" (by Hugh Locke). The presentation was made by Harry Daniels on behalf of all participants and the sketch bears the signature of those present. Mrs. Samatte expressed her appreciation and gratitude as a response to the presentation.

PHYSICAL DESIGN OF THE MANITOBA METIS ACADEMY:

Prior to the discussion of the Physical Design, the participants chose and picked stones of various sizes which would be utilized to represent different buildings and areas of the Metis Academy. Having completed this task, the participants proceeded to list and label the stones to represent the various parts of the physical design as follows:

recreation area; auditorium; gymnasium; bear pit; library; curriculum area; museum; discussion area; spiritual area and/or sensitivity area for spiritual retreat; music area; audio-visual area; stables; utility space; boat and fishing supply area; common room; language laboratory; medicine room; outdoor sports arenas for such sports as lacrosse, baseball, football, tennis, etc.; reception area (including administrative area); sweat lodge and/or sauna.

It was further suggested that each area, room or space be named in commemoration of famous Metis people such as: Cuthbert Grant, Gabriel Dumont, Pierre Falcon, Louis Riel, Jerry Potts, etc.

MONDAY, JULY 21, 1975
PHYSICAL DESIGN OF THE MANITOBA METIS ACADEMY (continued):

As a followup to discussion on physical design from the previous day, the following additional areas of laundry and parking were added to the previous list. Furthermore, the following ideas were presented:

- the planning of the Physical design should be based on conserving the environment as it presently exists.
- the Academy concept should facilitate individual exposure to all skills as well as provide the opportunity for each individual to focus and specialize in his/her special interests.
- the administrative aspect of the Metis Academy should be part and parcel of all activities within.
- before making further specific plans regarding the design of the Metis Academy, two factors must be determined:
(a) location of proposed road
(b) feasibility of acquisition of adjoining property



Participant Stan Rhoda enjoying a boat ride.

TUESDAY, JULY 22, 1975
FUTURE DEVELOPMENT OF THE MANITOBA METIS ACADEMY:

The following are some of the note-worthy comments made regarding this important subject:

Board of Directors of the Manitoba Metis Academy outlining the urgency of the above-mentioned recommendations and including the Final Evaluations of the Participants. This letter would receive unanimous endorsement of the participants of the Summer Camp.

• Stan Rhoda indicated that a Proposed Flag and/or Insignia would be designed by students of the Faculty of Architecture of the University of Manitoba as part of their forthcoming Sketch Camp in September.



Harry "The Dog" Daniels "horsing around"

DISCUSSION ON MUSIC AND DANCE:

A general discussion on traditional Metis Music and Dance pursued. It was revealed that the Red River Jig is an adaptation of a Scottish dance. With respect to square dancing, it was noted that various steps were named after animals and were much different than contemporary square dancing. Emphasis was placed on a revival of such traditional dances should constitute part of the Metis Academy concept. Tapes of traditional music and dances should be produced.



Talented Emil Nabess singing one of his many songs

CELEBRATION OF MARY ANNE SAMATTE SIXTY-FIFTH BIRTHDAY:

In honour of Mrs. Samatt's sixty-fifth Birthday on July twenty-sixth, she was presented with a gift and card from the participants. Birthday cake was also served as well as "refreshments." Furthermore, Jack Fleming composed a song in honor of her birthday; the lyrics were put to music by the combined and talented efforts of Emile Nabess and constituted part of the presentation. The song was as follows:

HAPPY BIRTHDAY MARY ANNE

(Chorus)

Today we celebrate your birthday,
A little early I know
But, tomorrow we're all leaving and
We all hate to go.
Mary Anne you've been a darling and
Rita we thank you a lot
We'll never forget the memories the
Last few day's have brought.

Away from the constant intrusion
Of the White-man's life and illusion,
A week of Metis Endeavor
That'll affect us for now and forever
Me in my hammock
Mary Anne making bannock.

(Chorus)

Tents and blankets
Birds, trees and a four-foot snake
People with experience and different
Points of view
Sharing ideas, both old and new.
The group planning and discussin'
Mary Anne over the stove fussin'.

(Chorus)

Just like a workshop, people get out
What they put in
Metis people have been putting; when
Will they be on getting in?
The only time we get is when the
Government gets more
How will it end, how'll we even the score?
Mary Anne's education is experience well bred.
Listen to our elders, there's a lot to be said.

(Chorus)

In response to the presentation, Mrs. Samatte expressed her sincere appreciation of the kindness conveyed to her by all participants.

WEDNESDAY, JULY 23, 1975

DEPARTURE:

Immediately following breakfast, the remaining participants proceeded to depart with some reluctance, having unanimously enjoyed the week's activities and experiences as indicated in the Final Evaluations.

ACKNOWLEDGMENT OF DONATIONS:

In addition to the valuable personal contributions by all the participants of the Summer Camp, the following donations were received by the Manitoba Metis Academy:

- tent - Harry Daniels
- book entitled: **Born to Win** - Darlene Kemash
- camping equipment and eating utensils in retail value of two thousand dollars - Hudson's Bay Company
- Manpower for preparation of Summer Camp - Department of Northern Affairs
- \$20.00 cash donation - Labatt's Breweries
- Toys and games - Eva Gelfand



**MANITOBA METIS ACADEMY INC.
FINANCIAL STATEMENT
(as of August*20, 1975)**

A. REVENUE

I. Manitoba Government (Dept. of Tourism, Recreation and Cultural Affairs)	2,000.00
ii. Federal Government (Dept. of the Secretary of State)	10,000.00
iii. Total	12,000.00

B. EXPENDITURES

I. Founding Conference (Oct. 4, 5, 6, 1974)	4,233.28
ii. Advisory Meeting (Nov. 22-23, 1974)	623.80
iii. Business Conference (Jan. 30-31, 1975)	2,635.01
iv. Board of Directors Meeting (Feb. 15, 1975)	NIL
v. Board of Directors Meeting (May 31- June 1, 1975)	556.00
vi. office Supplies	1,075.79
vii. Legal Costs (draft constitution, seal, legal consultation, etc.)	196.18
viii. Telephone	286.58
ix. Postage metre (Pit- ney Bowes)	100.00
x. Postage Scale	11.60
xi. Xerox of Canada Ltd.	505.00
xii. Miles for Millions (Pledge re: Gloria George)	50.00
xiii. Preparation, planning, salaries, food, transportation, evaluation, minutes, final reports (Summer Camp, July 16-23, 1975)	2,723.04
xiv. Total	12,996.28

C. DEFICIT.....996.28

D. OUTSTANDING ACCOUNTS

- i. Wiring (Xerox Machine
- ii. Additional Legal Fees
(re: acquisition of tax number)
- iii. Telephone (to date)

E. TRUST ACCOUNT 1,607.11



Sharing a humorous moment

DIRECTOR-GENERAL'S MESSAGE

The development of the Manitoba Metis Academy, since it was first publicly revealed during the Manitoba Metis Federation's Fifth Annual Assembly in May of 1973, has been steadily progressing towards the establishment of a solid foundation which in years to come will prove to be a definite and positive contribution once again by the Metis people; this is particularly so in terms of its cultural and educational component as a viable alternative to the public education system. Inevitably, the Manitoba Metis Academy will provide a change for the better for all concerned.

We have just completed our First Summer Camp (July 16-23 inclusive) in which case Metis people throughout the Province as well as the nation participated in a very unstructured week of discussions, and planning. I should also mention the great contributions that were and are being made by individuals from the University of Manitoba and the Provincial Department of Northern Affairs.

At this time I can only express optimism towards the future of the Manitoba Metis Academy which will undoubtedly require at least a decade to develop completely. I am firmly convinced that every year we plan and discuss the future of the Manitoba Metis Academy will result in physical structures taking place. Furthermore, the preparation of individuals will one day be the people who will be directing the affairs of the Manitoba Metis Academy.

Right now we require greater participation from Board members as well as patience, communication with the Metis population of Manitoba and a definite and sincere desire towards the establishment of the Metis Academy and all it entails. I personally look forward to the future as a real challenge once again for Metis people into the establishment of the first Metis institution of this country.

At this time, I am contemplating a Fall Camp tentatively scheduled for September 11-13 (inclusively) which will again take place on Metis Island. This Camp will focus on a Board of Directors Meeting along with discussions and planning in the specific area of physical design. It shall include approximately twenty students and faculty members from the Department of Environmental Studies from the University of Manitoba along with Board Emembers and some participants from the First Summer Camp.

Finally, I can only conclude by emphasizing that we govern ourselves accordingly in the ongoing development of our Metis Academy.

- Ferdinand Guiboche
Director-General

EDITOR - John P. Burelle

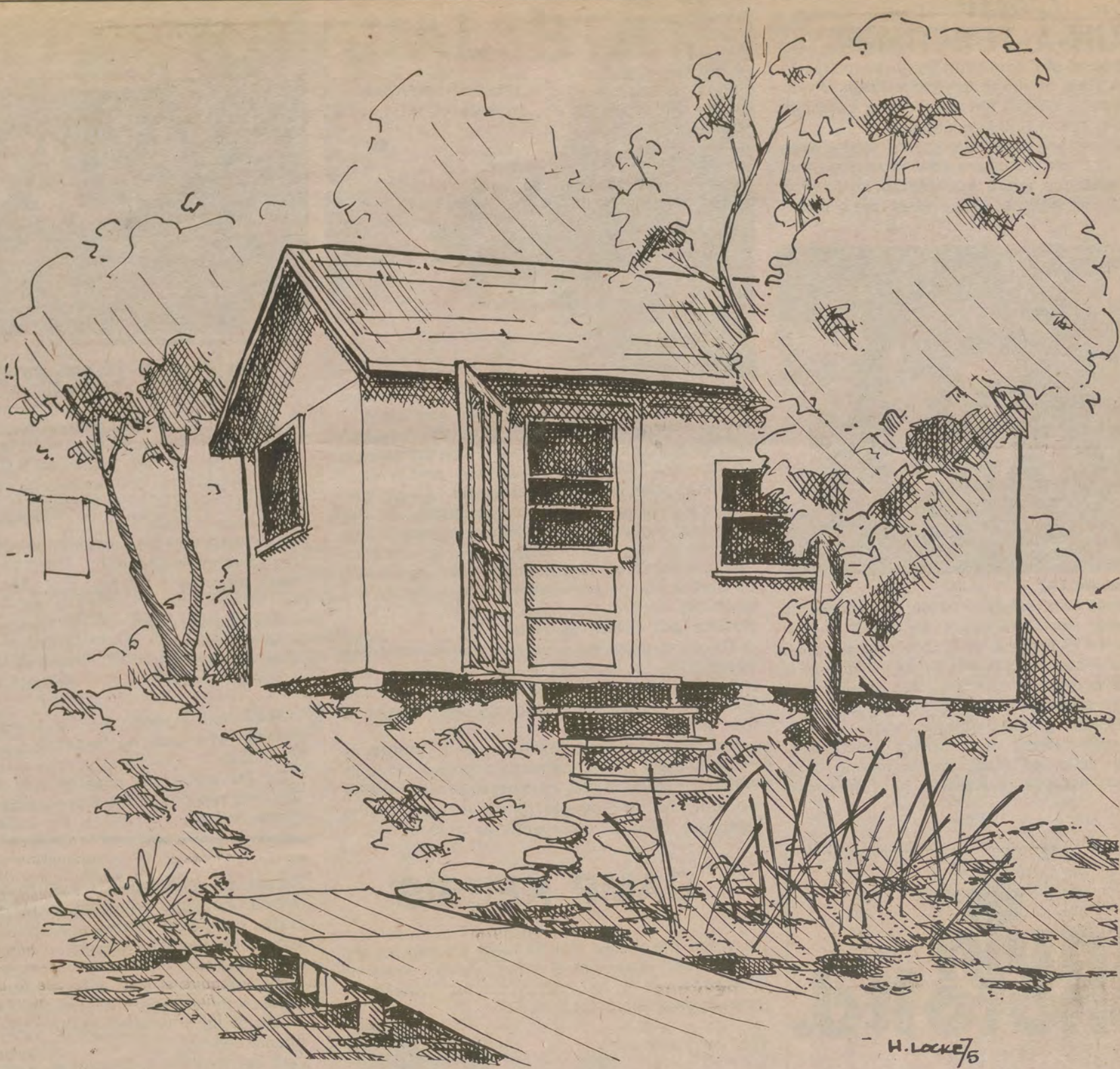
EDITORIAL ASSISTANTS

- Mel L. Young
- Bev Didychuk

PHOTO CREDITS

- Barbara Bruce-Linnemann
- Stan Rhoda
- Jack Fleming

SKETCHES - Hugh C. Locke



"The Cabin" by Hugh Locke

SPORT AND RECREATION NEWS

PREPARED BY STAFF

STUDENT COMMUNITY SERVICES PROGRAM

The Student Community Services Project operated by the Southwest Region, Manitoba Metis Federation was of nine weeks duration -- July 2 to August 29, 1975.

The objectives of the Project were as follows:

- 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 Department of the MMF.
- 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 Manitoba Metis Federation and the Sport and Recreation Department.
- To train a number of native students in the survey process, i.e. -- interviewing, reporting, evaluating, etc.

To achieve the objectives, four students (3 Metis, one Non-Status Indian) were hired to conduct a survey in six communities in the Southwest Region. The students were to interview citizens of each community (particular emphasis on native citizens) using a questionnaire (Appendix A).

The enclosed activities report (Section 1, Part 1) was compiled by the Recreation Consultant from the weekly reports of the students (Appendix B).

The Records Manual (Project Operations and Finances) has been kept up to date and has been submitted as the final report on our project.

In the opinion of Regional staff, the Project was successful in meeting its own objectives:

- Of the six communities studied, a very good response was obtained in four. In the other two communities, reluctance of citizens to participate resulted in a low return of information.

By studying the data obtained, Regional staff will be able to determine problems faced by native people in each community and, based on the suggestions and interests expressed in response to the survey, the directions programming should follow.

The survey will provide a starting point for developing future programs in these communities, as the citizens themselves have indicated the needs of their communities.

- Four native students were hired to conduct the Project. Through their interviews and conversations with a wide variety of people, they were exposed to problems and needs of native people in this Region. Through the training program and working with the Regional staff, the students were made aware of the programs of MMF and the Sport and Recreation Department.

- The students were trained and received practical experience in the survey process under this Student Community Services

Project. As well, the students developed self-confidence and ability to meet and talk with new people.

ATHLETIC CAMP

The Southwest Region sponsored two boys to the Legion Athletic Camp at the Peace Garden during the week of August 10-16.

The Legion Camp, featuring the first-rate facilities and instructors, is attended by students from all over Manitoba and neighboring provinces and states.

Greg Chatrand of Kelwood attended the Equestrian Camp which included classes on basics of horsemanship, tack usage and care, grooming, demonstrations of riding techniques.

The Wilderness Camp was attended by Dan Klassen of Deloraine; first and canoeing, backpacking, wilderness survival.

Congratulations to Dan who was chosen "Best All Round Camper" for the week.

Both boys report they had an enjoyable experience.

Next year hopefully we will be able to sponsor more Metis students to this camp.

CONT'D ON PAGE 14

CAMP WUN-A-TEE-TIM-IC

The purpose of Camp Wun-a-tee-tim-ic was to expose a group of young boys to a week of outdoor adventure; a week full of canoeing, camping, outdoor education, folklore and fun.

The week reacquainted the native youths with the ways of their ancestors who thrived on this type of existence years ago before civilization engulfed their culture and erased their proud heritage.



Camp Resume

Base camp was established on the shores of Caddy Lake, from this camp we hiked and/or canoed to various areas of Caddy and surrounding lakes (South and North Cross). The entire group was divided into smaller sub-groups and each in turn was exposed to backpacking, nature hikes, orienteering, camping and canoeing. Free time was also offered daily, during which, less supervised activities such as swimming and fishing were available. Bond fires were the order



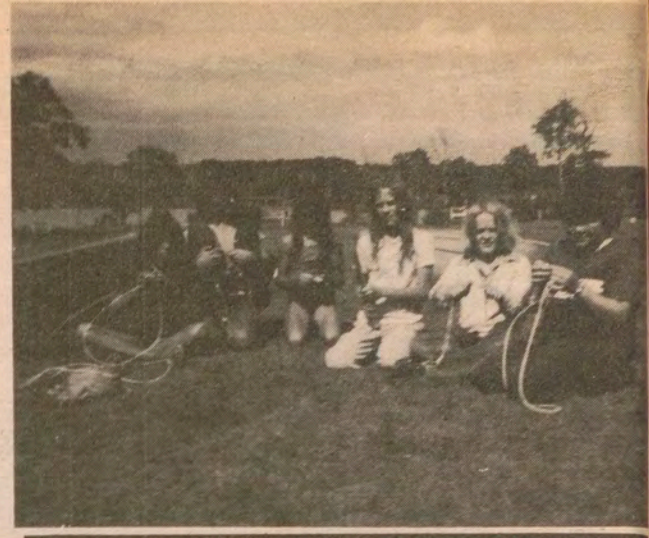
of each evening and were always accompanied by story swapping, marshmallows, and fun.

Previous to the excursion, extensive research was done in order to compile a file on the areas to be travelled. This information was produced in pamphlet form and was distributed to each participant prior to the camp. Information in this pamphlet included points of interest (both ecological and geological) canoeing, camping and backpacking fundamentals and techniques as well as equipment required of them for the trip (clothing, etc.)

Results and Follow-up Plans

The camp provided underprivileged children an opportunity to experience the excitement and friendship of a camp and the thrill of learning about their heritage, the outdoors, each other and themselves.

Follow-up plans include the eventual establishment of a permanent camp through which the Manitoba Metis Federation may expose not only its own people to native ways of the past, but those of other cultures as well.



STUDENT EMPLOYMENT

This program was offered to the Sport and Recreation Branch of the Manitoba Metis Federation by the Department of Health and Welfare's Fitness and Amateur Sport Branch. The program enabled our branch to reach more people on a more personal level by placing Summer Recreation Co-ordinators in four of our more active areas in Manitoba. The four youths which were hired by S.S.E.A.P. this year were:

Annette Larocque	Richer
Sherri Mini	Brandon
Mike Fleming	Winnipegosis
Robert Lavole	Portage La Prairie

These four students were supervised by Debbie Kemash who was the Regional Co-ordinator for Manitoba.

On the whole, the program was a tremendous success and one of the more viable undertakings in the nation.

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CAMP KEESIS

When the name "Keesis" was chosen for the Southwest Region's summer camp, someone forgot to inform the weatherman that "Keesis" is the Ojibway word for "Sun".



As a result, the young campers were blessed with almost daily rainfall, during their stay at Partridge Lake in the Turtle Mountains, August 18-24.

Camp Keesis, attended by 31 girls, aged 11-14 years, representing almost all Locals in the Region, was a joint venture of the Southwest Region and the Sport and Recreation Department.

TAKE TIME FOR 10 THINGS

1. Take time to Work — It is the price of success
2. Take time to Think — It is the source of power
3. Take time to Play — It is the secret of youth
4. Take time to Read — It is the foundation of knowledge
5. Take time to Worship — It is the highway of reverence and washes the dust of earth from our eyes
6. Take time to Help and Enjoy Friends — It is the source of happiness
7. Take time to Love — It's the one sacrament of life
8. Take time to Dream — It hitches the soul to the stars
9. Take time to Laugh — It is the singing that helps with life's loads
10. Take time to Plan — It is the secret of being able to have time, to take time for the first nine things.

Submitted by: Mavis Cooper

Campers participated in a varied program of activities, including canoeing, swimming, arts and crafts, campcraft, drama and sports. A hay ride and cookout at Lake Metigoshe was a highlight of the program.

As well, mothers of campers will no doubt be pleased to hear that the girls had ample practice in the skills of washing dishes, tablesetting and housekeeping.

In spite of the wet weather, a good time was had by all, and everyone is looking ahead to next year.



Thanks to all Local members who helped with locating campers and transportation -- without your assistance there could have been no camp.

Thanks also to the camp staff, who did a super job!

RECREATION TOURS

The Recreation Branch of the Dep't of Tourism, Recreation and Cultural Affairs is planning some recreation program tours. These tours would mean taking representatives from rural communities by bus into Winnipeg (or another larger community) to view facilities, programs and possibly administration meetings.

This may seem a little unrealistic, viewing how things are in communities larger than we have in the Interlake, but I feel there is a lot to be learned. It would be a great opportunity for us to pick up the new ideas and trends in the field of recreation. It could also be a chance to strengthen our existing methods and programs.

What I need now is input from you. Are you interested? What would you like to see? Where do you feel you need the most help? When do you think these tours should be? Early September? Late fall? During the week? On weekends?

Please write or phone my office and give us your views.

M.M.F. FINANCIAL STATEMENT

The following is the complete Manitoba Metis Federation financial statement as of March 31, 1975. If any queries arise please refer the said to the President Mr. Edward Head.

BALANCE SHEET AS AT 31 MARCH 1975 ASSETS

	1975	1974
CURRENT		
Cash in hand	\$ 310	\$ 280
Cash in bank, note 1	30,479	11,734
Grants receivable		
Government of Canada		66,000
Accounts receivable, note 2	12,810	2,680
Bursary loan receivable	750	465
Employees' travel advances	2,818	2,792
Due from Winter Works Trust	—	10,600
Prepaid expenses	1,115	1,410
	48,282	95,961
WINTER WORKS TRUST		
Cash in bank	20	20
Due from Manpower and Immigration	—	18,415
Due from Emergency Repair Program	—	4,779
	20	23,214
	\$48,302	\$119,175

MANITOBA METIS FEDERATION INC. ADMINISTRATION PROGRAM STATEMENT OF REVENUE AND EXPENSES FOR THE YEAR ENDED 31 MARCH 1975

EXHIBIT "C"

	Dauphin	Interlake	Southeast	Southwest	The Pas	Thompson	Head- quarters	1975 Total	1974 Total
REVENUE							\$ 188,026	\$350,400	\$ 324,000
Government grants	\$ 27,062	\$ 27,062	27,062	\$ 27,062	\$ 27,063	—	—	575	2,300
Miscellaneous	270	175	—	120	10	—	—	—	—
	27,332	27,237	27,062	27,182	27,073	27,063	188,026	350,975	236,300
EXPENSES							8,815	8,815	3,902
Audit and legal	—	—	—	—	—	—	4,355	4,355	898
Accounting	—	—	—	—	—	—	—	—	—
Bank charges and interest	25	78	112	62	22	721	3,682	4,702	5,396
Canada pension plan	230	236	189	223	193	352	723	2,146	1,876
Group insurance	—	—	—	—	—	—	1,466	1,466	1,780
Meetings - Annual	—	—	—	63	—	—	57	120	46,135
- Directors	—	673	44	—	410	1,260	421	2,808	2,971
- Regional	7,252	5,908	7,998	6,513	9,893	7,841	—	45,405	45,168
- Local	—	477	—	—	1,636	69	—	2,182	1,463
- Other	—	38	207	97	—	—	250	592	1,820
Miscellaneous expense	116	—	1,087	191	66	910	875	3,245	2,092
Newspaper	—	—	—	—	—	—	—	—	—
Office - Equipment	—	—	253	78	416	—	272	1,019	3,558
- Maintenance	589	26	67	4	1,417	—	2,703	4,806	3,596
- Rent	2,200	1,500	1,210	1,980	2,216	2,314	4,720	16,140	12,679
- Supplies	2,762	2,594	2,405	1,527	1,249	1,455	15,635	27,627	12,666
Provision for doubtful travel advances	—	—	—	—	—	—	—	—	954
Salaries - President	—	—	—	—	—	—	15,312	15,312	16,550
(Exec. Director)	—	—	—	—	—	—	6,011	6,011	12,000
- Public Relations	—	—	—	—	—	—	—	—	1,468
- Accounting	—	—	—	—	—	—	15,596	15,596	14,001
- Regional Managers	—	3,135	—	—	—	6,413	—	9,548	21,321
- Secretaries	—	—	—	—	—	—	40,686	40,686	28,895
- Office assistance	—	—	—	—	42	100	332	474	101
- Field workers	10,450	9,809	9,809	11,042	10,321	9,993	—	61,424	53,236
Telephone	2,071	965	1,060	1,605	2,747	1,908	6,497	16,853	14,966
Travel - President	—	—	—	—	—	—	12,169	12,169	9,780
- Vice-Presidents	8,092	5,901	7,652	6,914	5,235	3,180	—	36,974	29,874
- H.Q. Vice-Presidents	—	—	—	—	—	—	3,434	3,434	2,344
(Exec. Director)	—	—	—	—	—	—	—	—	—
- Directors	5,824	3,664	3,269	2,998	2,258	4,243	—	22,256	19,801
- Public Relations	—	—	—	—	—	—	—	—	65
- Other	183	293	451	—	135	491	2,603	4,156	3,338
Unemployment insurance	250	338	260	280	286	390	883	2,687	1,947
Administrative charges to programs and Development Fund	—	—	—	—	—	—	□ 42,444	(42,444)	—
EXPENSES - TOTALS FORWARD	40,044	35,635	36,073	33,577	38,542	41,640	105,053	330,564	378,790

MANITOBA METIS FEDERATION INC. ADMINISTRATION PROGRAM STATEMENT OF REVENUE AND EXPENSES FOR THE YEAR ENDED 31 MARCH 1975

	Dauphin	Interlake	Southeast	Southwest	The Pas	Thompson	Head- quarters	1975 Total	1974 Total
EXPENSES - TOTALS FORWARD	\$40,044	\$35,635	\$36,073	\$ 33,577	\$ 38,542	\$ 41,640	\$105,053	\$330,564	\$378,790
INCOME (LOSS) BEFORE THE UNDERNOTED	(12,712)	(8,398)	(9,011)	(6,395)	(11,469)	(14,577)	82,973	20,411	(52,490)
Net cost of Press and Publications Program, note 7	—	—	—	—	—	—	3,020	3,020	—
Write-off of due from 1972/73 Winter Works Program	—	—	—	—	—	—	7,325	7,325	—
REVENUE SURPLUS (DEFICIT) FOR THE YEAR	(\$12,712)	(\$8,398)	(\$9,011)	(\$6,395)	\$(11,469)	\$(14,577)	\$72,628	\$10,006	(\$52,490)

LIABILITIES

EXHIBIT "A"

	1975	1974
CURRENT		
Bank overdraft, note 3	\$ 127	\$ 15,293
Bank loans payable - Headquarter	—	80,000
Accounts payable, note 4	48,771	36,798
Bursaries payable	87	100
Defferred revenue - Grants	6,583	7,250
Unexpended portion of grants - reundable, note 5	2,210	—
	57,778	139,441
DEFICIT		
Balance as at 31 March - Exhibit "B"	(9,496)	(43,480)
	48,282	95,961
WINTER WORKS TRUST		
Bank overdraft	—	80
Accounts payable	—	14,290
Due to Emergency Repair Program	348	—
Due to General Fund	—	10,600
	348	24,970
TRUST ACCOUNT		
Opening balance	(1,756)	70,936
1972-1973 Program	1,428	(72,692)
Closing balance	(328)	(1,756)
	20	23,214
	\$48,302	\$119,175

MANITOBA METIS FEDERATION INC. EXHIBIT "B"
STATEMENT OF DEFICIT
FOR THE YEAR ENDED 31 MARCH 1975

	1975	1974
SURPLUS (DEFICIT), BEGINNING OF YEAR	(\$43,480)	\$ 2,397
Less, transfer of surplus in Thompson L.I.P. Program, now operating independently of the Administration Program	-	145
Opening balance restated	(43,480)	2,252
Administration Program - Exhibit "C"	10,066	(52,490)
Headquarters Education Program - Exhibit "D"	512	-
Headquarters Housing Co-ordinators' Program - Exhibit "E"	(1,328)	8,049
Southwestern Housing Program	-	(1,936)
Surplus arising from the transfer to the region of assets and liabilities relating to specific programs	-	645
Land Grants Research Program - Exhibit "F"	22,030	-
Newspaper and Native Communication Program - Exhibit "G"	2,704	-
DEFICIT, END OF YEAR TO EXHIBIT "A"	(\$9,496)	(\$43,480)

MANITOBA METIS FEDERATION INC. EXHIBIT "D"
HEADQUARTERS EDUCATION PROGRAM
STATEMENT OF REVENUE AND EXPENSES
FOR THE YEAR ENDED 31 MARCH 1975

	1975	1974
REVENUE		
Province of Manitoba Grant	\$ 39,500	\$ 37,200
Hudson Bay Bursary	2,000	2,000
Sherrit-Gordon Bursary	-	2,000
	41,500	41,200
EXPENSES		
Administration	3,709	2,767
Brochures and supplies	5,950	5,000
Bursaries - Secondary	4,835	5,130
- Post Secondary	7,264	9,595
- Hudson Bay Company	2,000	2,000
- Sherrit-Gordon Mines Ltd.	-	2,000
Canada pension plan	140	92
Seminars	3,000	2,500
Salary - Co-ordinator	11,736	10,200
Travel - Co-ordinator	2,166	1,829
Unemployment insurance	188	87
	40,988	41,200
REVENUE SURPLUS FOR THE PERIOD - to Exhibit "B"	\$ 512	\$ -

MANITOBA METIS FEDERATION INC. EXHIBIT "E"
HEADQUARTERS HOUSING CO-ORDINATORS' PROGRAM
STATEMENT OF REVENUE AND EXPENSES
FOR THE YEAR ENDED 31 MARCH 1975

	1975	1974
REVENUE		
Grants - Central Mortgage and Housing Corporation	\$21,000	\$34,858
EXPENSES		
Administration	500	700
Office - equipment	652	322
- rent	500	700
- supplies	263	350
Salaries - Program Co-ordinators	5,020	6,800
- Divisional Co-ordinators	5,020	6,800
- Secretary	1,750	2,450
Travel - Program Co-ordinators	4,911	4,160
- Divisional Co-ordinators	370	1,002
Canada pension plan	160	184
Unemployment insurance	173	241
	22,328	26,809
REVENUE SURPLUS (DEFICIT) FOR THE PERIOD - TO EXHIBIT "B"	(\$ 1,328)	\$ 8,049

MANITOBA METIS FEDERATION INC. EXHIBIT "F"
LAND GRANTS RESEARCH PROGRAM
STATEMENT OF REVENUE AND EXPENSES
FOR THE YEAR ENDED 31 MARCH 1975

	1975	1974
REVENUE		
Government of Canada - Secretary of State	\$78,667	\$68,750
EXPENSES		
Administration	9,480	2,400
Cartography	672	409
Legal advisor	8,400	8,400
Office - equipment	1,863	2,682
- rent	1,200	1,100
- supplies	2,157	3,335
Salaries - director	4,887	8,400
- program co-ordinator	5,000	10,000
- research staff	15,062	22,869
- secretary	4,800	5,130
Travel	2,071	2,735
Canada pension plan	451	690
Unemployment insurance	594	600
	56,637	68,750
REVENUE SURPLUS FOR THE PERIOD - TO EXHIBIT "B"	\$22,030	\$ -

MANITOBA METIS FEDERATION INC. EXHIBIT "G"
NEWSPAPER AND NATIVE COMMUNICATIONS PROGRAM
STATEMENT OF REVENUE AND EXPENSES
FOR THE YEAR ENDED 31 MARCH 1975

REVENUE	
Native Communications Program Grant	\$25,000
Newspaper, advertising, crests and decals	862
	25,862
EXPENSES	
Staff salaries	16,082
Staff travel	641
Office and supplies	1,150
Printing and distribution	5,285
	23,158
REVENUE SURPLUS FOR THE PERIOD - TO EXHIBIT "B"	\$ 2,704

MANITOBA METIS FEDERATION INC. EXHIBIT "H"
SPORTS AND RECREATION PROGRAM

STATEMENT OF REVENUE AND EXPENSES
FOR THE YEAR ENDED 31 MARCH 1975

REVENUE	
National Health and Welfare Grant Government of Canada	\$40,000
EXPENSES	
Administration - accounting	338
- office maintenance	354
- rent	1,200
- telephone	479
- office equipment and supplies	3,858
Salaries - Program director	7,784
- Field workers	8,372
- Secretary	3,440
Travel	6,949
Program operation and development	4,400
Canada pension plan	268
Unemployment insurance	348
	37,790
UNEXPENDED PORTION OF GRANT REFUNDABLE TO GOVERNMENT OF CANADA	2,210

MANITOBA METIS FEDERATION INC.
NOTES TO FINANCIAL STATEMENTS
FOR THE YEAR ENDED 31 MARCH 1975

	1975	1974
1. CASH IN BANK		
Headquarters	\$ 20,733	\$ -
Regional imprest funds	4,102	3,355
Education	282	8,379
Press and publications	1,737	-
Sports and recreation	3,625	-
	\$ 30,479	\$ 734
2. ACCOUNTS RECEIVABLE		
Manitoba Metis Development Corporation	\$ 3,452	\$ -
General accounts receivable	8,463	1,950
Programs	670	-
Press and Publications	225	-
Native Communications and Newspaper	-	730
Emergency Repair Program	12,810	2,680
	\$ 25,620	\$ 5,360
3. BANK OVERDRAFT		
Headquarters	\$ -	\$ 15,091
Regional imprest funds	127	202
	\$ 127	\$ 15,293
4. ACCOUNTS PAYABLE		
Core fund	\$ 20,572	\$36,798
Due to Emergency Repair Program	24,213	-
Press and Publication Program	1,971	-
	\$ 46,756	\$ 36,798
5. UNEXPENDED PORTION OF GRANTS - REFUNDABLE		
Sports and Recreation Program - Exhibit "H"	\$ 2,210	\$ -
6. CONTINGENT LIABILITY		

A court action has been started by J. Harry Pomfret against the Manitoba Metis Federation Inc. in the amount of \$2,929.05 for alleged salary owing. No provision has been made in the accounts of the Federation for possible liability arising from this action.

7. PRESS AND PUBLICATIONS PROGRAM

Cost of printing, publishing and materials including inventory on hand	\$4,790
Less,	
Sales of books and publications	1,770
	\$ 3,020