

Under to Middleton's costs he
 need to be dangerous—dangerous to the
 all breeds, over whose simple minds and
 any excited passions he still could exer-
 control; dangerous to civilized men on
 whom he showed he was not unwilling to
 choose the most fearful calamities. It
 could be a still greater mistake to believe
 at with the egotism utterly impregnable
 facts, there remains in him any power
 of good. People have said that but for the
 murder of Scott he might have occupied
 high position, but this is like saying he
 might have done one thing and other and
 been other than what he did. Some of the
 most famous naturalists have displayed such
 scientific mechanics, as scientists, as to
 be where contriving ability finds its
 they have been working in that vein of
 an imaginative wholeness, realize so far as
 and their conduct—no result—no
 service by their ingenuity,
 including the necessity that demand
 of the word, what was the result?
 only all



RIEL

**NEW BREED
 SPECIAL EDITION**

"For orders de Vancouver, J.C. Brown,
 "Leticia Hill,
 "Narrative."
 "Date a St. Herbert, Riviere Rouge,
 "Le 21e jour d'Octobre, 1885."
 At this time there were over five
 hundred white people in the Red River set-
 tlement, including the half-breed, who
 were of British Canadian, and English and
 French extraction. The half-breeds were
 pretty equally divided in the community,
 one portion being the home of the
 the other of the latter. The
 were headed by the two farmers
 both of whom of the same, a person
 from the world of
 historical position of the territory
 later long strongly present upon their
 minds. At the point the half-breed
 "A MENTING"
 "The committable man
 was acting the agent in a match,
 and it was the man who hit it.
 "The man who hit it was
 a man who had given
 names over

THE METIS REBELLION.
 He had identified himself with
 their aspirations and interests. With-
 out physical courage, he had
 considerable moral determination, and a
 force of character subject to fits of weak-
 ness. On the threatened transfer of the
 Red River territory he assumed the role of
 a mimic revolutionist, and for a time posed
 as a successful
 DICTATOR.
 The insurgents growing bolder took pos-
 session of Fort Garry and the half-breed
 council, placing themselves on having ex-
 pelled the invaders of their rights by pro-
 clamations were called upon the inhabitants
 to send delegates to the National Convention.
 The English were asked to send repre-
 sentatives to the Convention. On the
 1st of December the now-famed
 "Red River" was proclaimed, which sent the English
 delegates to their homes, and
 and his councillors to mark their designs
 and a further course of rebellion. Many
 of the English were seized and incar-
 cerated in the provincial prisons. On the 18th
 of December Macdougall left Pembina and
 returned to Canada. Dr. Schultz for a time
 led in opposition to the tri-
 umvirate who composed the provisional gov-
 ernment the following were
 soon made prisoners and marched to Fort
 Garry.
 THOMAS SCOTT
 a young Scotch settler, Canadian.
 Captured next by Riel he escaped and de-
 parted for the west a second time.
 Riel found him captured in the
 him. Scott was tried by a court martial of
 the Provisional Government which occurred on
 the evening of 10th March, 1885, and lasted a
 little over a week.
 The trial, which commenced on the 20th
 of July, on the charge of high treason,
 by yet less in the minds of our readers
 Moore, J. A. C. P., K. J. S., Q. C.;
 Thero, Q. C.; Young, Q. C.; Ferguson, Q. C.;
 an O. E. Scott, Q. C., prosecuted. Messrs.
 Charles Fitzpatrick, F. N. Lemieux and
 Greenfield defended.
 Riel was found guilty on August 1. The
 point of defence raised by his counsel

**METIS
 HERITAGE
 DAYS**
 York Boats:
 a critical review
 Metis History:
 fourth of a series
 The Metis Buffalo Hunt
 Metis Horses
 and the 'state-of-the-art'
 The Native Family
 and the impact of change
 Riel & Dumont:
 controversial political leaders
 Valrie Peron, 1885
 Tribute To Women In Battle
 historical fiction by VI Sanderson

which was the prototype to a three days
 fighting, before Batouche, which sugges-
 ended the movement, and dashed the
 hopes of Riel and his half-breed.
 THE ADVANCE TO AMOINE
 was made on the morning of Saturday, the
 9th of May. The 21st of the month day of
 the morning, the morning of the
 and planning to set to strike
 early, decided on Tuesday, a small
 addition arrived with the flag flying at a
 point to the west from the morning.
 progress a party advanced and the flag
 was seen for the first time. The note
 ran as follows:
 "Sir, — It is our desire our families we
 will be by killing Indian Agent Lush and
 prisoners.
 LOUIS DAVID RIEL
 To this General Middleton replied —
 "Mr. Riel — I am most anxious to avoid
 killing women and children, but I have
 always been on. Put women and children
 in some place and I won't harm them. I
 trust to your honor not to let me men with
 them.
 FRED McLEOD,
 Major-General Commanding
 General Middleton having fully developed
 the attack on the whole line, the rebels
 became demoralized and fled. At the
 junction
 ANOTHER NOTE FROM RIEL
 found its way to the General.
 GENERAL. — Your prompt answer to my
 note shows that I was right in mentioning
 the cause of humanity. We will gather
 our families in one place, and as soon as this
 is done we will let you know.
 (Signed),
 LOUIS DAVID RIEL
 On the envelope was written the follow-
 ing:
 "I do not like war, and if you do not
 retreat, and refuse an interview, the ques-
 tion remains the same concerning the pris-
 oners."
 But the practical reply Riel got to this
 note was the ringing cheer of the volunteers
 and their hot rush into the key
 of the position. One of the first to reach
 Batouche was a
 BRAVE IRISHMAN,
 Captain Jack French, who, reckless of life,
 was the first to dash into Batouche's house in
 quest of Riel's prisoners. Passing by an
 open window he received a bullet in his
 breast. He died exclaiming, "Don't let
 me go, boys, that I told you here."
 A day or two after the fall of Batouche,
 Riel surrendered, and the half-breed insur-
 rection was suppressed.
 It is doubtful whether Riel fired a single
 shot during the entire rebellion. Instead of
 making good his escape with Dumont, he
 mostly haunted the neighboring woods four
 days, after which he surrendered to the
 three corners, Hume, Armstrong, and
 Deal. The trembling rebel stated he wanted
 to give himself up, but he feared retri-
 bute of the hands of the troops.

THE KNIVES
 was safely smuggled into camp without
 molestation. He was placed under a guard
 and sent off with the other leading conspira-
 tors to Regina for trial.
 THE TRIAL
 Riel's trial, which commenced on the 20th
 of July, on the charge of high treason,
 by yet less in the minds of our readers
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 an O. E. Scott, Q. C., prosecuted. Messrs.
 Charles Fitzpatrick, F. N. Lemieux and
 Greenfield defended.
 Riel was found guilty on August 1. The
 point of defence raised by his counsel

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 About 11 o'clock
 resting of bread
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 not sleep at all
 gained it in
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 He was not exult
 a calm devil, one
 Pere Andre, comm
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Herb Strongeagle, B. Comm.
General Manager

Editorial Comment

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1982
Special
edition

Metis Heritage Days

The July 1982 issue of *New Breed* is not going to be in its regular format consisting of various departments; instead we are doing a special presentation featuring Metis Heritage Days. All our articles relate to our past as Metis and Non-Status Indian people and we hope by doing this, we all become more aware of our past and more proud of who we are.

Metis Heritage Days has become one of the highlights for Native people from across Saskatchewan and Canada. It's one of the biggest cultural and memorial events of the Metis and Non-Status people which takes place at Batoche, Saskatchewan, the historic site of the Riel Rebellion.

The event is sponsored by the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) and has become something that everyone looks forward to every year.

Formerly known as "Back to Batoche" the event began in 1970. AMNSIS is saving the name "Back to Batoche" for 1985 which will mark the 100th anniversary of the battle at Batoche.

The Metis people are traditionally a hearty, fun-loving people, given to singing, fiddling and jigging. The Metis have their own songs, their own dress, and their own language. Metis Heritage Days is all this. It is the time and place where the Metis strive to preserve their culture and tradition. It is a time and place to show the rest of their fellow Canadians that they are proud to be Metis.

There are activities like fiddling contests, concerts and dances with top Native entertainment, trapper events, bannock baking contests, horse-shoe tournaments, selection of Mr. and Ms. Batoche and one of the biggest all-Native fastball tournaments in western Canada. There are puppet shows, movies, and songs for the chil-

dren, bingo for the older set and numerous displays of all kinds for the curious participant.

The most significant part of the whole event, however, is the memorial to the many people who fought and gave their lives for a way of life. Memorial services are held on Sunday morning, the last day of Metis Heritage Days, at the Batoche gravesite. This year's memorial will again be conducted by Dr. Walter Currie of the Gabriel Dumont Institute.

It is an action-packed weekend to be held on July 16, 17, and 18, 1982 and the Metis Association welcomes everyone to come and join in the festivities.

New Breed will have a display at Batoche and we welcome everyone to come and meet the staff.

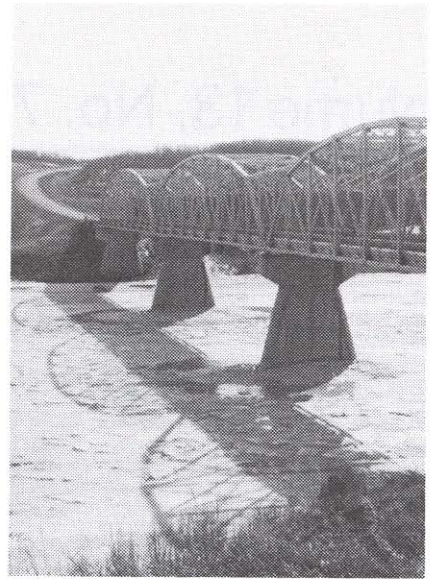
New Breed would also like to thank all those who contributed to this issue: Maria Campbell, Keith Turnbull, Roxanne Miller, Ron Bourgeault and Don McLean.

Subscription Rate for AMNSIS Membership

Beginning with the August-September issue of *New Breed*, we will start charging subscription rates to all AMNSIS members. This used to be provided free of charge, however, with the increase of production costs of the magazine and with our mandate of eventually becoming self-sufficient and operating like a business, we have to take this step. So as of next issue, scheduled for mail-out the first week of September, those of you who usually received the magazine free will not be on our mailing list. A letter explaining in more detail why we have to do this will be forwarded to all the Area Directors and the Local Presidents.

You will notice a subscription form in this issue. Please use that if you wish to continue receiving the *New Breed* magazine. There are special rates for the AMNSIS members: \$8 for one year, \$10 for two years, and \$16 for three years. We are also going to be changing the format somewhat so that we reach more people at the local level.

Your co-operation is greatly appreciated in this matter. If you have any questions, please do not hesitate to contact us at the *New Breed* office. □



Batoche Development

The Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) has signed a three year lease with the federal government for 66 acres of land which will become a permanent site of Metis Heritage Days. The government has committed the land to AMNSIS and the three year period will allow them to prepare for an orderly transfer of the land.

According to Tim Low, AMNSIS Administrator, the organization has been working toward this goal for a long time. This will allow them to start planning for permanent structures at the site instead of having to rebuild every year. Future plans for the acreage include: a museum, a building for holding the annual assembly, ball diamonds, and other recreation areas like a camp site. Low said the organization will be requesting Metis Locals for their input.

A Batoche development fund will also be started this year. The admission costs at the upcoming Metis Heritage Days will go towards this fund. This will also be a raffle for half a beef with proceeds to go to the same fund.

Initial work of the site will begin this year under the Summer Student Works Program.

For comments or ideas about the future development of the land, contact:

Tim Low, AMNSIS
1170-8th Avenue
Regina, Saskatchewan
S4R 1C9
Phone: 1-800-667-5625

Contents

Wehta Matowin Interim Communications Board

Wayne McKenzie
Executive Director, AMNSIS
Joan Beatty
Editor, New Breed

New Breed Staff

Joan Beatty
Editor
Larry Laliberte
Reporter, Southern Region
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Bonnie Boyd
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We'd also like to say a *special* thanks to Joanne Kurtz for giving freely of her time and energy, above and beyond the call of duty.... and if you find any proofing errors, they're all hers!!

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Riel Denied Pardon

Ottawa (CP)—June 22, 1982—Conservative MPs refused to give unanimous consent yesterday to a motion to give Metis rebel Louis Riel a posthumous pardon for his crime of high treason. Independent MP William Yurko (Edmonton East), who defected from the Tory ranks earlier this year, said Riel's case "deserves to be reconsidered" because many historians believe justice had not been done. Riel, who led the 1870 Red River Rebellion, was elected to the Commons in 1873 and again in 1874 to represent Provencher but was expelled from the House in 1874. He fled to Montana in 1875 and stayed there until returning to Canada in 1884. He led the Northwest Rebellion in 1885, was caught, tried and hanged that year.

Riel: an insane religious fanatic?

by Keith Turnbull,
Gabriel Dumont Institute

Louis Riel has been described as a hero by the Metis people and as an insane religious fanatic by government officials and some historians.

An examination of the life of Louis Riel shows that he was raised and educated within the Roman Catholic Church. The Church and religion were very much a part of his life and he was aware of the structure of the Church; of its hierarchy and power.

He was also a man raised in a political setting. His father had been a key figure in the Metis struggle for free trade in the mid-19th century and he himself became a central figure in the establishment of a provisional government in what is now Manitoba.

Louis Riel was deeply involved in the struggle for the Metis and their rights, both within the political and the religious settings of the Northwest. The government was not sympathetic to his demands; neither were some representatives of the Church. A letter sent to Sir John A. MacDonald shortly after the battle at Batoche and signed by a number of priests says that "Louis Riel does not deserve the sympathy of the Roman Catholic Church or its people as he usurped our places as priests with our flocks and otherwise deprived our people of the advantages and consolations of having us among them".¹

Another letter of July 24, 1885 to Monsignor Tache calls for a division of the Church—one centered in Europe, the other in America—more particularly, the Canadian Northwest. Riel states "The two churches...the one European and the other American, successful because of their mutual help, will act separately without interference or opposition".²

Riel wanted a church in the Northwest responsive to the needs and aspirations of the people of the area, just as he wanted a government

which was representative of the people.

In Central America today, similar struggles are taking place. Catholic priests have, in many cases, clearly sided with their congregations against oppressive social and political conditions. This is most apparent in El Salvador where elements of the Church hierarchy in El Salvador, and indeed in Rome, is not particularly supportive of the position taken by these priests.

These priests, as was Riel, are fighting not only for political rights but for a Church which will respond to the needs of the people. Their acts cannot be considered insane, neither are those of Louis Riel.

Footnotes

1. Letter to Sir John A. MacDonald dated 12 June 1885 and signed by Father Andre, Superior of the District and a number of Parish priests. Source: Lansdowne Papers.

2. Louis Riel to Monsignor Tache, 24 July 1885, as printed in the Saskatchewan History.

Gabriel Dumont: A Military Genius

by Rob Lafontaine

Gabriel Dumont, military genius, plainsman and Metis was born at St. Boniface in 1837, the son of Isadore Dumont. For two years after Gabriel's birth Isadore tried to maintain a farm but soon tired of the life. Named after his uncle, Gabriel was to grow up in the foot of the Rockies and like the Indians, he would roam far and wide, independent and free.

Dumont, like his father and grandfather before him, was a premier fighter and buffalo hunter respected by both half-breeds and Indians alike. Although he was only 5'8" tall, his stocky build seemed to add inches to his height. The fourth eldest in a family of eleven children, Gabriel would make history.

He learned like an Indian how to shoot and chase a rabbit until it dropped of exhaustion. He was always striving to be the best. He could shoot a bow better than most Indians and at an early age was acknowledged a marksman with the long gun. His friends were the Cree and Assiniboine, his enemies the Blackfoot and the dreaded Sioux. In all, Gabriel learned to speak six languages.

In 1848, Isadore took his

family from Fort Pitt and returned to Fort Garry. He participated in the buffalo hunt for the next five years. He was never formally educated. A restless spirit, he could often be found visiting Cree relatives. At 17 he participated in his first Indian fight. By 20 he was already a legend.

In 1858 Gabriel made peace between the Dumont clan and the Blackfoot tribe. In that same year he married Madeline Wilkie. For a few years he lived a relatively quiet life. Dumont was highly revered for his kindness and generosity. Madeline taught school and Dumont fished and trapped amongst his Indian brothers. In 1863 the Dumont clan had begun to break up and Gabriel, assuming leadership of his own band, moved to Fort Carlton and established winter quarters in the Fish Creek-Batoche area. For five years they lived in relative peace, trapping, hunting and fishing.

In November of 1869 Dumont heard of the Red River uprising and hastened to join. He offered Riel the services of 100 fighting men if they were needed but Riel and Bishop Tache sought a peaceful solution and they got one. But the aftermath was tragic. The

Metis of the settlement were abused and terrorized by the superior powers. Dumont looked on from his home near Batoche, disgusted. Slowly the Metis drifted westward telling their horror stories. Dumont was not amused.

In 1870 smallpox broke out in the west. Both Indians and Metis were decimated by the disease before it could be brought under control and adequate medical supplies were available. In 1871 the Cree and Blackfoot, as a result of the epidemic, signed their first and last treaty.

The next few years were happy ones for Dumont. The settlement at Batoche grew larger and larger. In 1873 they formed their own government. On December 10th Gabriel was elected president of the council for one year. A year later, he was re-elected.

But in 1875 Gabriel got himself in trouble with the Hudson's Bay Company and eventually Ottawa. The informal government had its rules and regulations set up after the buffalo hunt laws. Dumont imposed the rules on the free traders of the area and they carried their grievances to the Hudson's Bay Company and then Ottawa. It was his first

meeting with the then Inspector Crozier. It was quickly established that the rules could only be applied to members of the Dumont clan.

It was a quiet time for Dumont. He established a ferry service at "Gabriel's Crossing" and he also ran a store in which there was one of his most prized possessions, a pool table. Dumont adopted a daughter. It was the only child Gabriel and Madeline were to have. He name was Annie.

With the coming of the surveyors all the Dumonts applied for title of their land. All received legal title except Gabriel. With the grievances of the Metis as well as the settlers mounting, Dumont and three others set off for Sun River, Montana to fetch Louis Riel.

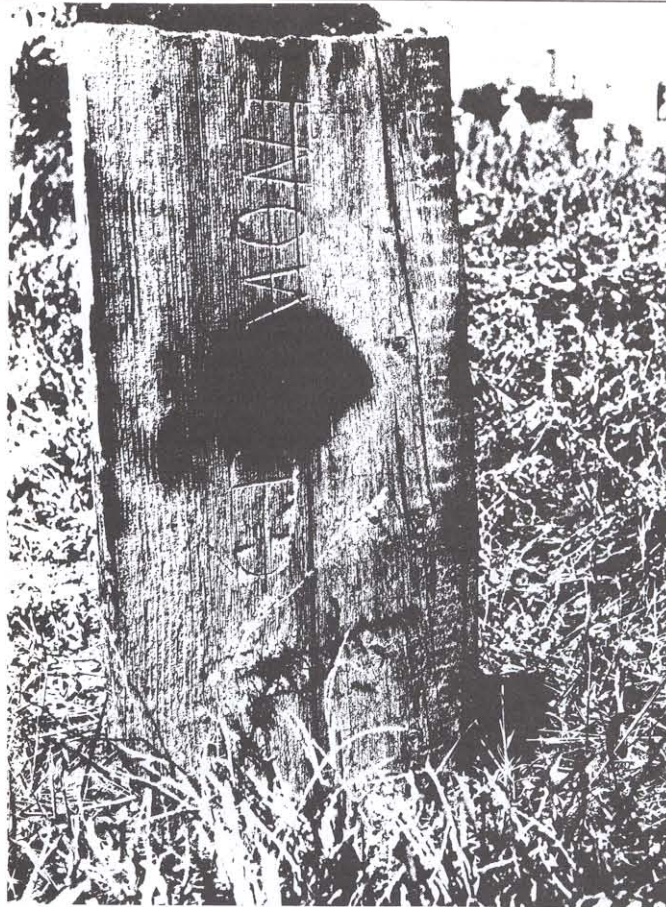
On March 26, after petitions failed to stir the government into action, Dumont encountered Crozier a couple of miles out of Duck Lake. Dumont and his small army of guerrillas defeated Crozier.

General Middleton was dispatched by Ottawa and with superior forces engaged Dumont at Batoche on May 9, 1885. Despite fighting with old men and buffalo hunters, Dumont managed to delay the inevitable by four days. Dumont was willing to drive the army right out of the west. Poundmaker defeated Colonel Otter at Cut Knife Hill and was on his way to reinforce the Metis fighters when Batoche fell.

With the final battle over, Dumont urged Riel to flee to Montana with him. Riel refused and Dumont made good his escape. He left his wife with his father Isadore at St. Laurent. Madeline later joined him in the United States. She died shortly after of tuberculosis.

For a while Dumont had plans of trying to free Riel. He even offered to testify at the trial if he was given a guarantee that he could return to the United States. The guarantee wasn't forthcoming and the plans at the attempted jail break were found out by officials. On November 17, 1885, Riel was hung.

For a year Dumont toured with Buffalo Bill's Wild West Show. Then on July 22, 1886 amnesty for all the Metis who fought at Batoche was granted. He returned to Gabriel's Crossing and the last years of his life were relatively quiet. He hunted, trapped and fished as he always had, independent, proud and free. He died on May 19th, 1906. Dumont, the man of action was laid to rest by numerous friends and relatives. He was buried at Batoche where he had to gallantly fought. □



Born on the Selne River, a tributary of the Red River, Louis Riel, history maker and eloquent leader of the Metis people, fought with words, prayers, total conviction in the cause of the halfbreed people and for the rights of all Western Canadians.

The eldest of eleven children, Louis was born on October 22, 1844 in a log cabin by a gristmill his father, Louis Riel Sr., had built. Riel Sr. believed in

FREE TRADE AND JUSTICE

and passed those attributes down to his son. In 1849 Riel Sr. helped break the Hudson's Bay trade monopoly by organized resistance. The Metis were free to trade with their southern neighbors.

As a student in the small river community of St. Boniface, Riel attracted the attention of Bishop Alexander Tache. The Bishop was delighted with Riel, and at the age of 14 he was sent off to Montreal to study in a seminary in preparation for priesthood. Both his mother Julie and his grandmother Marie Ann, the first white woman in the prairies, were extremely proud.

HE EXCELLED IN

English, French, Latin, Greek, and Philosophy but was described by his tutors as being moody. Riel didn't smoke or drink but he did have a very quick temper and after examining himself, and with some misgivings, he left the seminary in the final years of his studies.

Riel considered going into law and for a while clerked in a Montreal law office. There he met a lot of bright, prospective young men, among them junior lawyer Wilfred Laurier. While there he fell in love, but the affair soon died and Riel moved on. He drifted to jobs in Chicago then St. Paul's. Slowly he made his way west and in 1868, after 10 years, he returned to the Red River settlement.

Rumours that the Hudson's Bay Company were planning on selling what was Rupertsland to the Dominion of Canada were upsetting the Metis population. The Metis were

SUSPICIOUS

of the transaction. They did not know how it was going to affect them and they were angry that they had not been consulted. They believed in themselves as a nation of people.

Surveyors led by Colonel J.S. Dennis were sent out in advance of the official transaction. They did not know how to speak French and treated the Metis with a contemptuous atti-

tude. The Metis did not want their land to be surveyed in squares, they liked the traditional fashion, strips of land from the river front back.

On October 11, 1869 surveyors refused to listen to the protests of Andre Nault, Riel's cousin. Nault rounded up 18 men including Riel. Well educated and fluent in both English and French, Riel made the surveyors understand that they had better leave. They left and Riel

LEADER OF THE METIS

people, was born.

The National Committee of The Red River Metis was formed October 16, 1869, to protect Metis interests. The Canadian government appointed the Honorable William McDougall as the new Lieutenant-Governor. McDougall arrived by way of Pembina in October. He was not allowed to enter unless he received permission from the National Committee, John Bruce as president and Riel as secretary, in writing. He was met at the border and 14 Metis turned him back.

MCDUGALL FUMED,

then ordered Colonel Dennis to organize a military force to

enter Rupertsland by force. No major support was forthcoming and McDougall was forced to endure his humiliation.

On November 2, 1869, Riel and 120 of his men took over Fort Garry. On the 16th of that month Riel called a general assembly and invited all the different ethnic groups to attend. Some English groups boycotted the meeting. It was here they drafted up the first Metis Bill of Rights.

On December 7, 1869, Dr. John Schultz and Thomas Scott along with 45 of their supporters were arrested at Schultz's home. They were

PLOTTING TO OVERTHROW

Riel. Schultz and Scott shared the same prejudice against French, Catholic halfbreeds and had become friends. Scott was an Ontario Orangeman. One writer of the time described him as "Ontario's bad boy." Both had escaped custody.

In mid-December, John Bruce resigned as president of the National Committee and Louis Riel became the head of the Provisional Government.

A special emissary was sent by Prime Minister MacDonald

to look into the

GRIEVANCES

of the Metis people and to report back. Donald Smith, later Lord Strathcona, arrived on December 27. He refused to acknowledge the legality of the Provisional Government and was treated with suspicion by Riel. He was held virtually captive for almost two months.

There was discord over

SMITH'S CREDENTIALS.

A friend of Smith's was sent to Pembina to retrieve the documents. Smith had left them there for safekeeping. Riel inspected the documents and agreed to let Smith call a general meeting for January 19, 1870.

For two days over 1000 residents, mainly Metis, met in an outdoor assembly to discuss all the issues with Smith. In twenty below weather the meeting went well, "good order and kindly feeling" prevailed, according to New Nation newspaper. They agreed to a second convention on January 25. At this meeting a new,

MORE SOPHISTICATED

Bill of Rights was drafted up. Men had begun drifting towards Portage la Prairie and reporting to a Major C.A. Boulton, a colleague of Colonel Dennis'. They had hoped to attack Riel at his Fort Garry stronghold. Unprepared and outgunned, the small army marched in the winter snow. They went out of their way to stop at Kildonah where they met Dr. Schultz at a parish church.

Riel heard about the small

ARMY CONVERGING

on Fort Garry. In hope of avoiding needless bloodshed Riel released the rest of the prisoners. The Portage La Prairie men losing their taste for battle, used the release as an excuse to go home. Unfortunately the best route was by way of Fort Garry. They were intercepted and "invited" to visit the Fort by a band of Metis. Once inside the gates closed and the men, including Boulton and Thomas Scott were captured.

Determined to demonstrate his authority, Riel ordered Boulton to face

COURT-MARTIAL.

Boulton was found guilty and sentenced to be shot the next day at noon. The death sentence made the Metis, and especially the English Metis, uncomfortable. Archdeacon McLean pleaded for the prisoner's life but it was a plea from Donald Smith that made Riel commute the sentence. Smith convinced Riel that he was



weakening community support and thus the power of the Provisional Government.

RIEL RELENTED;

Boulton was spared.

Riel was of average height with a stocky build. He had a dark complexion and slightly hooked nose. At 25 years old he was saddled with a lot of responsibility. He made prompt and firm decisions but his immaturity revealed a lack of confidence and like all 25 year olds he was to make mistakes but his would be in the public eye.

It was Thomas Scott who was to make history. Scott was

"INCORRIGIBLE"

He cursed his captor and threatened death to Riel. He assaulted his guards until finally they laid a charge of attempted murder against him. The hated "Orangeman" would face trial.

Riel did not lay the charge nor did he sit as a member of the seven man council headed by Adjutant General Ambrose Lepine. The sentence, with one member opposed, was death. Riel did not intervene and Thomas Scott was shot on March 4, 1870. Riel would take

THE BLAME

The six man firing squad took its position and fired. Scott was hit by only three bullets. A revolver was then used for the final shot. Horrible stories abounded. Some of the witnesses claimed that his cries could be heard for hours afterwards. The consensus was the last revolver shot went through the eye, passed around inside Scott's head, only stunning him. His body has never been found.

The execution became a national affair.

ONTARIO ORANGEMEN

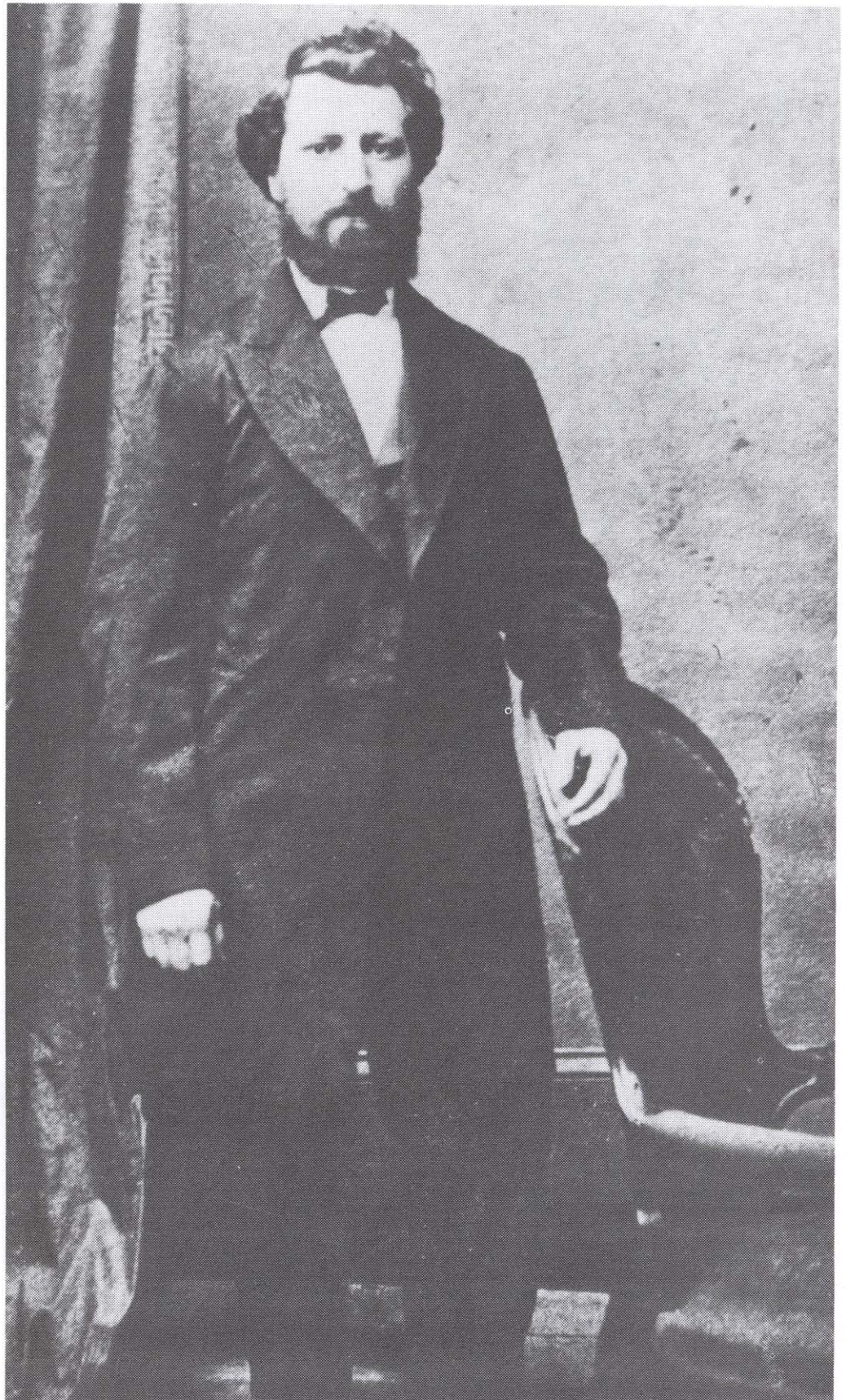
were demanding that Riel be punished. Bishop Tache, returning from an ecumenical gathering in Rome, came by way of Ottawa. MacDonald had promised amnesty for Riel and his followers. But that was before the execution.

The Bill of Rights was introduced into the legislature May 2, 1870 and received royal assent on May 12. The

NEW PROVINCE

on July 15, would be a reality.

A 1200 man contingent was sent west to put down the insurgents. Imperial Officer, Colonel Garnet Wolseley was sorely disappointed after his 95 day journey. They arrived at Fort Garry on August 24 to find the big fort open and everyone gone. The soldiers in their rage attacked two of Riel's friends. Elzear Goulet was



Current and marched north towards Battleford. Heavy fighting took place at Cut Knife Hill. Otter was defeated by Poundmaker's Cree.

The final battle took place May 9-12 at Batoche. The Metis were dug in. Trenches stretched the perimeter of the village. At first Middleton thought that by using the steamer Northcote he would be able to outflank the halfbreed fighters. A cable was stretched across the North Saskatchewan river. The

NORTHCOTE RAN

into sustaining heavy damage. It went out of control and the heavy firing of the Metis discouraged those aboard from trying to steer it. It wasn't a threat after that.

For three days the Metis defenders battled innumerable odds and superior weaponry. On the final day a

FRONTAL ASSAULT

ended it all. With ammunition running out, the defenders had to resort to using nails and other metal fragments in place of bullets. Badly outnumbered, they were driven from their trenches. They were forced to surrender. Riel surrendered on the following third day, and Dumont escaped to Montana.

The surviving Metis were abused by the conquering troops.

FARMS WERE LOOTED AND

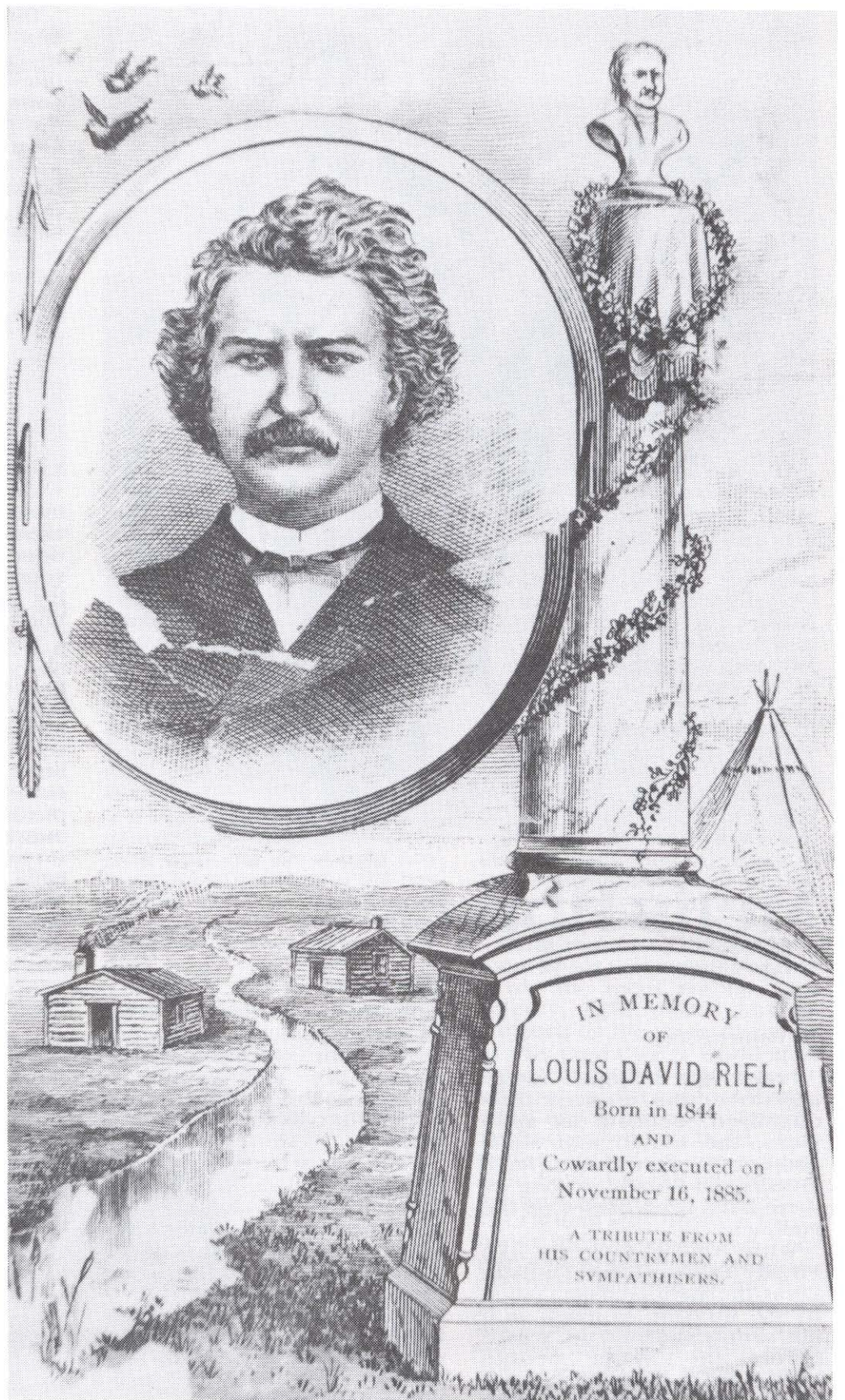
then burned. Food and family possessions were confiscated never to be seen again. The "white knights" showed their true mettle.

Poundmaker surrendered on May 23 and Big Bear on July 2. They each received three years in prison. Forty-six half-breeds and forty-four Indians were charged in the

AFTERMATH.

On July 6, Riel was charged with high treason. Six English speaking Protestants were his jurors. After three days they found him guilty but recommended mercy. Stipendary Magistrate Hugh Richardson sentenced Riel to hang. After all appeals failed, Riel was hung on November 16, 1885. The body was claimed by friends and buried in St. Boniface after the souvenir hunters went through his personal effects.

In his last few days, Riel was calm and almost philosophical. He believed in the Roman Catholic religion to the end. He also believed he was right and rejected arguments of his defence attorneys that he was insane. He died in dignity and controversy as was his whole life. □





Metis Horses

by Paulette Jiles

From the tough, rangy buffalo to the modern thoroughbred, delicate as spun glass, the Indian and Metis people of western Canada have loved good horses as long as there have been horses on the continent.

With Native jockeys like Freddy Tobbacco and Franklin Lerat, the tradition hasn't fallen by the wayside as much as it has simply speeded up. Where before the Native people looked for a horse that could cover many miles at a slow

lope and maybe carry the kids, as well as sprint at top speed, now at the racetrack Native riders are balancing on postage-stamp saddles on horse that become running machines.

Early Metis horses have not been as well-studied as the mustangs of the Indian tribes. But both needed the same kind of horse; he had to work like a steam-engine and live on rocks. In this well-known photo of Gabriel Dumont, there is his horse; not very well studied or mentioned in the history books, but the gear he carries tells much of the tradition.

Dumont is using a light ring snaffle—a light bit, without much ironware on it. It allows the horse to carry his head in a natural way, free and loose. The reins are of the type known as romal: braided round and joined at the end, so they could be dropped. The rider could then use both hands for a pot-shot at a buffalo, an enemy, or re-load, and then find his reins again. Dumont keeps a halter and halter-rope under the bridle. If the horse needs to be tied up, his is tied with the halter rope. Then if he decides to break loose, he doesn't bust his reins. Romal reins are hard to braid.

The saddle has what is known as a "soup-plate horn", wide and flat, for dallying the lasso. The saddle also has wide skirts, which distributes the rider's weight over about eight square feet on the horse's back. It's heavy, but easier on the horse.

The horse has well-muscled legs and neck, his feet are in excellent condition, and his coat shines. This means expert and constant care. Dumont seems proud of his horse. With his hand thrown across his pony's neck, he seems, in the picture, to trust him a lot more than he does the photographer.

The horse stands looking calm out across the prairie, waiting for whatever is going to happen next. That was Dumont's buffalo pony, Fort Assiniboine, 1885.

Modern Times—
Full Speed Ahead

At the Regina racetrack at six-thirty in the morning, June 11, 1982, several thoroughbreds are out on the track for their morning exercise. Mounted on one is Franklin Lerat, a full-time professional jockey from Cowessess. Riding fast horses is Lerat's career, a life's work. His first memory of being on a horse was at age four, when his dad put him behind the saddle to go visiting. Since then he hasn't stopped.

The tradition seems to have changed somewhat. Had anyone tried to ride one of these fragile, glass-boned thor-



oughbreds into a herd of buffalo, the buffalo would have had him for breakfast.

Lerat is working out a black gelding. The owner calls out "one and one!" Meaning once around at a slow gallop, and once at full speed. The second time Lerat and the black horse come tearing past at what seems like the speed of sound.

Lerat, like other jockeys, including the well-known Freddy Tobbacco, go from owner to owner at the Regina tracks taking out horses for gallops every morning. Thus they know the horses and his chances in a race. They are paid by the workout, the race, and a percentage of winnings. All morning Lerat is in and out of the long barns, one horse



after another. It's a life of work, and hard work, from morning to eleven or twelve at night, minus the celebrations. Last year, for his trouble, Lerat earned \$18,000 along with a severely sprained back. The bad back came from a pile-up when Lerat's horse fell down and another went down on top of him. Would he change jobs with a reporter and sit at a desk, safe and sound? Not on your life.

A galloper (exercise boy) named Fred Cote from Kam-sack trots out on a light bay horse for exercise. But the bay doesn't want to exercise, he wants to buck. After several leaps, he throws Cote in the dirt.

"What's the name of the horse?" calls out a bystander.



"Dominador" laughs Cote, dusting off his britches. In a moment he's back on, and Dominador is galloping around the track like a good boy.

Cote is too tall to be a jockey, but he exercises the horses and works on the starting gate. He, too, started on horses at an early age. "I just like being around them," he says.

At noon the exercising is over and the jockeys are off for a few hours. At the stables, the work of grooming, cleaning out stalls and repairing tack goes on. Lerat's sister, Marian, works at Fred Johnson's stable, and also with her dad, who now has two horses at the track.

Lerat returns to the jockey's room by six that evening and at seven the races are on. The spindly, light thoroughbreds are back on the track, this time to win. Fred Cote is working at the starting gates. Lerat rides at least seven races, one after the other and wins one. Freddy Tobbacco, who is in his late forties, leaves all the youngsters behind in the fourth race for clean win.

It's a long way from the hard-boned buffalo ponies and their forty-pound saddles to the slender thoroughbreds at the Regina track. Perhaps the tradition hasn't changed so much as simply gone into very high gear. (More on races next issue). □



The York boat got it's name from the annual round trip from Portage la Loche to York factory.

York Boats

written by Vye Bouvier

DURING THE 18th AND 19th centuries, the Hudson's Bay Company (HBC) used York boats to haul furs out to the Hudson's Bay coast from inland Canadian rivers.

There is a resemblance between the York boats of the HBC and the fishing boats of the Orkney Isles. This was no accident as in the 18th century, three quarters or more of the Company's men were Orkney-men.

York boats had pointed bow and stern and carried both oars and a square sail. In 1821, at the time of the union of the Northwest Company (NWC) and the HBC, the HBC was using boats of various sizes. In 1823, the Council of the Northern Department decreed that all new boats should have a minimum keel of 24 feet. Boats on the Saskatchewan in 1858 had a keel length of 30 feet. The boats had an overall length of 42 feet, beam 9 feet, inside depth of 3 feet.

The capacity of a York boat would depend on its size. The later boats, at their heaviest, carried from one hundred to one hundred and twenty pieces. Each piece weighed a hundred pounds. The capacity of such a York boat was six tons. York boats had an average crew of eight or ten men, with a bowsman and a steersman.

York boats were built of soft-

woods as the boat building took place in an area that produced no good hardwoods. The boats were made largely of fir, although Peter Fidler in a 1796 journal wrote of his men using poplar logs to build boats.

In 1745, Joseph Isbister, an Orkneyman who was chief factor in charge at Albany, wrote of experimenting with the use of boats to get goods inland to Henley House. Henley House was Albany's first inland post and was founded in 1743. His experiments led to the realization by the HBC of the boats greater cargo capacity and the greater hardness of the boats over birch freighter canoes.

The first boat to be brought into use on the Churchill River system was taken up the Churchill in 1795 to within half a day's journey of Reindeer Lake. This was two years before George Sutherland launched his two boats on the Saskatchewan. This experiment began the search for boat routes. In 1798, Joseph Colen, factor at York, worked out a system of boat and canoe relays on the Hayes River.

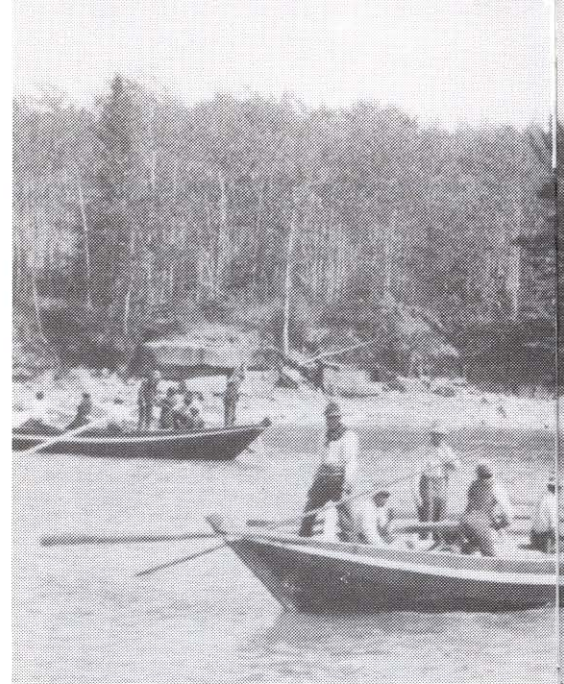
From the Hudson Bay coast at York, the main route inland was by way of the Hayes River to the Rock, Knee Lake and Playgreen Lake into Lake Winnipeg, then by the Saskatchewan to Cumberland House and then south by way of Green Lake to Ile-a-la-Crosse and over Methye Portage to the Clearwater River.

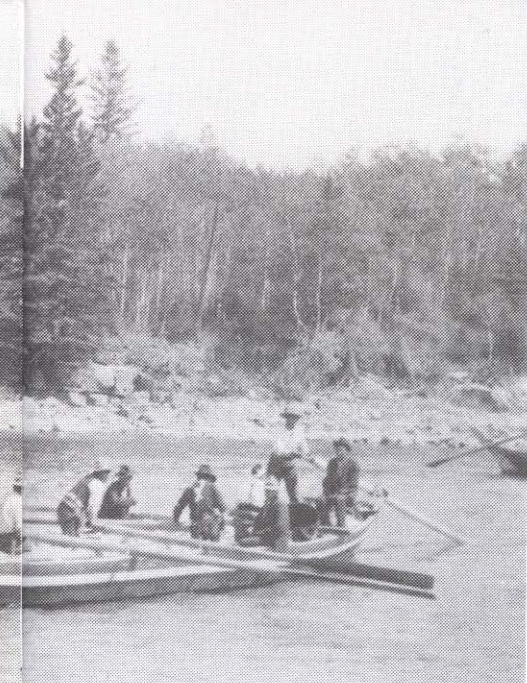
The early boats of the Albany were relatively small. In 1803,

Alexander Henry of the NWC met the Albany men going up the Assiniboine. He saw that the boat was "propelled by 4 oarsmen and a steersman" and that it carried 45 packages averaging 80 pounds each. In comparison a 25 foot birch bark North Canoe, had an average crew of 5 or 6 men and carried 25 to 30 pieces of ninety pounds each. In analyzing the reasons for the switch from the birch freighter canoe to the York boat, the economic advantage of having more cargo in proportion to crew appealed to the HBC. On October 6, 1797, William Tomison, chief factor inland, wrote in his journal that the crews of two York boats "eighteen in number have brought goods equal to forty men in canoes".

Another economic reason for the switch to the use of York boats was the durability of the boat. A York boat would last three years while a birch freighter canoe would last one year.

A possible reason for the switch was that the Company did not want to be dependent on Indian canoe builders and Indian voyageurs. Tomison, in his 1797-98 journal wrote that the Indians were "unreliable" in meeting their commitments to build freight canoes. Tomison complained that he was having difficulty finding skilled voyageurs. The Company's hiring of Orkneymen to build boats and to row them did away with the need to hire canoe builders and skilled paddlers.





The York boats limitation was its lack of portageability. Too heavy to be carried, it had to be dragged or winched on rollers over portages. The North Canoe was carried on the heads and shoulders of two men. A North Canoe required only four feet of forest to be cleared, while a York boat required a broad road ten feet wide. Trees had to be laid down at intervals of about three feet as skids or rollers, on which the boats were dragged over on their keels to keep them from the rocky ground.

Sir John Franklin, on his way (upstream) to his first Arctic exploration in 1819 gave a picture of the work in portaging a York boat: "the crew had to commence tracking, or dragging the boat by a line, to which they were harnessed...Our men were obliged to walk along the steep declivity of a high bank, rendered at this season soft and slippery by frequent rains and their progress was often further impeded by fallen trees". In 1820, George Simpson complained that the portages were still not ready for boats. A boat crew could not portage a boat alone but required the help of other crews.

Not only was the York boat a monster to portage but also a monster to row. H.S.M. Kemp, in his book "Northern Trader", describes an Indian York boat crew rowing into Brochet: "There was one man to a sweep; in unison, they stood, dipped, gave a mighty pull, and at the end of the stroke,

dropped back against the thwarts. The motion was slow, but rhythmic. Dip and pull...dip and pull...the galley and the slaves".

The cargoes that the York boats carried were of no benefit to the crew who labored over portages with it. For cargo there were: pianos for the wives and daughters of chief factors, wheeled carriages for retired HBC officers to drive about the settlement, nine and six pounder guns for the Royal Warwickshires and cathedral bells for St. Boniface. All this came up the 34 portages of the Hayes route and over Lake Winnipeg to Red River.

George Simpson of the HBC, in the early 1800's is reported to have seized a stick and to have thrashed an Iroquois during a march east from the Rockies. He then took an axe and smashed the rum keg, to deprive the Indians of the rum. The colonialistic mentality that drove Simpson to act in such a way did not die in the 19th century. In 1811, at Green Lake, Kemp reports that his York boat party was "divided into two camps, the whites and the Indians. For the whitemen there were the individual tents, tables and chairs at meal times, the best that Messrs. Crosse and Blackwell could confine in a tin, and the services of Sam, the cook, to dish it up for them. For the Indians, there was one big tent, the ground to sit on, bannock, sowbelly, tea and jam, and the privilege of cooking for themselves".

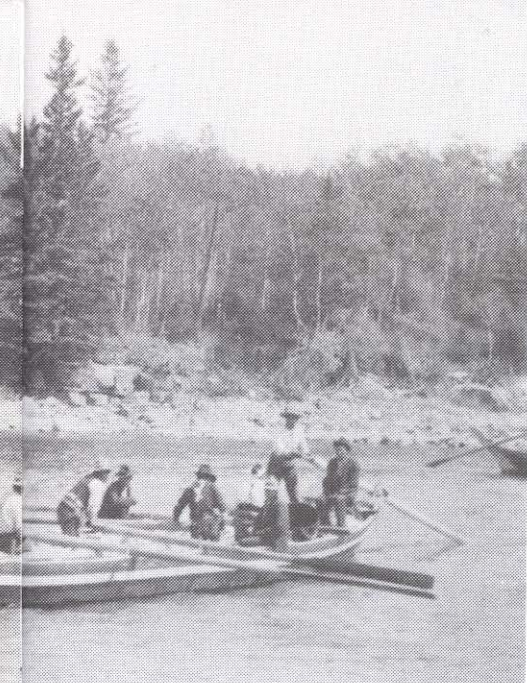
York boats were used until the steamers and the railway reached the Red River. After 1859, goods reached "Winnipeg" by river steamer from St. Paul. The steamer, Northcote, reached Edmonton in July 1875. The CP railway reached Calgary in 1883. In 1891 a railway reached Edmonton from Calgary.

York boats were used between Methye Portage and Fort McPherson until 1886. In 1909, H.S.M. Kemp witnessed the building of York boats in Prince Albert for what he thought was the last time. The York boat met its end with the invention of an engine suitable for canoes in the 1920's. The same demand for profits that had brought the York boat into use over the canoe, mercifully swept the York boat into oblivion. □

When the HBC and the NWC united in 1821, boats were substituted for canoes throughout the area.

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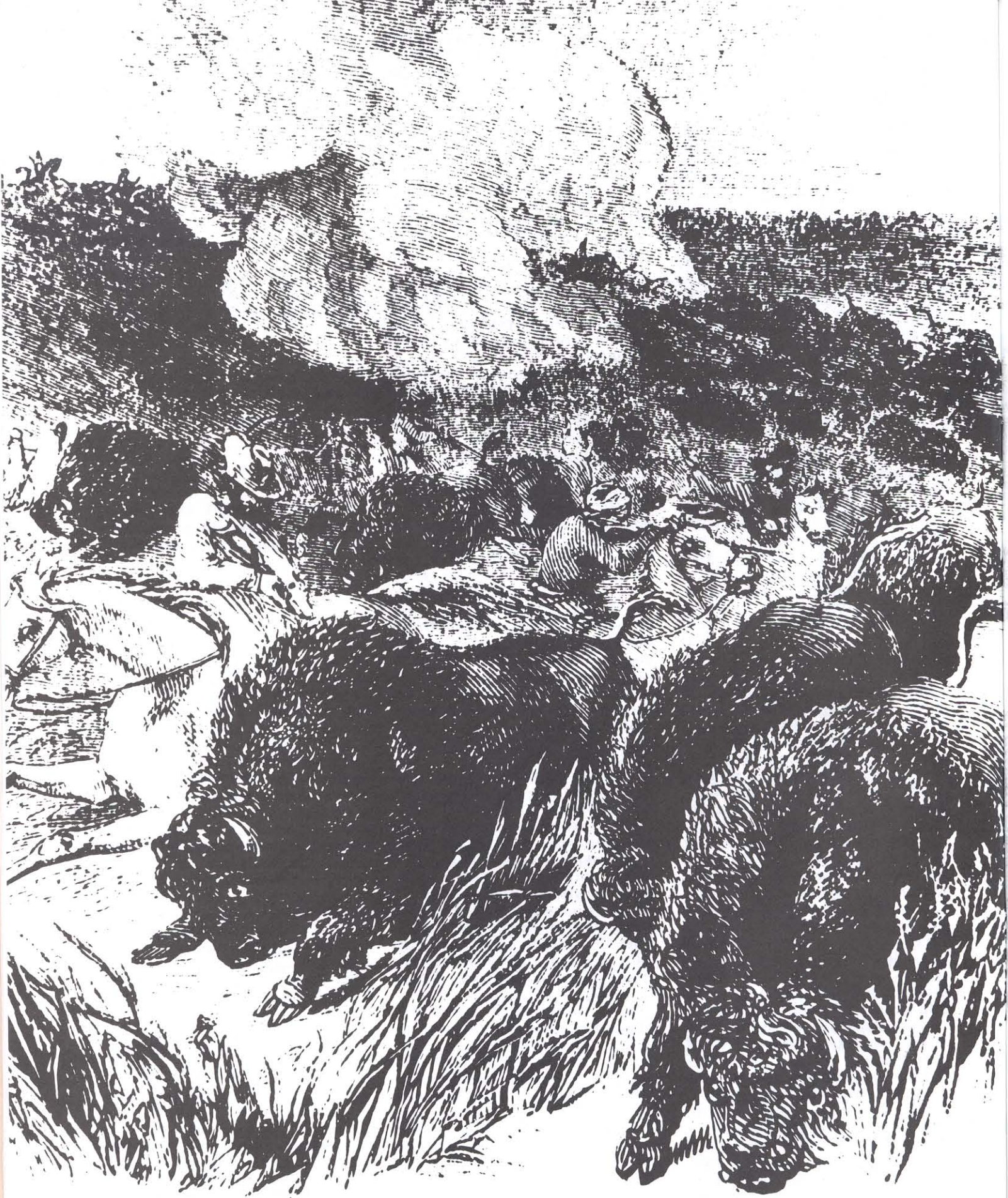
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BUFFALO CHASE.



The Metis Buffalo Hunt

by Larry Laliberte

The buffalo were once of vital importance to the survival of the Metis people. Besides being heavily relied on for the commodity market, which was introduced by the Hudson's Bay Company (HBC), the buffalo provided the Metis with food, clothing and shelter.

The Metis people, who were not familiar with tilling the soil for survival, quickly adapted their skills to the buffalo hunt in the early 1800's.

Every member of the family played a significant role in the buffalo hunts. Women and young children were responsible for skinning, butchering, preparing the hide, and making pemmican and dried meat. Besides organizing and carrying out the actual hunt, the men gathered and packed out the buffalo once they were butchered.

Buffalo hunts were well organized to ensure a profitable kill. The men gathered to democratically elect their captains and officers. The number of captains elected varied depending on the number of hunters. Rules were drafted in which the strategy of the hunt would be laid down. Every buf-

falo hunt had basically similar rules:

Rules of the Buffalo Hunt

- No Buffalo to be run on the Sabbath day;
- No party to fork off, lag behind, or go before;
- Every officer with his men alternate patrolling camp and watching guard;
- No person or party to run buffalo before the general order;
- For the first offense against these laws, the offender's bridle and saddle be cut up;
- For the second offense, the offender's coat be cut up;
- For the third offense, the offender be whipped;
- Any person convicted of theft, even if not valuable, the offender will be brought to the middle of camp and someone will call out the offender's name three times, adding the word "thief" at each shout.

As the hunt matured, the penalties for the laws were converted into currency or goods taken from the offender's personal property. The captains and soldiers were authorized to impose penalties and collect.

The Metis always had a unique approach when working together as a group to survive. The great buffalo hunt of 1840 is a prime example of their method in preparing for a hunt.

In all, there were 1600 people of which 700 were women and children. There were over 1200

carts used, some horse-drawn, others drawn by oxen. This hunt was prepared two months in advance, waiting for the buffalo to gather into a large herd in early June, which is when they began mating.

In every huge hunting expedition, a priest would attend for spiritual reasons and this was no exception. After conducting a mass, the expedition departed before six a.m. the first day, travelling some twenty miles, taking short breaks to rest the animals.

Once a herd large enough was found, ten captains were elected of whom one was named "The Great War Chief". Jean Baptiste Wilkie was chosen. His duties were to preside over the entire expedition. Under his authority, ten soldiers in all enforced the regulations through their appointed guides. The guides were to direct the roles of each involved in the expedition. This responsibility was alternated among all selected guides. A flag was designed to identify the guide on duty. He would be in possession of the flag until his duties expired, making him easy to locate if needed.

The strategy of the hunt was well reviewed among the hunters. They then all found their appointed positions. The run began by the verbal sign of the appointed Great War Chief, John Baptiste Wilkie. (Incidentally, John Baptiste Wilkie's daughter became Gabriel Dumont's wife some years later). The run started first at a slow trot, eventually picking up speed until at full gallop. The hunters roared almost simultaneously through the herd, shooting the buffalo nearly point blank. The hunters would shoot from the hip, carrying their ammunition in their mouths, reloading at full speed.

In that day's hunt more than 1375 buffalo were killed. The kill was so huge that wolves, coyotes and carnivorous animals were instinctively drawn to the site of the hunt by the smell of blood, eager to consume the remains.

As the hunters sat around congratulating one another, the women and children finalized the hunt by expertly preparing each buffalo for transport. The 1840 hunt is recorded to be one of the largest and best organized on record. □



St. Laurent's Metis Council

by Larry Laliberte

The Metis of St. Laurent and area formed their own democratic council long before Saskatchewan became a province. It is quite possible that today's provincial government is a duplicate of St. Laurent's form of self-government.

Bylaws, Rules and Hunting Laws of the small Metis village of St. Laurent, in the mid-1870's had such a unique organization that it impressed many weary travellers who went through the village, located near the present site of Batoche.

One such traveller, Colonel Crofton, an employee of the British War Office, said of the Metis of St. Laurent "they had a splendid organization to survive as a community. Their superb knowledge of the country and ability to live off it, regardless of its condition, distinguish the Metis of St. Laurent".

St. Laurent was one of the nomadic Metis hunter's wintering camps which eventually transformed into a permanent village in the early 1870's. Father Andre, one of the many influential missionaries whose duty was to introduce religion and education to the Metis people, settled in the newly established community.

It first occurred to him that some form of system must be developed within the village so that he could pursue his objectives more easily. He realized he needed one Metis among those in the recently established village. After considering various people in the community, Father Andre approached Gabriel Dumont. Dumont at the time was Captain of the village's buffalo hunt and very much involved in the village's in-

creasing activities.

Gabriel Dumont immediately saw the advantage of forming a government. Dumont realized that having a local government would help the Metis retain their own identity as a nation so he was eager to volunteer.

On the tenth of December 1873, a mass meeting was held outside the double doors of St. Laurent's three-year-old church. Dumont co-ordinated the gathering while Father Andre recorded the proceedings. The records are now in the Dumont Library obtained from the National Archives in Ottawa. It was agreed the most effective method was to elect a president and a council.

Dumont was elected president by acclamation. His elected council consisted of: Isidore Dumont Jr., Jean Dumont Jr., Moyses Walet, Baptiste Hamelin, Baptiste Garripey, Abraham Montour, and Pierre Garripey. The two Dumonts were Gabriels' cousin Jean and brother Isidore. The majority of this council were members of the buffalo hunt and had experience in organizing, which Dumont knew would be an asset in applying laws and rules.

Once the president and council were identified, each of the members had to take an oath before Father Andre to make it official. Each member had to swear on the Bible that they would carry out their duties faithfully and give judgement accordingly.

Gabriel Dumont, being skeptical that some members of the community would not take this form of government seriously, wanted co-operation in word and deed from all the people in the assembly, and a show of support for him and his colleagues. To demonstrate they were willing to respect the assembly, all went down on their knees, sinking into the semi-packed snow, before Father Andre. A Bible was passed from hand to hand and kissed by each member.

They then went on to enact the twenty-eight basic laws of their community. It is presumed the laws that were passed on that cold December day were agreed upon through an informal discussion with all members of the assembly.

It was decided that the council should meet at least once a month. The council would then determine how much in fines would be imposed on those violating the laws, the highest fine being three

louis (pounds). The council was also authorized to collect money from the citizens of St. Laurent to be used for public services, not to exceed one louis per household.

In a case where an offender could not raise money to cover a fine, an alternative was to either take it from the offender's personal goods or the council could impose work of importance to the community.

The council saw a need for an executive committee, who would act as a police force, so one was established, their titles being Captains and Soldiers. Their duties basically were to enforce the laws of the community. Laws were made and penalties were set for: dishonoring a woman by refusing to marry her; igniting a fire on the prairie after August 1; failure to restrain horses that became a nuisance; dogs that killed young foals (owner would be penalized); disgracing other members of the community.

To complete the special concerns of the people of St. Laurent, laws were passed relating to labour relations: an employee (engage) who left his employer (bourgeois) before the expiration of his engagement should lose his wages; a bourgeois who dismissed the engage without reasonable justification should pay him for the entire term of engagement; on Sundays no bourgeois should require services of his engage unless absolutely necessary (allowing all to attend morning services).

A later law was passed that ferry-owners should carry people to and from church on Sundays without charges.

The council of St. Laurent referred to themselves as a community and at times a colony: not once did they describe themselves as a state or province, which excludes that possibility that they were seeking independence from the rest of Canada.

In making their laws, it was clear they wished to remain loyal and faithful subjects of Canada. Once Canada established a regular magistrate that they would obey the laws of the Dominion and deny their own.

Having established these laws the assembly unanimously agreed that the president and council had the authority to make any supplementary laws they felt would be necessary for the well being of the community. □



The Native Family: and The Impact of Change

by Don McLean
Historical Researcher,
Gabriel Dumont Institute

It is difficult to describe the changes that have occurred in the Metis families over the past hundred years because the Metis people, more than any other racial group in Canada, have undergone more changes as a nation and as a culture than any other group in that time period.

It is almost a hundred years since the Metis fought their last battle against the Canadian government forces at Batoche in 1885.

As we shall see, this battle had an effect on not only the Metis people of that time, but in an indirect way on all the generations of Metis people from 1885 to the present time. And it had an effect on the structure and the relationships that exist in all the Metis families as well.

The history of the family and its changes can best be understood if we mentally divide it into its three most important phases. These phases correspond to the ages that were dominated economically and politically by the three main groups that make up the Metis people as a whole. First, there was the Plains Indian culture. This culture was similar among all the tribes of the Plains, even though there were many different languages among the various tribes. This culture was very stable and probably did not change in any big way over a very long period of time, perhaps ten thousand years, or even longer.

Second, there was the Metis culture, which was a mixture of Indian and European, (mainly French and Scots) cultures. Unlike the Plains Indians before them, the Metis culture was charged with change from its beginnings in the fur trade to its culmination at Batoche in 1885. The Metis culture dominated the prairies for little better than a century. Despite its historically brief span, it was very important to the history of Canada and the world.

Thirdly, there was and continues to be a "White" capitalist culture that began with the Hudson's Bay Company's exploitation of the fur resource in the seventeenth century and became the dominant culture of the Plains following settlement, and industrialization. All of these changes had a marked effect on the Metis history as a whole, and on the Metis family make-up as well.

History, economics, culture, these are the things that have

shaped and changed the Indian and Metis families.

For thousands of years the Indian people of the plains lived here as hunters. This continent was a bustling place, teeming with life. Although there were no marked political boundaries, such as the imaginary line that "separates" Canada from the United States today, the tribes did, more or less, have their own regions of the continent.

The tribes sometimes made war on each other. There were "traditional" enemies such as the Cree and the Blackfoot tribes, but most often the tribes traded peacefully with each other, while sticking to their own hunting grounds. The Indian cultures of the plains were strong, healthy cultures. The buffalo was central to their entire life support system. In the days before the whitemen brought horses to the continent, the buffalo hunt involved the entire community. Men, women, and the older children were often involved in herding the buffalo into a hectic race over the buffalo pound where they plunged to their death. Often individual hunters, through guile and bravery, approached herds and harvested their kill individually. But regardless of which way the hunt was organized, everyone in the clan shared in the spoils of the hunt.

The nomadic existence and the nature of the economy of the time produced a democratic system both economically and politically. No one ever thought that land could be owned by an individual. Land was for all human beings to share. In many ways, everyone in a tribe was considered to be related. Food, clothing, shelter, weapons and everything needed to support life was shared by the whole group or community. Prestige came from experience and expertise, not from owning property. The best hunter was loved more than he was envied, because when he brought back more game, everyone was better off.

In this society, the family really consisted of the whole community. The chief did not take extra wealth for himself, rather his prestige came when the community as a whole was well off. This was the Indian way. It was the only way that could work well on the plains at that time.

The women were often left with hard work as well. The women were, in many ways, responsible for much of the art, the fancy quill work and the "material culture", while the men, particularly the elders, were responsible for the "spiritual culture" such as teaching the old beliefs in the Great Spirit, and in telling the stories of the ancestors. Because the elders were so honoured, and because the plains were rich with resources, such as the millions of buffalo and the abundance of wild fruits and berries for a small population of people, change, at least great change was not required.

The elders learned from their ancestors the best way to survive and thrive. They passed this on to the young. In the Councils, everyone could talk and listen and learn. The women had their work and their female orders or sisterhoods.

All this changed, almost over-

night, when the Hudson's Bay traders arrived. They wanted furs. For furs they traded guns, metal pots, traps, ammunition. Almost "overnight" people of the tribes gave up the use of the bow and arrow, or spear, for guns. The women were saved many hours of work through the use of metal pots. Prior to this, even boiling water was a great chore because rocks had to be heated "red hot" and placed into a natural reservoir. But problems developed immediately. After a few years the men forgot how to make and use bow and arrows or spears. They became dependent on guns for their livelihood.

The Hudson's Bay Company governor knew this would happen. He hoped the Indian tribes would become dependent on the Company because then they would have to trade in furs to get guns, to hunt buffalo for their own living. This transformed the shape of the Indian family. Now individual



trappers traded furs for items of "Personal" wealth. They no longer shared with everyone in the community. The tribe was no longer "family". The family became instead just parents, grandparents, uncles and aunts, cousins; just "blood" relatives.

The Metis people came in to history not only because the French and Scottish trappers and traders naturally met and fell in love with Indian women. There was more to it than that. In the long, hard journeys across the plains, the fur traders found out that they could not manage at all without the special skills of the Indian women. The great explorer, Alexander MacKenzie, admitted that his exploratory trips to the Arctic and Pacific oceans would have been impossible (as well as more lonely and much less comfortable) without Indian women. As well, Indian chiefs were often willing to let their daughters marry impor-

tant white traders so as to ensure a trading partnership.

Over the years, the Metis population grew until they were the most important group in Rupertsland, (now Western Canada). From their Indian mothers, they learned and utilized the art, the beadwork and the skills of the Indian cultures.



From their European fathers, they learned to live an organized sedentary life in a large community. They were the workers of the fur trade. The men were the strong voyageurs, buffalo hunters and laborers. They divided the labor much the same as the Indians had. The men hunted and travelled, the women tended the home and the domestic work. As well, they went out on the organized buffalo hunt and skinned the hundreds of animals taken, and made the pemmican that was sold to the fur companies.

The family was a mixture of the two cultures. Land at first was not privately owned until the buffalo disappeared and farming became necessary. The Metis, like their Indian mothers were very conscious of all "blood" relatives as family. The elders were very important as they are today. The Metis culture, like the Indian culture, depended on the buffalo hunt and the fur trade.

When the greed of the Hudson's Bay Company took nearly all the furs, and when the buffalo herds were slaughtered by American soldiers as well as Metis hunters, the culture collapsed.

The Indian people were moved on to reserves as their ancestral lands were taken. On the reserve, the old ways no longer worked and the old family systems broke down.

Following the battle of Batoche, the Metis social system collapsed as well, but the Metis family structure remained a rural migratory people.

Not until very recently did the Indian and Metis people begin their exodus off the land into the city. Once in the city, the Metis family became much the same as white city workers. Just a man and his wife and their children. All the Metis man can do now, like the white worker, is sell his labor, his human energy, to whoever will buy it. It is a long way from the time when his Indian ancestors used to treat everyone in the community as "family" to the modern situation where it is "just you and me baby, against the world".

In some ways these changes are very sad. Sometimes it seems, it would be nice if all the people could be seen again as "family". People to share things with. □





The Fiddle

a gift to le' metis

by Vi Sanderson
Copyright June 14, 1982

The fiddle is believed by many Metis to be a gift from the devil himself. The story has been handed down by generations of fiddle players.

At one time, Lucifer was the Prince of Heaven and he was the only one who could play the fiddle. He could make the music soft, sad and angry. The harps on the other hand could only make soft heavenly music. He had a group of angels who were his followers. He taught them all how to play and some would even dance to the music.

This type of behaviour was not accepted by many of those who lived in heaven. Pretty soon the Boss of Heaven started receiving many complaints, about the loud music and dancing that carried on at all hours of night and day. Lucifer and his group got a few warnings to behave themselves. But soon they were at it again, playing fiddle, dancing, and having fun.

Everyone of the good angels, and the Boss himself got mad at Lucifer and his group and they kicked him out of heaven. They got sent down to earth where they could fiddle, dance and laugh all they wanted.

One day a Metis man saw a fiddle being played by a very handsome man. He liked the music so much that he asked this man to teach him how to play the fiddle. The man show-

ed him how. It only took an afternoon to learn how to make the soft and sad and angry music. It was not until the man got up that he noticed the man had long fingernails on his left hand.

He got scared because he knew it was the devil. He jumped up from his chair and ran out the door. He ran for six miles until he reached his home. His family didn't know what was the matter. He finally calmed down to tell his story. That's when he noticed he was still holding the fiddle.

He told his story on how he learned to play fiddle. His family got real curious and he played them the music he had learned that afternoon. Soon everyone was tapping their feet and clapping their hands in time to the music. He told all his friends. He bragged that anyone could play the fiddle if you were not scared to learn.

Soon people started hearing different stories about how most of the good fiddle players learned how to play. Some people were scared because they were afraid to see the devil.

A group of young men had heard that if a man went into the barn with his fiddle at midnight during Christmas Mass that the devil would appear and show them how to play. So the first young man went into the barn and waited.

All of a sudden he heard screaming and loud banging noises. He got so scared that he ran out the door crying. The other boys were standing outside laughing their heads off because what he heard was a couple of scrapping horses in the barn.

Now it was another young man's turn. He went into the barn and waited...suddenly a handsome man appeared at the doorway. He was all dressed up in a suit with his left hand in his pocket. He told the young man, "I will show you how to play the fiddle. You will be the best fiddle player in these parts." The young man looked at him for awhile and said, "Not this time, maybe next time." The man smiled at him and disappeared. The

young man walked out of the barn, told his friends what happened and from then on he became very quiet.

The Church helpers never liked the fiddle music or the dancing but went along with it. During their sacred holidays like Christmas, Easter and Lent they would go to all the Metis homes and gather up all the fiddles and cards. Sometimes they would even burn them. So no one could play anything because they thought all these things were very sinful. And if you possessed any of these things, you would not go to heaven.

Now we all know the Metis love music, tapping feet and dancing and we also know how creative the Metis are. So they decided they would make their own musical instruments. One they called mouth music. They would get a nice sized willow and carve it with a knife until it formed a curve...then they would wet some sinew and tie it very tightly at each end of the curve. They would do this until they had several strings attached. This instrument fit perfectly in the hand. They would also carve out a mouth-piece from which they blew and plucked the strings to make different tones.

The Metis also made a drum which sounded just like the tapping of feet. They would get an ordinary wooden barrel and stretch raw hide over the opening and nail it around with fine little nails. Let it dry and you have the finest sounding drum anywhere.

The fiddle body was made out of thin board. The head of it was carved with thick fine wood, and it was glued together with boiled spruce gum. The strings were fine sinew and bow string made from horse tail.

After awhile the Church helpers got tired of taking away the musical instruments because no matter how many times they took them away from the Metis, they would appear again like magic. So you see, once a musical Metis, always a fun loving people who learned how to use their gifts. □



Red River Jig

This is a fiction story based on legends of how the jig came to the people.

by Vi Sanderson
Copyright June 14, 1982

My Kookum told me a story about how the jig came to our people.

A long time ago, an old man went travelling to a far away place across many miles of water. When he got there, the people greeted him warmly and they exchanged gifts. One of the gifts he received was a dance which he liked very much. This one I will name the jig, he thought. My people will make this one their own dance. There were other gifts he received. Like the music to dance to and other dances.

When he got back home, he unwrapped his gifts and gave them to our people. Our people loved his gifts and they started making up their own way to

dance. Some dances they named reels where two people hold each other and use the steps to the jig and twirl around the floor.

The Red River Jig can be danced alone, with someone else or with many people. The women usually dance with small delicate steps behind and around the man. The man is usually the one who dances with very fancy steps. Some men makeup their own steps like an artist with a brush who paints his own picture.

The Tucker Dance was a favorite because it was up to the lady to pick any man to dance with, whether he was married, single or crippled. They had to go on the dance floor with the woman, and dance with her.

The ladies would take off their beautiful scarves and they would go to the man of their

choice and throw their scarf around his neck or drop it at his feet. This dance got many couples together.

I woke up early in the morning. No one is awake yet. It's still in here with only the soft snores coming from the direction where my father and mother are sleeping.

The grey morning light throws long shadows, making everything look dark and tall. I think of Rene Peron. Rene is tall and dark and so handsome. Even my Kookum says he's the best looking young halfbreed in these parts.

The last dance my parents took me to, at Lodimodiers, everyone there said we were the best dancers. Both me and Rene, we love to dance the jig, and the other dances. There is another dance tonight but I don't know if I will be allowed to go. I sure hope so. Sometimes my parents act real strict.

Well, it's been a long day and I still don't know if I can go to the dance. I've worked hard today mending clothes and fixing the silk work on my brother's moosehide jackets. Those guys, they're sure rough on their clothes.

Finally, my Auntie Marie comes over to me. She asks me what I'd like to wear to the dance. I look at my mom and dad in question. They both smile and nod in agreement. Auntie Marie laughs excitedly, grabbing my hand, "Let's get you dressed up and your hair, we must fix it up pretty."

After a bit of teasing, fussing and giggling, we're ready to go. I have chosen to wear my pale mauve checkered dress, the one with white silver ribbons for trimming and my deer skin moccasins that reach just below my knee. My Auntie Veronica made them for me. I'm her favorite niece. The silk work she had done on them is very beautiful. I'm almost afraid to wear them. My hair is in braids and I wear a beautiful purple scarf that my Kookum gave me.

We hear the music and tapping of feet, long before we reach La Blac's. That's where the dance is tonite. Everyone

starts talking at once at how good the music sounds tonite. "We always say that," my mom says, "halfbreeds love to dance the jig. That is our own dance. We have our own way of jigging." Everyone agrees with her.

When we got to La Blac's yard, we see many buggies and horses. The house is all lit up, the open windows and doors let out the music; it sounds good. There are people everywhere, some are sitting on window ledges and others are standing by the door.

Mrs. la Blac sees us and rushes over. We are seated near the band; there are four players. Three are playing fiddle and one is playing a guitar. They are playing a Red River Jig. My brother Alfonse grabs my hand to dance and we're like two fancy stepping prairie chickens on that floor. I feel

proud to be halfbreed. This dance is really ours.

Rene comes over and asks me for the next dance. It is one of my favorite reels (or two-step). He swirls me around the dance floor several times before he dances me toward the door. We no sooner get to the door when my Auntie Marie is there, just like magic. She allows us to go for a walk in the yard. Auntie Marie said she needed some "fresh air too" and walked several feet behind us.

Rene seemed very nervous, not because my auntie was walking behind us but for another reason. We near his buggy when he casually asked me to be his bride. I stopped dead in my tracks. I looked at him for awhile without saying anything. After all, the only other place I'd seen him besides the dances in the area

was when my mom and I go to visit his parents. I think for several moments; I like this man...but...then he gently tells me to "think about it".

We walk silently back to the happy music. Tomorrow I will answer yes and Rene knows the answer. Now he must speak to my parents for their approval.

The next day Rene asks my parents for my hand and they agree, seemingly very pleased. We sat down and made our future plans. Then Rene rides off on his horse his buckskin coat fringes flying in the wind. I go for a long walk.

I walked the hills for a long time and rested by the river. I think of the old man who gave us his gifts. He must have known many of us would meet at dances, marry, have children and bring them up to be proud, happy, jigging halfbreeds. □

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Since 1969, DREE has offered \$42.05 million to 286 manufacturers and processors to set up, expand or modernize manufacturing and processing facilities in Saskatchewan, creating an estimated 7,216 new employment opportunities.

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People of Indian ancestry in Saskatchewan have been improving income and employment opportunities with the help of the Canada-Saskatchewan Special ARDA Program. Since 1971, DREE contributions totalling \$27.3 million, supplemented by Government of Saskatchewan contributions, have been provided to 860 projects, creating full-time employment for 2,580 people.

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HERB GRAY, Minister
Regional Economic Expansion
and Industry, Trade and Commerce

Canada

Metis Heritage Days

Back to Batoche—1885-1982

The largest gathering ever of Native people will once again take place this summer with our brothers and sisters from across Canada to commemorate not only the heroism of our war dead, but also to relive the happy times of our fathers and mothers.

We will once again live close to this piece of earth that has nourished us by reuniting us with our glorious history and culture.

The site of Batoche is much more than a shrine to our heroes, it is also the symbol of all the Native people who fought to defend their homes, property and civil rights in Saskatchewan. It is a symbol of the continuous injustice done to our people and of others in the world today.

Metis Heritage Days is the best tribute we can give to our heroes of the past and it is the time and place to unite again, to achieve our aspirations for the future.

Memorial Service at Mass Gravesite

Together we will remember those who fought and gave their lives for a way of life, for a culture, for the pride and dignity of the Metis Nation.

Cultural Events

Metis Dancers, Pow-Wow Demonstrations, Jigging Contests, Fiddling Contests, Trapper Events that include animal and bird calling.

Sports

All-Native ball tournaments for men and women; canoe races; tug-o-war; horseshoe tournaments.

Talent Show

Native amateur talent only.

Mr. & Ms. Batoche

Traditional Dress
Participation in the cultural events
Congeniality
Three-minute oral presentation on the significance of Metis Heritage Days
Sixteen years and over
AMNSIS member

Native Entertainment

Top Native entertainment will be provided for dances on Friday and Saturday evenings.

Children's Events

Children's movies, puppet shows, jigging contests, etc.

Concessions

Application deadline for concession booths at Batoche is June 30, 1982. Only active AMNSIS Locals will be accepted. Forward applications to: Tim Low, AMNSIS office in Regina (see address below).

Admission Charge

There will be a daily admission charge of \$2.00 per person. Children under twelve will be admitted free. All proceeds will go towards the AMNSIS Batoche Cultural/Recreational Centre.

Displays

Cultural displays are welcome. For more information contact: Cliff Bunnie, Gabriel Dumont Institute, 300-2505-11th Avenue, Regina, S4P 0K6, Phone (306)522-5691.

Ground Rules

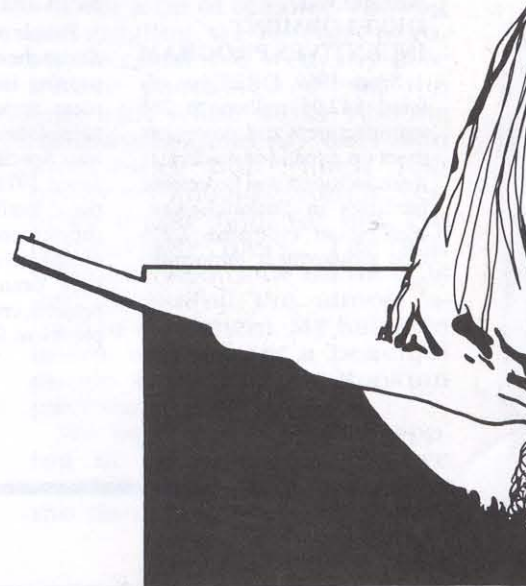
Absolutely no alcohol
Absolutely no firearms
Special areas will be designated for truck campers and mobile homes.
Tenting areas will be clearly marked.
There will be lots of parking available close to the camping grounds and the Batoche site!

Everyone's co-operation will be greatly appreciated.
For more information and registration of events, contact:

Tim Low, AMNSIS, 1170-8th Avenue, Regina, Saskatchewan.
Phone (306)525-6721. Toll Free: 1-800-667-5625.

We urge one and all to come and join the fun-loving, jovial Metis of Batoche who can turn a simple event into a celebration of feasting, dancing, singing and dancing to the Red River Jig!

July 16, 17, 18, Batoche, Saskatchewan



NEW BREED

*“ Voice of Saskatchewan’s
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A dynamic Native news monthly devoted to informing and enlightening Natives and Non-Natives alike on topics of concern to the Metis and Non-Status Indian population of Saskatchewan. We are interested in learning about you and your community. We strive to inform the public of your concerns as Native people; people with goals, hopes, dreams, successes and failures. If you have concerns you would like brought into the open, let us know.

The New Breed team is comprised of special people who feel the need to get these messages across to those who are unaware, or who do not understand how we feel. Our team strives to do this in a clear, concise, objective and understandable manner. New Breed is published by the Wehta Matowin (Wehta Ma-tow-in) Saskatchewan Native Communication Corporation, and is a non-profit magazine. We offer bargain prices that can be found nowhere else.

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