

# FOR WHOM THE BELL TOLLS

By Lorna LaPlante

This piece is written for the people of the Metis Nation. Therefore I must apologize in advance to others whom I may offend. The following is my own interpretation of the situation surrounding the missing "Bell of Batoche".

In 1885 in the aftermath of the Metis resistance at Batoche, a crime was committed. Protestant soldiers who were sent to kill the mixed blood people at Batoche stole the cherished bell out of the Metis Roman Catholic church. These men considered the aforementioned bell to be a trophy of war and proudly carried it out East.

Over the years the bell found various homes in the vicinity of Millbrook Ontario until it finally came to rest at the Royal Canadian Legion in that town. It became a tourist attraction. The people of Millbrook coveted the bell of the Metis, feeling that it was their own and went so far as to state that possession was nine tenths of the law.

Millbrook residents were, and still are, sadly mistaken.

The Bell was not given to or paid for by them. It was given to the Metis at Batoche and illegally removed by the Ontario Orangemen.

According to a news release, on October 20, 1991 the bell was again stolen. This time it was not known who had taken it or where it had disappeared to. The citizens of Canada watched in interest as CBC's The Journal told the story. There was much controversy over the incident. Some residents of Millbrook had even gone so far as to compose a song which goes something like this:

Oh, somebody stole the bell

Who it was, we cannot tell  
The one they took from Batoche

When we fought old Louis Riel  
Many hypotheses have been advanced, but it is almost certain that more than one person was involved in the incident due to the weight of the bell and the complexity of operation required to liberate it from its place of lodging.

The two main groups under suspicion are the Metis and the Orangemen themselves.

The former would be suspect because they have always felt the bell belonged rightfully to the Metis Nation. The latter, it is thought, may have removed the bell to eliminate the danger of it being taken by the Metis or some other group.

If indeed the bell was taken by the Metis, one might consider the act a repossession of stolen property. Beyond that, if the Orangemen feel that possession is nine tenths of the law, then why do they consider the bell to have been stolen. If it was taken by the Orangemen, it could be seen as a selfish act by virtue of the fact that not only would the bell be kept away from its

rightful place with the Metis Nation, it would also be kept from the general public. Both groups state that they hope the bell is safe and not in the hands of criminals who are interested in its monetary value.

I would dare to assert that the bell should be found and returned to the Metis people in the Batoche area so that it may be replaced in the church it was stolen from. The bell has much more meaning to the Metis than to the Orangemen, and in that way it could be viewed by the public as they visit the Batoche historical site.

Some Orangemen and residents of Millbrook have long

felt that they would like to return the bell to its rightful owners. This would have been seen as a noble act by many. At this point, the right thing to do is for whoever has the bell to return it to Batoche. It is my opinion that such a person or persons should be decorated with the highest possible honor for their valour.

Furthermore, my humble view would dictate that the song composed in Millbrook should be rewritten to read:

You can go and tell Riel  
The Metis have the bell  
It will ring again in Batoche  
The Orange can go ...

## WANUSKEWIN



There is a very special place located just three kilometres north of Saskatoon, a place where the First Peoples came to live and hunt. The creek valley there slowly winds and empties into the South Saskatchewan river. The area's First Peoples were hunters and gatherers; they subsisted primarily on bison and gathered a variety of plants and materials. Evidence suggests occupancy stretching back from 150 years to between 6,000 and 8,000 years ago. Why did they keep coming back to this place? It is believed the First Peoples came here for so long because it was a good place to hunt and set up camp.

Wanuskewin heritage park will officially open its doors on Saturday, June 27, 1992. The park will showcase a major visitor centre complete with a main exhibit hall, two theatres, a restaurant, a gift shop and a major on-site archaeological and paleoenvironmental laboratory. There will be four trail systems varying lengths and themes an outdoor amphitheatre with room for 800 people is located just north of the building. Various outdoor activity centres and encampments are found throughout the valley.

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# Editor's Note

A short while ago I was looking through old copies of NEW BREED. In the November 1982 issue I came across a writing which particularly caught my interest, it reads as follows:

**AND MUSKEG WENT TO WAR** - by Isadore Ledoux. (Isadore Ledoux is a 99-year-old Metis with treaty Status from the Muskeg Reserve)

Conscript!

They conscripted a lot of Indians.

Among them were the people of Muskeg

And Muskeg went to war.

I was in England, you know.

I went to France and Belgium.

And I went through the whole thing.

Three years.

After the Rebellion the Indian Department (had) cut off all help of the Indians.

(NEW BREED JOURNAL, Vol 13, No 9)

Isadore Ledoux was born near Prince Albert on July 20th, 1874. He passed away in 1977 shortly before his 103rd birthday. He had served with the Canadian Army, as many of our forefathers did, during World War I. His tour of duty had taken him throughout much of continental Europe. He was also involved in a number of what are now considered to be historical engagements which claimed the lives of many young Canadians.

Isadore Ledoux was my maternal grandfather. As a youth I spent a num-

ber of summer holidays with my grandparents. During these summer visits I was often impressed by the amount and degree of respect that was paid to my grandfather as he walked, aided by a cane, through the community of Leask, Saskatchewan. It seemed that community members, Native and non-Native, went out of their way to pay greetings and ensure that he was able to get that which he required. On his 100th birthday the community held a large celebration in his honour.

I have often wondered what the experience of World War I would have been like. Unlike present day military operations World War I was fought mostly on the front lines and in the trenches. It is unlikely that anyone, that has never gone to battle, could replicate the vivid images that remain etched in the minds of our veterans. Many young Metis and Native soldiers took those

images with them to the grave. Given the medical field operations at this particular time in history - to be wounded meant that there was little chance that one would make it through the day. One can only imagine, in a limited fashion, the thoughts that must have gone through the minds of these wounded soldiers as they awaited their departure, all the while the sounds of battle surrounding their senses. Many of those that survived claim that these young men passed on with pride and dignity, with a belief that their cause was just and proper.

By comparison with the forces of other allied countries, the present day Canadian military, for some, is not seen as a particularly proudfest institution. For many Native Canadians the Canadian forces involvement in the domestic situation at Oka, in the summer of 1990, has forever changed their attitudes and

**New Breed, November 1991**  
feelings about our armed forces.

A conscious distinction must be made between the present state of affairs and the Canadian forces in which our forefathers served with pride. Through historical documentation it can be seen that the performance of Canadian Forces in both world wars once commanded respect and reverence throughout the globe. Our veterans took part in circumstances which changed the course of history - circumstances which are directly related to the degree of freedom that has been obtained in Canada.

We have a simple obligation at this time of year - we must remember those that served this country, both the living and the dead. How one carries out this obligation is a matter of personal choice. This year I decided to fulfil this obligation by writing an editorial about my grandfather.

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## Chairman's Message

In the midst of a heavy schedule, Aboriginal people involved in the process of change, utilizing the system that has so long oppressed our people, undoubtedly must face the reality of conflict and compromising traditional forms of protocol and knowledge for the progress of the Aboriginal agenda.

For those of us pursuing change and attempting to secure our rightful place in Canadian society, via the Constitution, the Royal Commission on Aboriginal Peoples, Justice inquiries, the Royal Commission on Aboriginal Electoral Reform ... and so on, we have to wrestle with the institutions of the larger society on their terms. With everything to comprehend and keep on top of, one can easily get burnt out and just get caught up in the flow, losing focus.

As an Aboriginal person who occasionally gets caught up in that process, I tend to lose the focus which I inherited from my ancestors. Just a few weeks ago I was seriously losing focus. This time so much so that I overlooked what I normally know would put things into perspective, a gathering with my extended family back home in the hills by Cochin. I went to a traditional feast initiated by my mother and my brother. I took it for granted that attending the feast was the good and responsible thing to do. But it was not until I was actually there with the

people with whom I belong that a renewed purpose and energy was absorbed by myself. There, looking at our elders, I saw knowledge, wisdom and faith. Then looking at the children, I saw I had the responsibility of preservation and continuity. During our meal, there was a period when time stands still, in the sense that as we eat there is no past or future, we are all one for now; the children, the elders and those who have gone before us.

It seems what it comes down to is that Aboriginal people must learn to keep one foot in contemporary society, participating in the system and the other foot with our ancestors. We must consider the realities with which we are faced, the rate at which our traditional knowledge passes on with our elders. While we struggle to hang on to that knowledge we also struggle to assert ourselves within the system and make it work for ourselves.

It is with this thought that I urge all Aboriginal people to participate in the hearings regarding the Constitution of Canada and our place within it. These are the community consultation hearings held by respective Aboriginal organizations such as those conducted by the Saskatchewan Metis Constitution Commission for the Metis and the First Nations Circle on the Constitution for

Indian people. Regardless of how Aboriginal people view themselves, traditional or contemporary, or a bit of both, there is purpose for all to be involved. For the contemporary Aboriginal person, there are issues such as justice, education, and economic development to speak out on. For traditionalists, there is the struggle to preserve our distinct identity and our unique knowledge passed down by our forefathers. The bottom line is that there is a reason for every Aboriginal person to participate in the Aboriginal Constitutional parallel processes.

This month we recognize and remember those who died in the World Wars to keep us safe from the horrors of those wars and from those who would oppress us. It is also important, being National Addictions Week, for us as Aboriginal people to reach out and help educate those of us who are walking around carrying the unnecessary burden of an addiction. We must be aware of how such addictions affect our lives and the lives of our children. There are many valuable programs to help each and everyone of us shake off the particular burden we carry and rebuild our lives. We just have to take that first step: admit we need help and ask for it. Sincerely,  
Gary LaPlante

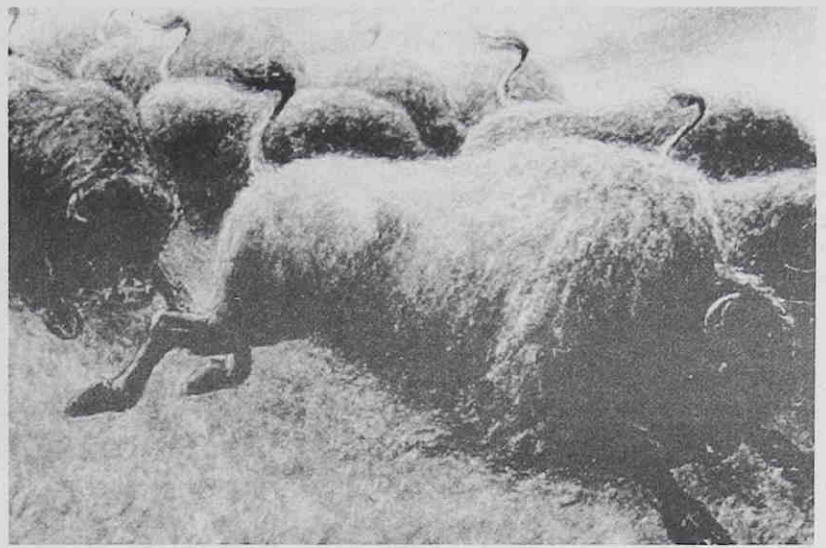
## Feature

## A PLACE CALLED WANUSKEWIN

The name "Wanuskewin" is a Cree word and, as with any translation from one language to another, no one specific meaning can be applied. What was mutually decided upon was "seeking peace of mind". Another translation which reflects this area is "a gathering place or meeting place". This translation also does justice to the site when one looks at the length of occupancy over the centuries. What is hoped is visitors will gain an appreciation of the land that nurtured the First Peoples for thousands of years and an understanding of the peoples themselves and their unique societies whether it was 3,000 years ago or yesterday. This is further reflected in the overall goal of the Park which states, "Its goal is to promote and work to-

wards establishing a world recognized heritage park that serves as a major tourist attraction and contributes to increasing public awareness and understanding of the cultural legacy of the Northern Plains Indians".

Wanuskewin is truly a unique place. The Park hugs the west bank of the South Saskatchewan River three kilometres north of Saskatoon and is 290 acres in size. There are nineteen sites that represent the Northern Plains Peoples. Summer and winter camp sites, bison kill sites, tipi rings and a boulder alignment known as a medicine wheel are all found within one kilometre of one another. These sites are nestled in the creek and river valley, or located high on the open prairie. What further adds to the importance of this area is its



close proximity to a major urban city centre.

One of the most important places is the Medi-

cine Wheel site. It is located on the prairie at the south end of the Park. The wheel consists of a central

**Wanuskewin ...**  
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# Feature

## Wanuskewin ... Continued

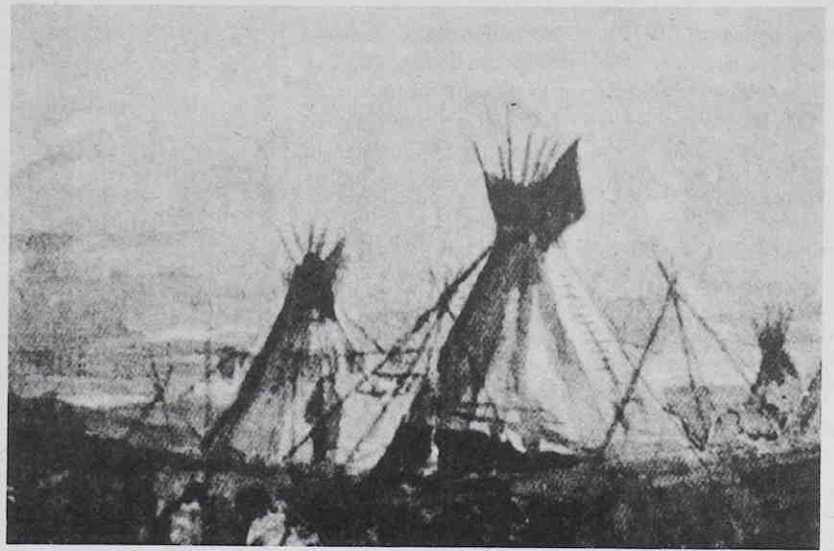
mound of stones surrounded by a ring of stones. Three outer stone piles or cairns are found encircling the two inner rings. This wheel is not classic in design because more cairns should be found surrounding the rings. Each cairn should connect via a line of stones to the centre mound. From an aerial view the alignment looks like an old wagon wheel hence the English name medicine wheel.

One of the world's best medicine wheels is found on the Ocean Man-Pheasant's Rump Reserve near Kisby, Saskatchewan. The Moose Mountain Medicine Wheel is classic in design and rests on a hill. Whether found on hills or the flat prairie, the four directions of the world are always clearly visible. Medicine wheels remain mysteries but researchers believe they were used for both practical and spiritual purposes. As a calendar, one of the arms of the Moose Mountain wheel lines up with the sun's movement and detects the summer solstice. The circle is symbolized and has been revered by

all First Peoples because it represents the earth, the sun, the moon, the life cycles of the plant, animal and human worlds, thus interconnectedness and life neverending. This would have been a place for ceremonies just as today people still come here to pray and give thanks to the Creator.

Research suggests that the Park's wheel is at least 1,500 years old. In the mid-1960's, a small trench excavation was undertaken because centre mounds were sometimes used as burial sites for important community members. No human remains were found here or anywhere in the area. The Plains Peoples' burial style was platform and these structures would be found away from their camp sites. A Plains side-notched projectile point (an arrow head) was found corresponding to a time period of 1,500 years ago.

The Sunburn tipi ring site lies just east of the Medicine Wheel where nine rings were discovered. The archaeologists partially excavated one ring searching for diagnostic artifacts such as stone tools or



bone to use as dating devices. Organic materials like charcoal or bones can be radiocarbon dated, which dates the remaining amount of carbon left in the artifact. A date was not determined from the collected material but nearby camps are sometimes associated with medicine wheels so the same time period is being used until further investigation yields more information.

This site represents a summer camp. Charcoal deposits were not found inside the ring indicating cooking is occurring out-of-doors. The westerly winds frequenting the area offered relief from the heat and mosquitoes. The flaps were held securely down with stones which prevented the winds from blowing through the tipi. Twenty rings existed just past the southern boundary before cultivation occurred.

When people leave the summer camp and head down towards the river, another camp is evident. The First Peoples wintered in the sheltered areas of the Red Tail Creek site where they escaped the harsh winds. The archaeologists worked at the site for two years (1989-90) and next year's plans call for completion. A buried tipi ring with charcoal deposits found in its centre indicates indoor heating and cooking. The archaeologists dug down over two and one-half metres and discovered fifteen occupation levels. These levels suggest at fifteen different time periods, people were camped here. The fifteenth level has yielded a radio-carbon date of 5,010 years ago. One of the most informative projects undertaken at this site was the water screening efforts. Wa-

ter was forced through fine screen mesh and yielded small items such as egg shell fragments, small mammal bones, burnt chokecherry seeds and so forth. These samples will help establish diet besides bison and the changes in flora and fauna over the thousands of years.

There are four bison kill sites within the park's boundary. The animals were stamped over two jump sites and died outright in the fall or were injured and quickly dispatched at the base of the steep slope. The pound method was used at the third kill site. The prairie gently rolls into the valley and the animals were driven down into a circular corral built in the natural basin. The last kill site is found in a coulee at the north end of the park. All the kill sites have nearby processing areas where pemmican production, hide tanning, cooking and various activities took place.

Since 1984, only four out of the nineteen sites have been extensively worked on. They are the Newo Asiniak site, the Amisk site, Red Tail Creek site and the Tipperary Creek site. Decades of research, not only in the science of archaeology but in parallel sciences such as paleoenvironmental studies, history, sociology will be ongoing and will yield new information on the lives of the First Peoples.

How did people first learn about this special place? The local archaeological community has known about this area since the early 1930's. The closest aboriginal community is Beardy's Okemasis and their elders have had knowledge of this place for

many years. The previous landowner knew of the existence of First Peoples living on this land. For over forty years, two generations of the Vitkowski family farmed this land. It was through Mike Vitkowski's farming methods (dairy and swine versus grain) and a concern for conservation and protection of this unique area that the land remained virtually undisturbed. Mr. Vitkowski sold the land to the City of Saskatoon in 1982 and in 1983 the Meewasin Valley Authority purchased the land.

Meewasin, as a non-profit organization involved in conservation, development and education of the river valley in and around Saskatoon, is the developer of the Park. Meewasin purchased the land with the intentions of developing a heritage park. The park is currently undergoing a transition where Meewasin will hand over control to the Wanuskewin Heritage Park Corporation by next June. The developmental process has been ongoing since the early 1980's. Archaeological investigations have taken place over the past sixty years but it was not until 1982-83 that Dr. Ernie Walker of the Department of Anthropology and Archaeology of the University of Saskatchewan, conducted a detailed assessment of the area, thus identifying the nineteen precontact and two recent sites. Ongoing archaeological investigations will continue for decades to come and will continue to contribute to an

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from  
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**Wanuskewin ...**  
*Continued next page*

# Feature

## Wanuskewin ... Continued

understanding of the First Peoples of this area. In 1984, Wanuskewin received provincial heritage park status. It is the only designated heritage site in Saskatchewan to feature precontact resources. Wanuskewin received national designation in 1986. In October 1987, Queen Elizabeth II was on site for a plaque dedication ceremony. The application and paperwork has been completed for designation as a world heritage site through UNESCO.

During the 1980's one of the most important developments was the involvement of Saskatchewan's aboriginal community. Originally the Indian Planning and Development Committee, Wanuskewin Indian Heritage Incorporated Board was formed in 1989. WIHI represents Saskatchewan's five Nations which are the Anishinabeg, Cree, Dakota, Dene and Nakota and the seven district councils. Among the distinguished leaders are Senator Ernest Mike (Beardy's

Okemasis bands) Chairman of WIHI; and Cy Standing (Wahpeton), Chairman of the Wanuskewin Heritage Park Board of Directors. WIHI has invaluable contributed to the Park's development thus ensuring the aboriginal community's needs are met.

The Park's four major objectives are education, culture, tourism and science. Education is key to understanding, therefore, respecting other people's cultures. Northern Plains history which is Saskatchewan history will be brought to life for thousands of students. Students and visitors alike will learn about the past, present and future of Saskatchewan's First Peoples. Wanuskewin will give the First People's a sense of place and of heritage. Our roots were born here and Wanuskewin will give the aboriginal population a sense of identity, a feeling of pride in belonging to the First Peoples of this land. The economic benefits to the Saskatoon community look prom-



ising. Wanuskewin will be a major tourist destination on the local, national and international level and the economic benefits will be felt throughout the Saskatchewan economy. The archaeological findings briefly looked at are of international importance and Wanuskewin may become the headquarters of Northern

Plains research.

Wanuskewin is a special place, a spiritual place. If people can be brought together in a sense of community based on mutual understanding, sharing and caring, then Wanuskewin will achieve its vision of a place to seek peace of mind. Over the millennia, the First Peoples returned to

this place to live and celebrate life and Wanuskewin can continue to be a force to bring people together. People must understand their past in order to make changes for the future generations and Wanuskewin can be a place for this to happen if we believe in its strength and power.



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## Justice

# JUSTICE REVIEW COMMITTEES RELEASE INTERIM REPORTS

The interim reports of the Saskatchewan Indian Justice Review Committee and the Saskatchewan Metis Justice Review Committee have been released by Judge Patricia Linn, chairperson.

Linn, who chairs both committees, also announced dates for five public meetings to be held in early November.

"The interim reports will inform the public of concerns that have been raised to date and stimulate discussion prior to the public meetings," Linn said. "The reports do not contain any specific recommendations."

Since being established in June, 1991, the review committees have held consultations with various groups in communities including La Ronge, Prince Albert and Regina and have received written and oral presentations from more than

40 groups and individuals.

Public meetings to provide the review committees with an opportunity to gather further input will be held Friday, November 1 in Cumberland House and Yorkton; Thursday, November 7 in Buffalo Narrows and North Battleford; and Friday, November 8 in Saskatoon.

The review committees' broad mandates extend to crime prevention, policing, the courts and corrections, with a particular focus on the development and operation of community-based initiatives.

The recommendations of the justice review committees are to be reported in December to the federal and provincial governments, the Federation of Saskatchewan Indian Nations and the Metis Society of Saskatchewan.



Judge Patricia Linn - Chairperson

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#### Presenters:

- Ed Martin, Director of Judicial Branch of the Navajo Nation, AZ
- Judge Patricia Linn, Chairperson of the Saskatchewan Indian & Metis Justice Review, SK
- Brian Thorne, First Nations of South Island Tribal Council, BC
- Clara Yellowknee, Youth Justice Committee, AB

Co-Sponsored by: Saskatoon Indian & Metis Friendship Centre & John Howard Society, Saskatoon Council

# Constitution

## METIS CONSTITUTIONAL COMMISSION - INTERIM REPORT

by Bruce Sinclair.

The Saskatchewan Metis Constitution Commissioners, Clem Chartier, Lorna Laplante and Leonard Pambrun recently presented an interim report to the Metis Annual Assembly at the Saskatoon Inn, September 27th and 28th, 1991. This report was a result of the Metis Commissioners contacting the Metis population in Saskatchewan and attempting to receive some input on the relationship of the Metis and the Canadian Constitution. This process parallels the Special Joint Committee headed by Joe Clark who is also in a process with establishing proposals to the Canadian Constitution. Of course, the Metis are specifically concerned with the proposals in relation to recognition of aboriginal rights in Canada.

Clem Chartier, commenting on the hearings with the Metis, realized that this 'first round' was basically establishing public relations on the Constitution and that there was much work to do, "...the Canadian Constitution is not high on the people's priorities...self-government for the Metis is so remote and abstract a concept that, for some people, it may not even seem worth discussing at this point. What is needed is something concrete, a proposal in writing concerning the Metis and the Canadian Constitution". Chartier recognized the importance of the moment, however with the presence of Joe Clark at the Metis Assembly and the media flood, "It is hard to remember the last time a Federal representative attended a Metis Assembly in Saskatchewan and it was good to see the people expressing an interest to be involved, to have input in the Constitution, whether it be rejection or ratification". Chartier talked further on "Stage 2" in the continuing Constitutional process where the Board of Directors in the Metis Society of Saskatchewan would decide on which direction the Metis Commission would take. Chartier felt it was important

to concentrate on the community level, and to deal with specifics, rather than generalities on the proposed changes in the Constitution. As for the proposals that Clark and the Special Joint Committee recommended in terms of a ten year time span to aboriginal rights in the Constitution, Chartier felt that a five year period would be more appropriate.

Lorna Laplante summarized the feelings of the Metis Commission as the priority being Metis rights entrenched in the Constitution. From a historical context, the Canadian Constitution has only been in existence since 1982 when it was brought back from England whereas Canada had previously been under the British North America Act. In respect to the Metis, succes-

sive attempts at First Minister's Conference in '82, '83, '84, '85 and 1987 had proven unproductive for the entrenchment of Metis rights. Laplante recognized a common theme in the Commission's findings across Saskatchewan that the Metis were concerned with self-government and a land base. Laplante also recognised the distinctions of the Metis communities across Saskatchewan, the traditional leanings of the Northern population with the central themes being co-management of resources and revenue sharing whereas in the urban areas of the South, housing was a priority. Metis farming was also an important issue in the South. Laplante

Metis Constitutional ...  
Continued page 8

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# Constitution

## Metis Constitutional ...

Continued

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of the



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9am - 4pm  
Mon - Fri.

Box 1107  
Creston, B.C. V0B 1G0  
Phone:(604) 428-4428 / 428-3331  
Fax:(604) 428-7686

observed that different communities responded to the Metis Commission with an overwhelming input, Buffalo Narrows, Ile a Crosse, Yorkton, and Regina while other areas were lacking input. In regard to internal solutions within the Metis political organizations, Laplante indicated that the Metis communities wished that the Metis Society would take a more active role, and that there was more representation needed on the Metis National Council. Laplante also felt the need for increased participation from Metis women... "I would like to see gender equity become a priority for the Metis Nation".

The Saskatchewan Metis Commission, according to Clem Chartier, is in two phases, Phase 1 is the final report from the Commission's hearing, and Phase 2 will be result from tentative community workshops that would deal with specifics. Chartier sees the

Commission a continuing to work toward a national position with the Metis National Council with representatives from the four Western provinces, British Columbia, Alberta, Saskatchewan, and Manitoba. The entire Metis position on Constitutional affairs, Chartier observed are similar to four national aboriginal parallel processes in Canada.

In conclusion, Chartier feels that this is a critical time for the Metis and that it is important that the Metis come out and contribute especially since the new provincial government is in place. A genuine opportunity has been created for a Metis Act in Saskatchewan based on negotiations with the Metis Society of Saskatchewan and promises made by Roy Romanow. Bilateral talks would be followed by tripartite talks on Metis self-government if the Metis push hard for recognition in Saskatche-

wan. Chartier urges the Metis to lobby the legislative assembly, the members of parliament and others in the non-native community.

The Metis in Saskatchewan will be asked to participate in their definition of their rights in the Canadian Constitution. Over the years, the Metis have shown respect and patience to both provincial and federal governments. But now it is time for Canada to return this respect and empower the Metis through the Canadian Constitution. The Saskatchewan Metis Constitution Commission have worked hard to determine exactly the when, where, and the hows to establish Metis autonomy in the province. We have been quite aware throughout the years who we are and hopefully the Canadian Constitution will soon reflect our rights and our policies.

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SaskPower - A Greener Generation - 12 SE  
2025 Victoria Avenue, Regina, Saskatchewan S4P 0S1





# National Addictions Awareness Week

## ALCOHOL AND DRUGS - EDITORIAL

November 17th to the 23rd is "National Addictions Awareness Week."

In the Western world, a problem has existed for decades concerning the abuse of drugs and alcohol. This problem has escalated to the point of epidemic proportions in the United States and Canada. Alcohol has been legal since prohibition in the United States and Canada was repealed and now enjoys a cultural prominence that is staggering in terms of money and power. Drugs enjoys the same prominence in Western society but its profit margin is harvested illegally. Nevertheless, there is absolutely no questions that both vices play a significant role in North American society and affects millions of lives in many tragic manifestations. In order to understand the complexity of this problem, we must attempt to understand, to some degree, human nature. We must

ask ourselves pointed questions on why human beings choose consciously to alter their perception of life. Naturally, the fields of psychiatry, psychology, and philosophy, to name a few, offer countless theories and arguments on why we behave as we do. We could compare North American society to other societies around the world in terms of drug and alcohol abuse and we may find that we are the worst offenders on the planet. If we could maintain a rigid objectivity about these subjects, we would discover a very bleak picture of our apathetic attitude toward a problem of tragic proportions. Again, we would inevitably find ourselves face-to-face with the same question. Why do we continue to abuse and perpetuate drugs and alcohol? Moreover, why do we reward others for making these vices accessible?

We live in a society of double standards, a hypocritical soci-

ety that encourages alcohol consumption in daily commercials, and when we inevitably fall victim to various consequences of squeezing the grape, we are punished. Of course, those of us who fail the sobriety tests that society administrators should know better, but one by one, we all pay a price. Have you ever wondered what life would be like to live in an alcohol-free society? Think about it. No bars, no hangovers, no whiskey breath, no breathalysers, no alcoholics anonymous, no weaving drivers, no license suspensions...and what about symptoms of alcohol abuse? Would we see a major decline in wife beating, crimes of passion, child abuse, violence, motor vehicle accidents? Of course we would. But we still

### Alcohol and Drug

... continued page 10



### Saskatchewan Treaty Indian Women's Council

The Saskatchewan Treaty Indian Women's Council is developing a series of video productions addressing a range of social issues. Indian women are the centre of Indian family life and are called upon to hold the family together, counsel the young people, and look after the health of the family members.

This series of video productions are designed to provide Indian women with relevant and important information in keeping with their tradition of helping each other.

Our goal is to create a series of video productions that address social and health issues of importance to Indian women. The object is to educate and create awareness among Indian men and women as part of the healing process for our families and our communities.

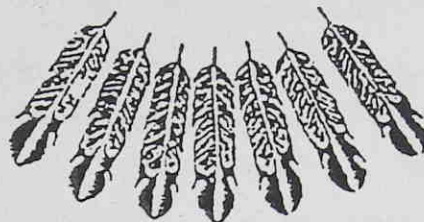
This series will be supplemented with teacher's guides, workshop materials, and a guide for workshop leaders and facilitators.

For Further Information Contact:

Saskatchewan Treaty Indian Women's Council  
109 Hodson Road  
Regina, Saskatchewan  
S4N 5W5  
Phone:(306) 721-2822

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## ONE ARROW INDIAN BAND



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BAND ADMINISTRATOR  
LAURA DANIELS  
COUNCIL & BAND MEMBERS

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WAKAW, SASK.  
S0K 4P0

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Chief: John W. Cardinal  
Councillors:

Roy Letendre  
Raymond Scotty

Joseph Cardinal  
Terri Williams

Staff, Elders and Band Members

Phone:(403)629-3803

Fax:(403)629-3898

General Delivery, Cadotte, Alberta T0H 0N0

# National Addictions Awareness Week

## Buffalo River Band



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From the following group of Concerned people:

Chief: **Gordon Billette**

Councillors: ..... Elmer Campbell  
..... Joe Billette  
..... Celine Catarat  
..... Lavrette Chanalquay  
Manager: ..... Ben Chanalquay  
Finance Controller: ..... Gilbert Benjamin  
Senior Finance Clerk: ..... Doreen Piche  
Receptionist: ..... Dorothy Benjamin  
Welfare Worker: ..... Marie Moberly  
NNADAP Worker: ..... Lawrence Chanalquay

The rest of the staff and all the Band Members.

**General Delivery**  
**Dillon, Saskatchewan S0M 0S0**  
**Phone: (306) 282-2033**

Office Hours:  
Monday - Friday  
9:00 - 4:30

## Alcohol and Drug ...

*continued*

would not necessarily be closer to understanding why we indulge in these vices.

Drug abuse are another manifestation of human nature gone awry. The discovery of drugs in their many complex forms was intended for use in medicine, certainly not for recreational use. Some may argue this assumption especially those that indulge in 'soft' drug use, such as marijuana. Pot is considered by some certainly not to be as dangerous as heroin or alcohol and there won't be too many that would disagree. Anti-drug supporters would argue that marijuana is addictive and leads to hard drug use. Although many potheads would argue that marijuana is not addictive, certainly not in

the sense of heroin or cocaine, one may find that these self-same potheads have not discontinued their use of marijuana since they started. Psychological addiction is different than physical addiction and can create havoc with one's perception of self-analysis on addiction. And of course, there are the countless other drugs that the public indulges in...uppers, downers, prescription drugs, solvents, acid, mescaline, mushrooms. The list is seemingly endless, just as endless as the number of abusers. The drug cycle can be a vicious merry-go-round which results in depression, apathy, violence, poverty and suicide, and life-long addictions and habits.

In Saskatoon, there are a number of people who have opinions on these subjects. Here are a random sampling of a few:

"Drugs are a form of escapism...a good life is a life with a clear mind where one deals with their problems without drugs. One can be high without drugs just by being yourself".... Kelly Parker, Audio-Visual Technician, Saskatchewan Indian Cultural Centre.

"Drugs and alcohol are just like the old Cree stories of the Weetigo...a cannibal spirit with a heart of ice. Drugs and alcohol cause us to cannibalize ourselves, our family, and our community".... Maria Campbell, Metis storyteller and writer.

"I don't understand why people use drugs and alcohol...there are too many risks to your body and to your mind. One of the greatest gift you can give yourself is to be alcohol and drug free".... Lori-Anne Laroque, Miss Metis Alberta, SIFC social work student.

"As a casual user, marijuana is acceptable if you don't use it too much and burn out. Savour the taste and the experience in the comfort and privacy of your own home" .... D.I. 1st Year Education student

"Alcohol is a dangerous, legalized drug...more destructive in terms of human life than illegal soft drugs such as pot. However, pot can sap one's energy level and motivation. Both alcohol and drugs should be recognized as a personal choice" .... O.F., Social Worker.

"Alcohol and drugs have been the single most devastating force behind the downfall of the human race, mentally, physically, spiritually, and emotionally for those that are abusers. For native people, it is important to gain a historical perspective. For instance, alcohol was a foreign substance that native people suffered tragic consequences from and is still continuing today" ... T.D., High school teacher.



We support National  
Addictions Awareness  
Week

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170 Second Avenue  
Timmins, Ontario  
P4N 1G1

Telephone: (705) 268-6262

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Director: Lawrence Coulineur

## Canoe Lake Alcohol Project

General Delivery  
Canoe Narrows, Sask.  
S0M 0K0

Phone: (306) 829-2090  
Fax: (306) 829-2101

Office Hours:  
Monday - Friday  
8:30am - 4:30 pm

# Rememberance Day

## In Recognition of Our Veterans

(Reprint from November 1988 Vol. 19 No. 7)

Even though our people have contributed to the building of Canada since early exploration days, this is often overlooked by many. Our ancestors were responsible for the early development and settlement of this country; had it not been for their assistance, many European immigrants would not have survived. Our people have also made many historical, cultural and economic contributions to Canada including the service and sacrifice to the war efforts of this country.

Our people made many valuable contributions to the Canadian war efforts including World War I, World War II and the Korean War. Our people enlisted in high numbers and many were on the frontlines of battle throughout the world. Our veterans made significant contributions while others gave their lives, the greatest sacrifice.

Our people were noted for their bravery and their skills in survival, weaponry, and scouting as well as their ability to adapt to the harsh conditions of war. They served in many different capacities; many were on the frontlines and were first-hand witnesses to the horrors of war. Our veterans fought for a country that did not yet recognize or affirm their basic human rights.

Our veterans also returned to provide important contributions to our people - the greatest being their leadership and guidance to seek improved social and economic conditions for our people. Many became our early leaders and served as our role models and provided us with commitment and energy to overcome the oppression and dire conditions of our people during this time.

It is difficult to determine the exact numbers of Metis and Non-Status Indians in Saskatchewan as the Department of Veteran Affairs does not keep statistics or information based on ethnic or racial background. In World War II, there were 2,600 Treaty Indians enlisted and of these, 443 were from Saskatchewan. It is expected the numbers of Metis and Non-Status Indians who contributed to the war efforts would be high although

this is difficult to determine. The Treaty Indian veterans have organized the Saskatchewan Indian Veterans Association to lobby on their behalf but there is no similar organization for Metis and Non-Status Indians. There should be. We are losing many of our veterans as many are advanced in age. In the past year or so, over 10 Treaty Indian veterans have passed away. Likely many of the Metis and Non-Status Indian veterans are elderly or have passed away.

Why did so many of our people enlist? Perhaps it was an opportunity for an adventure of sorts and a chance to escape the unemployment and poverty that was commonplace in communities. And it was a real sense of patriotism - our people felt they should help overcome the oppressive forces which threatened the world. Perhaps enlistment provided a type of employment and a sense of liveli-

hood. The economic conditions were severe. It should be remembered that while the rest of the Canadian population suffered economically, it was even worse for our people.

Metis and Non-Status Indians were perhaps at a greater disadvantage. Many lived on road allowances or in smaller towns in severe poverty. Many were unable to access education or employment and their future was bleak. Joining the war perhaps provided an opportunity to escape or better their existence.

There was also the sense of patriotism - our people were aware that Canada was threatened and they felt obligated to contribute to the war efforts. This attitude is commendable given the fact that many of our people were often apart from the rest of Canadian society

In Recognition ...  
Continued page 12

We support National Addictions  
Awareness Week  
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from  
Chief, Council  
& Band Members

## Osnaburgh First Nations

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POV 2H0

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Fax:(807)928-2077

**All First Nations Through Unity,  
Strength and Success**

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from  
Carl Quinn  
Band Members & Council & Staff

## Saddle Lake First Nation

Saddle Lake Reserve

Box 100  
Saddle Lake, Alberta  
TOA 3T0

Saddle Lake Tribal Administration  
at (403) 726-3829  
Fax:(403) 726-3788

Office Hours:  
Monday - Friday  
8:00am - 4:30pm

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From Chief  
Council, Band Members  
and Education Authority  
of the

Bigstone Cree Band  
Band Office  
Phone:(403)891-3836  
Fax:(403)891-3942  
Office Hours: Mon - Fri  
8:30 - 4:30

Director : Raymond Bigstone

Bigstone Cree Alcohol Program  
General Delivery  
DESMARAIS, Alberta  
TOG 0T0

# Rememberance Day

## In Recognition

... Continued

because of unemployment, poverty and racism. As well, paternalistic and oppressive treatment was commonplace for many of our people, particularly those residing on reserves.

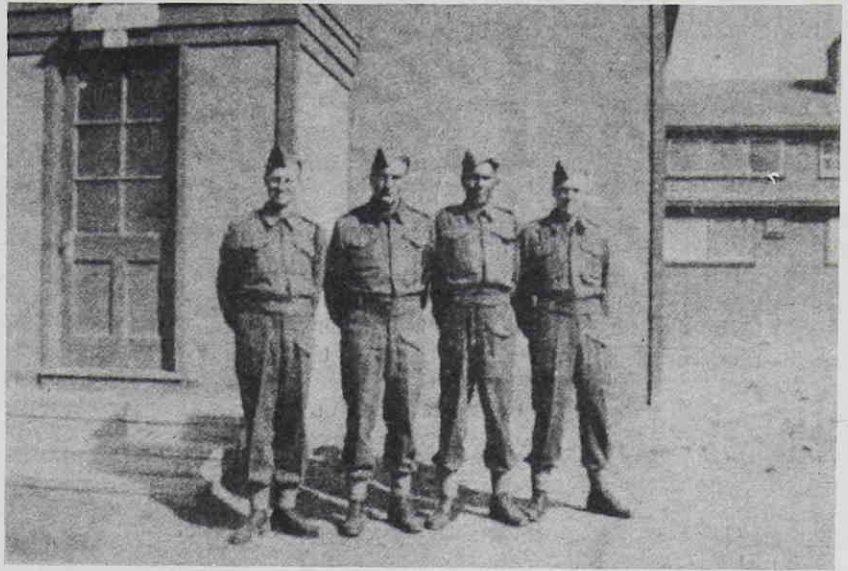
Treaty Indian veterans likely had similar reasons for enlistment. They did not face conscription while Metis and Non-Status Indians did. Veterans remember the elders speaking of the threat of war and how this may create further difficulties in terms of the Treaties.

Some of our veterans were able to join the war efforts while under the legal age and this was probably due to the lack of documentation in our communities. For these young people, the war perhaps provided a sense of adventure - one would see other parts of the world. Whatever the reasons, many reached adulthood in the war. Given the pain and suffering that was commonplace, this experience would have contributed to one's maturity.

Our people readily adapted to training and were well-accepted by others. Equipped with their bravery and survival skills, our people made excellent soldiers. They were skilled in survival and hunting methods and were excellent shots, good scouts and perhaps more easily adaptable to the harsh and stark conditions of the war.

Few veterans speak freely of their actual war experiences - it is too painful a memory. They will speak of their enlistment, of the comradeship among all, and perhaps of the more humorous or lighter sides of their service, but not of the war and of the destruction of human life they witnessed on a firsthand basis. They saw the horrors of war and they lost friends and comrades. Others bore the emotional and physical scars of war.

There is no place for racism in the war - lives and freedom were at stake. A camaraderie developed which crossed racial and ethnic lines.



Veterans speak of the great sense of comradeship and friendship, of the good times and of the co-operation among one another. Differences were put aside as there was no alternative. Everyone had to depend on one another and they lived, and sometimes died, together. There was a great sense of friendship, of caring and of co-operation.

Soldiers were buddies -

they helped one another and in some cases, matured or grew up together. They got along well and supported one another. They saw best friends and comrades die. And they saw humanity at its worse and they learned just how cruel and horrible war can be.

In some cases, it was a situation of kill or be killed. Veterans rarely speak of the actual deeds of war - it is not

something that anyone could easily accept. It was a necessary part of war. Veterans prefer to speak of the reasons for fighting for the war effort. They will speak of the need to protect freedom and democracy for our country but not of the actual details of war. Veterans went to war to keep Canada free and not to kill people.

The sense of equality and of camaraderie remain with veterans today. They developed close friendships and perhaps for the first time in their lives, they were treated and respected as equals. It is ironic that it takes a war to have people treat each other in this manner.

Our veterans learned from their war experiences. They learned to value life and freedom perhaps more than others who have not experienced the horrors of war firsthand. And they learned that they were able to make real contributions to their country and that they were respected for these.

One veteran felt that because he was Native, it was expected he could survive anything! He remembered being sent out on scouting assignments as his superior felt he would always return and he did. Most lived up to the challenges of war and proved to be excellent soldiers. They were well-respected by others and felt they were recognized for their contributions to their regiments.

All wars eventually end



## CREE INDIAN BAND

P.O. Box 90  
Ft. Chipewyan, Alberta  
TOP 1B0

Phone: (403) 697-3740 or 697-3692

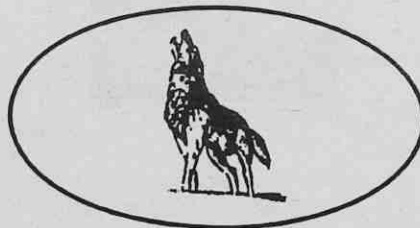
On behalf of the Cree Indian First Nation,  
Chief Archie Waquan

Councillors: Lawrence Marten  
Claris Voyageur  
Paul Tuccaro  
Gabe Tuccaro  
Albert Houle  
Madeline Vermillion-Tuccaro

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Drug and Alcohol Awareness Week.  
Keep the Circle Strong.

We support National Addiction  
Awareness Week  
Keep the circle strong

## Big River Band



Chief: John Keenatch

Band Manager: Ann Verane

Councillors:

Tom Bear	Paul Bear
Moise Rabbitskin	Wilfred Dreaver
Andrew Lewis	Albert Netmaker
Frank Morin	Bruce Morin
Douglas Joseph	David Lachance

Box 519  
Debden, Saskatchewan S0J 0S0  
Phone: (306) 724-4700  
Fax: (306) 724-2161

Office Hours:  
8:30 - 4:30  
Monday - Friday

In Recognition ...  
Continued page 13

# Remembrance Day

## In Recognition

... Continued

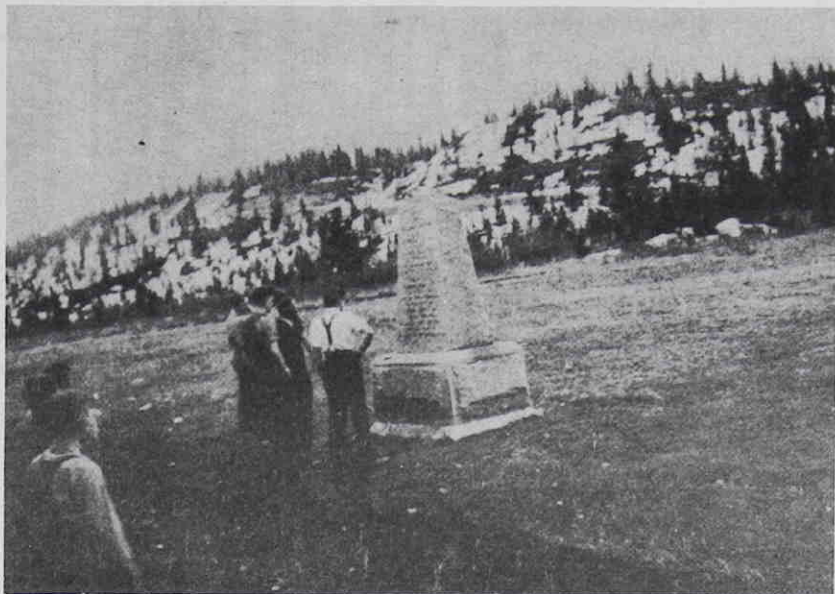
and when our veterans returned to Canada, they were very much a part of the homecoming celebration - all were treated as heroes by a thankful public who recognized contributions and the sacrifices of all veterans. Again, racial or ethnic backgrounds appeared not to matter - all had contributed to the Canadian war effort and all were acknowledged for these contributions.

It is not known exactly how many Non-Status Indians and Metis gave their lives to the Canadian war efforts. But those who did gave the utmost. Others were wounded and forever would have the scars of war.

Veterans returned home - more certain of their capabilities and with the realization they had contributed and assisted their country in a time of need. They felt positive about themselves and about their value as Canadians and as Indian and Metis people.

Many of our veterans became our early leaders. They were no longer prepared to accept the conditions facing our people and began to work towards organizing our people to better their situation. They worked for our people, confident and assured that they could attain improved social and economic conditions. Despite oppressive government policies, many of our veterans were no longer prepared to accept this oppression or the second-class treatment.

Many of our veterans were forced to return to the poverty and unemployment rampant in our communities. While in the war, they had a sense of accomplishment and self-worth - they knew they were capable of doing anything as well as anyone else. For many, it was difficult to adjust to civilian life, particularly for those who returned to unemployment. For others, it meant leaving their



communities to secure employment elsewhere.

For some, it was hard to secure employment particularly on reserves, in rural and in northern areas. It must have been difficult to adjust from being an active participant in a major war effort to being unemployed.

The Canadian government provided special benefits to veterans who had seen active duty. These included land and cash grants to start farms, disability pensions if wounded, health benefits and other entitlements. Veterans were to be given priority or preference in the federal pub-

lic service.

It is not known exactly how many received what they were entitled to in terms of veterans' benefits. Many may not have applied given the ten-

In Recognition ...  
Continued page 14

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For Information Contact:

Rev. David Pierce  
Faith Alive Bible College  
637 University Drive  
Saskatoon, SK  
S7N 0H8



Phone: (306) 652-2230  
(306) 244-4357

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The University of Saskatchewan

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## INDIGENOUS STUDENTS' SERVICES

The U of S opened the Indigenous Students' Resource Centre on August 15, 1991.

- we plan and implement programs which will increase the participation and retention rates of Indigenous students; and
- to establish community links to develop and deliver policies and support programs for Indigenous students.

To inquire about services and programs available contact:

Shirley Albert, Director  
Rm 60 Lower Place Riel  
Telephone: (306) 966-5790  
Fax: (306) 966-6978

# Rememberance Day

We Encourage the Drug & Alcohol  
Awareness Week

November 17 - 23, 1991  
from



## Ahtahkakoop Band

Box 220  
Shell Lake, Sask.  
S0J 2G0  
Phone:(306) 468-2326  
Fax:(306) 468-2344

### Upcoming Events:

School Awareness Week Program

Dry Dance on Nov 22nd, 1991 at 9PM  
Put on by the reserve Square Dancing  
Groups

"Proud to be Native, and drug free"

Chief: Barry L. Ahenakew  
Band Members & Council & Staff

## In Recognition

... Continued



dency of the government bureaucracy to put off people or to take its time to accomplish things. This might have been more common for our veterans who perhaps not aware of the entitlements or may not have fully understood the process. One veteran felt the government actually discouraged applicants.

Another veteran felt that because there were many Indians who did not receive adequate benefits, the situation may have been the same or worse for Metis and Non-Status Indians. He suspects there are people who are entitled to these benefits and feels something should be done to assist them. In some cases, it may be too late as many have died.

Many Indian veterans did not receive what they were entitled to because of the paternalistic policies that affected Indian people. In some cases, Indian reserve lands were taken to satisfy other veterans' land grants. In other cases, Indian veterans did not receive land grants or else were granted land on their reserves, which sometimes caused hard feelings within the community.

While the Saskatchewan Indian Veterans' Association is lobbying to secure these benefits for their membership, this is not the case for our Metis and Non-Status Indian veterans as not group exists to do the same on their behalf. One Indian veteran commented upon the need to do something to help them as he feels they had even less than the Treaty Indians. He is concerned about the time element though as many have died or are dying and this should be done immediately.

We owe all our veter-

ans our respect, our gratitude and our appreciation for what they contributed. They contributed for all of us. Some gave their lives and there is no greater sacrifice. And yet there are few monuments or memorials to our veterans. Some reserves have erected memorials in honour of their veterans and hold Remembrance Day ceremonies.

Our people contributed as equals to the Canadian war efforts. They went through untold horrors and many still bear the scars of war today. They have an understanding of war and of just how important freedom and democracy are to Canada. They also have a value for human life and for peace. It is perhaps difficult for those who did not directly experience the horrors of war to understand but we must. It is the hope of all Canadians that wars will not be repeated and hopefully, this will be the case.

Our veterans also set an example to the rest of Canadians - they proved beyond a doubt that they were just as capable and could contribute as much as anyone else. They were respected for their skills and abilities and they also learned that racism is put aside in crisis. It did not matter what your background was, your contributions were far more important than the colour of your skin. It is an unfortunate reality that racism disappears only in times of crisis.

Our veterans also showed others that our people were capable of not only contributing to the war efforts but of accomplishing many other things as well. They were in a sense, pioneers in race rela-

tions or cross-cultural awareness. For many non-Native veterans, getting to know our veterans was the first real contact they had with our people. Other non-Native veterans always speak highly of the contributions of our people and they are remembered as equals and as comrades.

Our veterans also set an example to us. They proved our people can and do contribute and that we should be respected for these contributions. We owe our veterans a tribute. They gave freely of their lives and of their efforts so that all of Canada could be free, and they provided us with important role models in a time when we needed them. Others became our leaders in the struggles to overcome oppression in our own communities.

We owe our veterans our respect and our honour. We should act now to ensure they receive whatever entitlements they were to access. Many are elderly and will soon pass on. Now is the time for us to lobby on their behalf. We should ensure they are not forgotten and will be remembered for their contributions to our communities.

We should work to ensure our veterans and their contributions are not forgotten. They are an important part of our history and we should ensure future generations will respect and remember of veterans. Perhaps it is time to think of erecting a memorial or monument in their honour - Batoche would be a fitting site as our veterans from 1885 are acknowledged here. Let us remember our veterans and their contributions to our people.

We support National Addictions Awareness Week  
Keep the circle strong

## Yorkton Tribal Administration Inc

Please be advised that Yorkton Tribal Administration Inc. has moved its office to the Shesheep Indian Reserve located on the North side of Crooked Lake.

The New office telephone number is  
**(306) 794-2170,**  
our office is open from  
**8:30 am to 4:30 pm**  
**Monday to Friday.**

The mailing address is,  
**Post Office Box 790,**  
**Broadview, Sask. S0G 0K0**

Our office administer programs in the following areas:

- \* Economic Development \*
- \* Education \*
- \* Finance \*
- \* Planning, Health & Social Development \*
- \* and Technical Services \*

District Representative - Leonard Ketchemonia  
Assistant Representative - Lloyd Brass  
Executive Director - Amanda Louison



# NATIONAL ADDICTIONS AWARENESS WEEK

## NOVEMBER 17-23, 1991

Take this opportunity to join a growing circle of friends, families and communities across the country who have chosen a lifestyle free of alcohol, drug, and solvent abuse.



Everyone is invited to join in the spirit of caring! Don't forget to mail in your Declaration of Intent so your group can be acknowledged as a participant of the Join the Circle Campaign.

For more information contact:

**NATIONAL ADDICTIONS AWARENESS WEEK**

C/O Nechi Institute, Box 3884 Station D, Edmonton, Alberta T5L4K1

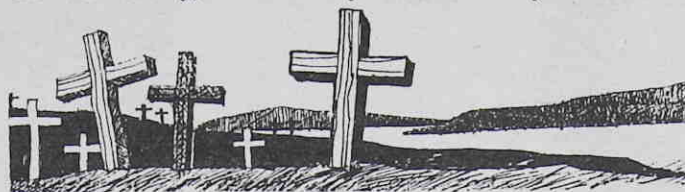
TEL: (403) 458-1884

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PICTURE OF LOUIS RIEL'S COUNCIL IN 1885. TAKEN BESIDE REGINA COURT HOUSE AT THE TIME OF THEIR TRIAL

- |   |   |
|---|---|
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| 5. ALBERT MONKMAN                       | 11. .... TOUROND  |
| 6. PIERRE VANDALL                       | 12. EMMANUEL CHAMPAGNE  |





# This Awful Never-to-be Forgotten Scene

Reprint from New Breed  
November 1985

Riel Executed  
He Dies Without a Speech.  
A Sane and Beautiful Death.

With those words, The Regina Leader of Nov. 19, 1885 published its account of the execution of Louis Riel in Regina earlier that week. The account is generally assumed to have been written by Nicholas Flood Davin, publisher and editor of The Leader, the weekly newspaper that is The Leader-Post's predecessor.

Regina, Nov. 16 - As fair a morning as ever dawned shone on the closing act-the last event in the not unevenful life of Louis Riel. The sun glittered out in pitiless beauty and the prairie slightly silvered with hoar frost shone like a vast plain sewn with diamonds. We drove Mr. Sherwood, Chief of Dominion Police, who had arrived on Sunday evening with the warrant. As we neared Government House, two armed Mounted Police drew up their horses across our path and demanded our pass, which read as follows:

To Mr. Gibson. "Admit representatives of The Leader".  
(Signed)  
Sheriff Chapleau

When we neared the bridge there was a force commanded by an inspector. Two traps were at a standstill. One of the troopers shook hands with Mr. Percy Sherwood, an old friend. WE had a pleasant word with Mr. F.J. Hunter and Mr. W.C. Hamilton, Our pass was again vised and on we drove. Arrived at the prison, we met outside the representatives of the press, Mr. Dodd, Mr. Pugsley, Mr. Marsh, Messrs. Gillespie, Dawson, Bole and several citizens. The beauty of the morning was the chief theme of conversation.

Towards eight o'clock, we crushed our way thro' troopers, Col. Irvine very courteously doing all in his power for us; ascended the staircase; walked the length of the prison and there, at the doorway of the ghastly place of execution, knelt Riel, his profile showing clear against the night. Father Andre, a surplice over his soutane kneeling, his back to us, and Father McWilliams, with a stole thrown over his travelling coat, kneeling, his fact to us, and holding a wax

candle lighted.

In Riel's hand was an ivory crucifix silver mounted, which he frequently kissed. Father McWilliams and Pere Andre ever and again sprinkle holy water on the condemned man. Riel was pale - deadly pale - and his face look most intellectual.

**Father Andre:**(in French) - Do you pardon

**"I pardon all my enemies for the love of the good God."**

all your enemies from the bottom of your heart?

**Riel:** I do mon pere - I pardon all my enemies for the love of the good God.

**Father Andre:** Have you any sentiment of malice, any feeling of malice against any one?

**"I Pardon All My Enemies For The Love Of The Good God."**

Louis Riel, November 16, 1885

**Riel:** No, my father, I forgive all.

**Father Andre:** Do you offer your life as a sacrifice to God?

**Riel:** I do, mon pere.

**Father Andre:** My child - the flesh is weak and the spirit strong; do you repent you of all your sins of thought word and deed?

**Riel:** I do my father - I have committed many sins and I ask my God's pardon for them all in the names of Jesus, Marie and Joseph.

**Father Andre:** You do not wish to speak in public? You make that a sacrifice to God?

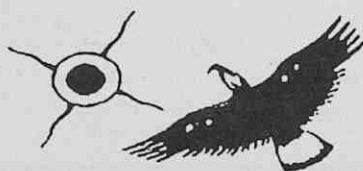
**Riel:** Oui, mon pere. I make to my God as a sacrifice



*Never To Be Forgotten*

Execution Scene ... Continued page 18

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# Execution Scene ...

Continued

the speaking to the public in this my last hour.

**Father Andre:** God has been good to you my son to give you an opportunity of repenting; are you thankful for this?

**Riel:** I thank the good God that, in his Providence, he has enabled me to make my peace with him and all mankind before I go away.

The tow clergymen then placed their hands on his head

and pronounced the absolution.

Riel then, in an affecting and childlike way prayed God to bless his mother, his wife, his brother,s, his friends and his enemies.

"My father, bless me" he said, looking up to heaven "according to the views of your Providence which are ample and without measure." Then addressing Pere Andre: - "Will

you bless me Father?"

Father Andre blessed him, as did Father McWilliams. He then rose from his knees and was pinioned, he meanwhile praying and the clergy praying. When he was ready to pass out to the scaffold, Pere Andre said to him French, "There, go to heaven." ("Bon! Alex au God.") He then kissed Pere Andre on the lips, and Father McWilliams embraced

him, giving him the side of each cheek.

Riel then said ere he turned to pass through the door, which went into that room built of coarse lumber and which, if Pere Andre is right, and Riel was really repentant, and Christianity is true, was for him the poor dingy portals of eternal day and unending peace and blessedness.

"I give all my life a sacrifice to God. Remerciez Madame Forget, et Monsieur Forget. O my God" he cried still speaking in French as he went down the stairs, "you are my support. Mon Soutier, c'est Dieu."

He now stood on the drop. The cord is put on his neck. He said "Courage! mon Pere."

Pere Andre in subdued tones: "Courage! Courage!"

They shook hands with him, as did Dr. Jukes, and Riel preserving to the last that politeness which was so characteristic of him and which was remarked during the rial said: "Thank you, Doctor."

Then he prayed in French: "Jesus, Mary and Joseph have mercy on me. J'espere encure. I believe still. I believe in God to the last moment."

**Father McWilliams:**

"Pray to the sacred Heart of Jesus."

**Riel:** Have mercy on me Sacred Heart of my Jesus! Have mercy on me. Jesus, Marie et Joseph assistez moi dans mes derniers moments, Assistez moi Jesus, Marie et Joseph!

Father McWilliams held the cross to him which he kissed.

**Mr. Deputy Sheriff Gibson:** Louis Riel have you anything to say why sentence of death should not be carried out on you?

Riel, glancing where Pere Andre stood about to ascend the staircase anxious evidently to leave the painful scene, said in French, "Shall I say something?"

Doctors Dodd and Cotton were below. The knot in the fall had slipped round-from under the poll. The body quivered and swayed slightly to and fro. Dr. Dodd felt the pulse.

**Leader Reporter -** How is his, pulse Doctor?

**Dr. Dodd -** It beats yet - slightly.

Execution Scene ...  
Continued page 19

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# Execution Scene ...

*Continued*

**Leader Reporter,** addressing Dr. Cotton - I hope he is without pain .

**Dr. Cotton** - O, quite. All sensation is gone.

The body ceased to sway. It hung without a quiver. Dr. Dodd looking at his watch and feeling the pulse of what was Riel: - "He is dead. Dead in tow minutes". Dr. Cotton put his ear to where that restless heart beat: "Dead".

While inside that solemn and mournful tragedy was being enacted, outside the prison were many of the public and the reporter of The Leader, whose duty it was to watch what took place outside, gives the following description:

"He died with calm courage, like a man and a Christian..."

"The barrack square was suggestive of something unusual though all was so calm. At the door of Col. Irvine's house stood Lord Boyle, Col. Irvine and Col. MacLeod. Before the prison talked the citizens, most of them members of the jury. There were many who were disappointed at not being allowed in to the execution. Jokes were made. The troopers stood in groups on the verandah of the prison and their conversation was not edifying.

Sometimes a pause - but no sound came from within. No sign that the tragedy was finished. At last a thud was heard and one of the police said "The G-d-d-n s-n of a b--h is gone at last".

"Yes" yes said another as if saying "amen" to this noble prayer-- "Yes, the s-n of a b--h is gone for certain now". And then followed some civilized laughter.

As the reporter drove away from the barracks he saw the mounted patrols all on the qui vive and everthing looked for days as if some attempt at rescue had been expected.

Near Government House, a friend was met who asked the writer how Riel died and the answer was:

"He died like a Christian".

"How about his sanity?"  
"Any man who saw him die could not doubt his sanity. A more rational, self-controlled, sequent mind could not be conceived than he displayed."

"Did he die game? Was he pale?"

"He was pale. A man would naturally be pale. He showed the highest reason on the eve of going into eternity, to crush down his natural love of display and occupy himself solely with that world to which he henceforth belonged. He died with calm courage, like a man and a Christian, and seemed to me a triumph of

rationality as compared with the brutes who could blurt out ribaldry over his death or the atheists who thought is a sign of insanity that in the position in which he had been placed he should have given himself to prayer."

Nothing in his life so became him as the leaving of it.

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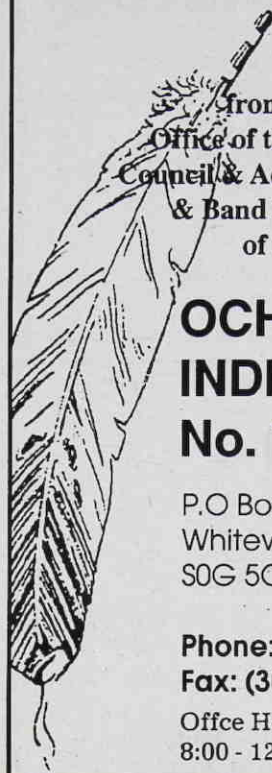
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# Artifacts Brought Home

The Gabriel Dumont Institute is pleased to announce the acquisition of a number of artifacts from the Riel Resistance of 1885. These items are from a collection compiled by Col. Pigott who served with the Boulton Scouts under General Middleton. The artifacts were in a trunk in the basement of Col. Pigott's son Paddy and his wife Margaret's Vancouver home for over 50 years. The Pigotts informed the Gabriel Dumont Institute of these items and their impending sale.

John Murray, Coordinator of Library Information Services with the Gabriel Dumont Institute, attended the auction in Vancouver and purchased the following items: a horsehair braid and bracelet given to Col. Pigott by an Indian who was taken prisoner at Batoche; a pocket watch and a pipe which are said to have belonged to a Metis named FRASER; and, a small

wooden vessel, taken from Big Bear's last camp at Loon Lake. We are eagerly awaiting the arrival of a battle diary and manuscripts written by Col. Pigott, and a French-English dictionary which contains what appears to be a set of military directions to a confederate of Riel and is signed by LOUIS RIEL himself. These three items were generously donated by TED PAPPAS Sr., owner of Western Canadian Raw Fur Auction Sales as a tribute to the tremendous contribution Aboriginal people have made to his business over many years. We will be receiving these items once matters of transportation, security and climate control have been properly addressed. For this we are seeking assistance from the Saskatchewan Provincial Archives.

This acquisition is significant both educationally and culturally. It is most gratifying that these artifacts have been rightfully returned to the Metis Nation and they shall serve as a tremendous asset to our studies and as is our hope as the impetus to

establish a Metis Museum. Chris LaFontaine, Executive Director, and Max Morin, Board Chairman, with the Gabriel Dumont Institute are working with Yvon Dumont and Ron Rivard of the Metis National Council to establish a museum with a mandate to promote the history of the Metis in Canada. It is essential that an oral history be represented in telling the Metis side of the story as the fear of repercussion prevented those who had participated in the Resistance from documenting the events of that spring of 1885. This museum will ensure that the Metis Nation and its allies can preserve their culture, history and traditions.

Also, Gabriel Dumont Institute is entertaining offers from a publishing house and a film maker who have expressed much interest in the documents obtained. We are very pleased at the positive impact this acquisition has had and will continue to have for the Institute and Aboriginal peoples.

The Gabriel Dumont Institute is a unique Metis-run educational cultural facility which graduates hundreds of Aboriginal students annually. The institute serves to raise the public awareness to the needs and aspirations of the Metis. It also represents a major progressive thrust to Metis and Aboriginal self-determination in education, training and cultural development in Saskatchewan.

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# First Nations Business

by Calvin Helin

In the first issue of this column I asserted that First Nations are rising in prominence on the national economic scene. It was further argued that the traditional non-native view of First Nations business has not kept pace with recent developments. Compelling reasons were advanced for the mainstream business sector to forge constructive links with native business persons. It was contended that aboriginal people have considerable resources to bring to any venture with private sector parties including: (1) land and the resources it contains (2) labour (3) cash (4) self-government and (6) tax advantages. This article will investigate First Nations land holdings.

Reserve lands alone in Canada comprise 10,021 square miles. According to a recent federal task force report this was "one of the largest land holdings in the free world" (this report was obviously completed before Glasnost). Without going into the details, two recent amendments to the Indian Act (the legislation that governs the use of reserve lands), have made it much easier to commercially deal with such land. Combined, these amendments had two positive effects.

Firstly, it made possible to give a security interest over reserve land. It did this by providing for the use of a leasehold interest as security for mortgage financing. With a secured interest investors and lenders are much more likely to advance financing for economic development projects.

Also, the amendments clarified much prior jurisdictional confusion with respect to "surrendered" reserve land. It used to be that to commercially deal with reserve land that it had to undergo a cumbersome surrender process (this is now referred to in the Act as "designation"). Once reserve land was surrendered the Act was unclear about whether the band continued to exercise jurisdiction over the land. The question of jurisdiction is important for a variety of reasons ranging from taxes to the appropriate building code. Under the Act designated land is now clearly under the jurisdiction of the band. One important

implication of this is that in businesses located on leased reserve land (such as the Park Royal Shopping Centre in North Vancouver) purchases by status native persons are, generally speaking, exempt from both provincial sales tax and the GST.

The other major source of lands for native people are aboriginal land claims. There are two categories of land claims recognized by the federal government; comprehensive and specific. Comprehensive claims are the claims to vast areas of land where aboriginal title has never been ceded or extinguished by treaty. In a recent newspaper article (concerning a poll commissioned by the federal government), a spokesperson for the Department of Indian Affairs said comprehensive claims exist on 53 percent of Canadian lands. This was said to cover all of Labrador, one-third of Quebec and two-thirds of B.C. (for B.C., however, claims should cover almost the entire province once all are submitted).

As an aside, it was interesting to note that the Canadians interviewed for this poll estimated that First

Nations were seeking about 30 percent of the province's land. When asked how much land they were prepared to give up an average answer was roughly one-fifth of the provincial land base. Extended to the country as a whole this would represent roughly 770,000 square miles of land.

A recent Indian Affairs fact sheet suggests that northern land claims agreements will result in northern native people having ownership of approximately 220,000 square miles of land. This figure doesn't include land claims settlements in B.C. or in parts of Quebec or Labrador. It is estimated that First Nations land ownership nationally, once all claims have been settled, would be in the 300,000 to 400,000 square mile range.

In B.C. a driving force behind settling aboriginal land claims has been the pall of uncertainty the issue has cast over the business community. A recent study conducted by Price Waterhouse suggested that B.C. is currently losing about \$1 billion dollars in investment per year due to the uncertainty surrounding the issue. It was suggested that ultimately, based on

uninitiated projects identified in the survey, some 1500 permanent jobs could be affected.

The other source of First Nations land acquisitions are specific claims. These are claims where land was for some reason or another improperly taken from native reserves, etc.... To date, of 578 specific claims that have been submitted only 205 have been settled.

The bottom line is that aboriginal groups will own and control a significant portion of the Canadian land mass. Native groups in land claimant areas have to date demonstrated a pragmatic bent in business dealings with the private sector. Signs are

encouraging for investors and corporations wishing to do business with native people. At a recent Native Investment and Trade Association conference Alvin McKay, President of the Nisga'a Tribal Council (the only group currently negotiating a land claim in B.C.) made these comments:

"We are conscious that economic development involves big business and large sources of financial assistance and support. We are therefore, aware that we must encourage,

Cont'd page 31

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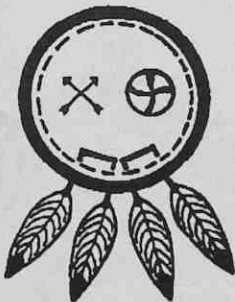
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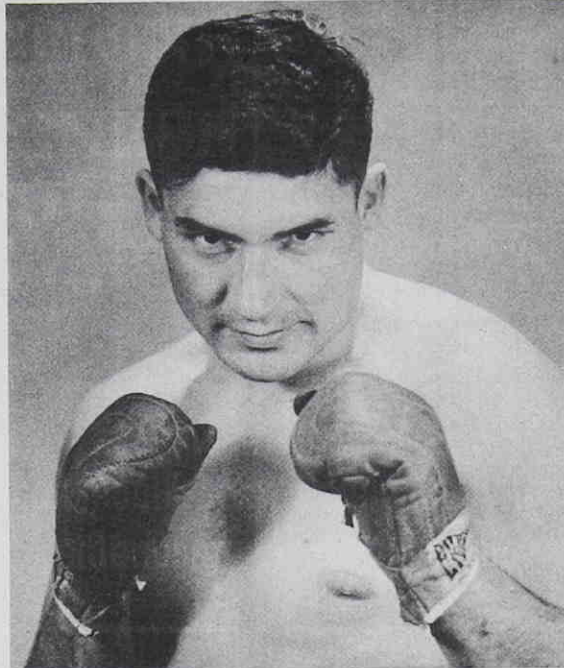


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**Prominent Metis Inducted into Boxing Hall of Fame**



*Claude Petit*

September 20, 1991, Mr. Claude Petit was inducted into the Canadian Boxing Hall of Fame during a ceremony held at the Saskatoon Army and Navy Club.

Petit joined the army in the early part of the 1950's. During this period in the armed forces boxing was one of the more popular activities to partake in. Petit, being

athletically inclined, joined the boxing team. By 1958, he began making a name for himself in the Canadian Army's Boxing realm.

The following is a chronology of Petit's achievements:

From 1958 to 1960, Petit won the Alberta Area Championship, the Western

Command Championship and the Canadian Army Championship.

From 1961 to 1963, Petit held the Edmonton Golden Gloves title which he added to the Alberta Area and the Western Command Championships. In 1962, he was runner-up in the Canadian Army and he competed in the Pacific Northwest Meet of Champions in Victoria, B.C. In 1963, Petit regained his Canadian Army Champion title and gained the B.C. Golden Gloves title.

In 1964, Petit won the 4th C.I.B.G. championship in Germany and the British Army on the Rhine Championship. Petit's greatest accomplishment was attained in 1964, by becoming the first Canadian to win the Army Heavyweight Championship title and in 1965, Petit retained the 4th C.I.B.G. championship title.

As well as boxing, Petit made quite an impression on the track and field world in the armed forces. In 1958, he won the 1st C.I.B.G. Tug of War Championship and in 1959, 64 and 65, he was the 4th C.I.B.G. Tug of War champion respectively. In 1963, Petit won the 1st C.I.B.G. Shot Put Championship. In 1964 and 65, he claimed the 4th C.I.B.G. Shot Put Championships for both the German and Canadian Army. In 1964, he set a new record and in 1965, he broke his previous record and set a new one.

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**Hall of Fame ...**  
*Continued page 23*

# Hall of Fame ...

Continued

Following his success at the Tri-Service Boxing Championship, Petit attained his Level 5 Coaching Certificate and began coaching boxing in Germany. The boxing program was cut by the Army shortly after he began.

After his retirement in 1965, Petit devoted his time and energies towards promoting boxing among the Native and non-native youth, and generally across Canada.

Petit's coaching achievements are as numerous

as his boxing achievements. He organized the following boxing clubs: In the early 1970's he started the Saskatoon Indian & Metis Friendship Centre Boxing Club which his brother, Norris Petit is currently managing. He organized the Beardy's Duck Lake Boxing Club in the 1980's and two years later the St. Michael's Boxing Club was founded under his guidance.

Currently, Claude is the President of the Saskatchewan Amateur Boxing Association



Claude Petit

and a member of the National Boxing Board where he represents Saskatchewan.

Petit organizes various tournaments. Two of the more

notable ones are the provincials, the Golden Gloves and the Western Canadian Tournament.

Petit is no stranger to

the sport of boxing. When he is not coaching or organizing - he is officiating. Claude is a Level 4 official at the local and national level.

Claude is presently the Executive Director of the Sask. Native Recreation Corporation. He organizes and implements sporting events of all types and calibers.

Petit has also been inducted into the Canadian Forces Sports Honor Roll in Ottawa on October 10, 1991.

Mr. Claude Petit had the determination and will to succeed at what he had set his mind to. He is one of the few Metis people to not only make it in a non-aboriginal institution but to be honored by it. He is a role model for us all. Congratulations Claude, on a job well done!

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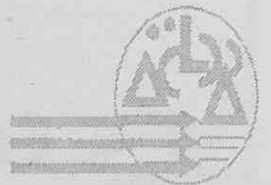


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# GABRIEL DUMONT INSTITUTE AND PROVINCE SIGN ACADEMIC FEDERATION



Lafontaine were in attendance to witness the signing of the academic federation between Max Morin of the GDI Management Board and then-Minister of Education, Ray Meikeljohn.

The federation represents a culmination of five years of planning and hard work by Metis people of Saskatchewan.

It is historic in nature because not only is it the first of its kind in this country, but according to Max Morin, it "is an important step forward to Metis self determination".

At an annual conference of the Gabriel Dumont Institute in 1986, a mandate was established by the Metis people insisting that GDI pursue a federated partnership with the Saskatchewan Institute of Applied Science and Technology (SIASST) to provide technical and vocational educational opportunities for Metis people.

As a federated technical

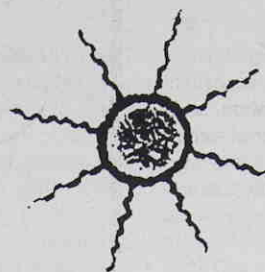
institute, Mr. Morin

continues, "the DTI will

by Kim Fraser

Great strides were made by the Metis people of Saskatchewan, on Tuesday, October 15, 1991. A Memorandum of Agreement was signed between the Gabriel Dumont Institute (GDI) and the province of Saskatchewan

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Gabriel Dumont ... Continued page 25



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**Gabriel  
Dumont ...**  
*Continued*

have the power to deliver adult basic education, adult upgrading programs, technical and vocational programs in business administration, chemical dependency, home care and forestry. As well, the DTI will be involved in curriculum and educational material development."

Mr. Meiklejohn noted that the agreement is a result of the recommendations of the Northern Task Force and it is significant that the people in the North have their voices heard because they best understand the needs of Northerners.

MSS President Jim Durocher thanked Mr. Meiklejohn and the provincial government for their participation in the historic agreement. He added, it is a step in the right direction to self government. The training institute will be controlled by a Metis-controlled board of directors, therefore it will have cultural relevance and significance to the people it serves.

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Council and Members  
of the

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**A  
PPOINTMENT**

The Board of Directors of Cameco Corporation is pleased to announce the appointment of Bernard M. Michel as Chief Executive Officer. Mr. Michel will also continue as President and a member of Cameco's Board of Directors. Mr. Michel succeeds William A. Gatenby, who has served as Chief Executive Officer since the Corporation was established in October, 1988. Mr. Gatenby will continue as Chairman.



**Bernard M. Michel**

world's largest uranium producers with uranium and gold mining operations in northern Saskatchewan and uranium processing facilities in Ontario. Its head office is in Saskatoon.

**M**r. Michel is an engineering graduate from École Polytechnique, Paris. He joined Cameco in October, 1988 as Senior Vice-President responsible for Operations. He was named Chief Operating Officer on January 1, 1990 and President on October 1, 1990. Before working with Cameco, Mr. Michel had extensive mining experience in both the potash and uranium mining industries. He was Senior Vice-President, then President of Amok Ltd. prior to joining Cameco.



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# EDITORIAL

Guy Bouvier  
Chairman of the Board  
SASKNATIVE ECONOMIC  
DEVELOPMENT  
CORPORATION

To: Membership of the Metis  
Society Of Saskatchewan

RE: Unauthored  
Memorandum.

Very recently it was brought to my attention that a memorandum of unknown origin, and authorship, has, and is, being circulated by fax throughout various Metis Locals and administrative offices. This memo contains a number of accusations with respect to mismanagement, abuse of authority and conflict of interest within the Board of Directors and Trustees of SNEDCO. At this time I would like to inform the Metis people of the province that there is no truth to these unsigned accusations. I would also extend an invitation to those that would engage in this form of smear activity to come forward and present their accusations in public. We feel that there is no basis nor fact upon which these accusations are founded, and we welcome the opportunity to debate this point on a more equal footing.

The following documents have been included with this editorial:

- Letter of approved audit - Audit Services Group an agency of Supply and Services Canada, Government of Canada.

- Letter of approved Portfolio Assessment Review from Industry, Science and Technology Canada, Aboriginal Economic Programs, (May 7, 1991).

- letters of invitation from The Honourable Tom Hockin, Minister of State Small Business and Tourism, inviting SNEDCO to partake in funding for the purpose of developing

- a Field Workers Advisory Service Program, (Dec. 6, 1991).

In view of these documents, and the excellent business relationships that exist between SNEDCO and Federal Government Departments/Agencies, one may ask - Why would the

federal Government extend invitations to SNEDCO to partake in federal funding for the purpose of developing, implementing and management of two new programs? These documents would indicate that Federal Government Departments maintain a high level of confidence and trust in the SNEDCO Board of Directors and Trustees. In fact, through the two above mentioned programs, SNEDCO has been entrusted with a total of 2.9 million dollars to ensure the delivery and maintenance of these programs. This high degree of business confidence is further evidenced by the comments made in these documents with respect to SNEDCO's high level of performance, and recognized fulfilment of Federal audit requirements.

Metis People of the province can also take pride in the fact that SNEDCO has recently been recognized as being the Number 1 ranked "Aboriginal Capital Corporation" in Canada.

At this time SNEDCO is in the process of receiving legal advice with respect to dealing with what we consider to be false rumour driven by malicious intent. We stress that our actions are not designed to serve as a vendetta; however, we feel that the methods chosen to attack SNEDCO's credibility are highly illegal, and the overall effect is the slander of the myself, SNEDCO Corporation, Board of Directors, Trustees, employees and the Metis people of Saskatchewan.

I would remind the author(s) of this false information that it is exactly this type of rumour and unfounded accusation that, in the past, have resulted in the decline of former Metis organizations and institutions such as MEDFO. Here again I would invite author(s) unknown to present their concerns in public so as to allow for a fair debate before the scrutiny of the Metis people and the general public.

Guy Bouvier  
Chairman of the Board,  
SaskNative Economic  
Development Corporation.

## WHAT HAVE THE SNEDCO TRUSTEES DONE TO CORRECT THE MISMANAGEMENT?

### SASKATCHEWAN NATIVE ECONOMIC DEVELOPMENT TRUST

#201 - 2022 Cornwall Street  
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S4P 2K5  
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Facsimile: (306) 757-0110

#### BOARD OF TRUSTEES

**CHAIRPERSON:** Ms. Sherry Farrell-Racet  
c/o Gabriel Dumont Institute - SUNTEP  
121 Broadway Avenue East  
Regina, Saskatchewan  
S4N 0Z6  
Telephone: 522-5691 Ext. 28 (Bus.)

**SECRETARY:** Mr. William J. Wardell  
c/o Wardell & Worme  
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University of Saskatchewan  
Saskatoon, Saskatchewan  
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Telephone: 975-7095 (Bus.)  
249-3024 (Res.)

## MISMANAGEMENT WITHIN THE SASKATCHEWAN ECONOMIC DEVELOPMENT CORPORATION

### I. Background:

In September of 1990 the Aboriginal staff (4) of SNEDCO provided the Board and Trustees with documents showing a pattern of mismanagement, abuse of authority, conflict of interest and racism within SNEDCO. Several of these problems involved violations or defaults of the Contribution Agreement. This information was presented in good faith believing that unless these serious problems were dealt with the credibility and future funding of SNEDCO would be jeopardized.

The problems documented included:

- 1) Peter Morin, one of the white staff within SNEDCO, was allowed to operate his own private business out of the office during regular work hours and sometimes travel on his own business at SNEDCO's expense.
- 2) All the Aboriginal staff within SNEDCO are paid considerably less than what they were entitled to receive according to the \$69,000 a year, and annual bonus of \$8,000 a monthly car allowance of \$400 plus mileage. This is all for a man who does not have a commerce degree or a degree in business administration. Peter Morin is paid above the salary grid for his position. In effect Mr. Demchuk has set up one salary grid for Aboriginal staff and another for white staff. This reflects his racist attitude and the low opinion he has of Aboriginal staff.
- 3) Mr. Demchuk appears to have operated his own private consulting business without declaring this conflict of interest to the Board.
- 4) Jim Demchuk submitted documents of SINAS requesting payment for training that was never provided to the office staff.
- 5) In a number of documented cases certain loan applicants were given preferential treatment and special loan conditions that violated the Policies and Procedures Manual and the Conflict of Interest Guidelines.
- 6) Mr. Demchuk was supposed to have trained a Metis CEO to replace him over two years ago. This to date has no been done so that he can continued to receive his \$81,800 salary and benefits

### II. Conclusion:

Most of the mismanagement, conflict of interest, racism and other violations documented have now been confirmed by Tom Dore, the lawyer hired to conduct an independent investigation of SNEDCO. (See external review of July 10, 1991). It is believed that if Mr. Dore had been given the additional time he requested to undertake a more thorough investigation he would have been able to substantiate even more of the violations raised. Rather than deal with these violations, Mr. Demchuk and certain members of the Board have tried to silence any opposition and have done nothing to remedy the areas recognized by Mr. Dore. Two Metis women, Judy Bergen and Arlene Goulet were both fired from SNEDCO for raising these concerns. Mr. Demchuk does not command the respect or confidence of the Metis staff of SNEDCO, nor has he helped to further the economic aspirations of Metis people. Due to these actions Mr. Demchuk has abused his authority and does not deserve the continued trust of Metis people.

### III. Motions:

- 1) That Mr. Demchuk be immediately removed as the CEO SNEDCO.
- 2) That a complete and thorough investigation of SNEDCO be undertaken to determine the total extent of any mismanagement improprieties or violation against the Contribution Agreement.
- 3) That all staff who were terminated be forthwith reinstated with appropriate remuneration and reimbursement for back pay.

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July 5, 1991

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Director of Operations  
 Aboriginal Capital Corporations Program  
 Industry, Science and Technology Canada  
 Winnipeg, Manitoba

**FINAL AUDIT REPORT**

Native Economic Development Program  
 Project No.: 221-307212  
 Name of Applicant: Sasknative Economic Development Corporation (SNEDCO)  
 Location: Regina, Saskatchewan  
 Program Element 1  
 Contribution Agreement dated March 19, 1987 and amended March 31, 1989  
 Date of Site Inspection: May 3 to 10, 1991

We have examined the file of the applicant prepared by the office of Industry, Science and Technology Canada and the accounts, records and facilities of the applicant insofar as they pertain to the Contribution Agreement, the Native Economic Development Program - Terms and Conditions and in accordance with the Terms of Reference. Our examination was performed in accordance with generally accepted auditing standards and included a general review of the accounting procedures and such tests of accounting records and other supporting evidence as we considered necessary.

In our opinion, the conditions of the Contribution Agreement and the applicable sections of the Native Economic Development Program - Terms and Conditions, required to have been met at this time, have been complied with, except for loans to non-profit corporations and the lack of formal quarterly information on native women being submitted, as detailed in notes 1 and 2 of Schedule 2.

Additional information is provided in Schedules 1 to 3 inclusive.

The results of our audit have been discussed with the Applicant.

*Audit Services Group*

WINNIPEG, MANITOBA

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An agency of Supply and Services Canada / Une agence d'approvisionnement de Services

**Industry, Science and Technology Canada**  
 Aboriginal Economic Programs  
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 118 Place  
 230 Portage Avenue  
 Winnipeg, Manitoba  
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**Industrie, Sciences et Technologie Canada**  
 Programmes économiques des autochtones  
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 118 place  
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RECEIVED  
 MAY - 9 1991  
 SNEDCO

For the file address  
 Our file address

May 7, 1991

221-307212

Mr. Jim Deschuk  
 President and Chief Executive Officer  
 Sasknative Economic Development Corporation  
 102 - 2050 Cornwall Street  
 Regina, Saskatchewan  
 S4P 2K5

Dear Mr. Deschuk:

**RE: PORTFOLIO ASSESSMENT REVIEW - RANFT & ASSOCIATES**

Enclosed is a copy of the report covering the review performed by Ranft & Associates during the week ended April 19, 1991.

I am pleased to note that the report comments favourably on SNEDCO's operations and management and commend you and your staff for achieving this level of performance. I believe that you will strive to maintain a high standard of operations, and even to improve on present levels.

The report recommends focusing on "C" category loans, to "prevent further deterioration and/or potential loss" and I would appreciate a full report on SNEDCO's plans for strengthening each of the accounts comprising this category. With regard to the loans classified as "D" loans, would you please provide a report on SNEDCO's potential loss on each loan and action plan for recovering the loans.

I would appreciate receiving your response to the above by June 7, 1991.

Yours truly,



A. C. Sharp  
 Director - Operations  
 Winnipeg - AEP

Minister of State  
 Small Business and Tourism



Ministre d'État  
 Petites entreprises et Tourisme

The Honourable / L'honorable

Tom Hockin P.C. M.P.

DEC - 6 1991

DEC 10

Mr. Ron Camponi  
 Chairman  
 Sasknative Economic Development Corporation  
 201 - 2072 Cornwall Street  
 Regina, Saskatchewan  
 S4P 2K5

Dear Mr. Camponi:

I am writing to invite Sasknative Economic Development Corporation (SNEDCO) to undertake two new projects.

SNEDCO has launched a business advisory service. I propose that this service be expanded so that it can become an effective follow-up to the services MEDFO was mandated to provide to small businesses.

I am prepared to offer funding for a period of two years, to enable you to hire a small number of business development specialists and launch a field service. If your company wishes to take on this challenge, I would ask you to develop a proposal with officials of Aboriginal Economic Programs (AEP) for decision in January, 1991.

This project should enhance access to AEP and, more generally business development for SNEDCO's clientele, the Metis and non-Status Indians of Saskatchewan. The second project serves the same purpose.

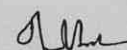
Recently, the National Aboriginal Advisory Board (NAAB) proposed that Aboriginal Capital Corporations (ACCs) of the Metis and non-Status Indians

be enabled to provide equity capital to small Aboriginal businesses. To ensure a high success rate for their investments, these ACCs would also provide intensive advisory services.

I welcome this proposal which I feel should enhance the fairness of my department's Aboriginal economic programs, as well as their success.

It gives me pleasure to invite you and your organization to come forward and embark on these two new projects.

Yours sincerely,



Tom Hockin

**MEMORANDUM**

**DATE:** November 5, 1991  
**TO:** All MSS AREA REPRESENTATIVES  
**FROM:** SNEDCO

It has come to our attention that a unsigned memo may have been sent to you alleging mismanagement within SNEDCO. We are endeavouring to find the source of this false information so that the appropriate legal action can be taken against its authors.

Let me assure you that SNEDCO is operating very satisfactorily. A number of independent sources ranging from SNEDCO's auditors to the Minister also think SNEDCO is ok. For example:

**Federal Government - Audit Services** (on their audit of SNEDCO)

"In our opinion, the conditions of the Contribution Agreement and the applicable sections of the Native Economic Development Program - terms and conditions, required to have been met at this time, have been complied with..."  
 July/91

**Aboriginal Economic Programs** - from Director of Operations

"I am pleased to note that the report comments favourably on SNEDCO's operations and management and commends you and your staff for achieving this level of performance"  
 May/91

**Independent Study on SNEDCO - Ranft & Associates** - (a four day review of all SNEDCO's operations)

"to summarize our assessment of the SNEDCO operations we feel the portfolio is well managed and controlled by Messrs Deschuk and Gluck"  
 February/91

**Ernest & Young - Chartered Accountants**

- report a clean audit of SNEDCO's financial condition.  
 February/91

**Letters from the Minister - Tom Hockin to Jim Durocher and Ron Camponi**

- Indicating his support for SNEDCO so much so that SNEDCO will be receiving an additional \$2.9 million in program funding.  
 November/90

Attached please find copies of the above mentioned letters.

Sincerely,



SNEDCO

*"We can stop racism today"*

from  
**Chief Joseph Saunders  
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 of the



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# "BLACK ROBE" - Film Critique.

by Bruce Sinclair.

"Black Robe", a film on the Jesuit presence in Eastern Canada, presents some interesting themes on Indian-European relations, most notably, on the harshness of the environment and the Jesuit mission of salvation. The setting of the movie is

revealed through the desolate beauty of the untamed country that the Jesuit enters on his journey to meet his brother at the Huron mission. The stark imagery of the territory the priest and his Algonquin guides travel through is possibly the most powerful, natural force in "Black Robe". The ice and snow and wind dominate the characters and create an atmosphere on unrelenting savagry. The direction of the movie seem to pursue this rough, jagged edge even through the characters. All of the characters, Indian and European alike, lack the basic human attributes of tenderness and caring. Indeed, the only tear that falls in the entire movie is due to remorse from lust. Yet, throughout the course of the journey, sex, torture, loneliness, and fear abound. Still, there are several scenes worth mentioning. A moment of parallel beliefs is nicely presented by a visual combination of French dance and ceremony juxtaposed with Algonquin chants and rituals. Huron and Iroquois forts are impressive, reminding us of the highly organized societies that these particular tribes belonged to. The Indian tongue is present, in an odd mixture of Ojibwe and Cree and may not be entirely accurate in representing the various tribes in "Black Robe" which include the Iroquois, Cree, Huron, Algonquin, Iroquois, and the Montagnais. The spiritual world of the Indian was touched on, but not explored in any depth with the death of the Algonquin chief, Chomina (August Schellenberg) and his raven visions. The Montagnais medicine man provided some sense of humour and sensitized the viewer to the Indian's conception of the Jesuit as a devil. As for the Jesuit, one wonders how to describe a man who travels hundreds of miles through unknown territory, suffering hardships, risking his life to get to a place that offers little, if any respite from his ordeals. Pity, admiration, confusion, doubt, faith...any one of these

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**Black Robe ...**  
*Continued page 29*

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# Black Robe ...

*Continued*

words could accurately describe the state of the Jesuit. However, one thing is clear. The desire and determination to do what he believes to be his purpose on earth is performed convincingly by Lothaire Blùteau (Father Laforgue). In this fact, "Black Robe" is rendered one dimensional. Although the role of the Jesuit is credible, the reaction of the Indian does not ring true. It takes more than one stellar performance to make a movie work, and in "Black Robe", the Indian hardly escapes centuries old stereotypes. There are scenes that are hard to justify, the escape from the Iroquois fort, the depiction of sex as detached from feelings, and the general depiction of the Indian as lost and confused children. True, the cultural malaise that the Europeans introduced to the Americas had a devastating effect on the Indian, but never succeeded in destroying their spirit. "Black Robe" is a 12 million dollar co-production between Canada and Australia under the direction of Bruce Beresford, who had directed "The Fringedwellers, a ethnocentric version of the aborigine in Australia. It may

be time for Canada to look to the Indian arts community in any future ventures into a world that is continuously sought after, but still manages to elude the undeserved.

"Black Robe" will take you heavily with European conceptions of mastery and benevolence on a rough journey with bits and pieces of realism seasoned

**We can stop racism today!**

from

Chief David McKay  
Council & Members

## Matsqui Band

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VOX 1S0

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from*

Chief, Council & Band Members & Staff



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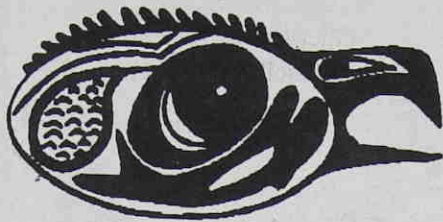
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20 Tapes & 10 C D's - \$500.00 plus 7% O.S.T. plus \$15.00 s & h

*We support National  
Addictions Awareness Week*



## Thunder Bay Indian Youth Friendship Society

### Head Office:

401 North Cumberland Street  
Thunder Bay F, Ontario  
P7A 4P7

Phone:(807)346-5840

### Satellite Centre

704 McKenzie Street  
Thunder Bay F, Ontario  
Phone:(807)623-6739  
Fax:(807)344-8945

# The Sky's the Limit

Marian Kotowich, NSIM  
Counsellor/Coordinator

The Non-Status Indian and Metis (NSIM) Program is designed to assist Non-Status Indian and Metis people living in Saskatchewan. The Program promotes and offers educational and vocational opportunities at SIAST, Regional Colleges and/or other educational institutions. NSIM sponsors students in full-time programs and may include tuition and textbooks only. Your local NSIM Counsellor/Coordinator can provide you with more information on funding.

An NSIM student's success is influenced by his/her motivation, planning, preparation and goals. Equally important is the ongoing support available. This includes financial, academic and career planning. Personal counselling and regular contact with the student is the "glue" that helps many students "stick to it" and reach their goal(s).

The SIAST, Wascana Campus NSIM Program offers Adult Basic Education (such as Literacy classes and Grades 5-12 upgrading);

personal development courses (such as Native Life Skills and Job Finding Club); and other skill training that will enhance employability. The Program operates with the local Native Advisory Committee's support. The Native Advisory Committee is composed of community members who represent programs or services involving Aboriginal peoples. The Committee guides and makes recommendations to further develop the program based on information and feedback received from the NSIM Counsellor, NSIM students, SIAST staff, Saskatchewan Education and the Non-Status or Metis community.

Wascana Campus is also actively involved with Aboriginal activities that promote a positive Aboriginal cultural identity and awareness. Activities and events were held this spring and summer for Wascana Campus students, staff and their family members at the Campus and the Piapot Reserve. Ray Lavalley, an Aboriginal cross-cultural program consultant, and other respected Aboriginal figures, facilitated Feasts, Sweatlodge,

Pipe and other sacred ceremonies; and discussion groups to explore and educate participants about Aboriginal cultures, values and aspects of spirituality. These and other Aboriginal cultural activities are planned for this year.

I take pride in being a Metis and firmly believe that a key to success is one's own willingness to expand or involve oneself in something cherished each day. The NSIM Program can be an invaluable resource and a catalyst for positive change for the Non-Status Indian or Metis person and the community. The Program has a rich history of students who have acquired personal satisfaction from their program choices. Many NSIM students have pursued or established themselves in professional fields.

If you are a Non-Status Indian or Metis wanting to enhance your skills, I encourage you to contact the NSIM Counsellor/Coordinator at the SIAST Campus or Regional College nearest you. In the spirit of this encouragement, I quote the Wascana Campus NSIM Program motto, "The Sky's The Limit!"

## PROVINCIAL METIS HOUSING CORPORATION

DELIVERY AGENT FOR HOUSING ASSISTANCE PROGRAMS FOR LOW-INCOME RURAL RESIDENTS OF SASKATCHEWAN THROUGH CANADA MORTGAGE AND HOUSING CORPORATION

If you are interested in applying for the Rural and Native Housing Program, the Emergency Repair Program or the Residential Rehabilitation Assistance Program, please feel free to contact one of our Housing Development Officers in your area.

### Head Office

1249 - 8th Street East  
Saskatoon, Saskatchewan  
S7H 0S5  
Phone: (306) 343-8240  
Fax: (306) 343-1700

### Present - PMHC Staff

Allan Morin	- General Manager
Henry Cummings	- Housing Development Officer
Joan Herchak	- ERP Clerk
Sandi Morin	- Housing Development Officer
Cindy Stelmackowich	- Housing Development Officer
Greg MacLeod	- RRAP Program - Contract Employee

### Regina Sub-Office

Suite 110 - 2050 Cornwall Street  
Regina, Saskatchewan  
S4P 2K5  
Phone: (306) 347-7212, 347-7270  
Fax: (306) 347-7221

### Present - PMHC Board of Directors

Phillip Chartier	- Chairman
Clovis Regnier	- Member
Bobby Woods	- Member
Gary Martin	- Member
Jim Parisien	- Member
Leon McCallum	- Member
Don Favel	- Member
Dennis Shatilla	- Associate Member

### Regina Sub-Office

Gillis Lavalley	- Housing Development Officer
Les LaFramboise	- Housing Development Officer

FOR ADDITIONAL INFORMATION ON OTHER HOUSING SERVICES CONTACT CANADA MORTGAGE AND HOUSING CORPORATION AT THEIR TOLL FREE NUMBERS

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1-800-667-3918 NORTHERN REGION

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# Lac LaRonge Band Opens First of It's Kind Home



A group home for youngsters with multiple disabilities was officially opened in September by the Lac La Ronge Indian Band. The home, located on Far Reserve, is the first such home to be built on an Indian Reserve. Wawuhtewikumihk (House of the Northern Lights) also brings a service to northern Saskatchewan that was not previously available. As a result of the home's opening, five northern young people who had been living in the south, have been able

to return to the north. This brings them closer to families and provides a cultural setting in keeping with their status Indian identity.

In the above photo, Lac La Ronge Band Elder, Nancy Ross and Wawuhtewikumihk resident, Francis McKenzie cut the ribbon to mark the official opening.

The Lac La Ronge Band will operate the home and support care to the residents will be provided by trained status Indian workers. The Department of Indian Affairs and Northern Development will provide operational funding.

## First Nations Business.. Cont'd

we must utilize the potential of joint ventures with industries. In keeping with our philosophy of sharing our resources, this door to joint ventures with industry is definitely part of our plan of action."

Clearly, native people are prepared to be reasonable and generous as new landlords for many businesses in the country. It is time to get down to the business of building an economic base on which to found native self-reliance. In doing so it is possible to create benefits for everyone in the spin-off from native economic development.

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Keep the circle strong*

Depend on yourself, not on alcohol & drugs

from the Staff & Counsellors at

**Wechi Centre**

Box 33  
Pelican Narrows, Saskatchewan  
SOP 0E0

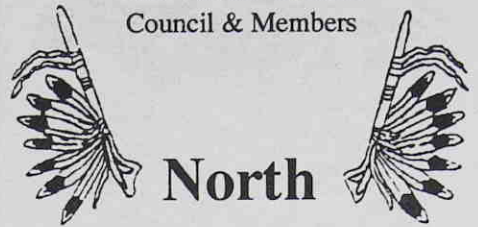
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9:00 - 12:00  
1:00 - 5:00

Also in South End & Deschambault

*"We can stop racism today!"*

from  
Chief Nathan Matthew  
Council & Members



## North Thompson Indian Band

Box 220  
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V0E 1C0

Phone:(604)672-9995  
Fax:(604)672-5858

*"We can stop racism today"*

from  
Chief Linda Mae Shackelly  
Council and Members

## Nicola Valley Tribal Council

P.O. Box 188  
Merritt, B.C.  
V0K 2B0

Phone:(604)378-4235  
Fax:(604)378-9119

Office hours:  
Monday - Friday  
8:30am - 4:30pm

*"We can stop racism today"*

from  
Chief Steven Fiddler  
Council & Members



**Bearskin Lake  
First Nation**

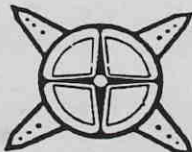
General Delivery  
Bearskin Lake, Ontario  
POV 1E0

Phone:(807) 363-2518 or 363-2598  
Fax:(807) 363-1066

Office hours:  
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9:00am - 5:00pm

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INDIAN BAND**

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653-2253

Fax:  
653-3384

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Keep the circle strong**



Office of the  
Prince Albert District Chiefs  
From the

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Lodge**

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Fax: (306) 864-2204  
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Melfort, Sask. S0E 1A0

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from  
Treaty Six 1876

**JOESPH BIGHEAD  
RESERVE NO. 124**

*"As long as the sun shines, the grass grows and the rivers flow"*



Chief Ernest Sundown,  
Council & Band Members

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Pierceland, Sask. S0M 2K0  
Phone (306) 839-2277  
Fax (306) 839-2323

**Montana  
Tribal  
Administration**

Box 70  
Hobbema, Alberta  
T0C 1N0


Telephone:  
(403) 585-3744  
(403) 585-3998



We support National Addictions Awareness Week  
Keep the Circle Strong



We support National Addictions Awareness Week  
Keep the circle strong



**WHITE BEAR BAND  
NO. 70**

P.O. Box 700  
Carlyle, Sask.  
Phone: 577-2461  
Fax: 577-2496

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The White Bear Trust is requesting Band Members to submit their mailing addresses so information re: **The White Bear Trust Fund**, can be sent to them. Send Addresses to, the  
**Attention: White Bear Trust,**  
@ the above address.

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**SUPPORTING EXCELLENCE IN  
METIS EDUCATION**

The membership of The Prince Albert Metis Society Local #7 is recognizing the educational achievements of two Metis students by assisting them financially to pursue higher education at the university and technical school levels.



**ANGIE DORION**  
**\$500.00 HIGH SCHOOL  
ACHIEVEMENT AWARD**  
Angie is currently attending first year University.




**ANDRE LETENDRE**  
**\$1,500.00 UNIVERSITY  
SCHOLARSHIP**  
Andre is in his final year of The Native Human Justice Program

**! Keep up the good work, we are all proud of you !**

This advertisement is authorized by the following Metis Local #7 Scholarship Program Board of Directors: Shelly Smith, John Dorion, May Henderson, Rick Parenteau and Gary Yermette.

**Join the circle**

The fight  
against alcohol  
and drug abuse is everyone's  
concern. We all need to work  
as a team to fight addiction.



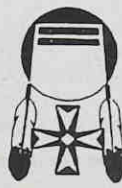
**Sunchild Administration  
Alcohol and Drug Program**

**Director: Lawrence Yellowface**

Box 747 Rocky Mountain House,  
Alberta T0M 1T0

For more information please call  
**(403) 989-3910**  
Fax: (403) 9892533

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Telephone: 763-6005

**"Let us put our minds together and see  
what life we will make for our children"**

**WANUSKEWIN INDIAN HERITAGE INCORPORATED  
GIFTSHOP MANAGER**

Wanuskewin Heritage Park is a national historic site interpreting over 6000 years of Northern Plains Indian culture. Located 3 km. north of Saskatoon, the park will open in June 1992 with visitation of upwards of 150,000 people annually. An important part of the park is a thematic 120 square metre giftshop carrying a wide range of products reflecting Northern Plains culture.

A self-motivated Giftshop Manager is needed who will be responsible for the operation and management of all aspects of the Gift Shop Manager will be responsible for maintenance and improvement of the quality of products and services within an established mandate.

We anticipate the successful candidate will have:

- \* a minimum of three years experience in retail management
- \* experience with inventory development and control
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- \* excellent communication skills
- \* the ability to work independently
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- \* computer skills
- \* knowledge of Northern Plains Culture

Preference may be given to individuals of Indian ancestry.  
Salary and Benefits will be commensurate with qualifications and experience.  
Closing Date is November 15, 1991.  
Submit applications and resumes to:

**Wanuskewin Indian Heritage Incorporated**  
405 Third Avenue South  
Saskatoon, Saskatchewan  
S7K 1M7

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Keep the circle strong

from  
Chief Charles R. Eagle,  
Band Member & Staff & Council

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BAND #94**

R.R. #5, Box 149  
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Phone: (306) 477-0908  
Fax: (306) 374-5898

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Office Hours:  
Monday - Friday  
8:00 - 12:00  
1:00 - 4:30

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### **N'Amerind (London) Friendship Centre**

260 Colborne St.,  
London, Ont. N6B 2S6

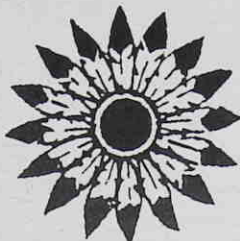
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from  
Board and Staff



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R.R. #4  
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L0S 1J0

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Vice President: Mike Harmatiuk

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P0T 1K0

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Office Hours:  
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racism today!*

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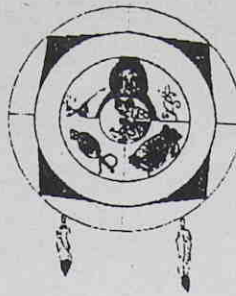
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Drugs and Alcohol"  
Keep the circle strong

from  
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**We Support  
National  
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Week**

"Keep the circle Strong"

B. I. H. C. will be hosting a  
SOBER DANCE on  
November 23, 1991 to celebrate  
National Addictions  
Awareness Week.

For more Details, contact:

**Battlefords Indian Health Centre Inc.**  
Box 250  
North Battleford , Sask  
S9A 2Y1  
Phone (306)445-7734  
Fax (306)445-5010



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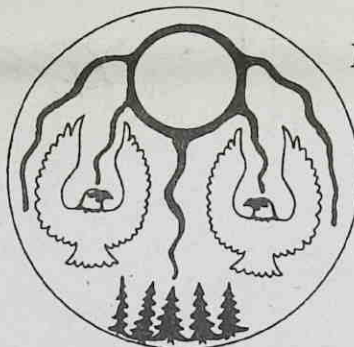
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Keep the circle strong**

From  
Chief: Delores Lagace  
Councillors: Ivan McKay - Willis McKay  
Staff and the people of the

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P0M 1W0

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**Wanuskewin Heritage Park  
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Only rarely does an opportunity such as this come about—the chance to build a dream. Wanuskewin Heritage Park is an ambitious international educational and cultural endeavour featuring a world-class interpretive centre that showcases living anthropology, North American prehistory and Indian culture. Scheduled to open in June, 1992, the Park seeks a C.E.O. to provide the leadership, contagious enthusiasm and ability to coalesce divergent interests that will carry the dream into the next century.

Reporting to an appointed Board of Directors representing Indian, academic, business, government and community interests, the C.E.O. will spearhead the ongoing development of the Park, manage a committed professional and administrative staff and liaise with a broad cross-section of stakeholders to ensure the long-term cultural, educational and financial viability of this exciting undertaking. A competitive salary and relocation package is offered. Location is Saskatoon.

This opportunity demands a senior manager capable of turning vision into reality. You have earned solid academic credentials in a field related to education, anthropology or Indian studies. You are a proven manager within environments where leadership must be balanced by consultation and shared commitment. You understand the dynamics of marketing but are sensitive to the constraints of cultural and academic integrity. You have demonstrated the ability to build and maintain successful relationships within the Indian community.

To explore this position in confidence, contact Claudia M. Nicholl,  
Dr. E. H. Scissons & Associates Ltd., #806 — 123 Second Ave. So.,  
Saskatoon, Sask., S7K 7E6. Ph. (306)652-2551 • Fx. (306)934-3959.

**The NSIM Program  
Can Assist You!**

If you are a Non-Status Indian or Metis person wanting to enter classes for academic upgrading, personal development and/or occupational training, the NSIM Program offered in your area will help you to succeed!

Courses may include Literacy classes; 5-12 upgrading or GED 12 Preparation (daytime or evening); Native/Life Skills; and part-time post-secondary classes or courses you require in order to obtain satisfying employment. If you attend full-time classes, financial assistance could include a daily living allowance and tuition/textbook costs.

For more information, or if you would like to make an appointment for counselling, please contact the NSIM Coordinator/Counsellor at the SIAST Campus or Regional College nearest you.

Kelsey Campus, Saskatoon: 933-8364 or 1-800-567-3263  
Palliser Campus, Moose Jaw: 694-3437 or 1-800-667-0055  
Wascana Campus, Regina: 787-1275 or 1-800-667-7730  
Woodland Campus, Prince Albert: 953-5302 or 1-800-667-9664



**SIAST**  
Wascana Campus  
SASKATCHEWAN INSTITUTE OF APPLIED  
SCIENCE AND TECHNOLOGY

SIAST offers up-to-date career related training on a full-time or continuing education basis at campuses located in Moose Jaw, Regina, Prince Albert, Saskatoon, and Woodland, Saskatchewan.



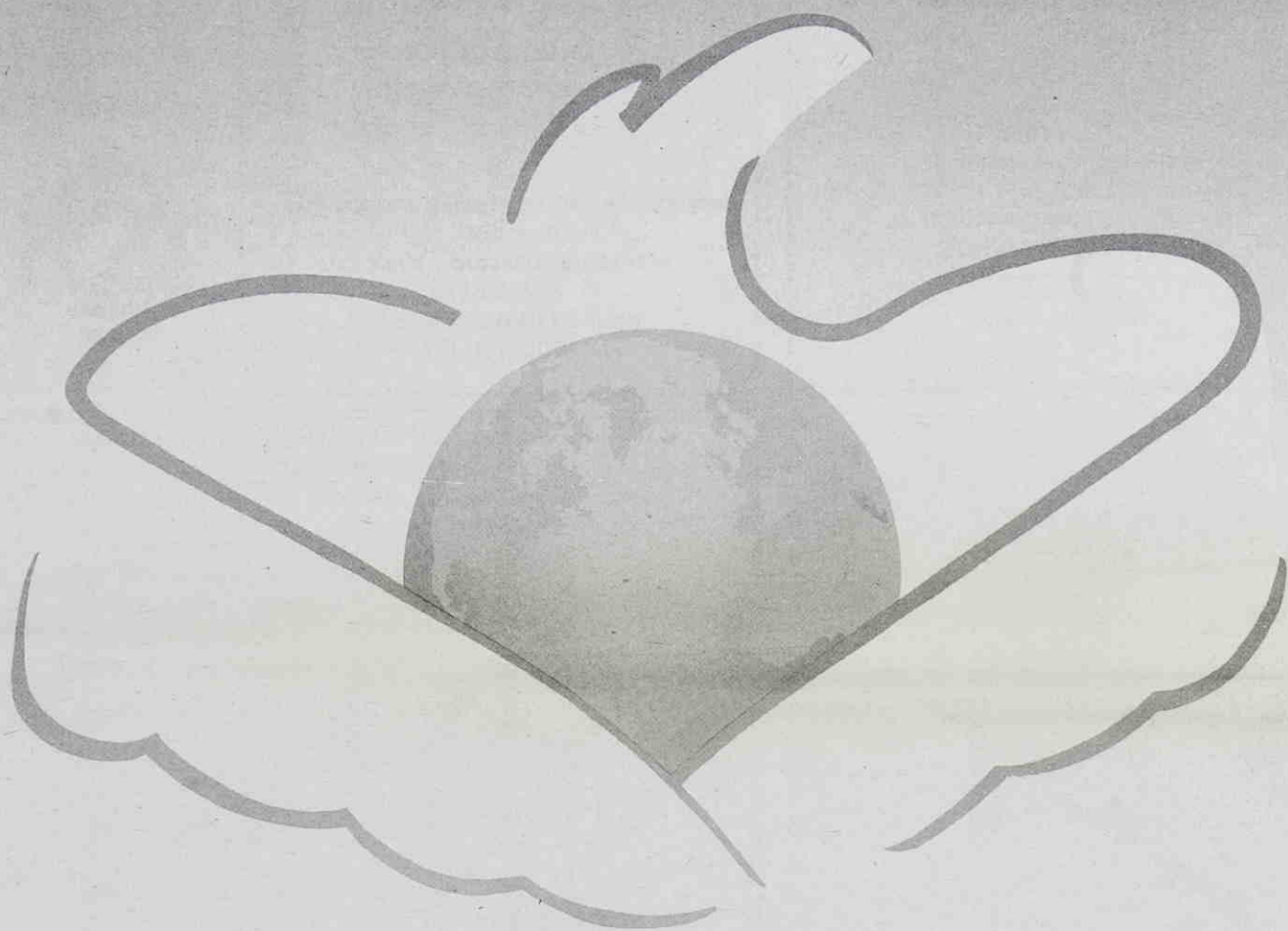
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