

INSIDE

SPECIAL REPORT

*Windspeaker* editor Dana Wagg went to Prince Albert after the shooting death of Native trapper Leo LaChance. He spoke with his family, police and members of the Native community. His report is on pages 9-11.

Yellowhead Profile

For a selection of stories from Rocky Woodward's trip to the Yellowhead area, please see pages 13-15.

Mystery Solved

La la Biche RCMP have unravelled the circumstances surrounding a shooting Nov. 19. Read all about it on page 2.

Self-Government

Native leaders go head-to-head and toe-to-toe on this issue at a Morley conference while Siksika moves toward self-rule. Please see page 3.

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# Windspeaker

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Provost News Photo

Carney Nerland (far left) at the Sept. 8 Provost Aryan Nations rally

## Prince Albert 'weakest link' in Aryan Nations, say police

By Dana Wagg  
*Windspeaker Staff Writer*

PRINCE ALBERT, SASK.

The Church of Jesus Christ-Aryan Nations, a white supremacist organization, has only "a very, very small following" in Saskatchewan, says Prince Albert City Police Staff Sgt. Dave Demkiw.

"Prince Albert is the weakest link in the chain in Saskatchewan, other than the leader living here," he said.

He suggested the organization had more members in Regina and Saskatoon.

"We don't have a great following in this city. (There is) a very limited following."

Whitefish trapper Leo LaChance was shot to death Jan. 28 outside the Northern Gun and Pawn Shop, which was operated by Carney Nerland, 26, head of the Aryan Nation's Saskatchewan wing. Two days later Nerland was charged with manslaughter.

"Let's not overestimate what's happened in Prince Albert. We're beginning to think we have hundreds of people involved (in the Aryan Nations). I don't think that's the case," said Demkiw.

He said Prince Albert police have been monitoring the Aryan Nations for quite a few years. Although police have a good idea how many members the organization has, he declined to estimate.

The department obtained information about the group from its own police officers as well as from "intelligence police officers across the province, across the Prairies and across Canada," he

## Shooting in Saskatchewan

said.

That includes the RCMP and the Canadian Security and Intelligence Service, he noted.

Prince Albert police have known since 1985 Nerland was connected to the Aryan Nations, revealed Demkiw.

"I've known the lad since he was just a little fellow. And to me he's always been Carney Nerland. We gain intelligence that he gets a little involved in the Aryan Nations, so we've known his involvement throughout the years."

Prior to the shooting many Prince Albert residents knew Kurt Meyer, head of the Saskatchewan wing of the Aryan Nations, lived in their city, but many weren't aware Meyer was Nerland.

But Prince Albert police had solid information a couple years ago when Canadian Aryan Nations leader Terry Long appointed "Kurt Meyer" as the Saskatchewan leader that Nerland was in fact Meyer, but they weren't able to prove it conclusively.

Long had said at the time of the appointment, noted Demkiw, that he had "appointed Kurt Meyer as the head of the Aryan Nations in Saskatchewan and he's from Prince Albert. There was never, ever a connection to Carney Nerland."

Demkiw rejected a suggestion police should have informed the public of their suspicions. "What was I sitting on? Police intelligence?"

Long told *Windspeaker* in a telephone interview in early

February he "appointed Mr. Nerland" as the provincial leader (in Saskatchewan).

Demkiw said "that's the first time I've ever seen where the connection was drawn between Kurt Meyer and Mr. Nerland. If you've got Long stating that, that draws your connection right there."

Demkiw, 49, who has been a police officer for 30 years, said the Aryan Nations hasn't held any meetings in the Prince Albert area.

He has headed the criminal investigation division (CID) of Prince Albert City Police since 1982. He has worked in CID since 1978.

The charge against Nerland was the first murder or manslaughter charge laid in Prince Albert this year. No such charges were laid last year.

"I do not believe there's any racial overtones (to the shooting) but I'm continuing to investigate this death and if there is evidence to support the intent to kill Mr. LaChance, we'll obviously be looking at a different charge," said Demkiw.

"We're conscious of the beliefs and feelings of that organization (the Aryan Nations)."

Nerland was arrested by RCMP Jan. 30 at his father's farm 15 miles north of Veteran, Alberta near Provost, the scene of an Aryan Nations rally Sept. 8.

He went back to Alberta with his father, who was visiting Prince Albert, after informing Prince Albert police. Police

## Born With A Tooth 'set up to be crucified'

By Amy Santoro  
*Windspeaker Staff Writer*

MORLEY, ALTA.

Forcing Milton Born With A Tooth to face a Fort Macleod jury is setting him up to be "crucified," says the spiritual leader of the Lonefighters Society.

A Calgary judge's rejection Feb. 15 of a request by the Lonefighter Society's leader to have the location for his trial moved from Fort Macleod shows Born With A Tooth "is being set up for a fall," said Devalon Small Legs in an interview at Morley, where he was attending a self-government conference.

Court of Queen's Bench Justice Frank Quigley turned down Born With A Tooth's request, saying there was a lack of evidence of widespread prejudice against Born With A Tooth.

His lawyer, Karen Gainer, requested a change of venue "to ensure a fair trial. There are strong feelings in the south about the whole issue. They need the (Oldman) dam," she said.

The trial, which began Feb. 25, was expected to last several days.

Born With A Tooth faces eight weapons charges in connection with a Sept. 7 incident at the site of an attempt by the Lonefighters to divert the Oldman River to protest construction of the \$350-million Oldman Dam, which is nearing completion, upstream from the Peigan reserve.

Shots were fired when RCMP attempted to escort environment officials onto the site to inspect it for possible breach of an irrigation dike.

Born With A Tooth, 33, was arrested a few days later and in December was freed on bail. He was denied bail four times prior to Dec. 19.

In an interview from her Calgary office, Gainer said there is no question the prosecution "has strong political overtones."

Mike Bruised Head, executive director of the Lethbridge Native friendship centre, said "the court process is highly questionable."

Bruised Head said southern Alberta is extremely racist towards Natives and he's concerned Born With A Tooth "won't be judged in a neutral environment. That (a neutral environment) would be in the best interest of Natives and non-Natives."

The judicial system is "leaning towards the establishment. It's in favor of those who support the dam, are anti-Lonefighters and

Please see p. 2

Please see p. 2



## Native Self-Government

### TWO OPPOSING VIEWS

# Strong identity essential for self-rule

By Amy Santoro  
Windspeaker Staff Writer

MORLEY, ALTA.

The path to Native self-government must be paved with aboriginal solidarity and a determination to get out from under the wing of the federal government, says Manitoba MLA Elijah Harper.

Harper, responsible for the demise of the Meech Lake accord in June, told a crowd of 200 attending a First Nations conference on self-government at Morley, Natives "can't trust government to set the agenda for aboriginal people. We have to take control of the agenda."

Harper says aboriginal people "can be a powerful voice if we speak with one mind." He urged delegates to say no to "the frustration and betrayal by government and say yes to a new relationship with Canada."

The existing relationship between Natives and Ottawa is built on "policies of assimilation and genocide. To deny us our language and culture."

Harper says despite "our spirituality being denied by the government we have persevered. We will continue to be here."

A new Canada would involve Native self-government, which Harper defines quite simply as "taking control and managing our own affairs."

Harper also called for the Indian Act to be scrapped. "The

federal government has to get out of Native affairs — they've done a terrible job."

When talking about self-government "the real power comes from people themselves. Powers are given to us by our inherent right," he said in an interview.

Harper says government can't legislate power to Natives "or give us respect and dignity. That has to come from within."

If Natives "want to be a sovereign people, they have to act like it," he says.

If Natives want self-rule, they must work on healing themselves by "knowing who we are — our identity must be clear."

But the Native experience with Canada's federal governments hasn't made it easy for Natives to feel dignified, says Harper.

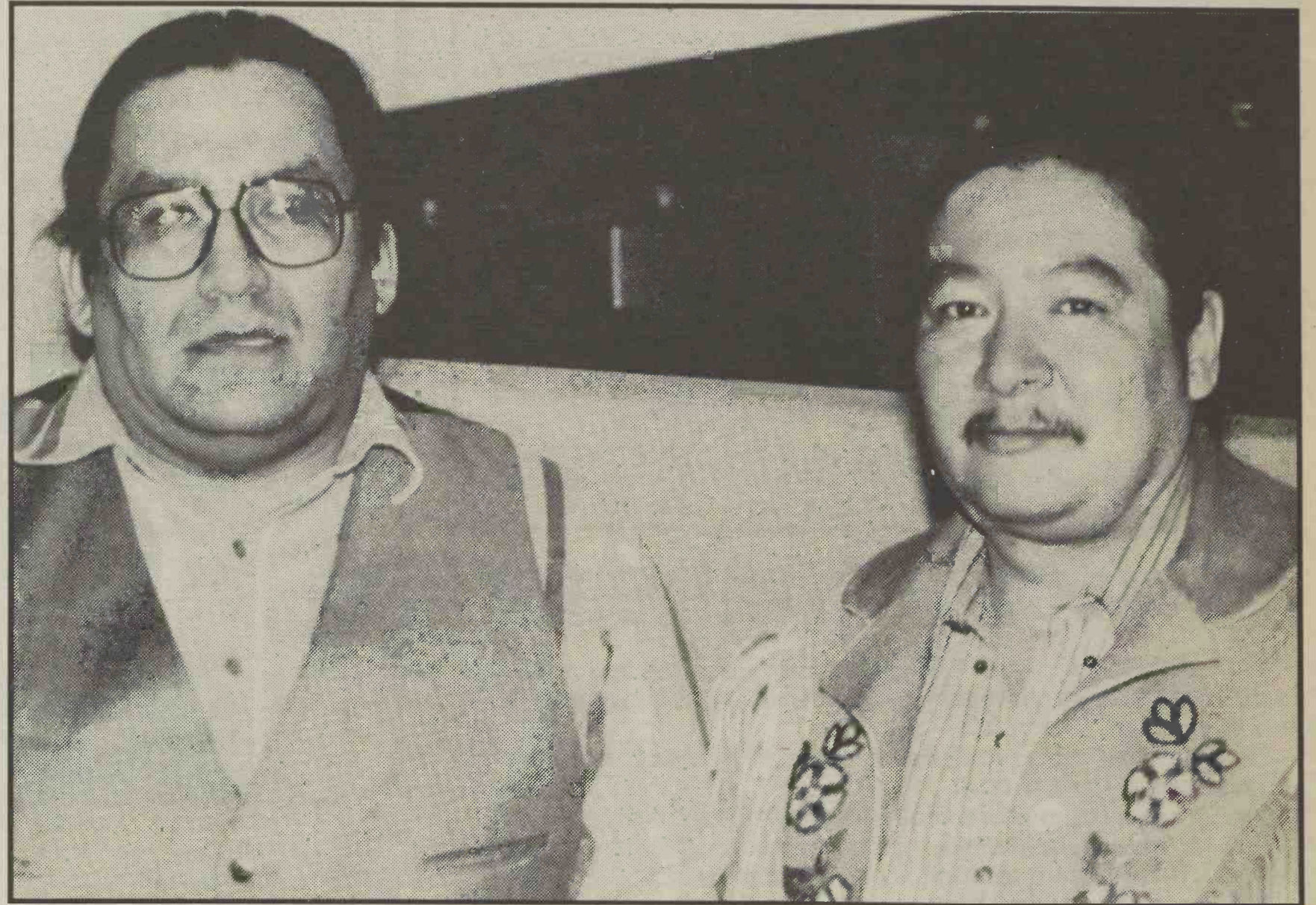
He says the government must start "treating aboriginal people like human beings not second-class citizens."

Although Harper believes the federal government is insensitive towards Natives he does have faith in Canadians, whom he says are supportive of the Native cause.

"We have the ear of the public. The non-aboriginal community is ready to listen. We have the international community listening."

"There's an awakening of the general public. They support us. They don't just sympathize with us."

Today Natives have the opportunity to change their situ-



Amy Santoro

Lonefighters Society spiritual adviser Devalon Small Legs and Manitoba MLA Elijah Harper stood side-by-side at Morley but they didn't see eye-to-eye

ation, says Harper.

A change in government would help Natives achieve self-government but giving Natives the levers of power would help even more, he says.

Harper says he is actively encouraging Natives to run for political office. "To advance our own interests, we must take re-

sponsibility and run for office."

Harper stresses he is an "Indian first and a politician second. Being a politician doesn't make me less Indian, it makes me stronger. Even if I was in China, I'd know I was an Indian. My identity is strong. That's what keeps me going."

Yet Harper, frustrated with

the immobility of the government, says dismantling the injustice Natives have experienced for hundreds of years will take time.

"I'd like to change things in one week but I can't. It's difficult — it's not easy. I don't know what it takes for the federal government to move on aboriginal issues."

## Civil disobedience 'the only route'

By Amy Santoro  
Windspeaker Staff Writer

MORLEY, ALTA.

Civil disobedience is the only way to bring about Native self-rule, said a delegate to Morley's First Nations conference on self-government.

Devalon Small Legs, a member of southern Alberta's militant Peigan Lonefighters Society, said an uprising may be in order

if "all levels of government can't find equitable solutions to Indian jurisdictional problems."

He said the grassroots may be forced "to take matters into their own hands and create a revolution."

Small Legs, who also suggested Natives "should use the Israeli tactic of annexing public land," referred to the conference held at Nakoda Lodge, 50 km west of Calgary, as "bullshit." The time for talk is over, he said. "It's now time for action."

But his opinion wasn't popular with some other delegates.

Ovide Mercredi, vice-chief of the Assembly of First Nations in Ottawa, said "real advances toward self-government can only be achieved by changing attitudes. No guns. I want nothing to do with it."

Manitoba MLA Elijah Harper said he didn't advocate violence because "we can speak louder and with more respect and dignity through non-violent methods."

Mike Bruised Head, executive director of the Lethbridge Native friendship centre, said revolution comes in different forms.

"It comes in action, implementing plans, regrouping, recreating a strong Native identity and cultural environment."

Bruised Head said arms will be used only when all "possible avenues have been exhausted."

But, he pointed out, "from here on there'll be no more conferences. Action must come now."

Natives will be talking about the same issues in the year 2000, said Bruised Head, unless there's immediate action at the grassroots to implement change.

The Whitefish Lake Band in Atikameg, 300 km northeast of Edmonton, agreed in principle to host a follow-up conference next year.

About 200 Natives and non-Natives attended the Feb. 22-24 conference, which was hosted by Chief John Snow of the Goodstoney band.

## Siksika signs agreement on self-government

By Amy Santoro  
Windspeaker Staff Writer

SIKSIKA NATION, ALTA.

Siksika Nation has signed an agreement to begin self-government negotiations with Ottawa.

The framework agreement is historic since if both parties agree, it "will lead the Siksika Nation to moving out from under the Indian Act," says Indian Affairs spokesman George Dapont.

He says the agreement is the "government's way of instituting self-government."

The 3,800-member band will spend the next two years discussing self-government legislation. The first year will involve matters related to institutions and procedures of Siksika Indian government, its legal status, financial powers, land title, education, electoral procedures and local trade and commerce, says a news release.

Dapont stresses there are "no agreements on anything specific

### 'They're rushing in without realizing the consequences'

yet such as land. It's an agreement to begin the process of negotiation." Dapont refused to detail what the Siksika Nation, southeast of Calgary, wants.

Dapont adds the agreement, 16 months in the making, recognizes "it's not the final package."

If positions change on aboriginal treaty rights through constitutional arrangements or other discussions, Siksika will be a party to the change, says Dapont.

Chief Strater Crowfoot said the band wants to regain what it lost with the white man's arrival.

But some Native leaders are critical of the framework agreement as a step toward self-determination.

At a First Nations conference on self-government in Morley Feb. 22-24 Jim Big Plume said the

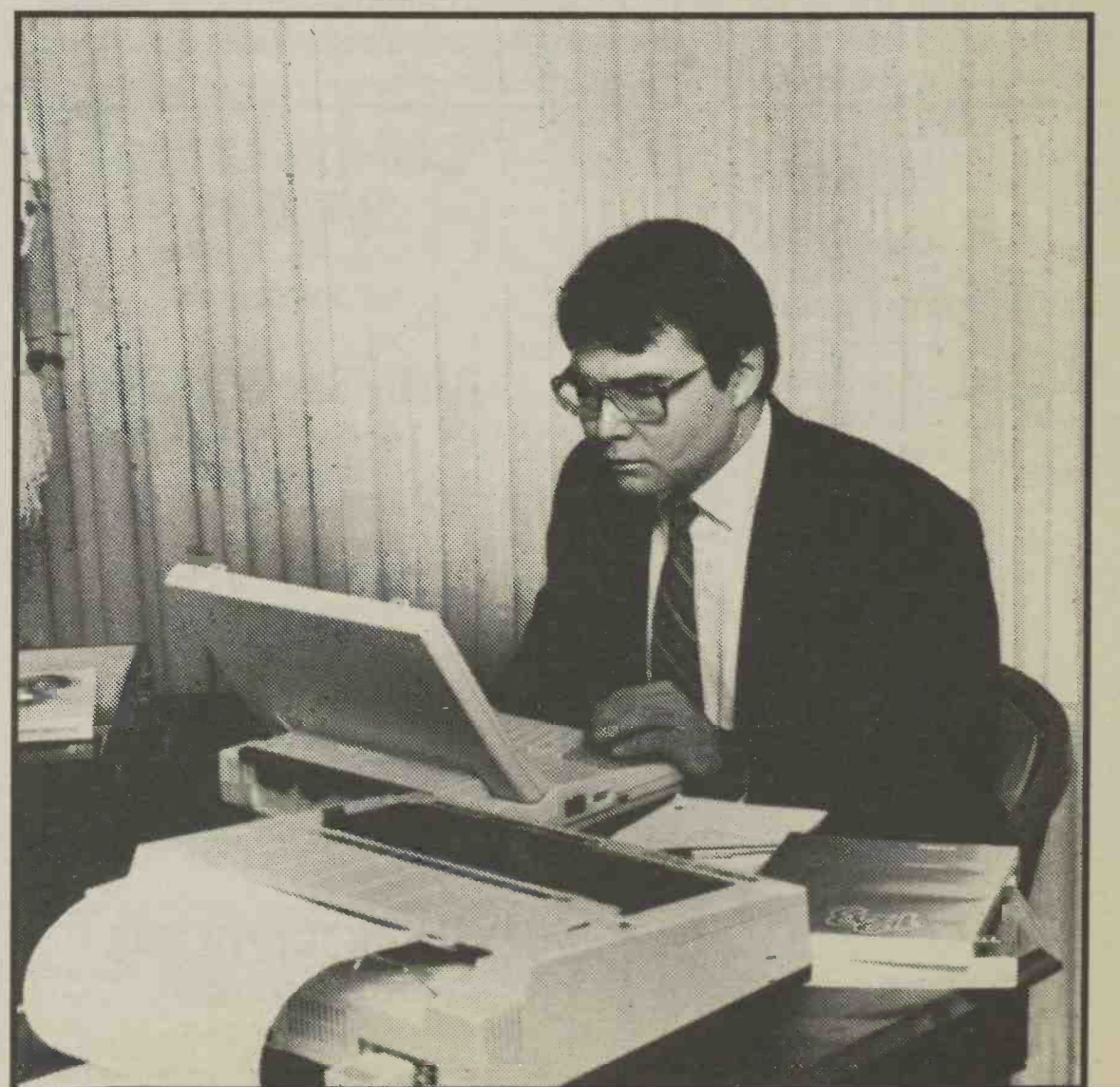
Blackfoot band may be making a mistake.

"They're rushing in without realizing the consequences. They should have talked about it more before signing the framework agreement," he said.

Big Plume, one of the conference organizers and a member of the Sarcee band southwest of Calgary, is worried "other bands will follow the Blackfoot lead."

Devalon Small Legs, a member of the Peigan Lonefighters Society, is also critical of Siksika's decision. The agreement may result in the infringement of treaty and aboriginal rights, he said during an interview at the conference.

The Sawridge band near Slave Lake and the Alexander band near Morinville have signed similar framework agreements.



Chief Strater Crowfoot

# Wind speaker

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Bert Crowfoot, Publisher

## Power through fear

We would be wrong to ignore the emotional terrorists like the members of the Church of Jesus Christ-Aryan Nations, which like to hold us hostage.

We would be wrong to hide our heads in the sand like ostriches and hope they'll go away.

Fringe organizations like the Aryan Nations are dangerous.

Knowing more about them, their organization, their strength, their leaders, gives us ammunition to confront our fears.

It helps us deal from a position of strength, rather than walking blindly along, not knowing.

The charging of an Aryan Nations leader in Saskatchewan in connection with the shooting death of a Native man rightly has many Native people troubled. It has some looking over their shoulder, wondering what to expect.

The Aryan Nations and its sister organization, the Klu Klux Klan, like to keep people off guard. They like to gain power through intimidation.

But they can grow strong if the communities in which they exist are blind and silent when evil acts are committed.

Wishing and wishing they'll go away isn't very effective.

It's reassuring to hear from Prince Albert City Police that the Aryan Nations, in terms of the number of followers, is a minimal threat in Prince Albert.

But it's very disturbing that a known Aryan Nations leader was able to obtain a gun shop licence and to operate a gun shop.

In deciding to issue such a licence, police should be able to take political beliefs into consideration. Members of an organization, who like to burn crosses, carry guns and shout racist slogans like "white power" and "death to the Jew" shouldn't be permitted to buy and sell, police and military handguns and assault rifles.

That's just asking for trouble.

The Aryan Nations should not be treated as just a curiosity in our society.

Its views are a dangerous threat to non-whites.

The Klu Klux Klan, which has a longer history than the Aryan Nations, has always started off in communities as a small isolated group, often ignored by the communities, but became stronger and stronger.

There are a growing number of Canadian communities where the Aryan Nations has one or more strong members like Prince Albert, Caroline, Provost...

Taken together with the racist views of people like Jim Keegstra and Ernst Zundel it's both frightening and disturbing.

Many non-Natives like to live under the illusion Canada is a tolerant society.

The facts say otherwise.

If we must bend over backwards to protect people, it should be those whom the Aryan Nations seeks to offend. If our legislators, police and community leaders must choose between stepping on toes, let it be those of the white supremacists.



## Crazy Horse was the Little Big Horn genius

Now that the ABC-TV drama Son of Morning Star has perpetuated the myth of Indians as cunning, murderous savages and Custer as a hapless military martyr, I offer the following.

The genuine military genius in the Little Big Horn encounter was not Col. Custer but rather, the Sioux warrior, Crazy Horse. I use encounter because it always seems whenever the white man won a battle it was deemed a victory but whenever Indians won it was a massacre.

However, Crazy Horse's life and role was, as usual, drastically underplayed. History, as seen through European values, works better when you focus on the death of a soldier fighting for progress as opposed to an aboriginal battling for cultural survival.

In history's defence, not much is known about the life of Crazy Horse. A few books, most notably that of Maria Sandoz, have attempted to define the warrior and his times but none have approached the intimate.

It seems that in his early teen years as he passed from the tribal life of the boy into the realm of



**RICHARD  
WAGAMESE**

the warrior, Crazy Horse was anxious to become the strongest, fiercest warrior for his people.

Native peoples, particularly warrior societies, had great respect for the gifts of the animals. The animal kingdom was second only to Mother Earth itself as the greatest spiritual and cultural teacher. So it was only natural the young Crazy Horse would look to the animals for direction.

One day he approached the spiritual elder of his village. He told the Old One of his desire to be the people's protector. Of his desire to become the fiercest, strongest and most respected warrior.

He asked the Old One to bestow upon him the medicine power of the animal which held the most respect among his animal brothers and sisters. Crazy Horse believed if he could possess this power he would become the most respected warrior of his people.

The elder smiled. He knew the young man spoke from the heart and that his request was an honest one. So he asked Crazy Horse to first name the animal which commanded the most respect from his brothers and sisters. If he could identify this creature then he would ask the spirits to bestow that animal's qualities upon the warrior.

Crazy Horse couldn't believe the simplicity. Surely, the most respected animal in all the animal kingdom was the grizzly bear. With his medicine power the warrior would indeed be great. His face fell when he learned it was not the great grizzly.

One by one he named the cougar, wolverine, wolf, eagle, rattlesnake and buffalo. One by

one the elder said no, there was another. Finally, dejected and confused, Crazy Horse asked the identity of the most respected animal.

The mole, the elder said. The tiny, blind, defenceless mole was held in the most respect by the animal kingdom. When Crazy Horse laughed, the elder explained.

As the mole burrows through the earth he feels the vibrations caused by creatures moving about on the surface. To know whether he's in danger the mole moves up to the surface to identify the source. It is said by the Old Ones the mole knows when the bear is moving about because he has identified the tremors the bear makes. He knows, too, those signals made by the wolf, the fox and the rabbit.

Even though he might be in danger, the mole always takes the time to investigate what he feels.

As he moved through his life Crazy Horse never forgot the elder's teaching. He examined his anger, his motives and prayed for his people as well as his enemies. He took the time to probe his feelings.

**EAGLE FEATHERS:** To the organizers of Native Awareness Week for their continued efforts to bring the real nature of Indians to Calgarians.

(Richard Wagamese is a full-time reporter with The Calgary Herald. He is also an associate producer of Spirit People, a Native documentary program produced by CFCN-TV in Calgary. Wagamese is the country's first nationally syndicated Native columnist. His column appears weekly in Southam newspapers across Canada.)

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## Your Letters

## Catholic conference on abuse stalling tactic

Dear Editor:

Canada's Roman Catholic bishops have called a national conference to plan their strategic response to allegations of sexual abuse at 13 church-run Indian residential schools. But Manitoba Native leaders have condemned the move after being told by Manitoba bishops any investigation into the abuse must be postponed until after the proposed conference.

Phil Fontaine, grand chief of the Assembly of Manitoba Chiefs, calls the move a stalling tactic and accuses the Catholic church of initiating "damage

control" in an effort to ultimately sweep stories of abuse out of sight. I agree.

Following the public inquiry about orphans being sexually abused by the Catholic clergy in Newfoundland, the Canadian Council of Catholic Bishops issued a statement that all allegations of sexual abuse would be investigated posthaste. Since then allegations have steadily been forthcoming from across the nation and investigations have supposedly begun. But now that aboriginal people are making the allegations, the Catholic church won't investigate. They will only hold a con-

ference to plan strategy. No wonder Manitoba Native leaders are suspicious!

In 1989 I wrote to the Canadian Council of Catholic Bishops Committee on Sexual Misconduct by the Clergy after hearing a bishop on TV say all allegations of sexual abuse by the clergy would be investigated. (I was sexually abused by a priest when I was four-years-old.) I got a letter back saying my letter would be shared with the committee and that, thank God, over a 20-year-period, less than one-half of one per cent of all priests ever sexually abused children.

Months later I wrote again

and waited, but there was no reply and no investigation. It appears that saving face is more important to the Catholic church than saving souls, certainly more important than helping one lousy son of a Metis with grievous psychological injuries — depression, suicidal tendencies, anti-social behavior, alcohol and drug abuse.

No thanks to the Catholic church, but at least today I have my alcohol and drug addiction under control. And I no longer commit criminal acts, nor worship the devil. But I sure as hell won't worship the Great Spirit in a church that believes hiding

homosexual priests is more important than helping the victims of such priests.

It's funny, the largest Protestant church in Canada now ordains homosexuals as ministers. Maybe they'll accept a transfer of homosexuals and perverts from the Catholic priesthood.

While I am very bitter, I do know the Catholic church has a great number of excellent people. But until the Catholic hierarchy makes an effort to help the victims of perverted priests, many of the victims will remain poisoned.

Gordon Robert Dumont  
Prince Albert, Sask.

## Bowden inmates harassed over bundles

Dear Editor:

Today's aboriginal offenders are enjoying freedom to practise their culture which, just a short 10 to 15 years ago, was thought impossible by analysts and experts. It's now common to see many "hard-core criminals" returning to their beginnings of Native spirituality. With this in-

flux of followers comes the old two sides to every coin scrutiny by professionals. In any prison environment, security is paramount at all times. Only those involved can attest to the feelings of harassment during routine searches.

A sacred bundle contains articles deemed blessed by the carrier and a recognized elder, who

has been teaching that person. These objects have been earned through sincerity, personal sacrifice and completion of fasts, vision quests and sweatlodge ceremonies. At the discretion of the elder and the individual, other forms of sacrifice are included.

The artifacts and objects in a sacred bundle are to the uneducated eye nothing more than useless trinkets. Many inmates have experienced harassment over bundles, which has led to bitter feelings and even disciplinary action. Correctional Services Canada (CSC) always sup-

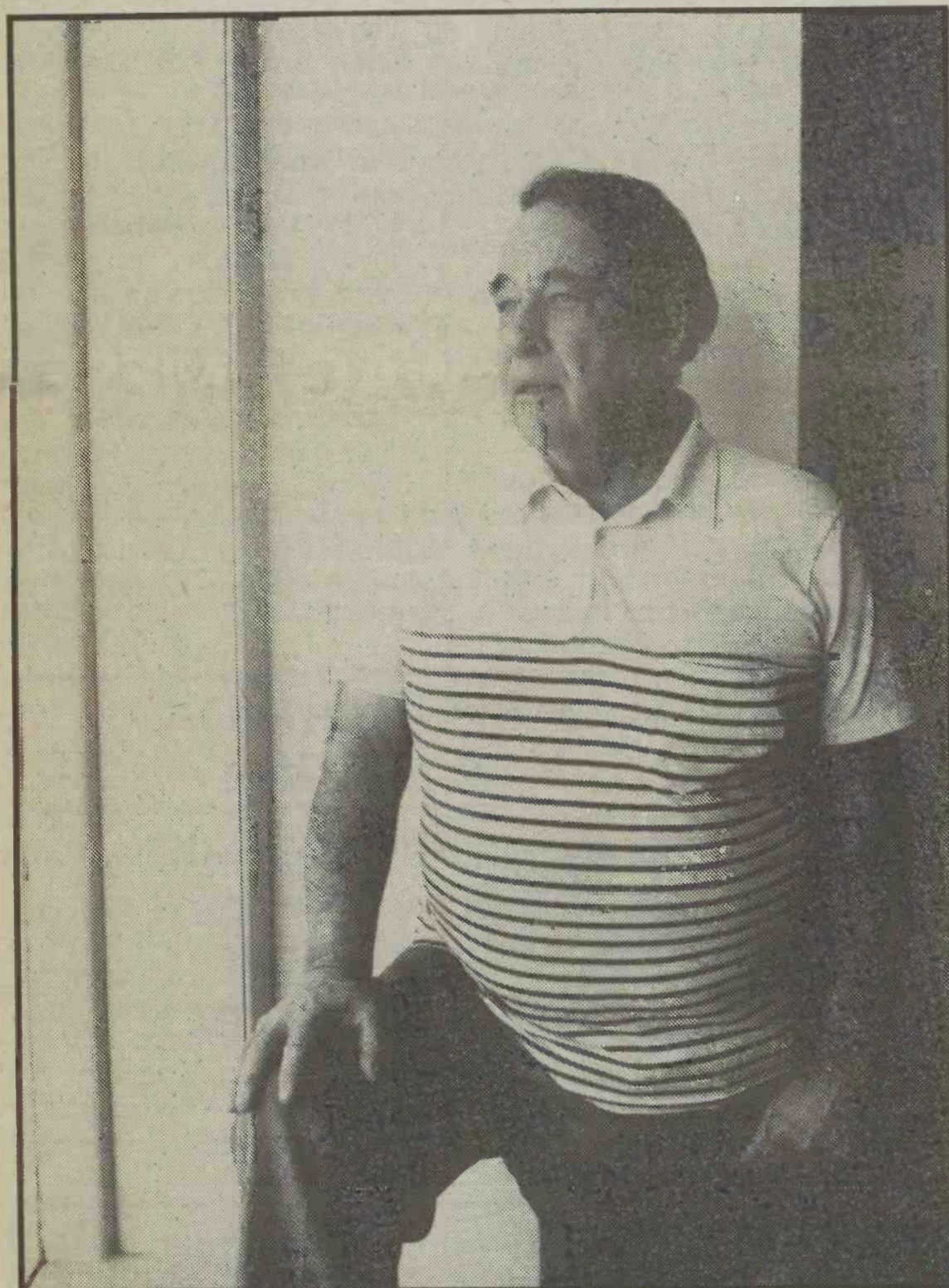
ports the actions of their employees while the offender is left to seethe.

To address this issue members of Correctional Services, Native Counselling, the Native Brotherhood and an elder are in the process of implementing a workshop at Bowden Institution. The active participation of the inmate group marks this as an occasion of understanding, unity and growth. Presentations include the significance of cleansing through the use of sweetgrass, the pipe, the sweatlodge, the medicine wheel and

the discipline required of those who worship in this manner.

Members of CSC will be invited to experience firsthand, the things aboriginal people have been doing for generations. Their introduction and understanding will be enriched. Their own points of concern will also be addressed and hopefully the workshop will cause positive change as we veer off into the 90s.

Lorne Bruce Okima Keezis  
Bowden Institution



Gordon Russell

Bert Crowfoot

## No better choice than Gordon Russell

Dear Editor:

The Edmonton Sun's selection of Gordon Russell for its Unsung Hero Award could not have been a better choice.

As I was skimming through *Windspeaker*, I ran across the article about Russell being named the Unsung Hero and thought, "it's about time. Someone knows he is a very goodhearted person."

I can honestly say this because I've known Gordon for about 25 years. I've played on his N.I.A.A. championship teams and I am truly grateful and thankful he spotted my ability to play fastball. I think I was the only recruit from Saskatchewan to play on his all-star teams. He was able to provide me with that chance of a lifetime to travel Canada and the U.S.A.

I know he works hard and is very dedicated to his work. The Adrian Hope Youth Centre is lucky. Please give him my "congratulations."

Sharon Baptiste  
Social Development Worker  
Poundmaker Band Administration  
Paynton, Sask.

## Lonefighters fighting to protect Mother Earth

Dear Editor:

I am writing this letter to show my support for the Lonefighters Society and their leader Milton Born With A Tooth. I hold great respect for my Anishanabe brothers in Alberta, who are protecting our culture and heritage. It is great to know I am not struggling alone, that there are others not afraid to confront people of greed. The Lonefighters Society and others across this land are resisting materialistic greed and fighting to protect the land we were put in charge to look after for generations to come.

Criminal charges were brought against the Lonefighters

Society merely because it resisted the government. The Lonefighters Society saw no additional need to destroy Mother Earth for a few more dollars. Our home is Mother Earth and we are the keepers. Any parent would fight for a home for his children. The federal and provincial governments do not like resistance by Anishanabe people to the continued raping, killing and abusing of Mother Earth.

The governments believe they are above the law and can do as they please, whether it's right or wrong. The governments believe it is right to use the law to take or steal "land" from the Anishanabe people and show great disrespect to Mother Earth, thereby

endangering themselves and us.

But thanks to the Lonefighters Society and many others "enough is enough." We will no longer remain silent and in the background. We will be heard and upfront when Anishanabe culture and heritage is being disrespected.

I understand the situation and the importance of the Lonefighters Society to lay their lives on the line as protectors of our people and our ways. Power to the people, for the people. We will never surrender! Stay strong brothers for you are not alone.

In the spirit of total resistance  
Dale R. Delorme  
Winnipeg, Manitoba

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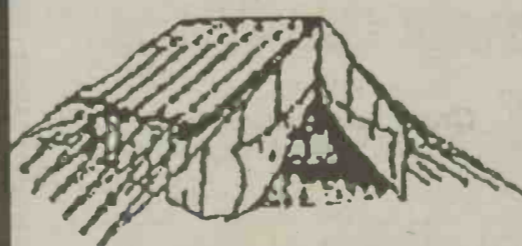
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## What's Happening?

# 'I should have stayed in bed all week'

Hi! Did you ever wake up and know your day was going to be full of unpleasant surprises? Well, forget one day. How about a full week! I just know I should have stayed in bed.

First of all I was scheduled to visit an elders' lodge on a reserve northwest of the city. So I drove to Alexander, then to Duffield and returned to Edmonton still confused, only to find the reserve I was supposed to be at was Alexis.

The next day I had a 9 a.m. appointment to take pictures of a guy who had just started work at an industrial park. I went to an industrial park — but the wrong one — and missed my appointment.

Then on a trip west to cover

stories, I drove over 100 km when I glanced down and noticed I forgot my camera bag back in the city.

Finally, I booked into a motel and feeling the cost was way too high, I told the manager the next morning. Angry, I went and booked into another motel. Still angry, I forgot to compare room prices. I only realized later I was now paying \$1.52 more than the first motel.

And on Friday (the weekend!) my truck broke down at Hinton, costing me more for labor than for parts.

Did you ever have a week like that?

I read this on a T-shirt at West Edmonton Mall. "My wife said I drink too much and if I don't

quit, she'll throw me out. Boy, I'm going to miss her!"

**EDMONTON:** A fundraising banquet filled with great entertainers, including country/gospel singer Harry Rusk, will be held at the Yellowhead Motor Hotel April 7.

The benefit will raise funds for the Adrian Hope Youth Centre. And it all begins at 2 p.m. (Sunday). Admission is \$5.

Now most of us know the centre has been in trouble trying to keep its doors open for quite some time. Here's a chance for you to do something which will enhance the lives of our Native youth who use the centre and its programs.

Attend the banquet and give a few dollars to the centre — it'll



## Droppin' In By Rocky Woodward

do your heart a lot of good.

And Gordon Russell, who runs the centre, says he's scheduling a Native boys boxing card at the Regency Hotel for April 21. Watch Droppin' In for more on the fights once Gordon is sure they're a go.

Poor Gordon. Recently, he tripped going down a flight of stairs at the Cromdale boxing facility and broke his collarbone. We wish you a fast recovery Gordon, although after I slapped you on your injured shoulder in a friendly gesture, it may be longer now before you heal. Sorry. I forgot!

**MARLBORO:** These wonderful children belong to Jackie and Russell Plante. Droppin' In recently visited the Plantés at their home in Marlboro and was even invited to spend the evening with them. I call the invitation, 'good ole country style friendliness.' Seen left to right are: Jerry, Joe, Robin, Terrence and Jesse.

**FORT MCMURRAY:** How are you doing, John Nokoho? Remember John? He's the guy who posed as the Edmonton Sun's playboy a while back and last year he walked from Fort McMurray to Edmonton in protest of the way the Mohawks were treated in Quebec.

John says he's planning a similar walk for this summer. Meanwhile, he says it's been almost a year he's been sober and making big money at the Syncrude plant near Fort McMurray.

"I'm now an avid fan of sobriety and want to tell my story about the alcohol abuse I went through," said John.

I'll hold you to that John — and one day at a time bro.

**SANDY BEACH:** Is near Alexander reserve and if you're interested, David McGillis has a 1974, 64-seat bus with a 292, V8 motor for sale. His asking price has been lowered from \$3,000 to \$1,500 because he needs cash immediately due to a family crisis.

It's a steal and David says the tires are in great shape. "Mechanically, you couldn't ask for a better deal," he says.

Anyone interested has only about three weeks to get in on this deal. Then the bus is not for sale. "I need the money quickly. But if no one is interested and I make it through March, I'll keep it," David says.

Better hurry! Call David at (403)939-5017.

**GRANDE CACHE:** Our apologies to Rod Sinclair and the people of Grande Cache for not attending their winter festival, but on Friday afternoon (Feb. 15) my truck broke down in Hinton to the tune of \$500. And with no part (a harmonic balancer) available immediately, I had no choice but to return my wounded pony back to the city.

During the festival the Small-boy Singers and Dancers performed at the mall and inside the Grande Cache Correctional Centre.



Rocky Woodward

The Plante children: (left to right) Jerry, Joe, Robin, Terrence and Jesse

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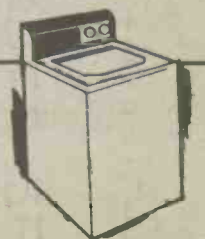
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## Arts &amp; Entertainment

# Rusk found many 'good things around bend'

## Singer to be inducted into Hall of Fame

By Rocky Woodward  
Windspeaker Staff Writer

EDMONTON

Harry Rusk, country singer turned full gospel minister, will be inducted next month into the Canadian Country Music Hall of Fame in Kitchener, Ont.

It's an honor he never dreamed would someday be his.

Born in a remote Slavey Indian village, 120 km north of Fort Nelson, B.C., the Rusk family lived off the land. Little did Rusk know as a young lad growing up at Khantah, barefoot and dirt poor, he would someday stand on the stage of the Grand Ole Opry in Nashville, Tennessee, as the first full-blooded Indian to appear on the world renowned country music show.

But Rusk is no ordinary man.

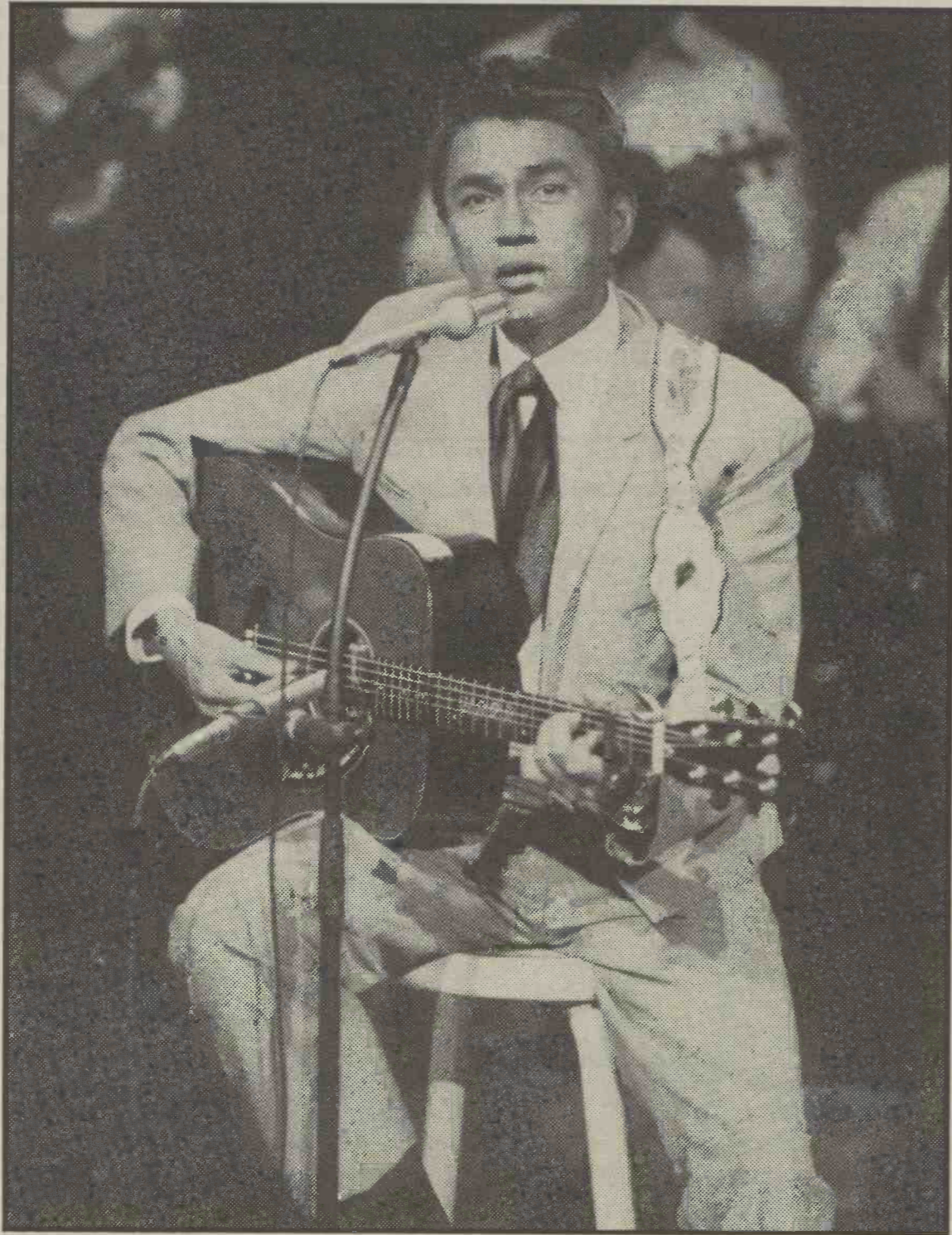
His story tells of an era when Indian people were treated with no respect, a time when they were seen in the eyes of non-Native Canadians as "dirty Indians, drunkards and bums."

As a child Rusk was physically abused by his stepfather and he watched his mother die, while he listened to a Roman Catholic priest tell him he would not give her last rites because she was not a practising Catholic. He had to reach into his 15-year-old jean pockets to pay two strangers to bury his mother and then he lay down by her grave and cried because he was now absolutely alone in the world.

As a child Rusk suffered.

While his mother was still alive he contacted tuberculosis at the tender age of 11-years-old. He spent 20 months bedridden at the Charles Campsell hospital in Edmonton. It was another three years before he was released on March 2, 1953.

Rusk says he will never forget his days in hospital and believes



Harry Rusk

Rocky Woodward

it was "God's will" he lived when so many other Native youths his age were taken from their beds and buried.

But he always remembers the day legendary country singer Hank Snow paid a visit to the hospital.

"After he left, I put a newspaper picture of Hank Snow above my bed. I told myself 'Someday I'm going to be just like Hank

Snow," Rusk remembers.

After the death of his mother, Rusk's life was an everyday struggle until he remembered something his mother had said to him when they lived at Khantah.

"One summer day I made a wooden boat and put two clay figures in it. I put it in the river that ran by our village and watched it go around a bend in

the river. My mother came up behind me and asked what I was doing. I told her I made the boat and that was her and me disappearing around the river bend.

"Touching me, she said for me to always remember that in life there are many good things that lie in wait for me around the bend of the river."

Rusk found inspiration in his mother's words and her love for him. It gave him the courage to go on in life and the determination to make something of himself.

He found work as a clerk for the Hudson's Bay Co. in Fort Nelson. Later he was transferred to the river transport branch in charge of loading the barges.

Later, he joined the Royal Canadian Air Force and after serving three years, enlisted in the Armed Forces and served seven years while stationed at Fort Nelson, Vancouver and Whitehorse.

During those years he began playing guitar but he says too many people told him he would never amount to anything. "So I quit for a few years."

In 1964 coaxed on by friends who now believed he had a future in the music business, Rusk began playing and singing in Vancouver. The next year he recorded his first album of country songs for air play.

"The album was called Country Hits of Harry Rusk. We took a song called My Northern Memories off the album and put it out as a 45 record. It was a hit."

Soon after he followed up with another hit song, Rose of Mexico. Rusk was becoming a household name.

He began appearing on CBC and CTV television shows across the country like Don Messer's Jubilee and Country Time in Halifax and Chuckwagon in Toronto and many more.

Then 20 years to the day he

first met Hank Snow in the Charles Campsell hospital, Rusk was invited by Snow to appear on the Grand Ole Opry.

Since then, Rusk has recorded many country albums and has appeared yearly on the Grand Ole Opry and the Ernest Tubb Midnight Jamboree in Nashville.

A one-hour documentary made for television on Rusk's life entitled "Beyond the Bend of the River" aired nationally on CBC in 1987.

The film won a special award at the 1987 Alberta Motion Picture Industries Association (AMPIA) awards night in Edmonton.

Rusk now travels the globe bringing the "word of the Lord" to people in places like Sweden, Norway, Finland, Germany and Japan.

Rusk says if his induction helps inspire others, who may be thinking of "giving up," he'll be happy.

"If we never give up, we are bound to succeed as long as we keep trying. What happened to me is most gratifying for all the years I put into country music."

"I always remind myself as I pay my dues on life's highway, there is only one guy who starts at the top — and that's a ditch-digger," Rusk smiles.

Rusk recently returned from Nashville, where he performed on Jimmy Snow's Gospel Hour, the Ernest Tubb Midnight Jamboree and just as importantly — he fulfilled a dream he's been harboring for 36 years.

"I always wanted to record an album with Hank Snow's band, the Rainbow Ranch Boys. Last February we recorded two albums, 21 songs all together," he beams.

From the trapline to Nashville. Harry Rusk had a dream he never stopped believing in — a dream his mother knew lie in wait for him — just beyond the bend of the river.

## Sports

## Committee planning future of games

By Heather Andrews  
Windspeaker Staff Writer

EDMONTON

The future of Native youth is in the hands of the North American Indigenous Games Society, says president John Belanger.

The first games were held in Edmonton last July and the society wants the games to continue. Everyone involved in last year's games, as well as those who want to be involved in the future, are invited to attend a general assembly at the Continental Inn in Edmonton March 16, starting at 9:00 a.m.

"The future of the games is very positive. We need participants' recommendations and valuable input so the planning of future games can be built on a sound foundation," says Belanger.

One of the recommendations to be considered at the assembly is that 13 to 19-year-olds be the target group. Other suggestions being considered at the meeting will include the establishment of an international organization with provincial/territorial chapters, which could hold local games annually.

"We are also going to recommend the games be held once every four years with the site to be bid upon by indigenous groups and communities," says Dorothy Daniels, chairperson of the special general assembly committee.

The success of the games was responsible for a recent proposal by Sports Canada that a Native-run secretariat be formed which would encourage Native people to participate in national and international sport. Wetaskiwin MP Willie Littlechild, who announced the proposal recently, will be the featured guest speaker at the day-long assembly. Littlechild is a member of the advisory committee for the games.

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## North American Indigenous Games

Special General Assembly  
Continental Inn - Edmonton

- 0900 INVOCATION  
0910 OPENING REMARKS: John Belanger, President, North American Indigenous Games Society (N.A.I.G.)  
0930 REPORTS: Advisory and Board of Directors, Charles Wood, Chairman  
1100 GAMES ACTIVITIES REPORT: Harold Burden, General Manager, N.A.I.G.  
FINANCIAL REPORT: Bill Adsit, Finance Manager, N.A.I.G.  
1130 RECOMMENDATIONS  
1200 LUNCH - GUEST SPEAKER: Willie Littlechild, Chairman, Advisory Committee of N.A.I.G., Member of Parliament (TBC)  
1315 FUTURE PLANS:  
1) Aims and Objectives  
2) Structures  
3) Target Age Groups  
4) Time Frames  
5) Funding  
1500 SELECTION OF EXECUTIVE AND BOARD  
1530 RESOLUTIONS  
1550 CLOSING REMARKS  
1600 CLOSING INVOCATION

Advertising Feature

# Improved education goal of conference

By Heather Andrews  
Windspeaker Staff Writer

EDMONTON

An upcoming conference will lead to a better future and improved understanding in all levels of education, according to organizers at the Yellowhead Tribal Council (YTC).

This year's conference, to be held April 17-20 at the Convention Inn and the Coast Terrace Hotel on Edmonton's south

side, will focus on the topic "The Future is Ours."

"We have well-known names coming who will share their valuable views and experiences with us," says Jim Brule of YTC. Keynote speakers include Native architect Douglas Cardinal and Bill Wilson, grand chief of the Union of British Columbia Chiefs. Jeannette Armstrong from the En'owkin Centre in Penticton, B.C. is also attending. The message, The Future is

Ours, will provide the opportunity for new directions and incentives to make a better way of life for our students in years to come, says Brule.

Miss Canada 1990 Leslie McLaren, who will be addressing the fourth-annual conference, will also crown a princess at a round dance Thursday, April 18.

Of special interest will be a panel discussion in which students will participate, offering their perspectives on inter-

cultural issues and discussing the theme of the four days of information sharing and presentations.

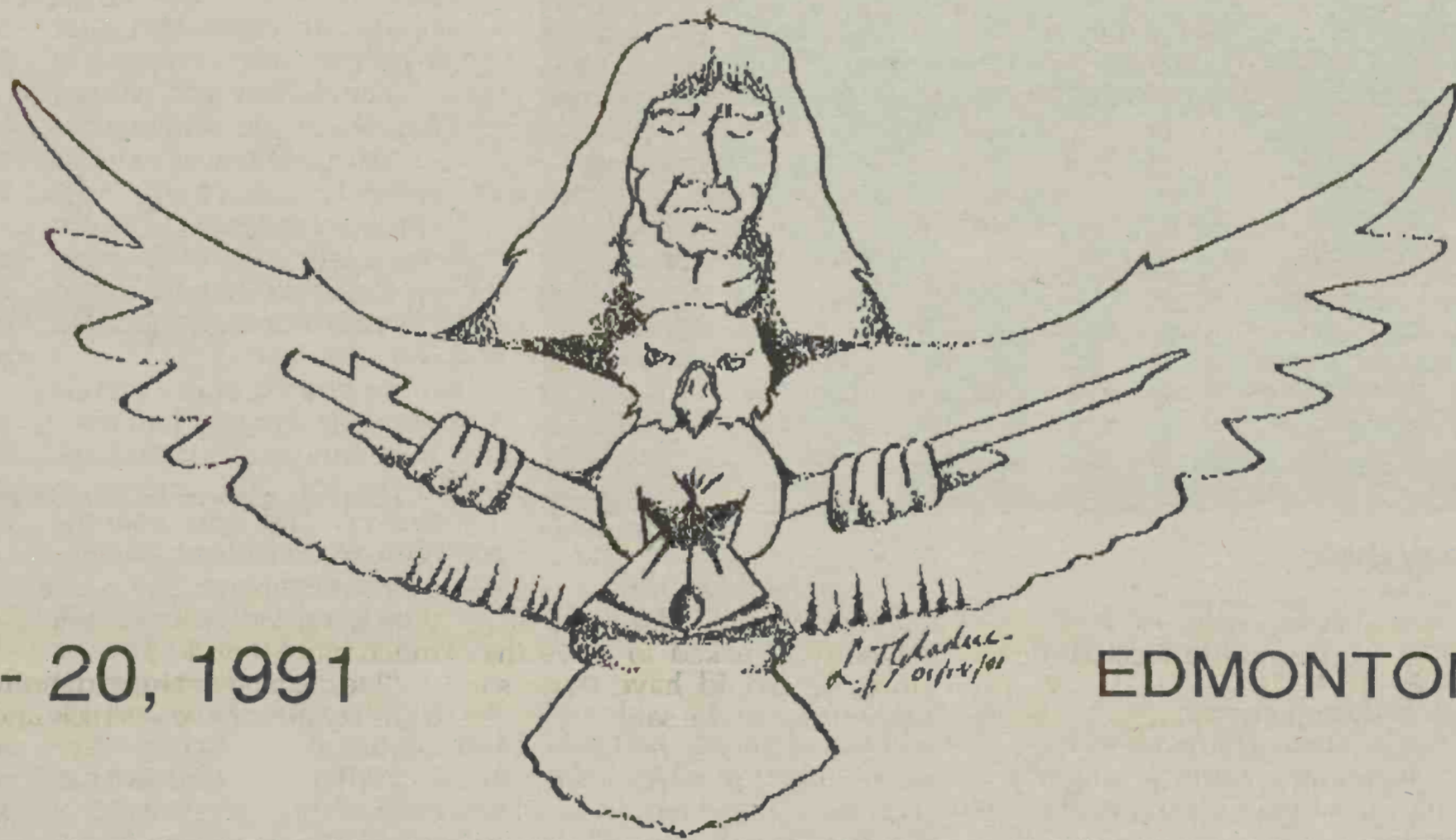
"Many workshops are planned for students and their participation will be encouraged throughout the conference," says Brule.

Delegates will also be treated to a Native design fashion show and the most recent production of the Hobbema-based Four Winds Theatre group. The effects of Indian residential

schools on Native families are graphically portrayed in the play, especially the interruption in the traditional education of young people, who were separated from their elders for many years.

Already over 100 educators and students from as far away as B.C., Saskatchewan and Manitoba have confirmed their attendance. More information can be obtained by calling Anita at 962-0303.

## PARTNERS IN EDUCATION



APRIL 17 - 20, 1991

EDMONTON, ALBERTA

**WEDNESDAY, APRIL 17, 1991**

1:00 p.m. - 5:00 p.m.  
Registration

6:00 p.m.  
Banquet

7:00 p.m.  
Welcome, opening statement  
Winning Essay Reading  
Introduction of Native Princess

7:30 p.m.  
KEYNOTE ADDRESS: Bill Wilson, Grand Chief, BC, Union of British Columbia Indian Chiefs

**THURSDAY, APRIL 18, 1991**

9:00 a.m. - 10:00 a.m.  
General Session

10:30 a.m. - 11:46 a.m.  
Break Away sessions

12:00 p.m.  
LUNCH (Ballroom)

12:30 p.m.  
KEYNOTE ADDRESS: Miss Canada, 1990

1:45 p.m. - 3:30 p.m.  
Break Away Sessions

**Conference at a Glance**

5:30 p.m.  
Banquet

7:00 p.m.  
Native Design Fashion Show, highlighting Miss Canada and Native Princesses

9:00 p.m. - 12:30 a.m.  
Round Dance, Ceremonial Crowning of Native Princess by Miss Canada

**FRIDAY, APRIL 19, 1991**

9:00 a.m. - 10:00 a.m.  
GENERAL SESSION: Invocation by Elder  
KEYNOTE ADDRESS: Jeannette Armstrong (En'owkin Centre)

10:00 a.m. - 10:15 a.m.  
Coffee Break

10:15 a.m. - 11:45 a.m.  
Break Away Session

12:00 noon  
LUNCH

1:30 p.m. - 3:00 p.m.  
Break Away Sessions

3:15 p.m.  
GENERAL SESSION: KEYNOTE ADDRESS  
Douglas Cardinal, Native Architect

6:00 p.m.  
BANQUET

7:00 p.m.  
Theatre Production by Four Winds

9:00 p.m. - 1:00 a.m.  
Dance

**SATURDAY, APRIL 20TH, 1991**

9:30 a.m.  
GENERAL SESSION  
Student Panel Discussion: Various student perspectives on intercultural issues. A combination of high school students and post-secondary students will discuss the issue of the theme "The Future is Ours".

AUDIENCE PARTICIPATION IS REQUESTED (Microphone will be made available for questions and discussion).

12:00 Noon  
LUNCH

1:00 p.m.  
Conference Closing Remarks

# "THE FUTURE IS OURS"

Yellowhead Tribal Council

Rocky Mountain School Division County of Smoky Lake  
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Funded in part by Alberta Native Education Project, Secretary of State, Municipal Affairs and Department of Indian Affairs



## Shooting in Saskatchewan

# The life and death of Leo LaChance

By Dana Wagg  
Windspeaker Staff Writer

WHITEFISH RESERVE, SASK.

"Drop me off here. I have to go," said Leo LaChance.

It was the last conversation Whitefish Chief John Keenatch would have with his longtime friend.

Leo didn't say where he was going, but he apparently headed straight to the Northern Gun and Pawn Shop.

Seven hours later the 48-year-old trapper was dead, after being felled by a bullet on River Street West in Prince Albert outside the gun shop, which was operated by Carney Nerland, leader of the Saskatchewan wing of the Church of Jesus Christ-Aryan Nations.

Keenatch had picked up LaChance about one and a half miles past Debden, northeast of Prince Albert.

It was -19 C. Leo was wearing a long coat but didn't have any mitts on.

He seemed sombre as he rode in the back seat of Keenatch's blue, 1986 Chevrolet Cavalier on the hour-long ride to the city.

"He seemed pretty sad. He hardly said a word. When he wanted to get off that's the only time he said anything," said the chief.

Keenatch dropped him off on Diefenbaker Bridge, which runs north and south through the northern city of about 35,000 people.

That was about 6:30 p.m. A short time later a call came into police that a man had been found stumbling up River Street West after being shot outside the Northern Gun and Pawn Shop.

It was now about -21 C.

There had been an incident inside the gun shop and two shots were fired. Moments later a third shot was fired through the front doorframe of the store hitting Leo in the chest. He died early the next morning in hospital.

The call came in to Prince Albert police at 6:34 p.m.

Staff Sgt. Dave Demkiw said he had no idea why LaChance was in the store but "from the witnesses we talked to, we feel we probably know what took place in there.

"I would suggest he wasn't in there very long. I can't speculate whether it was two minutes, five minutes or 10. I wouldn't suggest it was 10."

Demkiw said probably 15 minutes passed at most between the time LaChance was dropped off by Keenatch on the bridge and when he was shot.

There were three eyewitnesses including Nerland. The other two didn't have any connection with the Aryan Nations, he said.

The Northern Gun and Pawn Shop shared the eastern half of a building owned by Arnold Katz with whom LaChance did business about twice a year. That store was closed at the time.

The chief was stunned to learn of the shooting. "I didn't know what to say. I blamed myself for giving him a ride. I feel a little bit guilty."

Keenatch, 51, knew the trapper all his life. They were both born and raised on the reserve and went to school together. He described Leo, who kept to himself a lot, as "a quiet guy. He liked to tell jokes when he was drinking. He was full of fun, but

he never made trouble."

LaChance's stepbrother David, his father Dick and his daughter Candace, 9, still live at Whitefish. His brother Albert lives in a Prince Albert nursing home. And his sister Roseanna Moses lives at Saddle Lake, Alberta.

David, a Whitefish band councillor, and Leo lived within shouting distance of one another.

David last saw his brother about 1 p.m. the day he was shot and he seemed happy. David asked him when he'd last checked his traps at Big River. Leo replied a couple of days ago.

Shortly after learning of the shooting, David went to his brother's home. The outside light was on, the curtains were closed and the door was tied with a string. He untied the door and went inside to look around. He found a note on the table: "Gone to P.A. Back Wednesday, Leo."

Leo liked to travel to Prince Albert just about every week, said David. There he would sell his fur, visit friends or maybe drop into The National, a downtown hotel, for a beer.

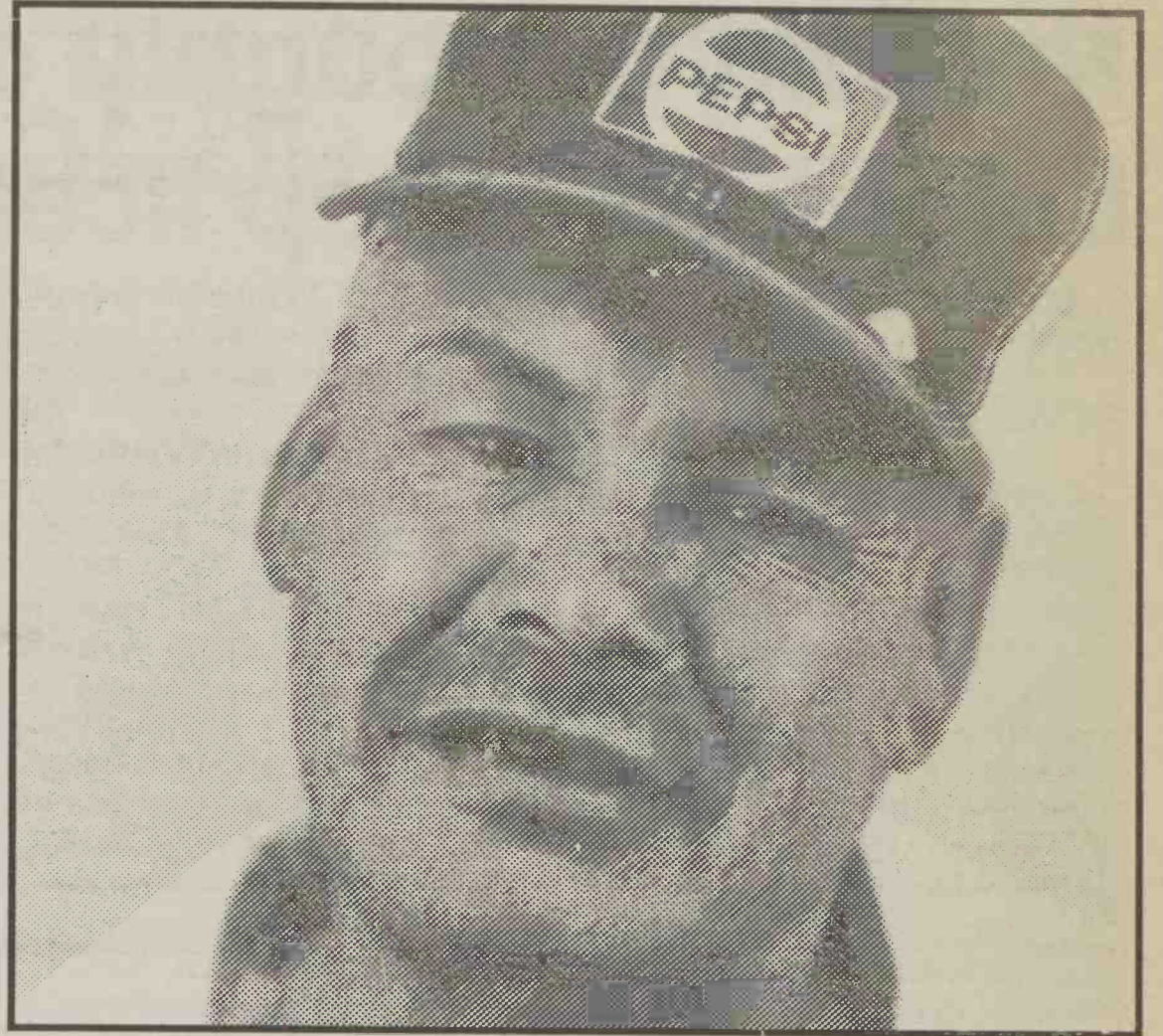
"I really miss him. We used to walk out from there (Leo's house) carrying straps to get some water with that little dog (of Leo's) walking behind. All that is gone now," he said sadly.

David said his brother was a quiet man, who didn't bother anybody. If asked to leave the store, he would have done so without a fuss, he said.

Moses said she was Leo's closest friend. "I'm the only person who knew him." His life and his death tortured her. "A lot of people made fun of him. I don't know (why). Because he was alone, I guess.

"He didn't really have any friends."

Leo was found by a passer-by who, seeing "blood coming out" of him, ran to the gun shop to use



Leo LaChance

the phone to call for help. Police told her he was turned away and had to run two blocks to use the phone at A&W (110-11th St. West).

Her brother told police three non-Natives shot him.

"My brother was a shy person when he wasn't drinking. He was very quiet. He stayed away from people and from crowds. He didn't go anywhere in public. He didn't bother anybody. He was like that all his life. Sometimes I told him to do things on his own. He liked the way he was living," said Roseanna.

Leo died the way, he lived, she noted. On him police found only 30 cents and five furs — four squirrels and one weasel — which wouldn't have fetched much more than \$3.

"He didn't want to be rich. He didn't want to have a vehicle and clothes and money.

"All he needed was a few dollars in his pocket. He never asked for anything. He was a poor man. The way he died was horrible. Imagine him going through that for seven hours by himself.

"He never really had anything to call his own except the house. He didn't have anything inside the house. All he had was

a bed, a few blankets, a few shirts, a couch and a table."

Roseanna bought him a radio, some dishes and some utensils when she visited last year. He



Dana Wagg

Chief John Keenatch

didn't have a TV.

Leo was buried on the Whitefish reserve Feb. 2, about a mile from the small house he shared with his German shepherd, Sport, and just several miles from his Big River trapline and the bush he loved.

## Leo troubled before his death

By Dana Wagg  
Windspeaker Staff Writer

SADDLE LAKE, ALTA.

In the months leading to his shooting on a Prince Albert street, Leo LaChance seemed troubled.

The last time he spoke by telephone to his sister Roseanna Moses of Saddle Lake, Alberta he was "choked with emotion," she recalls. "It seemed like he wanted to cry every time he talked with me on the phone.

"It seemed something was going to happen to him. Maybe he had a feeling. As soon as I heard about the shooting, right away I thought about these phone calls."

He died Jan. 29 seven hours after he'd been shot outside a Prince Albert gun shop. Carnie Nerland, Saskatchewan head of the Church of Jesus Christ-Aryan Nations, has been charged with manslaughter.

Leo started phoning his sister every two weeks sometime last fall. During those phone calls, she learned he had been jumped by three men in a back alley, severely beaten and hospitalized, but he didn't supply any further details.

"He used to complain about

his side hurting" even just before his death, she said.

"My brother used to tell me 'Those white guys want to hit us for no reason,'" she said.

Frequently he would ask Roseanna if he could visit her. She told him to simply come on over, there was no need to ask.

But he didn't make it to Saddle Lake. Roseanna last saw him in August at his home reserve of Whitefish, which is about 90 minutes northeast of Prince Albert.

He went with the family for a drive to the city, the hub of northern Saskatchewan.

On Jan. 29 Roseanna received the news he'd been shot and killed. Leo had given police her name and phone number.

Many things raced through her mind after the call from Prince Albert police.

"I thought who would want to kill him? Who would want to shoot him? I thought maybe he got himself into trouble. Maybe somebody hated him and wanted to kill him."

Haunted by how Leo had died and how someone could shoot him "just like that right on a street," she'd awaken at night and think about it.

She wanted to know more about the organization headed

by Nerland.

"I didn't really understand that supremacist group. What is that group? I went around asking. Finally I went to the lawyer and asked him to tell me something more about this group."

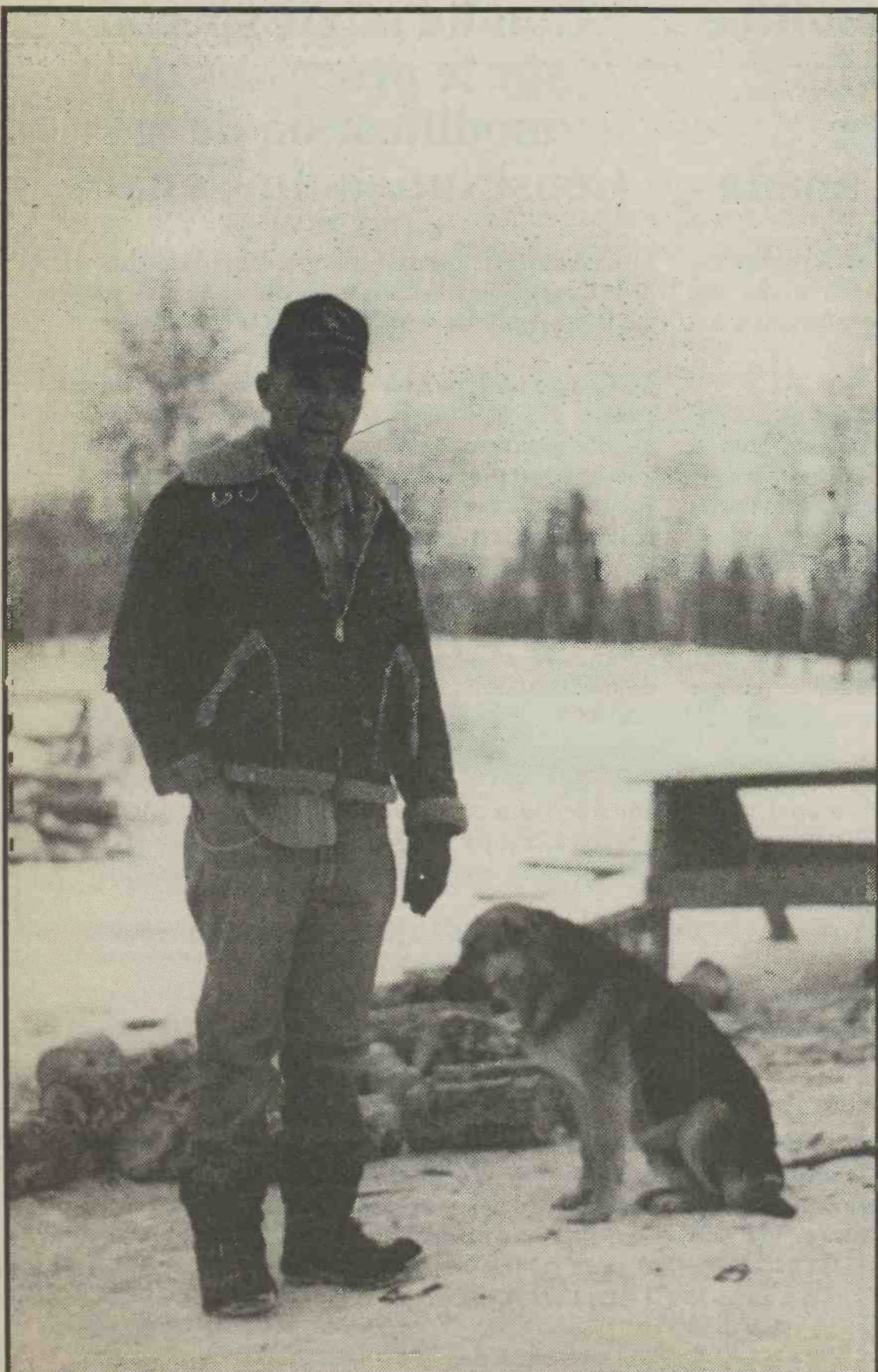
Leo wasn't the type to start a fight or argument, she says, suspecting he went into the gun shop to ask for a cigarette, something he was likely to do, particularly if he'd been drinking, which he had been that day.

LaChance lost so much blood it would be almost impossible to determine how much he'd been drinking, said Staff Sgt. Dave Demkiw of the Prince Albert City Police detachment.

But Roseanna doesn't think he had very much, because that would have made it difficult to get from his reserve to the highway and from there to Prince Albert and the gun shop.

She bristled when police told her he'd been drinking. "That doesn't give anybody the right to shoot anyone like that."

Although Demkiw doesn't believe Leo went inside looking for a cigarette, it's the only thing that makes sense to Roseanna to explain why he was in the store when he only had 30 cents in his pocket.



David LaChance with Leo's dog, Sport

Dana Wagg

## Shooting in Saskatchewan

# Nerland thoroughly checked before gun shop licence issued

By Dana Wagg  
Windspeaker Staff Writer

PRINCE ALBERT, SASK.

Carney Nerland, a known Aryan Nations supporter, was checked out thoroughly by Prince Albert City Police before he was issued a gun shop licence.

"The criteria was all there for him to handle firearms. The permits were all issued. Everything was in line with the provisions of the Criminal Code," said Staff Sgt. Dave Demkiw.

"If there was any material that was concrete to support non-issuance of that permit, we would have used it. It wasn't there," he said.

Police information indicated Nerland, who was charged Jan. 30 in connection with the shoot-

ing death of Whitefish trapper Leo LaChance, was a leader with the white supremacist organization.

"We're concerned with that type of dominance in the community, aren't we?" said Demkiw.

Nerland's store, according to news reports, dealt in military and police surplus handguns, rifles and assault weapons. The guns were later seized by police as part of their investigation.

"We issued a permit to handle all those guns," said Demkiw.

The licence was issued after a background check of Nerland was completed and his shop was inspected to ensure things like adequate storage facilities were in place, he said.

"He conformed with all the rules laid down in the Criminal

Code of Canada," said Demkiw. "Once he covered everything in the Criminal Code of Canada, there wasn't anything we could do but issue the permit."

The night LaChance was killed, two shots were fired inside the store, according to police.

His sister Roseanna Moses was disturbed to hear that from police. "They make it sound so natural to be shooting inside a store. I don't think it's very natural at all."

It was apparently not the first time shots had been fired inside the shop.

A part-time employee of Arnold Katz — Nerland's landlord — who occupied the other half of the building, said he heard shots fired on two Saturdays last summer.

But the noise was muffled. "He must have had a silencer on," said Bill Marshall, a Prince Albert resident.

Katz said police visited the gun shop every other day. Nerland, he said, told him police were giving him lots of business.

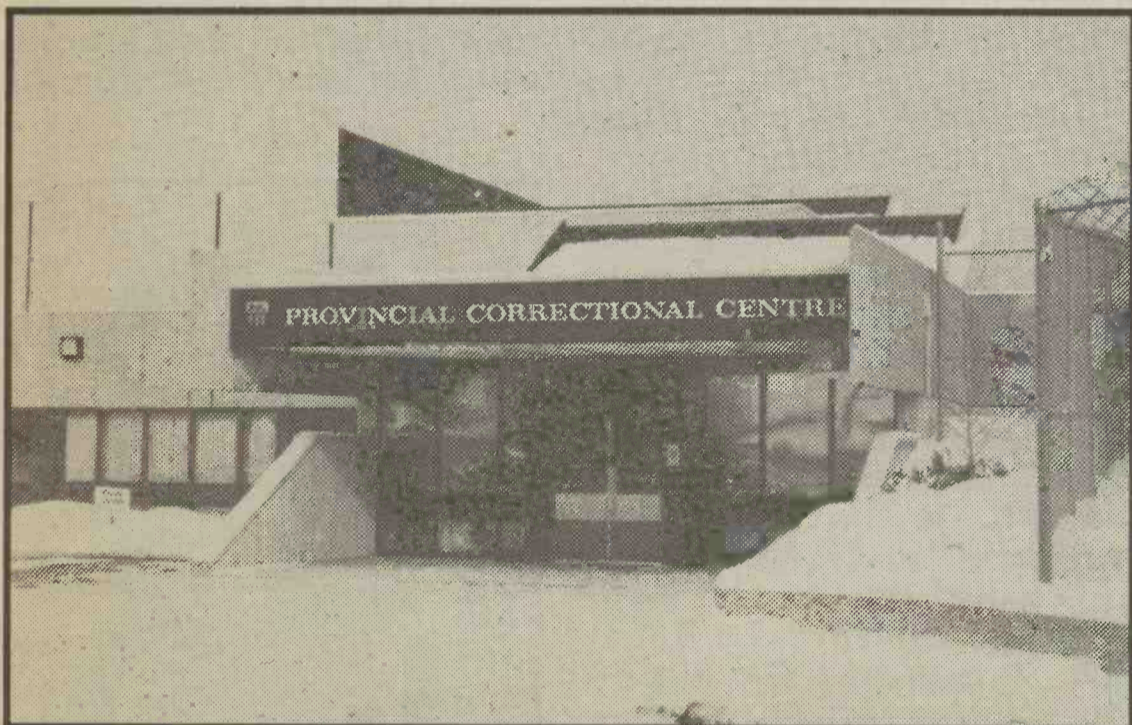
Demkiw declined to comment on the appropriateness of an Aryan Nations member being able to legally acquire a licence to operate a gun shop.

Nerland's licence expired Jan. 31, three days after LaChance was shot.



Staff Sgt. Dave Demkiw

Dana Wagg



Dana Wagg

Carney Nerland is being held at Prince Albert's Provincial Correctional Centre



## ELECTORAL BOUNDARIES COMMISSION 1991/92

The Electoral Boundaries Commission Act, Chapter E-4.01 1990 received assent on December 18, 1990. This Act repealed the previous Electoral Boundaries Commission Act RSA 1980, and authorized the establishment of a Commission to make proposals to the Legislative Assembly of Alberta as to the area, boundaries and names of electoral divisions in Alberta.

The Members of the Commission are: the Honourable Mr. Justice Charles G. Virtue (Court of Queen's Bench of Alberta), Chairman, Calgary; Mr. Tom Biggs (Rancher), Coronation; Mrs. Shirley Cripps (Farmer), Westrose; Ms. Jean McBean, Q.C. (Lawyer), Edmonton; Mr. Pat Ledgerwood (Chief Electoral Officer), Edmonton.

The terms of the Act require the Commission to submit an interim report of proposed boundaries to the Speaker of the Legislative Assembly of Alberta, after considering any representations to it, within nine months from the date of assent of the Act. The Commission shall, after its interim report has been made public in September, 1991, hold public hearings at the places and times it considers appropriate to enable representations to be made by any person as to the area and boundaries of any proposed electoral division. Dates and details of public hearings will be advertised through selected newspaper and radio announcements. Copies of the Electoral Boundaries Commission Act Chapter E-4.01 1990 may be purchased from Queen's Printer at a cost of \$2.00.

Any individual or group wishing to provide a written submission (deadline May 17, 1991), or to obtain information, is invited to contact:

Mr. Bob Pritchard, Senior Administrator  
Electoral Boundaries Commission  
1001 Legislature Annex, 9718 - 107 Street  
Edmonton, Alberta T5K 1E4  
Telephone: 422-7071 Fax: 422-5266

Hon. Mr. Justice C.G. Virtue  
Chairman



PARLIAMENT OF CANADA  
PARLEMENT DU CANADA

## Special Joint Committee on the Process for Amending the Constitution of Canada

The Special Joint Committee on the process for amending the Constitution of Canada has been given the responsibility of inquiring into the process for amending the Constitution.

The Committee invites briefs which address any (or all) of the following questions: Does Canada's current process involving agreements among the federal government and provinces, followed by votes in Parliament and provincial legislatures, work effectively? Does the current process allow sufficient participation by the public? Would the current process be improved by the holding of constitutional referenda, constituent assemblies, or by other reforms? Should changes be made to the amending procedure, which shapes the overall amendment process and is set out in Part V of the *Constitution Act of 1982*?

Any individual or organization wishing to express an opinion about this subject may submit a brief to the Committee in English, French or in both official languages.

Briefs must be received at the office of the Clerk of the Committee no later than March 11, 1991.

After reviewing the briefs received, the Committee will select those individuals and organizations it wishes to hear.

All briefs, correspondence and inquiries should be addressed to: The Clerk, Special Joint Committee on the process for amending the Constitution of Canada, Room 608, Wellington Building, Ottawa, Ontario K1A 0A6, Tel.: (613) 992-3155, Fax: (613) 996-1626.

Gérald A. Beaudoin, Senator  
Jim Edwards, M.P.  
Co-Chairmen

## Comité mixte spécial sur le processus de modification de la Constitution du Canada

Le Comité mixte spécial sur le processus de modification de la Constitution du Canada est chargé de faire enquête sur le processus de modification de la Constitution.

Le Comité acceptera les mémoires traitant de l'une ou l'autre des questions suivantes : Le processus de modification actuel, au Canada, qui nécessite l'accord du gouvernement fédéral et des provinces, suivi de votes au Parlement fédéral et dans les assemblées législatives provinciales, est-il efficace ? Est-ce que le processus permet une participation suffisante de la population ? Le processus actuel serait-il amélioré par la tenue de référendums, d'assemblées constituantes ou autres réformes ? Faut-il apporter des changements à la procédure de modification de la Constitution prévue à la Partie V de la *Loi constitutionnelle de 1982* et qui détermine le processus actuel de modification ?

Toute personne ou tout organisme qui désire exprimer son opinion à ce sujet peut soumettre un mémoire au Comité en français, en anglais ou dans les deux langues officielles.

Le mémoire doit être reçu au bureau de greffier du Comité au plus tard le 11 mars 1991.

Le Comité prendra connaissance des mémoires reçus et choisira alors, parmi les personnes et les organismes qui lui ont fait parvenir un mémoire, ceux qu'il entendra.

Veillez adresser les mémoires, la correspondance et les demandes de renseignements au : Greffier, Comité mixte spécial sur le processus de modification de la Constitution du Canada, pièce 608, Édifice Wellington, Ottawa (Ontario) K1A 0A6, Tél. : (613) 992-3155, Téléc. : (613) 996-1626.

Les co-présidents,  
Gérald A. Beaudoin, sénateur  
Jim Edwards, M.P.

## Shooting in Saskatchewan

## Natives now looking over their shoulders

By Dana Wagg  
Windspeaker Staff Writer

PRINCE ALBERT, SASK.

When Leo LaChance was shot to death outside a Prince Albert gun shop at the end of January, it sent shock waves through the area Native community. No ordinary shooting, it has Native people looking over their shoulders.

LaChance was shot to death Jan. 28 outside the Northern Gun and Pawn Shop operated by Carney Nerland, 26, head of the Aryan Nation's Saskatchewan wing. Nerland, who has been charged with manslaughter, also goes by the name of Kurt Meyer, a Second World War German SS general found guilty of murdering three Canadians.

Prince Albert police "will be doing everything within their



Dana Wagg

The gun shop is now closed

power to make sure groups such as Natives are not targeted" by groups like white supremacist organizations, says Staff Sgt. Dave Demkiw.

Demkiw has held a number of meetings with Native leaders, who are "obviously very conscious of it (the shooting) and have expressed their concern.

"We're much more sensitive to issues involving our minority groups (since the shooting)," he said.

Some Native people were reported to have received threatening phone calls saying 'watch yourself' after attending one of Nerland's court appearances as a silent protest. Natives in the community were scared, said Eugene Arcand, director of the city's Indian-Metis friendship

centre. "We don't want anymore Natives shot."

Wahpeton band member Debra Standing said she was "outraged" by the shooting. She said some of her Native friends, who had entered the gunshop to look around were warned to get out or "they'd get a licking."

Many people are angry and are afraid, feeling "it's not safe to go on the streets in P. A."

"I don't know why they would choose us, because they're surrounded by us. They're not going to get rid of us. We're not just going to pack up and leave. There's more of us than there is of them. I hope a lot of people don't shut their eyes and pretend it's not happening," said Standing.

Native lawyer Gerry Morin, president of the Prince Albert Indian-Metis Friendship Centre, said it would be wrong to paint the city as racist.

"We have to work together. We have to live together. We have to deal with some of the issues and some of the social ills that bother both sides. To describe it as a hotbed (of racism) would be wrong," he said.

But the shooting has made some Native people afraid, he noted.

"People are a little anxious. Fear of the unknown is a major factor," he said. "Definitely that apprehension is there for some people.

"Neither side needed this sort of thing. It just further illustrates some of the underlying issues we need to deal with in a little more detail."

Whitefish Chief John Keenatch, who gave Leo a ride to Prince Albert the day he was shot, said it's getting to the point where "it's not safe to go around anymore."

Keenatch said the mysterious disappearance several years ago of Leo's uncle, Sam LaChance, still troubles the reserve. Sam, like Leo, was quiet and not a troublemaker, he said. He was last seen in Prince Albert.

"Maybe he was murdered. We keep after the police to keep searching," he said. "They're doing the best they can."

Demkiw said police have absolutely no idea what happened to Sam LaChance, who disappeared Nov. 13, 1987.

"We just don't know what the heck has happened there. The sky's the limit, I guess."

The investigation continues, but police have no suspects or leads, he said.

Native people are badly

treated in Prince Albert, said Leo's sister Roseanna Moses of Saddle Lake.

Leo, who complained to her often about the way some non-Natives treated Natives in the northern Saskatchewan city, was severely beaten in one of the city's back alleys last fall and hospitalized.

She said she knows many people, who have moved to the city from Whitefish reserve. "Some friends tell me how the white people treat them.

"That city of Prince Albert doesn't agree with me at all," she said. Housing made available to Native people is "not fit."

Prince Albert businessman John Davies conceded racism does exist in his city as it does in any city. The perception of Native people in the city is a little negative, he said.

"It seems like sometimes they get a bit more belligerent (than non-Natives). They walk across (the street on) red lights downtown and things like that," he said.

Asked if he was concerned the city might get a black eye, because of the shooting, he said, "The truth should come out."

Demkiw said "In a very broad sense there's racism both ways. I think it's a matter of education between Natives and non-Natives, a matter of consultation and discussion and a working out of the differences and disagreements."

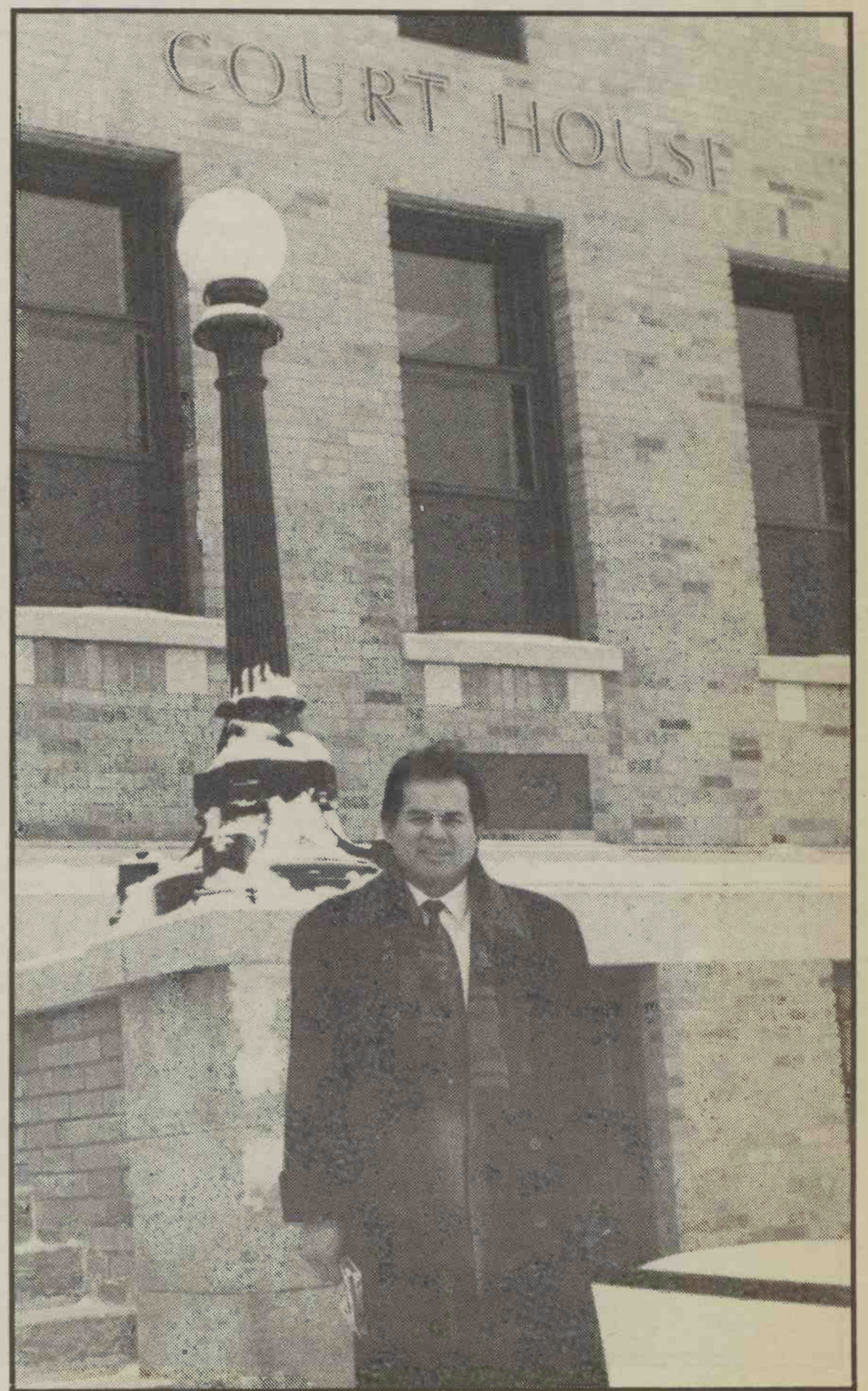
Demkiw said he didn't think the shooting of LaChance would deepen the division between the Native and non-Native communities.

Davies said he still doesn't take the Aryan Nations organization in Prince Albert seriously. "I don't think it's that big an organization to be concerned with. It's just a few nuts with crazy ideas.

"These things generally get blown out of proportion and it's the media that does it," he said.

He once bought a pair of army boots from Nerland and prepared a document for him for one of his guns.

He described Nerland as "a little bit different, a tough-look-



Dana Wagg

Gerry Morin

ing fellow."

Nerland's landlord Arnold Katz, 90, who is Jewish, said the Aryan leader had items like a framed picture of Nazi leader Adolf Hitler in his store. Asked why he was "monkeying around with that God damned stuff," Nerland replied, "it's history."

"If I knew he belonged to that organization, I would have kicked him out."

## Sister carrying a lonely cross

By Dana Wagg  
Windspeaker Staff Writer

SADDLE LAKE, ALTA.

With her only surviving brother shot to death outside a Saskatchewan gun shop, Roseanna Moses is left to carry a lonely cross.

She carries with her the memory of how her brother, Leo LaChance, 48, died seven hours after being shot Jan. 28 in Prince Albert.

She says nothing will ever take away the pain of "what I went through and what I imagine my brother went through. It must have been very painful.

"There's no way of making myself feel better whichever way I look at it.

"I want to remember the way he was with us. He was always happy to see us. He never said anything bad to me or my family. He never did say a wrong word to me. The only thing I don't want to remember is the way he died."

Since Leo passed away the memory of the violent deaths of her sister Virginia and her brother Sam have come flashing back. "Now it's just me. I'm just

wondering what's going to be happening to me. But I don't really let it get to me."

Nineteen-year-old Virginia, who worked in southern Alberta's sugar beet fields, was murdered in Taber in 1967. Her killer hasn't been found.

Sam, who also worked in the sugar beet fields, was killed in a hit-and-run accident while walking down a Lethbridge highway in 1975 on his way home. He was 33. No one was charged.

"I don't want to go through this again and again. I try not to show too much pain. I try not to let it get me down too much (since) I won't be able to do anything for myself or my family."

Roseanna, 44, a seamstress at Saddle Lake Sewing Centre, has four daughters and two sons. They range in age from 11-23. Her husband Andrew passed away three years ago.

Leo was four years older than Roseanna, but she was his closest friend after their mother passed away.

"I don't want to cry for him. He suffered enough all his life. And he suffered dying, too, the kind of way he died. The least I can do is not cry for him.

"When people die like this,

Katz's late wife, Annie, had many members of her family killed by Nazis during the Second World War, including her three sisters and their families, her mother, her father and her grandparents.

Katz has operated on River Street West for 65 years, buying furs, hides and metals. He did business with trapper Leo LaChance about twice a year, who sold his furs to Katz.

when someone is mourning them so much, their spirit is back down around here. I don't want to make him suffer more to stay here. I'd rather see him go away and be happy in happy land."

As well as losing her brother, she's tormented that the person charged with his killing is a white supremacist. "It makes me mad. It makes me very angry."

Carnie Nerland was charged with manslaughter in connection with LaChance's death. But Roseanna believes a more serious charge is warranted.

"They say the intention (to kill) was not there. That's why they laid the manslaughter (charge). But he knows a gun kills people. It must have run through his mind, especially firing three shots. Anyone using a gun, it's always there. If he's smart, he knew that gun could kill."

She said her brother said "three white guys" shot him, but it was "an accident."

But she suspects he was afraid.

"If I was scared enough of someone hurting me, that's what I'd say, because I wouldn't want them to hurt me more," said Roseanna.

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Closing date: Friday, March 22, 1991.

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Advertising Feature

# Siksika Fashions reaches across Alberta

By Heather Andrews  
Windspeaker Staff Writer

SIKSIKA NATION, ALTA.

A fashion business on the Siksika reserve, located 60 miles east of Calgary, is reaching out across Alberta. "Our products are being sold all across the province," says Dwayne Big Old

Man, accountant for Siksika Fashions.

The products, which include sweat shirts, jackets and T-shirts, are sold at a shop located in the commercial complex on the reserve and throughout the province at several major department stores like the Hudson's Bay Co. as well as at smaller outlets. "We even have a fellow

up at Bonnyville selling our designs through his store," says Big Old Man.

An outlet at the Calgary Stampede and in the tourist town of Banff have also proven popular with shoppers.

Siksika Fashions has been in business since Sept. 1989. "We have 10 sewers working in our production facilities behind the

store in the mall and two managerial positions," says Big Old Man. The employees are all local people and members of the Blackfoot Nation.

"And we use the artwork of local artisans such as Al Many Bears in our designs," he says.

The clothes are available with different motifs, including

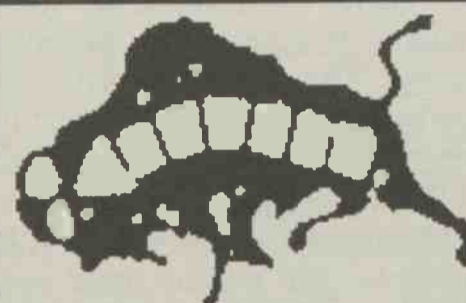
buffalo and bear images and traditional scenes like tipis and mounted horses silhouetted in the sunset. "Special orders can also be produced," says the accountant.

Recently Siksika Fashions began developing a line of sweat suits as it attempts successfully to keep up with popular trends.



Terry McMaster, manager of Siksika Fashions

Wayne Courchene



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1. To provide counselling services,
  2. To guide and assist individuals and groups to appropriate social and governmental agencies when required.
- B. *To have an Advocate role within the Community and the Church.*
1. Training and experience in the ministry,
  2. Familiarity with the roles, functions and responsibilities of:
    - a) All Tribes Presbytery
    - b) All Native Circle Conference
    - c) National United Church of Canada

#### II. SKILLS REQUIRED

- A. *Necessary:*
- openness to Native spirituality and Native cultural values;
  - possess a good command of the English language (spoken and written);
  - public speaking skills;
  - ability to work with minimal supervision;
  - familiarity with Native issues and Native organizations;
  - knowledge of the functions of government and

- B. *non-governmental agencies.*
- Qualities Desired*
- Ability to speak a Native language, preferably Cree;
  - sensitivity to the dynamics of urban and Native society (ies);
  - an appreciation of Indian spiritual beliefs

#### III. SALARY:

Dependent on Education and Experience  
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Housing and Travel provided

#### IV. APPLICATION:

To include a covering letter, a resume, and two references to:

Attn: L.R. Bull  
All Tribes Presbytery  
217 Lakeview Estates  
22560 Wye Road  
Sherwood Park, Alberta T8A 4T6

Ph: (403)467-6195 Fax: (403)434-0597

#### V. DEADLINE FOR APPLICATION:

Midnight, March 28, 1991

## Yellowhead Profile

# Friendship centre struggling for independence

By Rocky Woodward  
Windspeaker Staff Writer

EDSON, ALTA.

It will cost about \$100,000 to make the Edson Native Friendship Centre's economic development program a success. It's a struggle but executive director Dan Martel believes "someday" they will reach that goal.

The centre has always struggled "against the odds," says Martel, who sees its problems increasing. He notes the centre recently had to slash funding to many of its programs.

He pins the blame on the Alberta Gaming Commission, which has a voice in how the centre spends its money because much of its funding comes from Nevada tickets and bingo games that fall under the commission's guidelines.

Martel says those guidelines prevent the centre from focusing on programs that could help the Native population in Edson and surrounding areas. "It's our biggest headache.

"We want to expand but we have no financial freedom. For example, we bought a 45-passenger bus and we can't use it. Because of restrictions we have to write a letter to the gaming commission just to drive across the street.

"Heck, we have kids who need rides from Marlboro to attend programs in Edson and we have to use two vans to pick them up because of their regulations. And we have 75 kids in our youth group and we have no way to haul them around."

Martel says the commission approved all the centre's programs and activities for about seven years. "But this year it seems they've changed their minds.

"We can't do anything. Every time we need approval on something it takes months to receive a response. Then they send a form

to be filled to approve the first application made. It seems as though they're using a stalling tactic. What for?" questions Martel.

Martel says the commission is also trying to tell the centre when and where it can hold its cultural days.

"For instance, we wrote them (for approval) to hire a Cree instructor at \$25 a week. We received no approval. We have to account for gas, how many children are on the bus and the time it takes to get their approval is just too much trouble. They're cutting into everything and it's utter nonsense," Martel angrily says.

He says since the commission won't allow the centre to spend its earnings from bingo and Nevada games on programs beneficial to aboriginal people, the centre is forced to turn to other government funding sources for help.

"If we were allowed to invest the money the way we want to, we wouldn't have to run to the government for funding."

Martel says the commission even has control over any money received from the sale of the centre itself.

"We own this building but if we wanted to sell it, the money has to go to the commission and they will dispense it. But we did it all. We worked for it. It's funny, because we did everything but own nothing."

The Edson centre does not belong to the Canadian Native Friendship Centres Association. To be eligible for proper funding, Martel has been asked to consider having the centre change its bylaws to conform to the association's.

Edson would like to belong to the association but to conform to someone else's way is another thing. "We've come too far for that," Martel says flatly.

There's also been a hint for him to drop his counter-lawsuit



Rocky Woodward

A picture of Metis leader Louis Riel hangs on the wall behind Dan Martel (standing) and Randy Layton

against the Metis Association of Alberta, which stems from a lawsuit filed against Martel by the MAA in 1986.

"My principles are not for sale. We have a concession that basically pays a lot of our bills and if that's what we're forced to rely on to keep open, we will," he says.

A strong youth group and a membership that believes in the work Martel has done for the centre is its biggest asset.

"It's tremendous how the youth group has come to the forefront. We're now in the pro-

cess of opening another building in the downtown area to use for programs and bingos because it's larger than our present centre.

"But all the work of renovating the building is being done by our youth group. They have spent hundreds of volunteer hours working for the centre," Martel proudly says.

Despite the centre's serious drop in services and activities for its membership, Martel says there are still some things to smile about.

The centre just received \$35,000 from Alberta's commu-

nity facility enhancement program. "It made my day. The funding will be used to upgrade our present centre. It really needs a facelift.

"We are holding Cree language lessons, we have a youth/adult emergency shelter in the centre, music lessons and our youth group is going ahead and planning trips for this summer. We'll raise the money," he adds.

**Wind  
speaker**

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**Deadline: March 15, 1991**

### PRE-EMPLOYMENT TRAINING PROGRAM FOR NATIVE CORRECTIONAL OFFICERS

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To qualify you must:

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- have a keen interest in Corrections;
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## Yellowhead Profile

# 'Stay in school' advises liaison worker

By Rocky Woodward  
Windspeaker Staff Writer

HINTON, ALTA.

As a Native liaison worker for five Hinton schools, Dan Stellmacker sometimes feels he's interfering when he's called on to make home visits. But he knows house calls are essential and usually end with positive results.

"I feel like I'm trespassing but then I always get a good response from parents when I do visit," smiles Stellmacker, who says his biggest problem with students is trying to keep them in school.

"I was a dropout and it was a struggle for me when I decided to return to school. So I encourage students not to do what I did. I share my experiences with students and sometimes I find they are going through the same things I did.

"If a child is not functioning properly in school or if they're missing classes, it usually means something's wrong. It could be a small problem or something relating to home.

"Parents I talk with are always concerned when it comes to their children, so if their child is having a problem, we usually work it out," commented Stellmacker.

Born and raised in Hinton, Stellmacker grew up in an alcoholic home. Today, he thanks God he had grandparents who took care of him because "I had seen a lot of abuse."

At one time Stellmacker said he drank a lot. "I lived for parties and booze."

But when he decided to quit, it was a turning point in his life. He finished high school and now he can look back at his life and realize the most important thing for children is to receive a good education.

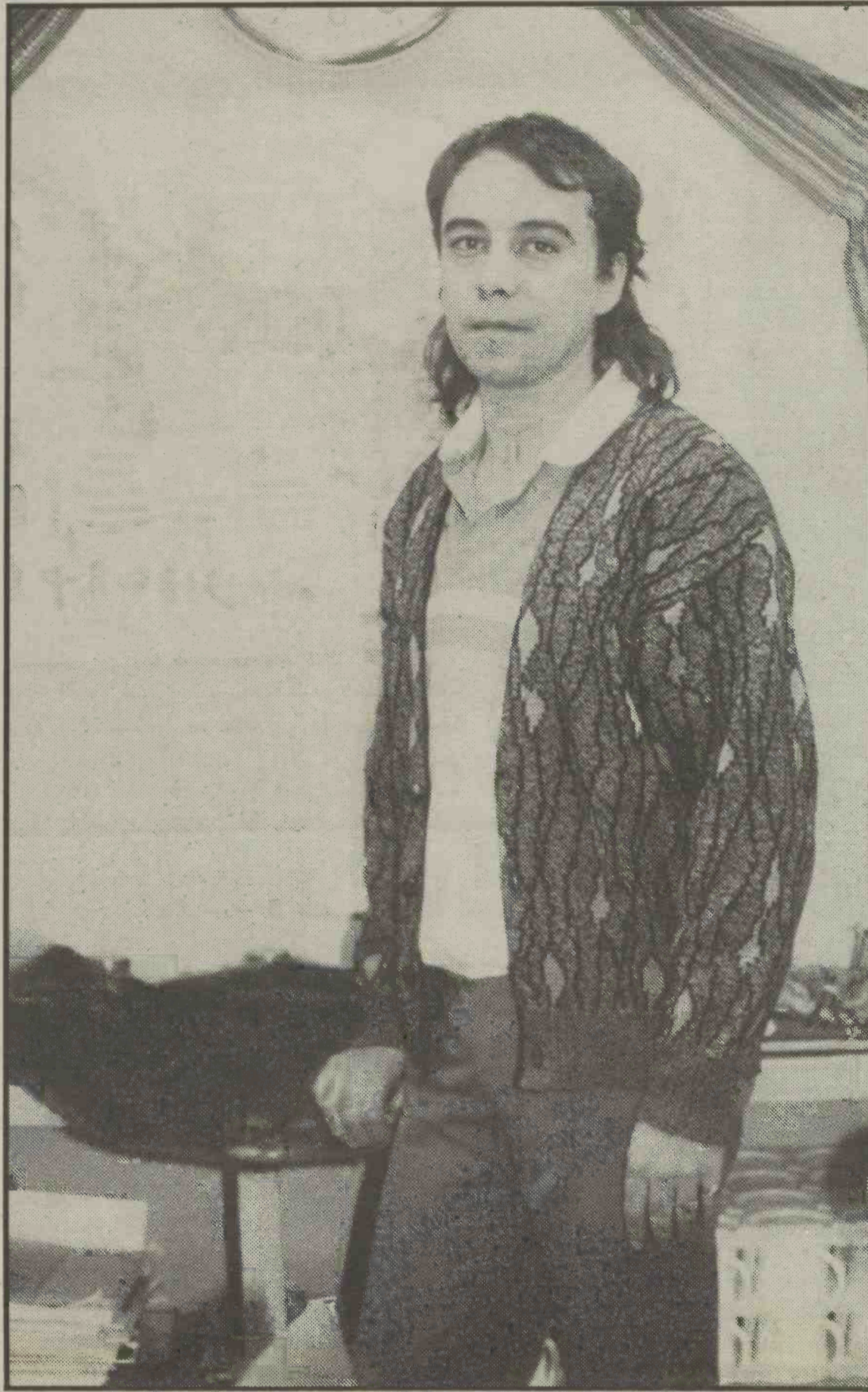
"It's the bottom line," he stresses.

Stellmacker graduated from Hobbema's Maskwachees College with a Cree instructor's certificate in 1989. His priority as a liaison worker is with Native students, helping them to read and write and offering any other assistance they may need.

He feels Native people get along with him at home visits much easier because he is Native and "I never wear a suit and tie or carry a briefcase when I'm visiting a family. I just knock on the door and ask if the tea is on the stove," Stellmacker chuckles.

Because he believes there's a need for more Native social workers, he has his sights set on taking a two-year course in the near future.

"Aside from my work with the schools, I take children from



Rocky Woodward

Native Liaison worker, Dan Stellmacker, has a heavy agenda working with students in five schools

foster homes to visit with their parents and family. I sort of supervise visits for social services when the need is there.

"I think being a Native social worker and working with Native foster children would be a benefit to the child. Right now I look

at Native children in white foster homes and always I find the child is sadder. It takes the Native world away from them.

"Yes, there is a definite need for more Native social workers. It's my next step," Stellmacker says.



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## Yellowhead Profile

# Words to shake the moccasins off the most hardened man

By Rocky Woodward  
Windspeaker Staff Writer

EDSON, ALTA.

According to women at the Edson Native Friendship Centre it simply wouldn't exist without the help of good business heads like Valerie Findley, Jackie Plante and Audrey Johnson, who by the way, can hammer and nail with the best of men.

Above their office desks hangs a poster of a woman with words underlined that would shake the moccasins off the most hardened man.

"I know something that does the work of five men. One woman," it reads.

"It's true," Findley laughs.

Findley, president of the centre, spends much of her time co-ordinating programs and making sure everything is running smoothly. It's no easy task.

The centre's executive director, Dan Martel, admits he depends a lot on the ladies but he also boasts he's the "mastermind" behind everything.

"Yeah, he said that. It's not true but we let him think he is," smiles Findley.

When all is said and done, most of the work is done by the women, except for Randy Layton who helps Martel out with business ventures from a small office (hidden away from the women) in the centre's basement.

Johnson does a lot of secretarial work, Plante works in the family needs program, Dianne Beck looks after the books, Lonnie Miller runs the concession, Carrie Chan is on the computer and Dianne Monro is the youth co-ordinator.

So just what is it that Martel and Layton do?

"As little as possible," laughs the president.

And the women do have a lot of responsibilities.

The centre runs an emergency shelter, a youth group with over 75 members, Cree and music lessons, a family needs program, a concession, bingo and Nevada games, sports activities, community trips and much more.

Plante even acts as a bus driver, bringing children from Marlboro to attend activities in Edson, a distance of about 35 km.

But on a serious side, Martel acknowledges if it wasn't for strong supporters like the women mentioned, the centre would have a harder time getting by.

But Martel insists the centre is still his ship and he's the captain.

Findley says sure Martel is, but it's people like carpenter Johnson, computer wiz Chan and bookkeeper Beck, who keep the ship afloat. It's all in fun of course.



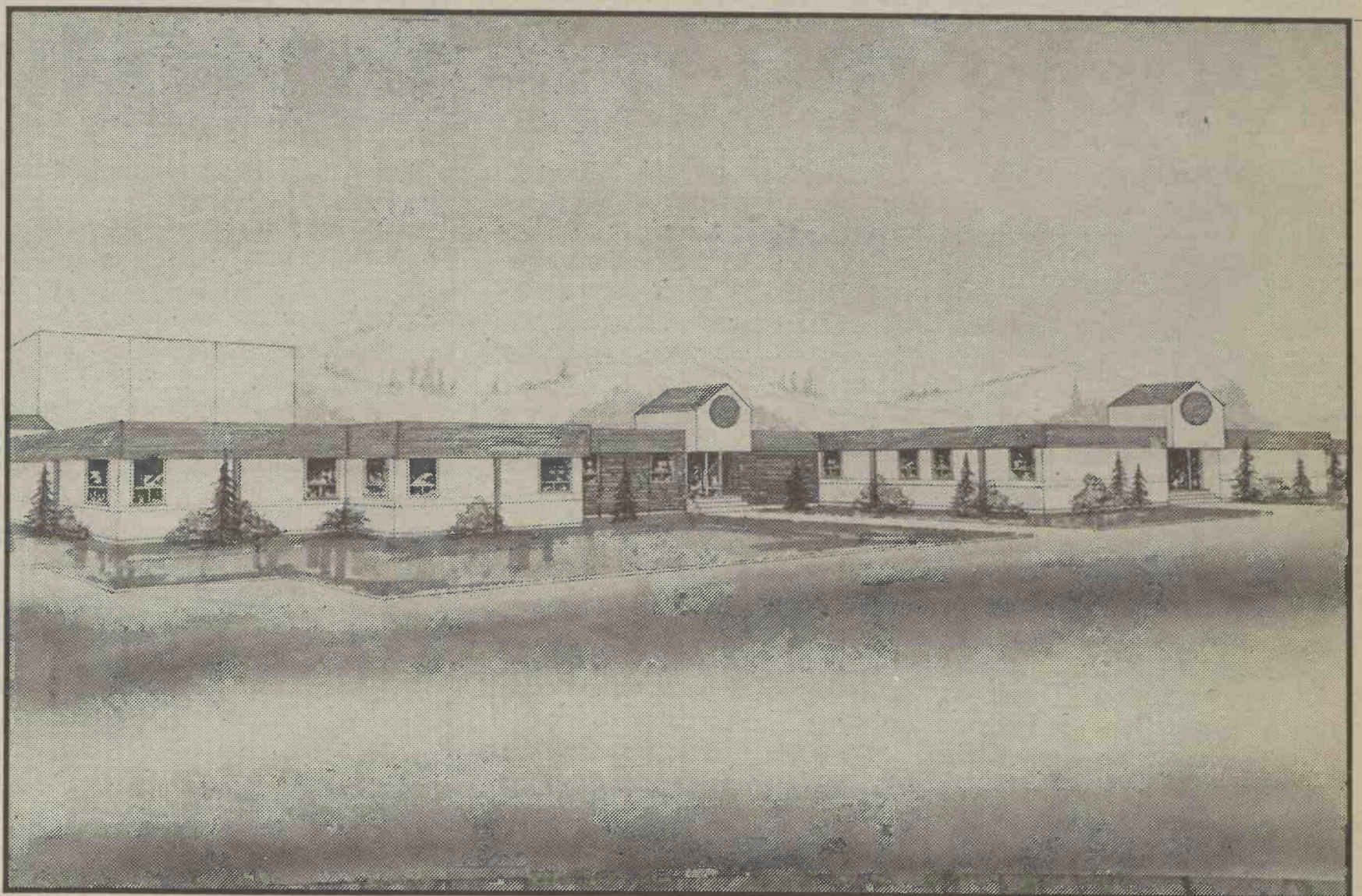
Rocky Woodward

Edson Centre president Valerie Findley, "But where's Dan?"



Rocky Woodward

Edson Centre intake worker Jackie Plante . . . "But again, where's Dan?"



## Advertising Feature

# Modular units an excellent choice

By Heather Andrews  
Windspeaker Staff Writer

EDMONTON

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"Recent examples of projects we've just completed are the Samson band school at Hobbema and the new classrooms at

Wabasca," he says.

Northgate has been in business for 21 years and has installed schools, offices, administration buildings, sleeping units, hotels, motels and health unit offices all over Alberta. "Virtually anything you can build the conventional way, you can build in modular units," says Braaksma. But an added advantage is that they're portable and can be dismantled and moved away if only needed temporarily. They can also be rented if the community does not wish to purchase.

The company has enjoyed a working relationship with Northland school division as well. "When we were building the units for Wabasca, for example, several residents from the community worked with our

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Braaksma says the employees of Northgate Trailer Industries, which include his brother and about 100 other workers, enjoy completing projects with Indian communities. "The Native people we work with are good workers and we learn a lot from each other."

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Hobbema

# People must learn to live side by side

By Heather Andrews  
Windspeaker Staff Writer

HOBBEMA, ALTA.

Natives and non-Natives should draw from nature and learn to live peacefully side-by-side despite their differences, says a Hobbema elder.

"Like the bear and the antelope who meet in the forest, so it was for the historic meeting of the European and the Indian. The bear's nature is not to run from an adversary, nor does the antelope stand against a power that's overwhelming. Through nature's design, they learned to live in respect and harmony with each other," said Joe Roan in a teaching session at the Samson band youth conference, which was held at Hobbema Feb. 6-8.

Education is the way to ac-

complish that, he said. "Through the tools of education, we hope to reestablish what remains of our past and to establish a framework that will provide us with skills to partake and contribute in the educational mainstream of society."

All nations are blood brothers whether they like it or not, he said. And he reminded participants the Creator made everyone and then placed them in different areas of the world. "We have to make a better effort to understand other peoples' way of looking at the universe, especially when it is different from ours."

Roan said Indian people can survive by applying the philosophies, values and principles of their unique cultural heritage. "For example, Native people look at life as a changing thing,

whereas English-speaking people see life as a picture."

The teachings of elders are important, but young people have to keep up to the changes of modern day technologies, he said. "We can't live in a tipi the rest of our lives."

Rosalie Tizya of the Vancouver-based United Native Nations presented the historical story of Indian people. The Gwich'in Indian woman told delegates information isn't being given in a way that helps today's youth make decisions.

"In the old days when Indian people traded, it was for more than goods. They traded people too, bringing new families into their fold and keeping peace among their nations," she says. Young warriors thought twice before attacking a camp which they knew included their relatives.

Other sessions over the three days of workshops included the success story of Clayton Blood, a Native news reporter with CBC television, a powwow, a demonstration by the

local tae-kwon-do club and a cultural ceremony. The threat of AIDS was also discussed.

The Samson youth council, which was formed to help young people develop leadership skills, also held a forum. Dennis Omeasoo, manager of the youth organization program, praised the young delegates. "You have made history by your concern and participation in this conference. Decisions are made everyday which affect your future and soon it will be up to you," he said.



Elder Joe Roan

Heather Andrews



Heather Andrews

Hobbema Youth Council members Twila Soosay, Louise Omeasoo and Shauna Buffalo



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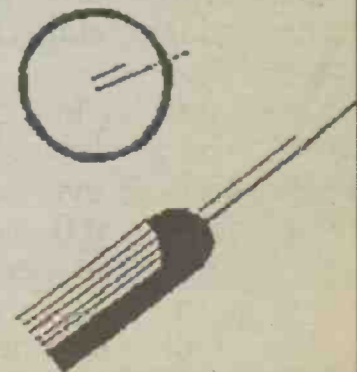
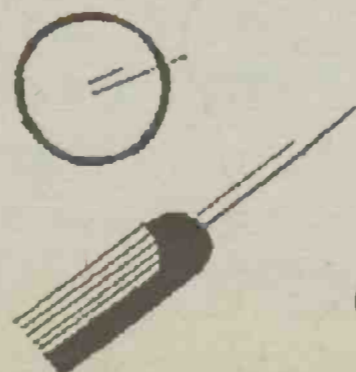
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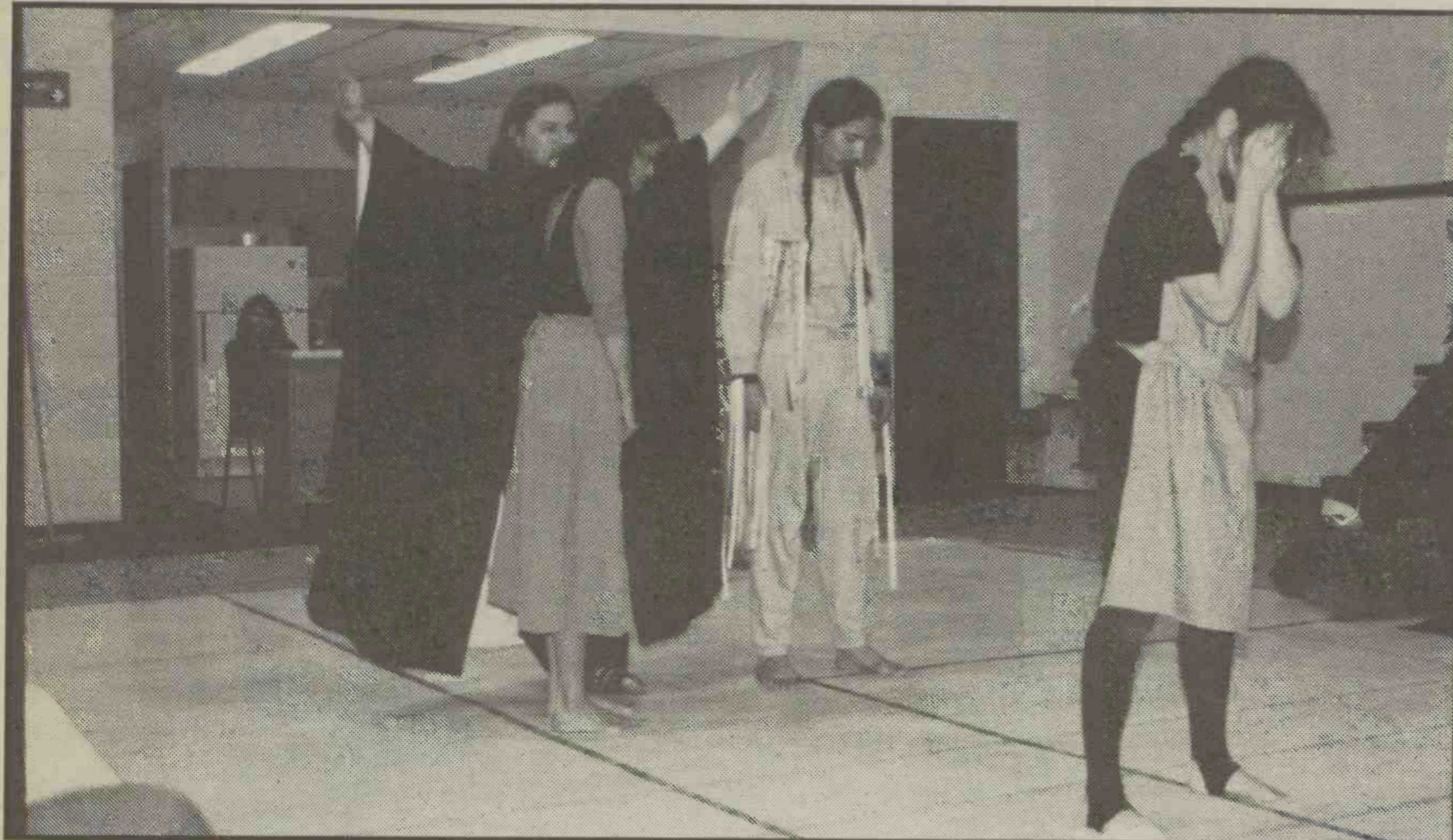
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# Hobbema



Heather Andrews

Darrell Wildcat as a priest disciplining Indian residential school students Connie Davey and Melvin John as mother, Lori Wildcat, weeps at the thought of not seeing her children for years

## Cultural heritage celebrated

By Heather Andrews  
Windspeaker Staff Writer

HOBBEMA, ALTA.

The late Chief Robert Smallboy of the Ermineskin band believed in the beauty and strength of Indian cultures and in the need and right of Cree people to be proud of their cultural heritage.

With the chief's vision in mind, staff and directors of the Maskwachees Cultural College decided to set aside some time each year to learn about his vision and to explore ways that vision may be realized.

The college's focus is on culture and preserving a historic record of Cree culture and events of the past. As an extension of this focus a two-day conference was held at the college Feb. 20-21 to bring together people of the First Nations and others in a celebration of heritage.

"We had over 200 people attend this inaugural conference and they came from all over Canada, including Quebec, Ontario, B.C., Saskatchewan and Dene from the Northwest Territories," says Louise Willier, Cree instructor at the college, and one of the conference co-ordinators.

Bernard Ominayak, chief of the Lubicon Lake Nation, answered questions far beyond the time allotted to his workshop. One after another participants pledged their support of the Lubicon Nation and its battle for a successful conclusion of the land claim currently being negotiated with the federal government. Ominayak regretted the discredit brought to the Lubicon Cree people who had to face charges in connection with a 1988 road blockade and again last fall when logging equipment was torched.

"The 500 members of the Lubicon Nation are looking for an alternative lifestyle. We can't go back to hunting and trapping because of the oil and gas exploration and production and because of the clear-cut logging going on in our area," Ominayak stated. The chief also reaffirmed his determination to see the controversial land claim settled satisfactorily.

"We are no longer fighting just for the Lubicon Cree but for Native people everywhere. We hear from you at this conference and from Indian people across Canada, that our fight is for the future of all of us," he stated.

Other conference highlights included sessions on the preser-

vation of Indian languages, traditional and contemporary patterns of leadership and cultural heritage protection.

The local Four Winds theatre group treated delegates to the premiere performance of their new production "History-Our Story". "This latest play by these talented five young people depicts the effect the Indian residential schools had on generations of our people," Willier says. The forbidding authority figures terrified young people and parents were equally disturbed by the changes forced on them by the non-Native newcomers as they tried unsuccessfully to continue their traditional way of life.

"The Four Winds group accurately portrays 80 years of our history in an hour and a half," says Willier.

The production helped bring home to participants the importance of positive influences during the young formative years. "One's experiences at this stage of our development will influence one's identity, attitudes,

habits and lifestyle for the rest of one's life," says Willier.

Dennis Omeasoo, one of the leaders of the local youth organization, commented on how the traditional passing on of knowledge and culture by elders was halted by events after the Europeans came. "The Indian residential schools took the kids away from the love of their parents, their culture and their language. The chain was broken," he said.

The conference concluded with the Chief Robert Smallboy banquet and lecture which featured audio and oral presentations of Smallboy's contributions to Indian identity. Special guests at the banquet were the chief's son Joe and his family from the camp which his father founded in the foothills of the Rocky Mountains south of Edson.

Marjorie Dressyman, who was present in the formative years at the camp and who had lots of memories to share, also attended the conference, says Willier.



Heather Andrews

Melvin John, originally from Kehewin, is a member of the Four Winds Theatre Group

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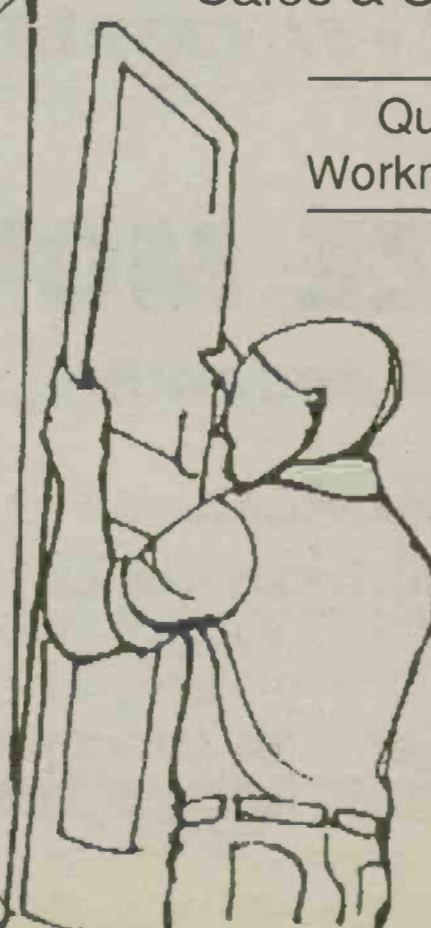
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## Slave Lake

# Poor weather couldn't halt the show

By Heather Andrews  
Windspeaker Staff Writer

SLAVE LAKE, ALTA.

It takes more than rain, poor highway conditions and fog to

discourage participants in the Slave Lake Friendship Centre's annual talent show.

"We had over 250 competitors and an audience packed the house," says the centre's program co-ordinator Dorothy

Courterille. The Feb. 15 show marked the seventh year the centre has sponsored the show, which showcases talent from across the province. A number of guests, who entertain professionally in the district,

added to the evening's four hours of enjoyment.

Many numbers featured vocal or instrumental musical offerings, but in the storytelling category several hilarious tales were told. There were several categories for young people, including junior duet and teen vocal. Several dance numbers offered variety for the enthusiastic audience.

"We had a lot of help from the town of Slave Lake and others

towards our trophies and cash prizes and of course many volunteers spent countless hours to make the show successful, too," says Courterille.

"This is the first talent show in which I've been involved, but I'm already starting to plan for next year," she laughs.

Local entertainer Kurt Boucher was master of ceremonies for the evening and filled in frequently as accompanist on his guitar.



Heather Andrews

Shannon Cunningham, accompanied by her father Don, took first place in the teen category



Heather Andrews

Jared Bellerose Boucher was the first place winner in the youth category

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## Winter Festivals

### Wabasca / Desmarais hosts its annual mad trappers' carnival

By Heather Andrews  
Windspeaker Staff Writer

WABASCA/DESMARAIS,  
ALTA.

Wood chips flew, campfires burned and snowshoes raced over the frozen surface of South Wabasca Lake as participants competed in the Wabasca/Desmarais Mad Trappers Carnival.

"We had people enter from as far away as B.C., Saskatchewan, Calgary, Airdrie, Fort Smith and Fort Chip," said Ray Bigstone, one of the organizers of the annual event, which was held Feb. 15 to 17. Other events included moose calling, log chopping, target shooting and trap setting.



Heather Andrews

Ray Bigstone

"Spectators and participants all had a lot of fun," he said. The focus was on family entertainment and the competition was open to Natives and non-Natives alike.

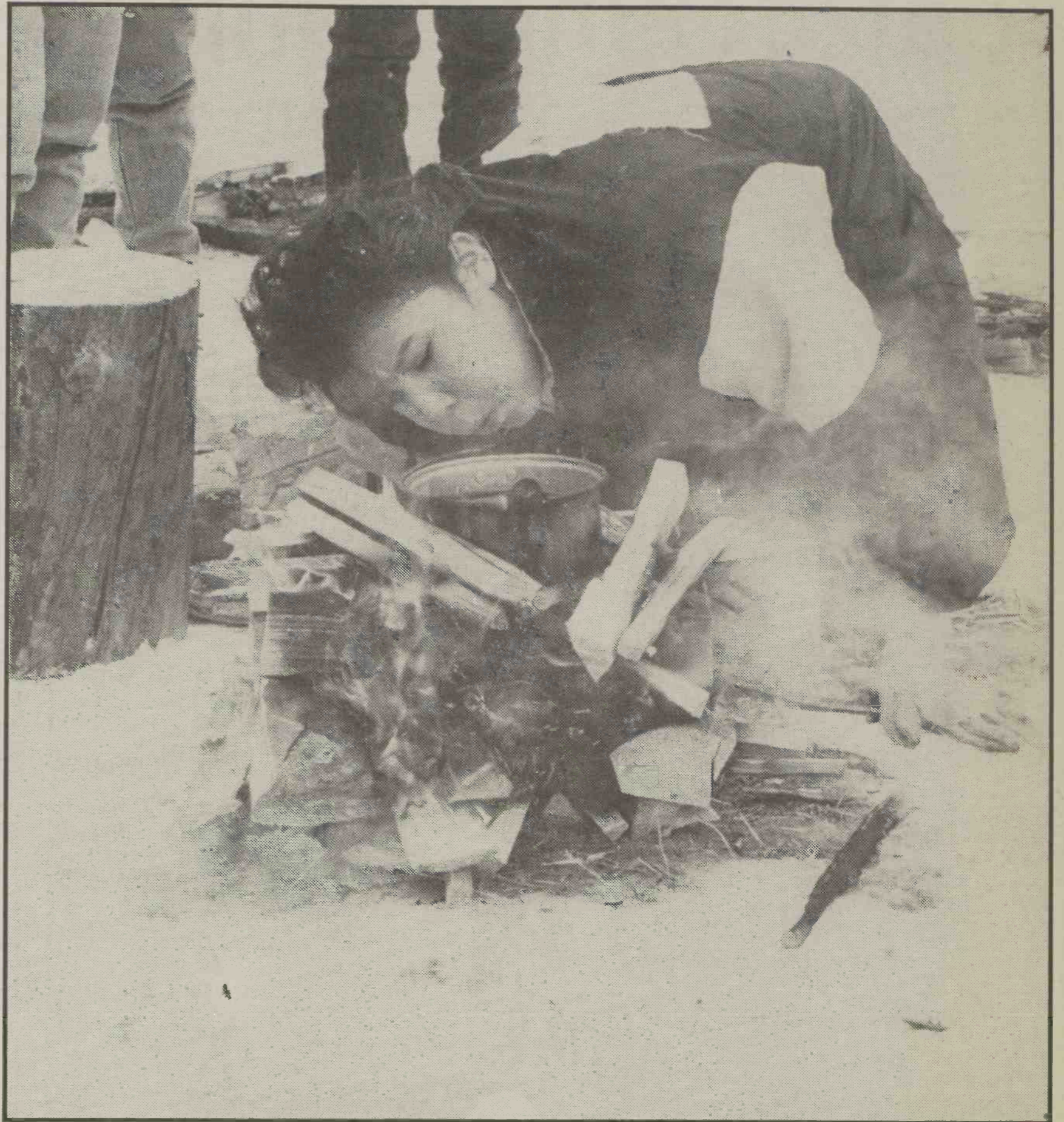
Bigstone said the co-operation of the entire community was gratifying and vital to the success the mad trappers' carnival enjoys every year. "We have very generous donations of time, money and prizes from individuals, the Athabasca business community, the Bigstone Cree band and the Wabasca-Desmarais sports association."

Contestants 18 years and over were divided into the categories of queen and king while those under 17 were grouped in the prince and princess categories.

Rules are strict. "For example in the tea making event, each contestant is given six matches and all contestants start together," says Bigstone. The tea must boil over the rim of the pail before time can be called.

In the racing, toboggans must measure at least four feet long, and be of all-wood construction. "The first 100 yards the toboggans are empty, then 50 pound loads are tied on for the return trip."

Plans are already underway for next year. "We are hoping to expand next year and maybe include ice fishing and some other new events," says Bigstone.



Heather Andrews

Phoebe Crawford making a fire

## Winter festival livens up Saddle Lake

By Diane Parenteau  
Windspeaker Correspondent

SADDLE LAKE FIRST  
NATION, ALTA.

Saddle Lake winter carnival organizers are calling their first event a success and are attributing it to a strong group of volunteers and tremendous community support.

The three-day event livened up the community and even made a little money.

"This was the first and we were a little apprehensive but as events unravelled, the people of the community backed us up really well," said organizer Earl Cardinal. "We had a shortfall of \$10,000 and we made that plus \$500 on top of it."

"We want to prove to Native organizations you can plan and implement functions without having a deficit," said recreation director Rene Houle, who coordinated the organizers in the scheduled events which included cross-country skiing

competitions, a fancy horse parade, a talent show, handgame and crib tournaments, a no-hit hockey tournament and two nights of dances.

Fourteen men's hockey teams from around the province played over the three days with the Alexis Jets beating home team Saddle Lake Magics for top spot.

The two-day talent show with junior and senior categories in male and female vocals and jiggling was well attended.

"We had all four corners (of

the province) involved," said Cardinal adding that there was plenty of local talent as well.

The talent show attracted 300 people and was co-ordinated by Saddle Lake Counselling Services, one of two community groups, which helped plan the weekend.

The hand games club co-sponsored planning. Club president Ben Houle oversaw the \$2,300 tournament.

"(The games) went really well, we had two days and we had a very good turnout," said

Houle.

A new and previously untried event, the fancy horse parade, attracted a surprising turnout of six local entries and a good number of spectators.

The team and drivers were judged on outfitting, appearance, handling and performance. The \$220 first-place money and a trophy was awarded to Henry Bretton.

Organizers promised the winter carnival will be an annual event for many years to come.

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### BEARWOMAN & ASSOCIATES - CALENDAR OF EVENTS (March)

DATE	LOCATION	TITLE	FACILITATORS
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9, 10	Bearwoman Training Centre	Women's/Men's Issues	Doris Calliou/Rupert Arcand/Donna Anthony
11 - 13	O'Chiese	Parenting & Family Dynamics	Blair Thomas/Travis Dugas
12	Bearwoman Training Centre	Healing Through Dreams	Jyne Gachenbach
14	Bearwoman Training Centre	"You're Simply the Best"	Blair Thomas/Travis Dugas
15-17	Slave Lake	Adventures in Communication	Millie Callihoo/Blair Thomas
18-21	Janvier	Up Where you Belong	Millie Callihoo/Blair Thomas
18	Ermineskin	Conflict & Anger	
19	Bearwoman Training Centre	Healing Through Dreams	Jyne Gachenbach
20-22	Heart Lake	A.C.O.A.	Adele Arcand/Rupert Arcand

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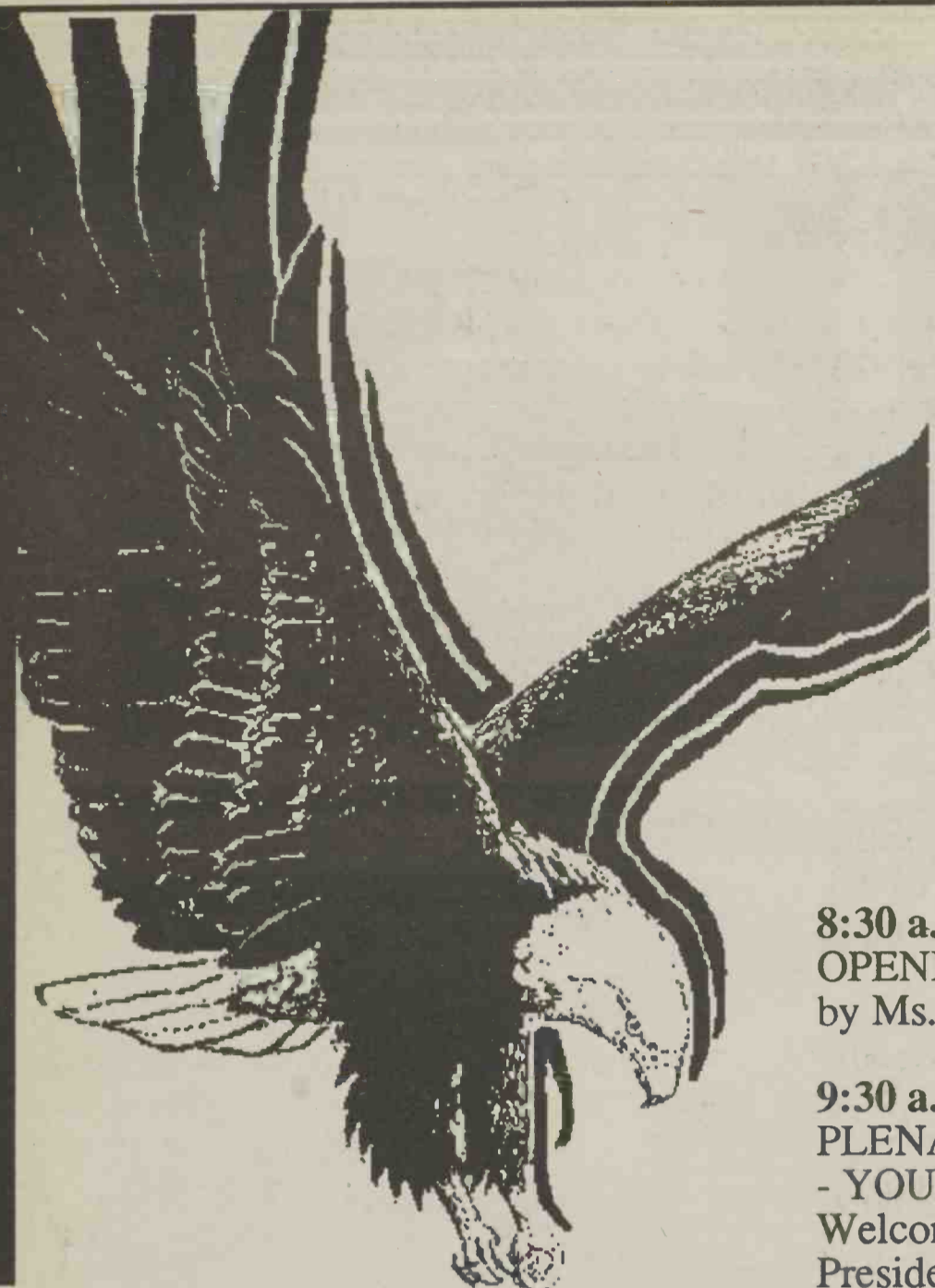
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# CONFERENCE ON INDIAN ECONOMIC DEVELOPMENT AND TRADE SHOW

PH: (403) 428-6731

FAX: (403)425-9018

## Tentative Conference Agenda

Wednesday, May 1, 1991

Monday, April 29, 1991

4:00 p.m. - 7:00 p.m.  
REGISTRATION

7:00 p.m. - 9:00 p.m.  
TRADE SHOW RECEPTION  
(Welcome Evening / Business Mixer)

Tuesday, April 30, 1991

8:30 a.m.  
OPENING CEREMONIES  
• Drum in Head Table  
• Opening Prayer / Welcome by Mr. Joe Crowshoe, Sr.  
• Co-Chairpersons / Introductions: Mr. Gregg Smith & Ms. Caen Bly  
OPENING ADDRESS BY Mr. Willie Littlechild, MP

10:00 a.m.  
PLENARY SESSION  
- ENVIRONMENTAL ENTERPRISE  
Moderator: Chief Leonard George  
Panelists:  
• Indian Environmental Advocates: Lorraine Sinclair and Gilbert Cheechoo  
• Academic Panelists: Mr. Jim Butler, U of A & Dr. Woodrow Morrison  
• Business Opportunities: Mr. Rolan Bailey, NWT Development Corp.  
QUESTION PERIOD

12:00 p.m.  
NOON LUNCHEON  
Introductions By: Mr. Harley Frank  
Speaker: Honorable Tom Hockin, Minister of State, Small Business & Tourism, Aboriginal Economic Program (CAEDS)

1:30 p.m. - 4:00 p.m.  
WORKSHOPS:  
1) Taxation & Legal Issues: Mr. Robert Reiter  
2) Women in Business: Ms. Lois Frank & Ms. Doreen Healy  
3) Tourism (Attractions & Facilities): Jim Butler & Leo Jacobs

4:00 p.m. - 5:00p.m.  
TRADE SHOW RECEPTION (Hosted)  
Displays / Business Mixer / Entertainment

5:00 p.m. - 6:00 p.m.  
FASHION SHOWS by Fashion Designers: Carol Starlight, Patricia Piche, D'Arcy Moses

6:00 p.m. - 7:30 p.m.  
DANCES WITH WOLVES ACHIEVEMENT AWARDS  
Tantoo Cardinal, Jimmy Herman & Graham Greene and \* Kevin Costner\* (Tentative - Awaiting Confirmation)

8:30 a.m.  
OPENING REMARKS / INTRODUCTIONS  
by Ms. Caen Bly, Chairperson

9:30 a.m.  
PLENARY SESSION  
- YOUTH / ENTREPRENEURIALISM  
Welcoming Address: Ms. Regena Crowchild, President, Indian Association of Alberta  
Moderator: Mr. Dean Janvier, Cold Lake First Nation  
Panelists:  
• Youth Representatives  
• Education / Training: Mr. Justin Dahlen & Mr. Greg Hirtle  
• Business / Industry Leaders: Mr. Kerry Hawkins  
• Motivational Speakers: Mr. Jimmy Herman

12:00 p.m.  
NOON LUNCHEON  
Introductions by Mr. Ray Fox, President, National Aboriginal Communications Society  
Speaker: Mr. John Kim Bell, President, Canadian Native Arts Foundation

1:30 p.m. - 4:00 p.m.  
WORKSHOPS:  
1) Human Resource Development: Mr. Howard Green, CEIC  
2) Finance / Business Plans: Mr. Mike Phillips, Vencap & Mr. Don Hannah, Aboriginal Economic Programs, ISTC  
3) Communications & Information Industry: Mr. Frank Ogden (Dr. Tomorrow's Toy Shop - Special Workshop for Youth)

4:30 p.m. - 6:00 p.m.  
TRADE SHOW RECEPTION (Hosted)  
Business Mixer / Entertainment

6:30 p.m.  
COCKTAIL RECEPTION (Cash Bar)

7:00 p.m.  
BANQUET  
Master of Ceremonies: Mr. George Tuccaro  
Speaker: Mr. Frank Ogden (Dr. Tomorrow) "The Challenging Future"

9:00 p.m.  
DANCE  
Errol Ranville & The C-Weed Band

Thursday, May 2, 1991

8:00 a.m. - 9:30 a.m.  
BREAKFAST SESSION  
Opening Remarks by Mr. Gregg Smith, Chairman  
Wake Up call by Mr. George Tuccaro & Mr. Ray Fox, Entertainers  
9:30 a.m. - 11:30 a.m.  
PLENARY WORKSHOP - NEGOTIATIONS  
- CUTTING THE DEAL (An open session for

input, sharing and planning)  
Moderator: Mr. Ray Fox, President, National Aboriginal Communications Society

SPEAKER PANEL  
• Grand Chief Max Gros-Louis, Huron Nation  
• Mr. Neil Sterritt, Gitksan Wet'Suet'En  
• Mr. Calvin Helin, President, Native Investment & Trade Association  
QUESTION PERIOD

12:00 p.m.  
CLOSING REMARKS BY Mr. Fred Gladstone, President, Indian Equity Foundation  
CONFERENCE RESOLUTIONS  
WRAP UP  
ADJOURNMENT

### \* ADVANCE REGISTRATION FORM \*

INDIAN ECONOMIC DEVELOPMENT  
CONFERENCE & TRADE SHOW  
APRIL 29 - MAY 2, 1991

NAME: \_\_\_\_\_

TITLE: \_\_\_\_\_

ORGANIZATION: \_\_\_\_\_

ADDRESS: \_\_\_\_\_

PROV. \_\_\_\_\_ POSTAL CODE: \_\_\_\_\_

PHONE: ( ) \_\_\_\_\_

Advance Registration Fee: \$175 / Person  
Deadline Date: April 19, 1991 (includes agenda meals, the banquet, dance, workshops and trade show)

Registration at the door: \$200 / Person  
Payable to Indian Equity Foundation  
#350, 10621 - 100 Avenue  
Edmonton, AB T5J 0B3

Cancellation Fee: \$25

Our official conference airline is:  
\* CANADIAN AIRLINES INTERNATIONAL \*  
Call your travel agent stating this conference for a discount or call Pacific Travel 1-800-661-6597 (in Alberta) or out of Alberta call (403)428-8251 (collect).

Contact the Edmonton Inn for special room rate - stating this conference 1-800-661-7264 (anywhere in Canada).

Please indicate workshops: (1, 2, 3)  
For organizers information only

TAXATION & LEGAL ISSUES \_\_\_\_\_

WOMEN IN BUSINESS \_\_\_\_\_

TOURISM \_\_\_\_\_

HUMAN RESOURCE DEVELOPMENT \_\_\_\_\_

FINANCING / BUSINESS PLANS \_\_\_\_\_

APRIL 29TH TO  
MAY 2ND 1991  
EDMONTON INN HOTEL  
EDMONTON, ALBERTA  
This ad sponsored by Syncrude and  
Indian Equity Foundation