

The Sagkeeng News

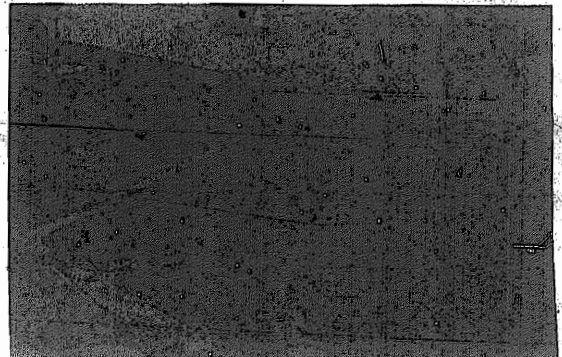
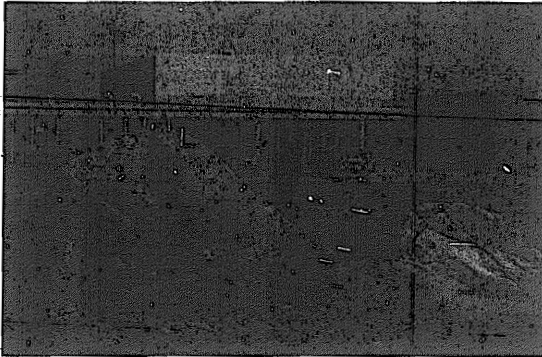
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Fire Hits Again!



The cause of the May 10th fire that burned down two trailers in front of the Sagkeeng School, has not yet been determined. The fire is thought to have started in front of the trailers when the dry hay, which was used as insulation during the past winter, ignited. The trailers, rented by the D.I.A.N.D. for the teachers, from the Hewlett Homes, were in deteriorated condition, with bad plumbing, poor insulation, and a malfunctioning propane tank.

The first trailer was not occupied at the time of the fire, however, the second trailer was occupied by two teachers, Judy Courchene, and Diane Oliver. These two brave women attempted to extinguish the small fire, but deserted their efforts when they realized their home would soon be burnt. The other trailer

teachers attempted to save as many of their possessions as possible. The only items really lost were furniture, bedding and towels, when then the trailer was demolished.

It was said by the spectators of the fire, that the trailer was burnt to the ground in a matter of fifteen minutes. There was also the real danger that the spectators could have been burned down in a matter of fifteen seconds, if one of the propane tanks had exploded. Many of them were not aware of this impending danger.

The Pine Falls Fire Brigade was also on hand to watch the fire. Someone asked why they were never there in time to put the fires out, and the reply was, "Just try to call us before they (the fires) start." Words of thanks go out to these men,

whose good intentions came a long way. They do what they can and the Fort Alexander residents appreciate it.

Relating to the subject of fires, the fire hydrants are an important tool in controlling fires, that is if they are in working order. The hydrants in Fort Alexander are of little or no use when they are rusted, cracked and have no pressure to pump water. Something must be done about the fire hydrants before more fires destroy more buildings and homes and cause serious injury to unfortunate victims. Must we wait for tragedy to strike before action is taken?

Sagkeeng Education Authority is willing to put-up part of the cost of hydrant repairs because of growing concern for the safety of the children at school if one day the school should burn down.

The Pipeline Hearings

Several speakers believed that Canada actually has enough natural gas reserves to last us well into the 1980's or even into the 1990's, and that most of the natural gas brought south would actually be channelled into the United States as exports. On the other hand, spokesmen from local industry stated that Manitoba was already experiencing shortages of natural gas, to the extent that many new construction projects have been delayed because of uncertainty, and unavailability of natural gas supplies. Who do we believe?

What effect will construction of the pipeline have upon the employment and economic situation

of the northern people? While many jobs may be available during the period of construction, most of these will only be temporary, leaving many people unemployed in two or three years. Once the project is completed, and the traditional lifestyles are no longer feasible, the northern people may find themselves locked into a life of economic dependence upon meagre government aid.

It is not possible to discuss a proposal such as this without discussing its environmental impacts. Yet, how can we reasonably discuss the environmental effects of such a proposed pipeline in the north, when so little is actually known. Of course, a

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New Staff Recruits

Edwin Bruyere, former Band Administrator, has taken the position once again at the Band Office. Edwin was the Band Administrator for Fort Alexander for months before he quit to take a job with the Department of Indian Affairs where he worked for three and a half years. He held two positions with the department during this time. He began as a student counsellor in charge of students in Winnipeg from the North Eastern Region of Manitoba, this included Fort Alexander students. After two and a half years of this, Edwin then worked as Regional Administrator of Estates for one year. Being absent from home too often was the reason behind Edwin's departure from Indian Affairs, last March. Between his job with Indian Affairs and as Band Ad-

ministrator, Edwin worked off some excess weight he accumulated from his office work.

Edwin has had a wide variety of occupations throughout his life. Asked about this Edwin said, "I'm a jack of all trades, but master of none. I like it that way. It makes life more interesting."

Presently Edwin and his wife (who by the way is working at Neeshawam Camp), are living on the North Shore with their In-laws, the Louis Swampys'. They are now looking into buying a house on the reserve as they plan to reside here for awhile. The best of luck to you both and welcome back to the Fort.

Another new face hanging around the Band Office belongs to one Ovide Mercerd, a second year university law student who's junction throughout the summer

will be to assist the Chief and Council in areas of the law and drafting proposals for up and coming projects. Ovide has gained experience in this field working for the Manitoba Indian Brotherhood last summer as a special assistant to Ahab Spence. To date he has assisted in the initiating of the Landscape Development Project which is a program to beautify the reserve. He also has an idea to incorporate into next years' school curriculum a new option course about the Indian and the law. Ovide is a non-status Indian originally from Grand Rapids, now living in Winnipeg. His immediate plans are to complete his studies in law at the University of Manitoba where he has been studying for the last five years.

Jerry Fontaine is back in Fort

Alexander working for the Band also as an assistant to the Chief and Council. Previously the editor of the Sagkeeng News, Jerry is now employed at drawing-up proposals and assisting with the correspondence received at the Band Office from government and assorted agencies. One of the things Jerry has done is write a request for a cultural grant for the Treaty Days celebrations. Jerry, also, is a university student (working his way through college). He has completed his courses at the University of Manitoba in the field of Political Studies and is one of the first in Fort Alexander to receive a Bachelor of Arts degree. Jerry is presently residing in Winnipeg and is attempting to continue his studies through night classes at this university.

For a short while, Fort Alexander has had an artist in residence, Don LeForte was hired by Julie Courchene, director of the cultural program, to spend two weeks drawing pen and ink sketches of some of the elderly residents of Fort Alexander. These sketches will be included in a book of short tales, which is being produced for the school children. These books will be on sale at some future date. Don is originally from Fort Alexander, and has many relatives here. He left the reserve with his family when he was ten years old. His artistic accomplishments have included private works for the City of Winnipeg, and the Department of Education. He plans to return to the University of Manitoba to study Fine Arts.

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pipeline will effect the migrating caribou herds, the vegetation of the region, nesting areas etc., these and other problems have not been fully studied, and our knowledge is far from complete. For these reasons, and others as well, several people stated that they feel that Canada should not allow themselves to be rushed into a hasty settlement by foreign or corporate interests, and that a ten year moratorium be placed on the project, so that more detailed studies can be undertaken.

Approximately 18 Briefs were heard by Justice T. R. Berger, at the public hearing of the MacKenzie Valley Pipeline Inquiry held in Winnipeg, May 20, 1976.

The proposed pipeline, which is intended to bring northern supplies of natural gas, to southern Canada, will be the most expensive pipeline ever built. According to Justice Berger, "It will take three years to build. It will entail hundreds of miles of access roads over the snow and ice, and it will mean that 6,000 workers will be needed to build the pipeline, and more than 1,200 to build the gas plants in the MacKenzie Delta; it will mean pipe barges, wharves, trucks, machinery, aircraft, airstrips . . ."

"In addition the estimated investment will be somewhere in the range of 4.5 - 10 billion dollars.

The briefs presented came from a variety of different interest groups, including representatives from environmental groups, local governments, local industries, churches, native organizations and private citizens.

One of the major concerns expressed in several briefs was that native land claims should be settled to the satisfaction of both the native people, and the Federal Government, before any construction begins. If construction is allowed to begin before the claims are settled, it is feared that the rights of the people and their claims to the land, and self-government, will be eroded, and their bargaining power lessened. It was also emphasized that native people should not allow themselves to be rushed into a settlement which would not be in their best interests.

The second major concern was whether or not Canada actually needs the northern gas reserves, at this time or in the near future.

Many people came away from the hearings with a better understanding of the problems and issues involved, after hearing ideas and concerns from several different sources.

One of the concerned was the president of Manitoba Indian Brotherhood, Dr. Ahab Spence, who presented a public brief to Mr. Justice Berger, at the hearing. The following is the brief Dr. Ahab submitted which strongly opposes the pipeline proposed:

May 20th, 1976

**MacKenzie Valley
Pipeline Inquiry
Statement -
Ahab Spence, President, M.I.B.**

I welcome this opportunity to speak to the MacKenzie Valley Pipeline Inquiry. Somehow, the knowledge that the Indian people of Manitoba have been down this road before causes a grave emotional feeling inside my heart, and alerts my mind and soul as to the seriousness of this hearing.

Mr. Justice Berger, in your duty to the Government to report on the social, environmental and economic impact of the proposed natural gas pipeline in the Yukon and North West Territories, I know that I need not remind you, because you are a man with a social concern and intelligence, that you share a concurrent obligation to the Native people and non-natives in the North to state their positions or stances as their own advocate. If I have learned anything in my life-long commitment to the Indian movement in Canada, it is the realization that a powerless people have few friends; indeed, no friends of any position of power. We have also learned that in this country, big corporations find a willing and good friend in the Provincial and Federal Governments. It is beyond my comprehension how the Government of Canada can work hand in hand with big corporations to exploit a resource without benefit to the people, destroying the environment and ignoring and neglecting - and even in some cases identifying the Indians as an obstacle to development.

Mr. Berger, we realize that the terms of reference for your inquiry do not stipulate that you act as an advocate of the Northern people, but we expect, because it is morally right and just, that you be the friend and advocate of the people of the North.

Yes! We, the Indian people of Manitoba, have been in the MacKenzie Valley Gas Pipeline road to destructive development many times - and each time we emerged conquered and defeated. And it seems that we only manage to get back on our feet when the Government and its partner, the corporations, introduce a new burden on our people. Indeed, at this very moment, my people are frustrated, anxious and afraid about the hydro developments in Northern Manitoba. It almost appears that Hydro officials, with Government approval, are at liberty to do anything they like and want - even to dishonour the treaty obligations by flooding reserve lands.

We speak with authority and experience when we protest against developments which destroy the way of life of our people. For example, in the year 1875, the Government of Canada made a treaty with the Chemahawin Band on Cedar Lake. In surrendering their ownership of the land, the Indian people received, in turn, certain benefits including the assignment of a reserve. In less than 100 years (i.e. 1960), the Government of Canada, the Province of Manitoba via the Manitoba Hydro expropriated that reserve for the purpose of hydro development. Our experience has been, that the reserve lands we were left with after the treaty was concluded, have been and are still subject to be expropriated for the benefit of other Canadians at the pleasure of the Government of the day.

The Indians were not informed of these plans ahead of time. They were simply told that their reserves would be flooded and that they would be relocated to a different area.

The result has been painful to the Crees of Chemahawin. In their

new settlement called Eastorville, they have not been able to transfer their former life-style. It is difficult to grow gardens in rock. It is difficult, in fact, impossible to live along the shore of a lake which still has not found a permanent shoreline. In addition to the loss of a life-style, many of the people of Eastorville are confronted with new social problems. There is an increase in alcoholism, violence, family break-ups, juvenile delinquency. There is greater dependence on welfare. In the original settlement, such problems were practically non-existent.

Manitoba Hydro developed a plan to harness the Saskatchewan River near its mouth at the point where the most beautiful and mighty rapids used to be. Instead of harnessing the power of the rapids in its natural state, the officials of Hydro and their "super" engineers chose to dry up the rapids and create a man-made lake or Forebay reservoir which flooded the Chemahawin Cree Reserve.

As a more recent example of thoughtless hydro development, which ignores and neglects the human side of development, the Indian people of Nelson House stand to have a large area of their Indian reserve land flooded. Commercial fishing, hunting and trapping will be put in jeopardy, causing the people to experience greater economic dislocation and hardship. Affected also by these hydro developments are our legal rights with respect to the lands reserved by treaty and our hunting and fishing rights. Mr. Commissioner, we have and continue even today, to travel the MacKenzie Valley Gas Pipeline road which only leads to our loss and misery.

I believe that it is a basic human right for people to live in freedom from oppression. I believe that no human being should be oppressed by Government or big business. I believe that Indian people have certain aboriginal rights and a fundamental one is the survival and continuance of Indian culture.

We, the Indian people of Manitoba, support the Dene people and their declaration. We urge that a final settlement to their original and land claims be made before the instruction of the MacKenzie Valley Pipeline. We are in complete support for their demand for a degree of sovereignty never allowed to other Indians in Canada. We are in complete support with the Dene that such a settlement be one of land and political authority over that land - not money compensation for extinguishment as was done in the "James Bay Agreement."

Many Canadians look to the Northwest Territories as the last Frontier. We agree that it is the last frontier - where humanity will prevail over profit, where justice will prevail over wrong, where freedom will prevail over oppression and where both Indian and white society can co-operate, co-exist and interact in harmony and dignity.

In this last Frontier, the Canadian public can do justice by not allowing their Government to

repeat the mistakes and exploitation of the past. The dislocation and disorientation of the Indian people in their homeland, must not go unchallenged. Their independence and self-determination within the country of Canada can only be brought about by a just land settlement.

History of Fort Alex . . .**The Founding
of Fort Maurepas**

By Chas. H. M. Gordon, Fort Alexander

The first trading post at the mouth of the Winnipeg River, at its entrance into Lake Winnipeg, almost on the site where now stands Fort Alexander, was Fort Maurepas, called after the French Naval Minister. It was built by Jean Baptiste La Verendrye, the eldest son of the great discoverer of that name. That he possessed sound judgment in selecting places to locate his trading posts is evident from the fact that afterwards the Hudson's Bay Company established its posts close to and often on the ruins of those former forts erected by La Verendrye. [Editors Note: Other H.B.C. documents indicate that Fort Maurepas was actually established on the North Shore, opposite Fort Alexander].

Fort Maurepas at that time was evidently a very important depot, as its situation was the most convenient to give those intrepid traders a breathing spell, as it were, before tackling Lake Winnipeg. It was the gateway to the West.

La Verendrye, who was at that time in command of the Lake Nipigon posts, saw clearly that, in order to stop the Indians who every year took their furs to the forts on the bay, it was necessary to establish posts farther west. He gathered data based on reports of the Indians. The country as far as the Lake of the Woods was pretty well known, but of the country farther on, the information available was unreliable.

To carry out his purpose, a company was organized on June 6th, 1727, at Montreal, the Canadian governor being the Marquis de Beauharnois. It was he who, judging La Verendrye to be the proper person for the purpose, granted him permission to build a post at the mouth of Lake Winnipeg, giving him fifty men for his expedition. But, before doing so, he advised him to build advance posts at Rainy Lake and also at the Lake of the Woods, so that he could obtain more reliable information about the west before proceeding, also to examine the territory carefully and establish himself on good terms with the Indians, and, to enable him to meet the expense of these fur posts, he allowed him the profits that might accrue from the fur trade. In May, 1731, La Verendrye signed a deed of partnership with a few business men who advanced him the merchandise and outfit required for his expedition.

He and his able lieutenants left Montreal in June, 1731, and carried out the instructions received about building Fort St. Pierre on Rainy River in 1731 (two

The Indian people of Manitoba ask of the MacKenzie Valley Pipeline Inquiry and the Canadian public: "Let freedom and justice be done in the last Frontier."

miles east of Fort Frances), and Fort St. Charles on the Lake of the Woods in 1732.

It was whilst stationed at this latter post that La Verendrye was visited by seventy Indians from Lake Winnipeg, headed by six Chiefs. Their arrival was quite an event, being the first that came to him from that lake, which he intended visiting. Consequently, he did his utmost to give them a royal welcome. He distributed amongst them thirty pounds of gunpowder, forty pounds of shot, two hundred flints, thirty packages tobacco, twenty axes and sixty knives. He assured them that he was pleased to see them, and if they followed his instructions he would bring them what they needed, but hoped they would show their appreciation by bringing all their furs to him instead of to the English at York Fort on Hudson Bay. They remained at the Fort for seven days, enjoying the hospitality of the French, and left highly pleased.

On February 15th, four Crees, acting as messengers for a Chief of Lake Winnipeg, called upon La Verendrye at Fort St. Charles, asking to favour them by sending a party to settle on their lands on the shores of Lake Winnipeg; which he promised to do on condition that they would provide him a guide to show them the way to their country. They were not long before they were back again, for in March two guides, dispatched by their Chief, appeared at the Fort and begged of him to keep his promise.

On March 9th, two Frenchmen left with those guides. On May 11th, 1734, the two men who had been sent to Lake Winnipeg returned in company with a Chief and eighteen Indians. The Frenchmen reported that the best place to build a Fort, on account of its proximity to all the Indians, was two days' journey down the lake to the southwest and at the mouth of the Red River, that in that place white oak was plentiful as well as large timber.

The Chief told him that he had reported to the governor at Fort York that the French intended settling on the shores of Lake Winnipeg, and he replied that as they were brethren he could not see why they should not get on well together, also that it took the Indians ten days to go to the bay and twenty days to return.

La Verendrye made the Chief some presents, and promised that he would go and settle on the Red River amongst his people.

On the 18th of June, he sent three canoes with twelve men under Cartier, one of his trading partners, with orders "to make for Lake Winnipeg without delay, and from there to the mouth of the Red River." He was to build a

small Fort about an acre square on a plan which he furnished. He also requested him to tell the Indians that his son would arrive there at the end of August moon.

This Fort, which was named "Fourche aux Roseaux," was erected about fifteen miles from the lake, but, to please the Indians who complained that it was too far from Lake Winnipeg, Fort Maurepas was built in the autumn of the same year.

From "The Beaver"
December 1925.

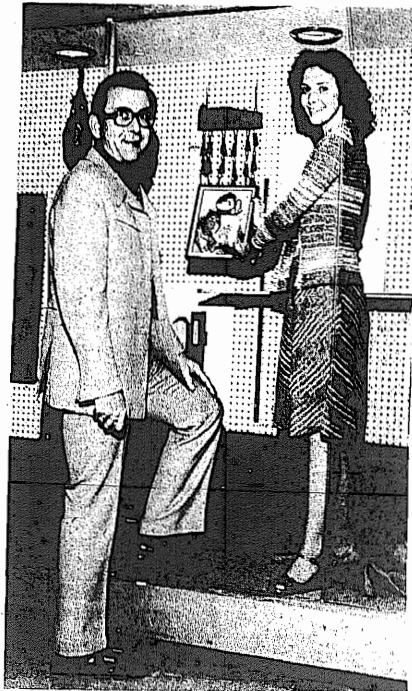
White Buffalo

A long time ago, Indians lived in teepees. They hunted for their food. At this time, the main source of meat was the buffalo which roamed around the prairies in herds. The Indians were always happy to see the herds of buffalo because that meant they had food for many months.

The Indians had many uses for the buffalo. They made their coats and blankets out of the skin of the animal. They used the bones for tools and the meat was dried so it would last a long time.

When a white buffalo was seen in herd of buffalo, the Indians believed he was sent by Manitou. No one was allowed to kill the white buffalo because it was sacred and it meant there would be plenty of buffalo for many years.

If someone wounded or killed the white buffalo, he would be banned; sent away from the village, never to return. The person who had done the evil deed was believed to have suffered a life of misery forever.



ART PRESENTED — Twenty-two students from the three high schools in the city were guests of the Fort Alexander Indian Band, located 90 miles northeast of Winnipeg, for one week at the beginning of March. They were returning a visit of the Band's in November. The young voyageurs were presented with paintings for each of the schools represented. Pictured above with one of the paintings are Cathy Glaser and Ed Lucotch, principal of Medicine Hat High.

(NEWS photo by Frank Webber)

Women's Assembly A Success

"It has given us the opportunity for the time to meet and discuss our different interests and set forth recommendations to benefit the community." These words marked the end of a successful Women's Assembly last March 1st to 5th at the Senior Citizens' Centre. The purpose of the conference was to involve more women in community affairs, to gain support from one another "especially in matters of discrimination" and to draw-up recommendations for the Chief and Council to take into consideration for improvements of the community.

One of the aims of the assembly was to initiate involvement of all the participants this being a problem in most conferences taking place in Fort Alexander. The procedure these women employed was indeed an effective one. During the week the women separated into small groups to prepare questions for their invited guests. The questions were then written on plaque-cards to be read out loud by one of the women, each having a turn. In this way all of the women participated and each could ask questions concerning herself, her family or friends.

The "women" came away from the assembly a lot more confident and knowledgeable as individuals as well as a group. They felt they benefited greatly in many ways. They learned they could

voice their opinions on matter of immediate concerns and not be taken lightly. (or . . . and be taken seriously.) As a group, they are stronger in numbers therefore more determined to receive answers from those they question. In the future, if they want changes to come about they will have to act together as a group because they will be stronger in numbers.

Throughout the week the women had invited a number of guests to their discussion periods. Included on the list was the Pine Falls Hospital Administrator, the Chief and Council. The reserve constables, the Probation Officer, the Welfare Administrator, and the Community Health Worker. There wasn't sufficient time to invite people from the Family Resource Centres, or Councillors from Alcoholism and Drug Abuse or any of the Economic Development personal or guests from various women's organizations in Winnipeg but it is hoped that they will be present at the next conference.

One of the guests was Mr. Stefuf, the administrator of the General Hospital in Pine Falls. One of the important topics was the discrepancy in the Hospital Board. The Board consists of eight seats and only one of which is open for Fort Alexander and the surrounding communities. The women felt there should be more representation of the Indian

people because sixty to seventy per cent of the patients are native people. Complaints against the hospital were numerous. For example, one mother from the reserve was falsely accused of child abuse. While improper medication and poor ambulance service were some of the concerns. Mr. Stefuf claimed ignorance to these incidents but he promised to investigate into these matters and reply in writing to these allegations.

Chief and Council also attended the meeting and the women expressed many of their concerns to them. At the end of the day the women presented recommendations asking for an out-door swimming pool for both the North and South Shore; two extra playgrounds; and a drop-in centre for the North Shore. These are only a few of the requests the assembly made of the Chief and Council.

Unfortunately, one of the more important and interesting guests was unable to attend the assembly. The women were looking forward to question Mary Jane Bennet, the Legal Aid lawyer about matters pertaining to the Law and Native Women's Rights.

The women of this particular assembly said they would like to share their meaningful experience and to do so they requested another conference to be held by a new group of women. They, too, could come up with new ideas for community improvement.

Militant Indian Leaders - Guerrilla Warfare

WINNIPEG FREE PRESS—MAY 15, 1976 — CALGARY — Leaders of a militant Indian organization warned Friday of drastic action, including guerrilla warfare, if a MacKenzie Valley gas pipeline is built without a just settlement of native land claims.

Ed Burnstick of Edmonton, Canadian director of the American Indian Movement (AIM), told the MacKenzie Valley pipeline inquiry that native people of the north have pledged to fight to protect their rights.

If these people are forced to take violent steps, then the American Indian Movement will back them, and we will back them to the fullest extent possible," Mr. Burnstick said.

Nelson Small Legs of the Peigan Reserve, leader of AIM's southern Alberta chapter, said his people do not condone violence but are trained in guerrilla warfare.

"We will take anything up to defend ourselves, our children, our wives, our culture, our spirits."

Terry Lusty of Calgary, President of the Metis Historical Society, told the inquiry of Louis Riel and the Northwest Rebellion of 1885, warning that history could repeat itself.

"Do other Canadians want to coerce and corner the native populace to a point where, once again, they will see no recourse other than violence? Is it to be war again? I hope not, but it is up to Canada to decide which direction history is to take."

The AIM leaders took the stand Friday toward the end of the inquiry's two days of public hearings in Calgary. Mr. Small Legs pointed a peace pipe at oil industry representatives in the audience and made gestures of using it as a weapon as he spoke.

Concern over the native people using violence was also expressed in a submission by Wayne Getty, a teacher at Olds College, 50 miles north of Calgary and a former social worker on Indian reserves.

"There is a great potential for violence within Indian communities, Mr. Getty said. "A lot of Indian people are looking forward to this inquiry as their last hope for justice."

Robert Blair, President of Foot-hills Pipe Lines Ltd., of Calgary, one of the two groups competing for the right to build the MacKenzie Valley gas pipeline, said Foot-hills "is not interested in crashing through a project over the protests or against the interests of the residents."

Treaty Days

Preparations for Treaty Day Celebrations have been completed for June 9 to the 12 this year. Many activities are planned for the enjoyment of the local residents and those outside the community as well, if they wish to attend or enter the tournaments. The first two days of events are primarily directed towards at the students. During these two days the youngsters will be having their annual fields days. This gives them the opportunity to test each other on their athletic abilities. There will be a variety of contests to enter such as the relay races, the shotgun, the high jump, broad jump, to mention a few. There will be the not-so-competitive-events like the Pow Wow and the Social Teen Dance held for Saturday. Treaty Days cannot be

the celebration it is without Native Arts and Crafts, of course. For the sports-minded adults plans include a canoe race for those who wish to venture out and challenge the elements. A baseball tournament is scheduled for both men and women over the weekend. The elderly women have not been forgotten in this year's activities because for you there is the grocery scramble out on the baseball diamond. The talent show is open for those interested and courageous enough to expose well hidden talents. Of course, there will be the concession stands to sell hot dogs and assorted nutritious foods. One just can't walk around with food in the mouth so live entertainment is provided to munch to the beat of the band.

Landscaping Commencing End of May

The Fort Alexander townsite has been overdue for a facelift for several years now. Alas, something is about to be done. A short while ago a landscape scheme was investigated by the Chief and Council. At the end of this month this project will become a reality. Over five hundred trees will be transplanted into the townsite and various areas on the reserve to enhance the scenery. With this project comes the possibility of a small band-owned business venture.

Commencing May 24th to August 15th, trees from the forest will be transplanted throughout the townsite and other designated

areas of the reserve. The time to decide the location has not yet arrived, but the Chief and Council will be on the matter as soon as possible. However plans for this summer are to hire 12 people to do the planting. The Department of Indian Affairs has allocated \$30,000 for wages and equipment. A portion of this money has been set aside for the purpose of hiring a consultant, Larry Peterson, to train people in the art of running a nursery.

This venture may be the beginnings of a profitable tree nursery business for Fort Alex. Once the location has been established, two or three permanent em-

ployees will be hired from the summer project, to maintain the nursery, on a year round basis. The Provincial Government has offered an additional \$29,500 for the equipment and wages, to assist in establishing a permanent operation. After a years experience with the nursery, employees would be able to sell their services, and products to the surrounding communities.

This business shows good chances of succeeding, because there will be sufficient initial funding; low overhead; high profit for the products; and presumably an increasing market.

As the mouse continued running, the ball kept growing. In a few minutes Wesakchak said some more words and out ran a little chipmunk. He began chasing around the ball too, but he could not stay on as well as the mouse. He slipped and nearly fell off several times. Wesakchak caught him and put him safely on again, but in doing so left the marks of his fingers on the chipmunk's back. And there they have remained ever since, and look like dark brown stripes.

The two little animals kept on running and Wesakchak now brought forth a red squirrel. There was a strong wind blowing, and the squirrel seemed timid. He would run for a little distance and then sit down. The wind would catch his bushy tail and blow it up over his head as he sat there, and so ever afterwards the squirrel curled his tail up when he sat down.

The ball kept growing larger and larger, and Wesakchak brought forth one animal after another. The rabbit, the fox, the wolf, the bear, and all the rest of them came out as they were called, until at last the ball was as big as the earth. Then he called forth the moose, and when it came and saw miles and miles of prairie, it ran for five miles without stopping. To this day the moose, when chased, always runs five miles before it stops.

When Wesakchak had all the animals on the earth, he gave them all their homes. Some were to live in the forests, some among the mountains, and others were to live on the prairies. He made little creeks to flow to divide their feeding-grounds, and they were told not to cross these water lines. The water in the creeks was not clean. It had green slime floating on the top, and reeds and rushes grew thickly along it. He made the water this way because he did not wish the animals to drink it. Then he made beautiful, clear rivers flow through the land to be their drinking water. In the rivers he made fish swim, and called all the animals who lived of fish to come and live near the banks of the rivers. In the trees he told the birds to build their nests, and soon all the animals and birds were happy and contented in their homes.

They all loved Wesakchak, for he was so wise and good. He was kind to them all and called them his brothers. He knew the secrets of the animals: why the moose is ungainly and has no flesh on his bones, why the rabbit's ears are long and each have a little roll of flesh behind it, and why the rat has no hair upon its tail. He understood all the languages of the animals, and each came to him when it was in trouble.

There was one animal who was very smart and clever. He was about the size of the wolf and was called the wolverine. He had beautiful, soft fur, long, straight legs, and firm feet. But he was not liked by the other animals, for he was very conceited. He was always talking about his beautiful fur and his long legs. He would ask the other animals to race with him, because he knew he could always win. Then he would laugh at them for not being able to run as fast as he could. He was always getting into mischief, too, and never seemed happy unless he was playing a trick on some other animal. The other animals often came and told Wesakchak how mean the wolverine was to them.

He would tell them to try to be patient, and then he would scold the wolverine for being so unkind. The wolverine would pretend he was very sorry, but the very next day he would do some more mean tricks.

One day he came past the wigwam of Wesakchak. Looking in, he saw that it was empty, and that the Fire Bag, where Wesakchak always kept his steel and flint and his pipe and tobacco-pouch, was hanging on the wall. The wolverine looked around and saw that no one was near, so he sneaked in and grabbed the bag. He ran away through the bush with it until he came to a tall tamarac tree. He climbed the tree and hung the bag on one of the branches. Then he jumped down and ran away, laughing to himself at the trick he had played on Wesakchak.

When Wesakchak returned home, it was nearly evening, and he was tired and hungry. He looked around for his Fire Bag, for he wished to make a fire. The way they got a spark in those days was to strike the steel and flint together; a spark would fly forth and set the dry bark on fire. But Wesakchak could not find his bag. He looked all over the wigwam, still he could not find it. Then he noticed footmarks on the ground near the door. Looking closely, he saw whose they were.

"It is that mischief-maker, the wolverine, who has taken my bag," he said. "I shall go in search of it. And if I meet him, I shall punish him well for all his mischief-making." He set forth in search of the precious bag. All night he wandered through the forest, but could not find it. When the morning came, he went back to his wigwam and sat down to think what he was to do. "If I had my pipe," he said to himself, "I would not feel so sad."

As he sat there, he thought he heard a noise like the wolverine behind his lodge. Going out quickly, he saw the scamp among the trees. Wesakchak followed, but could see nothing more of the animal. He tramped on until he was tired, then turned homewards again.

As he was passing near a tall tree, he looked up, and there was his Fire Bag hanging from one of the highest branches. The tree was smooth and tall, and as Wesakchak began to climb he found himself slipping down very often. Then he would catch hold quickly with his feet and hands. After very hard work he succeeded at last in reaching the bag. Then he slid quickly down the tree. But when he looked up at it, he saw that its bark was hanging in torn pieces where he had caught it with his feet and hands. So, to this day, the tamarac bark hangs in tattered shreds to show that Wesakchak once climbed it.

On the way home he heard the wolverine, who was just trying to sneak away among the bushes.

"Come forth here, brother wolverine," called Wesakchak. "I want to talk to you."

The wolverine came out and stood in front of him. He did not look a bit sorry for what he had done.

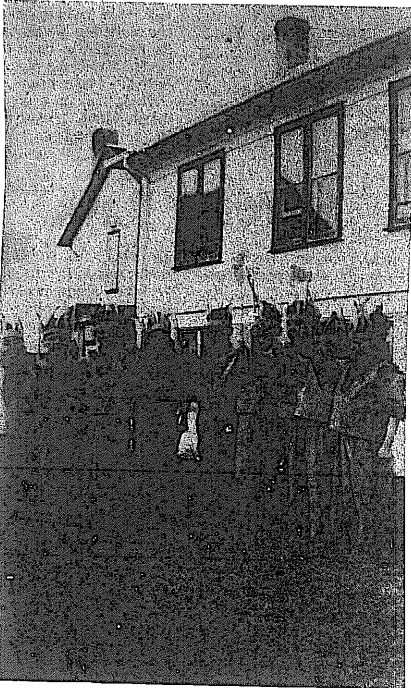
"You are always getting into mischief," said Wesakchak. "Now, I am going to punish you for playing so many mean tricks. After this your legs will be very short and crooked, and you will not be able to run as fast as you did before."

As he said this, the wolverine's

Remember the Days



When someone read stories for you.



When Indians were Indians.



When mud squishing through your toes was fun.

The Adventures of Wesakchak

The Wonderful Ball

WESAKCHAK was once the only person living. He found himself floating all alone on the water. Above him was the sky, and all around and about stretched water. He called aloud, but no one answered. Then he noticed a little, dark object floating near him. It was a rat.

"My little brother," said Wesakchak, "we are all alone in this world of sky and water."

"Yes," said the rat. "But I am not afraid, for you are with me. Are you afraid?"

"No," said Wesakchak, "for the Mighty One will take care of us both. Go below and see if you can find any land."

The rat quickly obeyed Wesakchak and sank down through the water in search of dry land. He was gone a long time, and Wesakchak began to wonder if he was ever coming back. At last he floated up, but was dead, and in his paws there was a little bit of clay. Wesakchak was very sorry when he saw that his little comrade was dead. He took the clay from the rat's paws and breathed upon it. Now Wesakchak was greater than a human being; he was really a spirit. So when he breathed upon the clay, it formed itself into a ball and began to grow. He rolled the ball in his hands, and when it grew a little larger, he said a few words over it. At once there came forth a little mouse, who began running around the ball. The mouse was just the color of the earth. Wesakchak said to it, "Your name shall be The Mouse and you shall always live amid the people, and your color shall be the color of the earth." So to this day we find the mouse in the homes of people, and it always is the same dark grey color.

legs grew short and bent, and with an angry growl the animal disappeared among the trees.

A Wonderful Journey

ONE day Wesakchak decided to go on a long journey. He knew that somewhere, many miles away, there was a village where people lived, and he made up his mind to go and see them.

The birds all loved Wesakchak, so a great many of them had given him their feathers to make into a suit. When it was finished, it was very beautiful. The vest was of snow-white feathers from the pigeons' breasts, the coat, of shining blue ones, given by the bluebirds. The leggings were made of black and brown feathers, which the blackbirds and thrushes had gladly sent to him. Around his neck and wrists he put bright yellow feathers, the gift of the canaries. In his hair he wore the eagle's feathers, for he was a great chief.

He set off early one morning, and as he travelled on, the birds and animals whom he passed all spoke to him. By and by he met a prairie-chicken. In those days the prairie-chicken was a pale grey color.

"Good morning brother prairie-chicken," said Wesakchak. "I have been hearing strange tales about you. The animals tell me that you are very proud of the way that you can startle them."

"But I only remain still in the grass until they come close to me and then fly up suddenly," replied the prairie-chicken. "I do not mean to frighten them, but it is great fun to see them jump."

"That may be so," said Wesakchak. "But it is not kind of you to fly up in their faces. Then I hear that you are so proud of this, that you call yourself 'Kee-koo,' or the Startsome Bird."

The prairie-chicken did not reply to this, but remained still in the grass.

"Why do you not fly up in front of me?" asked Wesakchak. Still the prairie-chicken did not move or speak. Suddenly Wesakchak leaned down and gathered a handful of little stones.

"Start now," he said, as he threw them at the chicken. The small pebbles lit on its back and it flew up suddenly. The stones rolled off, but their marks remained, and so after that the prairie-chicken was always speckled.

Wesakchak continued his journey, and late in the afternoon he came to a creek. The water of the little stream was not clean enough to wade through, for green slime floated on the top and reeds grew in its boggy mud. It was rather too wide to jump, but Wesakchak decided to make a running jump and see if he could get across. He ran back a pace on the prairie, then forward to the bank, but the prairie-grass was so long that his feet became entangled, so he went back to start again. He did this two or three times, and at last had the grass packed down enough so that he could make a good run. Then he came forward at a great speed and made a leap. But just as he did so, the prairie-chicken flew up at his feet, and he fell face downwards in the swampy water.

Wesakchak was very vexed, and he called out to the prairie-chicken. "This is a mean trick you have played on me, and in punishment you shall not be able to fly very well after this." The prairie-chicken heard him and

began to fly towards the forest, but its wings seemed shorter than they used to be and it fluttered away amid the tall grass.

As Wesakchak waded out through the reeds, each bent before him, making a path that has remained there ever since. When he reached the shore, it took him a long time to clean his beautiful suit, and by the time he was ready to go on, it was nearly evening. He was anxious to reach the village before nightfall, so he hurried on, wishing he could find some one to take him the rest of the way, for he was feeling tired.

After a time he came in sight of a little lake, and there saw two swans floating on the water. He called to them, but they did not seem to hear, so he jumped into the water and dove down to the bottom. Then he came up under the swans and caught each one by the legs. They flew up with him hanging in their feet.

"Take me to the village that is built on the river bank," Wesakchak said to them. They did not answer, but flew rapidly through the air.

After they had gone some miles, he noticed they were not taking the right direction. He called to them and told them to turn to the east, but they did not reply. When he saw they were not going to obey he hung on tightly by one hand, and reaching up, he caught one swan by the neck. He tried to pull its head down so that he could talk to it, but the harder he pulled, the firmer it held its head up, until at last its neck was turned into a curve. He then tried the other swan, but with no more success, so now both birds had their beautiful, white necks curved like the letter S. When Wesakchak saw they would not listen to him, and that they were taking him in the wrong direction, he let go his hold of their feet and dropped like a stone through the air. He landed on a hollow stump and with such force that he sank deep into the soft wood. Not a sign of him could be seen: he disappeared entirely. After some time two squaws came to get the soft, yellow wood from the stump. They used this wood to smoke their buckskins, because it gives the skin a nice color. They had brought axes with them to chop down the stump. As they began chopping they heard a noise like groans coming from within the stump. They were very frightened and thought it was a bear. Just as they were turning to run away Wesakchak called to them.

"It is no bear," said the first woman. "It is the wise man, Wesakchak, who is coming to visit us."

"It is, indeed, he," said the second woman. "We must chop him out."

So they set to work with their axes, and in a little while had chopped open the stump and set him free. They were overjoyed when they saw it was really Wesakchak whom they had freed, and they took him with them to the village, where all came forth to welcome him.

HELP WANTED!!

Looking through our old files, we found that we are missing several old editions of the Sagkeeng News. It is essential that we have a complete file, so if you have any old issues of the paper please leave them with Wayne Courchene at the S.E.A. office.



Hockey Wind-up

Everyone was there, or at least it seemed that way on the night of the hockey wind-up, May 8th, at Sagkeeng School. The tables dished up with assorted meats and vegetables, while children watched anxiously from the door for the event to begin. As usual, the supper started late, but once things got rolling there was a maze of conversation, excited children, and hungry people. The delegates at the head table were Norman Meade, the Mayor of Manigotogan, and his wife: Ahab Spence, President of the M.I.B., and the coaches and managers of the teams. The position of Master of Ceremonies, was awarded by acclamation to Chief Phil Fontaine.

After the supper, awards were presented for the most improved player, most sportsmanlike player, best defenceman, and most valuable player, on each team. Trophies were presented first to the Atoms, who made their way to the finals after a slow start of straight losses at the beginning of the season. Most improved player award went to John Latiniere. Sheldon Fontaine and George Bruyere shared the most sportsmanlike player award. Roland Meade raked in two of the awards, for best defence and most valuable player. The team, coach, and manager received a hearty congratulation from the M.C., and a roaring round of applause for their efforts throughout the season.

Next it was the Pee Wee's turn to march on stage and receive their congratulations as the Regional Champions of North-Eastern Manitoba. Most improved player award went to Larry Courchene. The team Captain, Geoffrey Courchene won the award for most sportsmanlike player, and Alistar Courchene took the best defenceman award. A lad from Manigotogan, Allan Meade, received most valuable player award, and showed great courage in being the first boy to step forward to thank the judges for the award.

Of the Midget team, Murray Courchene and Troy Cook shared the prize for most improved player of the year. Brothers, Alvin and Merlin Morrisseau received most sportsmanlike and best defenceman awards respectively, and Brian Courchene was handed most valuable player award.

All the managers and coaches received an annual award for

Sportslight

their efforts. Without their contagious enthusiasm, and their willingness to devote so much time and effort, as well as their own money, to support the boys, the hockey teams would not be the potential champions they are now. A world of thanks, and much appreciation would not be enough to equal such untiring efforts. If every a good example was set for the community, and especially its young men as potential coaches, these men have done so in a very commendable manner. These coaches and managers deserve the highest citation of praise from the whole community. In alphabetical order, we thank Francis Guilmond, Bill Prince, Adolph and Fabian Morrisseau, and each of the delegates who had the opportunity to speak. Norman Meade said he was honored to take part in the celebration and expressed

his appreciation for the invitation. He commented on the 'great teams put together,' and hopes to see some of these youngsters in pro hockey or some other professional sport. Ahab Spence, looking around the tables said he failed to see one of the renown sports figures of Fort Alexander, John G. Courchene. It was unfortunate John did not attend the celebrations.

Following was a draw for the door prizes. Lucky Wilma Fontaine won a set of dishes and Leo Courchene took home a set of dining room silver.

To end the night excitement mounted for the females because names were drawn for a date with their favorite Midget Hockey Player. Sandra Fontaine was the first lucky winner followed by Theresa Campbell and Carmela Fontaine.

The night ended with a social in Pine Falls where money was raised to cover the expenses of the supper.

Baseball Season Is Here

With a name like FORT ALEXANDER BLUES, this local women's team ought to be enough to make even the best coach manic-depressive. However, Andre Henderson and Henry Guilmond have taken the challenge of coaching these women for the up and coming season. In all seriousness now, the Fort Alexander Blues is manned, (or should that be womaned?) by such greats as Debbie Henderson, Jean Henderson, Joan Henderson, Caren Henderson, Rhonda Thomas, Gail Courchene, Debbie Spence, Elaine Fontaine, Vicki Farquhar, Janice Spence, Wilma Fontaine, Susan Bruyere, Merle Guilmond, Darlene Almo, and Lillian Guilmond, (this list will be continued next month).

These dedicated sportswomen have already entered the Manitoba Northeastern League, and are well into the season, having played two games. The first game, played at Powerview, was lost 18 - 17, last Monday (May 17th). Spectators will assure you that it was a close game, not to mention a fun game. The second game was played Wednesday,

May 19th, at Whitemouth, ending with a score of 18 - 16 for the Whitemouth team. These women need lots of support when they play Beausejour here at Fort Alexander on Wednesday, May 26th. The team will also appear in the Treaty Day Celebrations Women's Tournament, here, as well as the Thunder Bay Tournament July 1st. These women will be a busy bunch, as they are also entered in the playdowns for the Manitoba Summer Games, which may take place at Manigotogan.

The team has had no trouble finding sponsors, because the Pinewood manager jumped at the chance to take them under his wing. He will provide the team with home game sweaters, while Carling Breweries will provide them with a second set of sweaters for the out-of-town games. The Band has also lent support by providing \$300.00 for equipment and other expenses. The best of luck goes out to these competitive women, and much support be yours through the season.

The same goes out to the men's team once it has been organized. Come-on you guys, you'd better move it!!!

Youth Project

The Bank of Montreal is presently engaged in starting a program to assist young people who would like to embark in a different type of employment. The project which is scheduled to commence in July '76, is a training and upgrading program to young adults who have been unsuccessful in finding satisfactory employment due to educational deficiencies or other problems. It offers training and work experience in clerical areas, preparing participants to enter clerical positions in business and industry.

The applicant may or may not be married, male or female, and she or he must be out of school for at least one (1) year but should have at least grade 7 but no more than grade 11. If you are presently unemployed or under employed and have no serious criminal

records, you are still eligible.

The training will be seven and a half (7½) months long emphasizing four major skills, mathematics, communications, human relations, typing, office machines and office practice. Throughout the training period the trainees will have a total of nine weeks work experience. The pay during this course will be the provincial minimum wage of \$2.60 an hour, with a 35 hour week, the same as in banks or businesses. Upon successful completion of training employment opportunities are made available with a bank or a local firm.

For more information, Wally Fontaine (367-2258) at Sagkeeng Consolidated School will have the applications for this project and he will get you in contact with the Co-ordinator of this Bank of Montreal Youth Project.

Health Report

For all people who are concerned about the Forest Tent Caterpillars, there will be spraying on both sides of the reserve this year. The actual dates for the spraying are not known yet, but everyone will be informed when a date is scheduled.

The regular monthly water samples have been taken from the schools and trucks. So far only the results from the North Shore School are available. These results were negative.

Apologies go out to all mothers who attended the North Shore Child Health Clinic in April, and found us gone. We left earlier than usual as we thought no one else was coming.

The Regional Health Educator for Manitoba, Dave Rosner, was out to Fort Alex. for a day's visit. He was accompanied by Alied McDonald from Keewatin Community College in The Pas, and a nurse from Israel. Dave and Alfred, are the people responsible for training the Community Health Representatives, (C.H.R.).

Felicite Courchene will be leaving for The Pas on May 30th, where she will begin another phase of her training. C.H.R.'s are in training for one year before they are presented with certificates. The major part of the training is done on the reserve and candidates are expected to have assignments completed and returned, while they are at home. Subjects include: First Aid, Nutrition, Sanitation, and Environmental Health.

A letter was written to the M.I.B. regarding glasses and the long waiting period before the glasses are received. According to the letter I received, the glasses should be received within about fourteen days after seeing Dr. Basman. The fault is not Dr. Basman's, but the optical company which makes up the prescriptions.

The Senior Citizens' Co-ordinator, George M. Guilmond, was recently a patient at Deer Lodge Hospital. He has now returned home, and we hope his health has improved.

The Child Health Clinics have been very busy this month. The North Shore Clinic had eleven mothers attending, and sixteen children were immunized. There were eleven mothers at the Sagkeeng Clinic to match, but only fifteen children were immunized. We hope that attendance at these clinics will continue to improve.

Good Health,
Rita Guilmond.

Send to:
Sagkeeng News,
c/o Sagkeeng Education
Authority
Box 1610
Pine Falls, Manitoba
ROE 1MO

I would like to subscribe. Send me 1 (one) year of Sagkeeng News, for \$3.00 (three dollars) (12 issues).

NAME: _____

ADDRESS: _____

Critical Home Repair Program

The housing situation on this reserve, as well as other reserves has been in dire need of rectification for many, many years. The Department of Indian Affairs policies on housing have been less than adequate and have shown little sign of improvement in recent years. For this reason among others, the Fort Alexander Band Council took this particular problem into their own hands. It has been a long and hard learning process to find a solution to this problem and some mistakes have been made. Houses were built as quickly as possible and as cheaply as possible to accommodate families with the immediate need. By this process the Band ran up a tremendous deficit which it found difficult to emerge from. A new approach was undertaken. The line of thought was to work with what was available at the time (i.e. the houses already erected) and to draft a long range plan which would allow a housing project to become self-sufficient. Thus the Critical Home Repair Program was born.

This is the first year of operation and it may seem nothing is being done but this is in appearance only. What is happening is money comes to the Band as housing funds through the yearly

budget. A portion of this money is used to build new houses on the reserve while another portion goes to cover the deficit acquired in previous years. A remaining (about) \$20,000.00 is used for the Critical Home Repair Program. This results in a long waiting list of requests for new homes for the time being.

The \$20,000.00 mentioned before is put aside each year for purposes of loans to people who wish to do major repairs of their homes. The improvement can be in an area ranging from water works to installation of an electric heating system.

The idea is to set aside \$20,000.00 for five years thus accumulating \$100,000.00 at the end of this period of time. During this time loans can be administered to Fort Alexander residents at a low interest rate.

The borrowers would then repay their loans promptly back into the Band fund. In this way monies will be available and accessible for more loans in the future.

What the Band is doing essentially is acting as a bank or a finance company, only a very inexpensive way of lending money. Therefore it is very important now for those people with loans to repay the band. The

band needs the money to continue this program.

EDITOR'S NOTE:

More on this topic will be printed at a future date in the Sagkeeng News.

RCMP To Recruit Indians & Metis

FREE PRESS - MAY 12, 1976 - The RCMP will probably begin recruiting and training Indian and Metis constables soon for duty on reserves and in remote areas of Manitoba, Attorney-General Howard Pawley said Tuesday. Mr. Pawley said in an interview that the RCMP has agreed to relax its traditional admission requirements and shorten its training period to accommodate potential native officers.

The attorney-general said the program is expected to start soon. If it does, he said he hopes that at least 10 Indian and Metis RCMP constables will be trained and

assigned posts by the end of 1976.

"I am very hopeful that there will be major inroads in this plan before the end of this year. There certainly is a very grave need for it."

Mr. Pawley said the RCMP will offer a three-month training course for the native officers at its school in Regina. Entrance requirements, such as those concerning education and height, will be relaxed.

Mr. Pawley said the RCMP was approached about the program because of "familiar complaints" that policing of Indian reserves and remote communities was handled by men unfamiliar with local customs.

"It is something we have all heard about many times, and it is something that we felt needed some attention soon," he said.

Under the program, he said, Indian and Metis who graduate from the RCMP school would be assigned posts and would be fully responsible to senior police officers.

Mr. Pawley said a program involving the training of Indians to serve as policemen on their own reserves has "not worked out as well as we had hoped."

"They were inadequately trained for their jobs and they were not accountable to the RCMP," he said. "This created a great many problems for them."

SAGKEENG EDUCATION AUTHORITY

requires a
SAULTEAUX LANGUAGE INSTRUCTION AIDE
for
NORTH SHORE SCHOOL

Open to: All residents of Fort Alexander.

Duties: To assist the Saulteaux instructor in every day classroom activities such as attendance, discipline, lessons, preparation, correcting notebooks and so forth.

Qualifications: Ability and enthusiasm to arouse interest in students and parents in the Saulteaux language program. Sound knowledge of the Saulteaux language. Must be willing to undertake training from Saulteaux Instructor in reading and writing of the Saulteaux language. For more information contact the S.E.A. office.

Written applications to be submitted no later than June 11, 1976 to:
Sagkeeng Education Authority
Box 610
PINE FALLS, Manitoba ROE 1MO
Phone: 367-8469

PROGRAM OF EVENTS

NATIVE TALENT WEEKEND - MANITOBA SIGHTS & SOUNDS

JULY 17th, 18th, & 19th, 1976

July 17th & 18th - Rainbow Stage Theatre

Workshops - 2:00 - 4:00 p.m.

1. Arts & Crafts (Display & Instruction)
- leather and beadwork
- soapstone carving

2. Artists (Displays & Explanation)
- participants will include Don Laforte, Eddy Cobiness, as well as artists who have not had much exposure.

3. Pow-wow Dancing (Demonstration and Explanation)

4. Music
- various native musicians. The diversity of musical expression will be stressed. - i.e. folk, country & western, rock, fiddling.

5. Food Preparation.

July 19 - Rainbow Stage Theatre.

Concert - 8:30 p.m.

Opening Ceremony.
Drama Production: "Almighty Voice."

SAGKEENG EDUCATION AUTHORITY

requires

STUDENT
for
SUMMER EMPLOYMENT

Duties: Be directly responsible to Albert Fontaine and Wilfred Bruyere. Clean school grounds as required. Primary and Sagkeeng Consolidated Schools. Do odd jobs when asked to do so. Will help in the renovations of new S.E.A. office - will be responsible to the contractor at this point.

Open to: All students attending Fort Alexander Schools.

Qualifications: Dependable and hard working. Willing to take directions from supervisors. Previous experience not necessary.

Salary: \$2.65 per hour.
Starting date: July 1, 1976.
Closing date for applications: June 11, 1976.

Send application to:
Sagkeeng Education Authority
Box 610
PINE FALLS, Manitoba ROE 1MO
Phone: 367-8469

SAGKEENG EDUCATION AUTHORITY

requires a

LIBRARY ASSISTANT TRAINEE
for
NORTH SHORE SCHOOL

Open to: All residents of Fort Alexander.

Duties: To assist in the planning of the library, checking books in and out, cataloguing books, small repairs of books, etc.

Qualifications: Fair knowledge of promoting education in the community. Ability and enthusiasm to arouse interest in students and parents to read. Ability to relate to both students and parents. Willingness to go into Winnipeg for a period of time to take a Library Attendant Course at the Manitoba Indian Brotherhood. (Information on this course is available at the S.E.A. office).

Written applications to be submitted no later than June 11, 1976 to:
Sagkeeng Education Authority
Box 610
PINE FALLS, Manitoba
ROE 1MO
Phone: 367-8469