

Metis, and could speak their language fluently, Lacombe was a favorite of the French-speaking Metis of the NWT. Indeed, Father Lacombe had deep and sincere feelings for the unfortunate Metis people of the territories. He sorrowed over their poverty and social breakdown, and sought a means by which the church could reassert its control over them.

The French-speaking Metis of the NWT were being drowned in a sea of English-speaking settlers who flooded across the prairies after 1885. By 1901, the population of the NWT reached 159,000. Of this number, only 26,000 were listed as Indian or Metis. Father Lacombe knew that if he was to preserve a French-Catholic presence in the West, it would have to be done through assistance to the Metis.

To this end, Lacombe devised a plan for a large Metis reserve. The land was to come in the form of a grant from the federal government. The reserve would be a means by which the Metis hunters and trappers could enter the agricultural economy that had superseded their old way of life.

Using his considerable influence, Father Lacombe was successful in getting a land grant for this purpose from the government in Ottawa. This Liberal government, under the leadership of Prime Minister Sir Wilfred Laurier, a French Canadian, had much sympathy with Lacombe's plans; thus, the land grant was generous. Four townships of good land were set aside for Metis settlement. However, very little funds were made available for the purchase of farm machinery.

Still, even without capital, the plan might have worked if it had the full co-operation of large numbers of Metis people. This co-operation was not forthcoming, however. The war of 1885, and the priests' role in it as supporters of the government, had disillusioned many Metis with both the Canadian government and the Church. Only eighty families moved onto Father Lacombe's reserve.

Indeed, there was some cause for concern, because the Metis settlers on the reserve did not have any input into its overall management. Control of the reserve remained in the hands of the Church. Church prelates from St. Boniface, Manitoba,

were responsible for setting up and running the Metis reserve. Fathers Lacombe and Therien, who lived near the reserve, acted as administrators of the policies set by the prelates of St. Boniface.

The Metis settlers on the reserve founded the village of St. Paul-des-Metis in 1895, the same year that Alberta became a province. St. Paul-des-Metis was in a good location, not far from the new provincial capital of Edmonton. Many of the Metis settlers did well on the reserve despite the lack of capital. They raised large herds of cattle and horses. All the people living on the reserve developed an independent, self-reliant way of life. Though not wealthy, they had decent homes, with plenty to eat. Just as important, they developed a healthy and wholesome community.

By 1907, despite the limited success of the community, it was deemed a failure by the prelates of St. Boniface. These officials, overriding the opposition of Father Lacombe, opened up the reserve to people from the province of Quebec. The first influx of settlers from Quebec arrived on the reserve in the fall of 1908.

A petition was sent to Ottawa from the original Metis settlers, asking that the land be retained for them. With most of the huge tract of land unused, however, it could not be retained for Metis who might use it at some future date. This spelled the end of the Metis reserve, which became a settlement for Quebecers who wished to move West and take advantage of a large land grant. These people, with sufficient capital and skill, made the reserve into a successful agricultural enterprise.

Most of the Metis left the reserve. Those who remained eventually became hewers of wood and haulers of water for their French-Canadian cousins. Once again, the Metis became a landless people.



THE ROAD ALLOWANCE PEOPLE

By 1905, the year Saskatchewan became a province, the prairie region was experiencing a degree of prosperity. Settlers were coming in large numbers from Europe and the Canadian East. Villages and hamlets were springing up across the prairies, servicing the small family farms that were the backbone of the new wheat economy. These villages and hamlets had little to distinguish themselves from one another.

Gravel or dirt roads led in from the country to the main street. Main Street, consisting of frame buildings with square fronts, usually ran at a right angle to the railway tracks. There would be a general store, or a series of stores, depending on the size of the village; a barbershop, a hardware store, a butcher shop, a cafe, and in some larger villages, a hotel containing several rooms and a beer parlour. The cafe was usually run by Chinese people and was irreverently referred to by people who may not have been consciously racist as "the Chinaman's Cafe." Running parallel to the railway tracks stood the grain elevators, lording it over the village, a constant reminder to the villagers of the importance of the elevator companies and of the new product of the prairies – wheat.

The commercial enterprises along Main Street were housed in look-alike buildings. A large square front with a hand-painted sign emblazoned with the owner's name and business disguised a smaller, somewhat roughly-made frame structure. The interiors of these buildings were lined with rough, unpainted shelves holding the various wares for sale. A prominently



Métis Home in the West.

Photo credit: Montana Historical Society.

displayed sign warned that no credit would be granted, although most businesses did give out large amounts of credit that might not be retrieved until after harvest.

A large wood or coal stove, often made from an old metal barrel and strategically situated at the very centre of the store, served a dual purpose. It heated the store and invited customers to take a chair and visit with the other farmers and townspeople enjoying the warmth and sociability.

The residential area of the village consisted of unostentatious but well-kept houses, neatly fenced and hedged with lilacs or carragana bushes. Every house had a carefully tended garden in the back yard.

These villages represented the incarnation of the Old World dictum, "A place for everything; everything in its place." It often seemed, however, that in this tightly organized little world there was no welcome place for the country's original inhabitants – the Indians and Metis.

They were to be found there, but not so much part of the village as an appendage to it. Their homes were not in harmony with those of their White neighbours. Indian and Metis homes

were sometimes referred to derisively as tarpaper shacks. These shacks were often patched together with what appeared to be scrap lumber, while the better homes were constructed of logs. Broken windows were patched with either cardboard or rags. Bottles littered the yard. Ragged children played on the road. "Nice" people did not frequent this neighbourhood.

By the 1920s these Metis shanty-towns had grown to considerable size along the road allowances outside of many communities across Saskatchewan. The residents worked as seasonal labourers for the farmers of the region. This occupation did not provide them with enough income to raise the large families typical of the Metis. There was perhaps a month's work to be had harvesting in the fall plus a few weeks of work picking rocks in the summer, but wages were poor. Some other source of income had to be found if a family was to survive. The illegal production and sale of alcoholic beverages – bootlegging – provided this income for some. Stills were set up and alcoholic drinks were concocted and sold to both Native and White customers.

Many Metis grew up knowing only the poverty and related petty crime of these rural slums. The shanty-towns also became the basis of much of the racism that developed in rural Saskatchewan: "The Metis are no good. See how they live in those shacks."

The petty crime that involved some Metis people in the slums also provided the basis for the name given to the Metis living on the road allowance in the village of Lestock. "Chicago," it was called. This was a tongue-in-cheek comparison to the real Chicago of the 1920s, which was riddled with civic corruption and dominated by organized crime under the leadership of Al Capone.

The Metis shack-towns located on the road allowances of Saskatchewan were a far cry from Capone's Chicago. There were no great and wealthy crime lords. "Crime" in Saskatchewan – if it could properly be called crime – was often nothing more than an illegal means of survival for people who had little or no income. Petty theft, bootlegging, and drunkenness involving

fight and other forms of unpremeditated violence were typical Metis crimes.

Even in such places as Chicago on the road allowance, the Metis did not altogether abandon the culture that had sustained them for so long. The fiddle, the jigging, and the lively sense of humour shared by the people still created a strong sense of community even in the face of such adversity.

Today, some Metis elders, when asked where they came from, will reply with a touch of pride and a twinkle in their eyes, "Chicago." These were the road allowance people, the grandparents of today's youth. They suffered through and overcame the racism that followed the unnecessary war of 1885. They were a people who were persecuted, avoided, stereotyped and degraded. Instead of being destroyed, however, they persevered as a people, and have since become the source of pride for a whole new generation.



JIM BRADY AND MALCOLM NORRIS

THE METIS OF THE WEST virtually disappeared from history for the first three decades of the twentieth century. The concept of a Metis nation seemed dead, and French and Michif were no longer widely spoken among the Metis. During the 1930s two Metis men appeared on the political scene, and with incredible energy and charisma created a resurgence of Metis consciousness. Jim Brady and Malcolm Norris almost by themselves launched the Metis on the road to recovery by bringing them into the political struggles for reform that occurred during the 1930s.

The great depression – a man-made disaster – struck at the heart of the western belief system that had developed during the previous hundred years. Suddenly, it seemed, the economic system had gone berserk as business after business went bankrupt overnight, creating massive unemployment, hunger and social chaos. The great depression devastated all the nations of the world, the advanced industrial nations as well as the underdeveloped regions such as western Canada. It was particularly crushing to the people of the prairie West, however, where economic catastrophe was accompanied by natural disaster. A drought descended on the prairies and persisted for several years. The parched soil cracked, then began to drift, until regions of Saskatchewan resembled a desert. The dry soil was lifted into the skies by howling winds



Malcolm Norris at work.

Photo credit: Saskatchewan Archives Board.



Jim Brady marking his first claim post, at a point almost 75 miles from La Ronge, July 1956.

Photo credit: Saskatchewan Archives Board.

that turned day into night as the topsoil was stripped from the southern prairies and carried thousands of feet into the air.

People began to band together to seek solutions to the overwhelming natural and social problems that beset them. Radical social and political movements were formed. A left-wing political movement, the Co-operative Commonwealth Confederation (CCF), was founded in Calgary, Alberta in 1932, bringing together liberal progressives, socialists, and labour representatives. But it was the farmers who controlled political parties in the West during the 1930s, since the West's population still remained largely rural and dependent upon agriculture. In Alberta, the United Farmers of Alberta (UFA), a party almost entirely composed of farmers, was elected as the provincial government in 1930. In 1933, the Social Credit Party developed as a right-wing protest movement under the politician-evangelist William Aberhart. This party came to power in Alberta in 1935.

The CCF also came under the control of the prairie farmers. In 1933, J. S. Woodsworth, the first president of the CCF, presided over the creation of the party's manifesto. The platform of the CCF in Saskatchewan, based upon the Regina Manifesto, sought either to reform or to abolish capitalism. It called for the nationalization of vital industries, for old-age pensions, for universal health care, for childrens' allowances, and for unemployment insurance as well as workers' compensation for all people injured on the job.

By and large, the Metis people remained aloof from the struggles of the workers and destitute farmers of the West. They took little interest in White politics, and had no political vision for themselves. Their apathy concerning the new parties seemed justified by both the UFA and Social Credit when they were elected as the provincial governments in Alberta. Both governments were concerned with the survival of the prairie farmers, and had no time for the special problems of the Metis.

The CCF seemed different. It had failed to achieve power during the 1930s but it continued fighting for and organizing the poor farmers and unemployed workers as well as the small

business people of the prairies.

In 1934 Jim Brady and Malcolm Norris fought for the rights of the Alberta Metis. As uninvited guests, they sat on the Ewing Commission set up by the UFA government to look into the terrible economic and social conditions of the Metis. Well educated, erudite, and persuasive though they were, Brady and Norris accomplished nothing for the Metis through this process. Both the UFA and the Social Credit governments of Alberta proved as intransigent as the old-line parties had been. The two Metis intellectuals soon became disillusioned with the existing Alberta government, which avoided dealing with the Metis issues of poverty, unemployment and their abysmal health conditions.

By 1934, Brady and Norris had become socialists. They began to direct their efforts primarily toward finding solutions to the economic problems facing the Metis. They did not see all White people as their enemies. Instead, they sought union with the workers and farmers who were coming together under the political banner of the CCF. They began to set up marketing co-operatives like the one established for the Metis fishermen of Lac La Biche in 1934. Brady and Norris became political organizers for the CCF.

Jim Brady and Malcolm Norris did not appear to be a good team, but in fact they complemented each other through a fortunate combination of opposing personalities. Norris was an aggressive, outgoing man. He spoke with a passion that could hold crowds spellbound for hours. "Redskin" Norris, as he called himself, had the verbal ability to instill pride in his Metis audiences, speaking with such passion that he cried publicly at times, moving many in the audience to tears as he did so. Brady, on the other hand, hated public speaking, and felt uncomfortable in a crowd, preferring the solitude of his book-lined cabin where he read, meditated, and wrote about social change and how best to bring it about. Brady became an outstanding theorist and intellectual who guided the direction of the Metis protest movement for the next five years.

In 1939, Brady and Norris, along with thousands of other young Canadians, curtailed their work to volunteer for the war effort. The Nazi scourge was sweeping across Europe, and Brady and Norris recognized Hitler and his Nazi storm troopers as the greatest enemies of civilization. Brady distinguished himself overseas as a gunner with the 4th Medium Regiment, Royal Canadian Artillery. Norris joined the Air Force, but did not get posted overseas. When they returned to civilian status in 1945 they took up the political struggle at home once more. They moved to northern Saskatchewan as organizers for the CCF, working as prospectors and later as functionaries for the CCF government.

The CCF had become the government of Saskatchewan in 1944. By 1945, things were beginning to change in Saskatchewan as they were elsewhere in the West. Canadians were experiencing a degree of prosperity. Although the CCF built roads to the North and initiated health care plans that had a profoundly positive effect on Natives in the North, the Indians and Metis continued to lag behind other Canadians economically and socially.

By the early 1960s, urbanization further fractured Native communities as the young left the traditions of their rural homes to seek the good life in the cities. The CCF had achieved, or forced upon other governments, most of the changes demanded in its manifesto of 1933. But these sweeping changes had not been as beneficial for the Metis as for other Canadians.

Metis politics began to take a more insular approach. Norris had become a Metis nationalist, and even Brady had become disillusioned with the CCF. Much to the disgust of Brady, the Metis began to form their own separate political system. By the mid-sixties, Brady's influence began to wane. In 1967, Jim Brady, on a routine expedition into the Foster Lake region of northern Saskatchewan, disappeared in the wilderness. Brady and his partner were never seen again.

That same year Malcolm Norris suffered a heart attack. His last political message was given as a poignant personal appeal

to Maria Campbell, a Metis writer and a longtime friend. He told her that the Metis must at all costs remain independent. They must avoid the trap of government funding for their political organizations. "Redskin" Norris died on the night of December 5, 1967. The two great Metis leaders of the twentieth century were gone within the year. The inspiration and hope that they created among the Metis still remains, and has become the basis of a vision for the future in which the Metis will finally become a recognized and respected element within the Canadian mosaic of peoples.



THE GREEN LAKE STORY

FOR OVER A HUNDRED YEARS the region in north-central Saskatchewan where Green Lake is now located was inhabited by the Metis. The region was rich in natural resources such as timber, fur and fish, and there was an abundance of wild life upon which the hunters could subsist. The Hudson's Bay Company (HBC) established a trading post at Green Lake in 1860. The Metis were the workforce for the company, engaged in the trapping, processing and transportation of furs and trade goods.

With trapping as the economic mainstay of the region under the HBC regime, the lumber, agricultural and commercial fishing industries remained untouched. As HBC activities in the region were reduced over the years, hunting and fishing began to replace trapping as the most vital occupation of the people. Since the region had remained underdeveloped during the seventy-year reign of the HBC, the precarious occupations of hunting and fishing were the only means of survival for the Metis of Green Lake by the early 1930s.

Living by hunting and fishing is uncertain at best, and by 1930 the human population of the Green Lake district was too large to be supported much longer by hunting and fishing alone. The standard of living was below acceptable levels, and health conditions reflected the economic malaise that had descended upon the region following the end of the HBC regime. Tuberculosis and venereal disease were widespread. Yet the people of Green Lake continued to survive in the bush,



Making Nets.

Photo credit: Saskatchewan Archives Board.

developing a resilience and a toughness in the process that was not shared by the Metis of the southern regions of Saskatchewan, who were given relief – welfare of sorts – when they required help.

In 1932, just as the great depression and the terrible drought began to devastate western Canada, the Saskatchewan government began to develop a plan to make both the southern Metis and the Metis of Green Lake independent. They would create a colony at Green Lake, which would form the basis of a new agricultural economy for the Metis people. Settlers would be brought in from the South and each family would be given a 40-acre plot of land which, though not enough for a commercial operation, would serve as a subsistence-level farm.

The governments of the 1930s were under great pressure because of the dire state of the economy, so the Green Lake

experiment did not actually get under way until 1940. That year, townships 57 to 62 in ranges 12 and 13 west of the 3rd meridian were set aside for the Metis. Designated as Local Improvement District Number 986, this land was to be subdivided into 40-acre plots for Metis families, and placed under the management of the Northern Area Branch, Department of Municipal Affairs. Title to the land remained permanently with the Crown. The 40-acre lots were leased to each Metis family for 99 years on a voluntary basis. The plots of land were "inheritable" – that is, they could be passed on from father to son – but only with the permission of the Minister of Municipal Affairs.

By 1942, twenty-one families had signed lease agreements with the government. The remaining eighty or so families in the Green Lake region were placed on relief. To lure them into the project, a community hall, a flour mill, new houses and farm buildings were funded by the government. A farm, known as "central farm," was created at this community. It remained under government supervision, to act as a training project for the Metis who wished to take up farming on the 40-acre plots that were being distributed.

Health care projects were initiated with nursing and hospital services. Elementary education was improved and a school was built. On the surface, the project seemed to fill all the needs of the people. Indeed, the health care projects saved many lives by reducing the level of infant mortality, and by detecting and curing cases of tuberculosis. From 1950 to 1960 the death rate dropped from 14 per 1000 people to 7 per 1000. The child mortality rate dropped from 160 per 1000 in 1950 to 60 per 1000 in 1960. Clearly, the Green Lake experiment had many beneficial results for the Metis of the North. But there was another side to this experiment.

The Green Lake project was designed not just for the people of the Green Lake district, but for people in the South as well. It was used as a means of getting the Metis off relief, but there were some serious shortcomings in the plan. The 40-acre parcels of land assigned to individuals were far too small to

serve as commercial farms, and could only serve as subsistence-level farms. Subsistence-level farming is almost as precarious as hunting and fishing for a living, since one crop failure, perhaps caused by a hailstorm or a grasshopper infestation, could result in disaster and a return to relief. Furthermore, the land consisted of heavy forest; it would take years to clear the land of trees and make it ready for cropping.

Most of the people who moved in from the South failed at farming their 40-acre plots of bush, and they eventually returned to the South, poorer but wiser for their experience.

People from the Metis shack-town at Lestock, which was called "Chicago," became involved in the Green Lake experiment. They were all volunteers, yet it is apparent that coercion was used to get them to agree to leave Chicago to become pioneer bush farmers at Green Lake. A Metis elder living in Lestock today tells of his experience during the migration from Lestock to Green Lake in 1949:

A councillor came and made me an offer. "We're going to offer you a deal. We want people to go to Green Lake."

"Well," I says, "it depends on what we got and how we are going there."

"Well, that's not going to cost you nothing," he replied. "We'll put you on the train and everything you got will go on the train as well. All you need is a team of horses."

"Well, I got four horses," I says.

"Oh, we can't take your four," he replied.

"Well," I says, "if that's the case I'm not going no place. These are young horses. They are good and I'm not just going to throw them away and have somebody else pick them up."

"Well", he said, "if that's the way you look at it, then we'll take your four horses."

"All right," I said. And we took my four.

We were loading up there and we saw the smoke. That was Chicago. They were burning Chicago. There were some pretty good homes there. Mike Pelletier,

Baptiste Pelletier, Frank Desnomie and Edward Desnomie and old Harry Pelletier — they all lived on the line there in Chicago. We didn't even leave Lestock and we saw a great big smoke. That was all the houses burned. Now who the hell got paid to go and do that?

Conditions of the Green Lake people [were] much poorer than Pelletier was in Lestock. They had tables just made of logs, homemade stools, none of them had chairs and tables like we did. We had a round table and chrome chairs and cupboards. We were kings compared to them. Everyone went back [to Lestock] except a couple. One man got married and stayed, and later died. One other person stayed. This happened in 1949. It was June that they left Lestock and they stayed about one month. They knew there was no way to make it. The land was solid bush.

The Green Lake experiment was a success, overall, but it created misery for the Metis people of the South who were given the almost impossible task of carving out a living from the strange and inhospitable bushlands of the North. Today, Green Lake is a healthy northern Metis community, a tribute to those people who persevered and conquered the hardships encountered during the pioneer days when the community was created out of the wilderness.



GRANDMOTHER'S LESSON

MOOSE JAW, SASKATCHEWAN: this unlikely name with its hick-town connotations nevertheless suggests a lack of pretension and a certain unsophisticated honesty which are, in fact, characteristics of most of its citizens. Moose Jaw – perhaps because of its name – has become the butt of many jokes perpetuated by the more urbane inhabitants of the metropolitan centres of the Canadian East and the USA. In fact, a television game show host in the USA gave, as a consolation prize, a weekend trip for two to Moose Jaw to be taken anytime in the month of February.

Despite this derisive attitude and the widespread negative stereotyping of Moose Jaw people, this city does have its usual share of ordinary people, wise elders and young sophisticates, as well as its share of bigots, bums and other unsavory types.

During the last week in June each year a tradition known locally as “sidewalk days” brings this diverse population of Moose Jawians together for three days of outdoor shopping on Main Street. On the first morning, always a Thursday, a free pancake breakfast is hosted by members of the Rotary Club. The shopkeepers, their wares stacked on the sidewalk and much of the street, go for the hard sell, mingling with potential customers as businessmen and hosts.

Later, when the heat of the afternoon sun threatens to melt the blacktop on Main Street, an outdoor beer garden begins to do a brisk trade. Top Ten country and western music blares from twin loudspeakers. Beginning at noon, and returning for

a set of about 15 minutes every two hours thereafter, a second-rate country and western group steps onto the makeshift stage (some blankets thrown over a trailer platform). With more energy than talent, the band performs live for the beer garden audience.

Languishing under the burning summer sun, the audience listens passively while sipping on cold beer and enjoying the feeling of owning the street. Good spirits prevail, except for a group of loud-mouthed ruffians who have taken over several tables at the beer garden. Bedecked in World War II Nazi steel helmets, with swastikas and other symbols of brutality tattooed on their arms, this gang behaves in a brash and beastly manner. The leader, a mangy man of fifty with a huge pot belly bulging dangerously over a large silver belt buckle, looks benignly on as a younger member of the gang loudly insults a timid group of young Hutterites. This man, his eyes hidden behind a pair of mirror-lens sunglasses, is more rancorous than the other members of the gang, who are generally well-enough behaved.

The Hutterites, a group of young, unmarried people from the colony at Baildon, are enjoying their day away from the constant work and discipline of their collective farm. The young Hutterites laugh and joke with each other in a rather less sedate manner than is customary, since some are a bit tipsy from the beer. Then the man whose eyes are hidden behind mirrors turns his loud, venomous mouth upon them. The young Hutterite women being insulted respond with reason and dignity, attempting to ignore the oversized pest in their midst. The young men who are their escorts are taken aback. Since violence is not within the range of acceptable behaviour for them, they are indecisive as to an appropriate response. Before they are able to reach a consensus on the best way to deal with the threat, Sunglasses turns his scorn away from them to a new victim – an elderly Native woman sitting with several of her daughters and their infant children.

Sunglasses leers at them, shouting to the nearest woman, a beautiful young Metis, "Hey there girl, in a few years you

are going to look as ugly as her." He points to the Native grandmother, laughing in a humourless affected tone. The grandmother looks up. She regards him silently for a long moment. Scanning the ranks of the gang, she notes that some of them are Natives. Her eyes blaze as she rises to her feet and walks over to the man hiding behind the sunglasses.

The band has stopped playing. The crowd is silent, expectant. The Hutterite girls, bonneted and shawled, look on with anxious, ruddy faces, hoping that Sunglasses is going to get his comeuppance.

"Sit down," Grandmother commands in a firm voice. Sunglasses obeys. "You feel young and strong and important, and you think I am old and weak and stupid – and so you laugh at me. Young man, you have mistaken your own ignorance for wisdom. Sometimes to people like you ignorance appears as wisdom, bullying appears as strength. You drink, and stick out your chest to impress the women, but they are not impressed."

Grandmother continues. "Why do you try so hard for attention? Why do you try to make as much noise as your motorcycle? You do not get respect like this. Respect is earned by giving. Respect comes from trust."

Grandmother turns, and walks back to her family. Sunglasses, striving desperately to regain his dominance over the crowd, laughs loudly as he swaggers over to order another round of beer for his cronies.

The Hutterite girls are all smiling. One of them, a small woman with a small face that shines from hard work and healthy living tells Sunglasses as he passes her table, "The world was given by God to all of us. Why do you think you own it all?"

Grandmother sits silently, a faint smile playing across her face. But her voice still seems alive in the crowd. It seems to say, "Mother Earth was made for all of us. If you do not appreciate this you will have no respect for others – and therefore no respect for yourself."

ABOUT THE AUTHOR

DON McLEAN has been involved with the Gabriel Dumont Institute for seven years as a researcher and a writer. McLean obtained a Master of Arts degree from the University of Regina in 1981. He has had a wide range of experience, having served as a soldier in the Canadian army, a roughneck on the drilling rigs in Alberta, a potash worker in Saskatchewan and as a probation officer, researcher and writer. He obtained a position with the Gabriel Dumont Institute in 1980. The Institute's advertisement intrigued him, since Gabriel Dumont had long been his favourite Canadian hero. The Dumont name is what appealed to him, and he believes that the Institute must live up to the highest standards in research and publications, so as to be worthy of its heroic name. Other publications by Don McLean include *1885: Metis Rebellion or Government Conspiracy?*, and *Home From The Hill: A History of the Metis in Western Canada*.

