

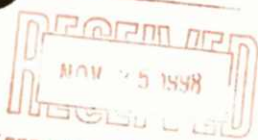
Karon

NEW BREED

MAGAZINE

November 1998

\$2.00 per copy



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MESSAGE FROM THE PRESIDENT

Clem Chartier

I welcome this opportunity to be able to communicate this message to you. As we all know, communication is very important if we plan to move forward toward new and positive developments. It is also important that the major initiatives taking place with our people and our institutions be shared with you. I hope that by reestablishing the New Breed magazine that this information will be made available to you on a regular basis.

It is also important that information from the Locals and Regions, as well as individuals, be made available. In this connection, I encourage everyone to take the opportunity to make use of the magazine to put your message forward.

This publication also gives us an opportunity to pause and reflect upon the sacrifices made by past Metis leaders. In particular, November 16th marks the 113th anniversary of the execution of Louis Riel. To our people, Riel is a hero who fought and died for our rights. To many others, Riel is viewed as a traitor. Against this backdrop, there is a current debate going on with respect to whether Parliament should pass legislation exonerating Riel. This issue will be front and center over the next several months. The Metis National Council will be consulting the Metis on a number of matters, including the potential exoneration of Riel.

Since our last publication, July 1998, the MNS has entered into a new 5 year tripartite agreement with the federal and provincial governments. A major new initiative this year has been with respect to urban governance. As a first step, the urban centres of Regina, Saskatoon, Prince Albert and the Battlefords have been meeting, and propose to establish an Urban Council. The rest of the tripartite process remains

the same, with the Northern Project moving into a new phase which hopefully will begin experiencing devolution of services to the Metis at the community level in northwest Saskatchewan.

The enumeration process has evolved from the tripartite process and is currently finalizing its report from the consultation meetings held during October '98 in all twelve MNS Regions. The Report and Recommendations will be presented at the December '98 Metis Nation Legislative Assembly to be held in Prince Albert. Following adoption of that Report, we expect to get under way with the actual enumeration shortly thereafter.

Under the Bilateral Agreement, there will be a meeting of Tier I, MNS Ministers and provincial Cabinet Ministers on December 2, 1998. The date for a meeting of the Leaders Forum (MNS President and Premier) has not yet been set, but we expect this meeting to be happening within the next few weeks. Under the Bilateral Process we expect to begin working on internal MNS governance, including the streamlining of the Metis Nation Legislative Assembly, Senate, PMC and Affiliates, as well as required legislation.

With respect to hunting and fishing rights, our Minister of Lands and Resources, Mr. Dale McAuley is continuing to meet with SERM officials. While SERM is not respecting Metis rights to hunt and fish, nor our *Metis Wildlife and Conservation Act*, we are hopeful that some form of co-jurisdiction and co-management arrangement may be negotiated. In the meantime, by SERM policy, only those Metis living in northern Saskatchewan who are living off the land won't be charged for hunting or fishing without a Saskatchewan government

issued license. This government policy is based on the *Grumbo* decision by the Court of Appeal which has ordered a new trial. A date for the new trial has not yet been set.

On the lands claims litigation front, some progress is being made. We now have an offer from both the federal and provincial governments with respect to finances which will enable us to undertake research on the history of the Metis of northwest Saskatchewan in order to form the basis of the evidence we will be producing at trial. The final amounts and details will be worked out over the next few weeks. After that, we expect that our researchers, under the direction of the law firm representing us, will begin their work. We expect that this research will take 2 – 3 years. As you will recall, the Annual Assembly in 1993 approved the northwest Saskatchewan litigation as a test case, with the Statement of Claim being filed in Court of Queen's Bench in Saskatoon on March 1, 1994.

Another new initiative is the recent announcement by the federal government that they have made available 5 million per year for 3 years for the purpose of training Aboriginal youth in the cities of Regina, Saskatoon and Prince Albert. The reason the federal government has targeted these 3 cities is because of the large Aboriginal youth populations in those cities. Both the MNS and FSIN are involved in determining how those resources are to be used, as well as to administer the funds. This is in addition to the current resources under our Regional Bilateral Agreement (RBA) and METSI/Local Metis Management Boards.

The RBA, now the Aboriginal Flexible Funding Agreement (AFFA), runs out on March 31, 1999. At the current time, the Metis National Council is negotiating a new arrangement with Human Resources Development Canada (HRDC). We expect a new program, beginning in April 1999, which will

enhance what is currently in place. Under the national agreement, it is expected that we will again enter in a regional agreement. We will have more details on these developments in the next issue.

The Metis National Council is also active on a number of fronts. Of direct impact is the consultation process about to get under way. This consultation process is the federal government's response to the Royal Commission on Aboriginal Peoples (RCAP) recommendations. In January 1998, the federal government announced its Gathering Strength document which primarily addressed Indian peoples' issues as highlighted in the RCAP recommendations. The federal government announced this spring/summer that they will provide consultation dollars to the Metis for the next three years to consult with our people on what we would like the federal response to the RCAP recommends to be. It is expected that these consultations will begin sometime in November 1998.

The MNC is also conducting consultations on Metis involvement with the Aboriginal Health Institute which is another federal government response to the RCAP recommendations. These consultations within Saskatchewan will be carried out through Macsi.

These brief highlights, as well as the other work being done by the MNS and our Affiliates will be reported on more fully in following issues of the *New Breed*.

In closing, I hope that with the *New Breed* being reestablished, two-way information flow will be firmly in place and our communication needs filled.

To order NEW BREED,

Please call 888-343-6667 or mail a check of \$12.00 to 219 Robin Cres., Saskatoon S7L 6M8 for one year's subscription.

NEW BREED MAGAZINE

New Breed Magazine is published by/monthly by *Metis Communications Sask. Inc.*

Offices are located at:
219 Robin Crescent, Saskatoon,
Saskatchewan S7L 6M8

Telephone: (306) 343-8285
Fax: (306) 343-0171

Editorial board: Wilf Blondeau,
Yvonne Vizina, Kathy
Hodgson-Smith, Lorna Docken

Editor: Wil Smolkowski

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Editorial Comment

The primary purpose of New Breed Magazine will be to inform and report on current events and to be the voice of the Metis People. It will also serve to bring forth a strong sense of identity and history of the Metis Nation, especially for the young.

After much hard work and learning how to use new equipment such as scanners, printers etc., the *new* NEW BREED is finally out and on the stands. The magazine has not changed much, except perhaps for the inclusion of columns, humorous or even opinionated. The intent of opinion pieces will be to stimulate dialogue and debate and letters to the editor are encouraged. The only editing done will be due to length or content if it is deemed to be offensive.

The magazine will have news and stories about the latest developments whether they be land claims, hunting and fishing rights or anything else. It will also have feature stories about Metis men and women who have helped to make Saskatchewan and the world a better place. In this issue, Ben Henry, a Metis veteran who saw some of the heaviest fighting in the Second World War, is featured and in following issues others will appear.

There will be stories of prominent Metis of today such as athletes, business or those who work in areas of importance. There will also be columns representing the Metis life-style, hunting fishing or "From the kitchen of..." a regular cooking feature on Metis Cuisine.

Other events such as Back to Batoche, the Prince Albert Metis Fall Festival as well as the Winter Festival will be covered, while submissions of photos will be encouraged for an "Olden Days..." feature with pictures of people's parents and grandparents as well as places and events that took place long ago.

Once again, the purpose of NEW BREED Magazine will be to inform, and foster a strong sense of history and identity but also to stimulate dialogue and discussion.

RECOGNIZING RIEL

There is a paradox in, one the one hand, recognizing that Riel was one of the founders of Manitoba, that he fought for his peers, for the recognition of the right to self-government and self-determination of his community, the Metis community, and on the other hand regarding him as a traitor," Bloc MP Real Menard, House of Parliament December 10th, 1996.

It appears that after over a 100 years, the Federal government is no closer to recognizing Louis Riel for who he really was, nor to understanding the Metis people.

In May, 1998, a bill was presented to exonerate Riel and declare him a father of Confederation. In the preamble, it stated that Riel was wrongfully convicted and executed for high treason by the Government of Canada on November 16, 1885. The final draft also says the Metis, under the leadership of Riel and Gabriel Dumont were defending their homes. It says the First Nations joined the Metis in defence of their lives, families, rights and territories. The bill also set aside July 15 as Louis Riel day, although it was not to be recognized as a legal holiday.

All five parties in the House supported the bill, although it contained a few historical inaccuracies and was not endorsed by the Metis National Council (MNC). The main inaccuracy is stating that the First Nations joined the Metis in their fight against the Federal Government. Also, a Canadian Press story, May 2, 1998, datelined Quebec, states that Riel was hanged in 1885 for his role in the North West Rebellion, an uprising by Metis in what is now Manitoba in defence of what they considered to be their own land. It appears truly sad that even the people in the east who support Riel's exoneration have the dates and times confused, for this resistance occurred at Batoche.

The easterners still refer to the resistance as a rebellion too, despite the fact Metis people do not acknowledge their struggles as a rebellion, but as a resistance.

The bill itself, doesn't go far enough either, according to Tony Belcourt, President of the Metis Nation of Ontario, who added, "That's why a lot of people say let the stain remain." This was during a meeting in Quebec City of federal, provincial and territorial ministers responsible for Native Affairs.

Belcourt also went on to state that "unlike First Nations Aboriginals or Inuit, Metis don't have any land to call their own or federal government programs that specifically serve them.

"We're frozen out of the land claims process. The Inuit and First Nations have this. Metis do not. Riel died for this. He fought for our land rights. The move to clear Riel should have been initiated by the federal government along with programs to address

Metis needs."

David Chartrand, president of the Manitoba Metis Federation, also criticized the bill saying, "Riel believed in minority rights, but the bill does nothing to address Metis rights. You can't separate the two. They're synonymous."

The Metis National Council also rejected the private members bill while Phil Fontaine, Chief of the Assembly of First Nations, said he agrees with the Metis decision not to support the private members bill. He also said that the draft bill describes First Nations people as a minority when Riel established his provisional government. "We never were a minority."

In the government's statement of reconciliation to Aboriginal People in January, the promise was made to find a way to recognize Riel's proper place in Canada's history."

It appears the intent is there but once again, the Metis cause is grossly misunderstood in Ottawa.

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HEARING THE METIS VOICE

By Chantal Patenaude

Dr. Charles Horton Cooley, a well-known sociologist, once developed a theory called The Looking Glass Theory. It stated that I am not who I think I am, and I am not who you think I am; rather I am who I think you think I am.

For three weeks, I, along with 4 other people, traveled the province seeking Metis thoughts and concerns in terms of who is a Metis, as opposed to who we think we are according to external legislation, by way of 12 Community Consultation Hearings, so that we may at a later date, determine the criteria and procedures for acceptance within the Metis Nation of Saskatchewan (MNS). Unfortunately, no one can agree on what those criteria and procedures should be.

The Metis National Council (MNC) supplied a discussion paper outlining recommendations for discussion. Those that were the sources of debate included double entitlement, the distinction between the usage of the terms "membership" versus "citizenship," third generation reaffirmation, genetic inheritance, lifestyle, adoption and the two basic elements of Metis definition, self-declaration and community acceptance.

Many were opposed to double entitlement, as it would allow for the inclusion of Bill C31 recipients into the MNS. Those opposed were afraid that "double dipping" would occur, leaving those identified solely as Metis wondering if their already tightly budgeted programs and services would be enough to go around. There was additionally the thought that once you take Bill C31, you have given up your rights as a Metis person.

However, there were those who claimed that a registry of sorts could be created with the expressed purpose of policing potential "double dippers." Some would argue that once a Metis, always a Metis. As well, there are many Metis/Indian couples within our communities. Why should the beautiful results of these unions not be accepted by the Metis Nation? To deny them of their Metis heritage would be a wrong that

we have spent many years trying to make right within the context of Canadian society.

Membership and citizenship was also a hotly debated topic. It was argued that a membership is something one buys, say to a gym or a club. For many, citizenship has a more pronounced political and perhaps spiritual significance. It may be for that same reason that some would not be comfortable with labeling themselves as citizens of the Metis Nation.

Genetic inheritance, or what we referred to as blood quantum, got its share of attention during the discussions. The majority of individuals felt that it was imperative that bloodline be the paramount criteria for acceptance into the Metis Nation. Without bloodline, there ceases to exist an aboriginal tie, part of which makes us Metis.

It was also proposed that after three generations of outmarriage, those persons would be required to reaffirm their status within the citizenship requirements of the Metis Nation, also known as third generation reaffirmation. This upset many people as there is an underlying message that if we don't marry Metis, we risk losing our places within the Metis Nation and consequently, our children's places. Therefore, it would signify nothing that your ancestors were Metis; your "red" blood has thinned to the point where you can no longer be classed as Aboriginal.

Another factor of importance was the issue of lifestyle. This refers to culture or style of life. For many, this does not pose a problem. For those that live off the land, eat traditional Metis food, dance the jig and play the fiddle, there is no question of whether or not they lead the life of a "true Metis." However, there is a growing number of Metis who class themselves as urban Metis; they are those who shop at Superstore, eat at McDonald's, boogie til dawn and listen to Bryan Adams, yet they have self-declared as living,

breathing citizens of the Metis Nation. We also asked how people felt on the issue of adoption. Can a Metis couple adopt a child of a different nationality and call him or her Metis? As can be expected, there were arguments from both sides. Those opposed claimed that if we adopt children of other nationalities into our Nation, we will risk losing what is unique about being Metis. The blood tie is not there. Furthermore, are we going to accept that child's future generations as Metis? Some also felt that as adoptive parents, the Metis couple would be saddled with having to teach that child his or her own culture, which would be extremely difficult. On the other hand, how can we disallow a couple from wanting their child to be whole-heartedly accepted into the Metis Nation, especially if all that child has ever identified with is Metis? And why should we expect a Metis couple to teach that child his or her inherent culture? Once a child is adopted, that child is raised to think and believe as the parents do. And you know something? It works that way even when a child hasn't been adopted.

Lastly, if as Metis we are defined according to self-declaration and community acceptance, there are a few things we must first consider.

Self-declaration makes it plain that being Metis is not only a matter of birth or ancestry, but also a matter of the heart, the soul and the spirit. I don't believe that most Metis dispute this straightforward definition, but there are undoubtedly some who feel that being Metis is a birthright regardless of how strongly it is felt within the soul, if it is at all. Perhaps this thought can be applied to some urban Metis who were never raised to "feel" Metis. They are nonetheless, Metis.

Community acceptance was both revered and attacked. Acceptance by the community is certainly a legitimate way to insure the validity of an individual or a family as being Metis. Nevertheless, there are those who have been rejected by locals simply due to the fact that they are not liked.

I just reread this article and I'm thinking, "What a mess." There are so many conflicting emotions and beliefs - when did it start and when will it end?

I think I'm stating the obvious when I say that a lot of these issues didn't crop up until just a few years ago. The Metis, who let's face it, are a suspicious bunch, have asked why it has now

become so desirable to become Metis. Hunting and Fishing Rights, increased programs and services, and employment equity have caused us to be wary of our citizenry's motives. As a result, we are attempting, by means of a freeze on new membership and discussing our membership criteria, to weed out our brethren.

Basically, what all of this means is, we wouldn't be facing these issues if the question of benefits and rights wasn't at hand. We wouldn't have non-Metis claiming to be Metis so that they could hunt. We wouldn't have graduates scrambling to get their Metis status in order to further their chances on the competitive job market. And, we wouldn't necessarily care if a Metis couple adopted a white, black or chinese child because then the hardline Metis nationalists couldn't accuse this child of siphoning services that should only be provided for genuine Metis.

However, we do have benefits and rights. So, if that means we must be rigid in our criteria for acceptance, then so be it. Just let us be realistic. And let us be fair.

That said, I have only one more thing to add and that is about the enumeration process itself. As I stated earlier, the development of a new Metis definition will be formulated in order to help determine who a Metis is for the enumeration process which is slated to begin in January. All those registered as Metis will be contacted. For more information, please contact the Metis Nation of Saskatchewan Enumeration Office at 343-8285.

METIS PRAYER

Thank you God
For a roof, a bed...
a place to stay
Thank you...
for another day

For the Gloriously
setting sun...
The soft starry night
Another day...
Just begun

"SMOL TALK"

NEW BREED Magazine

November 1998

by Wil Smolkowski

Opinions expressed in this column are those of the authors only.

Since this is my first column I had best explain myself... and I'll be explaining what being a Metis means to me too for it can have more than one meaning it seems. First, there are those who are direct descendants from the group who came up from the Red River to Batoche and who fought in the Resistance. Then there are those who self-declare as Metis, who have Aboriginal blood and are accepted into Metis society.

Before I start, let me say that I do not intend to offend anyone, I only wish to make people laugh.

Considering my name, I'll give the reader one guess which group I belong to. Actually, it took me a lot longer to find myself (please forgive the cliché) than the slowest of reader ever would.

Back in the days when I was a little *Tad* and the most pressing problem facing our family was the size of muskrat houses this time of year, I became somewhat suspicious. This was brought on by parts of my body being rather on the dark side and also by the fact that my father's first cousin and hunting partner was as dark as the stove pipe on the our tight heater.

I asked my Mom if there was Native blood in our family; an innocent enough question I thought. I was rather taken aback by her answer, given to me in a loud, cantankerous voice and one that, in later years, seemed somewhat defensive.

"No! And don't ever ask that again."

"But then," I asked, why is Walter (my dad's hunting partner and first cousin) as dark as our stove pipe?"

"That's from the other side of the family," my mother snapped.

It took me awhile to finally figure out that there are only two sides to every family and that if Walter's father and my father's mother were brother and sister, it must mean that Walter's mother should be as dark as that stove pipe. When they came for a Sunday visit which was the highlight of the week, I examined her as best as I could in the yellow light of the coal oil lamp. No! Walter's Mom wasn't dark at all. The mystery deepened and since

whenever I asked if there was Indian blood in our family I was told to shut up, I let the matter drop. I guess my grandfather's being Polish was enough of a cross for my family to bear.

And being able to sit comfortably on a hard wooden chair was far more important than one's ancestry, especially if you were a little Tad.

Anyway, my family moved away from the muskrat houses in the sloughs and rolling country side, east of Saskatoon and to north of Prince Albert where my father farmed. He had been told the hunting was better but he had to sell "Shorty" his mustang saddle horse which he had used for hunting deer and he never quite became a great moose hunter.

One memory I have from the tar-paper shack east of Saskatoon is a Christmas tree I stayed cleared of. When I was very little I was afraid of the coyote skins so my dad hung them by the tree, so I wouldn't try to get into the presents. I also had a stuffed weasel. Honest! The weasel had been too small to sell so my mother stuffed an old sock into it and sewed up the hide. I slept with that weasel until one day it was gone. Considering that weasels smell nearly as bad as a skunk, I blame my siblings for its disappearance.

Another memory is my father slogging through the snow, leading Shorty, who in turn was dragging a deer tied to an old army saddle. My father had bolted two crossed bars to the front for it had no horn. He had also hung a gear on one of the bars with a rope going from it to the bit. Shorty never did get used to rifle shots and after hoofing it for 10 miles my father had hit upon the idea of an anchor.

To me, being Metis means a lot of memories; some good, some bad. Mostly though, it's a feeling of pride for finally belonging somewhere and not wondering where I come from.

NEWS FROM GABRIEL DUMONT INSTITUTE

by Lorna Docken

I am happy to report that Gabriel Dumont Institute and Dumont Technical Institute will have over 400 students registered in the 1998/99 academic year. Because most of these programs have practicums attached we will have a lot of our students in the communities lending a helping hand this year. Many of the classes are involved in fundraising activities for extra curricular events. Please remember that these students are working hard and need your support.

Our staff compliment is 62. Upper management consists of: Executive Director, Karon Schmon; Assistant Executive Director, Calvin Racette; Director of Finance and Operations, Maureen Bandas; and DTI Acting Principal, Lisa Wilson.

We now have a new letterhead with our mission statement on the bottom of each sheet. The mission statement we live by reads as follows.

The mission of the Gabriel Dumont Institute is to promote the renewal and development of Metis culture through research, materials development, the collection and distribution of those materials, and the design, development and delivery of Metis-specific educational programs and services.

Our decentralized approach to education and training has caused us to develop programs in 15 locations across the province. We have administrative offices in Saskatoon and Regina, and own buildings in Prince Albert and Saskatoon. We are constantly working on new programs for Saskatchewan Metis.

Through training partnerships with SIAST and the Regional Colleges as well as other stakeholders we attempt to provide

Saskatchewan with a skilled labour force. Most notable of our training partners is Metis Employment and Training of Saskatchewan and their extensive network of regional/local offices. Their work in labour force needs assessments, client referrals and sponsorship is invaluable to us in fulfilling our mandate.

Institute staff participate on a number of advisory committees in the area of education and training across the province and Canada as well. We are somewhat of a flagship in Aboriginal Education and our knowledge is valued.

Metis Nation of Saskatchewan Minister of education Murray Hamilton chairs the Board of Directors who govern the institute. This board is responsible for instituting policy and direction. Mr. Hamilton represents GDI on the Provincial Metis council.

With such a large organization, staff often never meet each other. Due to this fact and in an effort to refocus all of us on the Mission Statement on all staff workshop was held in Saskatoon this past August. The combination of meetings and social events was a nice way to start off this school year. It is hoped that it will be an annual event.

**Metis Nation
Legislative Assembly
December 4&5, 1998
Thriftlodge
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"Hope to see you there!"

A WARRIOR'S STORY

NEW BREED MAGAZINE

8

November 1998

Ben Henry

A Quiet Soldier

The Canadian soldier, it has been said, was quiet spoken, modest and "hell of a good fellow to have on your side in a fight." And the ultimate Canadian soldier, it was also said, came from the small towns, reserves and Metis society, for they were a people who, when faced with a difficult or dangerous task, simply went about getting the job done.

Over fifty years ago, when the world was embroiled in a brutal global war that was threatening to destroy the very fibre of civilization, Metis men, most not much more than boys, answered the call the arms. Ben Henry, of Prince Albert, was one of the young men who left civilian tools and life for the Lee Enfield rifle and the barracks. At the time and even much later, there was much talk of patriotism and fighting for King and Country. But to men like Henry, it was a job to be done. Prior to "joining up" he worked at the Box Factory and "here and there" before working for 15 cents an hour at Beaver Lumber.

Joining the army was a major decision and the pay wasn't that good either but in Henry's own words "the army treated me not too badly... not the best but then, not the worst either."

All this was in June, 1944 when the future was bleak and Hitler nearly unbeatable. Henry joined the 15th Field Artillery, Royal Canadian Artillery, taking his basic training in Nova Scotia.

"It was the same BS, day in and day out. We were training with sticks and logs. We didn't have any equipment then." He did this for one year, during basic and advanced training and a lot of the time was spent waiting for there was no equipment overseas either. Then, in June 1942 Henry, who was a PFC by then, and his regiment shipped overseas to England, closer to the maelstrom of total war. But if the Canadian soldiers expected decent living quarters on the boat due to their coming to the rescue of the "Motherland" they were sadly mistaken.

"The boat was terrible. I wasn't sea sick but there sure were lots that were." The boat the regiment was on was like most troop ships at the beginning of the war, an old converted tramp steamer, not built for human cargo or comfort. Once they were at sea, they had to wait for Canadian and British Corvettes and Destroyers as escort for there was the ever present danger of U Boats lurking just beneath the waves. The feeling of the men was good however.

"We felt pretty good... It was something new for sure," Henry said.

When, the regiment disembarked in England, it was at night and during total blackout. From there they went to barracks at Aldershot where they went into further training. There the conditions were "not bad" but the men ate mostly mutton.

In 1944, Henry and the 15th Field Artillery sailed across the channel to France where the fighting was for real. They arrived on Juneau Beach about 10 days after D Day and began moving inland.

Their first taste of war came unexpectedly and from a totally unexpected source. They were three days inland when the Royal Canadian Air Force bombed their own men. Henry described the bombing in his own quiet manner, as "Not too funny..." He also explained that the reason that his regiment was bombed was that they had advanced too far and "We really shouldn't have been there."

From then on the bombing became a nightly event and it was nearly impossible to "dig in" in France for the ground was mostly shale and by the time they had done so, it was time to move on.

"You could hear the whistle... when they were coming down. And you didn't know where they'd land," Henry said simply.

Caens was the first real battle with plenty of shelling. Henry's regiment fired 25 pounders while howitzers and the gib guns were behind them and the infantry in front. The Germans had the formidable Tiger tank with its 88 mm cannon that could slice through a Sherman tank's armour.

"Oh, you could hear them coming. It was a loud whistle and it didn't make any difference what you did."

The Tiger tank fired point blank at times and the shells didn't arch like artillery but came at the men in a flat trajectory like a rifle bullet. The weather didn't help either for it "Was Hot as Hell."

The major breakthrough for the Canadian Army came at Valley Gap where they and the Free Polish, with an infantry and armoured division pushed the Germans back. From there it was on to Holland through steady hard fighting for the Germans "fought really well."

The Canadian Army and the Poles drove the Germans back until they reached the coast of Holland in the winter of 1944 and that's where they stayed until spring.

"The civilians were sure glad to see us," Henry added.

Then in the spring of 1944 the Germans blew the dykes and flooded most of the land. It was tough going for the roads were nearly impassable. The fighting was brutal and Henry lost many good friends who were killed by the Germans as well as

his brother being wounded twice. Still, he bears no grudge.

"They were the same kind of people we were. Most didn't know what the hell they were fighting for either."

After that Henry went on leave to Paris where there was "lots of wine but "too many troops. When Armistice was finally declared Henry had to wait for three months before he and his regiment could get a ship home for "the first over got the first ships back." The voyage back was on the Queen Mary; a vast improvement over the rusty steamer/troop ships that they first came over on.

On casting back into the misty realms of memory, Henry remembers how the mail took at least a month and the cigarettes were mostly American but most importantly, how good it felt to be finally back in Canada. But once again, there was not enough work for the nearly one million men and women who had worn the Canadian uniform. Henry did get a job at Burns slaughter house in Prince Albert but he didn't like killing animals and he eventually found a job at the Post Office.

It took a few years however, for Henry to fully recover from battle for in his words, he "used to get pretty damned nervous. If you heard a bang, you'd jump... it took a few years to calm down."

Very simple, modest words for a man who had been through some of the most brutal fighting of the war. But Ben Henry was after all; *a Metis and a Canadian soldier... quiet spoken, modest and a Hell of a good man to have on your side in a fight.*



Ben Henry (top right) with members of Artillery regiment.

*K. Henry 242-8070

METIS CUISINE

NEW BREED

10

November 1998

Starting your holidays with *Le Bang!*

From the kitchen of Ralph & Wendy Fiddler

Use two teaspoons of baking powder for each cup of flour and four cups water to one cup of lard. Salt and taste.

Example:

16 cups flour (approx.)

3 hands of salt.

32 teaspoons of baking powder (Burns has the most flavour)

1 pound of beef lard.

Add water to melted lard and pour into flour, with baking powder and salt mixture.

Conserve some flour to be added as mixing takes place.

If you render your own lard for deep frying the *le Bangs* are more flavourful.

When dough is similar in consistency to bread dough, roll or pat it out to about 1/2 inch thickness. Cut into squares or rectangular and put 2-3 slices in the centre of each one.

Drop into hot lard (deep fry) and let them float to the top. When browned on one side - turn them over and brown the other side.

Drain on paper towels. You can freeze them and heat them in the oven when you want them.

They are excellent, cut in half, buttered and dipped in tea.

Please Note!

The purpose of this page is to encourage readers to submit recipes which were handed down from their mothers or grandmothers, just as long as they are Metis in origin and culture.

Recipes for Round Steak or Tube Steak are not felt to be eligible, for everyone should know what they are. Just in case though, round steak is baloney, fried in lard. If eaten with fried eggs and bannock it is excellent, just as long as its seasoned with 12 hours of labour building fences or grubbing brush. Tube steak takes a bit more seasoning to make it truly tasteful

Simply buy a package of wieners at the store, fry them in lard and then add plenty of ketchup. Tube steak can take up to 14 hours of hard labour to make it truly tasteful but it can become an acquired taste over time.

Anyone wishing to submit recipes (with exception of Tube and Round Steaks) may do so by mailing them to:

219 Robin Cres.,
Saskatoon, Sask. S7L 6M8
C/O Cuisine Editor

Or call 343-8285.

Thank you and have a great fall and Christmas to come.

Metis Employment & Training Saskatchewan Inc.

By Kathy L. Hodgson-Smith
(Program Researcher)

The Aboriginal Flexible Funding Arrangement Contribution Agreement (AFFA) is a bilateral agreement between the Metis Nation of Saskatchewan (MNS) Metis Employment and Training Saskatchewan Inc. (METSI) and the Dominion Government/Human Resource Development Canada (HRDC) effective September 30, 1998. The purpose of the agreement is to devolve training and employment to provincial bodies. The AFFA agreement has introduced some advantages over the Regional Bilateral Agreement (RBA.) According to the AFFA, the employment and training dollars will be advanced from HRDC to METSI on a quarterly basis rather than monthly. Further, the funds may be carried over into the next fiscal year, allowing the MNS to have greater planning and fiscal abilities.

A third and new component of the AFFA is the target for university level education. The AFFA allows for a percentage of the funds to be used to supplement Metis university students who are unable to secure any other educational financing. Although this does not address all the financial issues of Metis students attending university, it certainly provides an opening for our politicians to begin negotiating for increased funding in this area.

The Federal Government has initiated a program to increase support for urban

employment and training initiatives, specifically focussing on youth between the ages of fifteen and 30. As part of the AFFA agreement, the MNS has secured control over a percentage in the future, so it is imperative that the Metis people of Saskatchewan be fully counted.

As of November, 1998, a Metis Disabilities initiative is to assist disabled Metis who wish to enter training and employment programs. Funding can include a range of assistance from personal support, adaptive equipment, and assist with services to any other service or intervention that an individual may need to make the transition to employment. Application for assistance can be forwarded to METSI: Attention Disabilities program.

At present all METSI dollars are channelled through the Local Metis Management Boards across the 12 regions. If you feel in need of employment and training services, we encourage you to drop in to any of the 12 centres and discuss your needs with the staff.

As the MNS continues to grow and organize, new issues and possibilities will continue to materialize. METSI strives always to be pro-active and responsive to new government relationships and to continue to act in the best interests of the Metis people of Saskatchewan.

All my relations.

INCREASING OPPORTUNITIES FOR ABORIGINAL APPRENTICES

By Lorna Docken

The Aboriginal "Baby Boom" is good news for the trades (carpentry, electrical, plumbing etc.) The very young and rapidly increasing Aboriginal population in Canada, combines with the reality of an aging population in the trades to create the perfect match. While the average tradesperson is 45 - 55 years old and close to retirement, over half of the Aboriginal population is under 25, thus a potential employee. This means, that as in all areas of employment, there is a great need to train Aboriginal tradespersons. The system used to train and certify tradespersons is known as apprenticeship.

Apprenticeship is, in a nutshell, a system of training which includes 20 percent classroom instruction and 80 percent training on the job under a Journeyperson or Master Tradesperson. There are a required number of hours to be put in as an apprentice and training is in intervals as opposed to all at once.

A committee of individuals from many walks of life who recognize the opportunity for Aboriginals in the trades is working at making it happen. A national steering committee comprised of 8 Aboriginal and 8 others has been working on a strategy which will be unveiled in the very near future.

Challenges and solutions to increased Aboriginal participation in apprenticeship have been identified. Areas of focus include: making the trades an attractive career choice, increasing knowledge of the apprenticeship system, meeting the entrance requirements, providing apprenticeship opportunities and providing appropriate classroom training (culturally sensitive and certified) All of the areas are addressed in the context of current and historical realities of Aboriginal peoples

In Saskatchewan, a northern

apprenticeship strategy is also underway which is based on the same premises as the national strategy. In fact the Northern Apprenticeship Committee is seen as a good model across the country and some of their ideas will be adopted. This of course takes into account that a "one size fits all" approach will not work because of the diversity in the Aboriginal community. Aboriginal people are diverse in terms of geography, economics, culture, nationhood and aspirations so a great deal of flexibility is required when approaching the apprenticeship issue. I will continue to inform NEW BREED readers of progress of the initiative and opportunities for Metis to participate.

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Metis Bodybuilder Sets Sights On Making us Proud!

by Keith Henry

On September 12th, 1998 Kevin Henry from Saskatoon, Sk., the only Metis contestant, placed 6th in Canada in the middle weight division at the Canadian National Bodybuilding Championships. This was a great achievement in a field of approximately 100 contestants. The contest was held in Toronto, Ontario at the Metropolitan Convention Center with over 5,000 people attending.

Kevin has been training for over 10 years and has competed at the Provincial Bodybuilding Championships. After several attempts, Kevin qualified this past year by placing second in the Province. His hard work and dedication paid off in his first trip to the Nationals he was able to place in the top 10. Kevin's dedication to the sport is unparalleled as he must follow a strict 12 week diet with each day consisting of several hours in the gym.

"My day begins at 5:30 a.m. with an hour of cardio (Treadmill), then I will eat several small meals very high in protein. I will workout with weights in the evening for about one and a half hours. This becomes very difficult during the later stages of the diet. It really is a demanding day!"

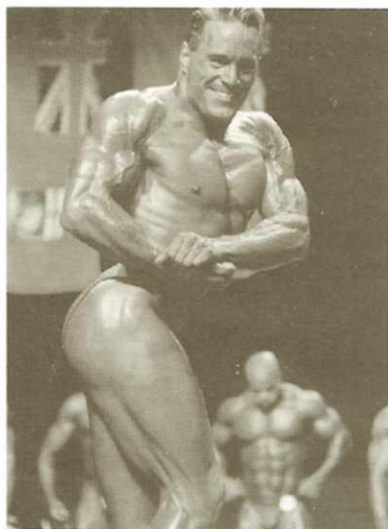
Kevin currently trains at the Fitness Quest in Saskatoon where he is continuing his dreams of one day becoming a Professional Bodybuilder.

"I hope to one day place first in my division at the Nationals and this would qualify me as a professional bodybuilder." Kevin added.

He trains with his twin brother Keith, and both are actively involved in the sport. They are the only known Metis competitors and are striving to make the Metis Nation of Saskatchewan proud. Kevin does plan to

compete at the Nationals next year and assist his brother as he prepares for the Provincials.

Kevin concluded with, "this experience was the most unbelievable event of my life. I was shocked and amazed at this level of competition. I would really like to see Metis youth getting involved in this sport and perhaps it will help them focus on goals and realize commitments, as this has for me."



Henry at the Canadian National body building championships in Toronto.

NO HELP FOR FIRE VICTIMS!

By Wil Smolkowski

In a November 5 issue of the Saskatoon Star Phoenix, Athabasca MLA Buckley Belanger indicated that he would not be seeking compensation for last summer's fire victims near La Loche. He didn't appear concerned that most residents from the six homes destroyed by fire are now living in cramped conditions with friends and relatives in La Loche.

Mr. Belanger's reasoning apparently was that if you helped those six families you would have to help everyone else. He also stated that, in essence, the home owners should have had fire insurance.

"Quite frankly, a lot of them don't buy insurance and that will create some problems for us. You start assuming a lot of the cost would be at the (government and taxpayer's) expense."

La Loche mayor, John Janvier said however that "with the high unemployment in the region it's unreasonable to expect residents can purchase home insurance. Who can afford to pay for insurance when they're on social assistance?"

It appears the only crime the residents have committed is being poor and isolated. One wonders then, how quick the government would be to help the residents if they were in a large population centre like Saskatoon or Regina. The next question is, if we as a country can afford to send large sums of financial aid to countries who have been hit by earthquakes or other natural disasters, why can't we help our own people in our back yard? Helping people in other countries is a most laudable thing but isn't charity supposed to begin at home? It is felt that the victims of earthquakes or hurricanes are blameless since they are natural events. But then, so is a

forest fire and if we do not blame victims of other natural disasters, how are the victims of the forest fire to blame?

Mr. Belanger was to meet with officials from La Loche during the first weekend of November but he won't be bringing any promises of provincial assistance.

The only help so far as been through social assistance and the Salvation Army. That in itself is woefully inadequate considering that winter is nearly upon us. According to Donna Heimbecker, volunteer co-ordinator of the Saskatchewan Metis Emergency Access Fund, who was also quoted in the Star Phoenix, there is "still one resident who's living in a tent if you can believe it. He's chosen to do so rather than impose on family."

She also was quoted as saying, "It's kind of sparked something within the Metis Nation that we need to take the initiative to help ourselves."

An account has been set up at the First Nations Bank and Ms. Heimbecker can be contacted at 1 (306) 343-9924 for anyone who wishes to help. Also, an Emergency Access Fund dance will be held on December 12 in order to raise money for the victims (Please see add on page 12 for further details.)

It appears unfortunately, that some things never change. It seems that after sincere promises to help all people, once some politician are elected into office, with over 90% of the vote in Mr. Belanger's case, he or she has an immediate attack of amnesia. It is not the intent of this writer to heap scorn or shame on anyone, elected or otherwise but if Belanger won't help his own people, who will?

Perhaps, in the end, the only help will come from *Metis helping Metis*.

That is a good thing but still, it does not absolve the government or elected officials from their duty to the people.

FIRES DISRUPT THE LIVES OF NORTHERNERS

By *Lorna Docken*

Think for a moment about that annoying smoke you get from a campfire. The kind that seems to follow you even when you move to another spot. It is in your eyes, up your nose and just generally making your life rough. Now imagine trying to sleep under such conditions. That is what many northern communities endured this summer. They only wished for the wind to shift or the fire to be put out. Those with breathing problems must have found it almost unbearable. Some communities had to pick up and leave home, often being relocated to gymnasiums where they waited to return. Often it was uncertain if their homes would be there waiting for them.

This past summer I got a first hand look at the fire situation. Not the kind I did as a kid when we would see smoke in the Meadow Lake Provincial Park and the men would have to go fight fires. I was up in the Northwest setting up our Adult Basic Education classes and spent a sleepless night at my Aunt's in Ile a la Crosse as the smoke managed to sneak into the house. The community was on standby to accept evacuees from La Loche as the Abat fire was out of control.

Next morning, along with a co-worker I headed for a meeting in La Loche. At Buffalo Narrows ashes floating in the air landed on the windshield. We were not certain if the highway was open all the way. Visibility was down on the highway until just outside La Loche where a pilot vehicle escorted us into town. Finally it was possible to breathe easy! It was surprising to see the extent of the burn. Much of the usually lush green landscape on the hour long drive between Buffalo Narrows and La Loche resembled a war zone, being scorched and devoid of living trees.

The tiny community of Mile Six, just outside La Loche had been devastated. Smouldering ashes and live flames amongst the houses were being tended by exhausted fire crews who were organized along the road by the dozens. A dry spring and constant daytime temperatures in the high 20s and 30s had contributed to the fires. We could see smouldering across the lake where it had all started. The Abat fire had grown to 120, 000 hectares in a matter of days.

Metis local president Armand Murray was busy that day. Having lost his post cutting operation, he was concerned about others. We checked on an elderly lady living alone and a family who were close to a new fire. People were really scared of losing their homes. At fire headquarters crews and helicopters were coming and going. Many people were resting in the shade or grabbing a quick bite to eat.

On the way home, there was again a threat of the highway closing. Sadly, some of the homes had been lost at Mile Six. Where families had lived, there were only smoking ruins with the odd piece of metal sticking out. Certain spots had flared up again along the highway as we drove south. Little flames about a foot high as we passed by were up above the trees when a co-worker drove by twenty minutes later.

Safe in Saskatoon a couple of days later, I spoke to a friend in Buffalo Narrows. She had spent the previous day registering evacuees from Turnor Lake for their stay in the school gymnasium. I cannot even imagine having to leave my home to live with my family in a gym. How do people get their children to sleep. Do the adults sleep at all?

While fire fighting is a great way to make extra cash, the costs are heavy in the lives of Northerners. Like all money quickly made, it is quickly spent. Is it a coincidence that there was an epidemic of violent death and suicide in La Loche this year? Where are the people who lost their homes going to live? As of October they are in tents. This is the same community who had a tent city set up a couple of years ago to call attention to the most deplorable housing shortages in the province. In many cases a dozen people were living in houses designed for families of four.

In terms of forestry, there is an immediate need for some of the burned areas to be harvested. To my understanding the window of opportunity is 3 to 5 years at most. There is an urgency to get the job done quickly and then what? Will the forest sustain all of these operations after the burn is harvested, or will there be a "boom and bust" effect?

The summer of 1998 was one most Northerners will remember for the fires. Some will have memories that only time will heal. I only hope that something can be done for those who need help now in the aftermath.



The picture tells the tale of destruction and suffering in the north last summer.

MNS TRIPARTITE PROCESS "NORTHERN PROJECT"

"Metis Governance for Metis Communities"

by Raymond Laliberte

Historically, the Metis people in Saskatchewan have recognized that in order to gain full benefits as citizens within Canadian confederation, constitutionally protected rights for Metis to govern themselves on a land base must be achieved. Metis people, and Metis leaders today, continue to focus on this vision as part of our goals while simultaneously developing our human resources, democratic governing structures and enhanced community capacity to make a complete self-government in Metis communities a reality in the next millennium.

Since the repatriation of the Canadian constitution in 1982, and subsequent Metis recognition in Section 35 as one of three Aboriginal peoples in Canada, the constitutional process has failed to define Metis rights, to date. Since 1982, failure in negotiations throughout this process has included four annual First Ministers constitutional conferences from 1982 to 1987, the proposed Meech Lake Accord (1987), and the proposed Charlottown Accord (1992).

In 1993, the Metis people of Saskatchewan adopted our own constitution and declared Metis Nation self-government. This included a name change to the "Metis Nation of Saskatchewan (MNS)."

In addition, 1993 saw a five-year Tripartite Agreement entered into by the MNS, Provincial and Federal Governments. An additional five-year Tripartite Agreement was signed in 1998 that carries through to the year 2003. The primary purpose of the Tripartite Agreements is to develop a process to implement the Federal and Provincial Metis inherent right policies, while providing the Metis Nation of Saskatchewan with the opportunity to develop our own vision and policies for Nation building and self-government. In addition, Metis communities are underdeveloped and Tripartite forums are utilized to identify human resource needs and community capacity building opportunities. This is in preparation for the devolution programs and services from all levels of government, public and private sectors, labour and other stakeholders in the Canadian and Saskatchewan economy.

Since 1993, when the Tripartite negotiations began, there have been many accomplishments and ongoing projects which include the following: Consultation processes, Metis enumeration, MNS organizational review, Metis women's development, justice initiatives, urban development, economic development and the Northern Project (NP).

In 1994, a land claim was filed in Court of Queen's Bench in Saskatchewan in our legal attempts to reclaim traditional Metis homeland. The Northwestern Saskatchewan Metis land claim includes Metis communities from Green Lake to the south shore of Lake Athabasca, inclusive. All of the twenty Metis communities in Northwestern Saskatchewan are geographically included in our 1994 Metis land claim.

In addition to the factors already mentioned, the Metis communities in Northwestern Saskatchewan were supported by MNS to become a "Northern Project" under Tripartite. This is a large section of the Province where Metis still have majority control of mainstream governance systems used by the Federal, Provincial and Municipal governments. The Metis people have proven our control by using the ballot box to elect Metis representatives for Mayors and Council, a Member of the Legislative Assembly, and a Member of Parliament.

In 1996, a historical Northwestern Saskatchewan regional protocol agreement was signed among all Mayors that were represented by the "Northwest Saskatchewan Municipal Association," and all the Metis Local Presidents represented by the "Northwest Saskatchewan Metis Council." This protocol ensured community commitment to work together at the regional level between the Provincial/Municipal and Metis jurisdictions.

In summary, the Northern Project mission is to work in partnership with the Municipal and Metis leadership to implement the inherent right of Metis Self-government, to secure a land and resource base along with harvesting rights in the areas of hunting, fishing,

trapping and gathering, and to facilitate the devolution of programs and services to community control.

The Northern Project board members are as follows: Philip Chartier (MNS Area Director/NP Co-chair), Don Favel (MNS Area Director/NP Co-chair), Louis Morin (Municipal Mayor), John J. Janvier (Municipal Mayor), Raymond Laliberte (Municipal Mayor), John

Woodward (MNS Senator), Vital Morin (MNS Senator), Gerald Regan (Municipal Councillor), Armand Murray (MNS Local President), Gordon Morin (MNS Local President), Louis McCallum (Friendship Centre rep).

In order to achieve our goals of Metis governance and devolution, the 1998/99 Northern Project work plan focuses on these areas: Identifying existing models of self-government, NP promotion and community education, and targeting economic development (forestry and tourism) and education/employment and training for devolution.

In 1998, a Metis governance options paper was reviewed and discussed by the NP board. This document was entitled, "Otipimsuak" which means to Metis people, "we control our own lives." Questionnaires, pamphlets/brochures, radio and TV are the mediums being used to promote and educate Northwest Saskatchewan residents as well as to alleviate fears and misunderstandings. A devolution "blue print for action" is being designed to gain Metis control over our targeted economic and education priorities. In addition, there are forestry and tourism projects which are currently part of the blue print. Our goal for education/employment and training is to negotiate a centre for higher learning in the land claim area which is completely controlled by Metis.

The Northwestern Saskatchewan Metis people are designing a regional government in full partnership with Federal, Provincial and Metis Nation Governments that can clearly define Metis inherent rights in section 35 of the Canadian Constitution and provide our Metis citizens the quality of life, equal opportunity, protection, freedoms and benefits that all other Canadians enjoy.

FAREWELL SUPPER

On September 4, 1998, the Metis Addictions Council of Saskatchewan Inc., held a farewell supper in honour of two well known and respected employees; Joyce Racette (top photo) and Bertha Ouellete, (bottom) plus additional acknowledgement was given to Brian D'Amour who retired earlier this year from the Prince Albert Treatment Centre.

Joyce Racette had been employed with MACSI

for the past 23 years. Prior to her final days with the corporation, she was the Executive Director. Her dedication and expertise helped MACSI expand its horizons. Joyce's friendly character will be greatly missed.

Bertha Ouellete had also been employed with MACSI for the past 25 years, as Program Director in the Saskatoon Treatment Centre. During her employment Bertha was instrumental in helping many aboriginal people obtain their sobriety. She also will be missed within the Metis community and MACSI.

Some very influential people attended the farewell supper. Mr. Clem Chartier, President of MNS; Mr. Murray Hamilton, Vice President of MNS; Mr. Allan Morin, Treasurer of MNS; Mr. Don Favel, MACSI Chairperson along with all the MACSI board members.

From the government (Sask. Health) were Mr. Dave Goldsmith, and Ms. Karen Gibbon, liaison person.

Many friends and co-workers also attended to share their stories of past years and to bid farewell to two long term employees.

Both ladies were presented with outstanding acknowledgment plaques and tearful goodbyes.





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