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Quote of the week

"Native groups all over this country are being ignored when decisions are made by the government and industry." — Johnsen Sewepagaham, chief of the Little Red River band.

November 17, 1989

North America's No. 1 Native Weekly Newspaper

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Northern bands to rally against pulp mills

Native groups want provincial inquiry broadened in scope

By Jeff Morrow and Dana Wagg
Windspeaker Staff Writers

LITTLE RED RIVER, ALTA.

Native people in northern Alberta fear their cries for recognition are falling on deaf ears when they air their concerns about pulp mill development in the province.

The chief of the Little Red River Band near High Level says Indian leaders will have to unite if their voices are to be heard.

After speaking to a review board panel set up to study the environmental impact of the Alberta Pacific pulp mill slated for the Athabasca area, Johnsen Sewepagaham said northern Alberta Natives have no choice now except to rally in protest.

"They (review panel) have nothing to do with our people," he insists. "We want to know how all the pulp mills will affect us, not just Alberta Pa-

cific."

The province has yet to announce whether review panels will examine six other northern Alberta projects, which includes construction of new pulp mills near Peace River, Lesser Slave Lake and Whitecourt. Existing mills at Grande Prairie, Whitecourt and Hinton are to be expanded.

Sewepagaham said he will be meeting with other bands to form a lobby group to fight all pulp mill developments in northern Alberta.

He is also considering becoming a signatory to the Native defence alliance, which has already been signed by 19 chiefs across Canada.

"Native groups all over this country are being ignored when decisions are made by the government and industry," he said.

"We don't want to be ignored by the Alberta government in Edmonton any more."

Sewepagaham said the

\$500 million Daishowa pulp mill being built near Peace River is a greater concern to the Indians in his area because they're located directly downstream of the megaproject.

"They put that one through without even telling us about it," he raged. "That one will affect us."

In his submission to the panel, Sewepagaham said the provincial-federal review should be broader in scope.

"I am concerned Alberta Environment and Environment Canada have focused an excessive amount of attention on the Alberta Pacific plant on the Athabasca River when the Daishowa plant will emit a comparable level of pollutants into the Peace River.

"While the Peace River is currently a larger river, there has been no comprehensive studies as to the effects of existing and future levels of pulp mill pollutants on the river,"

Con't page 2

Police investigate possible theft in Zone 4 Metis local

By Dana Wagg
Windspeaker Staff Writer

EDMONTON

Edmonton Police Services is investigating a possible theft of funds from the Zone 4 Regional Office of the Metis Association of Alberta (MAA).

Police were called in by the MAA to investigate, said Staff Sgt. Ron Harris, who heads the fraud and commercial crimes unit.

Det. Jim Westergard, who is handling the investigation, said it appears less than \$5,000 is unaccounted for.

"It could go higher, it could go lower.

"If it can be accounted for, there's no problem," he said.

Westergard said the investigation would likely take "quite awhile."

The provincial government, which helps fund the MAA, is adopting a hands' off position, at least for now.

"This is still an investigative situation. We're not to be involved with that. The Metis association is

dealing with it internally. We're quite comfortable with that," said Norm Sharpe, a manager with the Metis services' branch.

The MAA will fully brief the government when the investigation is completed, he said.

"I don't want to give the impression we're not interested in what's happening," he said.

But, he stressed, the province was "quite happy the Metis association was addressing their internal problem. It's a constructive step on their part."

Sharpe said he had "no idea" if the unaccounted money was government money.

MAA president Larry Desmeules couldn't be reached for comment.

Fred L'Hirondelle, vice-chairman of the Elders' Council of the MAA, said he had "no idea" when the council would deal with the Zone 4 situation.



Noted Metis author and historian Dr. Anne Anderson leads the ceremonies with a prayer.

Riel honored for furthering progress of Metis people

By Josie Auger
Windspeaker Staff Writer

EDMONTON

Politicians, Metis elders and a small crowd of interested individuals huddled together Nov. 16 in the cold temperatures on the steps of the Legislature to commemorate the death of Metis leader Louis Riel.

In a short ceremony the City of Edmonton declared November 13 to 19 Metis Week.

"It was 104 years ago today Louis Riel was hung by the neck for standing up for what he believed in. He fought a valued fight," said New Democrat MLA Derek Fox.

On Nov. 16, 1885 the Canadian government hung Louis Riel for treason against his country.

For many Metis people Riel was and to this day, is considered a national hero.

"Riel has been an inspiration, a guiding light," said Larry Desmeules, president of the Metis Association of Alberta.

While it has been a long hard struggle earning and protecting Metis rights, maintaining culture, the progress of Metis people was acknowledged on the steps of the legislature.

"Our progress as a people would not

have been possible if it weren't for the determination and leadership of people like Louis Riel.

"His dream was to secure a place within the Canadian Federation for the Metis people where our rights would be protected and promoted," said Lesser Slave Lake MLA Pearl Calahasen, who is one of the first two Metis to be elected to the provincial legislature.

"The Alberta government is committed to working with the Metis people to address concerns and resolve problems," promised Calahasen.

She said the 1987 framework agreement signed between the province and the MAA is an example of this commitment.

It provides a means of consultations and coordination in education, social services, employment and training, business development, municipal services, forestry and wildlife, she said.

Athabasca MLA Mike Cardinal, who is also Metis, voiced the same opinion but spoke in the Cree language.

The proclamation by the City of Edmonton declaring November 13th to 19th Metis Week was read by Metis Association of Alberta, Larry Desmeules.

Opening prayers were given by Metis Elder Dr. Anne Anderson.

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Provincial News

Gadwa sues band members for \$500,000

By Dana Wagg
Windspeaker Staff Writer

KEHEWIN, ALTA.

Kehewin Chief Gordon Gadwa is suing 13 members of his band for \$500,000.

Named in the suit filed Sept. 25 at Edmonton's Court of Queen Bench are five of the six band councillors, who attempted in August to have Gadwa removed as chief of the east-central reserve.

The councillors named include Gary Youngchief, Roland Dion, Victor John, George Dion and Gloria Badger, who had been acting chief on the reserve



Kehewin chief Gordon Gadwa

during the attempt to oust Gadwa.

Also named were Jean Marie Cardinal, Johnny Paul, Norbert Jebeaux, Julia John, Lucy Badger, Irvin Kehewin, Anna Car-

dinal and Harvey Youngchief.

Gadwa and his lawyer couldn't be reached for comment.

Jebeaux said it was "news" to him he'd been

named in the suit. He declined further comment.

Dion said the councillors would be meeting to discuss the situation, prior to seeing a lawyer.

Gadwa in his statement of claim said the 13 people slandered and libelled him by accusing him of bribery, manipulation, intimidation and patronage.

They also accused him of "being evil" and cast "aspersions as to his ancestry," he said.

The band members with a group of other people numbering a total of about 30 also seized control of the band administration building Aug. 18, changing the locks on the

building, he said. By acting as a mob they created an aura of potential violence, said Gadwa's suit.

In addition to damages of \$500,000 for libel and slander, Gadwa is asking for damages for trespass, nuisance and intimidation.

He's also seeking a permanent injunction restraining the 13 people from interfering with the lawful administration of the band.

The statement of claim was apparently filed the same day Gadwa and the mutinous councillors met in Edmonton with Elizabeth Turbayne, regional director-general of Indian Affairs.

Gadwa in an interview Oct. 12 said he had threatened the councillors with legal action, but he seemed to have drawn back from that position.

"If they can show they mean business when they say 'we should work together from now until then' (the next election in March), I won't have any hard feelings," he said in the interview.

"But if they're going to start fighting for this and that then that's just opening up the wounds again and I'll use whatever means to get them on track, so we work together until the next election," he had said.

Grande Cache residents fight 'sense of hopelessness'

By Dana Wagg
Windspeaker Staff Writer

EDMONTON

Before it had time to recover from the suicide of Wayne Moberly, the Grande Cache/Susa Creek community was plunged into mourning over another suicide.

Wayne's 24-year-old brother, Larry, took his life in his hometown of Susa Creek, just 10 km east of Grande Cache Nov. 4.

His younger brother, Wayne, 16, hanged himself in May. An older brother had committed suicide in 1981.

Communities do go through grieving processes just as individuals do, said Dr. Ron Dyck, provincial suicidologist.

"One of the things I don't think is paid attention to enough is the tremendous amount of bereavement, grief, loss that exists in Native communities," he said.

"Grande Cache and other Native communities are in a state of real mourning. You don't get over a loss like a death overnight. You especially don't get over a suicide overnight. It takes time for a community to heal itself," he said.

"When you add one loss on top of the next on top of the next, a community is almost in a perpetual state of grieving," he said.

Counsellors in Grande Cache and Susa Creek report

that the deaths of Wayne and Larry have shook the communities.

Doris McDonald, who is training to be an addictions counsellor in Susa Creek, said there's a feeling of hopelessness and despair in Susa Creek.

Dyck said it may be beneficial for Susa Creek to hold a community meeting so people can come to talk about how the deaths have affected them and their families.

"Part of dealing with hopelessness is also to be able to share that with other people and to be able out of that to make a commitment to each other to get together once in awhile, to share with each other, to phone each other, to become a smaller community to each other," he said.

The essence of life, according to the Inuit, he noted, is caring, sharing, loving and smiling. "That's what one needs to engender in a community."

"People say, 'It's not our problem.' But the thing is they are affected by it," he said.

Friends of the Moberlys may develop the feelings of hopelessness the two youths felt, he said.

"Unless those feelings of loss, sadness and anger are dealt with and dealt with relatively quickly, you may expect there'll be other kids in trouble," said Dr. Dyck.

"They may see these kids as models. That would be where I would have a concern," he said.

"I've been a very strong advocate for dealing in the schools with suicide after a suicide has occurred," he said.

The groundwork has been laid for a peer support

program at Grande Cache Community High School, said principal Brian Duquette.

A proposal developed by the school counsellor is being studied by teachers before it's submitted for approval to the school board, he said.

Duquette said he hopes the program, which would deal with a broad range of youth concerns, will be in place by the new year.

Marilyn Rees, youth coordinator with Family and Community Support Services in Grande Cache, is eager to see the program adopted.

"I'll keep pushing for it," she said. "It teaches kids to help themselves."

Rees said there's been at least three youth suicides in the area in the last three years and quite a few attempted suicides.

"I find it frustrating more is not being done," she said.

Dyck said the suicide rate is generally three to five times higher in Native communities in Alberta than non-Native communities.

The rate is disturbing, he said. But some Native organizations like Nechi and Native Counselling Services are working hard to bring it down, said Dyck.

People, who have attempted suicide or who know somebody who has attempted or committed suicide, are at a higher risk of committing suicide.

But it's "relatively unusual" to have three brothers in one family commit suicide, said Dyck.

Diashowa Canada Co. Ltd. Proposed BKP mill

Procter & Gamble Cellulose Existing BKP mill, expansion planned

Alberta Energy Co. Proposed CTMP mill

Alberta Pacific Forest Industries Inc. Proposed BKP mill

Millar Western Pulp Ltd. Existing CTMP mill

Alberta Newsprint Co. Ltd. Proposed CTMP newsprint mill

Weldwood Canada Ltd. Existing BKP mill, expansion planned

BKP: bleached kraft pulp CTMP: chemithermomechanical pulp

Natives plan pulp mill lobby

From front page

the statement read.

The review panel is currently touring northern Alberta communities collecting public response regarding the planned Al-Pac project.

Dan Creurer, secretary-treasurer of the Delta Native Fisherman's Association in Fort Chipewyan, has called for a moratorium on pulp mill developments in northern Alberta until it's been proven the mills won't damage the northern environment.

"If it takes 10 years, it takes 10 years," he said. "We only have one chance on the environment. If it's destroyed, it's destroyed forever."

The association is "extremely concerned" about the cumulative effect of the seven projects on the Athabasca and

Peace River systems, he said.

The association's 42 members take 80,000 kilograms of walleye annually from Lake Athabasca. The fishery is worth about \$200,000 annually to Fort Chipewyan and benefits about 400 people one-third the population of the northern community, said Creurer.

If Al-Pac goes ahead, it will destroy the fishery, he said, insisting that a compensation package be established.

"If you remove a couple hundred thousand dollars, you're removing quite a bit of money from the community," said Creurer.

According to zoologist Peter McCar the huge pulp mill would threaten the fishery.

Creurer is resigned that the proposed mills will be built.

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Our People



Josie Auger, Windspeaker

An honor guard of Henry Norwest's family solemnly marks the occasion.



Josie Auger, Windspeak

Dancers dressed in traditional powwow costume get ready to honor the deceased veteran.

Hobbema family honors First World War hero

Feast, dance salutes veteran Henry Norwest

By Josie Auger
Windspeaker Staff Writer

HOBBEA, ALTA.

A deceased war hero from Hobbema was given a posthumous honor this past Remembrance Day for his heroic exploits in the First World War.

The family of Henry (Duckie) Norwest held an honor dance and feast during Hobbema's War Veterans Powwow to commemorate the veteran's dedicated service and commitment to his country in wartime 71 years ago.

His great-granddaughter Marilyn Buffalo-McDonald decided to honor his achievements because they have gone unrecognized.

"I know he's never been recognized both by the Indians and the Canadian public in general," said Buffalo-McDonald.

A recounting of Norwest's courageous exploits as a sniper behind enemy lines was given by Albert Lapatak, as he addressed the more than 700 solemn spectators in attendance.

Born in Fort Saskatchewan in 1884, Norwest served

as a scout for the Northwest Mounted Police for a few months.

He joined the Calgary 50th Battalion when the First World War broke out and was sent overseas to fight behind enemy lines — a mission that was considered almost suicidal.

Norwest was one of an estimated three thousand Native people who fought for Canada in that war. And like many Native Canadians, he was placed in the front lines or behind enemy lines.

Private Norwest was thought to be one of the best, if not the best sniper among the Allied forces. He killed 115 enemies behind enemy lines and tried to survive to someday return home, to his surviving daughter Harriet Buffalo.

He never made it.

Norwest was killed by a German sniper on August 18, 1918, four months before the First World War ended. He received the Military Cross and bar for bravery for his exploits.

On his gravestone in France where he is buried, his friends who fought along side him wrote: "IT MUST HAVE BEEN A DAMN GOOD SNIPER WHO KILLED HIM."

Norwest was exceptionally brave, noted his great grand-

daughter.

"The Indian people that lived in that era had a lot of hunting skills and much of the culture and traditions were handed down. He was able to camouflage and use tricks that any other soldier did not know," said Buffalo McDonald, who has been researching her great-grandfather's life history in order to have him posthumously recognized by the Canadian government for his service to Canada.

Ted Meeres, who fought alongside Norwest, was a half mile away from where Norwest was killed.

"Most of the fellas who knew Duckie, knew he had no recognition," said Meeres.

But on Nov. 11, 1989, they gave Norwest the honor he was long overdue.

The honor dance was sombre, moving the hushed audience as they watched one family member softly weep as she carried a picture of Henry Norwest carrying his baby girl.

A book based on the diary of Norwest has been written by author Victor Wheeler called 'No Man's Land'.

The ceremonies also honored surviving war veterans from the First and Second World Wars.

Each were given certificates recognizing their dedication and service to the Canadian government by Westaskiwin Member of Parliament Willie Littlechild.

Powwow honors 'new breed of warrior'

By Josie Auger
Windspeaker Staff Writer

HOBBEA, ALTA.

At the Veterans Day Powwow in Hobbema the Four Nations saluted war veterans but also honored "a new breed of warrior," — Chief Bernard Ominayak.

The unity and power of the few Native leaders in attendance could be felt emanating from arena as they danced together in the grand entry procession last Saturday, Nov. 11 at the Panee Memorial Agriplex in Hobbema.

Chief Ominayak's address to the audience was the moment the Hobbema residents were waiting for.

Ominayak paid tribute to war veterans for giving their lives for what has long been promised Native people by the Canadian government — land and financial compensation.



Josie Auger, Windspeaker

Chief Bernard Ominayak (l) is given an honorary head-dress by Ermineskin band chief Eddie Littlechild

"I would like to give special thanks to the veterans for giving their lives for our people, for what we should have had," says Chief Bernard Ominayak, referring to the significant role Native people played

for Canada in the First and Second World Wars.

In both world wars, several thousand Native men enlisted for service overseas.

According to Professor Tony Hall, who teaches

Native Studies at the University of Sudbury, the Native contribution to the war effort was proportionately higher than that of any other ethnic group.

As wards of the state, Natives could not be conscripted. Instead they willingly volunteered to enlist in the war.

Those who came back from the war returned to face continued discrimination and inequality.

In a controversial attempt to deny Native people their treaty rights, the Canadian government informed Native war veterans that they were ineligible for benefits from the Department of Veteran Affairs because they were not yet Canadian citizens.

The only way Native people could receive benefits was if they agreed to give up their status as registered Indians.

Some, however, who agreed to give up status were not fully informed of the legal implications of what they were doing, according to historians.

Those who didn't sign away their treaty rights received reduced benefits from the Department of Indian Affairs.

Ominayak told his audience that much of the disappointment of the past is still present today.

"Our number one enemy is the Canadian government," he said.

"As we see here tonight, the more united we become the greater our chances can be," he said to thunderous applause.

His band, the northern Alberta Lubicon Indian band, has sought a negotiated land claim and compensation with the federal government for the last 50 years.

Willie Littlechild, Wetaskiwin member of parliament, was also on hand with blessings of the eagle spirit for Chief Bernard Ominayak and his people.

"I hope we can celebrate with you the victory you deserve," said Littlechild.

Prayers were given by elder John Samson for the

Lubicon people for strength and for their long-standing land claim to be successfully negotiated.

Support continues to grow for Bernard Ominayak.

The Four Nations of Hobbema honored the Lubicon Chief by presenting him with a Chief's head dress. For the first time publicly, Chief Bernard Ominayak had his famous Lubicon cap, a trademark, removed and replaced with a head dress.

The cries of the singers and a heavy drum beat set the mood as whipmen, eagle staff and flag carriers led the procession around the arena and capacity crowd.

Other Native leaders in attendance included Sarcee Chief Roy Whitney, Ermineskin Chief Eddie Littlechild and members of the Hobbema Royal Canadian Mounted Police.

Backgrounder To The News

When The Sun Sets Over Batoche

In the spring of eighteen-eighty-five brave men laid down their lives knowing all would be lost on the prairies of Batoche

Outnumbered by the troops of General Middleton sent to squash the Metis rebellion young and old made their stand for Riel, Dumont and their land

When the sun sets over Batoche when Riel mounts the gallows holding his cross will the fiddles hung on the wall ever be brought back down to play once again the Metis' proud song

They died fighting from the rifle pits and trenches in the cold morning sun nails and stones used for bullets against the cannon and Gatling gun

On the fourth day, the twelfth of May was heard the last battle cry Middleton's forces overran the rifle pits and trenches where the proud Metis lie

When the sun sets over Batoche we will watch mounted horsemen following a ghostly cross across a stormy red sky and we'll know all is not lost we will raise our heads up high as the sun sets over Batoche

Words by Rocky Woodward

Riel remembered in life and death Metis hero inspires today's leaders

On the 104th anniversary of his death on Nov. 16, 1885, Metis communities across Canada last week honored Louis Riel, considered a hero for dying for his beliefs in furthering the cause of Metis people.

The following article is a look back at the influence of the Metis leader during his life and even after his death.

By John Holman
Windspeaker Correspondent

EDMONTON

Riel has been described as one of Canada's most brilliant politicians and perhaps the most famous.

Alive, he was considered one of the greatest leaders western Canada had ever seen.

Dead, he is a Metis hero.

Riel has been an inspiration to a lot of today's Metis politicians because of his "determination and leadership", says Mike Cardinal, the member of the legislative assembly for Athabasca/Lac la Biche.

Many Metis politicians have been strengthened by Riel's death because he died for the cause of securing a land base for Metis people.

"It's (because of) Louis



Louis Riel

Riel's dreams and struggles and personal sacrifices that we have managed to move forward today," said Cardinal.

"We look back 100 years and we didn't have any respect or rights as Metis people."

Today, the Alberta Legislature has three Metis members and recently signed a \$310 million deal with eight Metis settlements over the next 17 years for services and economic development.

Riel raised the awareness of the Metis as a political power, says Walter Anderson, the treasurer of the Federation of Metis Settlements (FMS).

Riel was a "well-educated man" who harnessed the Metis people in the struggle to get land for them. His death is an inspiration because he showed he was willing to die for what the Metis believed was right — a land base, he said.

His death spurred people to carry on the fight, which continues today, noted Anderson.

"The settlements of Alberta are trying to finish what Riel started," said Anderson.

He often wonders of Riel's habit of carrying around a Bible rather than a rifle in the years leading up to his execution.

Anderson notes that if the FMS successfully negotiates the Metis entitlement and self-government to Alberta's Metis settlements, it opens the door for Metis people in other provinces to get their own Metis settlements.

Riel was hung because he fought for what he believed in, says Derek Fox, the Vegreville New Democrat MLA.

Canada should not repeat the mistakes of the federal government of Riel's time such as letting industrial development go ahead without consulting the people who will be affected, said Fox.

This is what led Riel to fight for a land base and protection of it. But, he added, "it would be a mistake to believe that the battles that he was fighting over 100 years ago have been won."

Riel had such an impact on Canadian politics and widespread support among French-Metis, who shared the Catholic religion and the language with

the French, that French Quebec supported him.

"You could probably compare him with a French hero — Joan of Arc. He was typecast as a hero and a martyr," says Terry Lusty, a teacher living in Fort Chipewyan.

"He gave up his life for the freedoms and the liberties for his people."

Lusty, a Metis historian, is currently working on a novel based on the 1885 Rebellion.

Riel led the Red River Metis in the seizing of Fort Garry and the establishment of a provisional government. This government negotiated the entrance of Manitoba into Confederation.

Later he escaped to the U.S. to evade capture by armed forces. He came back in 1884 to lead the Metis. In 1885, he formed another provisional government.

Fighting broke out between the Metis and government troops precipitating the 1885 Rebellion. It was the result of numerous Metis petitions to the Canadian government for protection and deeds to lands they occupied which were not answered.


Riel surrendered on the fourth day, May 12, 1885, and was taken prisoner and tried for treason.

But support was so strong for Riel that the governments of France and the United States pleaded with the Queen of England to spare Riel's life.

Even Wilfred Laurier, the prime minister who succeeded MacDonald, was quoted as saying he would have shouldered a musket for Riel and his cause.

On Nov. 16, 1885, Riel was hung for treason.


Following Riel's hanging, Prime Minister John A. MacDonald was burned in effigy in a rally, and support for the Conservative party which was in power, fell drastically.




Merry Christmas

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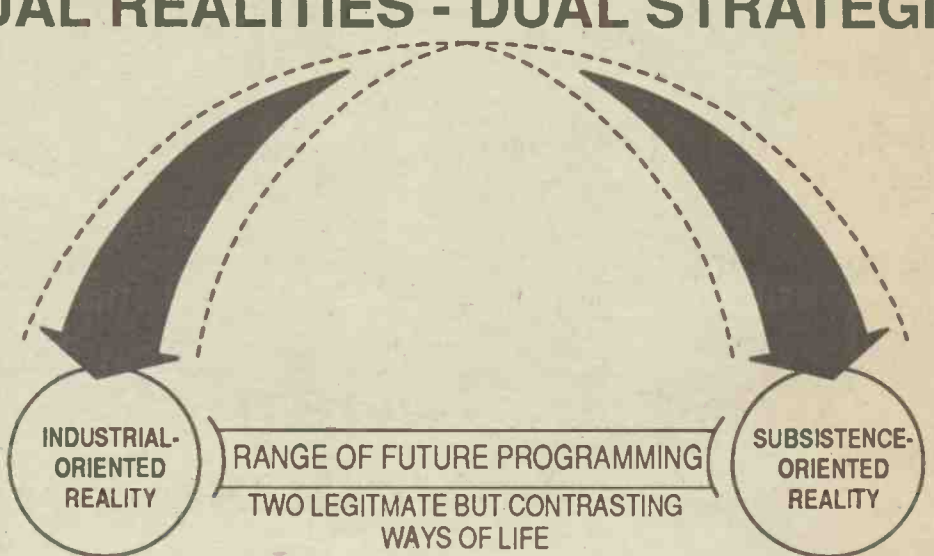




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The National Scene

Indian Affairs wants more study into pulp mill

FORT SMITH, N.W.T.

The federal department of Indian Affairs and Northern Development want the \$1.3 billion pulp mill slated to be built on northern Alberta's Athabasca River shelved.

Bill Stephen, Northern Affairs' director-general for the Northwest Territories told an inquiry Nov. 15, that there needs to be more study into the environmental effects of toxic effluent from the proposed Alberta Pacific Forest Industries mill.

He urged the joint federal-provincial panel holding hearings into the mill to shelve development until there is more information available on toxins and their cumulative effect on people and wildlife.

Indian band wants inquiry into spill

PRINCE ALBERT, SASK.

The chief of the Hatchet Lake Indian band near Prince Albert has called for an independent inquiry into the mining industry in northern Saskatchewan following a massive spill of contaminated water at the Rabbit Lake uranium mine.

On Nov. 8, about two million litres of radioactive water spilled into Rabbit Lake, 530 kilometres northeast of Prince Albert. Cameco company officials have admitted the spill went undetected for 14 hours.

Chief Ed Benoanie says his worst fears have been confirmed and wants a new regulatory system to be implemented, ensuring that people from his community are consulted.

Family of slain man sues

WINNIPEG, MAN.

The family of slain Native leader J.J. Harper plan to sue the city of Winnipeg and its police department for his death.

The suit claims negligence and assault in the shooting of Harper during a struggle with Const. Robert Cross of the Winnipeg police department on March 9, 1988.

Harper was killed in that struggle and a Native justice inquiry has been looking into the shooting.

Provincial News

Bloods sign deal to rehabilitate inmates Reserve to get halfway house

By Jeff Morrow
Windspeaker Staff Writer

STAND OFF, ALTA.

The door has been unlocked for the Blood Indian Tribe to provide community-based correctional services on its reserve.

A deal was finalized between Solicitor General Dick Fowler and Chief Roy Fox Nov. 8 to operate a \$1.1 million program for minimum-security rehabilitation and correctional services on the southern Alberta reserve.

It will include construction of a \$700,000 halfway house for non-violent offenders.

It will be the second phase of a three-phased initiative that was started four years ago to control how Native inmates are rehabilitated through the correctional system, says the director of the Blood Tribe's community corrections.

Rick Soup says the long-awaited project was already in place but was awaiting final approval from the provincial government.

"But we hope the community will become more involved in the process," he noted.

Soup said Natives have been working with the

Solicitor General's office in determining probation procedures for Blood offenders.

But now Blood members will be given more control over the adult offenders who didn't belong in provincial jail, he said.

The correctional programming will include community-based Native court workers, crime prevention officers, Native Counselling Services and elders' participation.

But the most important feature of the master agreement, he adds, will be the 24-bed, 11,000 square foot facility to be built on the reserve.

"It will be more of a halfway house. Inmates will be screened. We'll be doing our research to make it work," he said.

The facility and programs will be run by the Kainai Community Corrections Society.

Soup said the project is the result of ineffective rehabilitation programming for Native people in correctional facilities run by the government.

He said Native inmates were not becoming involved in the programs set up for the general prison population so they were not being given early releases like they should have.

Being on the reserve will give them all the benefits of rehabilitation, he said.

Currently, more than 30 per cent of all adults admitted to provincial jails are Native prisoners. Natives make up less than five per cent of the total population of Alberta.

Soup said Natives need to administer their own correctional operations.

He said phase three of the initiative will include drug and alcohol treatment facilities operated by an all-Native staff. A young offenders correctional program is also being ironed out by band officials.

Social services promises help to Grande Cache area residents

By Dana Wagg
Windspeaker Staff Writer

EDMONTON

Alberta Social Services is committed to helping the Grande Cache area deal with its pressing social concerns, says the senior official for the Edmonton region.

"We feel a commitment to try to do what we can to bring about the changes the community would see as necessary to improve the situation," says Denis Bell, regional director for the Edmonton area.

"There's not one program that's going to turn things around. It takes a lot of commitment from people in the community, the government and various agencies," he said.

Community organizations have called on Alberta Social Services to fund a study to pinpoint needs in the area.

Bell said he's "quite

confident it will go ahead. We would like to see it done. Chester (Cunningham) would like to see it done," he said.

Cunningham, executive director of Native Counselling Services, recently submitted the proposal for the study, he said.

"I saw a great deal of pain when I met with the community members," — Denis Bell, regional director of Alberta Social Services

Loretta Belcourt, Native courtworker in Grande Cache with Native Counselling Services, welcomed the commitment made by Bell to see that social concerns will be addressed.

"It would be really great if they could get somebody out here to find out what the specific needs are," she said.

According to Belcourt only two of the Native deaths recorded in the area in the last 10 years were from natural causes. Most

of the other deaths were alcohol-related.

Social Services officials have been in contact with representatives from Native Counselling Services to determine what approach to take in dealing with the concerns of residents, said Bell.

"We've tried to be responsive and we've looked at a number of things."

Bell attended a few meetings this summer in Grande Cache with community representatives.

"I saw a great deal of pain when I met with the community members."

The suicide death of Wayne Moberly, who was a government ward when he hanged himself in Grande Cache May 30, brought the area's social concerns to the forefront.

But according to Belcourt, area Natives have had their lives disrupted by resource development and have been in a crisis situation for the last 15 years.

The Alberta Indian Health Care Commission requires a

SECRETARY

Duties include relief reception, typing, filing, assisting with monthly newsletter, coordinating workshops and conferences.

QUALIFICATIONS:

1. Minimum of one year secretarial experience.
2. Typing speed of 55 wpm.
3. Computer experience - ideally with Word Perfect.
4. Good communication and writing skills.

DESIRABLE:

1. Knowledge of health care programs for Treaty Indians.
2. Direct experience in writing newspaper articles.

SALARY:

\$18,000 - \$20,000 per year depending upon qualifications.

Send resumes to:



Alberta Indian Health Care Commission

1390 First Edmonton Place
10665 Jasper Avenue
Edmonton, Alberta T5J 3S9

Closing date for receipt of applications is November 30, 1989

NATIVE ARTISTS

The No. 1 Native newspaper in North America would like to give you the opportunity to show your creative talents in pen and ink illustrations. If you are interested contact:

Bert Crowfoot
15001 - 112 Ave.,
Edmonton, Alberta T5M 2V6

Phone: 455-2700



Windspeaker

Windspeaker is published by the Aboriginal Multi-Media Society of Alberta (AMMSA) each Friday to provide information primarily to Native people of northern Alberta. Windspeaker was established in 1983 and is politically independent. Indexed in the Canadian Magazine Index and indexed on-line in the Canadian Business & Current Affairs Database and Canadian Periodical Index. 35mm Microfilm: Micromedia, 158 Pearl St. Toronto, Ont M5H 1L3

15001 - 112 Avenue Edmonton, Alberta T5M 2V6
(403) 455-2700 FAX: (403) 452-1428

Bert Crowfoot
General Manager
Gary Gee
Editor
Carol Russ
Finance Manager

Viewpoint

High price paid for 'band-aid' solutions

It's welcome news to hear Alberta Social Services is finally paying serious attention to the concerns of Natives in the Grande Cache/Susa Creek area.

Denis Bell, Edmonton area manager, said his department is committed to helping the area find solutions to its problems

He's confident a study of the needs in the area will be conducted.

Here's hoping the study does go ahead and does come back with creative suggestions the Native community, the government and its agencies can work together on.

It unfortunately, took the death of a young man, 16-year-old Wayne Moberly, to light a fire under the department.

And Wayne's death sadly has spawned another tragedy.

Larry Moberly, Wayne's brother, took his life earlier this month. He had spoken at length to his sister Joyce about Wayne's suicide.

It seems to take a tragedy to get the attention of the government, which responds best in crises. It excels at putting out fires, but not preventing them.

While we welcome an initiative by social services to dig for answers in responding to the suicide crisis in Grande Cache/Susa Creek, we can't forget the broken and damaged lives, some of which will never be repaired.

We can't excuse the government for sending band-aid solutions in the past when trauma centres were called for.

Some of the answers seem so clear and obvious, it's inexcusable action wasn't taken.

Rather than sending in social workers with heavy caseloads to tend to bruised spirits and fractured lives, more funding must be given so respected Native elders can offer their solace.

The war on alcoholism and drug abuse must also be stepped up with the assistance of Nechi Institute/Poundmaker's Lodge and AADAC.

And social workers and their bosses have to stop looking at apprehension of Native children from their parents as a necessary evil when families are in crisis.

When children are pulled out of their homes, the family bond can be permanently damaged. Hurting people and communities result.

If parents have substance abuse problems, they and not the children should be pulled from their homes, says Loretta Belcourt of Native Counselling Services in Grande Cache.

It's a creative suggestion.

Many of the social problems in the Grande Cache area can probably be traced to the social upheaval experienced by Natives after non-Natives arrived on the scene to harvest the area's natural resources — the trees and the coal.

It's a scene that's been played out across Canada and the world. Governments and corporations cheer profits and jobs while Aboriginal people are left to pick up the pieces of their shattered lives.

The same scene is now about to be replayed across northern Alberta as \$3.5 billion worth of pulp projects kick in.

A joint federal-provincial review panel is crisscrossing the north to get public response.

In drafting its recommendations the panel must not only consider the impact of the proposed northern pulp projects on the rivers and the air, but also the damage to people's bodies, minds, spirits, livelihood and culture.

Natives across the province have already paid too high a price for decisions made by other people, which didn't fully consider those concerns.

Editorial Page



Letters to the Editor

Native volunteers not given access

Dear Editor:

There is something on my mind and has been for about a year.

It has to do with Alberta Social Services. I had offered to work with some of our young Native people concerning Native living and Native spiritual ways.

I have a ceremonial pipe that I have earned and I regard this as my degree in social work or teaching.

We drew up a few papers and I was checked out. They told me that I would be getting some referrals. This happened a couple of times and then I did not get anymore.

Pulp mill not needed in Athabasca, says reader

Dear Editor:

I'll get right to the point. The development of the Athabasca pulp mill, which is in the planning stages, has upset me some.

Why, I ask myself, should a handful of people and their big corporations destroy and pollute our environment?

Looking around I didn't mind the giant oil industries stripping and making cutlines, upsetting our hunting grounds and traplines. You have to make way for progress I understand, but haven't we paid the price?

Syncrude and Suncor have done their share of polluting the Athabasca River.

We do not need another project (pulp mill) to destroy more.

Speaking on behalf of the brothers, this is an invasion of the life they only know of.

By cutting down the trees in the Athabasca Forest we are only upsetting Mother Nature more.

Let live and (please) leave alone.

I am very concerned about our environment and so should the communities that will be affected by the proposed Alberta Pacific Pulp Mill.

Gordon Janvier
#10 Janvier Band

Windspeaker welcomes your opinion
Windspeaker welcomes letters to the editor. Letters should be brief and include the name, address and telephone number of the writer. We will not print unsigned letters unless there is a good reason for withholding the identity of the writer. Windspeaker reserves the right to edit letters for taste, length and grammar.

There are four Social Services main offices here in Edmonton. Each one of these offices has a Native worker. I have yet to see what these workers are doing.

I believe that they are there so that Social Services can say that they are working with Native people through these workers. In other words, they are token Indians.

Maybe these workers would like to do more but their hands are tied because of all the policies, rules and regulations that Alberta Social Services would have.

These workers should be referring clients to Native teachers, spiritual leaders, and elders that would gladly be of help. But we are blocked off, I think by many agencies that are supposed to be helping us.

I wonder sometimes if the immigrants want us to continue being like a herd of cattle where you are fenced in and someone will throw the herd a little hay once in a while.

That is what's happening with many of our Native people.

Stan Gladstone

Poor people pay for MLA's pay hikes

Dear Editor:

In a recent move, the Alberta provincial members of the legislative assembly voted a hefty raise for themselves.

This was done for every MLA from the Premier down the list to the backbenchers.

This was done supposedly in a time of cutting back on services and programs. It would seem that the poor again have to pay.

If we go back one-and-a-half years, it was Connie Osterman who said that the single employables would have to share rent and facilities so that they can contribute to cutbacks on spending.

Ever since then, rents have risen as well as food costs, travel, and utilities. Also on the rise have been crime, family break-up, alcohol-drug abuse and family violence.

So much, for then Social Services Minister Osterman's wise thinking.

Greed and gluttony of a society once built by low-cost labour and people with dreams.

I won't say more, but this is a matter of serious consideration and not to be overlooked.

Sincerely,
William J. Beaver
Vice-President,
I.A.A. Treaty 8

Community News

Christmas spirit getting lost in gimmickry. . .

Hi!

Can you believe it! It's only Nov. 14, and as I write, already television sets, newspaper advertising and radio commercials are filled with Christmas gimmicks.

Anything for the almighty dollar.

You know when you think about it, even Easter, Valentine's Day, Halloween and many other businesses are already beginning to sell their products ahead of time.

It's killing the feeling, the glow we once had when Christmas usually arrived about the first week of December and not immediately following Halloween.

Now I am reminded of each holiday by advertisements coming out two months before the event is to happen! I can't stand it! I need a duck! To steady my nerves...hint, hint.

Which reminds me.

I was at the Native Pastoral Centre last Sunday for two reasons. One, to cover the Veterans Mass and two, because I'm desperately in need of good advice.

You see, I used to go to a bar where I received good advice anytime.

Once I said my arm was aching and in an instant I had three professional doctors conveying their reasons why



Droppin' In

By Rocky Woodward

my arm hurt. Just to see if there were any more pros around, I hollered I needed a lawyer and four lawyers appeared from the pool table area.

This was getting good so I hollered, "I need a drink!" and all the professionals disappeared.

But getting back to my duck, this lady came up to me after mass and said, "You're Rocky Woodward?"

I said, "How did you know?" By this time I was guessing she knew me from when I hosted Native Nashville North. But no, instead she said, "I read your column. Boy! You sure like duck."

Then she said she called Windspeaker because she had three ducks boiling in a stew and was going to ask me to join her family for supper, but I wasn't there.

When she told me this story I got really choked up and didn't know whether to go to a bar and seek counselling or talk to Father Jayawardhana.

Instead I bawled like a stuffed duck all over the lady's shoulder.

Anyway, thank you for thinking of me, CHRISTIN COLLINS.

ENOCH: Hats off to these two young lads who play for the BULLDOGS Anunciation hockey team. Now I know one of them is my son, Cory Woodward, and the other boy, Lance Morin, belongs to Donna and Eric Fayant, but these guys as you see, are the true meaning of strong defence and deserve mentioning.

Guys like Lance and Cory can make or break a coach's chances for the big leagues (Pee Wee). Yes, I want to make the big times and Cory and Lance are my one reason I might just make it. Congratulations guys!

EDMONTON: Talked with Rene again over at the Canadian Native Friendship Centre and he says that programs, nothing but programs are available at the centre.

Rene says to keep in mind that a Native Studies program is available every Monday at the centre, beginning at 7 p.m.

And on Nov. 21 at 6 p.m., a Native youth organizational meeting will be held at the Westmount Community Hall. So if you're interested, call Rene Houle at 452-7811.

That's not all. Children aged seven to 12, if you're looking for something to do, then why not join the centre's ANY CHILD CAN program?

It's a chance to become involved with all sorts of fun games, arts and crafts. Every opportunity for a great time is at your beck and call. Starts this Nov. 28, from 6 p.m. to 7:30 p.m. Also at the Westmount Community Hall.

KIKINO: "Where have you been Rocky? I've been the chairman of the settlement for the last three years!" said Floyd Tompson after I asked him where he's been.

Floyd's right, but like a true Metis, he was still kind enough to let me know that their community has two senior hockey teams entered in the Goodfish Lake Hockey League.

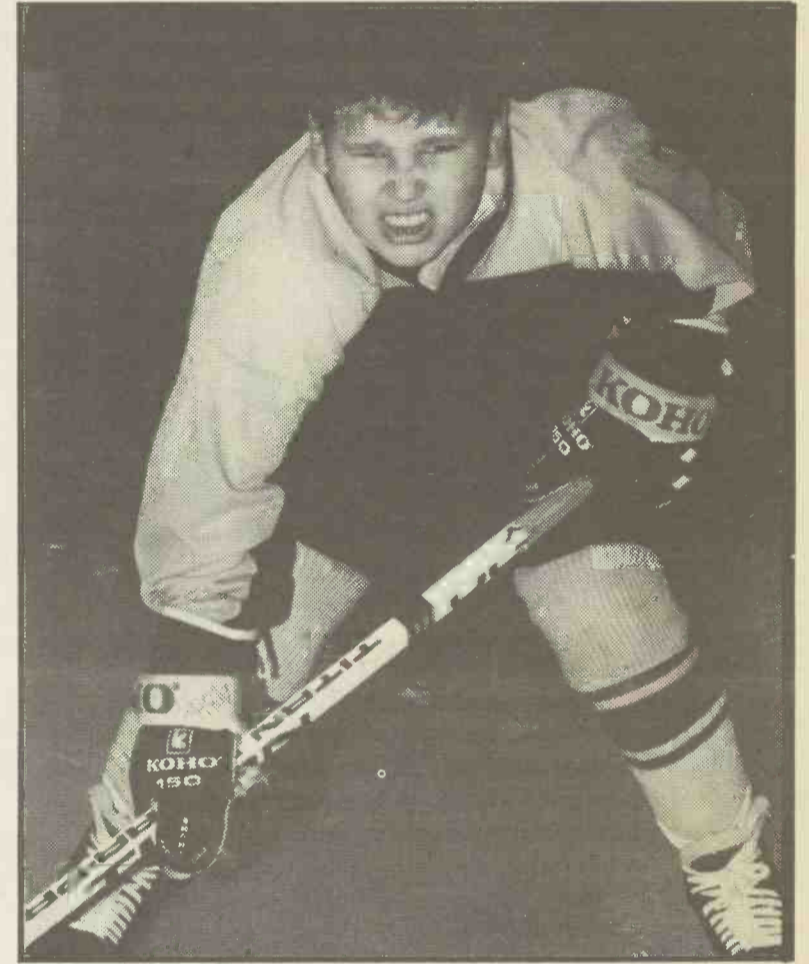
"And that's not all. We have a lot of our boys playing hockey in the Athabasca Minor Hockey League. Right from novice and up," commented Floyd.

Another thing that Floyd mentioned, and you can put this in Droppin' In, Rocky, "is that they always believed that Native Nashville North was a great television program and that it did a lot to enhance the image of Native people everywhere."

Spoken like a true music lover.



Cory Woodward



Lance Morin

Compiled by Tina Wood and Connie Morin

NATIONAL FILM BOARD, Special Screenings of Aboriginal Films, beginning Sept. 6, every Wednesday at noon, 3 p.m. and 7 p.m.; N.F.B. Theatre, 120 Caanada Place, 9700 Jasper Avenue, Edmonton

5TH ANNUAL NATIVE ARTS & CRAFTS SHOW & SALE; Nov. 18, 11:00 a.m.-3:00 p.m.; Sagitawa Friendship Centre, 10108 - 100 Avenue, Peace River; coffee, tea & bannock; to book free tables or for more info. call Colleen (403) 624-2443.

NORTH AMERICAN INDIGENOUS GAMES WORKSHOP; Nov. 17, 18, & 19, 9:00 am to 4:00 pm; Edmonton Convention Centre, to register call Games Manager John Fletcher at 435-4424.

COORS INDIAN NATIONAL FINALS RODEO; Nov. 16-19, Albuquerque, New Mexico.

ST. HENRY'S CATHOLIC CHURCH CHRISTMAS BAZAAR; Nov. 18; Ft. Vermilion; for more info. call Debbi Martin at (403) 927-3257.

STONEY RESERVE CELEBRATES NATIONAL ADDICTIONS AWARENESS WEEK; Mon. Nov. 20 - Fri. Nov. 24, you are invited to join our AROUND THE CIRCLE HEALTH FAIR; Tues. Nov. 21 from 10:00 to 5:00 p.m. at the Morley Community Hall; for more info. call (403) 881-2042.

1989 ANNUAL NATIONAL SHOW & SALE OF CANADIAN NATIVE ARTS & CRAFTS; Nov. 17, 18, & 19; Edmonton Convention Centre; Nov. 24, 25 & 26; Big Four, Calgary Stampede Park; admission \$2 (children 12 & under free); door prizes, White Braid Dancers, Native Puppet Show, presented by Alberta Indian Arts & Crafts Society; for more info. call (403) 426-2048.

DEVELOPING CONSTITUTIONS FOR COMMUNITY BASED SELF-GOVERNMENT; Nov. 19 - 24; The Banff Centre for Management; scholarship assistance available; for more info. contact Peter Hunt at (403) 762-6327.

NATIVE CATHOLIC WORKSHOP; Nov. 20-24, Kise Manito Centre, Grouard; a course on Catholic liturgy in a Native perspective, cost is \$100; for more info. call 751-3775.

SOBER WALK; Nov. 20, 11:00 a.m.; starting from Sir

Indian Country Community Events

Winston Churchill Square or the U of A. to the Join the Circle Rally (noon) at the Alberta Legislature (north side); for more info. call Louise Mayo at (403) 458-1884.

POUNDMAKER SKITS; Nov. 21, 1:00 p.m.; Poundmaker Nechi, St. Albert; clients and staff performing amateur skits; everyone welcome; for more info. call (403) 458-1884.

FUN DAY (POUNDMAKER); Nov. 22; Poundmaker Nechi, St. Albert; games and talent show; refreshments available; everyone welcome; for more info. call (403) 458-1884.

ALCATHON; Nov. 23; 6:00 p.m. to 11:00 p.m.; Poundmaker Nechi, St. Albert; marathon open AA meetings; round dance at 9:00 p.m.; everyone welcome; for more info. call (403) 458-1884.

OPEN HOUSE; Nov. 23, after lunch; Poundmaker Nechi, St. Albert; tours, information, etc.; for more info. call (404) 458-1884.

KISEMANITO CENTRE IN THE PATH OF JESUS; Nov. 20 to 24; Kise Manito Centre, Grouard; celebrating Native-Catholic Liturgy; open to all adult Native Catholic single men & women and families; for more info. write to: Director, Kise Manito Centre, Grouard, Alberta, T0G 1C0 or call (403) 751-3775.

POUNDMAKER/NECHI ROUND DANCE; Nov. 25, 8:00 pm to 4:00 am; lunch will be served, Drummers will be paid; everyone welcome, for more info. call Dave LaSwiss or Alfred Bonaise at 458-1884.

CO-ED VOLLEYBALL TOURNAMENTS; Nov. 25 & 26; Calgary Native Friendship Centre; for more info. call (403) 264-1155.

BINGO; Nov. 25; Ft. Vermilion; \$3,500 prize; sponsored

by the Recreation Board; doors open at 5:30 p.m. bingo starts at 7:00 p.m.

PROPOSED ALBERTA-PACIFIC PULP MILL HEARINGS; to be held in Prosperity, Athabasca, Lac La Biche, Ft. McMurray, Beaver Lake, Ft. Chipewyan, Janvier and Wabasca/Desmarais and Ft. Resolution (NWT); anyone wishing to make a presentation or written submission should obtain info. on how to make submissions; for more info. call George Kupfer at (403) 422-2549.

ST. HENRY'S CATHOLIC CHURCH SUNDAY SCHOOL; every Sunday in Ft. Vermilion at 10:15 a.m.; children three to eight years-old are invited to attend; for more info. call Diana LaSlamme at (403) 927-4494.

PRAIRIE TREATY NATIONS ALLIANCE CHIEFS CONFERENCE; Nov. 28, 29 and 30, 1989; Edmonton Inn, Edmonton, for more info. call (306) 332-5664.

BILL C-31 HEARINGS; Nov. 28 & 29; Saxony Motor Inn, Edmonton; Dec. 1, 2 & 3; Native Friendship Centre, Calgary; sponsored by the Assembly of First Nations; open to all Treaty Indians, Metis or Innu - families, bands, organizations, etc.; for more info. call (613) 236-0673

ONCHAMINAHOS SCHOOL ALL NATIVES SR. HIGH VOLLEYBALL TOURNAMENT; Dec. 2 & 3; Saddle Lake School Gym; deadline for entry Nov. 22; \$100 per team, ages 13-18 as of Sept. 1; Prizes and trophies; for more info. call Gloria McGilvery or Gary Jackson at (403) 726-3730.

4TH ANNUAL CO-ED VOLLEYBALL TOURNAMENT; Dec. 2 & 3, Senator Gladstone Hall; Entry fee \$250, Entry deadline Nov. 27/89; 1st place - \$1000 & Jackets; sponsored by Blood Tribe Recreation; for more info. call Gilbert at (403) 737-3926.

12 TEAM MEN'S HOCKEY TOURNAMENT; Dec. 15-17; Saddle Lake; for more info. contact Dennis Moosewa or Ken Kakeesumat at (403) 726-3829.

BRING IN THE NEW YEAR WITH THE EDMONTON METIS LOCAL; Featuring Dave Boyer & Rocky Mountain High; Saxony Motor Inn, 15540 - Stony Plain Rd. Edmonton; Tickets \$20, for more info. contact Lyle Donald at 461-0779.

Provincial News

Inmates deny drug war at Edmonton Institution

By Dana Wagg
Windspeaker Staff Writer

EDMONTON

Reports of a drug war between Natives and non-Natives at Edmonton Institution have been dismissed as nonsense by prison inmate groups.

A story in a local newspaper claimed a recent knife fight at the prison, which led to a two-and-a-half-day lockdown, was caused by a drug war between Natives and non-Natives at the institution.

During the lockdown, inmates were confined to their cells and privileges were suspended.

"It's a bunch of malarkey," declared John Schimmens, a non-Native who heads the Lifers' Group inside the northeast Edmonton prison.

An angry Willie Blake, Native Brotherhood chief, said the report was nothing but "sensationalism and lies."

Schimmens, 41, said the two individuals involved in the fight had a dispute and "a mountain got made out of a molehill."

There is no tension between Native and non-Native inmates at the prison, said Schimmens, who lives within three doors of Blake.

The two men said they were shocked



Willie Blake

Dana Wagg, Windspeaker



John Schimmens

Dana Wagg, Windspeaker

and disappointed by the reports, which could deter volunteers from getting involved with inmate programs.

"When they hear negative stuff, it does put some doubt in a person's mind. But once they come in and see you and meet you, there's a whole change of attitude," said Schimmens.

"People are safer in here than they are out on the street," he claimed.

"Whoever's providing these reports

are trying to create an illusion of a badass penitentiary environment and it's just really stereotypical of what you see on TV. There's no truth to it whatsoever," said Blake.

Both groups work together on programs including the successful Special Olympics which is now held annually at the institution, said Schimmens.

"There's a really good unity in here," he said.

Non-Natives have benefited from the growth of Native spiritualism in the prison, explained Schimmens.

"There's a lot of caring and sharing going on in here you haven't seen in the past."

Native elders make themselves available to all inmates, who need someone to talk to, he said.

"They treat you like a human being instead of like a number," he said.

Blake, 38, said there is "no racial conflict" at Edmonton Institution. In fact, he said, he's never been involved in any racial conflicts with inmates in his 15 years in maximum security prisons across the country.

"This Edmonton Institution is probably the most docile maximum security pen I've ever seen," he said.

"I'm not denying people do use drugs in here. But it's not to the extent people are led to believe. This place has got nothing to fight over. If I had a couple hundred dollars cash, I could probably buy out the drug trade," said Blake.

Lack of funding leaves 'Miss Metis' pageant in limbo

By Leta McNaughton
Windspeaker Correspondent

EDMONTON

The 'Miss Metis' Pageant normally held at this time of year has been postponed.

Lack of funding has caused postponement of the event.

Edna Forchuk, the founder of the contest, says organizers would like to wait until May or possibly until August when the Metis Association of Alberta holds its annual assembly.

"We'd like to hold it then until money is in place and we have decent prizes," said Forchuk.

The contest is open to Metis women 17 years-of-age and over.

1989's reigning queen, Twyla Turcotte, will remain queen until a new pageant is held.

Entertainers, bartenders and service people are still needed for next year's ceremonies.

For more information, phone 453-2099.



Good News
Party Line

ST. HENRY'S
CATHOLIC
CHURCH
SUNDAY
SCHOOL

Every Sunday in
Ft. Vermilion at
10:15 a.m.; children
3-8 years old are
invited to attend;
for more info. call
Diana LaSlamme
at (403) 927-4494

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For more information and application forms, write to
Lila Freysteinson, Program Manager
Indian Diploma Nursing
Box 1297

North Battleford, Sask. S9A 3L8
or phone 445-2688

Deadline for Applications - postmarked no later than November 30, 1989

NOTICE!!

Since we have vacated our office on Kingsway Avenue, Edmonton we ask our members and the general public to direct all written and telephone questions and communications to us at our office in the Enoch Band Administration Building, Winterburn, Alberta



INDIAN ASSOCIATION OF ALBERTA

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T0E 2N0

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Windspeaker

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Native 'uncles' sought for juvenile offenders

Uncles at Large starts new program

By Leta McNaughton
Windspeaker Correspondent

EDMONTON

Uncles at Large is seeking Native uncles to befriend juvenile offenders in the city.

Under a recently-developed program implemented at the Edmonton Young Offenders Centre, the Kisisinawak Program will introduce young offenders to Native uncles.

"Two boys specifically asked for uncles," says Janice Blake, director of Uncles at Large.

"They had the most potential of any kids I've ever seen," said Blake who came up with the idea to establish a program at the centre.

The program has yet to get off the ground but it's expected to be in full operation by the end of the year.

Uncles at Large has sought help from six Native communities and government to participate in the program but response has been minimal.

They're hoping Native men will come forward and become uncles and that Native communities throughout Alberta will help find volunteers to



Janice Blake and Gary Boucher

Windspeaker file photo

meet the demand.

Gary Boucher, a Grant MacEwan social work student, says many of the juvenile offenders at the centre come from the inner-city and northern Alberta.

"A lot of their backgrounds involve alcohol, drugs, and foster homes. They've had no neutral relationships where there has been no supervision, no authority. We'd like them to have a healthy friendship with someone who honestly cares," said Boucher.

Boucher and Blake both agree that the basic emotional needs of the kids is not being met in social programs.

"These kids have been in the care of the government since they were little or in alcoholic, abusive

homes. They get put into foster homes where just the physical needs are met," says Blake.

Boucher says the foster-home cycle is self-perpetuating for Native children.

"They get angry at being put in a home. They are lost emotionally. Their anger makes them commit crimes and they get put into institutions. When they get out, they get into drugs," he said.

"We'd like to stop this cycle by the Uncles program," says Blake. "We're asking the Native community to participate in the healing."

Once a Native man has volunteered to become an Uncle, he is put through a screening process.

"We can't change the screening, but we can be flexible," says Blake.

Uncles will receive training in interviewing, crisis intervention and security with the new young offender program.

Once accepted, a one-year commitment of three to four hours a week is needed.

Being an uncles involves spending time with a boy in various recreational activities when the youths are allowed out on a day pass.

"The boys I talked to all had enormous potential," says Blake. "But they just don't have a positive role model. They have a lack of understanding and pride in their culture."

"The kids break down morally and give up," noted Boucher.

"We want someone who will show responsibility for them and respect," said Boucher, noting that the relationship can continue after the young offender leaves the centre.

He says the program hopes it can help Native kids give back something to the Native community instead of breaking away from their culture.

Native elders are also invited to participate in the program. Since Sept. 1, the centre has built a sweat-lodge with participation from elders once or twice a



month.

On Oct. 1, a Native program's co-ordinator was put in place.

"These boys have the most potential I've seen in

any child. If they had the emotional support there is no limit to what they could do, there would be no stopping them," says Blake.

1 9 8 9 ANNUAL NATIONAL SHOW AND SALE OF CANADIAN NATIVE ARTS AND CRAFTS

Admission: \$2.00
Children 12 and under free

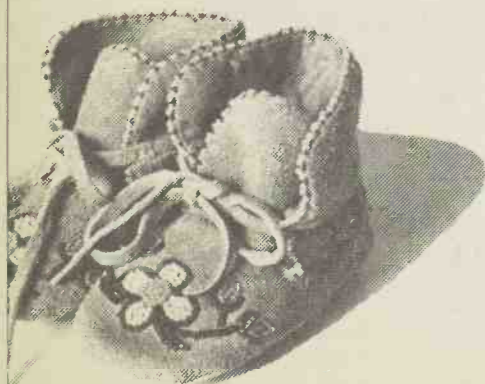
EDMONTON
November 17, 18, 19 at the
Edmonton Convention Centre
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CALGARY
November 24, 25, 26
at the Big Four
in Calgary's Stampede Park

Friday
11:00 am - 9:00 pm
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EMPLOYMENT OPPORTUNITY EXECUTIVE DIRECTOR

REQUIRED QUALIFICATIONS:

- Knowledge of Native Culture and Issues
- Minimum Grade 12 (Complete) Education
- Demonstrated Previous Organizational Abilities and Management Skills.
- Demonstrated Interpersonal and Social Skills
- Resume Must Include References of Previous Employment

PREFERRED QUALIFICATIONS:

- Knowledge of Government Programs and Funding
- Knowledge of Basic Accounting
- Knowledge of Computer Skills
- Knowledge of Native Friendship Centre Movement
- Additional College or University Credits in Related Fields

SALARY: \$24,000 — \$26,000

CLOSING DATE: November 22, 1989 (Postmarked)

For further information please contact:

Lloydminster Native Friendship Centre
5009 — 48th Avenue,
Lloydminster, Saskatchewan,
S9V 0V8 # (306) 825 - 6558

Arts and Entertainment

'Justice Denied' tells tragic tale of Donald Marshall

Why was Donald Marshall Jr. Convicted Of A Crime He Didn't Commit?

JUSTICE DENIED
CBC SUNDAY, NOVEMBER 19, 8 P.M.
Also available at NFB offices.

"If justice is fairness to all, then justice has not prevailed in Nova Scotia."

— Conclusion of Commission Counsel for the Royal Commission Inquiry into the case of Donald Marshall, Jr.

"In making a film of a true story there is always a tendency to want to alter the facts to heighten the drama. With *Justice Denied*, the biggest challenge was in not changing anything but in making what actually happened believable."

— Paul Cowan, Director of *Justice Denied*.

In 1971, on a fog-shrouded Friday night in Sydney, Nova Scotia, a black teenager named Sandy Seale was stabbed to death in a park on his way home from a dance.

Seale's companion, a 17-year-old Micmac named Donald Marshall, Jr., was subsequently charged with murder, convicted by an all-white, male jury and sentenced to life imprisonment in a maximum-security penitentiary at Dorchester.

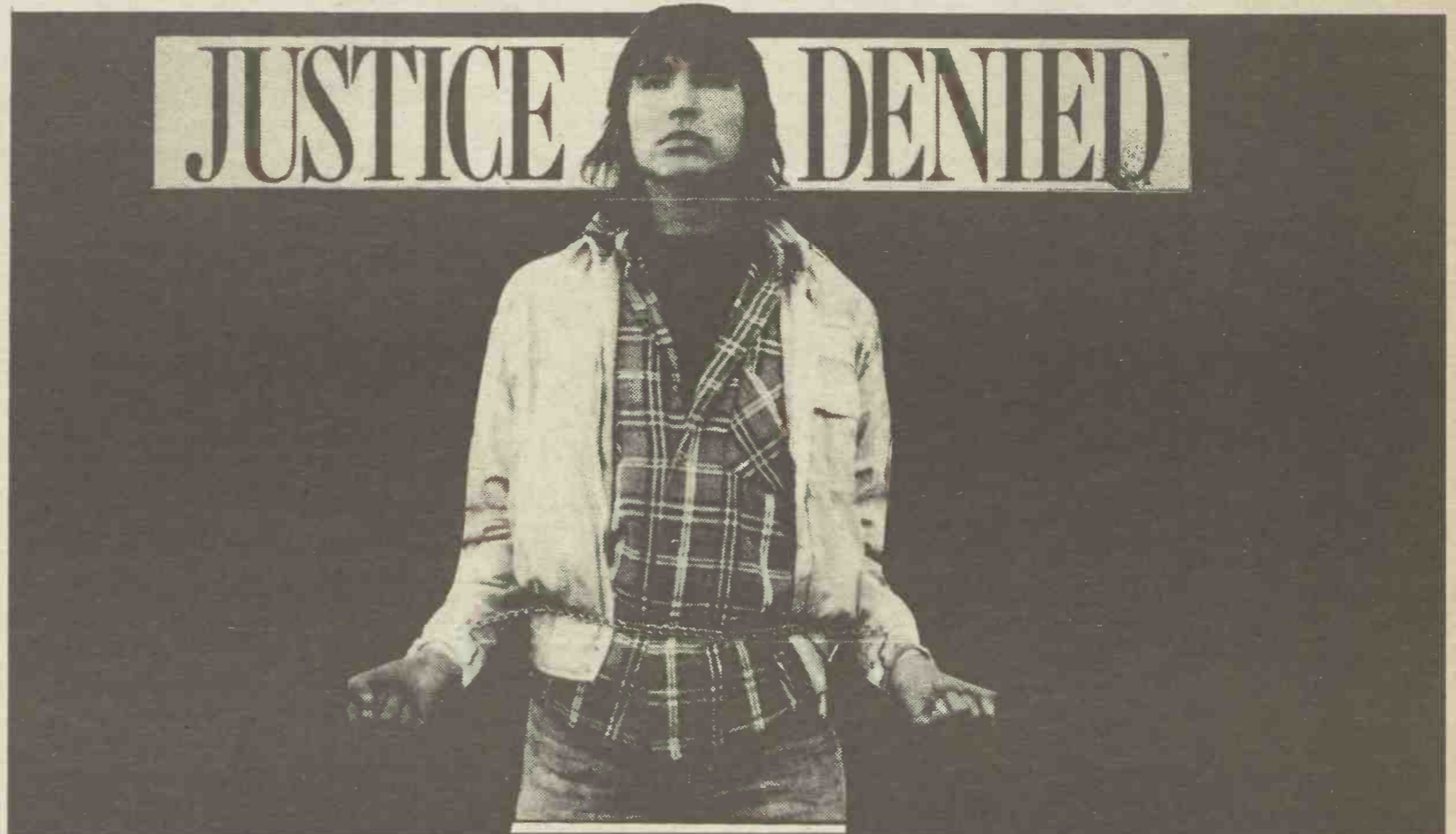
One of the most tragic and controversial cases in the recent history of the Canadian judicial system, Donald Marshall's story is the subject of R.C.M.P. re-investigations before the real murderer was charged and Marshall walked out of prison a free man.

Why was an innocent youth convicted of a crime he didn't commit?

Witnesses in the park on the night of the murder, whose statements corroborated that of Donald Marshall, Jr. in describing the real murderer and his companion, cast serious doubt on the case against Marshall.

Despite this conflicting evidence, the Sydney police detective in charge of the investigation, John MacIntyre, arrested Marshall for the murder.

Key witnesses, whose perjured evidence would ultimately be used to convict Marshall, were later found to



have changed their stories under duress from the police during the course of the investigation.

Several witnesses who knew the identity of the real murderer were ignored when they came forward after the trial to tell their stories.

In 1981 based on evidence that Junior Marshall himself stubbed across while serving time in Dorchester, the R.C.M.P. opened a second re-investigation.

This time, R.C.M.P. Staff Sergeant Harry Wheaton and Corporal Jim Carroll uncovered the true identity of Sandy Seale's killer, Roy Ebsary. Junior Marshall was set free on March 29, 1982.

Virtually all the institutions involved in the administration of justice that touched Donald Marshall, Jr.'s life failed him. *Justice Denied* traces the incompetence at every level that lay behind Marshall's wrongful conviction and long prison ordeal, focusing on the events between the night of the murder and the day that Marshall walked out of prison.

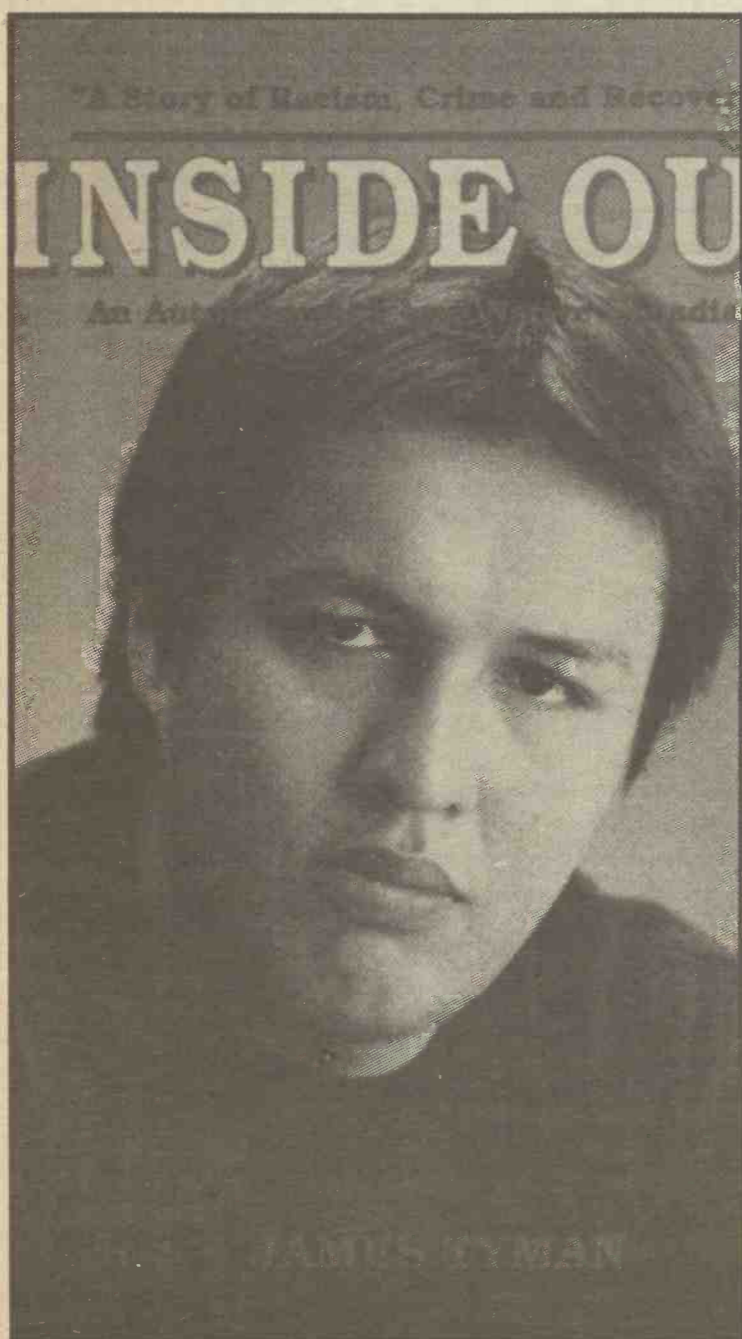
"There are very few people or institutions that can hold their heads high when they consider their involve-

ment with Donald Marshall, Jr. Our system of administration of justice is supposed to contain checks and balances to prevent the tragedy which occurred to Donald Marshall, Jr. from occurring. Unbelievably, none of these checks and balances worked for Donald Marshall, Jr. ... in some cases because of deliberate acts and, in others, because of negligence, inattention or just a lack of caring for the individual." — Commission Counsel.

Epilogue

After three trials, Roy Ebsary was convicted of manslaughter in the death of Sandy Seale. He served one year in prison and died shortly after being released. John MacIntyre remained the Chief of the Sydney Police Department until his retirement in 1984. Harry Wheaton, disillusioned with the justice system, took early retirement from the R.C.M.P. Junior Marshall received compensation, which after legal fees amounted to fifteen thousand dollars for each of the eleven years he spent in prison.

'Raw' edge marks autobiography of former pimp



James Tyman

Inside Out
An autobiography by a Native Canadian.
By James Tyman

Review by Leta McNaughton
Windspeaker Staff Writer

When I volunteered to read 'Inside Out' by James Tyman, I wasn't sure what to expect.

The cover lead me to believe it would be a professionally written, preachy, success story... but it wasn't.

The first chapter grabbed me and I was compelled to read page after page. There is only one word I can think of to describe his writing... raw!

'Inside Out', is an autobiography by Native Canadian James Tyman.

He describes his life on the streets and the dramatic change in his personality and morals after being raised in a white, middle class family to his life on the street as a "hoodlum".

It helped me to understand why Native teens have such a problem with the law, school and suicide.

Tyman describes his struggle with his own identity living with his white middle-class family and being Indian at the same time.

"I'd go home and scrub my hands hoping to wash the darkness off," he writes.

Tyman describes in detail his teen years of crime, violence and his disowning of his adoptive family.

His need to find his own identity leads him to a sordid life on the streets and eventually lands him in jail.

He writes: "At night, I would look out my cell window at the flickering lights of Saskatoon.

"I could see houses being built in a new residential area. Life was continuing. The people out there had careers, a future, something.

"I had nothing but my balls. I could rob and corrupt, but deep within me I didn't want to. I wanted what I could see from my window: a home, a family, some real

love, just something.

"But what I saw in the future was the exact opposite: crime violence, drugs, booze and an early death.

"I didn't know how to change. I wanted to, but whenever I made plans for a better future, I'd get frustrated."

Most of the book is about his alcohol and drug abuse and the violence and degradation of the streets.

"I grabbed the front of his shirt and pulled him toward me, letting him meet my other fist with his nose. Blood spurted over his furniture and clothes," recounts Tyman.

His need for money for drugs and alcohol lead him to become a pimp and the shocking ways of keeping his prostitute in line.

"I was carrying a butterfly knife in my coat pocket. I leaned over and drove it into her leg."

At times, as a reader, I found myself drifting because it describes so much of the same thing that I forget that this is an actual man's life.

It seems so hard to believe anyone from a middle class upbringing can sink to such a low and hopeless life, and I kept thinking to myself he had better make it through this!

There was no actual cliffhanger to this novel, the whole book keeps you turning the pages to find out what could possibly happen next.

His arrests and jail sentences became routine throughout the book.

Tyman's attempted suicide really challenges us as readers and a society to rethink our ideas of Indians on the street — not their image as derelicts and drunks, but what led them to be street people.

I think this book will be useful for anyone who has misconceptions about Indians in their communities.

I know my perception have been changed and I have a better idea about the social service and judicial systems and I thank him for that.

I would highly recommend this book to anyone. It's not difficult reading and it is a good read.

News Feature

Native pastoral centre honors war vets

By Rocky Woodward
Windspeaker Correspondent

EDMONTON

In the dimly-lit church hall, Seargent at Arms Nadia Kernaghan, barked out an order to a group of uniformed women representing the Edmonton Montgomery Legion.

"Forward march!" came the cry and with that the Ladies Auxiliary standard bearers marched up to the church altar carrying the Legion's Union Jack and Canadian flags with them.

One day after Remembrance Day, the tiny Native Pastoral Centre in Edmonton, was filled with people who came to remember those who died in battle.

The veteran's mass has been a part of the Native Pastoral Centre's program since it first opened some nine years ago.

Held annually, this

year's celebration was unique in that veterans of both world wars and the Korean conflict were represented by the Ladies Auxiliary from the Montgomery Legion.

During mass, much of the gospel songs were sung in Cree and throughout the service the smell of sweetgrass filled the air.

A basket traditionally used for accepting donations from churchgoers, was replaced by an Indian blanket. Stretched out on the floor in front of the altar, people casually walked up and donated money.

Father Brian Jayawardhana presided over the mass.

"Those who fought in the two great wars and in the Korean war, died for a noble cause. They died for our freedom and in that, it should give us some sense of nobility, a sense of value towards life.

"We should value



Members of the Edmonton Montgomery Legion Ladies Auxiliary pay their respects

Rocky Woodward, Windspeaker

our freedom through respect and love for our neighbors," said Father Jayawardhana.

The Native Pastoral Centre's veteran service

was a special salute to those who served in both great wars, "a salute to those who would see us live in freedom," he said.

Prior to the mass, Cree

choir singer Eva Ladouceur led the congregation with "Oh Canada."

The added Native traditional ceremony into the Catholic Church's mass

celebration was inspiring. To many it brought back old values and reminded one of when mass was said in Latin.

Church services at the Native Pastoral Center are held every Sunday at 11 p.m.

On Nov. 26, a drum mass will be held.

POUNDMAKERS LODGE

Native Treatment Centre outside St. Albert requires an asistant to the Chief Accountant with good accounting knowledge and communication skills. Must have 2 to 3 years related accounting experience. knowledge of typing and Word Perfect 5.0 is a must. Own transportation required. Salary Negotable. Excellent Benefits.

Please send resume to:

Chief Accountant
P.O. Box 3884 STN. D
Edmonton, Alberta T5L 4K1

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(Secretarial position)

Windspeaker is looking for an energetic individual to fill a secretarial position. Shorthand, typing skills and knowledge of Word Perfect program and Macintosh computer an asset. Must be able to travel and have own transportation. Knowledge and understanding of Aboriginal language and culture an asset. Must be on U.I.C. to qualify.

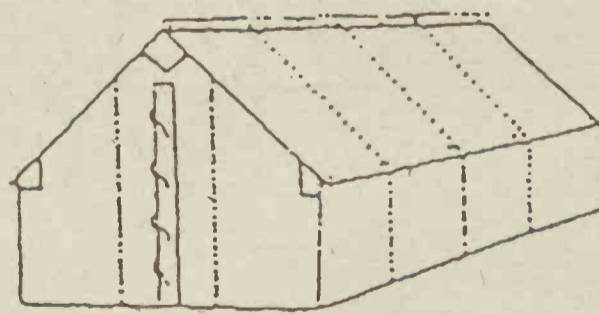
For more information call Tina Wood at (403) 455-2700.

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**FIRST NATIONS
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Carolyn Buffalo, B.A.

First Nations Resource Council, Canada's nationally incorporated Aboriginal research and public education institute, based in Edmonton, is pleased to announce the appointment of Carolyn M. Buffalo to the position of Research and Program Development Officer. In her new position she will be involved with aspects of Indian law, economic development, management and Aboriginal self-government. Ms. Buffalo is a graduate of the University of Alberta, where she was president of the Native Students Club and a delegate to the National Youth Parliament, where she served a session as Minister of the Indian Affairs. The daughter of Marvin and Velma Buffalo of the Montana Band holds a Bachelor of Arts in political science and her future plans include law school.

News Feature

Community loan system springboard for northern businesses

By Jeff Morrow
Windspeaker Staff Writer

SLAVE LAKE, ALTA.

In the era of the mega-project and huge corporate takeover, the ingredients for business success in northern Alberta don't always include enormous capital assets or overhead expenditures.

What local entrepreneurs and job hunters need is an injection of self-confidence and community support, says the acting director of the Slave Lake Community Futures' Committee.

Credit should go where credit is due, Diane Garratt says. That's why the Slave Lake development group is hoping to establish a community micro-loan system to give small

business a chance to flourish.

The Native Self-Employment Loan Program (NSELP) has become the basis for business success in the small, impoverished portions of Eastern Canada. Garratt wants to bring the same recipe for success to northern Alberta.

She is planning small-loan "borrowers' circles" to keep fledgling enterprises growing and to help others get going.

"The concept looks like it can work. It already has in some places. We need to help people develop their ideas," Garratt says.

Native people in the Slave Lake area could learn to rely on their own ambitions and community support rather than to depend on the giant forestry projects to bring in

financial prosperity, she says.

The NSELP was set up by the Calmeadow Charitable Foundation in 1987 to provide sources of income and employment in areas where a formal economy was underdeveloped.

It has taken a three-phased approach to enhance small business by providing credit, advocating a business structure with the government and monitoring and evaluating the process.

The plan first took root in three communities in Ontario where Natives were given the opportunity to borrow small amounts of money to build their existing micro-enterprises.

Micro-enterprises were already an important feature to many small Cana-

dian communities, but Native bands weren't quite able to master the techniques of acquiring bank loans to set them up, says Calmeadow field officer Gord Cunningham.

From a basement shoe repair shop to a full-scale catering and restaurant operation, Native people have learned to circulate and generate assets within their own groups, he says.

By putting financial planning at the communities' fingertips, it is easier for start-up business to have a chance. Cunningham says a "borrowers' circle" can be established where community members decide who gets a loan and who doesn't.

While Calmeadow finances a revolving loan-base at the local bank for \$3,000, it's up to circle members to make sure the loans are appropriately distributed among borrowers.

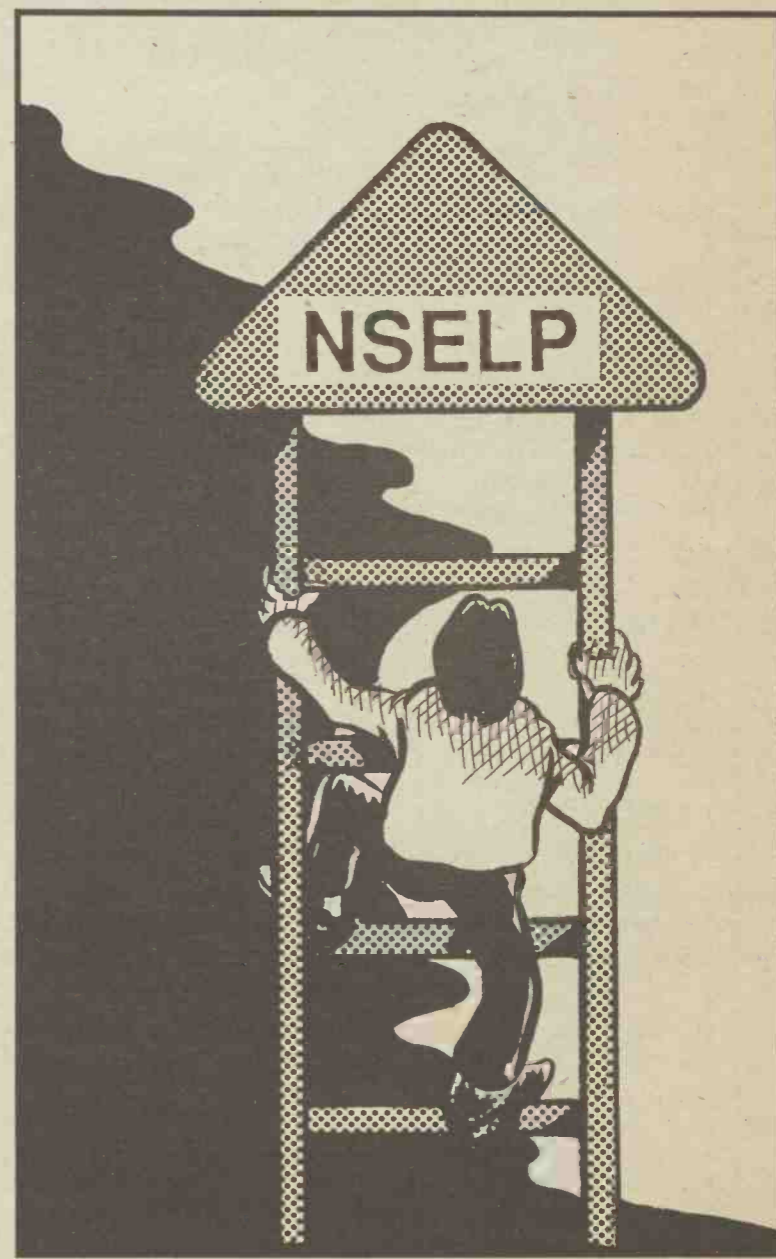
This way, Cunningham says, entrepreneurs don't need all the requirements that come with a commercial bank loan, including collateral and a financial track record.

The "borrowers circles" can credit loans up to \$3,000 that can be used to buy equipment, add on to the operation or create employment.

Cunningham says Calmeadow is even prepared to help a potential businessperson get off the ground as long as he has a good concept of his own.

After the success spawned by Phase I of the NSELP, Cunningham says it's time to develop interest in other parts of the country.

The Ontario communities of Wikwemikong, Sachigo Lake and Kettle Point have managed to overcome the obstacle that has previously hindered potential Native entrepre-



neurs — lack of formal credit access. Now there are about 150 businesses operating on these reserves.

"We're now looking to kick off 12 to 14 other community programs. The program has gone beyond our original expectations," he says.

Garratt says she's also expecting great changes to take place in her region once she gets the program

in place by the end of the year.

She says there are three communities under consideration for the establishment of a "borrowers circle." Each will comprise eight people.

She says the success will depend on peer pressure placed on borrowers to pay back the loans.

"That's what will make it work—community involvement," she says.



Office national du film du Canada

National Film Board of Canada

CHILDREN AND YOUTH			
<p>Wednesday, Nov. 22</p> <p>12:00 noon Feeling Yes Feeling No Part 1-2-3 (14 min.)</p> <p>3:00 p.m. Feeling Yes Feeling No Series</p> <p>7:00 p.m. Feeling Yes Feeling No A Family Program (78 min.)</p>	<p>Wednesday, Dec. 13</p> <p>12:00 noon Christmas at Moose Factory (13 min.)</p> <p>3:00 p.m. Fiddlers of James Bay</p> <p>7:00 p.m. Death of a Legend (50 min.)</p> <p>Dancing Around the Table (two parts) (107 min.)</p>	<p>Poundmaker's Lodge - A Healing Place (29 min.)</p>	
WOMEN OF THE FIRST NATIONS		DRAW FOR FREE VIDEO NFB BAG AND KEY CHAIN	
<p>Wednesday, Nov. 29</p> <p>12:00 noon Augusta (17 min.)</p> <p>3:00 p.m. Mistress Madeleine (27 min.)</p> <p>7:00 p.m. Daughters of the Country: Ikwe (58 min.)</p> <p>Daughters of the Country: Places Not Our Own (57 min.)</p> <p>Daughters of the Country: The Wake (58 min.)</p>	<p>Wednesday, Jan. 10</p> <p>12:00 noon Foster Child (43 min.)</p> <p>3:00 p.m. Richard Cardinal: Cry From a Diary of a Metis Child (29 min.)</p> <p>7:00 p.m. Standing Alone (57 min.)</p>	<p>Wednesday, Jan. 17</p> <p>12:00 noon Poundmaker's Lodge (29 min.)</p> <p>3:00 p.m. Incident at Restigouche</p> <p>7:00 p.m. Cry of the Wild (88 min.)</p>	
<p>Wednesday, Dec. 7</p> <p>12:00 noon Doctor, Lawyer, Indian Chief (29 min.)</p> <p>3:00 p.m. Like the Trees (14 min.)</p> <p>7:00 p.m. Mother of Many Children (58 min.)</p> <p>Safe Distance (28 min.)</p> <p>It's Hard to Get There (44 min.)</p>	<p>Wednesday, Jan. 24</p> <p>12:00 noon The Red Dress (28 min.)</p> <p>3:00 p.m. Age of the Buffalo (14 min.)</p> <p>7:00 p.m. The Great Buffalo Sage (56 min.)</p> <p>Long Lance (55 min.)</p>		

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NADC Public Forum

Rainbow Lake
7:30 p.m., Tuesday, November 21, 1989
Recreation Complex

The Northern Alberta Development Council holds regular public meetings throughout Northern Alberta, giving everyone the opportunity to present briefs on matters of concern and general information.

The Council consists of ten members and is chaired by Bob Elliott, MLA for Grande Prairie.

Groups or individuals interested in making submissions at this meeting may contact Council member Kim Ghostkeeper in Paddle Prairie at 981-3734 or 981-2480, or the Northern Development Branch in Peace River at 624-6274 for assistance.



Sports

Comebacks mark volleyball tourney

By Doreen L. Cardinal
Windspeaker Correspondent

GLEICHEN, ALTA.

Nine men's teams and six ladies' teams entered this year's Annual Remembrance Day Double Knock-Out Volleyball Tournament, held in Gleichen, Alberta.

The one day tournament saw teams from Alberta and Saskatchewan competing for the title of Classic Champions.

Faron McMaster, Siksika Parks and Recreation Director organized the men's draw while Laverna McMaster, Gloria Bouchier and Robert George of the Calgary Indian Friendship Centre handled the ladies draw.

Friends of Carmine (F.O.C.) contested for the men's title; and the Saskatoon Classics captured the women's title.

After losing earlier in the day to the Spirit Wrestlers, F.O.C. fought their way up from the B' side to rival the S.I.F.C. Chiefs from Saskatchewan in the finals.

A best-of-five match was the format for the finals. S.I.F.C. Chiefs won the first game by a score of 15-10.

However, this did not deter F.O.C. For the next three games F.O.C. overcame the S.I.F.C. Chiefs with scores of 15-5, 15-10, and 15-9 to decide the match, winning \$1,000 plus jackets.

S.I.F.C. Chiefs took home \$800 for second, and the Blackfoot Crusaders placed third with winnings of \$600.

The other teams entered were Spirit Wrestlers, Lonesome Prairie, Red Shoal Lake; all from Saskatchewan. Along with Frog Lake Bounty Hunters, Saddle Lake, Standoff Arrows and All-Nations-Calgary for Alberta.

Awards were given as follows:

M.V.P. Rocky McKay - F.O.C

All-Stars Ed McMaster - B. Crusaders
Harlon McMaster - B. Crusaders
Gilbert Isaac - Lonesome prairie
Carmine M. - F.O.C.
Mike Bob - S.I.F.C. Chiefs
Ralph Scribe - S.I.F.C. Chiefs

On the ladies draw, the Saskatoon Classics displayed their strength and discipline defending their title. The Classics took the tournament, advancing all the way on the A' side, and never looking back in the finals.

Calgary, on the other hand, had to come up from the B' side after being defeated by the Classics earlier. Calgary beat Lonesome Prairie to make it to the finals.

The ladies format of the finals, were a Best of Three match. It only took the first two games for the Classics to show up Calgary; winning by scores of 15-11, and 15-5, and \$800 plus jackets.

Calgary received \$600 for second place, and Lonesome Prairie took home \$400 placing third. Blackfoot, Blood and Hobbema Hawks were the other teams entered.

Awards were given as follows:

M.V.P. Elaine Lafreniere - S. Classics
Best Setter Fran Ward - Lonesome Prairie
Best Spiker Ruby Bear - S. Classics

All-Stars Yvette Ewak - Lonesome Prairie
Fran Ward - Lonesome Prairie
Donna Lafreniere - S. Classics
Ruby Bear - S. Classics
Gloria Bouchier - Calgary
Mandy McMaster - Calgary



Blocking a shot

Windspeaker file photo

Native youth rally for Indigenous Games

By Leta McNaughton
Windspeaker staff writer

EDMONTON

Participants from all over North America are expected to attend a youth rally and planning workshop for The North American Indigenous Games from Nov. 17 to 19.

Organizers are holding the third of five workshops geared towards the final preparations for the Games scheduled for June, 1990.

Spokesman Leona Lafond says people from all over Western Canada and the United States are expected to take part.

From Nov. 18 to 19, there will be workshops on athletic and cultural events.

"It is going to be a really major positive event for Native people and in particular Native youth," she said.

Registration will take place from 9:00 to 12:00 a.m. Nov. 17. In the afternoon, there will be a tour of the venue sights of the different athletic events and in the evening, a dinner and dance.

Billy Mills will be the special guest speaker.

"Youth groups that have been confirmed are Samson, Louis Bull and Ermineskin. From the city center I have the Adrian Hope Drop-In Center and Enoch," says Lafond.

"The youth groups will be doing their cheering and recognizing them from their different communities.

"I've got a really special group of seven ladies ranging in age from six to 15 years-of-age from Louis Bull who are taking part of a modelling program I've initiated here.

The banquet is open to anyone who is interested in participating either as a volunteer, an athlete, or as a worker at the Games.

Tickets are twenty dollars at the door and \$50 for the whole weekend.

The first North American Indigenous Games, scheduled for June 30 to July 8, 1990 which have been in conception since 1973 are slowly becoming a reality.

Wetaskiwin MP Willie Littlechild, who was a former athlete made a motion at a World Congress of Indigenous Peoples in the 1970s for an Indigenous Games World Event.

The Games are for Indian, Inuit and Metis people from Canada and the United States to meet in a spiritual, cultural, social, recreational and amateur sport event.

The Games are to be an Olympic-style event and are to occur every four years in a designated North American site with the first to be held in Edmonton.

Since September 1988, people like Littlechild, Chairman Charles Wood and John Fletcher have been meeting and identifying people who would take an active and enthusiastic interest in a continent-wide Native Athletic and Cultural extravaganza.

The North American Indigenous Games are expected to attract more than 3,000 Native athletes from throughout Canada and the U.S.

They will incorporate at least 17 different areas of endeavor including track and field, decathlon, pentathlon, triathlon, marathon, canoeing, boxing, golf, rodeo, lacrosse, basketball and more.

The Games will also incorporate a cultural component which will include traditional Indian games, Inter-Tribal Powwows, A Night For All Tribes, Tipi Village, handgames, arts and crafts, a traditional feast, concert, elder's games and a Native fashion show.

Native to Native will participate and compete in traditional ways and in new contemporary ways adopted from other Olympic-style events.



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Community Feature



(l-r) The 'Three Musketeers': Audrey Lawrick, Connie Morin and Eva Ladouceur

'Singing Angels' a fixture at Native Pastoral Centre

By Rocky Woodward
Windspeaker Correspondent

EDMONTON

Every Sunday at the Native Pastoral Centre in Edmonton, 74 year-old elder Connie Morin, sits down in front of the church organ.

Alongside her are two other ladies, Eva Ladouceur and Audrey Lawrick, there to lead the church congregation in song.

The trio play and sing in Cree in addition to preparing songbooks in the Cree language.

The three jokingly call themselves, 'The Three Musketeers.'

But for anyone who hears them during Sunday mass, a better name might be 'The Singing Angels.'

Playing an organ was something that Connie learned to play at a very early age while living with the Sisters of Assumption, a boarding school in Delmas, Saskatchewan.

"I used to play the organ all the time," remembers Connie fondly.

Connie says she is from the Poundmaker reserve in Saskatchewan.

But she doesn't really know her own age because like other Native people at the time, she was sent to residential school and much of that information can't be traced.

"I'm 39," she laughs, adding she's not even registered in Ottawa. "So, I think I'm in my seventies."

She does remember being baptised at 23 and says her life in a convent added to a good upbringing for her.

"Most of the things I know today, like sewing, talking, I learned at the convent."

For 25 years Connie lived in Green Lake, Saskatchewan and has spent 26 years in Edmonton.

She is married to someone whom she calls one of the last, great trappers left — Peter Morin.

Every since joining the Native Pastoral

Centre in 1981, Connie has been a part of the choir. Not only does she play the piano but teaches Cree lessons. She has also been anointed Elder for the centre.

Like Connie, her singing mate Eva Ladouceur was also raised in a convent in Fort Chipewyan, Alberta, where she learned much of her gospel singing.

Today, Eva holds the distinction of being the first person to sing and write the national anthem in Cree.

Just this year, a cassette tape of Cree gospel songs was recorded by Eva and other Cree singers and it is selling very well.

Eva, who is Metis, makes her home in Edmonton and once resided in Oakland, California.

"I left my husband and California the day the war ended," she laughs.

The third member of the "Singing Musketeers" Audrey Lawrick, holds the distinction of an acolyte in the Catholic church.

"It means I can go to any Catholic church and preach," said Audrey.

The three women spend a lot of their spare time doing church work together.

On many occasions, they are called upon to sing at funerals across Alberta. They also take time out to visit the sick and elderly and they can always be found every Sunday helping Father Jayawardhana with mass at the Native Pastoral Centre.

"We carry a small keyboard player around with us and Connie has even dropped the range down in many of the songs so the elderly can reach the high notes," Seva said.

Eva recalled that the organ once broke down half-way through a gospel song. "So we just kept on singing anyway. We really could use a better organ," she added.

"The one thing we do enjoy is working together. We have lots of fun and maybe that's why we laughingly call ourselves the Three Musketeers," said Audrey.

The Alberta Indian Health Care Commission requires a

SECRETARY/ASSISTANT

to the Urban Health Worker based in Edmonton.

Duties include reception, typing, filing, maintaining statistics, assisting with client intakes and referrals and acting as Urban Health Worker in her absence.

QUALIFICATIONS:

1. Minimum of one year secretarial experience.
2. Typing speed of 55 wpm.
3. Knowledge of health care programs for Treaty Indians.
4. Good communication skills.

DESIRABLE:

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2. Direct experience in a health care delivery field.

SALARY:

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Send resumes to:



Alberta Indian Health Care Commission

1390 First Edmonton Place
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Closing date for receipt of applications is November 30, 1989

Updated Pulp Mill Hearing Schedule

The purpose of the public hearings is to obtain your views on the environmental impact of the proposed Alberta-Pacific Industries pulp mill in the County of Athabasca.

The hearing schedule below shows confirmed schedules and locations for the Edmonton hearings. It also shows date revisions for Prosperity and the addition of hearings in the Grassland Community Hall to accommodate the

anticipated large number of participants in the Prosperity/Grassland area. The additional session in Fort McMurray was scheduled as not all submissions to the Board could be heard during the October 30th and 31st sessions.

Hearings began October 30th, and to mid-November have been held in 5 communities in Alberta.

DATE	COMMUNITY	HALL
Nov. 15 & 16	Fort Smith	Pelican Rapids Motel
Nov. 17, 18, 20 & 21	Athabasca	Nancy Appleby Theatre
Nov. 22	Fort Resolution	Deninoo Community Hall
Nov. 23 & 24, Dec. 14 & 15	Prosperity	Prosvisa Hall
Nov. 25	Fort McMurray	Renford Inn
Nov. 30, Dec. 1 & 2	Edmonton	Provincial Museum Auditorium
Dec. 5	Wabasca-Desmarais	Desmarais Centre
Dec. 7 & 8	Prosperity/Grassland	Grassland Community Hall

Weekday meeting hours: 2:00 pm - 5:00 pm 7:00 pm - 10:00 pm	Saturday meeting hours: 9:00 am - noon 1:30 pm - 5:00 pm
In Edmonton only: November 30 and December 1 9:00 am - noon 1:30 pm - 5:00 pm 7:00 pm - 10:00 pm December 2 9:00 am - noon 1:30 pm - 5:00 pm	In Fort McMurray only: November 25 1:30 pm - 5:00 pm
	In Grassland only: December 7 9:00 am - noon 1:30 pm - 5:00 pm 7:00 pm - 10:00 pm December 8 9:00 am - noon

On request, hearing hours may be altered.

For more information, contact the Review Board's office:
**The Alberta-Pacific
Environment Impact Assessment Review Board**
Standard Life Building,
1540, 10405 Jasper Avenue, Edmonton, Alberta T5J 3N4
Telephone (403) 422-2549 FAX (403) 422-9333

To avoid long distance charges, outside of the Edmonton local dialing area please call your RITE Government operator and ask to be put through to the Board's number. In the N.W.T., please call collect.

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ENVIRONMENT IMPACT ASSESSMENT REVIEW BOARD

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Ms. Lorraine Brave
c/o Hey • Way • Noqu
#103 - 96 East Broadway, Vancouver, B.C. Y5T 1V4

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REFERRAL WORKER

FUNCTION:

This position is an information and referral service with an emphasis on a one to one community liaison contact.

DUTIES:

Referral Services

1. Shall interview all clients seeking referral services through the NAFC.
2. Shall maintain a consistent form of intake.
3. Makes appropriate referrals to other social agencies.
4. Aides clients in direct crises services as requested.
5. Provides interpretive services as requested, directly or indirectly.
6. Maintains follow-up program as necessary.
7. Supervises - fine option program
 - Food Bank Services
 - Soup Kitchen
 - Clothing Depot
 - Centre Staff in absence of Centre Manager

SALARY:

Negotiable - depending on experience and qualifications.

QUALIFICATIONS:

Good communication and organizational skills. Valid drivers license. Knowledge of aboriginal language an asset. Previous referral work experience.

SEND RESUME with References to:



Nistawoyou Association Friendship Centre
Job Search Committee
8310 Manning Avenue
Fort McMurray, Alberta
T9H 1W1

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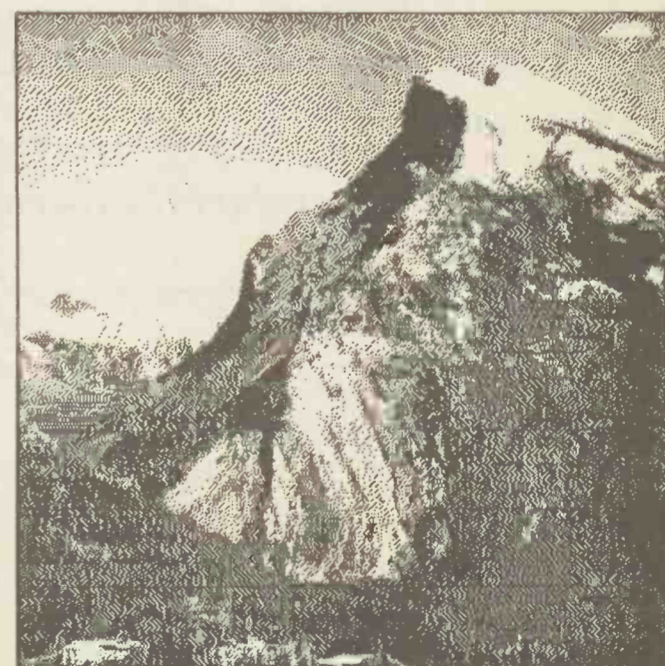
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For information contact:
Carole Niemy
Resource Management, Box 1020,
Banff, Alberta, Canada T0L 0C0
Tel: (403) 762-6122 • Fax: (403) 762-6422

