

N.I. OR. WA. 40 B-103/A/3/4

Wind
speaker

April 10, 1986

Volume 5 No. 5

PSB / DSP
Registered / Reg. No. 1987

INSIDE THIS WEEK

Easter come alive
See Pages 11 to 29

FMC leaders disappointed
See Page 4

Native art displayed
See Page 31 & 32

Tuberculosis high among Manitoba Indians
See Page 2



Photo by Rocky Woodward

Easter Time is Here!

On April 7, the Great Easter Bunny paid a surprise visit to the Kindergarten class at the Prince Charles "Awasis" program in Edmonton. Old Buck Tooth delivered a basketfull of Easter eggs to the happy children.

NDP member's motion calls for Peltier's return to Canada

By Albert Crier

The case of Leonard Peltier, an American Indian who was extradited from Canada to the United States in 1976, will be debated in the Canadian House of Commons sometime in April.

Jim Fulton, NDP member of Parliament for the Skeena riding in B.C. will introduce a private member's motion in the Canadian Parliament, which calls for a return of Peltier to Canadian soil.

Fulton questions the way evidence was withheld by the Federal Bureau of Investigations (FBI), in the extradition hearing of Peltier, who was facing murder charges in the United States at that time.

Efforts to gain a new trial for Peltier by his support group, the Leonard Peltier Defense Committee (LPDC), based in Kansas, have been exhausted. It is hoped by Peltier supporters that Canadian action will result in a new extradition hearing and may eventually increase pressure on the American judicial system to grant Peltier a new trial.

Fulton supports the return of Peltier to Canada because there are indications that false evidence was used and also evidence was withheld in Peltier's extradition hearing in December, 1976, explained Jim McPhee, an assistant to Fulton.

"This could jeopardize all extradition hearings, if one side plays by different rules," said McPhee.

Motion 28, Fulton's motion, will receive one hour's debate but is not subject to a vote, said McPhee.

However, McPhee added that "if the politicians agree that they are not going to talk the motion out in an hour, then the speaker (of the House of Commons) can call a vote on the motion."

One of the interesting things about the true story of Peltier is the fact, that in the written opinion of the judges of the 8th Circuit Court of Appeal in denying Peltier a new trial, in September 11, 1986, they stated that "there had been fabrication of evidence, withholding of evidence, coercion of witnesses, as well as improper conduct by the FBI" in Peltier's original trial.

Peltier was originally convicted of the murder of two FBI agents in 1975, at the Pine Ridge reservation, in South Dakota.

One of the prosecution witnesses, Myrtle Poorbear, who had claimed she was Peltier's girlfriend, recanted the two versions of her testimony to the trial. The withdrawal of Poorbear's evidence was not revealed at Peltier's Canadian extradition hearing, said McPhee.

Peltier's case is of national importance to Canada and of international concern, said Mary Jane Wilson, member of the LPDC.

"Leonard is back at the beginning of the circle, he will have to go back and start again at the Canadian extradition hearing. With the people's support, we can get this debate through the Canadian door, and later get a fair hearing and trial for Leonard," said Wilson. She added that the only legal option left for Peltier, is to obtain a legal review of the case by the U.S. Supreme Court.

Peltier spent about a year in Canada, before he was arrested at Smallboys Camp near Hinton, Alberta, in February, 1976. He had been held in the Okalla prison, in B.C. before he was extradited to the U.S., in December, 1976.

Peltier is at present in custody at the Leavenworth prison, in Kansas, USA.

Sworn oath submitted in woman's defense

Metis right recognized

By Lesley Crossingham

National Library of Canada
Newspapers Section
395 Wellington Street
Ottawa, Ontario
K1A 0N4

(MAA) Annual Assembly over the membership of a Calgary woman was settled quickly and quietly at the Zone 3 annual general meeting March 21.

Freda Martell, whose membership in the association has been questioned by a Red Deer Local was reinstated as a member after a sworn oath was submitted in her defense.

The oath, sworn by former Native Council of Canada (Alberta) (NCC(A) director, Theresa Bone, testified that Bone had known Martell's grandparents to be Metis. The oath was sworn before Commissioner of Oaths, Peter Pelletier, the former Zone 3 director who had been removed from office late last year.

In an interview after the meeting, Martell said she was pleased that her rights

had been recognized. "I feel happy, it was the right decision," she said.

However, Martell, who had put her name up for election for the Zone 3 director position and was later disqualified on the grounds that she was not a member of any Local at the time nominations ceased, says she had not decided whether or not to run for the directorship in the summer election.

Jim White, President of Local 18 in Calgary, where Martell had applied for membership, said he too was pleased with the result. He pointed out that his Local had only refused Martell membership because she had already been challenged by a Red Deer Local.

"We have to follow the bylaws," said White, "and the proper procedure. The

Board of the MAA had referred the matter to the Zone 3 Regional Council where the decision was made according to our bylaws."

However, although the controversy appears to be over for Martell, White points out that the issue had opened a "whole can of worms" for the association regarding the question of membership in general.

"Right now our bylaws are very unprecise," he said. "Almost anyone could join the association. This whole question had made us very aware that we need to define our membership rules."

After a decision over Martell's membership was made, the council then passed a resolution to form a committee to look into the bylaws regarding membership.

Second Class Mail Registration No. 2177

National

Tuberculosis high amongst Manitoba Indians

(From the Assembly of First Nations Bulletin)

Overcrowded living conditions, substandard sewer and water systems and poverty are blamed for the high rate of tuberculosis infection among Indians in Manitoba.

Dr. Earl Hershfield, director of Manitoba's tuberculosis control centre, says "tuberculosis should not be a problem in developed countries," because of successful TB vaccines developed in the 1950's.

But Hershfield says that the poor social and health conditions found in many Indian communities are similar to third world countries and that the disease will not subside until "Natives standard of living dramatically improves."

Statistics compiled for the Sanatorium Board of

Manitoba's annual report reveal that the incident of tuberculosis among treaty Indians is as much as 10 times the provincial average.

The same report says the number of tuberculosis cases is decreasing among non-Indians, with those most likely to show the effects of the disease being 50 years of age or older.

The statistics would tend to indicate a disease which, among the non-Indian population, ran its course of infection between a quarter and half a century ago, while among the Indian population it still runs its infectious course.

The lung disease was first brought to Canada by immigrants of European and Oriental descent during their settlement of the country. According to Dr. Peter Talbot, a federal health department official

in Manitoba, "It's a long way from being beaten on the Prairies."

He says prairie Indians are particularly vulnerable because of the continent's history of non-Indian settlement.

Since the prairies were the last region to be exposed to the lung disease, its people were the last ones to start building natural immunities to TB, says Talbot.

The Assembly of First Nations health director, Pat Brascoupe, does not totally agree with Dr. Talbot's account of why the disease is so prevalent among Indian people.

"Across the country First Nations are battling situations most Canadians do not even think about," says Brascoupe.

"We all know that the cause of many of these dis-

eases come from intolerable living conditions, yet the federal government is unwilling to talk to us about making changes to deficient and underfunded policies, that perpetuate the problem.

Brascoupe referred to the alarming statistics which account for the high rate of reserves without basic infrastructure, saying "36% of First Nations homes" are overcrowded compared to 7.3% of other Canadian homes. 38% lack basic amenities like indoor toilets compared with less than 2% among non-Indians."

"Furthermore," he says, "nearly half the houses our people live in require major repairs while nationally the figure is 6.7%."

"What Dr. Hershfield has indicated we have known and we must all

work harder to resolve these problems now. It will not get better until we do something about the fundamental problems of the quality of our living conditions."

President of the Indian and Inuit Nurses of Canada

Jean Goodwill, a victim of the disease in her earlier years in Saskatchewan, says that its appalling that the health and social conditions that breed TB should remain even after years of effort and the monies spent by those responsible for services to Indian people.

Innocence upheld in B.C. court

(From the Assembly of First Nations Bulletin)

A hereditary chief of the west coast Gedumden nation has had her people's traditions as well as her innocence upheld in a recent British Columbia court decision.

Just before Christmas, 1984, Chief Mabel Forsythe and her daughter Nancy were wrongly accused of shoplifting and searched in public on the main street of Smither, B.C.

It was later proven that Chief Forsythe and her daughter had not been involved in the shoplifting of a SONY Walkman from a store in the tiny central B.C. town.

Subsequently, B.C. county Judge Harry Boyle ordered that an RCMP officer and a store clerk involved in the false accusation pay Chief Forsythe \$2,000 and her daughter \$400.

Of the \$2,000 ordered paid to Chief Forsythe, half went to pay for the Wolf clan feast that she had to give to absolve herself of

the disgrace of her honor.

After being accused of shoplifting by the clerk (who could not even be sure that another Indian woman whom he had only seen from behind had taken the Walkman), Chief Forsythe and her daughter were taken home by RCMP Constable P.A. Harrish, where he questioned yet another daughter about the supposed shoplifting.

When Const. Harrish realized that the accusation was groundless, she apologized for the incident and left Chief Forsythe's home.

"There is nothing to contradict the evidence that the hurt and embarrassment lasted for months and there is nothing to contradict the sense of shame brought upon Mrs. Forsythe and her daughter," said Judge Boyle in his judgement in the matter.

The RCMP is to pay \$1,750 of the award to Chief Forsythe and her daughter and the clerk and his employer will have to pay \$1,250.



OTTAWA REPORT

By Owenadeka

"Native hopes crushed as talks fail," said the front-page headline on my local newspaper on the day after the First Minister's conference on Aboriginal rights. I've heard other news reports to the same effect -- that Native leaders are sad and depressed by the conference failure. I think it's time to correct that impression before Native people get the idea that they should start looking for a bridge to jump off. I certainly didn't feel crushed or even disappointed by the outcome of the conference. Instead, I felt better and stronger than I have for years.

But I have to admit that I was more than a little worried on more than a few occasions in the weeks leading up to the conference. I was afraid that the many rumours I'd heard might come true. I'd heard that the united front of the four Native groups would break up. I'd heard that one or more of the groups would settle for a watered-down deal at the conference. I was afraid of a split because I know it would create dissension within the Native community that would last for years.

By the time the conference began, there were front-page reports that the Inuit were going to break away from the other groups and go for their own deal. The tension and suspense was at a peak when the conference moved into its last day.

Finally, on Friday afternoon it became clear there would be no deal. The conference then moved to its dramatic conclusion when the Native leaders addressed the first ministers. It was an afternoon that will ring in the memory of Native people across the country for years to come.

Georges Erasmus, Smokey Bruyere, John Amaalik, and Zebedee Nungak will be remembered for their forceful, often eloquent remarks. They spoke with little sign of the disappointment or bitterness they might have felt when the first ministers refused to recognize Native rights. In short, it was a class act, a demonstration of strength and dignity in the face of failure.

But the one thing Native people will remember most about that day was the way Jim Sinclair

unleashed an electrifying attack on some of the hard-line premiers. British Columbia's Bill Vander Zalm was one target. On the opening day of the conference, Vander Zalm made a big deal of the fact that he came to Canada from Holland in 1949. He mentioned that he had met many Native soldiers who had fought to free the Dutch people from Nazi occupation in World War Two. He also bragged about his recent visit to a coastal Indian village. He infuriated the Native people in the hall with his paternalistic performance.

So Sinclair attacked Vander Zalm's pat-on-the-head attitude to Native people. It was a shame, he said, that Native soldiers died in Europe so that people like Vander Zalm could move to Canada, become a premier and then refuse to recognize the rights of the Native people. Before Sinclair finished his remark, the hall exploded in shouting, clapping, whistles and cheers. Wave after wave of applause rolled through the hall as 200 Native people roared their approval.

If that wasn't enough, Sinclair then took aim at his own premier, Grant Devine. Sinclair blasted him on issue after issue. He ended by accusing Devine of fostering racism and white supremacy. He was interrupted five times with cheers and thundering applause.

The Native people in the hall reacted the way they did because Jim Sinclair said what was on their minds and in their hearts. What's more, he triggered the emotions of Native people across the country.

In contrast to the complex constitutional arguments, he spoke about subjects that Native people know all-too-well -- racism and poverty. In contrast to the legal mumbo-jumbo of the conference, he spoke in a language that everyone could understand. By confronting the premiers, by speaking about subjects that affect Native people directly, and by using language that everyone understands, Jim Sinclair touched the soul of Indian, Inuit and Metis people everywhere. He brought the pain and the anger that lies beneath the skin of Native people to the surface. At the same time, though, he ignited the pride in ourselves as a people.

But Jim Sinclair wasn't the only one who made an impression on me that memorable afternoon. What really hit home was the sight of the Native people in the hall standing in tribute as the Native leaders spoke. I was moved by their gesture of strength, solidarity, dignity and respect. I was moved by the sight of Indian, Inuit and Metis people standing tall, standing together.

Remember that date: Friday, March 27, 1987. It was a good day to be one of the Aboriginal people -- to be standing tall and standing together.

Wind speaker

Fred Didzema President
Bert Crowfoot General Manager
Rocky Woodward Acting Editor
Kim McLain Production Editor
Margaret Desjarlais Production Assistant
Mark McCallum Reporter
Gail Stewart Sales Manager
Mel Miller Ad Sales
May Strynacka Ad Sales
Sharon Barbeau Ad Sales
Joe Redcrow Cree Syllabics

Windspeaker is a weekly publication of the Aboriginal Multi-Media Society of Alberta. Windspeaker is published every Thursday at 15001 - 112 Avenue, Edmonton, Alberta, T5M 2V6, Phone: (403) 455-2700. Advertisements designed, set and produced by Windspeaker as well as pictures, news, cartoons, editorial content and other printing material are properties of Windspeaker and may not be used by anyone without the expressed written permission of Windspeaker (Aboriginal Multi-Media Society of Alberta).

Second Class Mail Registration No. 2177

Provincial

Alberta Natives ignore museum retailer

No feedback from Native people for planned store

By Leslie Crossingham

"I envy the Indian philosophy very much, but when it comes to business, it is a nightmare. Indian time and our time are not the same thing," said Carol Smith, a Glenbow official who is organizing an Indian arts

and crafts store for the Calgary Winter Olympic Games.

Smith, a retail coordinator with the museum says she has had absolutely no feedback from Alberta's Native people regarding "the planned store" selling Native arts and crafts.

The new store will be located on the second floor of the museum for the duration of the "Spirit Sings" exhibition, which will highlight Indian culture, and will have a cultural section for Indian arts and crafts.

Smith has already

contacted various Bands and retail outlets across the country. She has placed orders with Bands from the east and Saskatchewan, but she says, she is continued to be ignored by Native people from Alberta.

"I have been trying for six years (to get orders from

Alberta's craft people) but I am not having much luck. It is very discouraging," says Smith.

The Alberta arts and crafts section will be a vital component of the store and is an essential element of Plains Indian culture, Smith explained.

"It is very different from other parts of the country and even from other parts of the Plains Indian territory."

Asked if the boycott of the Glenbow exhibition by the Lubicon Indian Band, in northern Alberta, and in support of their outstanding land-claim has to do with lack of interest from Native Albertans, Smith denied that it has anything to do with it.

"I have been very open with what I am doing. I have passed my business card around and I don't get any

reading that the Lubicon issue is affecting this (lack of response) at all."

Smith adds that her door is still open and that she would more than welcome any Indian craft maker contacting her.

"I want to buy. I really want to buy, but I want a business approach," Smith says while explaining that she recently spent more than an hour with one young Native man regarding the purchase of his craft work.

"However, he did not know prices and inventory," she said.

Smith also would like to impress upon people that arts and crafts are not just "homey little items but genuine art work." She says that the upcoming exhibition is a wonderful opportunity to show the true art work of Native people.

Workshop studies child abuse

By Lesley Crossingham

A small gathering of women met in Calgary last week to discuss a painful, and at times embarrassing subject, sexual child abuse.

The workshop, organized by Gillian Shumski, a doctoral student at the University of Calgary, is being funded by Alberta Native Womens Association (ANWA) and is the first of its kind ever held for Native women.

Shumski explained the problem to the women and pointed out that her thesis could prove to be the basis of future funding for reserve and settlement treatment centres for women and children who have been abused.

"This kind of abuse cuts through the barriers of race, class and social standards. Anyone can become a child molester and anyone can be molested," Shumski told the group.

Until this study, social welfare agents were forced to rely on data gathered in the non-Native sector. However, when Shumski finalizes her project, in May or June of this year, new

data based on actual experience of Native women, both on and off the reserve will be available.

For the past year or so Shumski has been making a tour of Alberta's reserves and settlements and interviewing women about their childhood.

However, Shumski wants to make it clear that she wants to interview a cross-section of Alberta's Native women; those who have had bad childhood experiences as well as those who have come from a good home.

"We want to find out what goes wrong in a family situation to make these kinds of things happen. That's why we also want to hear happy stories to find out how to prevent the bad situations from happening," she said.

Shumski is currently interviewing women in her Calgary office at the YMCA at 320-5th Avenue S.E. and is holding a series of workshops and meetings with Native women in the surrounding reserves and Metis Locals.

Shumski, who is a psychologist, conducts the

interview and provides assistance and counselling when necessary.

The interviews and the names are kept confidential. The interviews are open to any Native women 18 years and older and each person

receives \$15.00 for expenses.

If you feel you would like to participate, Shumski requests you phone the Calgary YWCA at 263-1550 and ask for an appointment. You do not need to leave your name.

Boucher announces land swap deal

By Mark McCallum

FORT MCKAY — A land swap deal will see over 250 acres of land exchange hands between the federal government and Fort McKay.

Fort McKay Chief Jim Boucher said, "we will exchange (McKay Reserve) land which is situated on the east side of the Athabasca River for land on the west side of the river where some McKay residents live at present."

Band council member, Edith Orr, says that "McKay is going to swap the government acre for acre."

Orr explains that the land they're getting from the government in the trade has always been lived on by the

McKay community. She said "We can't just pull up our homes and move."

Murray McKnight, the director of land programs for the Improvement District and Native Services Division of

Municipal Affairs, clearly stated, "no one's going to move anyone's houses."

"There are a few houses that are outside of the community now," McKnight clarified, "but the federal government is declaring that area reserve land."

An estimated seven acres of land on the east side of the Athabasca River will remain reserve land. The land is the site of a McKay cemetery and two homesteads owned by Francis Orr. Orr could not be reached for comment.

According to McKnight, the land Fort McKay is receiving in the deal will add on to the present area that they already occupy.

The question of ownership of mineral rights is not involved in the trade. The federal government has control of the rights and this will not change, McKnight said.

The land exchange package will not effect the Metis population of Fort McKay who live on 623 acres of leased crown land. The Metis still have 10 years left on the 25-year-lease on land not involved in trade talks.

By Donna Rea Murphy

LEGOFF — Twenty-one single family homes built on the Cold Lake First Nations Reserve with federal government assistance were officially opened here February 27th.

During a ribbon-cutting ceremony that included presentation of a Canadian flag and a flag marking the occasion, Chief Francis Scanie was handed a cheque for \$20,024. It is the first of regular payments to be made as housing subsidies.

The cheque was pre-

sented by John McWilliams, Edmonton Manager of Program Operations for the federal Canadian Mortgage & Housing Corporation.

The homes were built on the three divisions of the Cold Lake reserve. One home is specially-designed to be handi-capped accessible and another accommodates senior citizens. The Band Housing department officer, Sam Minoose, is responsible for day-to-day administration of the project.

The total capital cost of the project was \$1.34 million.

Cold Lake First Nations received approximately \$45,800 from the Department of Indian Affairs & Northern Development. The band in turn, contributed \$23,750 in equity. The remaining capital cost of \$1.28 million was met with three 5-year loans from the Grand Centre Canadian Imperial Bank of Commerce.

Assistance from the federal government is provided in the form of three maximum annual subsidies which total approximately \$103,000. These subsidies will reduce the mortgage interest rates

to as low as two percent. The purpose of the subsidies is to keep occupancy charges as low as possible for the members of the reserve.

Monthly mortgage payments are scaled to equal twenty-five percent of the homeowners income at all times.

The project was constructed in three flights and completed by November of last year. Contractors were FJC Construction of Grand Centre and Crawford Homes, located in Aldersyde, fifteen miles south of Calgary.

Single family homes officially open at First Nations reserve

Bruyere 'smoking' over FMC disappointment

By Ivan Morin

"A lot of premiers in their opening addresses and closing statements stated how willing they were to help the Aboriginal people in their own provinces. I say if your will to do that for the Aboriginal people of your provinces then why don't you make it uniform across the country and do it for all Aboriginal people," said Louis Bruyere in his closing statement at the collapse of

the First Ministers Conference in Ottawa.

Bruyere said that he is extremely disappointed that an agreement for Aboriginal self-government, land claims, and equality could not be reached between the First Ministers of Canada and the four groups representing Canada's Aboriginal people.

Native Council of Canada came to the First Ministers Conference with an extension to the present

process in mind, should the conference fail or if time did not allow the opportunity to address all the issues that are important to the NCC.

Bruyere extended that sentiment in his closing address saying "the NCC is willing to meet again to find an equitable solution to these conferences. I believe some progress has been made and if the prime minister is willing to adjourn this meeting to another the NCC will be there."

One of the highlights for Bruyere was seeing the Aboriginal groups come together during the conference, particularly after so many people had expressed that the Aboriginal groups could not get together amongst themselves and, if they can't do that, how

could they expect to get what they wanted."

In his opening address, Bruyere set out the basic elements which had to be presented in any constitutional amendment on Aboriginal self-government for an amendment to be acceptable to the NCC, they are:

- there must be an explicit and non-contingent statement of recognition of the right to self-government for the Aboriginal people of Canada.

- there must be an entrenched commitment on the part of the provincial and federal governments to negotiate agreements to implement that right.

- once they are reached there must be an entrenched mechanism to apply consti-



tutional protection to those agreements.

- there must be a non-derogation clause to protect current Aboriginal and Treaty rights.

- there must be a financing clause which assigns primary responsibility to the federal government for guaranteeing that Aboriginal governments will have sufficient financial resources to serve their constituents at a level reasonably comparable to other Canadians.

- there must be an equity of access clause which gua-

rantees that all Aboriginal people in Canada will have the opportunity and resources to negotiate self-government in the protection on equitable terms.

- the equity of access which will recognize that Metis and Non-status Indians have unique problems in the protection of their rights.

Bruyere stated that he was at the constitutional table, "adamantly determined to entrench a guarantee that our people will be treated fairly, justly and equitably in any agreement reached."

CORRECTION

Inside Windspeaker's March 20 edition, a story on Page 13, with the title: "Sinclair urges opinions," stated that issues the Metis Association of Alberta President Sam Sinclair would look into, particularly, the Metis Urban Housing program, for the past assembly were incorrect.

The story says that this program had some trouble when it first started and that the staff at the Urban Housing office were not adequately trained in the area, which was the cause for the deficit over the past year.

A call from the program director of the Metis Urban Housing program, Larry Desmeules, says the writer had his facts all wrong.

The problems of the deficit did not arrive from the Metis Urban Housing program, but from other programs such as the Summer Temporary Employment Program (STEP).

Both Sam Sinclair and Larry Desmeules were concerned over the incorrect information and Windspeaker apologizes for this.

"Metis Urban Housing has been running smoothly for years and our books are always open if you want to do a story," commented Desmeules.



SMOKEY BRUYERE...NCC

MNC leaders disappointed

By Ivan Morin

"Today we have made a lot of jail guards, social workers, and foster homes happy," said Jim Sinclair, Metis National Council (MNC) executive member and president of the Association of Metis and Non-status Indians of Saskatchewan.

Sinclair was speaking about the breakdown in talks at the First Ministers' Conference on Aboriginal constitutional issues, held

in Ottawa on March 26 and 27.

In his closing statement to the First Ministers' Sinclair refused to acknowledge that any progress had been made in over five years of negotiations with the federal and provincial governments, on the amendments to the Canadian Constitution, to include Aboriginal self-government and an Aboriginal land base.

All three MNC negotiators, Yvon Dumont, presi-

dent of the Metis Federation of Manitoba; Sam Sinclair, president of the Metis Association of Alberta, and Jim Sinclair stated that they were extremely disappointed in varying degrees on the outcome of the 1987 FMC.

"I am disappointed that no progress was made, but I'm not disappointed on the position that we took," Yvon Dumont said. He went on to say that he was happy that the Aboriginal groups "banded together when we had to."

Sam Sinclair said, "I am not happy with the end result and I think that we have to continue to work." Sinclair continued, saying that he was encouraged by some of Alberta Premier Don Getty's closing remarks and a commitment made by Getty to fund the MAA's Regional Council offices.

The conference broke down when no proposal which was acceptable to the Aboriginal groups was brought forward. The only proposal reaching the table was one drawn up by the government of Canada which failed to meet a number of the MNC concerns, particularly the need

for a landbase for the Metis people.

In a pre-conference "briefing book" the MNC set out their expectations of the First Ministers' Conference:

- the commitment to negotiate in good faith on such matters as self-government, lands, resources, economic and fiscal arrangements, education, preservation and enhancement of language and culture and equity of access, as may be requested by the Aboriginal peoples concerned.

- negotiations on all the above issues will not prejudice other programs, services, financial arrangements, claims or other process available to the Aboriginal peoples of Canada.

- and finally the rights set forth in agreements shall be considered Treaty rights within the meaning of Section (1) and (3).

At a later press conference Sinclair stated that the fight to obtain Aboriginal self-government and a Metis land base will continue. Dumont said that the Aboriginal groups will be meeting very soon to plan a strategy for the future.



JIM SINCLAIR...MNC

Metis zones receive funding

By Donna Rae Murphy

BONNYVILLE — The focus of the MAA Zone 2 annual assembly held in Bonnyville February 8, was the short-term agreement signed in January this year between the MAA and the provincial Department of Municipal Affairs which gives \$50,000 to each of the six Alberta zones to set up offices and evaluate provincial programs and services that directly affect the Metis people.

Although the turn-out was disappointing, vice-president for Zone 2, August Collins and representatives of the six locals in the region met to go over a plan of action mapped out in the agreement to get an overview of what programs are in place, how effective they are, and what changes can be made to better accommodate the needs of Metis people.

Zone representatives will be working closely with the provincial departments in the areas of Social Services, Education, Health Care, the probation and parole departments, foster care and cultural programs, and will encourage grassroots participation, awareness and involvement in these areas.

Toward the end of the six-month contract, the region will determine a maximum of six program issues for the regional council to address.

Following this identification, Zone 2 will begin discussions with the pertinent department or agency in the problem area

in order to achieve a working solution. Discussions will take place in workshop settings that will involve the community in order to gain input on mechanisms to resolve problems.

The final results of all Zone 2 activity will be contained in a comprehensive report to be forwarded to the provincial government for evaluation.

If the evaluation is favorable and the funding responsibly accounted for, there is a possibility that further funding will be granted, to continue a program that will be larger in scope.

Three other groups were on hand to address the assembly. A delegation from the Metis Women of Alberta presented their position paper on Metis Women in the Canadian constitution and explained their role. The paper states "Metis women must be recognized as an integral part of society with an equal and important role in the future of the Metis people."

This recognition, they explained, must take the form of actual participation in entrenching Metis rights to self-government, and female equality with the assurance of a land base in order to develop economic development opportunities.

Later, Zane Collins, a representative of the Metis Youth Council, asked for Zone 2 member support for that group and the principal of a local school outlined plans to address the needs of Metis students within the school setting.

Health workers assist Treaty Indians

By Albert Crier

Treaty Indians experiencing problems in getting medical attention, in Edmonton or Calgary, can rely on the help of Indian urban health care workers, to find and receive health care services they need.

Since 1981, urban health care workers, UHWs, who are trained paraprofessionals have been assisting Treaty Indians living in these cities, to have their medical needs, looked after.

The UHW service is a program of the Alberta Indian Health Care Commission, AHICC, which was established in 1980 to make sure that Indian people receive the health care services they are entitled to, under Treaty agreements.

Rose Martial, a commun-

ity health representative, CHR, has been urban health worker, in the busy Edmonton office, since 1984.

Nancy Three Suns, a registered nurse's aide, is the urban health worker for the city of Calgary.

Serving Indian reserves and isolated Native communities, are a host of other CHRs, who basically provide the same service, in those areas.

Medical Services Branch of the National Health and Welfare ministry, handle the payment of health services for Treaty Indians, eligible to receive specific services.

Its the system, red tape and the fact that alot of urban Indians do not know, what they are eligible to receive, which prompted the need to station urban health care workers in

Alberta's two largest cities.

Health services that the MSB will not cover include; extra billing, services provided outside of Canada, infant formula, Chiropractic services, third billings and car accidents. But each case may have different factors to consider, if a Treaty Indian really does need a specific service not normally covered by MSB, and has a doctor confirming such a specific need, they could appeal to MSB and receive the service.

That is the importance of urban health workers and CHRs, which as well as showing where people can get a specific service, also advocate or speak on behalf of their clients need-

ing medical attention or services.

Field work for the urban health workers consists of, hospital visits, home visits, doing workshop upon community or group requests and attending CHR and other health related conferences to obtain the latest news on health needs and services available.

"Sometimes I make medical appointments for people, often I refer my clients to clinics and to doctors that do not extra bill," said Martial.

Martial finds her work interesting and very challenging. She feels very accepted by Treaty Indian

clients that she did talk with and also has a good working relationship with the MSB office.

"I told them that, I'm here to make sure that our people get the services they are entitled to," said Martial. Information that clients shared with Martial is kept in the strictest confidentiality. "It's between me and my clients."

Martial has met with a variety of health service requests, but finds the major problem is that most Indians do not know what is available to them.

"These people don't know what is available. Most people think they have to pay for everything and they don't," said Martial. For an example she said the "sick or old people, with a bad heart are entitled to a phone."

Health care benefits are, according to Martial, anything within reason, that is not considered a luxury.

"Providing that you have a doctor's note or prescription, that says you need a certain service, the MSB should cover the cost," said Martial.

The MSB will cover or help pay the cost of a medical service for "insured benefits" and "non-insured benefits" according to MSB medical coverage guidelines.

Insured benefits are those items normally covered by the Alberta

Health Care Insurance Plan, AHCIP, for example; appointments with doctors, specialists, hospital stays and so on.

Non-insured benefits include items not covered by the AHCIP, such as eye glasses, prescription drugs, medical transportation, emergency ambulance or air ambulance service, dental treatment, hospital admission, referral services, extended health benefits (for seniors, 65 years or older), and prosthesis and medical supplies such as; artificial eyes, arms, legs, limbs; leg or arm braces, hearing aides, special orthopedic shoes, wheelchairs, walkers, canes, to name a few.

Martial believes that health care is more than just getting medical attention. "Health has such a wide scope, includes proper housing and a proper food diet, all these consist of taking care of one's health," said Martial.

The Urban Health Workers office is situated at 9924 and 106 St, Edmonton and is open Monday through Friday from 8:30 a.m. to 4:30 p.m. The phone number is (403) 429-3978.

The Calgary Urban Health Worker office is at Suite 602, 604 - 1st Street, South West, Calgary. The phone number is (403) 262-3656.

Health care is entitled under Treaty agreements

U of L grads recognized

By Jackie Red Crow

LETHBRIDGE — For the first time in history, University of Lethbridge Native graduates were honoured and recognized for their academic achievements at the Native Awareness Powwow, March 28.

The Native American Students' Association (NASA) and the Department of Native American Studies (NAS) handed out certificates of merit to past and current Native graduates. Garry Abbot, president of NASA and Roy Knott, vice-president, gave out certificates to degree students and Native management graduates.

Four Native students completed their degree requirements in December. They are Genevieve (Patty) Fox, Evelyn Goodstriker, Blood Indians, who obtained their Bachelor of Education degrees, majoring in social studies. They are now both teaching at the Standoff Elementary School in Standoff.

Freida Bastien, a Peigan Nation member, completed her Bachelor of Education degree majoring in business education and is now teaching at the Peigan Elementary school in Brocket.

John MacKenzie, completed his Native American Studies degree in December. He is a member of the Assumption Band in northern Alberta and is now working towards his Native management certificate.

Students who also completed their Native management requirements in

December were also given certificates of merit. They were Delphine Pipestem, Sarcee Nation; Audrey Provost, Peigan Nation, Jackie Red Crow, Blood Nation, Joanne Tobin, first Inuit graduate from Labrador; and Marilyn Belleau, a Shuswap Indian from Alkali Lake, B.C.

Both Pipestem and Provost are working towards their management degrees at the U of L. Red Crow is enrolled in a pre-journalism program and both Tobin and Belleau have returned home to continue studies in computer science.

In a special newsletter published by the NASA, a number of inspirational profiles on the graduates were featured. Patty Fox said that, "It was a challenge to attend university. I knew I could do it despite knowing I had to make a lot of sacrifices."

One of the sacrifices Fox was referring to was the responsibility of applying diligence in university studies. In order to obtain good marks, a student must spend at least six hours a week for every course he or she is enrolled in. "But when you finish four years of study, it's the greatest achievement you can have," said Fox.

Fox said she always wanted to do something positive and constructive for her community — the Blood Reserve. "I wanted to be a teacher, to be a role model. If I can do it, they (Native children) can do it too," said Fox.

Evelyn Goodstriker, always was involved in education concerns on the

Blood Reserve. "I've always been interested in Native education even in earlier years when my children were attending the Standoff Elementary School. I started going to university when my youngest child went to kindergarten," said Goodstriker.

"My goal was to go back to the reserve to teach. I never had a Native teacher when I was going to school. There is a need for Native role models," said Goodstriker.

Freida Bastien continued post-secondary education after she obtained a business administration diploma at the Lethbridge Community College in 1982. She majored in business education at the U of L. "I never thought I could do it. But it's worth it once you finish your degree," said Bastien.

John MacKenzie said that hard work and commitment are the keys to a successful student life. MacKenzie plans to work with his people in the area of education.

Delphine Pipestem, Sarcee Indian, said that economic self-sufficiency is often on the lips of Native politicians, but more Native people must obtain formal management training if they want to increase their chances of being successful.

Although management is a competitive field, Pipestem says a Native person does not necessarily have to abandon his or her cultural values and beliefs when studying at a post-secondary institution.

"I'm competitive within myself. I always strive to do better."

Pipestem achieved the highest grades in the second group of Native management graduates. Her grade point average was 3.3 out of a possible four.

Garry Abbot said that the club plans to honour graduates every year during their Awareness Week to encourage more Native people to seek post-secondary education.

"One Day in May"

A photographer exposed you making a late night phone call from a closing Greyhound station

Seven years ago you were accused of stealing dark glasses; you always were lean and hungry a tall starved Indian going nowhere.

It was then you thought you could beat your way through hell; instead you escaped on a braided bedsheet and never stopped letting to.

By Marilyn Dumont

ELECTION RESULTS

The following are the final results of the Metis Association of Alberta Zone Director elections held on March 30, 1987, as given to Windspeaker by Chief Electoral Officer Bill Haineault:

Zone 1

Harrison Cardinal - 66
Delphine Erasmus - 25
Gerald Thom - 219 (Elected)
Glen Tremblay - 14

Zone 2

Roy Dumais - Acclamation

Zone 3

Joan Major-Malmas - Acclamation

Zone 4

Leonard Gauthier - 115
Everett Lambert - 19
Ron Larocque - 124 (Elected)
Russell Plante - 75
Mike Woodward - 15

Zone 5

Jeff Chalifoux - Acclamation

Zone 6

Gloria Bishop - 10
Dwight Carifelle - 27
Joe Christian - 14
Florence Henry - 50 (Elected)

Editorial

Elders discarded as symptoms of savagery

Guest Editorial by Everett Lambert

Slowly but surely, I want to get all those thoughts I feel are important to me, down on paper. Maybe because it's Sunday or maybe because my roommate started me off on the whole thing, but recently I got to thinking a lot about God, or that Somebody we at times call the "Great Spirit."

I thought about how she/he relates to Native people. All in all, I have agreed within myself that Native traditional religion was a good religion(s). Before Christianity was "endowed upon us," I don't think we all went to hell. So, we must have been doing something right. Indeed, when Native traditional religion was suppressed, this in a very great way took away the self and public esteem of Native people.

There was a time when we revered, loved and cherished our Native Elders. We held them in the same esteem as you would hold your Pope or Mother Theresa. We were so very proud of our Elders.

Then Christianity was "endowed" upon us. We learned about "savagery." We had to be Christianized. We had to be taught how to love and respect our fellow man and in the only way — the Christian way. Our traditional beliefs, our religions, our Elders were discarded as symptoms of savagery.

We looked up to the Roman Catholic priests and the Jesuit missionaries as our new superhumans, as our new saviors, as our elders. Our own Elders were reduced to symptoms of savagery, dinosaurs nearing extinction. We lost a great deal of pride in them. We even became embarrassed when one appeared with a silly pipe, or a useless medicine bundle. I have encountered many Natives who feel that Native sacred ceremonies were rubbish.

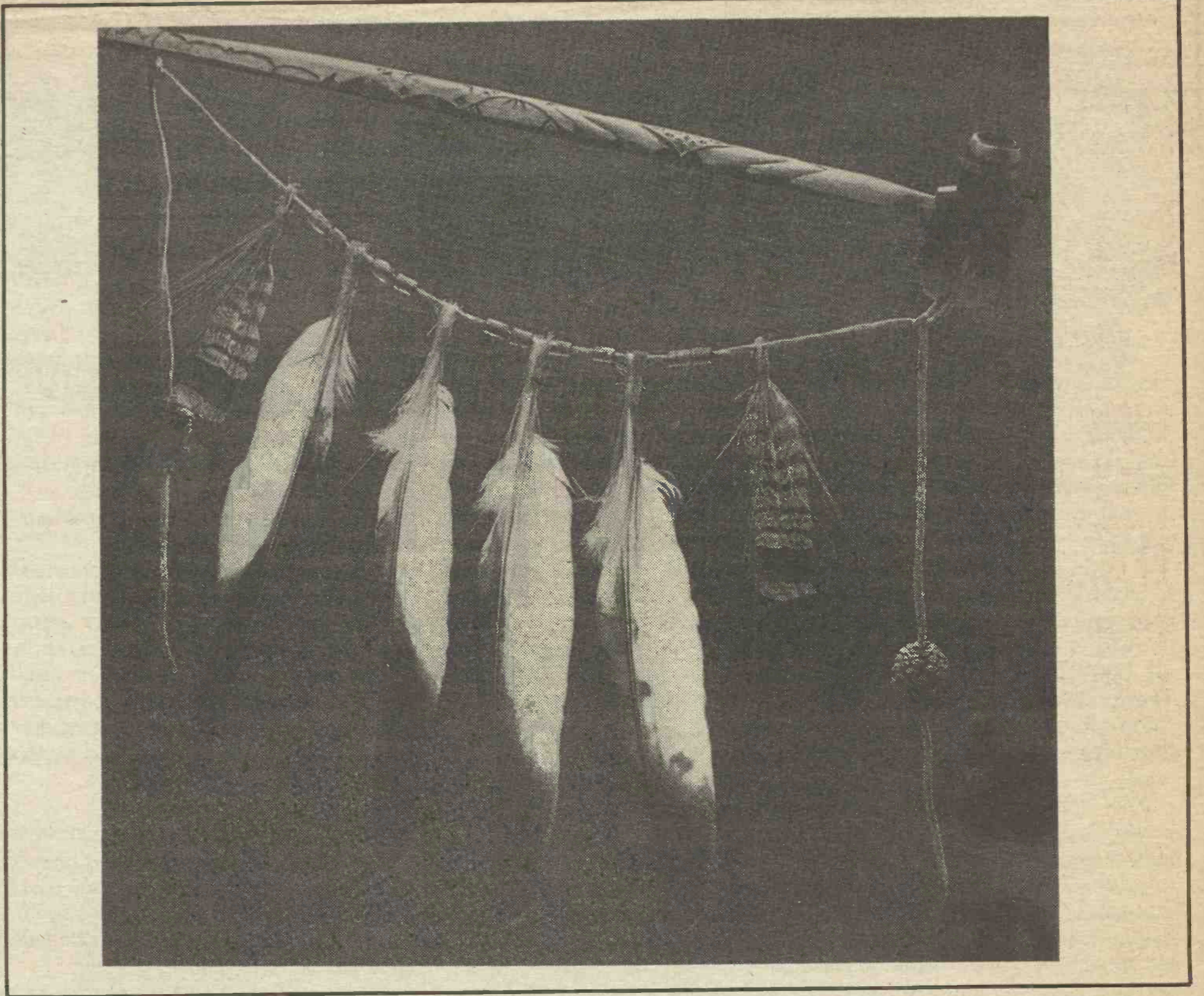
One of the worse things about the whole process though, was that we lost pride in our very selves. Our Elders are a part of us. Now I know what they mean when they say Native people have a holistic view of life and the things around them. When we look down on our Elders we look down on ourselves.

Native people in Canada today are struggling to regain their identity and a sense of well-being. Violence, high death rates, and alcohol and drug abuse run rampant among our people. I know.

A friend of mine once told me something, and I have to say he captured in words what I feel is the cure to most of our problems. He said, "what Native people need to experience is a great wave of spiritualism."

We have to start looking up to our Elders and ourselves. It's kind of an unprofessional way to put it, but I doubt like hell, that all Native people all went to hell. Honestly. And you think about it. Our religions must have been effecting something right. I mean how different is it to burn sweetgrass than it is to kneel down before, sitting down on the church bench. A lot of people think our old religions were silly simply because we communicated to the spirits in a different fashion.

Love yourselves: love your Elders.



ᑭᑭᑭ ᑭᑭᑭ
ᑭᑭᑭ ᑭᑭᑭ
ᑭᑭᑭ

ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ
ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ
ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ
ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ

ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ
ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ
ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ
ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ

ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ
ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ
ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ
ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ

ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ
ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ
ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ
ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ

ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ
ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ
ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ
ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ

ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ
ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ
ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ
ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ

ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ
ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ
ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ
ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ

ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ
ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ
ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ
ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ

ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ
ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ
ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ
ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ

ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ
ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ
ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ
ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ

ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ
ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ
ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ
ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ ᑭᑭᑭ

Opinion

Leaders still proud after FMC

By **Everett Lambert**

The premiers were probably flying home thinking they left a bunch of disgruntled Natives.

But little did they know

they had left a room full of Natives who had been pulled tighter together as a result of an FMC which failed to entrench Native self-government in the constitution.

The best meeting at the whole conference took place after the FMC was over, and out of the intensive glare of the cameras.

This was a debriefing session put on by the Assembly of First Nations (AFN). Actually, it was more like a spiritual gathering than a debriefing session.

But man, the feeling in that room was one of the best I have experienced as a Native person. Especially a Native person who like other Native people, wants to very much to see unity amongst our people.

Just before the failed FMC ended you could "slice" the tension in the Ottawa Convention Center. But here, everyone was smiling and so very happy to be in a room filled with Native people of every stripe and kind.

On the stage were the leaders of all four Aboriginal groups; the AFN, the Inuit group, and the Native Council of Canada, which represents Metis and Non-status Indians. They spoke about how they admired

each other for all sticking together through the intense and pressured negotiations. At any time one of them could have broke file and accepted a watered down solution put forth by the Canadian governments.

Champagne was cracked and we toasted each other for the good things about Native life.

A columnist from an eastern Native paper stepped up to the podium and made a special toast to the gathering. He was one of the group who had walked 500 miles as a protest to the conference. He said, "Let's have a toast because, hey, we got class."

After the leaders finished giving their "debriefings" some of us ran around getting autographs on a poster distributed by the Inuit Committee. You should see the autographs on these posters. Mine has an X on it from Garry Potts, an Ontario AFN chief, Harry "The Dog" Daniels, and Olive Dickason, a Metis Professor from the University of Alberta. Not to men-

tion Jim Sinclair and Georges Erasmus. Zebedee Nunsak, incidentally, walked around in a Metis sash.

So, I say, first ministers, or anyone who is looking forward to having to deal with Native people, your dealing with a group of peo-

ple who are increasingly proud of who they are, and who are also looking over the hill to see if those other Natives have anything in common. The flame of self-determination has only begun to burn. We are going to improve our lives, and "hey" we're going to do it with a smile on our face.

Reader expresses feelings on CNFC anniversary

Dear Editor:

While I take the time at 4:30 in the morning February 27, (which incidentally was the day I was born) I wanted to create a perfect illustration of this writer's concept in expressing my sincere feelings to the Canadian Native Friendship Centre's 25th Anniversary.

I would only think of the centre's services and support programs done in the Indian way, which include the on-going hard work and dedication our fellow brothers and sisters invested in the past 25 years.

When I think of tradition I think of the powwows, gatherings of such and how pride is displayed by the dancers. It's pride that made the Canadian Friendship Centre as it stands out today.

To all our brothers and sisters who read this paper, I ask that you shake their hands or pat them on the back, for recognition of your appreciation of their support.

Also I would like to take this opportunity to thank Mr. Gordon Russell for speaking at the 1st Annual Enoch Valentines Volleyball Tourney. Thank you Mr. Russell and good luck to all your events in the new year.

**Ken Ward
Enoch Band**

"In tribute to the 25th Anniversary of CNFC"

The Dancer

As he bows his head, pounding the drum beat
Dressed with skins and beads
Slowly as he moves his feet.

See this man.

He is an Indian...

This man may be telling a story

By the movements and the songs he sings.

His headdress stands out in the deer hide

But it is his poise that brings

The Indian to stand tall with pride.

There may be signs of the Indian changing their ways.

But there is one thing that will always remain

The tradition of the "Dancer" will always stay.

Electric cars, machines runned by man.

Laser beams and nuclear war heads.

Will not change the dance of the Indian.

As the powwow begins another day.

For there is one thing that will always remain.

And that's the tradition of the Dancer will always stay.

I know it may seem...

That I only write of how great the Indian...is

But this is my personal presentation.

Of only but one of many races that dwell in our civilization.

I do respect yours just as well

Perhaps someday we can sit.

Together and share the cultures in unity for us to tell.

As a whole of God's race in body and as a unit.

This is one wish an Indian can explain.

Through his dance of a way.

To only remember...

There is one thing that will always remain.

The tradition of the "Dancer" will always stay.

**Ken Ward
Enoch Band**

Column receives high marks

Dear Editor:

Hi there! I'm writing in regards to your column in the AMMSA paper. I find that your "Dropping In" column is very good. I read it every week and I feel you are doing an excellent job.

My name is Angela Courtoreille, I am 17-year-old and a Metis from Grouard, Alberta. I also attend E.W. Pratt in High Prairie and am a Grade 12 student.

Along with this letter I am sending a poem which I wrote. I would appreciate it if you would include it in your "Dropping In" column.

Also would you please say "hi" to my family and a few of my nieces and nephews. My sisters are Rita and Louise from Drift-pile, Alberta. My three brothers Ralph, Thomas, William from Grouard, Alberta. Also my two sis-

ters Colleen and Adele and their children. Adele's children Cameron, Claudia and Rocky. Colleen's daughter Chantal all residing in Grouard, Alberta. Also the best of health and happiness to my parents Elizabeth and Collin Courtoreille.

At this time I would also like to say keep up the good work on your TV program "Native Nashville North" and please extend it to one hour.

Would you also wish my sister Colleen a happy 23rd birthday on March 20 — coming from all her sisters, brothers, parents and her family Chantal and Brett Upstone. I will appreciate this very much.

Below you will find my poem.

Thank you so much!

**Sincerely,
Angela Courtoreille**

Where Has it Gone?

Do you remember when you said you loved me?
We'd talk about the future, and how it'd be?
But now you're gone, in both sound and voice
And my life must go on, for I have no choice
I will always remember, what you have said
"We'll always be together, if we're alive or dead."
Only now you're not here, but I'll go on trying.
Although my life is filled with hurting and crying.
Always remember you're not alone.
And my life is empty now that you're gone.

Environmentalists thank Windspeaker writers for job well done

Dear Editor:

The Alberta Coalition for Forest Spray Alternatives, would like to thank Mark McCallum and John Copley, for their thoughtful and insightful series of articles on the forest herbicide issue. Also coverage of the Kinsman Fieldhouse protest meeting February 27, in which we participated along with a broad spectrum of Native and non-Native organizations concerned about the current policies of Don Sparrow's Forestry, Lands and Wildlife Department.

As environmentalists, basically, we would like to say that many of us have long been inspired by the traditional attachment of Native people on this continent to the land, embodied in such traditional expressions as: "the land does not belong to man; man belongs to the land" and "look after the land, and the land will look after you."

We are also gaining some small knowledge, having worked against the odds on the forest spray issue for several months now, what it must be like to struggle for simple human rights over several generations.

Widespread forest spraying is an issue which threatens all "Green Area" residents and users, and forces us to recognize that we are all fundamentally on the same side vis a vis big industry and shortsighted government policy.

The environmental movement in this province is getting more vocal and more organized, not coincidentally, as the crisis over our remaining wilderness deepens. It needs the active participation of, and leadership of, in many areas, Native people.

As an example of what is being done by Native peo-

ple to oppose forest spraying in other jurisdictions, the people of northern Saskatchewan have physically closed off the entire NW corner of that province to the forest industry.

We are not suggesting this sort of action is or is not appropriate for Alberta in 1987, but if you want more information on the forest spray issue get in touch with George Smith in Pinehouse, Saskatchewan or ourselves c/o this publication or Box 682, Hinton, AB T0E 1B0. We would be more than happy to visit your community this summer.

**In solidarity,
Randy Lawrence
Hinton**

NNN needs you

Dear Editor:

I'd just like a little information about this Native Nashville North. I sing and play the guitar and also the fiddle. I'd like to know how to go about getting on.

Thank you — I'll be waiting for a reply.

**Sincerely,
Len Deschamps
Sputinow**

EDITOR'S NOTE: Anyone wanting involvement on Native Nashville North, please submit a cassette of three songs or instrumentals to Native Nashville North, 15001-112 Avenue, Edmonton, AB T5M 2V6.

Education



CHIEF JOHN SNOW

Students find common goals

By Rachel Snow

On March 14, Darrell Brettton of Blue Quills School, organized a meeting to establish an inter-post-secondary Native student council at Maskwachees College in Hobbema.

The initial concept was to bring together the various Native student organizations from within the province of Alberta. Four Native student organizations were in attendance, including Blue Quills representatives, the Native American Students Association, Maskwachees College and Eagle Point.

The meeting opened with a prayer by Edward

Okanee, a Cree Elder. The discussion which followed, allowed the various Native student organizations to meet informally and to set some initial objectives for the inter-post-secondary council.

The objectives that came out of the meeting were to develop a positive attitude toward Student councils from the student body, academic staff, community, chiefs and councils, Elders, and to establish an Alberta inter-post-secondary Native students association.

Other objectives were to establish commitments from post-secondary Native organizations and to promote inter-tribal harmonious relations, to encourage positive political activism

amongst Native post-secondary students, to inform, encourage and support high school student unions, to serve as role models in local communities, and to act as liaison for local post-secondary institutions to exchange information at a regional, national and international level.

The students found they had many common concerns and goals and hoped to be able to initiate more student involvement within their individual councils. The students hoped to continue, meeting with one another at different institutions for special awareness functions, or for meeting of inter-post-secondary Native

student councils. The meeting closed with traditional singing from the Samson Lake Singers and a closing prayer offered by Chief John Snow.

The follow-up to this meeting will happen Morley, on May 2, 1987. The theme of the meeting will address the establishment of commitment from post-secondary Native organizations to promote inter-tribal harmonious relations. The meeting will begin at 9:00 a.m. with workshops. A large forum will follow in the afternoon.

Post-secondary Native students with affiliations to Alberta institutions are encouraged and invited to attend.

Native student awards close May 15

By Terry Lusty

The Edmonton Journal's "Native Student Awards" for 1987 are up for grabs again. This will be the third consecutive year in which the Journal is sponsoring this event.

The awards are open to any senior high school student (Grade 10 - 12) who is Metis, Indian or Inuit as an incentive to further their community goals. Valued at \$250 each, the awards are to be presented at a future luncheon date. Included will be a free trip to Edmonton for the winners and their parents.

Marlene Thompson, the

education coordinator for the Journal, says, "we have been very pleased with the response because we've got the variety in terms of...the strong academic and strong community service." These two principles are the main criteria in the judges' selections of the winners.

Anyone, especially teachers, are encouraged to nominate Native students who have demonstrated superior achievement in both, academic and community activity. It does not matter whether the student is attending a public, separate, private or vocational school.

Teachers are asked to submit the nominee's grades, projects and related activities as well as a brief summary of their community service and personal goals. In addition, it is necessary to have the names, addresses and phone numbers of at least three references which could include teachers, principals and Band or community leaders.

Last year's 1986 winners were: (1) Rosemarie Beaver, CVC, Faust...a top-notch academic student with a 91% average...effective community leadership (originated workshops with

children and parents); (2) Frank Lafferty, Montabbee School, Pine Point, NWT...an artistic individual who won some industrial arts awards; (3) Dale Ann Mervyn, M.E. LaZerte school, Edmonton...another top-notch academic student and athlete who is active in the community and participates in the Junior Forestry program; and

(4) Loriann Paul, Sturgeon High School, Namao...very community minded and inclined towards the social services area. She originated a parents and youth program and has been

active in drug and alcohol abuse work.

In all, there were over 40 entries in last year's competition and Thompson thinks there might be a good response for this year's awards.

Judges for last year were Dr. Ann Anderson, Joe Dion, Loro Carmen and Journal writer Paul de Groot. The judges for this year had not yet been selected at the time of this article.

Thompson is proud of the interest that has been generated by the awards. "It's also sparked interest in other (geographic) areas," she says. Red Deer and Calgary are interested and inquiries about the program have been coming in from as far away as Quebec, boasts Thompson.

In that the Journal primarily serves only certain areas of Alberta, B.C., the Yukon and the NWT, five regions have been sectioned off and will have one winner from each provided that suitable candidates are nominated. Nominations for the award closes on May 15.

One area which has not been taking advantage of the awards has been area five, says Thompson. Southern Alberta is excluded from competing because it lies beyond the general area served by the Journal. Areas 1, 2, 3 and 4 are indicated on the map shown.

Nominations may be sent to: Native Student Awards, Community Relations Department, The Edmonton Journal, Box 2421, Edmonton T5J 2S6.

Open the file on your future...

Native Communications Program

The Native Communications Program is now accepting applications for its fall program of studies. As an eight-month certificate program we can offer you:

- A wide variety of introductory level communications courses;
- The opportunity for limited academic upgrading, where required;
- Hands-on experience in media production;
- Focus on issues facing aboriginal people.

The program offers students the opportunity to see where their interests and talents lie in the field of communications. and opportunities within the college exist for more specialized studies in these areas.

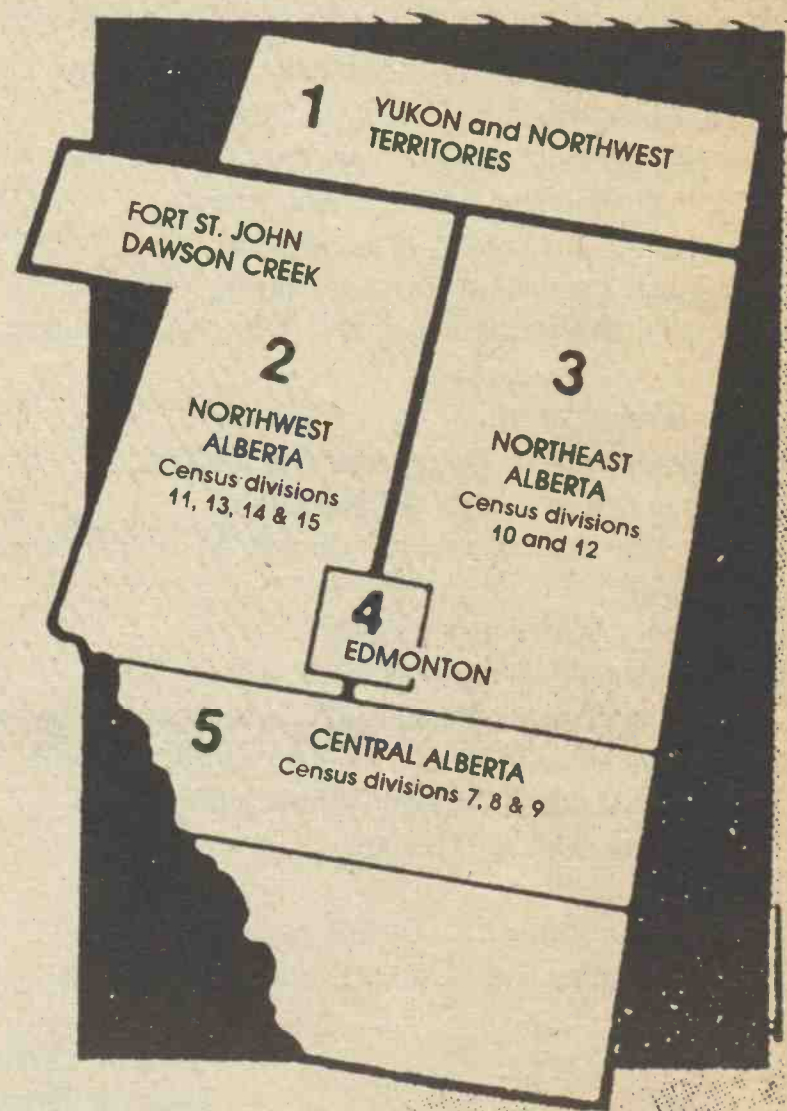
Enrollment is limited. As an applicant you should have a serious interest in media and communications. The ability to speak a native language is a definite asset.

For more information contact the program at the Jasper Place Campus of Grant MacEwan Community College:

10045 -- 156 Street, Edmonton, Alberta
Telephone 483-2329 or 483-2348
Or write the program at:
Box 1796, Edmonton, Alberta, T5J 2P2



Grant MacEwan
Community College





DROPPIN IN

By Rocky Woodward

Hi! Following the Bob Rupert Rule, when you find a mistake, correct it as soon as possible, I must then, apologize to the Premier of Saskatchewan and the Premier of British Columbia. In last week's edition I mistakenly put Devine's name under the picture of Vander Zalm and vice versa.

There. That's settled.

Back here on the home front, I must apologize to Larry Desmeules for the mistake in our newspaper about the Metis Urban Housing program, that Larry heads.

Larry we know that the Urban Housing program was not the cause for the deficit that the Metis Association of Alberta experienced awhile back.

I also understand that the Metis Urban Housing program is operable and running smoothly.

Below is Larry Desmeules.

Windspeaker also apologizes to the president of the MAA Sam Sinclair for this error.

CADOTTE LAKE: "No news today Rocky, except I'm lonesome for Gift Lake," said Leonard the Fatty who now wears a size 34 pants, up from size 30, waist that is.

"I better leave Cadotte Lake. Too much moose."

Leonard tells me he is working on a song for Native Nashville North and it's "kind of a Cree song Rocky."

Good Leonard. From reporting the news to a songwriter.



EDMONTON: Dropping In wishes everyone a happy Easter break, including all the little people at the Prince Charles School.



Deluxe Units - Color Cable TV
Century II Motel
Happy EASTER
 Fort Macleod, Alberta
(403) 553-3331
 Corner 24th St. & 5th Ave.
 Your Host - Phyllis Degenstein

Happy Easter
E & S MOTORCYCLE LTD.
YAMAHA SALES & SERVICE
Serving the Community for over 10 years

- Tri-motos
- Motorcycles
- Four Wheelers
- Snowmobiles

Reasonable Trades Welcome
 Redwater, AB **942-3818**

ALBERTA CO-OP TAXI

AMERICAN EXPRESS
 EXPRESS
 MASTERCARD
 DRIVER OWNED OPERATED

CHARGE X
 VISA
 FIRST COMPUTER DISPATCH SYSTEM

425-8310

10544 -110 Street, Edmonton, AB
 For Service at the Top Call Co-op

HAPPY EASTER From

Larry Sitko, B.A., LL.B.
 Barrister & Solicitor

Also Member of NWT Bar & Saskatchewan Bar

(403) 476-7686
 12909 - 97 Street
 Edmonton, AB
 T5E 4C2

Law Offices
 Larry Sitko

I.D.A.

Happy Easter

ST. PAUL PHARMACY (1984) LTD.

Phone: 645-3962
 After hours call Dan at 645-5636
 St. Paul (Main Street)

Happy Easter!

The Kainai Family Crisis Centre
 Serving Native Families in Alberta

P.O. Box 264
 Standoff, Alberta
737-3733
 TOL 1Y0

"Serving All Your Insurance and Investment Needs"

HAPPY EASTER From

LEA INSURANCE
 WETASKIWIN MALL

PHONE 352-9400

Auto-Commercial
 Home-R.R.S.P.'s-Life
 Annuities - Investments

Happy Easter

from the students & staff of
Kipohtakaw Education Centre of Alexander Reserve

Alexander (Kipohtakaw) Education Centre
 P.O. Box 1400
 Morinville, Alberta
 T0G 1P0

Education Administration (403) 939-3551
 Board of Education (403) 939-4346

Elder celebrates eightieth birthday

By Terry Lusty

Not too many people attain the age of eighty but that is what Emma Minde did on April 4. It was her day, a day on which friends and relatives turned out in force to praise, thank and honor this great-grandmother.

The occasion was marked by a church service, banquet and dance which was attended by a number of well-wishers, many of whom marvelled at the youth and vitality demonstrated by Mrs. Minde who remains very active in her community at Hobbema.

The day's events began with a mass conducted in her honor at Our Lady of Seven Arrows Church on the Ermineskin Reserve. The service was presided over by Father Garry Laboucane and Father Maurice McMahon.

A supper at the Jim Rattlesnake Arena followed the church service with a head table that included relatives and friends. One particular friend was long time acquaintance Mrs. Annie Saulteaux who will turn 90 years of age this June.

The prayer before the meal was offered by Father McMahon who paid special

homage to Minde. "In spite of age and handicaps," he said, "she's worked with great courage, with great fortitude. She's been a wonderful example for all of us in the community."

Additional compliments were extended by others present some of whom reminisced about their childhood years on their grandparents' farm.

A brief history of Mrs.

Minde was given by one of her daughters, Theresa Wildcat.

One of seven children of Joe and Anne Memnook, Minde was a member of the Saddle Lake Indian Band. She and Joe Minde were married in 1927 and raised three natural children — Theresa, Kathleen and Clara who passed away in 1951. They also raised three other children from other families. Joe and Emma were hard working farmers.

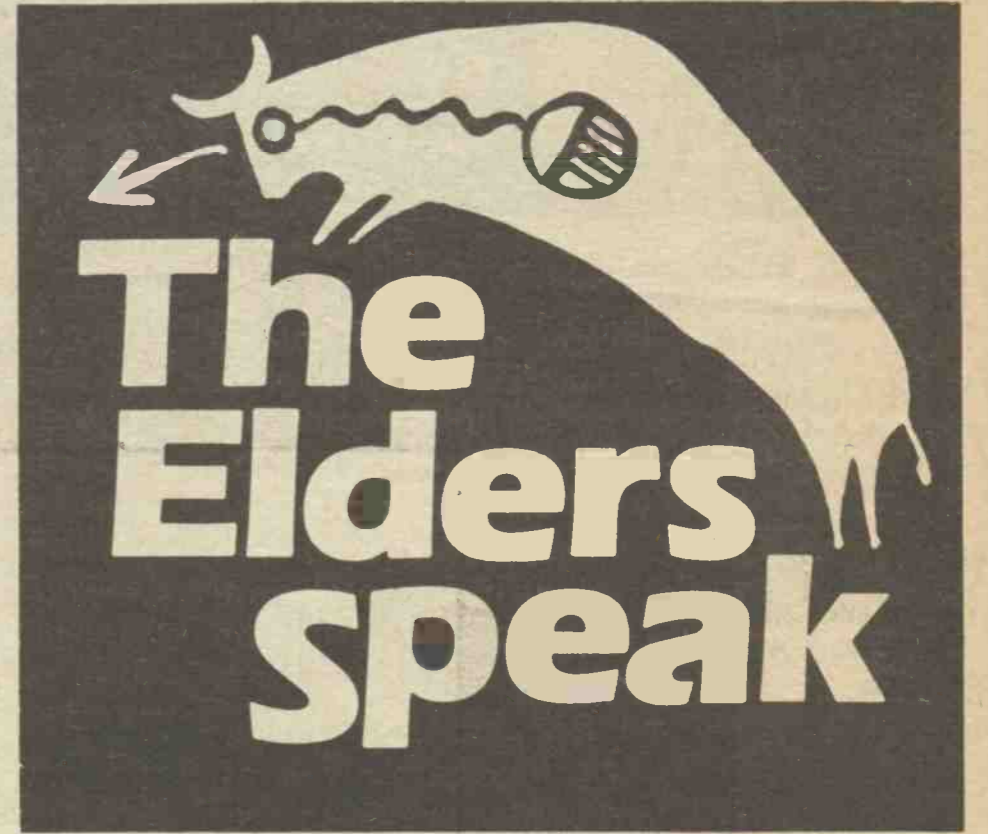


EMMA MINDE
...celebrated 80 years

Mr. and Mrs. Minde were firm believers in education and always encouraged their children to value it. Mrs. Minde always kept her time occupied in community work. She was a 4-H Club leader at Ermineskin, a member of the Church Homemakers Club and the Band's first social worker.

Along with Nancy Samson, Emma Old Pan, Maggie Buffalo, Helen Lightning and Bella Potts, Mrs. Minde also worked with the Four Band Homemakers Club. This group of women were also the founding members of the Bear Hills Native Voice newspaper.

It is because of their parents said Theresa Wildcat that they learned respect and love for fellow humans, the Elders, the poor and the



weak. The consideration that her mother demonstrated in the past has obviously rubbed off on her.

Wildcat acknowledged a few people in attendance as she presented thank you gifts to Willie Littlechild and Maurice Wolfe for their community efforts and leadership. Often, she said, "we have people in the community we don't appreciate and it's very unfortunate." She mentioned how they and others from outside of the Hobbema community work unselfishly for the good of others.

In addressing her guests, Mrs. Minde extended her appreciation for the flow-

ers, special mass and prayers. Her concern for others was extolled as she remembered those less fortunate. "I sympathize with the weak, the sick, and the hungry," she said.

She told of the love she has for her people whom, she said, she prays for every day. "Love and forgiveness is great; without it we would not exist," she remarked.

Once the meal had been concluded, a huge birthday cake was cut and distributed and dozens of gifts were opened. A dance finalized the day's events.

Mrs. Minde who belies her 80 years of age has 11 grandchildren and 11 great grandchildren.

HAPPY EASTER AN EASTER NOTICE TO PARENTS

The School Board believes that regular attendance is a necessary requirement of all pupils registered in the School Division. The primary responsibility for ensuring **regular attendance** rests with the pupil and his/her parents in accordance with the School Act.

Regular attendance is a legal requirement for all pupils up to the age of sixteen (16) years and a necessary requirement of all pupils enrolled, regardless of their age, if they are to receive the maximum benefit from the programs being offered.

A person who has reached the age of 16 years is no longer compelled, under the law, to attend school. **However, once a decision to continue studies is made, pupils who are 16 years of age or older must abide by the rules, regulations and policies of the school and School board.**

It is further the opinion of the School Board that developing habits of regular attendance at school and accepting the responsibility for regular attendance has the potential for worthwhile and necessary carry over to the day when pupils leave the public school system to further their education elsewhere or to pursue careers in the world of work. The introduction of higher achievement standards by the Provincial Government through the Secondary School Review means close communication between the home and school is needed. We urge you to keep in touch with the school administration and staff regarding the progress of your children.

In support of these beliefs, the School Board has set out guidelines to assist administrators, teachers, pupils and parents who all must play an important role if the common goals of regular attendance and academic achievement are to be achieved.

The tragedy is that guidelines providing for either in-school suspensions or complete expulsion from school should not be necessary.

Cardston School Division No. 2

P.O. Box 10 - Phone 653-4991
CARDSTON, ALBERTA

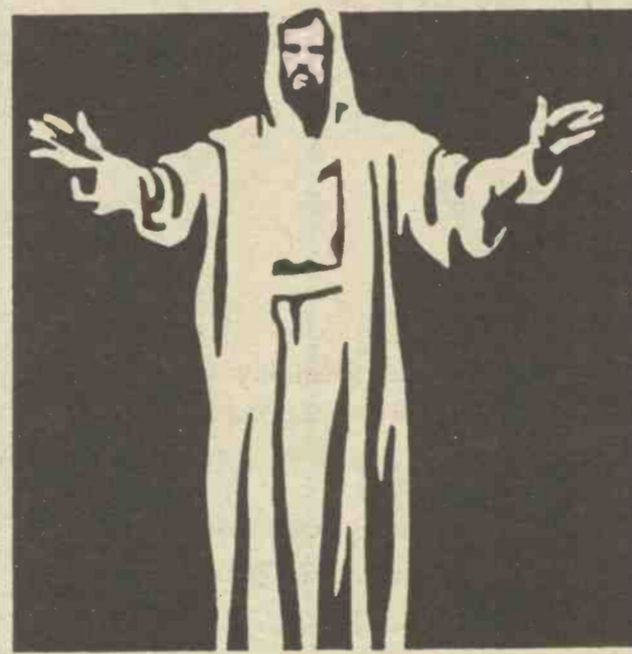
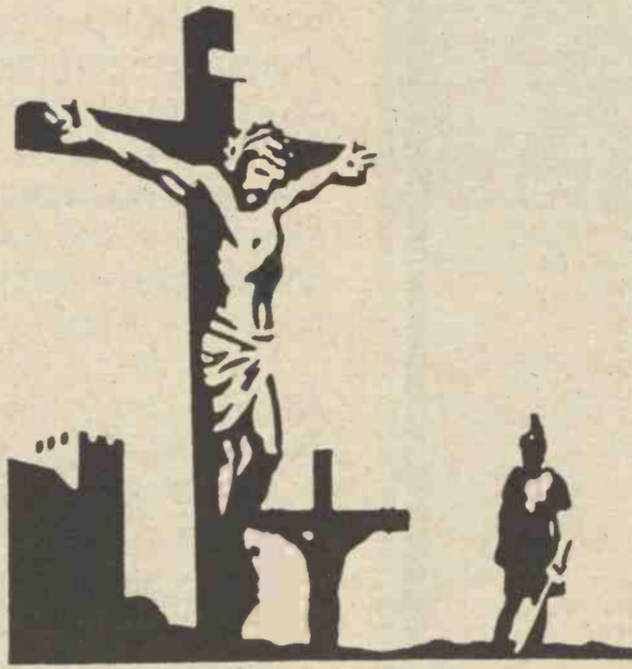
HAPPY EASTER RED CROW COMMUNITY COLLEGE

ADULT EDUCATION PROGRAM



If You Are Interested In Any Courses,
Please Call **(403) 737-3966.**

College Housed In Blood Tribe
Education Department.



Wind 
speaker

EASTER SECTION

Easter most

By John Copley

When the whitemen first came to this country, one of the things they brought with them was their religion. Soon after their arrival, their clergymen followed to administer to the spiritual needs, but also to convert to Christianity, the Native people they encountered along the way.

As a result of their continuing efforts over the years, many Native people have become devout Christians — Catholic and Protestant, traditional and born-again.

Since Easter is Christianity's most important celebration, Windspeaker acknowledges this important part of Native life in this special Easter issue with this history of the first Christian activities in this area.

Catholic involvement with Native people in this part of the country began at Lac St. Anne. The thousands who make their annual pilgrimage to Lac St. Anne are just one indication of the importance of the Roman Catholic Church to many Native people.

It is a fitting example as well, for Lac St. Anne was the focus of the church's development in Alberta, and especially its first involvement with the Indian and Metis people of the area.

Easter seems to be a perfect time to look at the history of how that relationship developed, and to show some of the highlights of that history.

The whiteman's first encounter with the Cree occurred more than 400 years ago, in 1659-60, when Radisson and Groseillers led 27 fellow adventurers from Ville-Marie (now Montreal) on an exploration of southern and western North America.

Indian-White encounters increased considerably after 1670 when the Husdon's Bay Company was

granted charter to the vast unknown territory of what would later become western Canada.

English and Scottish representatives of the company began fanning out into Indian country. They were accompanied by the young French Canadians they had hired as servants and voyageurs to transport them and their goods along the network of rivers.

In 1799, the North West Company was formed, and it became the most aggressive of several of the Hudson's Bay Company's competitors. Soon, both companies were building competing forts near to each other throughout the west, including Fort Augustus and the first Fort Edmonton.

While the whitemen intermingled with the Indian people of the area, there was often a difference in the long-term nature of their involvement. Although there were expectations, the British were more likely to return to their homeland after completing their tour of duty, leaving their Indian women and children behind, while the French Canadian employees of the companies, who were single, married the Indian girls they met, stayed with them, and even became part of their tribes.

The result was that there were more French Metis than English Metis, and according to Father E.O. Drouin, O.M.I., in his booklet on the history of Lac St. Anne, they "settled around the forts as part-time contractors" or settled "in small groups along the rivers and lakes not far from the Great Plains, where countless buffaloes roam. They were fishermen, trappers and hunters.

"Most of them remember the religion they have learned at the knees of their mothers sufficiently enough to pass on to their families whatever they

Continued Next Page



HAPPY EASTER

From Chief Eugene Monias and Councillors: Darlene Francis, James Monias, Emiline Francis & Staff.

HEART LAKE BAND

BOX 447
Lac La Biche, Alberta
T0A 2C0

Telephone: (403) 623-7477

Happy Easter!



10210 - 117 St.
Edmonton, AB
T5K 1X6

488-9381

important celebration

From Previous Page

know. They desire to have their marriages and spiritual lives straightened out as soon as the Men of Prayers of Blackrobes came to these parts."

The first visit of the Catholic clergy to the territory didn't occur until 1838 when two priests, Father Norbert Blanchet and Father Modests Demers, on their way to British Columbia and the Oregon territory, stopped at major forts along the way from the Red River to the Rockies to teach catechism, perform marriage ceremonies, hear confessions and offer Holy Communion.

They petitioned Bishop Provencher to establish a permanent mission at Fort Pitt, but the Bishop had only four priests to serve all of the vast territory from Ontario to the Rocky mountains, and the United States border north. In addition, funds were limited, and the Hudson's Bay Company would not give the Catholic priests free passage on its boats, even though it did so (and even paid small salaries) to Protestant ministers, including Robert Rundle.

Finally, on April 20, 1842, Father Jean-Baptiste Thibault left Red River on a 900-mile trip overland, and celebrated his first Mass at Fort of the Prairies (near what is now Edmonton) on June 19th.

According to Father Drouin, "wherever he goes he is overly occupied at religious duties with Whites, Metis, Cree, Blackfoot, Assiniboines, Iroquois, Saulteaux ... the Priest does not remain rooted at the Fort. He travels over the plains to contact Metis and Indians."

Thibault returned to St. Boniface for the winter, but returned the following year.

Father Thibault spent the latter part of the following summer (1843) at Fort Pitt, and tried to organize the establishment of a permanent mission

25 miles away, near Frog Lake. That effort was not successful, so he pushed instead for a mission at Manito Sakihagen (Devil's Lake), which he renamed Lac St. Anne.

He was joined the following year by Father Joseph Bourassa, a young priest from Levis, a town near Quebec City. Together they ensured the establishment of a permanent mission at Lac St. Anne.

Their concerns though, were not purely religious. They foresaw the disappearance of the buffalo. Not only was there an abundance of fish, furs, and lumber in the area, but the area was also good for grazing, hay making and cultivation. This tied in with their plans to have the Indians exchange their nomadic lifestyle as hunters for a more stable one as farmers. As Father Drouin observes, "through experience they have discovered that unless nomads are persuaded to settle for good in central spots, their efforts at civilizing and evangelizing them remain marginal in their effects."

For the next eight years, from their home base at Lac St. Anne, the two priests took turns; each venturing out into the surrounding territory while the other stayed behind to serve the people of the immediate area.

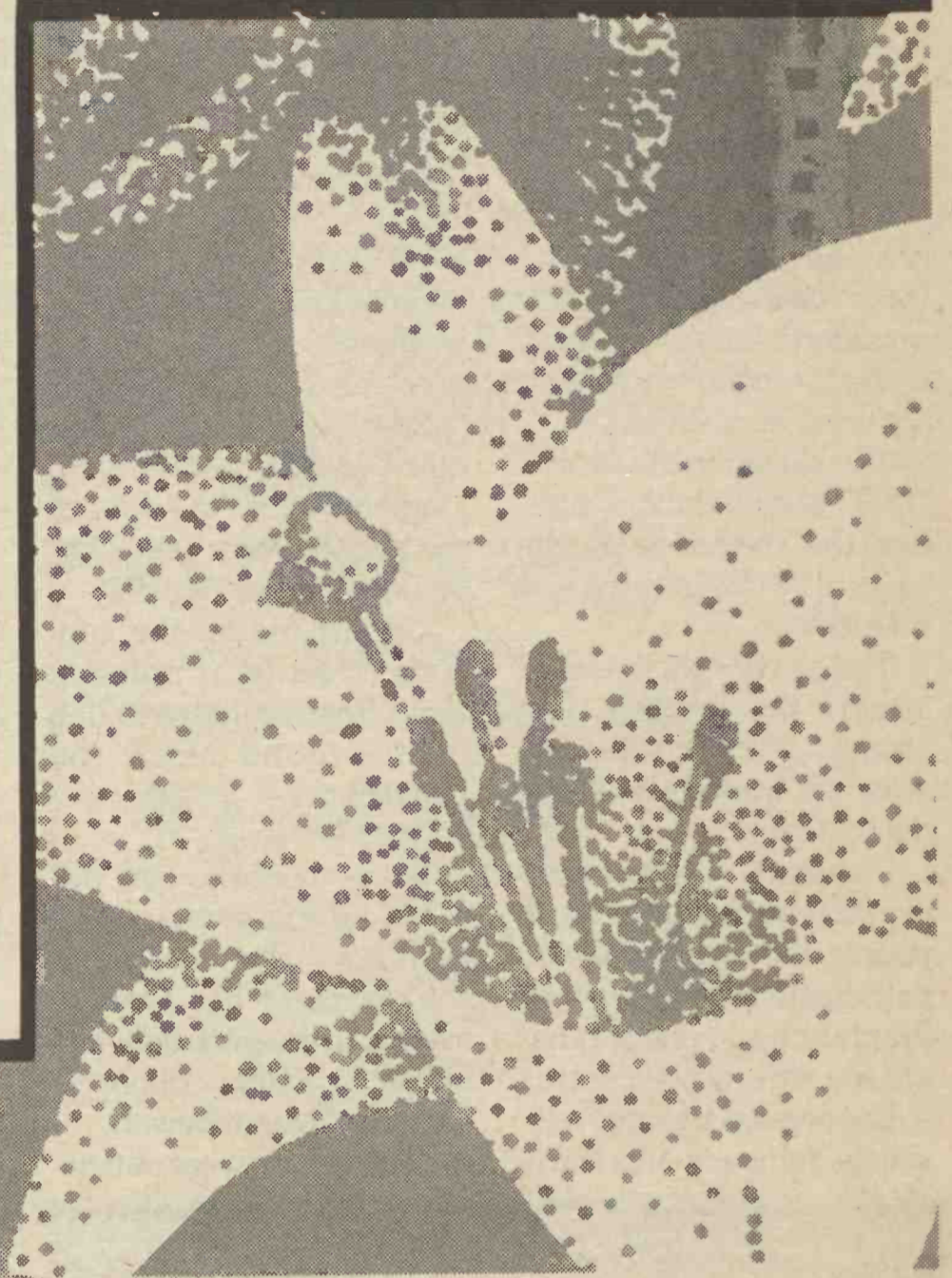
In 1852, a new era of the Catholic Church in western Canada began at Lac St. Anne when Father Bourassa blessed the first church built west of the Red River district. A further boost came with the arrival of Father Alberta Lacombe later that year.

That same year, another young priest, Father Rene Remas, went to Lac La Biche to establish the Lac La Biche Mission. He was struggling in poverty

until Lacombe heard of his plight and offered him aid.

As Lacombe's influence grew, Lac St. Anne declined in importance and St. Albert grew in its importance as the centre of Catholicism in the area.

And each year, the Indian and Metis faithfully return to Lac St. Anne by the hundreds and thousands, from far and wide, to restore their faith, where it all began so long ago.



HAPPY EASTER

The Chief and Council,
Recreation Department
and citizens extend
this invitation to all
powwow fans to attend
our First Annual
Easter Powwow
April 18 and 19, 1987



COLD LAKE FIRST NATIONS

Grand Centre, Alberta T0A 1T0
594-7183



All the good
things that
say

Happy Easter!

MASKWACHEES MALL

Thank you
for your
patronage

Big Way Foods
Peace Hills Trust Company
Little Cree-ations
Hobbema Insurance Agency
Maskwachees Cafeteria
Rocket Gallery
Cherish Fashion & Hair Design
Littlechild & Co. Law Office

Hobbema

300 expected at Easter mass

By John Copley

"We average about 50 to 100 people at our regular masses but this Easter we expect about 300," says Bernice Cowden, secretary of the council at Edmonton's Native Pastoral Centre.

"We are having a special communion — I hope we can get everyone in," she chuckled.

The Native Pastoral Centre located at 10829 - 105 Avenue in Edmonton opened its doors about three years ago and has provided a constant service to Native peoples religious activities ever since.

The slogan of the centre, "to build community" signifies the mandate of the organizations and its objectives.

The centre's goals revolve around the building of a strong spiritual community among Edmonton's Native population.

Providing a secure meeting place and giving Native people the opportunity to participate and identify with the church and one another are the aims of the centre.

Leadership training, sensitivity seminars and learn-

ing workshops are among the developmental programs offered by the parish.

The traditional values of Native spiritual and cultural awareness are aided by the centre's experienced staff (all volunteers except one) and the encouragement they provide at the facility.

Father Brian Jayawardhana gives the regular Sunday mass and an avid participant at special and monthly council meetings.

The coordinator of the Pastoral Centre, Bernadette Lemay, though not available during Windspeaker's tour, is a viable "part of the centre with her quick understanding (and long hours) of the needs of the parishioners," says her volunteer aide, Cowden.

Connie Morin, the centre's organist (originally from Saskatchewan) has been around since the beginning.

"I was taught to play the organ by the sisters many years ago," she reflected as she spoke of her involvement with the (now defunct) Indian boarding school in Delmas, Saskatchewan.

"The sister's were patient

and I learned. I guess I never forgot either, but I need practice," relates Morin.

Jack Bell, the treasurer of the centre's council spoke highly of his colleagues as he spoke of the "in-home" visits made by the centre's staff.

"Our volunteers go into the home, (carrying a statue of the Blessed Virgin Mary) say prayers, and bless the residents and their home, while at the same time answering questions and explaining the fundamentals of religious belief. They teach by using a visual program which helps the Native people understand their role in the church (Catholic) system.

"We have a lot of calls for these home sessions and our people are always on the go to ensure maximum benefit to the public."

Cowden spoke about some of the available programs.

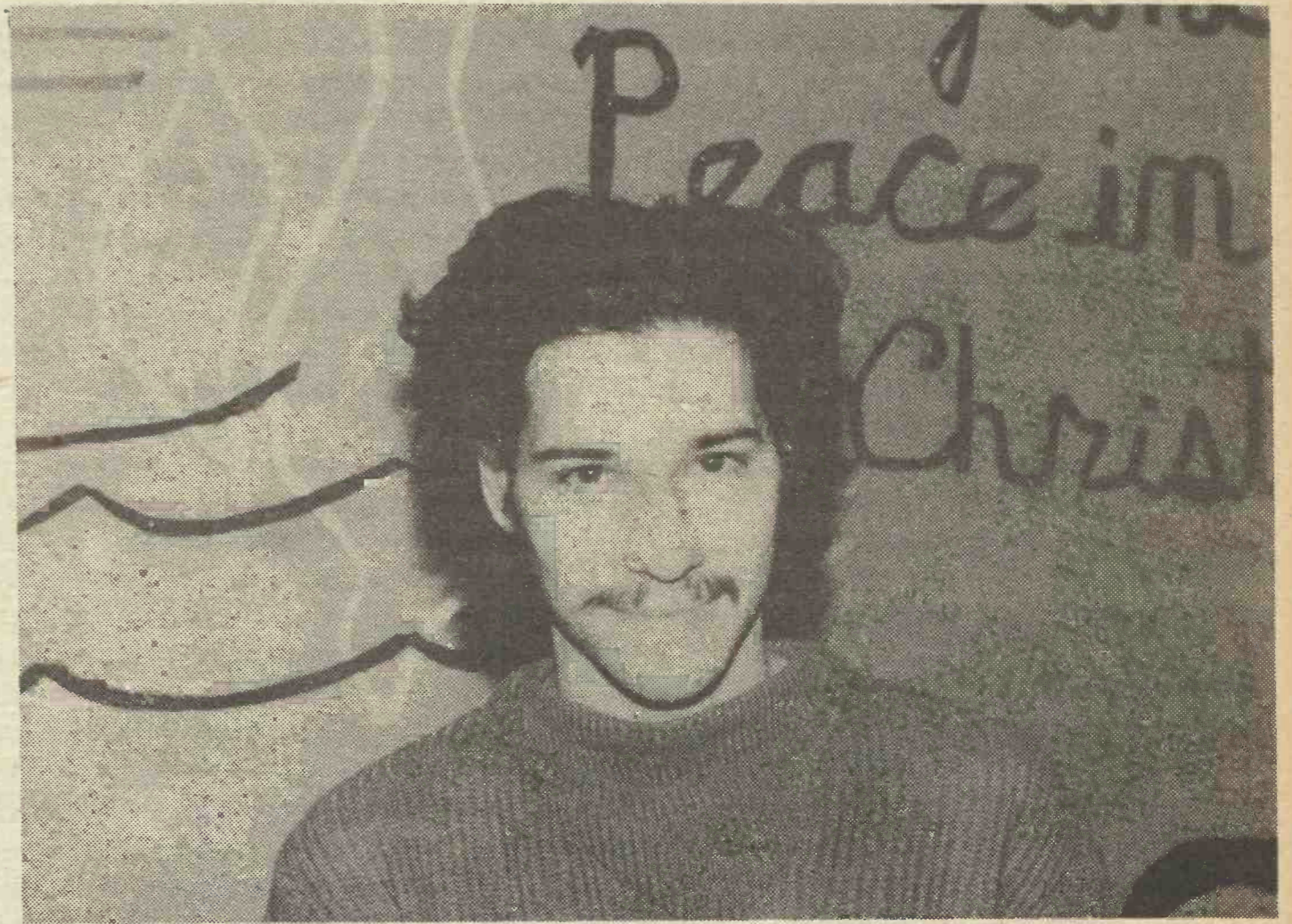
"Our programs are varied — some are designed toward self-improvement with oneself while others include a range of activities centering around the church and prayer and the understanding of our religious beliefs.

"We teach the fundamentals of religion and have prayer meetings and get-togethers. We show the youth about their heritage and teach them how they fit into the catechism program. Our volunteers are always striving to improve the individual."

She mentioned some of the programs and the people.

"Lucienne Meek runs a program with the charismatic group (divine inspiration) twice a month while Lareina Okemow heads up the youth program.

"Adelard Beaver takes



JACK BELL
...anyone can attend church

care of maintenance and Christine Daniels, Audrey Lawrick and Betty Logan look after the in-home picture catechism."

Picture catechism is a pictorial overview of religious life that is described through the use of posters.

"The sweatlodge, the feather, and the skull — all symbols that indicate (through old and new testaments) the Indian culture and how it fits into the overall activities of religious participation," said Cowden.

"Children are very interested in the picture method of teaching," she continued. "They like the explanations shown in the posters and their understanding is better because kids relate better to picture teachings."

She said that these types of home visitations are held in the afternoon "when school is out" and where needed, at the students home in the evenings.

Funding for the organization is achieved through

the Catholic Church, donations, canvassing and contributions at church services. "We are fortunate in that we have many keynote speakers (who do not charge for their time) who visit the centre," said Cowden.

She was referring to those who donate their time and efforts to the congregation. They speak on religious lifestyles and share their experiences and knowledge with those at the seminars or workshops.

Cultural involvement, governmental policies, traditional religious behaviour and human development are some of the areas of topics concentrated on by the speakers. Occasional film presentations are shown along with the talks as they act as an added benefit for those who do not fully comprehend the religious scheme of things.

"Anne Healy is in charge of personal development right now," remarked Cowden.

"This program includes contacting professionals like psychologists, doctors, and others with knowledge of Indian people and their human development aspects."

Jack Bell says that anyone can attend the centre's activities by calling 424-1431 or by simply dropping in for a visit. Natives and non-Natives are all urged to attend.

The Pastoral Centre also provides services and information dealing in baptism preparation, first communion, marriage, alcohol and drug abuse, faith healing and Bible comprehension.

As the mandate says, the centre provides a facility that is designed to encourage, facilitate and promote awareness and understanding of the Native spiritual, cultural and traditional values.

"Join us in our workshops," says Bell, "and if you can make it — see you this Sunday!"

ANNOUNCEMENT

The Sherwood Park Alliance Church is planning a special musical event which you will not want to miss. On Good Friday evening and Easter Sunday morning, they will present the musical pageant, I Am, by David Clydesdale. This dramatic portrayal of the Easter story involves choir, orchestra, soloists, costumes, sets, actors and special guest soloist, Noel McFarlane of Santa Ana, California.

The people of Sherwood Park Alliance Church invite you to be their special guests. The church is located on the corner of Wye Road and Glen Allan Blvd. Performance times are 7:30 p.m. Good Friday, April 17, and 11:00 a.m. Easter Sunday, April 19.

Happy Easter!



NATIVE COUNSELLING SERVICES OF ALBERTA



Native Counselling Services of Alberta
5th Floor, Victoria Place,
10009 - 108 Street
Edmonton, Alberta T5J 3C5
PHONE: 423-2141



Alexander Tribal Chief, Council & Staff

939-5887

Box 510, Morinville, AB T0G 1P0

A.B. Ruhl Trucking Ltd



**HAPPY EASTER FROM
MR. & MRS. ALEX RUHL
AND FAMILY**
BOX 1857
LLOYDMINSTER
ALBERTA
SOV 1N4
**TELEPHONE:
(403) 875-5076**

Happy Easter

TALL CREE BAND
P.O. Box 367
Fort Vermilion, AB T0H 1N0
927-4235



Wetaskiwin Shell & Food Store

Highway 2A - On the Auto Mile
7 Days a Week - 6:00 a.m. to Midnight
Including Holidays

- Lotto Ticket Centre
- Video Rentals Now Available
- All Major Credit Cards Accepted
- Hot Snacks & Beverages



Have a Coffee on Us with any Gas Purchase

The Move Is On



at
Goodie's
General Store
Come in now



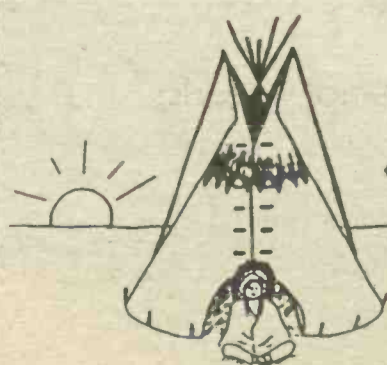
Goodie's - see for yourself!
General Store

- With Stores In:
- Edmonton • Calgary • Red Deer •
 - Wetaskiwin • Glenevis • Camrose •

Goodwill Industries. Our business works. So people can.



**HAPPY EASTER
To All
Native Families**



BONNYVILLE INDIAN-METIS REHABILITATION CENTRE
P.O. Box 1348 - Bonnyville, Alberta. T0A 0L0 - 826-3328

Many missionaries in early West

By John Copley

The Protestant Christian Church was an important factor in the early days of the whiteman's settlement of western Canada. The Protestant church focused much of its attention on the Native people of the area.

The first Protestant missionary to reside in the Edmonton area was Robert T. Rundle, representing the Wesleyan Society of London. He arrived on October 18, 1840.

In "A History of Alberta" by James G. Mac Gregor, Rundle is described as, "a man of great fortitude" who crossed the sea, "to face conditions of which he had only a vague conception."

"Though he arrived under the handicap of being a greenhorn, he remained until the spring of 1848, and during that interval proved to be a man of rare courage."

His parish stretched from Saskatoon, Saskatchewan, to Jasper, Alberta, and from Lesser Slave Lake to Vanff, Alberta, where a mountain and the United Church bear his name.

MacGregor says of Rundle, "Suffering great hardships at times and once returning to Edmonton

House alone with an arm, broken several days before, he nevertheless, made a mark upon the Cree and Stoney Indians that persisted for generations.

Another Methodist was Rev. James Evans, superintendent of the church's western missions. In touring his territory in 1841, his journey took him to Lesser Slave Lake, and eventually to Fort Chipewyan. He was

Hunter, who in 1858, visited Fort Chipewyan. He then went on to serve the Native people at Fort Simpson.

The next year Rev. W. W. Kirby, doubled the Anglican presence in the north. The busy Anglican missionary effort grew quickly from that small beginning.

The Protestant presence in Alberta, and its strongest efforts among Native

Steinhauer, an Ojibway Indian, had been educated by a German-American industrialist on the condition that he take the industrialist's name.

He came to western Canada as a young man. His goal was to minister the Cree, and stay in the area for the rest of his life.

His offspring would play a prominent role in the future of the Native people and the province of Alberta. Both Ralph and Eugene Steinhauer would become chiefs; Eugene would serve as president of the Indian Association of Alberta. Ralph later would become lieutenant-governor of Alberta, the first Indian to serve as the Queen's representative.

In his book "Pathfinding on Plain and Prairie", John McDougall says of Rev. Steinhauer: "...Mr. Steinhauer was an ideal missionary. He gave himself with entire devotion to his work. His best was always to the front and God blessed his efforts. The cycles of eternity will reveal the good this faithful servant accomplished. It is always an inspiration to spend a few days on his mission."

Tragically, George McDougall perished in a blizzard.

John McDougall, how-

ever, devoted 50 full years of accomplishment to his vocation. As James MacGregor has written in "A History of Alberta", because of John McDougall's "half-century of devotion to the cause he espoused and his overwhelming egotism, he became one of the west's great men."

Never a shrinking violet, as shown by his autobiographical books, his constant acknowledgement of his obvious fitness ran hand in hand with his biting criticism of the Lord's enemies.

Among those he considered his rivals in the race for converts was Father LaCombe, whose long stay in the prairies, self-sacrifice and final recognition as one of the West's most famous figures, paralleled his own.

The west, like the rest of the Christian world of the time, was filled with religious bigotry and bitter intolerance. Nevertheless, during its crucial era, what has been called "McDougall's muscular Christianity", coupled with his capability as a frontiersman, served the west well.

In 1864, McDougall established schools at Victoria and Whitefish Lake - the first Protestant schools west of Portage La Prairie. The Victoria mission

attracted so many Indians and Metis that the Hudson's Bay Company opened an outpost there. It was also at Victoria that McDougall developed a friendship with Cree chief Maskepatoon.

In 1865, McDougall rebuilt the mission that Rundle had first built years earlier at Pigeon Lake.

Along with the expansion of the church's influence came tragedy and growing tensions between the Indian and Metis and the white settlers. The tragedy came with the smallpox epidemic in 1870, and the tension with the Louis Riel incident at Fort Garry in 1869. This incident would eventually escalate and become the Metis Resistance of 1885.

The McDougall's lost many of their own family and friends in the smallpox outbreak, as did the Indians and the Metis. But, even in their own grief, they tried to provide solace and comfort.

They tried to ease the tensions, too, through their good relationship with both sides, but the conflict developed beyond their control.

Out of the long-term dedication of the missionaries, however, came the foundation for the Protestant church in western Canada.

"While the Roman Catholics were the first missionaries to go into the far North, the Anglicans were soon administering to the Native people there, too."

the first missionary to travel that far north. Rundle went to Lesser Slave Lake for the first time the following year.

While the Roman Catholics were the first missionaries to go into the far north, the Anglicans were soon ministering to the Native people there, too.

The first was Archdeacon

people, came with the arrival of the Methodist missionaries, the McDougalls - father George and his son, John.

They arrived in the Edmonton area in 1862 after first visiting another early Methodist missionary, Rev. Henry Bird Steinhauer, at Whitefish Lake.



Native Cultural Arts Division

Would you enjoy a career as a self-employed craftsman?

Good potential exists for the marketing of locally produced native arts and crafts.



The Native Cultural Arts Division offers two exciting programs that focus on production and marketing techniques of native arts, crafts, and clothing design.

Applications for September 1987 programs are now being accepted:

- Traditional Arts I & II
- Textiles and Clothing Design

Applicants must be at least 17 years of age. Financial assistance, accommodation, daily transportation and day care facilities are available.

Join the growing numbers at the Alberta Vocational Centre - Grouard for the best in career training.

Call the Student Services office today ...751-3915

Alberta Vocational Centre  **GROUARD CAMPUS**

JAMES SMITH CREE NATION
is proud to announce
the opening of Tri-Star Canvas

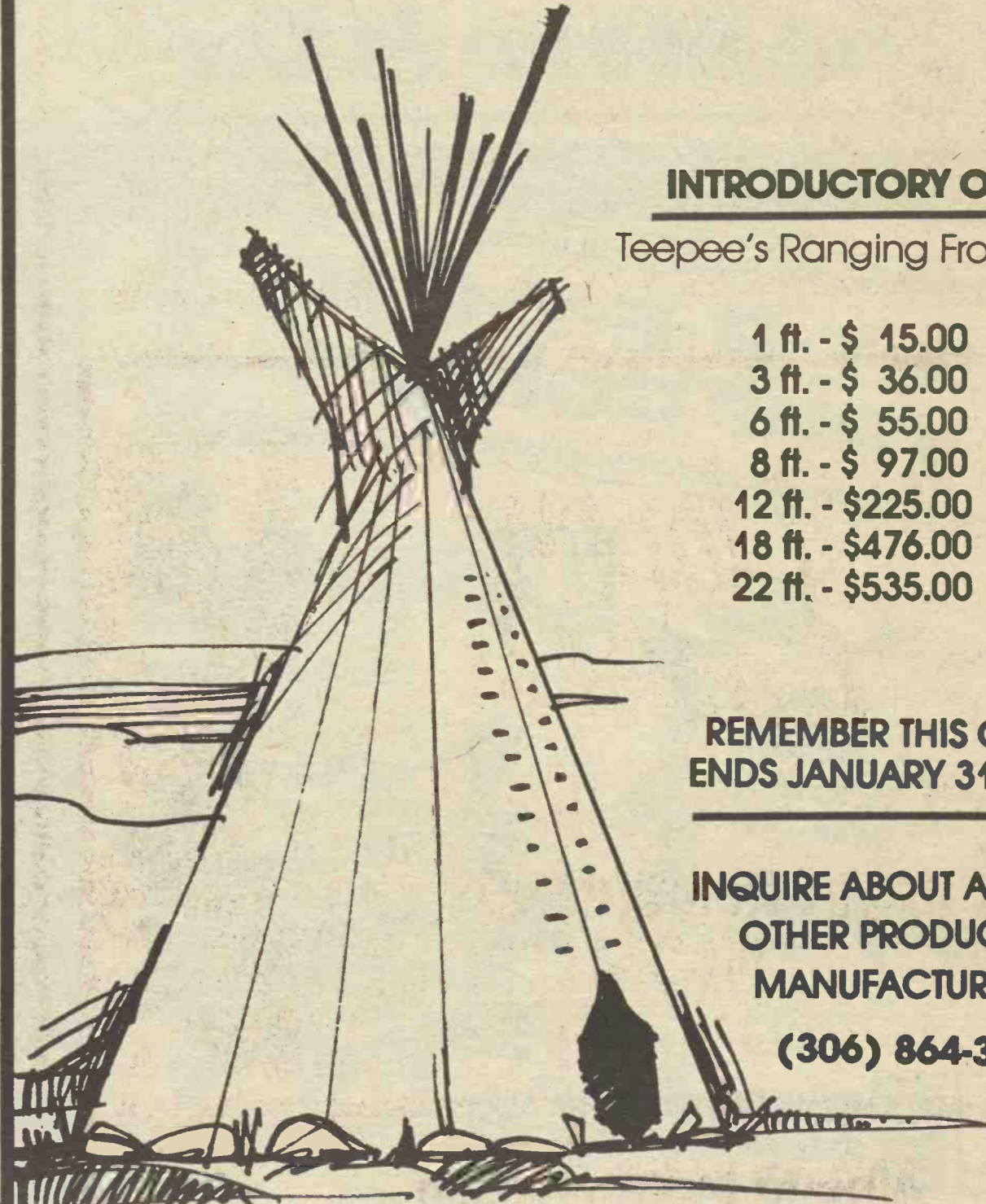
INTRODUCTORY OFFER
Teepee's Ranging From 1'-22"

1 ft. - \$ 15.00
3 ft. - \$ 36.00
6 ft. - \$ 55.00
8 ft. - \$ 97.00
12 ft. - \$225.00
18 ft. - \$476.00
22 ft. - \$535.00

REMEMBER THIS OFFER ENDS JANUARY 31, 1987

INQUIRE ABOUT ALL THE OTHER PRODUCTS MANUFACTURED
(306) 864-3588

Tri-Star Canvas
Box 2019
Melfort, Saskatchewan
S0E 1A0



Salopree's art world reknowned

By Albert Crier

A Native art show featuring the paintings, drawings and carvings of seven Native artists is in full swing, running from March 26 through April 8 at the Manulife Building in downtown Edmonton.

The art show is co-sponsored by the Strathcona Rotary Club of Edmonton and the Native Creative Group of Canada, the marketing arm of the Business Assistance for Native Albertans Corporation (BANAC), for the promotion of newly completed art pieces done by Native people.

The work shown on the second floor of the huge Manulife building on 10180 and 101 Street, is not very different from previous work done by Native artists, which has captured the appreciation of art lovers all over the world.

The artists include such notables as Morris Cardinal, Roy Salopree, Roy Thomas, Henry Letendre, Sam Warrior, Brian Clark and Farron Callihoo.

Windspeaker got a chance to speak with two of the artists on March 31.

Roy Salopree is known for his exquisitely detailed pen and ink drawings depicting Indian culture. He has since moved on to try out other media and techniques and is showing his recently completed acrylic paintings, among others, at the art show.

Salopree is a Treaty Indian artist, from the Dene Tha Nation in northeastern Alberta. He has been interpreting Native art images since he was 15 years old.

Salopree explained in his

soft spoken way, that the message in his art work results from a combination of three bodily and spiritual processes. The art "comes from my heart, which tells my mind which in turn sends signals to my hands to transfer the message onto the canvas or drawing board."

Salopree's latest work entitled "Ena Nihe" meaning the images of the living nature, in his Dene language, shows the essential elements of nature which are prevalent in all his work. He has four other pieces shown along side those of other Native artists.

The art work of Salopree is based on the three elements of nature, the sky, earth and water, which are interpreted in the paintings and drawings.

"The birds represent the sky, the faces of Native people represent the earth and fish represent water," said Salopree.

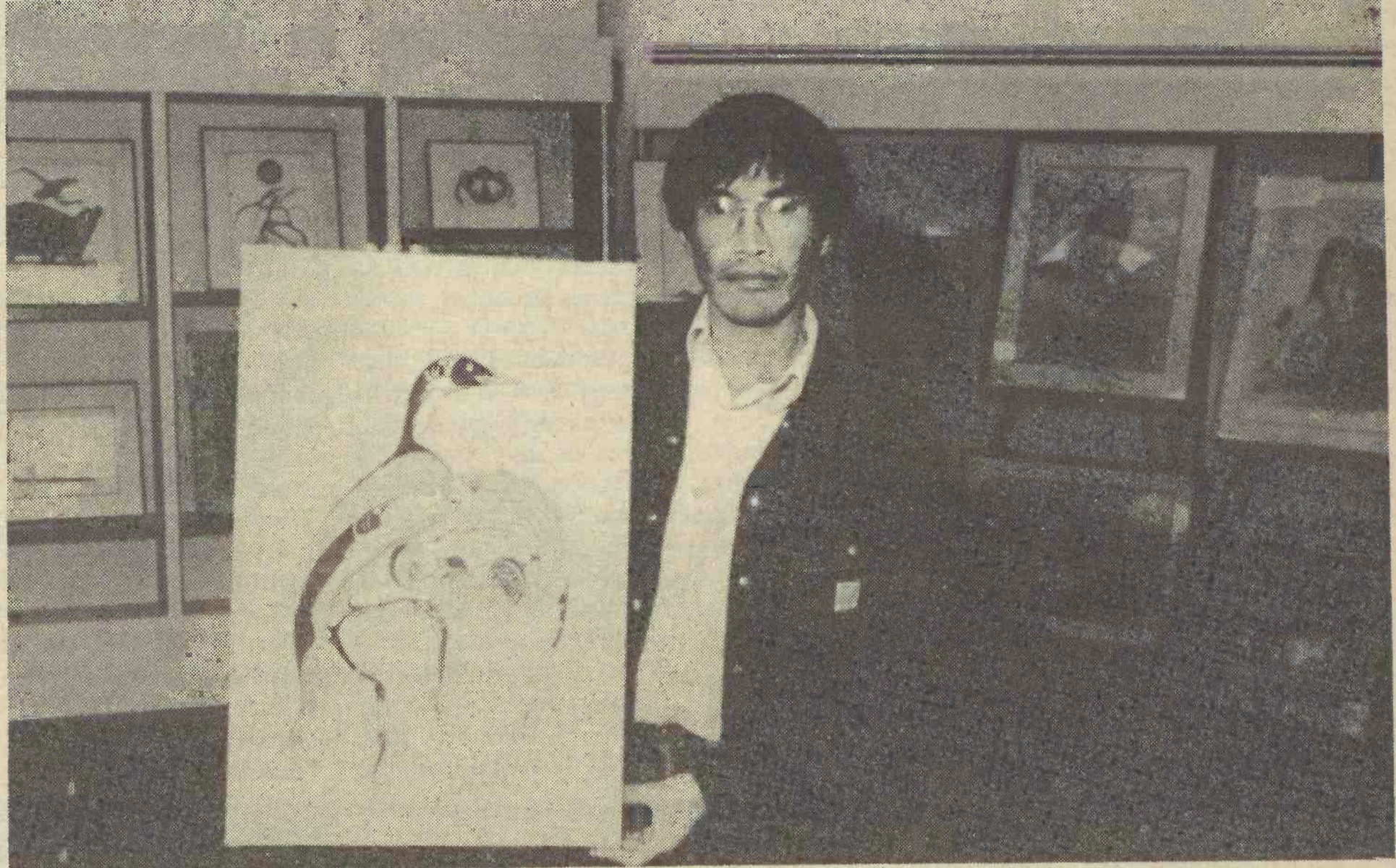
Salopree had won the first prize at a Native Art Competition, sponsored by Peace Hills Trust in 1985.

He also was awarded a \$5,000 first prize scholarship in Asum Mena second annual competition of Emerging Native Alberta Artists, in 1985, which was sponsored by the Alberta Indian Arts and Crafts.

Salopree's plans are to finish the second year in Fine Arts faculty of the University of Alberta, studying art while pursuing his art career.

The last two years have been busy for Salopree who has been working on various art pieces for sale and for show.

He plans to continue to complete more of his work in hope that it could be



ROY SALOPREE is known for his exquisitely detailed pen and ink drawings.

shown at the 1988 Olympics Native art show.

He cannot enter more art competitions because "they consider me as a well-known artist." His art work has been displayed in Switzerland, Japan and the National Art Gallery in Ottawa, to name a few galleries.

His advice to young emerging Native artists is "to be an artist, you have to be a strong person." He urges upcoming artists to use the three aspects of the human body in their art efforts, namely to use the heart, the mind and the hands in translating art work.

Another artist Windspeaker talked with is Brian Clark, a painter and carver from Fort McMurray, Alberta.

Clark, a self-taught artist,

who never took any formal art training, believes in working alone and composing his work by intuition.

"Art is such a solo thing, I never have a plan, the art comes spontaneously," said Clark, who describes his drawings, paintings and carvings as "going back to nature."

He has been carving five years now and recently completed 50 sculptures, since last June.

Some of his work, both paintings and sculptures have been shown at various art galleries and art shows. The most recent showing of his work, before the

present showing, was at the Bearclaw Gallery.

He plans to create more drawings, paintings and sculptures for upcoming shows.

Clark will make his big jump in the art world by doing a one man show in the fall, at the Gallery on White.

1987 SARCEE INDIAN AWARENESS DAYS

April 23, 24 & 25

Come Join the Sarcee Nation Celebrate their 1st Indian Awareness Days at Seven Chiefs Recreation Sport Complex

SARCEE NATIONS PRINCESS PAGEANT
DISPLAYS — ARTS & CRAFTS
DEMONSTRATIONS OF CULTURE PROGRAMS
POWWOW — 2nd Powwow in July

FRIDAY

This Night is Dedicated to the Young Peoples Name & Ceremony

SATURDAY

Honor & Celebrate Elders, past Princess, Crown 1987 new Princess

- All Drummers Paid
- Lunch Served
- Grand Entry 6:30 p.m. Nightly
- Banquet, Sat. 1 p.m.

Everyone Welcome
Sponsored by Sarcee Nation Program

For more information call (403) 281-6314 Calgary



Happy
Easter!



TO EVERYONE
FROM



Alberta Indian Health Care Commission

#1390 - 10665 Jasper Avenue, Edmonton, AB

For Community Service Information Call 426-1213

Steinhauer was missionary

By John Copley

One of the first missionaries to the Indian and Metis people of northern Alberta was himself, an Indian.

Henry Bird Steinhauer's life, both before and after he became a missionary, makes an interesting story. It is a story that his descendants love to tell, including great-great grandson Ralph Steinhauer, the former lieutenant-governor of Alberta.

In an interview with "Windspeaker", the 82-year-old former Queen's representative, shared some facts and stories about his illustrious ancestor.

An Ojibway Indian from Ontario, the man who would become a missionary

to his people was "a waif living with two or three older couples" when he was discovered by a Methodist missionary named Case. Reverend Case took the boy, then six or seven years old, to the mission nearby and enrolled him in the school. Henry was an adaptable and intelligent student who did very well.

"I think he (Case) took a personal interest in him," Ralph says.

Case had formed a choir of boys from the school. He often would take the boys on tours to Philadelphia and other places in the northeastern United States, to raise funds for the mission because "that's where the money was."

The young Indian boy became a member of the

choir, and attracted interest and attention wherever they went. A clever lad, Henry Bird learned fast, and it wasn't long before he made a lasting impression on a Philadelphia industrialist named Steinhauer.

Meanwhile, the young Ojibway had learned as much as he could at the mission school, and was now considering quitting. Although he had proven to be an exceptional student, neither he nor the mission had the money for him to pursue his education.

When Steinhauer asked about the boy, and Case described the situation, the industrialist offered to sponsor him. The boy was reluctant to accept until he was told that the one condition was that he take

Steinhauer's name.

Thus, Henry Bird Steinhauer was able to complete his education and become a Methodist minister and missionary.

His first mission was at Norway House, with Rev. John Evans, the first Methodist missionary to the Cree, who is credited with developing Cree syllabics.

In 1854-55, Steinhauer and Rev. Thomas Woolsey travelled up the Saskatchewan River by canoe. They camped at a point near what is now the Saddle Lake Reserve, before splitting up — with Woolsey going on to Smokey Lake, and Steinhauer to Lac La Biche, where he first settled.



Henry Bird Steinhauer

Continued Next Page

A AMWYTHIG KENNELS

VERY IMPORTANT PET CARE CENTRE — QUALITY PET SUPPLIES

"CATS & DOGS OUR SPECIALTY
ALSO BIRDS & RABBITS"



SERVICES:

- PICK-UP & DELIVERY
- ROOM & BOARD
- GROOMING
- PET TRAVEL AGENT
- COUNSELLING
- CITY HEALTH APPROVED

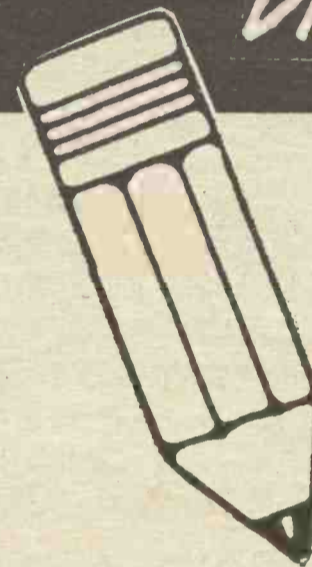
FACILITIES:

- LARGE INDIVIDUAL ROOMS & RUNS
- MATERNITY WARD
- HONEYMOON SUITE
- TEMPERATURE CONTROLLED

4311 GLENBOW TRAIL SE
CALGARY, ALBERTA
(1 1/4 Miles (2.5 km) East
of Glenmore Inn)

279-4879

Underline your future...



GET THE TRAINING TO GET THE JOB

- Dental Receptionist/Assistant
- Medical Office Assistant
- Business Computers
- Programming & Operating

CALL 428-6361
1(800)282-6916

Your future available only at...



COMPUTER COLLEGE
#333 ONE THORNTON COURT

WATSON POOL & PLUMBING SERVICE LTD.



Authorized Mursat
Chemical Dealer

Whirlpools, Hot Tubs,
Saunas

Kreepy Krauly

Rollers, Blankets, Covers
Complete Pool Equipment

Distributor for
Swim Free Specialty Chemicals

24 Hour Emergency Service



- 15 years experience in service & installation
- licensed plumbers & gas fitters
- member of CANSIPA

CHECK WITH THE BBB

- references available
- repairs to all makes
- custom designing & consulting
- prof. chemical analysis
- service contracts res. or comm.

Hallmark
Fibreglass Pools

Edmonton's Exclusive Dealer

- Pools
- Spas
- Jetted Tubs
- Saunas
- Supplies
- Equipment

451-4174

**SEASONAL
SAVINGS**
ON OFFICE PRODUCTS

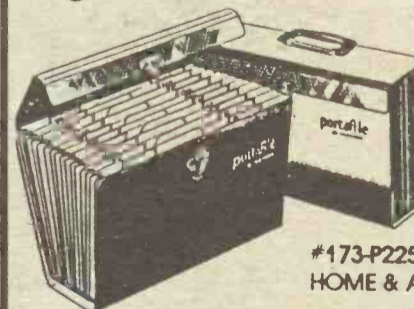


NORTHSIDE 452-1947
12736 St. Albert Trail

SOUTHSIDE 438-1014
9818 - 51 Avenue

DOWNTOWN 425-6443
10055 - 103 Street

ORDER DESK 484-6116
OUT OF TOWN HOT-LINE 1-800-642-3884



PORTAFILES

ORGANIZE PERSONAL AND/OR
BUSINESS RECORDS

#173-P225E HOME & A-Z INDEX \$18⁹⁹ EACH

#173-P245 A-Z INDEX \$18⁹⁹ EACH

#173-P275 EXECUTIVE OFFICE INDEX \$24⁹⁹ EACH

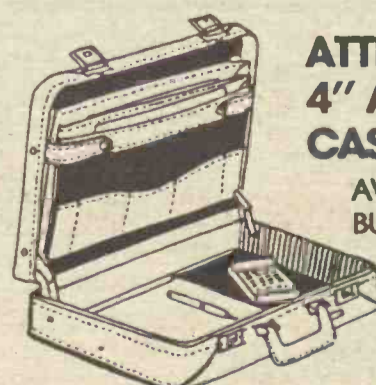


BILL SAVER

ADJUSTABLE COMPARTMENTS
AND 6 DIVIDERS WITH LABELS
11x10x9 1/2

\$112⁵ EACH

#353-00123

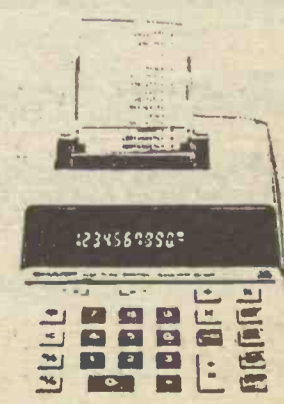


**ATTRACTIVE
4" ATTACHE
CASE**

AVAILABLE IN BROWN,
BURGUNDY OR TAN

#033-D3158 Reg. '75⁰⁰

\$49⁹⁹ EACH



**SHARP EL-1625
CALCULATOR**

10 DIGIT PORTABLE
PRINT & DISPLAY. LIGHT
WEIGHT YET RUGGED
INCLUDED AC ADAPTOR
AND BATTERIES

Reg. '71⁰⁰ \$54⁰⁰

Steinhauer has historic past

From Previous Page

"There was a trading post there," Ralph says, "and a lot of drinking and rough play. His parishioners were being led astray by drink."

After a year in Lac La Biche, Steinhauer went to Whitefish Lake and "settled his little flock there. He wanted to settle down and teach them a bit of agriculture and have a quiet life. That was where he established his mission...the first mission in that area." Steinhauer settled into agriculture because "he was a man of vision, and he could see that there was going to be an influx of settlers, and that the Indian people were going to have to settle down when the game was all gone and do what the other settlers were doing — living off the land by farming it.

"They agreed it didn't matter who baptized them, as long as they became Christian."

"This was the great ambition in his life," added Ralph, "to get the people settled down because the time was coming in the near future (this was in the late 1850s) when the buffalo were going to disappear, the people were going to crowd in, and they should know something about agriculture."

Rev. Steinhauer was the first to break land in the area, and had the first farm long before the first settlers came from the Ukraine and

elsewhere. At the same time, Ralph said that Father Alberta Lacombe, the Roman Catholic missionary, was teaching the parishioners at St. Albert to farm the land.

According to Ralph Steinhauer, Father Lacombe and his great-great grandfather were good friends. "I can tell you a little story about that. You see, the Indian people had their own religion, and they still do. The Protestants were just a bunch of church

people who were Christians. The Catholics were also a bunch of church people who were Christians. Each believed there was only one Great Spirit, and you had only one way of doing things. There came a call to baptize a little family at Rocky Mountain House. Henry Bird got the call. Father Lacombe, wherever he was, also got the call.

"Henry Bird took off with his eldest son, Sam, who was the best dog driver in the country and had the best dog team."

They got to Rocky Mountain House, baptized the family, stayed overnight and started back early the next morning. The second day out, near Sylvan Lake, they stopped and made camp.

"They just had the kettles boiling on the campfire when they heard

another dog team coming. Who should drive in but Father Lacombe."

Father Lacombe asked where they had been. Rev. Steinhauer said that they'd been at Rocky Mountain House, named the family they had visited, and said that they had baptized them.

Father Lacombe said that he was on his way to do the same thing — with the same family.

"They agreed it didn't matter who baptized them, as long as they became Christians," laughed Ralph.

"I guess old Sam really used to like to tell that story."

Henry Bird Steinhauer died in 1855, but his mission still stands on the Whitefish (Goodfish) Lake Reserve; now an historic site that acknowledges his lifetime of work as a missionary and ttruy and one-half ago.

HAPPY GARDENING SEASON!

MARVEL HAIR STYLING SCHOOL

TRAINING IN TOTAL HAIR CARE
Models Required for Students
at School Prices

205 206 - 7 Ave. S.W.
Calgary, AB **262-9841**

"The Most Extraordinary Invention Since The Discovery of Glass."

Heat Mirror™
The choice for all seasons!

- Lower Energy Cost
- Improved Year-Round Comfort
- Effective Condensation Control
- Reduced Fabric Fading
- Reduced Noise Levels
- Improved Plant Growth
- New Freedom in Design

"For Total Performance Windows"
Contact Your Local Lumber Dealer.

Winnipeg - 668-8230
Saskatoon - 665-2977
Regina - 949-1763
Edmonton - 447-1600
Calgary - 236-1577

**RANDAL'S
AUTOMOTIVE SUPPLY LTD.**

AUTOLINE - Remanufactured - Carbs & Distributors	GREAT PARTS
BALKAMP - Auto Service Products	
CARTER - Fuel Pumps	GREAT SERVICE
CHAMPION - Spark Plugs & Testers	
KD - Tools & Accessories	
MONROE - Shock Absorbers	
PAPCO - Fasteners & Assortments	

ECHLIN (NAPA) - Brake & Speedo Parts Etc.
NAPA BELTS & HOSE - Auto & Industrial
NAPA CHASSIS PARTS - Ball Joints Etc.
NAPA RAYLOC - Reman Products Etc.
UNITOOL - Hand Tools
VALVOLINE - Oils & Grease

**Happy EASTER
FROM RANDY, VERN,
BEV & CRAIG**

Call 585-4180 Box 930, HOBDEMA, ALBERTA

Make it NAPA BRAND new!

Easter

10215 - 178 Street
Edmonton, AB

484-0169

HOBDEMA REAL ESTATE Ltd.

TELEPHONE: (403) 352-7165

SUITE 209, 3725 56TH STREET, WETASKIWIN, ALBERTA T9A 2V6

40 STORES AND SERVICES TO SERVE YOU!!



Easter!

By John Copley

"And behold, a severe earthquake had occurred, for an angel of the Lord descended from heaven and came and rolled away the stone and sat upon it. And his appearance was like lightning, and his garment as white as snow; and the guards shook for fear of him, and became like dead men. And the angel answered and said to the women (Mary Magdalene and the other Mary), "Do not be afraid; for I know that you are looking for Jesus who has been crucified. He is not here, for He has risen, just as He said. Come, see the place where he was lying. And go quickly and tell His disciples that He has risen from the dead; and behold, He is going before you into Galilee, there you will see Him; behold, I have told you." Matthew 28; verses

Easter, the most celebrated Christian festival of the year, was first observed in the early second century.

The central focus of Christian belief is that Jesus Christ, after his death, raised from the dead, and that his passing was a sign of man's reconciliation (harmony) with God.

The date of Easter, determined by Roman Emperor Flavius Constantine (Constantine I) at the Council of Nicaea in 325 AD, is the first Sunday after the full moon that occurs on or after the 21st of March (spring).

According to a legend that arose prior to the Northern Conquest of Great Britain, the name "Easter" is derived from Eostre, the goddess of spring, whose festival was celebrated at the same time.

Though Europeans have celebrated Easter for many centuries, the North American traditions have only taken firm hold since the mid-1800s.

It is said that the slow acceptance of Easter in North America was because

of early Puritan domination in the colonies.

The Puritans were Christmas and Easter boycotters, who had little time or sentiment towards religious occasions.

However, since its acceptance around the era of the American Civil War (1861-1865), Easter has become an extremely popular religious celebration.

Spring school breaks, vacations, family get-togethers, festive dinners, and church services are among the joyous activities that children and adults look forward to each spring.

And everyone awaits the "Easter Bunny".

Omne vivum ex ovo - a Latin proverb, which when translated means, "all life comes from the egg", is said to be the main reason for the "Easter egg's" existence today.

Many theories and beliefs center around the egg. For instance, in central Europe it is believed that an egg laid on Good Friday (the Friday immediately preceding Easter Sunday) would see their yokes

transformed into large diamonds — if kept for a century.

Another is that a Good Friday egg, when cooked and eaten on Easter Sunday, would provide a protection to prevent sudden death or illness to the one eating the egg.

Games are another source of egg importance. One such game, introduced in Canada by the British, is played like "demolition derby". The contestant rolls his hard-boiled egg into other eggs - the last one to crack is the winner.

Easter, for some, is a religious gathering. To others, it is a time of family reunion. For yet others, it is a time for solace and reflection.

For the younger generation — those now in school and readying themselves for the challenges of tomorrow, Easter is fun. It's family. It's sharing. It's chocolate.

In this section of our Easter special, the children at the Alexander, Prince Charles, Ben Calf Robe, and Alexis schools share their meanings of Easter with us.

What Easter Means To Me

Quotes from the Grade 2 students at Prince Charles School in Edmonton.

Brianne Island: "Easter means a beautiful time. Easter means a new life has come. Easter means a special Easter bunny."

Jodi Wolfleg: "Easter means coloring eggs. It also means being with your friends. It is also a special time for the Easter bunny to come out."

Claytone Ermine: "Easter means sharing with your mom and dad and your friends."

April Gladue: "Easter is a special time. Easter comes when April is near. The Easter bunny gives you some clothes and candy."

Chad Anderson: "Easter is a special time. Easter is a chocolate bunny. Easter is a fun time. It means a basket full of eggs."

Calvin Auger: "Easter means making eggs. Easter means that Jesus came back to life. Easter means good food."

Shawn Belcourt: "Easter means the beginning of a new life. You can also make Easter eggs. You share at Easter."

Rebecca Foureyes: "Easter means that Jesus rose from the dead. It is a time for sharing, caring and loving."

Elliott Adams: "Easter is chocolate bunnies, a rabbit hopping. I love Easter bunnies."

Janice Isadore: "Easter means that Jesus comes back to life. Easter means that people spread joy around. Easter means that it is a time to be happy."

Leona Clayton: "Easter is chocolate bunnies and cheeping chicks. I know when Easter is coming."



DEANNE ARCAND, a Grade 4 student at the Alexander School wrote an Easter story for Windspeaker's special edition. It is a fiction story about a boy who saw the Easter bunny.

The Indian Boy Who Saw the Easter Bunny

It was a nice night on the 18th of April, 1987. It was the night before Easter and everybody was happy. Especially a little Indian boy called Ripicho (pepechew), which means "robin" in Cree.

He was so excited he went out for a walk and when he was in the middle of the woods he heard a voice and followed it. It ended up at a hollow tree. There he saw a rabbit. Not a normal rabbit, but an Easter rabbit.

Ripicho hid behind a bush. There he saw the Easter bunny prepare his eggs. Then he ran home and told his mom.

She didn't believe him because it was she who always put out the eggs on Easter.

When it was time for bed he asked his mom if there was such a thing as the Easter bunny. She said no. She went to the kitchen to talk to her husband.

All of a sudden they saw a little rabbit with a basket full of chocolate eggs and bunnies. They looked so surprised.

This story is dedicated to Robin Tuesday for being a good friend.



AMANDA AWABELLE, a Grade 8 student at Alexander wrote a poem about bunnies. It's called:

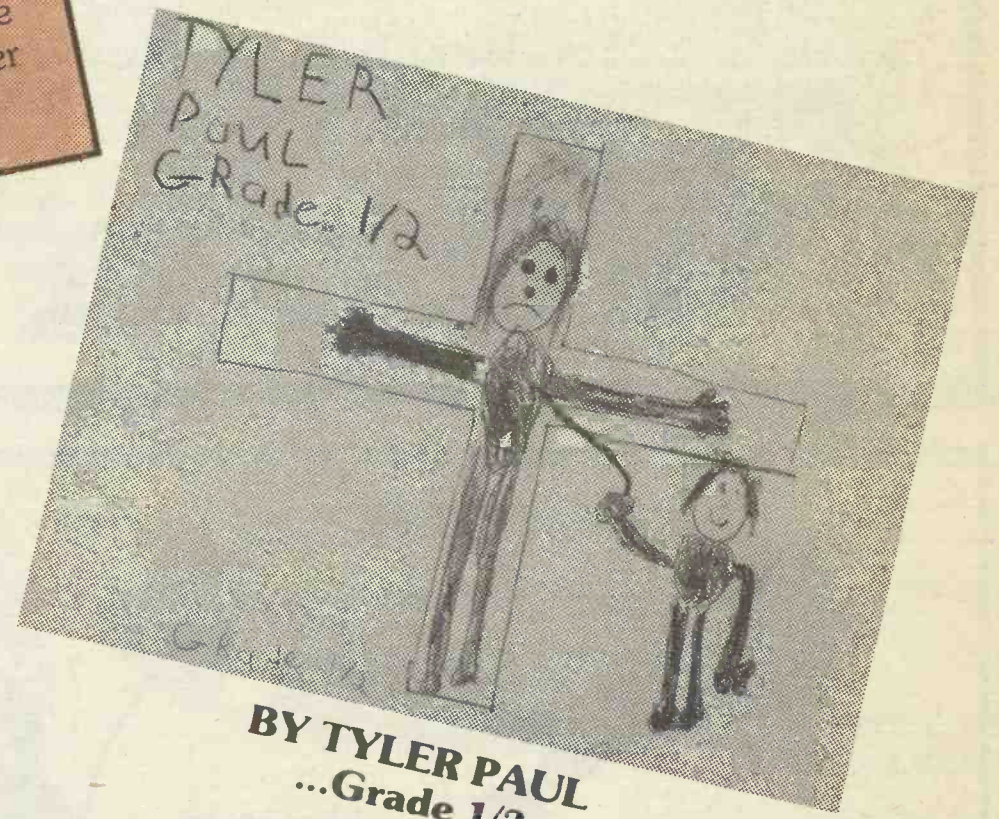
Bunnies Hiding

Oh! Bunny come out.
Oh! Bunny don't pout
Kids are here to play,
They don't hide away.
They're not shy
To look up in the sky,
Oh! Bunny, please come out.

JASON CARDINAL, a Grade 9 student at Ben Calf Robe said that Easter had a special meaning to him. He put his thoughts into poetic form.

Easter Meanings

"Easter is a family thing,
Everybody goes to church to pray.
When we get home the kids go play,
The women in the kitchen cook and clean
The men don't let anyone hear what they say.
The ladies gab about where they've been
The kids brag about what they've seen.
When dinner's over, they call us teens,
They make us wash -
They make us dry -
Then it's time to say 'good-bye.'
And that's what Easter is to me."



BY TYLER PAUL
...Grade 1/2

The famous artist, Picasso, often quoted for his wisdom, once said that, "all my life I've been trying to paint like a child."


Presented here for your viewing pleasure, are the artworks of Grades 1, 2, 3 and 4 students at the Alexander Elementary School and Prince Charles Awasis program.

The watercolour paintings are their own dynamic depictions of the Easter theme.



**BY PEARL ANDREWS
...Prince Charles School**

Easter means that Jesus comes
back to life. It is special.
A boy and a girl sees a
rabbit hopping by. They follow
the rabbit and they saw eggs



Pearl Andrews
Prince Charles

BEN CALF ROBE SCHOOL

MYRNA STAMP, A Grade 9 student at Ben Calf Robe School says she things "Easter is a time to be with your family. In our Indian ways we would have a pipe ceremony and prayers. We would ask our great grandfathers to bless our food." Myrna said the prayer would go something like this:

An Easter Prayer

"My great grandfather
Can you hear us
Calling you to come
Down from the
'Land of Happiness?'
Come and join us
For this wonderful day.
The day to wash our sins away
And have our bodies
And our food blessed.
Have them blessed
So we can go on another
Road of Life."

CHERYL DION, a Grade 9 pupil at Ben Calf Robe wrote her thoughts of Easter in a paragraph form. It reads:

A Special Day

Easter is a very special day to me. It makes me remember when Jesus died on the cross for us, and rose on Easter Sunday. The resurrection of Christ helps me realize how important it is to remember Him in a good way. He helps us to be whole and true and to be faithful to Him.

Easter is a time to remember Christ and a time to be thankful. It is also a time to celebrate, to get together, and to remember the true meaning of Easter.

It also helps us remember that Christ is always by our side through the good and the bad times. He tells us that He is there when you need him. We should be grateful to Christ in every way.

TREVOR HOULE, tells a story of love. His fiction, a creation of mythological fantasy, tells how man came to love one another. Trevor calls the piece "Creation of Love," and it reads:

Creation of Love

"A long time ago there was a god. He was the god of creation. He had only to think of a thing and say its name — and at once that thing would be born.

When he created the world and all its creatures, he went down to earth to be the ruler of the people. But, when he grew old, they turned away from him and began to worship Apophis, the spirit of evil.

Apophis started to make all of the Ra's creatures hate one another. Ra was very upset and disappointed with Apophis so he decided to get back at the evil spirit by creating a small human called Cupid.

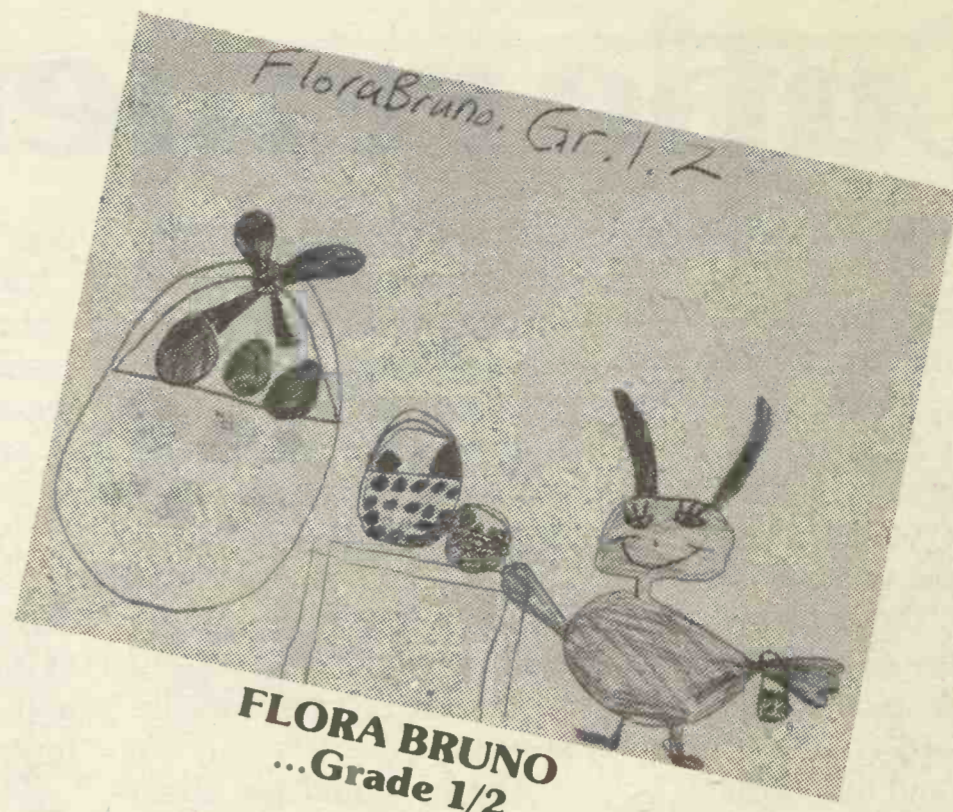
Ra thought about Apophis and his hatred and decided to make something toally different and very opposite of hate.

Cupid was a beautiful creature with short blonde wavy hair. He lived on earth for several weeks but was not happy because he did not yet know his purpose of being on earth.

He went to the Ra at the highest point of a mountain, where Ra lived. Cupid asked the Ra what his purpose on earth was. Ra then gave Cupid a bow and many arrows. These arrows were filled with love. Ra told him to shoot the arrows into all the human's hearts. Cupid did this, and every time he shot, the humans would fall in love with each other. That is how love was created.

There was once a mother rabbit who lived in a shoe, and she had so many bunnies, she just didn't know what to do! She gave them some carrots, but there was no stew, so she sent them to bed - what else could she do?

1. **Chris Makokis:** She could build a great big brick house.
2. **Bobbi Bruno:** She could send them to pick carrots to make soup.
3. **Trisha Coutereille:** She could give them to a girl.
4. **Benjamin Arcand:** She could bring them to a pond so a crocodile could eat them and leave three.




**FLORA BRUNO
...Grade 1/2**



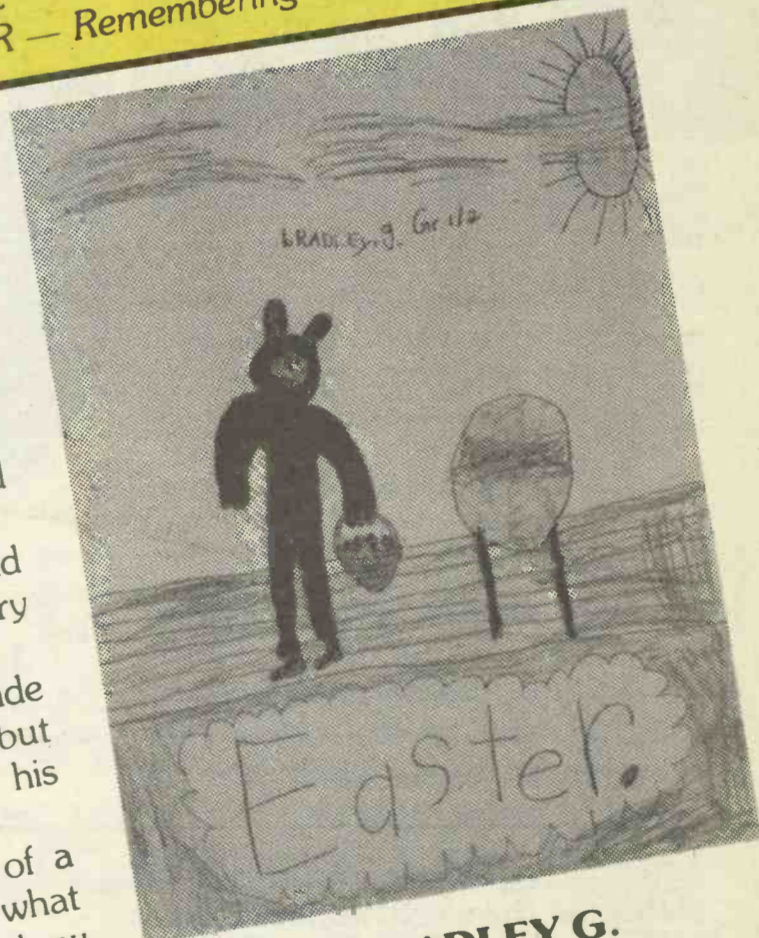
**STEPHANIE
...Grade 1/2**

RICHARD AMABLE of Ben Calf Robe School expresses his thoughts about Easter like this:

Easter



E — Eggs of chocolate
A — Ability
S — Sufferings of Christ
T — Thankful for everything
E — End of lent
R — Remembering Christ's death



**BY BRADLEY G.
...Grade 1/2**

The Easter Ribbon

Nine year old Alexander student, JOLENE WARD, tells us about the origin of the Easter ribbon - traditional and colorful piece of Easter regalia. Her story is entitled:

There was a family called the Burnsticks. The family went to see their kokum and mosum. The children loved to listen to mosum and all of his stories. The children asked mosum if he could tell them another story. He said okay.

Once upon a time there was a girl named Holly. Holly had long black wavy hair. She was a beautiful dream girl. She told her mother that she was going to pick some flowers in the forest.

While she was picking the flowers she met a handsome Indian boy. He was very rich. She said hi, and the Indian boy said hello. The boy had never saw such a beautiful girl in his whole life.

He just had to tell her how much he was in love with her. And she had to say the same thing to him. They started to say the same things. They slowly moved to each other and held hands and walked for a long time.

The Indian boy pulled out some beautiful ribbons and said "will you marry me?" The girl, Holly, said yes. The Indian boy walked Holly home and said they'd be married on Easter day.

It was Easter Sunday. They were going to get married in an Indian ceremony in a big tent. Holly was dressed in a beautiful Indian dress with the ribbons on her hair.

Years passed. Holly was now a mother of three lovely daughters. One day the mother told the story of the Easter ribbons, and that is why the story went on for so many centuries.



**BY MIKEY MARTY
...Prince Charles School**

Easter Means The beginning of spring.
There are eggs and Easter Rabbits. It's
a time to be happy.
It is a time for new life.



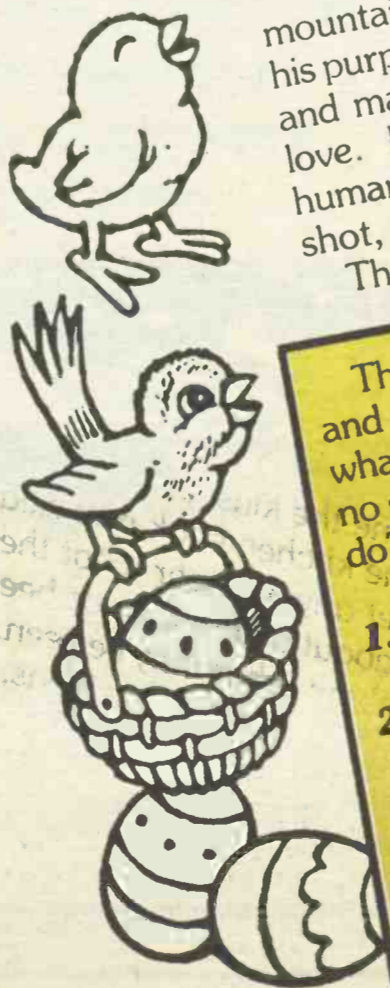
Easter means that Jesus comes back to life.
Easter means that people spread joy around.
Easter means that is a time to be happy

by Janice Isadore
Prince Charles

**BY JANICE ISADORE
...Prince Charles School**

**BY JASON AGEOUTAY
...Prince Charles School**

I like Easter because it is
a beautiful time of the
year. It is when things begin to grow



Cutie remembers Easter

By Rocky Woodward

I remember when I was just a small (cute) little boy, growing up in the heavy wooded area of Fort McMurray, we had many rabbits running around.

At this time growing up with my three mean sister's who were all older than me, it was no picnic. You see, I believed in the easter bunny and they didn't.

I knew all those little furry characters, running around in the woods, had to come from somewhere...from the "Great Easter Bunny!"

Because of this, whenever my mean sister's caught a rabbit, it would horrify me to know that they wanted to eat them!

On with the story.

My three sister's had a trapline about three miles from where we lived. They would go to the trapline every weekend to check on their snares to see just how many little furry critters they had caught. What they

didn't know, was that every Friday morning I would get up very early, pack a lunch of vegetables, (usually carrots) and beat them to their snares...where little rabbits would be hanging by their furry necks...almost dead!

With my cute little hands, I would slowly and ever so gently, release my friends the rabbits, from the snares.

Then I would pet them and tell them that my three mean sister's were animals (of course asking the rabbits forgiveness because of the expression I had used)

They would look up at me, with my face in the morning sunlight, a very cute smile...and they would know that I was indeed their friend and would never...never, hurt them. The rabbits knew this.

Then off they would hop...waving at me with their furry little paws.

Later my sister's would discuss how come they never caught any rabbits

and as I listened I would chuckle...a very cute chuckle, knowing I was the reason...their big pot on the stove was empty.

Then I told them in a real cute voice.

"You know, Easter is almost here and the Great Easter Bunny is going to get all three of you and make you pay for eating his little furry children."

They in turn would laugh and laugh.

"Har har har!" they would go.

"You like rabbits?" they continued. "Well we like rabbits too! In our pot on the stove!" They would say and then laugh again. "Har har har."

By this time the three of them had me in tears. Cute little salty tears would roll down my cute face.

"He will get you," I stuttered.

Then they did it! They caught a rabbit.

I walked in from playing with my carrot trucks (I had

carved carrots from my little garden and made them look like little trucks) and the first thing that hit me was the smell of rabbit simmering in a pot.

The three of them were making rabbit stew! And they were enjoying it.

"Don't you realize that this evening is Easter eve? I questioned cutely.

"Who cares and Har har har!" they went all in harmony with each other.

I ran out of the house tripped over one of my carrot trucks and ripped my pants (Bunny Design Pants.)

Now I was mad, but a cute mad.

I ran to the wooded hills, sat down by a big pine tree and began to cry. All of a sudden, all my bunny friends appeared and held my cute little head.

Sad little eyes looked up at me...while long bunny ears twitched back and forth. You should of seen it...it was so sad.

We stayed there a long time, hugging each other...and when the sun started to go down...beyond "Bunny Hill" I told them I must go home...After all, it was Easter Eve.

By the time I had reached home, my mean sister's had finished gorging themselves on rabbit stew, and were sitting around watching food commercials.

"Disgusting!" I thought and ran up to my bedroom.

I fell asleep and when I woke up, "good grief!" it was already midnight.

Easter Eve had come and was now on its way out.

Then I heard it. A noise coming from my sister's bedroom.

Bang Bang! Went the noise.

"Holy smoke!" I said.

I rushed downstairs just in time to see a huge shadow that like a rabbit with big ears, jump out of the window and disappear into the woods.

I flicked on the light with my cute hand, looked at the beds my sisters slept in but they were no where to be seen.

"Oh No! Did the Great Easter Rabbit carry them away? Was my first thought. Running back up stairs I put on my bunny rabbit slippers and housecoat and jumped out of the window where I almost killed myself from the fall. (I forgot my bedroom was on the second floor in my excitement.)

Dashing up Bunny Hill it was there I found by three mean sisters. In the Easter Eve moonlight, the three of



them were sitting on an ole hollow log...crying.

I walked up to them. Their heads were bent down in the cool Easter evening and asked, "what happened?"

Then the three of them looked up at me at the same time and lo and behold! They all had big buck teeth and little whiskers.

Well I laughed and laughed...a cute laugh, more like a chuckle.

Taking them back home, the three of them never said a word. When we entered the house I gave them a mirror and sure enough...when they seen themselves, they all three, screamed at the same time.

Today, thats why my three sister's have big buck teeth and have to shave every morning.

Now the moral of this story is...never eat a rabbit unless you are sure there is no such thing as the "Great Easter Bunny," or he may just come looking for you.

Sawridge Hotel Jasper ...

Simply The Best



Sawridge Hotel Jasper has it all...

Conventions, Business Meetings, or a pleasant weekend on the slopes the Sawridge can make your stay in Jasper the best ever.

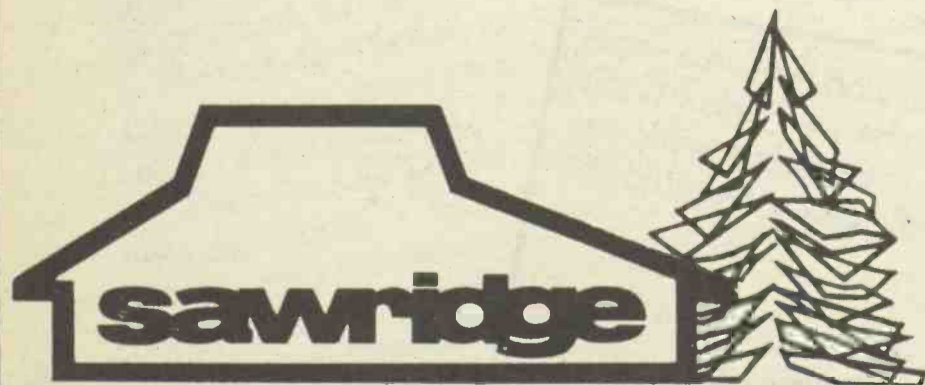
Our Ballroom and Meeting Rooms can handle parties from 6 to 250 in comfort. A quick snack in the Sunrise Coffee Shop - Fine Dining in Walter's Dining Room - a quiet drink in the Lounge and a fun evening of dancing in Champ's all combine to make your stay in Jasper a memorable one.

After a full day of meetings or skiing on the world famous Jasper slopes, relax in Sawridge's Sauna or outdoor Hot-Tub. Finish off with a refreshing dip in our indoor Atrium Swimming Pool and you are ready for an evening of fun and fine dining.

Box 2080
Jasper, Alberta, Canada
T0E 1E0
Tel. (403) 852-5211
Telex 037-48555
Toll Free
Alta. 1-800-661-6427
B.C. 112-800-661-6427



ANOTHER SAWRIDGE ENTERPRISE



MOTOR HOTEL - SLAVE LAKE, ALBERTA

NEWLY EXPANDED TO 184 DELUXE ROOMS

- New Dining Room
 - 350 Seat Banquet Room
 - New Lounge
 - Coffee Shop
 - Tavern
- Slave Lake, Alberta T0G 2A0 • (403) 849-4101



• OPEN 24 HOURS

- Tire and Pump Service
- Truckers Lounge
- Full Dining Service
- Bus Depot

Slave Lake, Alberta T0G 2A0

RAPID BINGO LEDUC
"13 TIMES A WEEK"
(EXCEPT MONDAY AFTERNOONS)
EVERY WEEK!

48 GAMES AFTERNOONS
1 BONANZA
Afternoons 1:30 - Bonanza Pre-Call
Regular Games 2 p.m.

51 GAMES EVENINGS
1 Bonanza, Plus 1-3 game earlybird
Evenings 6:40 early bird game
7 p.m. bonanza pre-call - 7:30 regular

Regular Games Payout

1-150	\$30,	30,	30,	30,	40,	60
151-250	\$40,	40,	40,	40,	50,	70
251-350	\$50,	50,	50,	50,	60,	80
351-450	\$60,	60,	60,	60,	100,	125
OVER-451	\$70,	70,	70,	70,	120,	140

HARDS CARDS

Trade in old bonanza 3-up & receive new 3-up for 50¢

SOFT CARDS

Effective Monday Nov. 17:
New super prize payout on-15

HALF HOUSE GAMES

GOLD CARDS DOUBLE
Afternoon & Evenings

RAPID BINGO LEDUC
5904-50 St.

986-0008

986-2112

Easter...a time of enjoyment

By Rocky Woodward

When I was a young boy, growing up in my home town of Ft. McMurray, (pop. 700 at that time) Easter was the time of year that everyone enjoyed.

Easter arrives in the spring and spring to me, meant that everything, trees, flowers, water, even the smell in the air, was fresh and new.

How I remember waking up in the mornings with the sunlight coming through my bedroom window. We lived right near a creek and sometimes, most of the time, I would simply lay there in my bed and listen to the sound of the water rushing over rocks...laying there dreaming little boy dreams.

Easter Mass always started at 10 in the morning, so before walking to Waterways, which was about a half mile from where we lived, for mass, my three sisters and I would do our chores, have breakfast and then our step-mother, Margaret, would make sure we were tidy enough to put on our new clothes!

Margaret always made sure that on Easter Sunday we were dressed properly for the occasion. She would do the same when our first day of school arrived, as I am sure other parents did also.

Then it was off to Easter Mass!

Now I know many of you growing up in that era never liked mass. Mass was always too long, and yes, even boring.

For some reason I did not mind going to mass and I was quite happy to learn about Jesus. I remember

writing an essay once on religion and receiving 100 per-cent! And I was only in grade four at that time.

But like many of you will recall, Mass was quite different at that time. Sure it was long, but didn't you enjoy mass in latin? Didn't you enjoy the choir singing and the different robes that the priest would wear? I did. Enjoyed the many pictures hanging on the walls that told about Jesus's life leading up to his crucifixion and rising into Heaven. I enjoyed watching the priest go through all of his motions, watching the altar boys helping him and receiving communion.

After Mass, my friend Louie and I would walk down the road humming the latin that the choir had sung, and what the priest had sung also. It was catchy.

I really did enjoy Easter. Sure as a little boy, it could not compare to Christmas time, but even on Easter morning Margaret would tell us, after mass, that the easter bunny had arrived and it was time to start hunting for those ever-elusive easter eggs...so there was always something to look forward to...for us children...even at Easter time.

Once Mass was over and all the eggs were found, the whole family would sit down to a great dinner.

Dinner at our house was always fun. For me and my Dad at least. Dad and I would always try to see who could eat the most. Whether it was pancakes, eggs, toast or ham, and it was always Dad to started it!

Yes...Easter time has always been good to me.

I will never forget those sunny days. I will never forget all those puddles made from melting snow, or playing marbles on a dirt road with little rivers of water that ran from puddle to puddle. And chapped hands.

I will never forget breaking chunks of ice up with a stick and then watching them float down the creek. They were battleships and had to be sunk.

I will never forget laughing with my friends that I grew up with, Manny, Jackie, Louie, Grant...even though today, I can't remember what little boys laughed about?

That was what Easter meant and still does mean to me today.

A time of enjoyment, and a time to begin anew.

Happy Easter

COMPLIMENTS OF:

CHIEF:
Simon Threefingers

COUNCIL:
Jonathan Bull
Theresa Bull
George Deschamps
Jerry Moonias
Henry Raine
Louie Raine
Harvey Roasting
Stanley Deschamps
& Members



Louis Bull Band

Kiseputinow Reserve
Box 130, Hobbema, Alberta
T0C 1N0
Phone Edmonton Direct 423-2064
Phone Hobbema 585-3978

SEXTON EDUCATIONAL CENTRES

HAPPY GARDENING SEASON!

PREPARATION FOR:

- Law School Admission Test (LSAT)
- Graduate Management Admission Test (GMAT)
- Graduate Record Examination (GRE)
- Miller Analogies Test (MAT)

OFFICES ACROSS CANADA & U.S.A.

106, 11012 MacLeod Tr. S.
Calgary, AB

278-6070



Ray and Bob
Fiddler of
Crosstown
Motors (1982) Ltd.
welcome all of
their customers
and friends

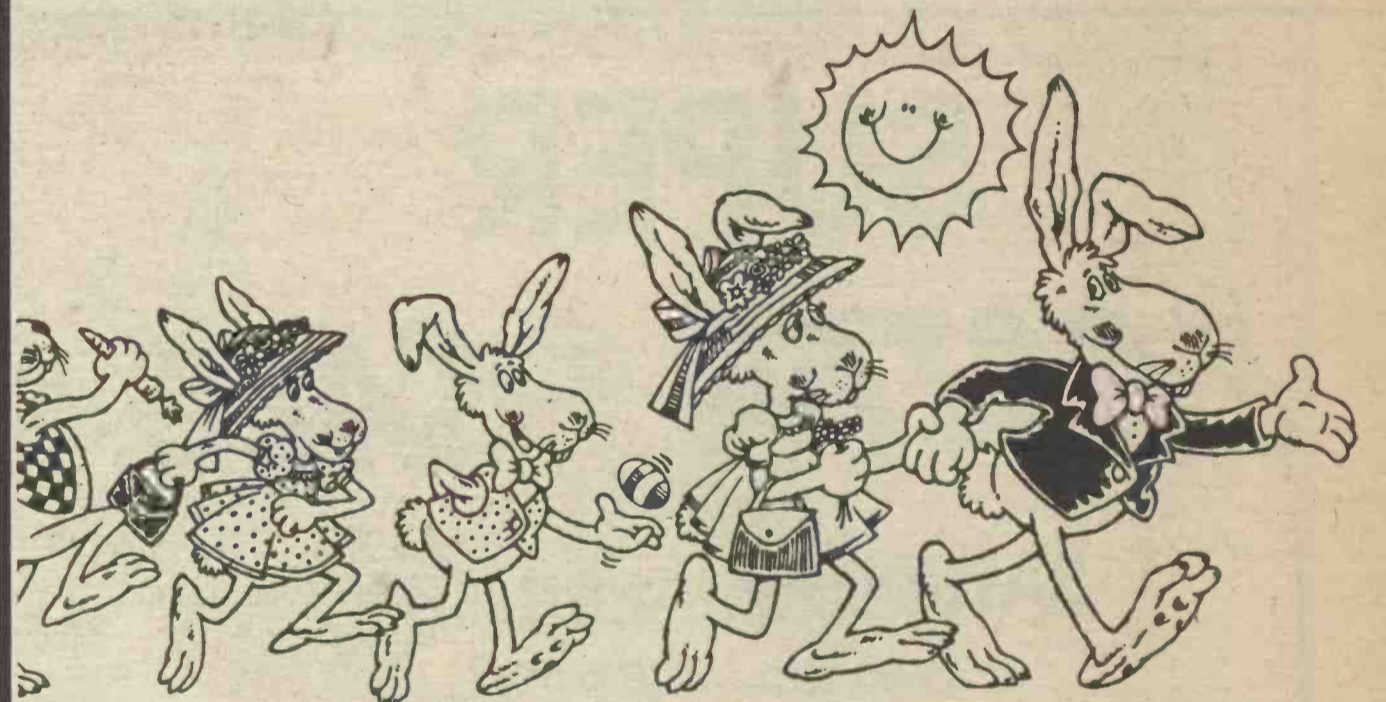
For a deal on any new or used cars or trucks, please call Ray or Bob collect for information or Free Credit Check at 488-4881, Edmonton, Alberta.



CROSSTOWN

MOTORS (1982) LTD.

104 Avenue at 120 Street, EDMONTON, Alberta, T5K 2A7



HAPPY EASTER FROM
THE BOARD & STAFF OF
SIK OOH KOTOH
FRIENDSHIP SOCIETY
535 - 13 Street North
Lethbridge, Alberta
T1H 2S6

TELEPHONE:
(403) 328-2414

Bishop Roy welcomed visitor

By Diane Parenteau

FISHING LAKE - Golden strips of evening sun cut through the winter branches of bush that line the west side of St. Eogenes Church in Fishing Lake. Snows of winter, are just traces on a shady hill.

A mother gently pulls her son away from the tempting puddle beside the car door. He wore his good pants and new shoes.

The newest baby bundled in a homemade blanket of pink and yellow.

Old folk, strong of faith. All making their way to the

modest church on the hill, overlooking the frozen waters of Frog Lake.

April 2nd, was the Penitential Celebration in Fishing Lake. A welcomed visitor, Bishop Raymond Roy preformed the mass assisted by Father Tetu from Fort

Kent and Father Tanquay from St. Paul.

After Mass, in keeping with the community tradition, a potluck supper was held in the church basement. Lorraine Parenteau, Rose Desjarlais, Irene Calliou, Florence Parenteau and other ladies hurried with the final preparations. A large table nearly overflowed with dishes filled with salads, potatoes, porkchops, meatballs and plenty of bannock. The dessert table was piled high with lemon, apple and raisin pies, cakes and fruit jello. Coffee and Tea brewed in the pots.

Bishop Roy gave thanks, and the elders were invited to begin the meal.

Alex Anderson 75 years of age felt well enough to make it for supper. Sitting

side by side, 86-year-old Nellie Durocher, as spry as ever, and her friend 81 year old Mary Desjarlais, each sipped on a cup of tea. Mrs. Desjarlais left her wheelchair at home and with the assistance of a couple of canes and her family, was able to get around. Allan Calliou who celebrated his 62nd birthday that day, was also there.

Louise Gladue, 86, sat beside her sister in law, 70 year old Jeanette Cardinal enjoying a slice of apple pie and glass of juice.

Aisles were busy with children visiting school friends and cousins. The youngest members of the community co-operated well with the events. 4 month old Miles Lajimodere sat quietly on his Auntie Ruby's lap, while 9 week

old, Cathline Calliou, kept an eye on things from her car seat. Toddlers of all ages snuch in and out of the food line looking for familiar faces.

A spot at the end of the room was popular with the school kids. They ran round and round the support pole, some falling down but always getting up to go again.

As people finished up their feasts and visiting, things slowed, the noise toned down and gradually the crowd thinned out. Elders among the first to leave. Babies nodded off to sleep and some of the smaller children were cradled out to the car.

It was almost dark outside now. Only slight traces of amber and violet still visible in the early spring sky, when the church emptied.

PHOENIX FENCE



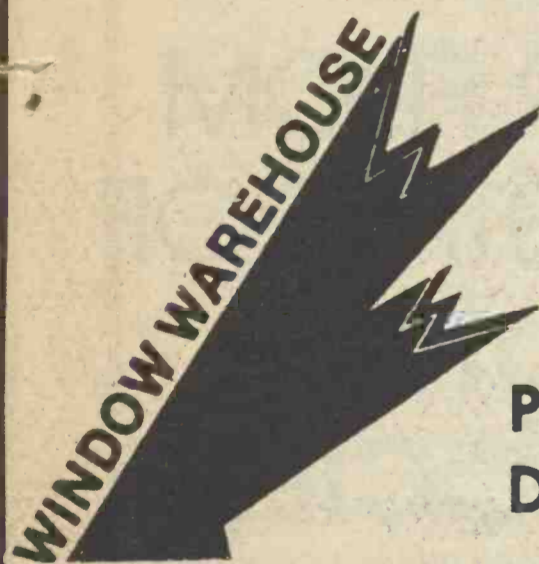
"NORTHERN ALBERTA'S ONLY MANUFACTURER OF BARBED WIRE AND CHAINLINK FENCING"

447-1919

12816 - 156 Street
Edmonton, Alberta

SUPER EASTER SALE

SATURDAY, APRIL 18
(9:00 a.m. - 4:00 p.m.)



7th Anniversary
Warehouse Sale

Plus Window &
Door Ideas Show

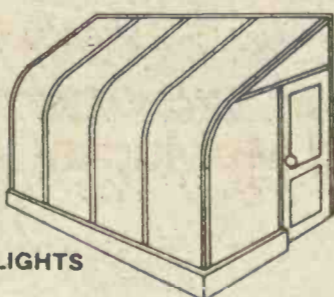
Hugh Inventory — Special Pricing
Layaway Plan

Factory Representatives for all Major
Windows, Doors, Skylights
on Hand all Day!

DOORS!
DOORS!
DOORS!



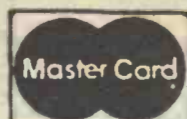
Windows



SKYLIGHTS



RADIO STATION
ON SIGHT



11605 - 156 St.
Edmonton, AB

451-5040



FISHING LAKE CELEBRATION
...it was a splendid all day affair

ALTERNATIVE AUTO INC.

3454 - 91 Street
Edmonton, Alberta
T6E 5R1



LOUIE WALTERS 461-1800

1981 Ford - 25' Motor Home
Loaded - \$24,900

1980 Buick LeSabre
Loaded - \$5,495

1980 Volare, 2 Door, 318
AM/FM Cassette - \$3,495

1976 Chrysler, Newport
4 Door - \$1,295

1978 Chrysler, Lebaron, 2 Door
Loaded - \$2,495

1986 Camero, V6, 5 Speed
AM/FM Cassette Plus More - \$11,795

1986 Chev, Nova, 4 Door, 5 Speed
Many Options - \$9,795

Plus Many More Vehicles
Available

New Cars,
Trucks & Vans
At Guaranteed
Lowest Prices
in Alberta

For Children of the World

We are so fortunate to be blessed with little children, the good Lord makes us happy in mysterious ways. If there were no children to be by our side, there would be a great many unhappy people worldwide.

These little people could teach many things, like the many useful ways of a coloured string. They have many hugs and kisses to offer, to make you cheerful with lots of laughter.

We could learn from these little people; they have no sense of prejudice or nationality. In their eyes they see and feel the same, no discrimination or backstabbing, just happiness remains.

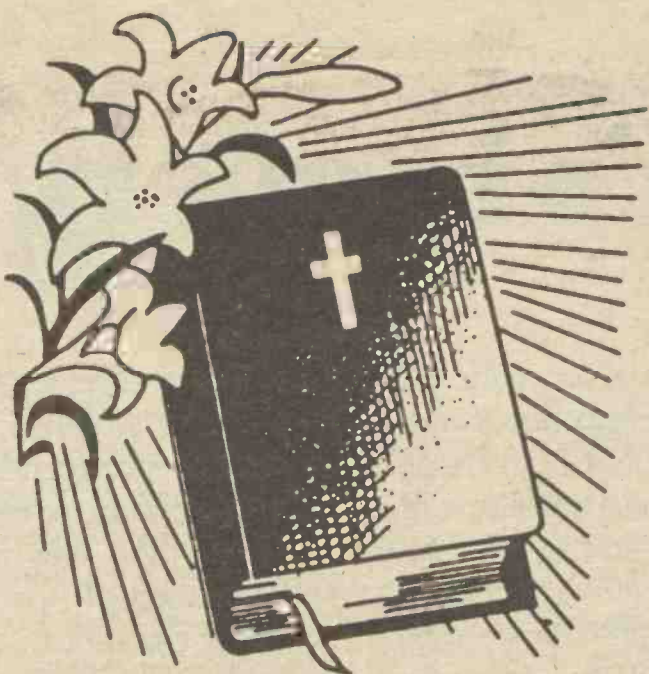
They probably do not care what nationality they are, as long as they can play, eat, and talk together. There is lots of happiness in the air, if only we could be like them getting along would be better.

We could see many a magnificent wonder, if we could see things in a child's point of view, and be thankful for the many beautiful sights, and be grateful for the day through and through.

If we could learn to love like a child, we would be friends with anyone in this world. Be responsive and helpful whenever the need, how wonderful this world would be indeed.

All you little children reaching, out there; keep up your teachings even if no one cares, one day we'll all be in that promised land, where all your creative teachings will take a firm stand.

Sylvia Aginas
Secretary/Counsellor



Easter Blessing for You Special People

If you open your eyes to beauty...you'll see it,
Blossoming brightly in flowers and trees;

If you open your ears to beauty...you'll hear it,
Singing its song in a brook and in the breeze;

If you open your heart to beauty...you'll find it,
Smiling in all the nice things people do;

If you open your life to beauty...you will show it,
And others will find it, reflected in you.

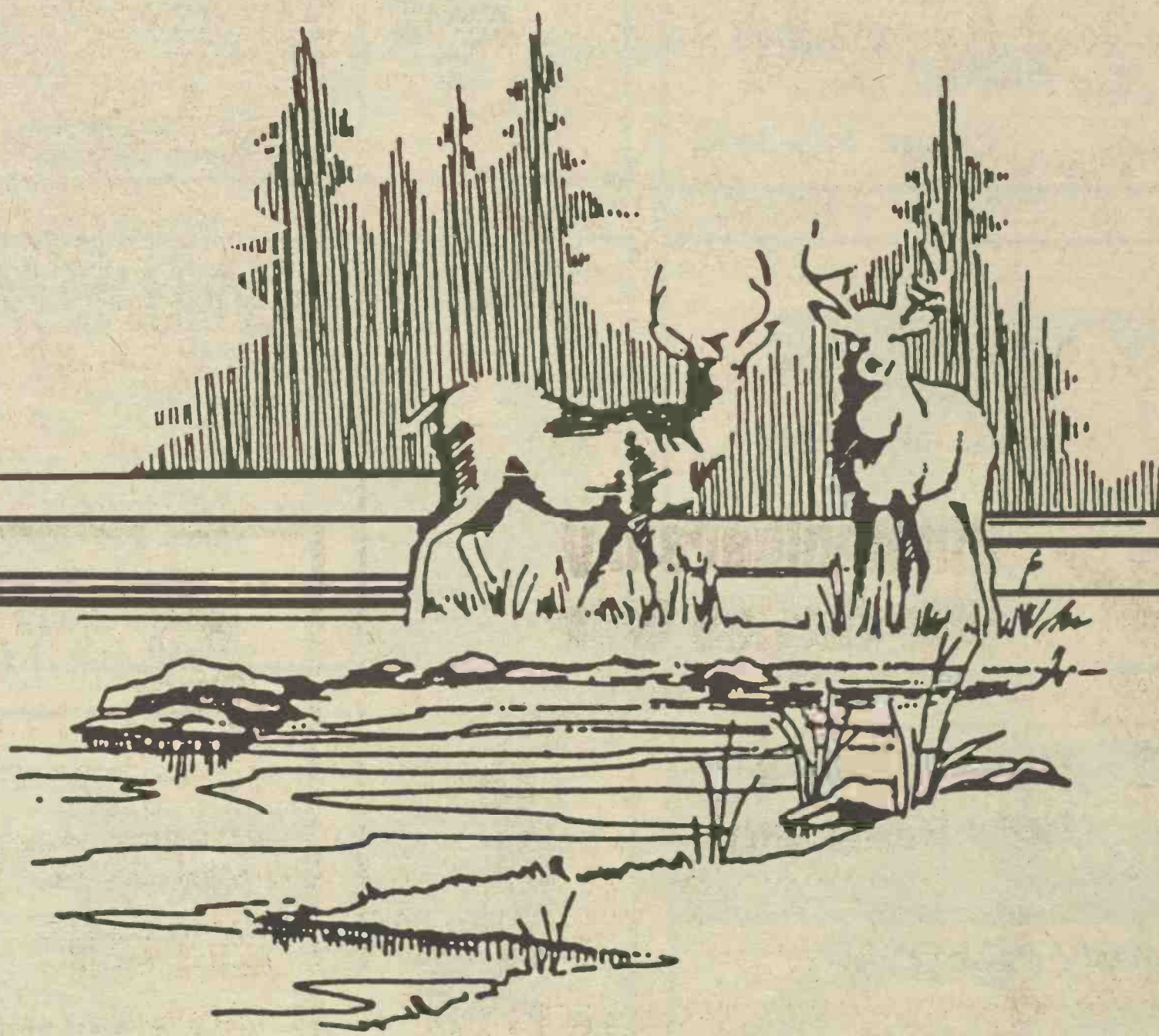
What does Easter really mean? ...The Bible tells us in Matthew chapter 28 and verse 6; "HE IS NOT HERE; FOR HE IS RISEN, AS HE SAID"

Easter means that we're not serving a shrine, or a memorial, but we are serving a Living Saviour Who is alive and reigns to-day!
He talks to us, He walks with us, and He lives inside us. That is the hope and power of Easter. This is the great truth we find in an...EMPTY TOMB.

Therefore, may this Easter be as beautiful for you, as you make so many days for others. My special prayers this Easter is that...
"May our risen Lord Jesus Christ, the living Son of God, bless each of you and yours richly and abundantly, and keep you all safe from all harm in the time to come...you are all number ONE, and always precious in HIS sight"...HAPPY EASTER.

In Christ's love and service,
Harry Rusk

The Board and Staff of the Nistawoyou Association Friendship Centre would like to take this opportunity to wish all the people of Fort McMurray a very happy Easter — "Bridging Cultures Within the Community"



HAPPY EASTER



**SPRUCELAND
RADIATOR LTD.**
962-8797

20 OSWALD DRIVE, SPRUCE GROVE

Automotive or Industrial We repair them all

- Cleaning
- Recoring
- Gas Tanks Repaired
- Transmission Coolers
- Repairing
- Steam Heaters
- Oil Coolers
- New Heaters

HAPPY EASTER

We are a new 24-bed residential treatment facility. "Our purpose of existence" is to assist and aid in the development of the people and their environment, to maintain social competence based on the Native concept of co-existence.

For more information, please call 737-3757.



St. Paul Treatment & Training Centre
For Alcohol and Drug Abuse
Box 179
Cardston, Alberta T0K 0K0

NISTAWOYOU FRIENDSHIP CENTRE
8310 Manning Avenue
Fort McMurray, Alberta
T9H 1W1
(403) 743-8555



The soul child — it's in every Native adoptee

By Mishi Donovan

Sometimes late at night when the world lays sleeping a terrible ache in my heart awakens me. On some nights the pain is so great that tears stream down my face and my body begins to tremble. Deep within my soul a child, two years of age cries out and shakes with fright because, she cannot find her mommy. The dark shadows that fog her mind keep making her mother disappear.

She remembers her mother's tender embraces when she was being cuddled shortly after birth. She always looked forward to seeing her mother's smiling face as she was, ever-so-gently kissed. Yes, the bright warm sunny day that they walked home together from the Royal Alexander hospital. Those were good times when she felt loved and secure, the year was 1964.

Then it suddenly stopped. She became aware of strangers in her once safe world, bad people they were who made her mommy

cry. The tender embraces, the smiles and kisses all ceased and she saw sadness in the once-smiling eyes of her mother.

Then one cold winter day, when the sun no longer shone, a lady she never saw before came and took her away to a different world. A world where for the next year-and-a-half she would no longer receive hugs and kisses, a cold world void of love and security. She never saw her mommy again. Later she would learn that she was given up for adoption along with other native children from the Edmonton area. The year was 1967.

I'm not sure if the Social Services Department urged my mother to give me up for adoption or if I was apprehended. But one thing I am sure of and that is that my mother must have loved me.

To me this would be evident by her carrying me around inside her belly for nine months and by me being born healthy and

strong. It probably was hard on my mother, being a teenager, only 17 years old. She only had a grade eight education and at one time was a store clerk. She, no doubt, had little support from my father concerning maintenance and raising me up. Perhaps she had no alternative but to give me up for adoption. She thought that maybe Social Services could find a better home for me and provide things that she would never be able to, such as a better education.

The non-identifying information record obtained through the Government Adoption Unit, verified this thought. It indicated that my mom was a permanent ward of the Government and was raised throughout different foster homes.

I learned that at the time of my birth my grandfather was deceased and my grandmother was fifty years of age. I know that somewhere, dead or alive, I have three uncles and two aunts and a sister born in

1965, who also was legally adopted. Mother had a pleasant personality and was described to me as nice looking. She was in good health except for a gall-bladder operation.

I so desperately need to know more about my mother and the doors are starting to close respecting information. If she, and all mothers in a like situation could only see that their children are suffering from an acute condition of lost identity, perhaps then they would make the effort through the Alberta Adoption Registry or Native Organizations, to contact us.

Although some do, many of us do not condemn our mothers for giving us up for adoption. We are thankful that you mothers unselfishly provided us with the opportunity to have a better way of life, rather than destroyed us before we could even have a chance at life. But despite this we would much rather had your continuing love and

care. The old cliché about "Money isn't everything" is true because although I am not suffering from insufficient funds, I am unhappy and saddened deep in my heart without my mother's love and confirmed identity, therefore this renders my money invalid.

We need you! Some of us cannot get on with happy fulfilling lives, because to find you and learn of our identity, it has become an obsession. If

where you are, who you are, or what you may have done, a part of us cries out to you. We just want to know who we are and the only way we will ever find out is if we talk to you.

Lets end the Soul Childs tears and trembling that each Native Adoptee has. We have had this inside of us since our separation from our mothers so many years ago. Show us your concern or the love you once had for the child you

"Let's end the soul child's tears and trembling that each Native adoptee has."

some of you mothers are alcoholics, living on the streets or convicts or have any other sins you feel justifies no contact or search of your children respectfully, I would ask you to reconsider. Even if you have a new family and don't really want to be reminded of the past, please think of us.

We are not trying to bring back what never was. We understand that many of you may have your lives now, but these matters can be resolved in the strictest of confidence. No matter

gave away by contacting someone concerning this type of situation.

In our own special way, we still love you and we need you now. If you are alive, moms, please help us, we are looking for you. I plead with you to end the ache in our hearts and make the Soul Child stop crying.

If anyone has information or is a Birthmother please write; #351, 21 - 10405 - Jasper Avenue, Edmonton, Alberta, T5J 3S2.



**Beaver Lumber
Company Ltd.**

**John Hiscox
High Prairie**

Happy Easter!

Phone: 523-3484



**DR. JOSEPH
J. STARKO
OPTOMETRIST**

805 Empire Bldg.
10080 Jasper Ave.
Edmonton, Alberta
T5J 1V9

For Appointment
Phone 422-1248



GROVE

Pontiac-Buick-GMC Ltd
Michel (Mitch) Lehodey

New & Used Vehicle Sales

P.O. 2070 Tel: 962-2929
Spruce Grove Res: 962-5897

BEDDOW'S MEN WEAR

Say you saw it in
The Windspeaker
and receive \$5⁰⁰ off any WRANGLERS

JEANS, SHIRTS,
DRESS PANTS OR
JACKETS

962-0080

Hours Mon. thru Fri.
9:30 - 5:30 p.m.
Thurs. 9:30 - 8:30 p.m.

Spruce Grove

HAPPY EASTER!

CJB AUTO WORLD Ltd.

PLYMOUTH □ CHRYSLER □ DODGE TRUCKS

PHONE 553-4494

BOX 1148 FORT MACLEOD, ALBERTA T0C 0Z0

Adora Kitchens Ltd.
LOCAL MANUFACTURERS
OF:

HAPPY EASTER

CUSTOM BUILT

- Kitchen Cabinets
(Traditional & European Styles)
- China Cabinets
- Vanities
- Desks
- Wall Units
- Custom Wood Work
- Entertainment Centres

NEW & REMODELS

1112 - 18th AVENUE, COALDALE, AB

Good Luck to all Contestants
in the Upcoming MAA elections



**HAPPY EASTER
TO EVERYONE**

**Bowker Pontin
& Knaak**

BARRISTERS & SOLICITORS

330, 10160 - 112 STREET
EDMONTON, ALBERTA T5K 2L6

421-4244

HAPPY EASTER FROM

MOOSEHORN MARKET Ltd.

GAS □ HARDWARE □ PROPANE □ ICE □ GROCERIES

PHONE 331-3922, Calling Lake, Alberta

Friesen's General Store

- Building Supplies • Hardware
- Groceries • Imperial Products
- Tires • Propane

Bill & Jake

R. Vermilion, Alberta

927-3455

Are You My Mother?

By Mishi Donovan

This silent cry is carried in the hearts and minds of Edmonton's Native Adoptees, only a few of the vast number of Native children adopted throughout the country.

This elusive answer to this question haunts every waking moment of their life.

only to name a few. Many times the adoptee is unaware of underlying emotions that may effect their marriages, parenthood, and close family ties.

One young Native Adoptee expressed her concern over the inability to bond with her two-and-a-half year old daughter.

She stated that she is

unable to care properly for the child. Further it revealed that in 1965, another child was born to this Metis woman and history would repeat itself. For this child would be given for adoption shortly after her birth, a sister the Native Adoptee would probably never see.

For the next year-and-a-half this Native adoptee was placed in different foster homes, which eventually, led to her adoption in 1967. She was two-and-a-half years old when she was given a stable family life.

This young mother indicated that she was adopted into a non-Native family who had no knowledge or training concerning Native Heritage. She disclosed the fact that she was always a problem child, constantly giving way to extreme bouts of depression, hostility, and insecurity.

Although her adoptive parents were very supportive and raised her as best as possible, she never bonded to the family and remained aloof. At the age of sixteen she left home and has since then, now being twenty-four, seen them only once. They are unaware that they have two lovely grand-daughters.

This is just one of the many stories Native Adoptees can relate to us, concerning their problems, questions, and concerns surrounding their adoption. Although they may have prefabricated ideas of who their mothers may or may not be, it basically revolves around the fact that they are experiencing a void and a sense of lost identity in their lives.

The only person who can fill that void and answer their many questions are their biological mothers. Whether it would be to learn of their Native Heritage and Ancestry or even to see if their mothers are still alive, they need to know: Are You My Mother?

"No amount of publicity can describe the hopelessness of an endless search an adoptee goes through."

When they look into the eyes of another native person, from the derelict roaming the streets to the prominent business person in the community, the same questions are voiced in their minds. Was that my mother, the lady who smiled at me as we waited for the bus together? Could those people hurt in the fire, the story the newspapers spoke of, be somehow related to me? Is my mother in desperate need of my assistance? Does she even know I am searching for her and that I love her despite the fact that I was given up for adoption? Does she know that I need her and I just want to talk with her? Is she even alive?

No amount of publicity or government intervention can describe the hopelessness of an endless search an adoptee goes through to obtain their mother's identity. The documentation that has been sealed away and carefully guarded by the Government and its' Adoption Unit has stripped many natives of their heritage, ancestry, and identity.

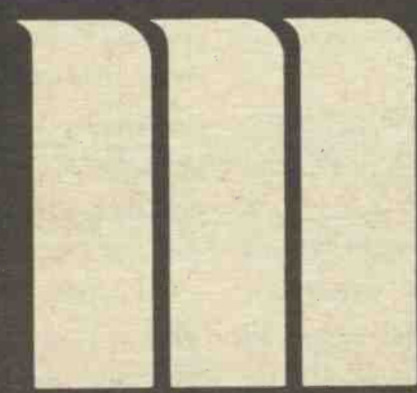
The confusion of lost identity has left irreversible emotional scars upon the Native Adoptee. The inability to bond, aggression, hostility, and insecurity are

unable to hug and fondle the daughter and does not even play with her as much as she feels she should. Many times this young mother broke into tears because of the guilt she felt due to this particular problem. She believed that her young daughter was at the stage, especially after the recent birth of another daughter, where she required extensive attention and love. By way of several discussions the mother disclosed her resentment of being given up for adoption. She indicated that she felt that was the reason for inability to bond with her children.

The investigation of her non-identifying history sheet, provided by the Social Services Adoption Unit, revealed the cause for such an allegation.

In 1964, she was born to a seventeen year old single Metis woman. This woman had a grade eight education and was a store clerk at the time. The history sheet indicated that she was a permanent ward of the government herself and while growing up lived in one foster home after another.

This young Native Adoptee was apprehended shortly after birth because her mother felt she was



**MILLER
OFFICE
GROUP**

4990 - 92 AVENUE • EDMONTON • T6B 2W1

FOREMOST IN:

- OFFICE SUPPLIES
- OFFICE FURNISHINGS
- OFFICE PLANNING & DESIGN

468-8888

Toll-free 1-800-222-6577
Supplies Order Desk 468-8800

Owned by and Serving Albertans since 1922

EASTER
Greetings

Blackfoot Family Community Support Services

Support System Programs Available

- Elders Program
- Community Programs
- Youth
- Single Parent

We have the Volunteer Community

Representatives for all Fund Raising

for all special Events Throughout the year pertaining to "FAMILY UNITY."

Under Blackfoot Social Services Society.

Chairperson - Margaret Waterchief

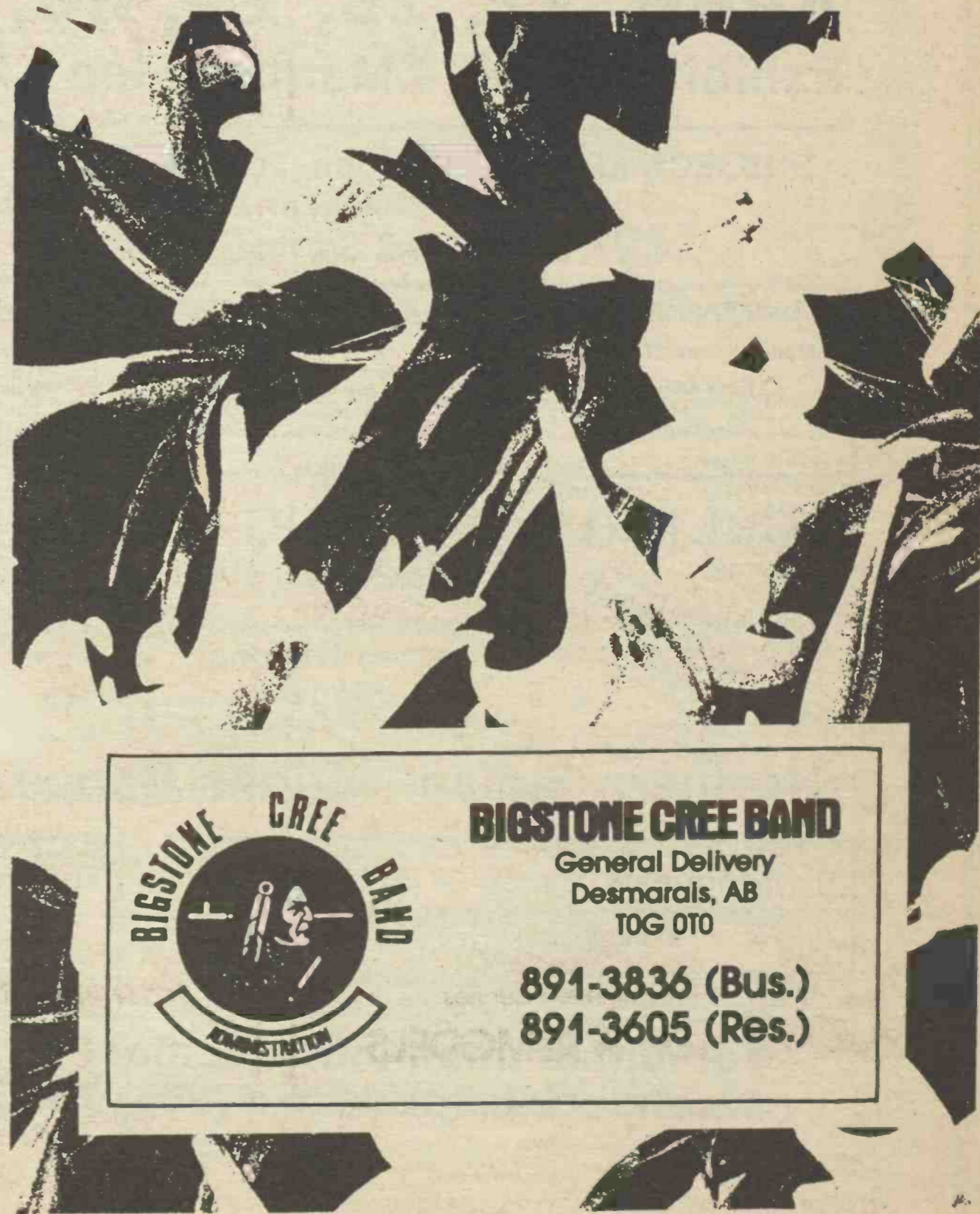
For more information contact Director of FCSS program, Marie Breaker

Blackfoot Society is a member of Child Welfare League of America and Directs Day Care and Child Welfare programs

Box 309
Gleichen, AB
T0J 1N0

734-3040
734-3041
734-3042

Happy Easter!

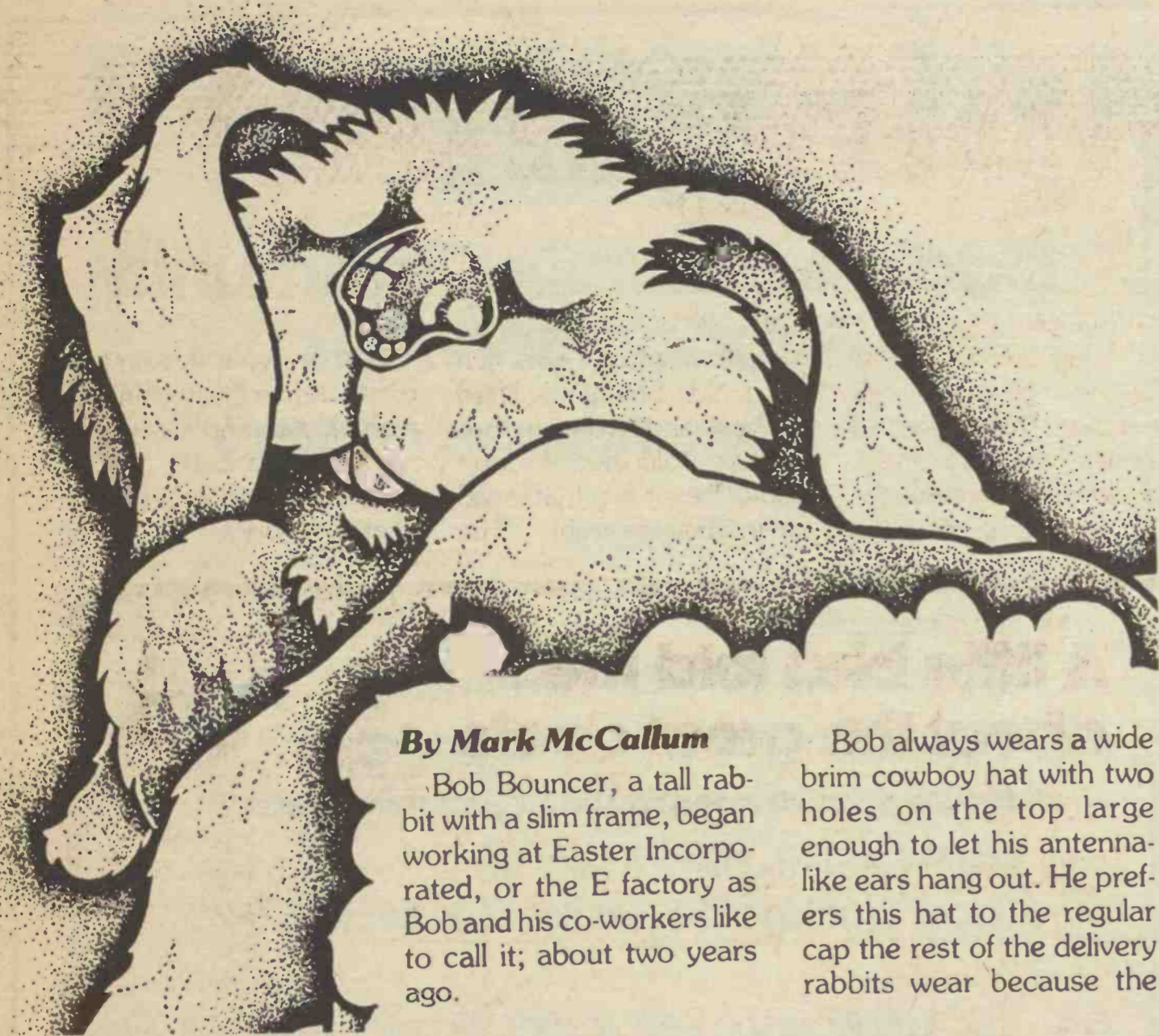


BIGSTONE CREE BAND

General Delivery
Desmarais, AB
T0G 0T0

891-3836 (Bus.)
891-3605 (Res.)

'Easter



By Mark McCallum

Bob Bouncer, a tall rabbit with a slim frame, began working at Easter Incorporated, or the E factory as Bob and his co-workers like to call it; about two years ago.

Bob always wears a wide brim cowboy hat with two holes on the top large enough to let his antenna-like ears hang out. He prefers this hat to the regular cap the rest of the delivery rabbits wear because the

cowboy hat reminds him of his rodeo days.

Bob is an admitted alcoholic but went on the wagon shortly after joining the company.

Waiting to take a load of Easter eggs to Vancouver, Bob sat in the corner of the lunch room smoking a cigarette and finishing his morning coffee when Ralph, a friendly janitor, approached him.

"The boss wants to see ya Bob," said Ralph.

Bob nodded his head, took one last sip of his coffee and rushed to the executive department.

"This is it," Bob thought aloud, "I'm goin' ta get that

raise I asked for last month."

He impatiently knocked on a large oak door and waited for an answer, bouncing one of his gigantic feet, many sizes too large for his body, at a jack hammer pace.

The door opened slowly and John Harit, who worked as a delivery rabbit at the E factory for 25 years, raised his balding head and walked past Bob.

John normally wore a cheerful smile and always had a wiggle in his rabbit tail. But, today, he looked pale and lifeless. Bob couldn't believe his co-worker's appearance.

"How long have you worked here Bob?" asked a voice from within the office, which seemed empty. Then, suddenly a large brown leather chair swung around and his boss, Mike Ratten, threw his feet up on the desk in front of him.

"It is Bob isn't it?" said Ratten, who was never really familiar or friendly for that matter with his employees.

Giving his boss a wide smile, Bob replied, "Yes sir."

Ratten buried his face in a newspaper. "You know Bob," he said and looked past the newspaper to make sure he had Bob's full attention and returned to the tabloid.

"We've been having problems up in management. I don't want to bore you with details but..." paused the voice from behind the newspaper, which seemed more like a wall, a barrier now. "We're going to have to let you go."

The blood rushed to Bob's head, and he broke out into a cold sweat all over his furry body. Shocked and dejected, the rabbit left the office. He couldn't bring himself to ask his former employer for a reason.

As Bob punched out on the time clock for the last time, he could feel a strong urge to cry but stopped himself before anyone noticed.

"What am I goin' to do now?" he moaned. "I need a drink."

Bob flagged a cab down outside of the factory. "Take me to the nearest bar," he announced harshly to the cab driver, an elderly beaver who wore bifocals that sat on the end of his nose.

For the next few days, Bob went on a drinking binge, falling into his old life style of boozing it up and fighting. He blacked out for most of the time and couldn't remember what happened to him when he sobered up for the first time in four days.

"Where am I?" asked Bob, closing his eyes to

shield them from the morning sun.

"Your in my cab," said the beaver, who promised to drive Bob around for \$50 a day. "You can call me Al," said the cab driver, realizing Bob had another drinking black-out, which followed each morning since the two had been together.

"What time is it?" asked Bob, searching for his Bulova-Quartz pocket watch he was awarded for being the best delivery man in '86.

Al peaked in the rear view mirror through the corner of his eye, magnetized by the thick bifocals, at the confused rabbit.

"Looking for your watch son?" said Al, "You sold it two days ago."

"What?" cried Bob. "You sold your VCR and microwave, too. You owe me \$50 for yesterday and another \$50 for today. Can you pay me?" bursted Al, who was tired of the rabbit's alcoholic behavior.

Bob rummaged through his pockets, but he could only find \$10 and 53 cents. "I don't have enough."

The beaver suggested, "Maybe you should go home now."

Bob looked out of the taxi's window and noticed a bar about a block away. "No..." he mumbled, "I think I'll get out here."

Crashing through the bar room doors, Bob hollered, "the king of walkin' fish is here. Bring this rabbit a jug."

He fed a juke box machine a quarter and pressed song J-6, "You Cheating Hare," by Henry Williams. The song reminded him of a woman he knew in Calgary. Bob met her when he was bull riding on the circuit, at the Calgary Stampede. But, his drinking problem tore them apart and she ran off with a rich carrot farmer.

A female rabbit standing near his table approached him. "You got a light?" she asked. Bob scarcely noticed her. She repeated her question. He pulled a wooden match out of his pocket, struck the table with it and put the flame under her cigarette.

Trying to get his attention, she said, "You look lonely stranger. Need some company? My name is Cindy."

She sat down at the table and poured herself a drink. "I bet you're one of the rabbits they laid off at the E factory," Cindy guessed.

Bob only shook his head, but she continued to talk. "I talked to a guy named Mike Rat or Ratten...is it?" She waited for an answer, but Bob's blood shot eyes only narrowed with hatred when Cindy said Ratten's name.

"He says Easter is too

Continued Next Page



Prince Albert
Saskatchewan

NATIONAL CROSS CULTURAL AWARENESS

SYMPOSIUM

PRINCE ALBERT, SASKATCHEWAN

APRIL 27, 28, 29, 30, 1987
Exhibition Hall - Marlboro Inn - Will Inns

SUBJECT AREAS: Education, Justice
Employment & Economic Development
Social Services

NATIVE FASHION SHOW
Monday, April 27 - \$7.00
Time 6:00 p.m.
Marlboro Inn

NATIVE ART SHOW & SALE
April 27 - 6:30 p.m.
Room 219 - Marlboro Hotel
April 28 - 7:00 p.m.
Exhibition Hall

NATIVE ART SHOW & SALE
April 27 - 7:00 p.m.
Room 219 Marlboro Hotel
April 28 - 7:00 p.m.
Exhibition Hall
Final Show & Sale

CULTURAL EVENING OF THE YEAR
EXHIBITION HALL

Gabriel Dumont
Dancers

Cree Nations
Singers

Voyageur
Band

Northern Indian Nations Dance Troupe

Banquet & Dance - April 29
6:00 - 8:30 9:00 - 2:00 Exhibition Hall
ENTERTAINMENT
WILDWOOD FROM BONNYVILLE, ALBERTA \$10 PER TICKET
AVAILABLE AT THE CENTRE OR DOOR

Thursday, April 30
TOURS
FAREWELL LUNCH
STEW & BANNOCK

For further information contact Eugene
Arcand or Marilyn Menard (306) 764-3431.

Wapoose hopping mad'

From Previous Page

seasonal because it only comes once a year. They want to turn the factory into a computer making outfit and make computer chips instead of Easter eggs."

Bob couldn't believe what he just heard. No Easter. It can't be true. "Are you sure?" he asked and the rabbit could feel a desperate feeling growing in his gut.

"Ya," Cindy explained, "I get a lot of guys like Ratten who come to me and tell me their life story."

Instantly, Bob decided, "I can't let that happen. But what can one rabbit do," he questioned himself. "I'm nothin' but a drunk."

Cindy grabbed the defeated rabbit by the arm and tried to think of something to comfort him. "Don't say that," she commanded, "you must have friends who can help you."

Crazy thoughts raced through his head. "Ratten," Bob said, his voice growing ugly. "Ratten is the reason all this is happening. If I got rid of him there would be no more problems."

Bob suddenly remembered a rifle he kept in the closet at home, in case an

unwelcomed wolf dropped by uninvited. What better use for the weapon, he thought.

"No," Cindy hollered, "they'll lock you up if you even touch him. There must be another way."

He pushed his drink away and began thinking more clearly. "All my friends at work must feel the same way as me. I remember the time we striked for 157 days to get a 10 per cent raise. The union didn't let the big brass push them..."

"That's it," Bob shouted excitedly. "The union. I'll go to the union for help."

He jumped up and raced towards the door, almost tripping over his enormous feet. "Thanks for the help Mindy," he shouted over his shoulder.

"That's Cindy," she sighed, "you crazy Easter bunny."

Bob went to everyone he knew and told them to meet him at the union hall later that evening.

Hours later, he stood on a stage in the union hall looking at a packed house of long ears. Although Bob wasn't sure what he would say to the rabbits, he felt confident that the words

would come to him. "I don't know much about computers," he said, "but I do know how to drive a truck. We can't just roll over and die. Easter can't die."

The hall broke into a loud roar of cheers, but a voice shouted from the back of the room. "What the hell is going on here?"

Ratten walked to the center of the hall and the room grew quiet. "Who called this meeting?" he asked.

"I did. Bob Bouncer. Easter might not mean much to guys like you, But, it brings hope to guys like John Harit and old Ralph over there," Bob declared, pointing the two out. "We can't afford to buy our families fancy things like you. And, we don't live in big expensive houses. But, when Easter comes around, we can give our families a gift from the heart. And, when our delivery trucks roll into towns where people just like us live, we can bring a little happiness into their lives."

The hall remained silent and Ratten stepped up beside Bob. Ratten stood there quietly for a moment. Then, he said, "When I was a kid my family never had

much money. We'd have to eat macaroni five days a week, and I never had new clothes or anything new for that matter. I told myself I'd never live like that again. There's not much money in Easter. I remember watch-

ing my mother carefully hide a decorated egg under my pillow when I was five years old. She gently lifted my head and I woke up. But I never told her. I don't think I'll ever feel that loved again. Bob is right. The

delivery trucks will roll again."

So keep your eye on the road kids for Easter bunny with big feet and a cowboy hat driving a truck full of Easter eggs to parents all over the world.

**A little bird told me...
about the great deals
and low prices at
Dickering Al's**



**FREE DELIVERY FREE
SORRY, EDMONTON ONLY**

TABLES & CHAIRS - \$99 and down
CHESTERFIELD & CHAIRS - \$125 and down
DOUBLE BED - \$75 and down
SINGLE BED - \$50 and down
COLOR TVs - \$150 and down
B&W TVs - \$40 and down
LOTS OF POTS AND PANS, DISHES, MISC.

**DICKERING AL'S
Second Hand Store**

8812 - 118 Avenue EDMONTON
Next Door to ALCB & Safeway
We Accept Vouchers

471-4947

OLD SUN COMMUNITY COLLEGE

**Happy
Easter**

**From Board of Directors,
President & Staff of**



For further information please contact:

Old Sun Community College
Box 339
Gleichen, Alberta
T0J 1N0
Telephone: (403) 734-3862

13th Annual
Mission Indian Friendship Centre
International

POWWOW

July 10, 11 & 12, 1987
St. Mary's Centre, Mission, B.C.

Over \$10,000 in Prize Money Guaranteed

MENS' TRADITIONAL
LADIES' TRADITIONAL
LADIES' FANCY
MENS' FANCY

TEEN BOYS' TRADITIONAL
TEEN GIRLS' TRADITIONAL
GIRLS' TRADITIONAL
BOYS' TRADITIONAL
TINY TOTS

TEEN BOYS' FANCY
TEEN GIRLS' FANCY
GIRLS' FANCY
BOYS' FANCY
SENIOR WOMEN

SENIOR MEN (50 YRS. & OVER)

EXHIBITION DANCES

SENIOR WOMEN (50 YRS. & OVER)

GRAND ENTRY: Friday 7 p.m., Saturday 2 p.m. & 7 p.m., Sunday 1 p.m. & 6 p.m.
REGISTRATION: Begins at 3 p.m. on Friday Afternoon - Ends Saturday 12 p.m.
First 12 Registered Drums Guaranteed \$50 a Session
Arts & Crafts \$30 a Day First Table - Additional Fee for Extra Tables

ADMISSION — Adults \$4, Students (7 to 13) & Elders \$1 & 6 Yrs. & Under Free

Parade Saturday July 11 at 11 p.m. • Camping Facilities Available
Salmon Bake • No Registration Fee • Casino

MC Eric Robinson, Winnipeg, Manitoba
HOST DRUM Assiniboine Singers, Long Plains, Manitoba
Dedicated to: DICKIE PHARE

ABSOLUTELY NO LIQUOR OR DRUGS ALLOWED

Committee Not Responsible For Injury, Lost or Stolen Articles or Travel Expense



COLD LAKE FIRST NATIONS FIRST ANNUAL

EASTER POWWOW

APRIL 18 & 19, 1987

LEGOFF COMMUNITY HALL

**DAILY PAYOUTS
GRAND ENTRY 1:00 P.M. DAILY**

PRIZES & MONEY

TYPE OF DANCE AND AGE GROUP	FIRST	SECOND	THIRD
GIRLS' FANCY (7 - 12 yrs)	\$40 ⁰⁰	30 ⁰⁰	20 ⁰⁰
BOYS' FANCY (7 - 12 yrs)	40 ⁰⁰	30 ⁰⁰	20 ⁰⁰
BOYS' FANCY (7 - 12 yrs)	40 ⁰⁰	30 ⁰⁰	20 ⁰⁰
	40 ⁰⁰	30 ⁰⁰	20 ⁰⁰
TEEN GIRLS' FANCY (13 - 17 yrs)			
TEEN BOYS' FANCY (13 - 17 yrs)	\$50 ⁰⁰	40 ⁰⁰	25 ⁰⁰
TEEN GIRLS' TRADITIONAL (13 - 17 yrs)	50 ⁰⁰	40 ⁰⁰	25 ⁰⁰
TEEN BOYS' TRADITIONAL (13 - 17 yrs)	50 ⁰⁰	40 ⁰⁰	25 ⁰⁰
	50 ⁰⁰	40 ⁰⁰	25 ⁰⁰
WOMENS' FANCY (18 yrs & over)			
MENS' FANCY (18 yrs & over)	\$125 ⁰⁰	75 ⁰⁰	50 ⁰⁰
WOMENS' TRADITIONAL (18 yrs & over)	125 ⁰⁰	75 ⁰⁰	50 ⁰⁰
MENS' TRADITIONAL (18 yrs & over)	125 ⁰⁰	75 ⁰⁰	50 ⁰⁰
TINY TOTS DAILY PAYOUT	125 ⁰⁰	75 ⁰⁰	50 ⁰⁰
	\$860 ⁰⁰	\$580 ⁰⁰	\$380 ⁰⁰

(Estimate of 20/day x 2 days @ \$5.00/day = \$200.00)

Total expenses per day \$1,920.00 x 2 days = \$3,840.00

FOR FURTHER INFORMATION CONTACT COLD LAKE FIRST NATIONS RECREATION (403) 594-7183 (Ext. 47)

People

Morrisseau is magnificent

By Jean Lacey

GROUARD — Should a famous Canadian artist have a certain look? I pondered the possibilities while driving toward Grouard on this sunny winter day. What sets one individual apart from another and makes them a success in this existence? Would this man be unreachable... A lot of famous people are.

The video cameras were set to film the speaker on the podium. The cafeteria at Alberta Vocational Centre was full of students, teachers and administrators. Everyone seemed engrossed in their lunchtime meal and conversation with their tablemates. So which person in the room was the famous artist, or was he in the room at all?

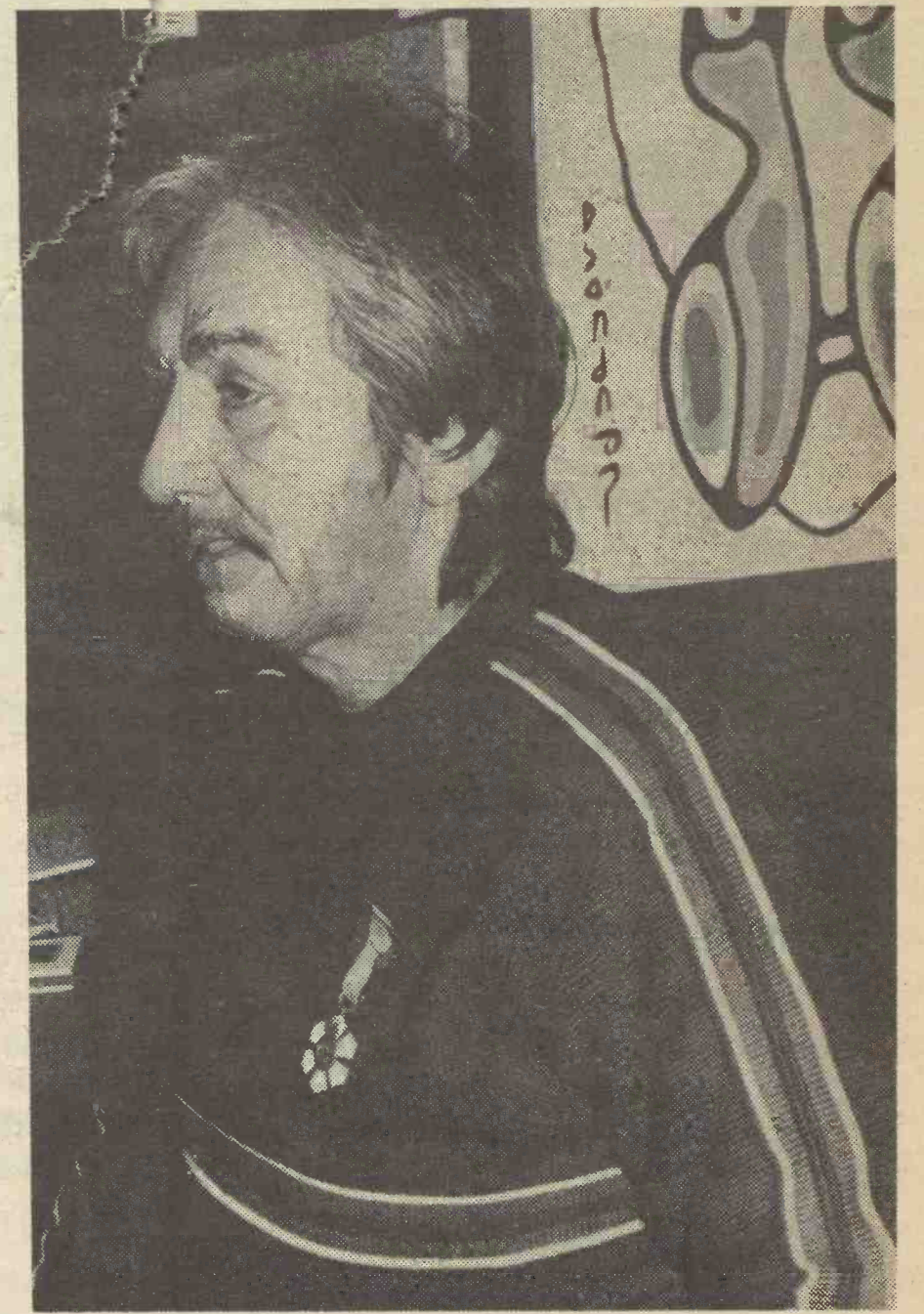
Time passed, many left the room...suddenly a voice

spoke through the microphone: "Ladies and gentlemen, we have a special guest today." I looked toward the sound. Three men shared the spotlight. The man with paint on his jeans stepped on the microphone; "I die daily," he started. "Everytime I go to sleep, I die. That's what Jesus was referring to in the Bible. I remember a lifetime in Atlantis. They used the

crystal...I use the crystal while I sleep. The colors come from there, like a big movie projector."

My ears and eyes were riveted on this man. I saw a magnificent white light around his body...an aura! I don't see them often, so when I do, I know that this is a very special, very spiritual person. He talked about other realms of existence, about the writings of Carlos Castaneda, and about the destruction of Atlantis. Then suddenly, he looked down at the microphone and drawing a blank look said, "I'm getting a short circuit..."

Norval Morrisseau, recipient of the Order of Canada, is called the Father of Contemporary Canadian Indian Art. His paintings sell for an average price of \$5,000. Most of his works depict some aspect of a personal psychic experience. I was intrigued by a 1985 work titled "Walking on the summit of the high mountains of the astral world." Morrisseau paints "straight from the tube," by squeezing the acrylics on the canvas and smoothing the paint with his fingers or entire hand. He rarely uses a brush.



NORVAL MORRISSEAU
...champion among artists

'Diary of Despair' a film production

By Ivan Morin

A lot of people do a lot of things for a lot of reasons, but very few people do the right things for the right reasons.

Through his "Diary of Despair," Richard Cardinal did what he felt was right for the situation he found himself in.

The Richard Cardinal legacy has recently been riveted back into the minds of many Albertans and Canadians through the "Richard Cardinal Story," a film made on the life of the 17-year-old Metis foster child who hung himself after years of abuse in the care of Alberta Social Services.

A number of Saskatchewan residents have heard the "Richard Cardinal Story" as seen through the eyes of Charlie Cardinal, the brother whom Richard Cardinal dedicated his "Diary of Despair" to. Charlie Cardinal is now in Ille La Crosse doing a presentation.

Charlie Cardinal addressed a number of Northern Alberta communities in presentations of the

Richard Cardinal Story. Cardinal spoke to crowds in Peerless Lake, Slave Lake, Wabasca-Desmarais, and Smith, between March 10 and 12.

Marlene Davidson, of Native Counselling Services of Alberta, says the Cardinal speaking tour was a real hit in all the communities and that the turnout for his presentations was good. After the presentations, Cardinal was invited back to the communities for more speaking engagements.

Davidson says that the speaking tour came about as a result of the communities that heard Cardinal was willing to speak on the film. She adds that the initial showing of the "Richard Cardinal Story" prompted a good response.

Davidson says that "people wanted to hear Charlie Cardinal because of the number of children who are in the care of Alberta Social Services in Northern Alberta. "The high suicide rate in some of our communities also was a factor. Maybe an answer can be found in something like this, or at least we can

begin to look for answers through people like Charlie Cardinal, who are closer to the situation than most people," Davidson said.

Cardinal says the reason he chose to speak "is to show people what is being done on some fronts to prevent deaths like Richard Cardinal's and the abuse he suffered while in the care of Alberta Social Services. We have to try to create an awareness for the people who have been through the system and for those still caught up in it."

Tom Roy of the Metis Children's Services, where Cardinal is now employed says, "a speaking tour like this may help in creating community awareness and community based agencies to look at the inefficiencies in Alberta Social Services."

Funding for the speaking tour was provided by CVC Wabasca, the Lakeland Family Counselling, and the Native Counselling Services of Alberta, through Marlene Davidson, who transported Charlie Cardinal to the communities, as well as providing food and lodging.

Many Hollywood celebrities promote Morrisseau's work. Among them are John Vernon and his wife Nancy, Gregory Sierra, Lorne Green and Charlton Heston.

Morrisseau explained, "My paintings are icons... images which help focus on spiritual powers, generated

by traditional beliefs and wisdom. Whomever the shaman touches is never the same. Wherever the shaman visits is never the same."

The shaman touched me and I'm sure he touched the students of Alberta Vocational Centre in Grouard.

Sinclair visits Pope



SASKATOON — The President of the Association of Metis and non-Status Indians of Saskatchewan Jim Sinclair travelled to Rome in March in hopes of persuading Pope John Paul II to visit Batoche in September.

The Pope has always shown an interest for the Metis and although Sinclair is optimistic that Pope John Paul will visit Batoche, he says he would still like to see him reaffirm his support for the rights of Aboriginal people to self-government and a land base.

Sinclair has had two previous meetings with Pope John Paul in the past.

Desmarais student enrolled at U of A

By Mark McCallum

Allen Beaver is close to completing a coordinated university transfer program at the University of Alberta. The one year program is designed for Native students that want to pursue a degree at the U of A.

In addition to two English and two anthropology courses, Beaver is enrolled in Cree 201 as a second language, which he needs to qualify for the physical education faculty, next September.

"I'm fluent in Cree, but there's a lot of hard words I haven't even heard before," said the Desmarais-born student.

Beaver says his old Mistassiney High School gave students a wide variety of sports to choose from "but

it's more organized here." However, the sports activities offered at the U of A have made him rethink his attitude towards school.

"It's like a full-time job. With all the studying you have to do, there's not much time left for sports. In my first semester, I was playing too many sports and my school work was slipping. So, I had to drop a few sports I was involved in like basketball and karate...now school comes first before sports," he says.

"Before I came to school, I had planned on joining the (Desmarais) RCMP detachment. But now I'm glad I came back to school," said Beaver, who worked for the detachment as a jail guard for two years.

When he receives his degree in physical education, he says, teaching physed or coaching the local

volleyball team back home will definitely be next for the 20-year-old. Beaver captained his home-town volleyball team, the Desmarais Flying Tigers, to a Silver Ulu at the Arctic Winter Games in Whitehorse, last year. The power hitter was also chosen to be the flag bearer and captain for the province's first-ever representatives at the games, Alberta North.

He has received other honors in the past such as the Willie Littlechild Award in 1982, "but there's nothing that stands out more than the Lloyd Yellowknee Memorial Trophy." Beaver explained, "Lloyd was my best friend in high school, but in '84 he drowned."

Later that year, the first trophy was given to him by Yellowknee's parents "in an emotional presentation."

Culture

Cross section of art displayed

By Terry Lusty

Another Native art exhibition of approximately 150 separate works is being displayed until April 11 at the Manulife Building in downtown Edmonton. Opened on March 26, the exhibit is sponsored by the Strathcona Rotary Club which encourages independent business.

While the display features a predominance of art by Ojibway Roy Thomas and Metis Morris Cardinal, it does provide a good cross section of artwork by 11 others including artist-sculptor Brian Clark.

Mavis Liddell of BANAC (Business Assistance for Native Albertans Corporation) says the Rotary "supports anything that gets people moving towards being their own successful, independent businessmen."

The Rotary Club approached BANAC to

acquire the artwork and to set up the display. It's the first time they've attempted anything like this," she explains.

The club has purchased Native art in the past for their annual auctions and have met with success in the past says Liddell. It goes to show, she adds, "that art can be a successful small business."

Two new names in terms of Native exhibitors are those of Yvonne Lavoie-Martinez and Rick Berg. Although neither of them promote themselves as Native artists, they are both Metis people. In other art circles, their names are not all that unfamiliar.

Lavoie-Martinez sells herself as a "bird painter" and has distributed her work internationally with many pieces now being in private collections all over Canada, the United States, Europe, Japan and Australia.

Her medium is primarily watercolors and she is, basically, self-taught albeit she is a graduate of the Alberta College of Art.

Berg is an ultra-realistic wildlife painter whose art commands as high as \$7,000 for up to a four by six foot original says Liddell. He, too, is self-taught and paints wildlife as something that is "meaningful rather than obvious." Through his art, he wants viewers to "feel" nature when they look at his paintings.

"Eagle" and "elk" are two fine examples of Berg's work which are on display.

Also exhibited are the works of Ray Baptiste, Henry Letendre, Fabian Yellowdirt, Billy Joseph, Roy Salopree, Farron Callihoo, Sam Warrior and internationally renowned Eddie Cobiness.

Joseph had only two pieces and they moved pretty fast says Liddell. The



ARTIST MORRIS CARDINAL
...his paintings of "Fine Weather"

works of Salopree are very good as are those of Morris Cardinal. One particular piece of Cardinal's, entitled, "Fine Weather," is an appealing 22 by 30 inch

watercolor which, again, portrays his sensitivity in depicting the traditional culture of his Native ancestry.

The joint efforts of Cardinal and Roy Thomas have a strong numerical representation especially in a piece called "Knowledge" which employs the line work of Thomas and the pointillism style of Cardinal for which he is becoming well-noted.

The exhibition consists of approximately 50 originals, 85 prints and six sculptures by Brian Clark.

One particular client at the showing has been city alderman Bruce Campbell who purchased four or five pieces for his city hall office and his home Liddell says.

Also on display and for sale are rugs by Cree-ations Weaving, greeting cards featuring the art of several Natives and ceramics by Kainai Crafts from the Blood Indian Reserve.

The exhibition closes on April 11 but most of the artists' works are available from the offices of BANAC at 11738 Kingsway Avenue in Edmonton.

HALFORD HIDE & LEATHER CO. LTD.

Buy Direct — All types available; Deerskin, smoked and factory tanned moose, cowhide pigskin, Shearing, suede, etc. Also available, all types of dressed furs, needles, thread, stroud, glass seed beads, rugs, full head mounts, trapping supplies. Mail orders welcome. Price list on request. Wanted: We buy all types of hides, wild furs and games hides. Tanning: Get your moose, deer or elk hide custom tanned into a tan coloured, garment weight leather.

426-7349 422-2751 426-7358
(Fur Buyers)

10529 - 105 Avenue, Edmonton, AB T5H 3X7

K Happy Easter!

For All Your Roofing Needs call
KING - SIMMONS LTD.

"ROOF SAVERS"

Preventative Maintenance

- Complete Roof Inspection Analysis
- Infra Red Surveys
- Consultation
- Written Reports
- Roof Restoration & Repairs
- Specialty Applications
- Single Ply Roof Assemblies (Extended Guarantee)
- Waterproofing

15389 - 117 Ave.
Edmonton, AB

455-5376

The HOBBY BENCH

Phone 783-3622

A complete line of:
Wood & Plastic Models • R/C Planes • Cars & Boats
Magazines & Posters • Paints • Accessories & Parts
WE CAN EVEN BUILD IT FOR YOU!!
**WE HAVE MOVED NEXT TO THE
CAPITOL THEATRE.**

**4902 - 50 St.
Ponoka, Alberta**

HAPPY EASTER!

**We Sell and Service
All Makes of
MAJOR
APPLIANCES**

Washers, Dryers, Stoves, Refrigerators,
Freezers, Dishwashers
WARRANTY ON ALL APPLIANCES
We Buy Used Appliances

**Smith's Appliance
Warehouse**

FREE DELIVERY We Accept Mastercard

5503 - 52 Street, Lloydminster
Ph: 875-6728 Bus.; 875-4273 Res.

Happy Easter!

TriHard CONCRETE PRODUCTS

645-3332
St. Paul, Alberta

CSA APPROVED

Manufacturing one piece concrete septic tanks for the needs of Modern Rural Living

HAPPY EASTER

Queen's Hotel

Fort Macleod
24 Rooms — Some With Shower & Bath

553-4343 or 553-2545

Happy Easter!

Cummins G.B. Truck & Diesel Ltd.

Your Cummins Dealer
New & Exchange Engines
Exchange Differential & Transmission
Parts — Fuel Systems — Clutches
Jacobs Brakes — Tune-Ups

Peace River 624-4090 Box 3059
Edmonton 484-8283
168 - 113 Avenue

Native awareness powwow held

Scholarship fund named after Goodstriker

By Jackie Red Crow

LETHBRIDGE — A University of Lethbridge Blood Indian graduate, Joyce Goodstriker, had the establishment of a scholarship fund named after her, at the Native Awareness Powwow held here, March 28.

The powwow was held in recognition of past U of L Native graduates who were given certificates of merit for their academic achievements by NASA - the Native American Students' Association at the U of L.

About 80 Native students have graduated from the U of L since 1972, with undergraduate degrees ranging from education to political science. Native students who completed the Native management certificate program were also honored.

Goodstriker graduated in 1972 from the U of L with a Bachelor of Education degree majoring in physical education. She also received a professional diploma in curriculum education. She went on to graduate school at the University of Montana in Missoula, Montana to obtain her master's degree in secondary school administration with a minor in Native American education.

After graduating, she taught at St. Mary's High School on the Blood Reserve and served as vice-principal at Standoff Elementary School. She also served as education chairman for the Blood Tribal Council during the last two years and is now doing education research on the Blood Reserve.

In an interview, Goodstriker said the scholarship which amounted to \$300 will be awarded to a Blood female student studying physical education who demonstrates academic excellence.

She said, "The main reason why I established the scholarship is that we need more trained Blood female physical education teachers. The Blood reserve is suffering because we don't have any Bloods specialized in this area.

"There are too many students (Natives) coming out of university with social studies majors. We need to improve the instruction in physical education. I've been the only one so far with a physical education degree. We need more," said Goodstriker.

She added there needs to be more Native teachers majoring in the hard sciences. The scholarship will be for a five-year period start-

ing in the next fall semester at the U of L.

Another surprise was when, Helen Many Fingers, also a past U of L education graduate, donated \$100 to NASA for next year's powwow.

Addressing about 1,000 people at the powwow, Many Fingers said she was touched by NASA's gesture in recognizing past graduates which is the first time it has been done.

"I want to thank the Native students at the U of L for your thoughtfulness and kindness. You must of put a lot of work into this," said Many Fingers. She encouraged present Native students in their studies as final examinations are in two weeks.

Many Fingers, returned to university when she was in her 40's and graduated with a Bachelor of Education degree in 1978. She is now an education counselor with the Department of Indian Affairs in Lethbridge. Four of her children followed in their mother's footsteps by obtaining undergraduate degrees. Many Fingers's oldest daughter, Doreen Rabbit, received her Master's of Education degree last spring in Toronto.

The U of L Awareness powwow culminated a number of activities held at the campus from March 26-28. Activities included a fashion show of traditional Native dress by Pauline Dempsey of Calgary and the showing of the "Peigan in Transition," which recently won first runner-up honors in the Alberta Motion Picture Association awards.

Attendance was down at this year's powwow because it was not a competition powwow but rather a social powwow. Peter Strikes with a Gun of the Peigan Nation was the master of ceremonies and six drum groups were present to entertain the crowds.



JOYCE GOODSTRIKER and JACKIE RED CROW

Windspeaker is proud to announce the input of a new columnist, Boye Ladd. Ladd will be sending us copy every week while he travels the Powwow Trails across North America.

Boye Ladd is an American Indian and has his family ties in the state of Wisconsin. His traditional roots stem from the Winnebago (Hochungra being the tribal name).

Boye Ladd is a dancer and a qualified historian on Indian dances of North America.

Ladd fought in the Viet Nam conflict and sometimes on the powwow trail, he tells of the war and his part in it. He tells his story with pride — in the way of his ancestors long ago.

Ladd is well known throughout the powwow country and many times it is he who is asked to open a particular ceremony.

We welcome Boye Ladd with enthusiasm and appreciation for his contribution to this paper and to you our readers, for his column, "On the Powwow Trail."

By Boye Ladd

One of the first major spring powwows of the new season is the Saskatchewan Indian Federated College Powwow (SIFC), hosted annually, every third weekend of March. Their powwow continues to attract some of the biggest names in the powwow world. This year, SIFC was host to over 420 registered dancers, 28 drums and over 3,000 spectators in attendance.

The dancing rivalry of the champions continues to develop a positive attitude in pride, dedication and sportsmanship for the new generation. The powwow world has become more than a profession. But a way of life. Powwow arenas are a common ground for all Indian people to come together. Music and dance is a universal language that everyone appreciates and respects.

Throughout North America, there are about 16 powwow circuits, all hosting celebrations and powwows year round. Alberta, Saskatchewan and North-

ern Manitoba overlap three circuits to create perhaps one of the toughest and most prestigious circuits of today. One of the primary reasons for the attraction of the champions is because of the calibre of singing groups that reside in this area. Names like Chiniki Lake, Stoney Park, High Noon, Bobtail, Battle Creek, Eagle Whistle, Mandaren and Badlands are just a few of the regular champion singing groups that are singing every weekend.

At Regina, the champions entered the new season with the usual new costumes and new footwork. There are individuals who continue to dominate their respective categories due to their dedication, practice and strife to achieve.

In the Ladies Fancy Shawl division, Lisa Rwack and Irene Goodwill continue to dominate. Their dancing ability continues to epitomize a championship style unequalled since the introductory of fancy shawl to the powwow world.

The Mens' Grass Dance division is also dominated by Jonathon Windy Boy and Darryl Goodwill, instilled by tradition, they have developed a champion style that continues to highlight all powwows.

The masters of ceremonies for the SIFC powwow were Gordon Morriveau of Sioux Valley, Manitoba and Ivan McNabb of Gordons Reserve, Saskatchewan, in activities held before the powwow. Celeste Tootoosis was selected as Miss SIFC Powwow Princess.

For the Boys: the odd couple is no more, since dad moved to Princess Street, it was good to see and hear Chiniki Lake in full force at Regina. For "Sonny," circles aren't complete without you... Here's hoping for a speedy recovery, our hearts are with "the doctor" Bill and Pat Adams.

RESULTS

Girls' Fancy (Ages 16 & under)

1st - Jolene Redman, Standing Buffalo, Sask.

Girls' Traditional (Ages 17 & under)

1st - Kisheypesim Ahenekew, Shellbrook, Sask.

Boys' Fancy (Ages 16 & under)

1st - Terrance Goodwill, Carlyle, Sask.

Boys' Traditional (Ages 16 & under)

1st - Jason Daniels, Sturgeon Lake, Sask.

Ladies' Team Dance

1st - Lisa Meeches Team

Mens' Team Dance

1st - Gerald Baptist Team

Ladies' Fancy (Ages 17 & over)

1st - List Ewak, Carlyle, Sask.

Ladies' Jingle Dress (Ages 17 & over)

1st - Claudia Adams, Poplar, Montana

Ladies' Traditional (Ages 17 & over)

1st - Linda Standing, Sioux Valley, Man.

Ladies' Golden Age (Ages 50 & over)

1st - Betty Bear, North Battleford, Sask.

Mens' Golden Age (Ages 50 & over)

1st - Walter Bull, Little Pine, Sask.

Mens' Fancy (Ages 17 & over)

1st - Roy Bison, Regina, Sask.



Saskatchewan powwow had fine turnout of colorful dancers

Sports

Clews enters Hall of Fame

By Mark McCallum

Looking fit and trim at 70, boxing coach Rex Clews scampered up a long flight of stairs at the Nistawoyou Friendship Centre to find Brett Marchand, his latest coaching accomplishment.

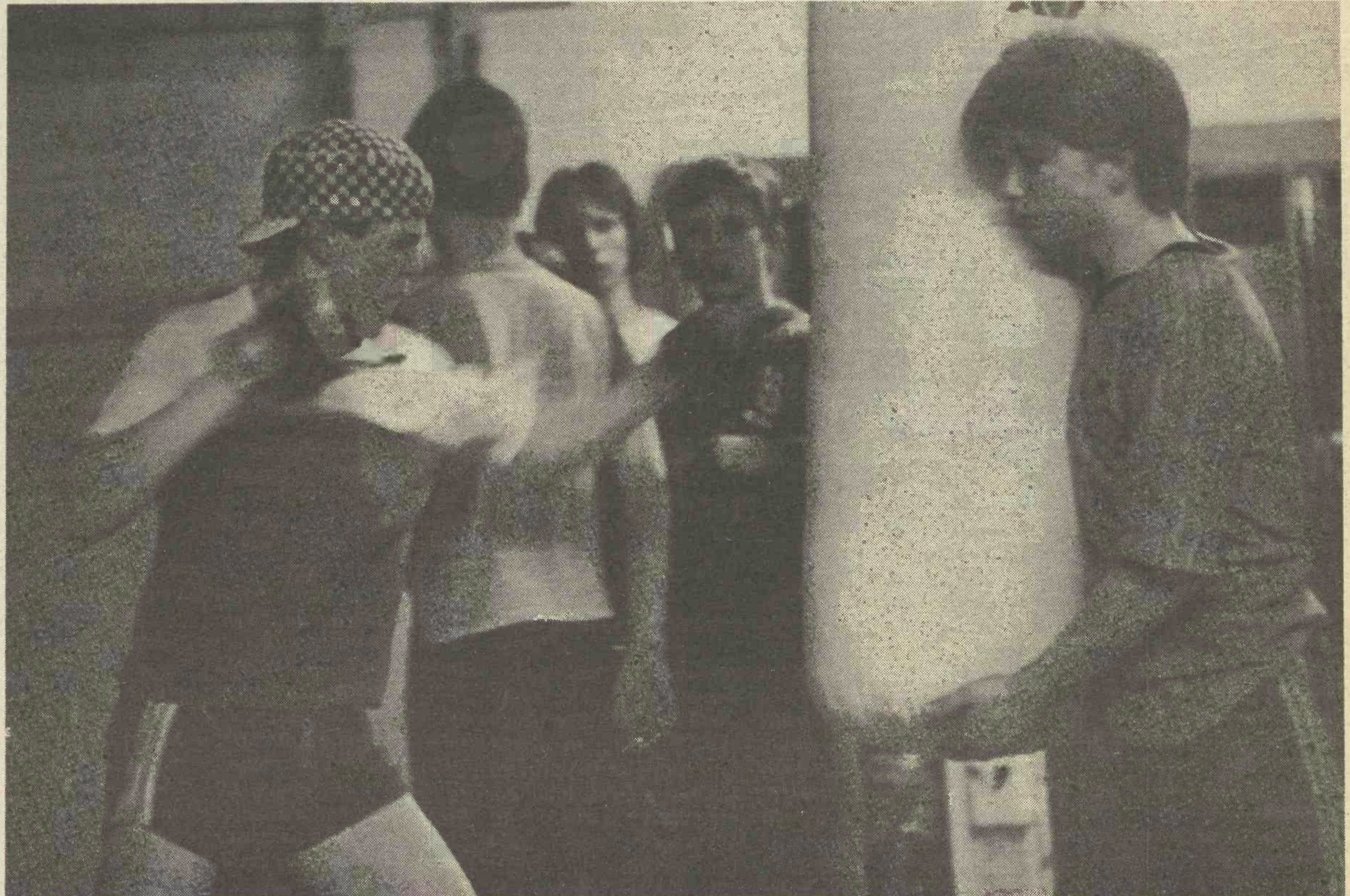
Clews trained three-time Canadian Light-Heavyweight Champion Danny Lindstrom, of Fort McMurray, and has been coaching other McMurray boxers since 1966. It was for this dedication outside of the rink, in the coach and builder category, that Clews was inducted into the Canadian Boxing Hall of Fame, on March of this year.

When he took his fighter, Marchand, to the Western Provincial Amateur Boxing Tournament held at Saskatoon, they were informed that Marchand's 112-pound class was filled by another Alberta boxer. Clews decided to try Marchand's talents against competitors in the 119-pound division, where he overwhelmed two older fighters to win the gold medal at the three-day event, on January 14, 15 and 16, this year.

Marchand won a unanimous decision against former national champion Conrad Bird of Prince Albert. Then the Nistawoyou boxing club fighter beat Winnipeg's Domingo Valdez, who is four years Marchand's senior, in another unanimous decision.

When Clews arrived the slim, slightly built Marchand was almost finished his daily two-hour workout. When he broke for a breather, the intense concentration, that possessed his face disappeared.

He took a blue cap off his curly hair to wipe the sweat from his forehead. He did



BRETT MARCHAND (left) has winning speed — it earned him a gold medal at the Provincial Amateur Boxing Tournament in Saskatoon.

this with a towel and once finished, he conveniently, hung it around his neck. Only then did Marchand explain how he got involved in boxing.

"My dad encouraged me to box when I was a kid," said the Montreal-born fighter, who is barely into his teens at 14. "But, I was always interested in boxing. I feel safer knowing I can defend myself," admitted the amateur boxer, turning his head to his coach who was sitting beside him.

"Mr. Clews showed me how to use my hands and keep my balance." Clews defines boxing as a "scientific" sport.

"You have to show a boxer how to use his whole body when he delivers a punch. For example, when a boxer throws a left jab, he must learn to move his left leg, hip and shoulder with the blow to be effective," explained the England native, who was now standing to clearly make his point by going through the motion of discharging a punch.

When Marchand prepares for a bout, he tells himself that he's better than his opponent.

"I tell myself I'm going to be the only one standing in the rink when it's over."

Marchand jogs five miles

a day, trains three days a week at the friendship centre and two additional days at Clews' home.

"There's no real break," sighed Marchand, who has lived in Fort McMurray for the past four years.

Clews is convinced that Marchand is a gifted athlete. But to advance and be the best in boxing, says Clews, Marchand must stay dedicated to the sport and spend extra time training.

"He has to think boxing seven days a week."

The most important fight of his career will come in April when Marchand will face fighters from across Alberta at the Junior Provincial Amateur Boxing Tournament in Calgary. It will decide whether he can qualify to compete for the national junior title which will be up for grabs at London, Ontario, on May 7 to 10.

The pair have their sights firmly set on the '92 Olympics.

What do they think of his chances of winning a medal?

"Me and my coach are going all the way," Marchand concluded.

Clews added, "We'll win the gold medal and I shall retire."

If you're interested in joining the Fort McMurray Nistawoyou Association boxing club, phone 743-8555.

Basketball - a priority for McMaster

By Mark McCallum

Harlon McMaster, according to the Canadian Inter-university Athletic Union office, is the only Native playing university basketball in Canada.

McMaster started playing basketball for the University of Calgary Dinosaurs two years ago. This season the team was ranked number four in the country before Christmas and the six-foot-one starting guard averaged 10 to 12 points a game.

What do you think of when you hear the word basketball? Tall guys bouncing a rubber ball around 'til one of them hoops a shot.

Maybe, but for McMaster basketball is five days a week of training, eating and breathing the game. He spends a minimum of one and a half hours a day just shooting the ball for starts. Add to that weight training,

a verticle jump improvement program, jogging, proper diet and over 30 university games a year. And, what do you get?

One tired 22-year-old basketball player? Not at all. The energetic athlete still manages to squeeze classes at the U of C into his training calendar and play for other basketball teams — usually from the Blackfoot reserve where he was born and raised.

McMaster will graduate with a bachelor of Physical Education degree in April next year.

"I plan on going back home and getting young kids in junior and senior high school involved in a basketball training program," said McMaster, explaining his future.

"There's kids on the (Blackfoot) reserve six-six and up with great potential, but there's not really much coaching available to them."

Bingo good revenue

By Mark McCallum

The Fort McMurray Nistawoyou Association Friendship Centre, has spent over \$100,000 on recreational programs that were funded through bingo revenue this past fiscal year.

According to the acting recreational director of the centre, Kevin Daniels, they expect to do the same this year.

"We asked our membership to work bingos, but we don't do it anymore because it seems they don't want to

Instead we get sports clubs to operate the bingos in return for sponsorship," explained Daniels.

Because the friendship centre funds a number of teams, such as the Fort McMurray Chiefs, who received a \$5,000 budget for the year, sports clubs including the centre's volleyball, basketball and boxing team, only have to work about one bingo every five weeks, said Daniels.

The Nistawoyou Association is also hosting the 25th Silver Anniversary

'Friends in Sports' games this summer on June 26, 27 and 28.

"It's the first time McMurray is getting a chance to host the event," remarked Daniels, adding that the seven track and four field events they plan to hold will be held at Corelax Field for boys and girls, ages 13 to 18.

Daniels said that all friendship centres across Alberta are invited to attend this special anniversary event, an can call him for more information at 743-8555.



SPORTS ROUNDUP

By Mark McCallum

The dream of every coach is to win and to be called the best — the champions. They'll settle for no less than the title.

Eric Fayant came close to tasting victory at the National Indian Athletic Association (NIAA) championships when he was the coach of the Edmonton Native Sons.

Fayant dug deep into his memory. "Six or seven years ago I think it was," he said, trying to pinpoint the exact date his dream was almost realized. "I coached the team to the finals at Albuquerque, New Mexico, but came in second."

But, his dream is different from other coaches. Fayant not only wants a title, but he also wants it with an all-Native team.

"My objective is to try get a team -- 100 per cent Native -- into first division fastball (in Edmonton)," explained Fayant, who is nationally certified by the Softball Association of Alberta as a level one and two coach.

Right now Fayant is the coach of the Edmonton Eagles Native fastball team, which he hopes to take to the NIAA fastball championships at Calgary this summer. But, the veteran coach knows it will take hard work and lots of determination to get there.

He says, "we need committed players who will stick with the team for the whole season."

Fayant wants to coach Native players, who have the potential and have not developed "bad playing habits," the technical and theory part of the game. Roland Bull (21), David McDonald (23) and Tom Morin (18) are three Native windmill pitchers that Fayant is sending to a pitching school at Wetaskiwin, "so they can improve their skills."

The Eagles will be holding try-outs in Edmonton. For practise times and more information call team coach Eric Fayant at 470-0509 or team coordinator Alvin Waquan at 489-9948.

SWAN RIVER — On May 15, 16 and 17, Kinuso recreation is hosting the BT Memorial mens' and womens' pool tournament at the Swan River band hall. The first 48 participants must be at least 16 and pay half of the \$50 entry fee before the event begins. The other half of the fee on the first day of the tournament. The \$50 will cover a steak dinner and souvenir and will also give players a chance to play for over \$3,000 in total prize money. Call Donna at 775-3512, if you want more information.

DRIFTPILE — Ross Giroux, a youth worker at the Swan River band, sounded excited when he talked about the karate program, which runs every Monday and Wednesday (6 to 7:30 p.m.) at the Driftpile gym.

Ross says most of the participants are still white belts, but in May Karate instructor Stan Jenkins will be grading the belts and students will move up to the yellow belt level. The local gym is also the location of evening activities every Tuesday and Thursday (7 - 9 p.m.)

The Driftpile Swingers, says Ross, "are getting ready for the ball season now." The Swingers were the winners of the July 1 Prince George Native Fastball Tournament last year and will return this year to defend their title. Give Driftpile a call at 335-3868 for more details.

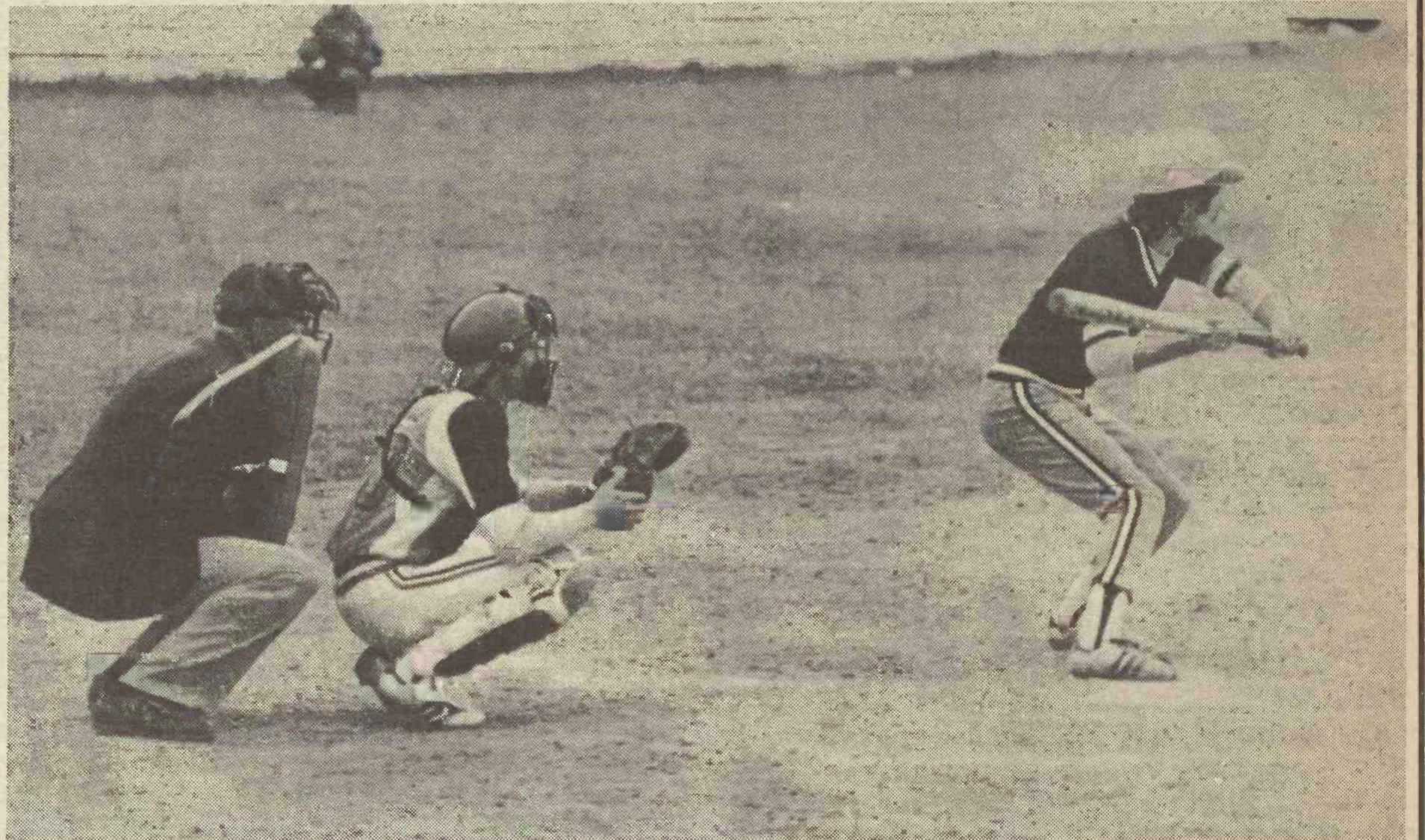
BLOOD TRIBE — Recreation coordinator Jackie Davis, who was selected to the ladies' all-star team at the NIAA Basketball Regional Finals held in Standoff on March 27 to 29, says 12 to 15-year-olds will get a chance to put on a show now. On April 22 and 23, the Co-ed Minor Basketball Tournament will be held for the teens at the Gladstone Hall. Teams have 'til April 20 to register and pay a \$30 entry fee. Trophies, all-stars and two Most Valuable Player (MVP) awards will be presented after the tournament.

Jackie adds that a Co-ed Jackpot Volleyball Tournament will be held at the Moses Lake Community Centre, on April 24, 25 and 26. She explained, "50 per cent of the \$150 entry fee will go to the first and second place winners and the remaining money will go towards the Blood Tribe Elders' Society." You have 'til 4:30 p.m. on April 22 to call the Blood Tribe Recreation at 737-3998 to enter this event. Call today.

WINDSPEAKER — Everyone thought I fell off my typewriter when I said Sugar Ray Leonard would take the WBC middleweight crown away from Marvelous Marvin Hagler. Everyone including Windspeaker freelance writer John Copley. Thanks for the \$5 John.

QUOTE — "There's not much in the way of sports happening up here," said John Rigby, of Fort Chipewyan. "We're just sitting around watching the snow melt and the geese fly by and shooting them down."

Until next week, that's all.



Summer is almost here and as this picture depicts, Native athletes across Alberta are gearing up for another baseball season.

HAPPY GARDENING!
Double-Take Studios
THE SCHOOL OF PROFESSIONAL STANDARDS

MAKEUP	SERVICES	MAKEUP ARTISTRY & NAIL TECHNICIAN COURSES
• TV/Film	• Pedicures	
• Photos	• Manicures	
• Weddings	• Lash Tinting	
• Private Lessons	• Waxing	
• Seminars		

#201, 522 - 11 Avenue SW
 Calgary, Alberta T2R 0C8 **263-0101**

peace air  **24 HOUR AIR CHARTER**

SERVING NATIVES IN NORTHERN ALBERTA SINCE 1962.

Bases at:
 High Level 926-3290
 Fort Vermilion ... 927-3266
 Slave Lake 849-5353
 High Prairie 523-4177

624-3080
 Box 1357
 Peace River, Alta.

CALGARY HOCKEY HAVEN
 IN CO-OPERATION WITH YMCA — CHIEF CAMP HECTOR

ONE WEEK ONLY — August 23 - 29, 1987
PROFESSIONAL INSTRUCTORS — NHL — AHL
 Also featuring Warren Crowchild
 from Sarcee and Daryle Harpe from Hobbema Hawks

<input type="checkbox"/> ALL MEALS & ACCOMODATIONS	<input type="checkbox"/> INDOOR SWIMMING POOL
<input type="checkbox"/> CANOEING - WINDSURFING	<input type="checkbox"/> MOVIES - VIDEOS
<input type="checkbox"/> HORSEMANSHIP - TRAIL RIDES	<input type="checkbox"/> OVERNIGHT CAMP-OUTS
<input type="checkbox"/> BALL HOCKEY	<input type="checkbox"/> EVENING BARBEQUES & SNACKS
<input type="checkbox"/> POWER SKATING	<input type="checkbox"/> GOAL TENDING CAMP

HOCKEY HAVEN is 3 years old. We are located in the Canadian Rockies — Kananaskis Country, site of the 1988 Winter Olympics. Phone now, 130 students maximum! For further information call or write: **CALGARY HOCKEY HAVEN Ltd., Box 3352 Station B, Calgary, Alberta, T2M 4L8.**

PHONE: (403) 277-7988

Take a look at this...

HOME IMPROVEMENT  **BUD'S PLACE**

— New & Used Furniture —
 consisting of quality living room, dining room, bedroom, kitchen furniture

All types of Appliances, TV's

We accept vouchers, purchase orders, also have preferred credit

We Look Forward To Helping You!

1211B - 9 Ave. S.E.
 Calgary, Alberta, T2G 0S9 **(403) 263-0011**

WHAT'S HAPPENING

FISHING LAKE

Grandmother enjoys working outdoors

By Diane Parenteau

FISHING LAKE — "My grandchildren just can't believe how tough things were," said 70-year-old Jeanette Cardinal. In her quaint country home with a white board fence and ruffled kitchen curtains, Jeanette clearly remembers when life wasn't so comfortable.

Sitting at her kitchen table, the welcoming smell of fresh dripped coffee filled the room. Every one in a while Jeanette would glance at the clock over the sink. She makes lunch for some of her family.

Not as active as she once was, Jeanette has done her share of work. At four years old, she (nee Calliou) remembers baking bannock by herself. She still

bears the scar on her upper lip where the knife slipped as she was trying to open a baking powder can.

Her mother used to "boil ashes in a cast iron pot" to wash the floors with.

"I couldn't use a cloth to wash the floor, it had to be a gunny sack. I'll never forget that.

"When we were kids, there was never no time to play...work, work, from morning til night." Ironing was done with irons heated up on the stove.

"My dad believed girls don't need no education," she said. "He always wanted me to work with him."

After marrying, Jeanette and her husband Joe "used to travel south, looking for work."

"We lived in a tent. I'd

wash clothes in nearby sloughs and hang them out on the willows. At night I'd make bannock on the open fire. The kids weren't very big then."

She still enjoys tea made on an open fire.

"When my old man was alive, we used to go out lots."

Joe Cardinal worked for the settlement as a supervisor in the early days. During the winter months, workers had to water the cattle. To do that, men had to fill large tanks with snow, chop and split wood, build a fire and melt the snow... everyday.

Jeanette laughs when she remembers the old gas washing machine she used to have.

"You'd have to pull it like a power saw to get it going."

When electricity was installed in their house, the Cardinals purchased a used electric washer for \$75. That night, "it was nine o'clock at night and I was still washing. The rooms were so bright."

Jeanette still enjoys working outdoors in the summer. A garden patch behind the house sits idle, hidden under the snow, but come spring, "there will be seeds sowed and potatoes plants," guaranteed Jeanette.

"I always had a garden," she says, "and I always can every year." Beet pickles are a favorite.

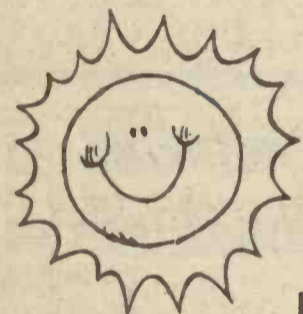
"Another thing I really like is picking wild berries." Even when she broke her shoulder a while back, she was still able to do everything "even pick berries."



JEANETTE CARDINAL — white board fence and ruffled curtains is the life grandmother loves best.

Jeanette shares her bright yellow and white house with a couple of grandchildren. The youngest, 18-year-old Sheila, will be graduating in June, "and then my granddaughter will move away."

Jeanette will be far from alone. Her home buzzes with activity and the Fishing Lake Settlement is full of children, grandchildren, friends and neighbors. They know the coffee pot is always on.



**Wishing you
a very happy
Easter Holiday**

from the Chief
and Council



ENOCH BAND

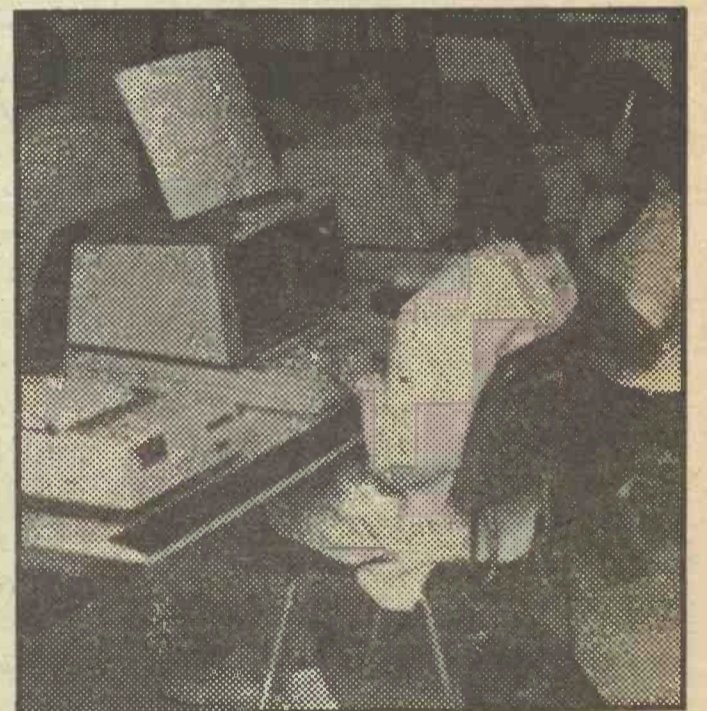
Box #2, Site 2, R.R. #1, Winterburn
TOE 2N0

481-6280

Commercial Division

As the business world becomes more complex, employers become more demanding and selective....

It has become increasingly more difficult to enter the business world without proper training. Today's business employers demand skill, efficiency and specialization.



Learn the skills that today's business candidates should possess. The Commercial Division has a variety of programs that will equip you for a business career. Applications for September 1987 programs are now being accepted:

- Business Administration
- Local Government Administration
- Community Economic Development Leadership
- Computer Accounting for General Business
- Bank Teller
- Secretarial Arts

Applicants must be at least 17 years of age. Financial assistance, accommodation, daily transportation and day care facilities are available.

Join the growing numbers at the Alberta Vocational Centre - Grouard for the best in career training.

Call the Student Services office today ...751-3915:

Alberta Vocational Centre  **GROUARD CAMPUS**

IN YOUR COMMUNITY

FORT MCKAY

Laundromat needed

By Mark McCallum

FORT MCKAY — Because Fort McKay is located 40 miles from the nearest laundromat or major shopping area, the discomfort its residents face

every time their clothes get dirty or their cupboards get empty has become a harsh fact of life.

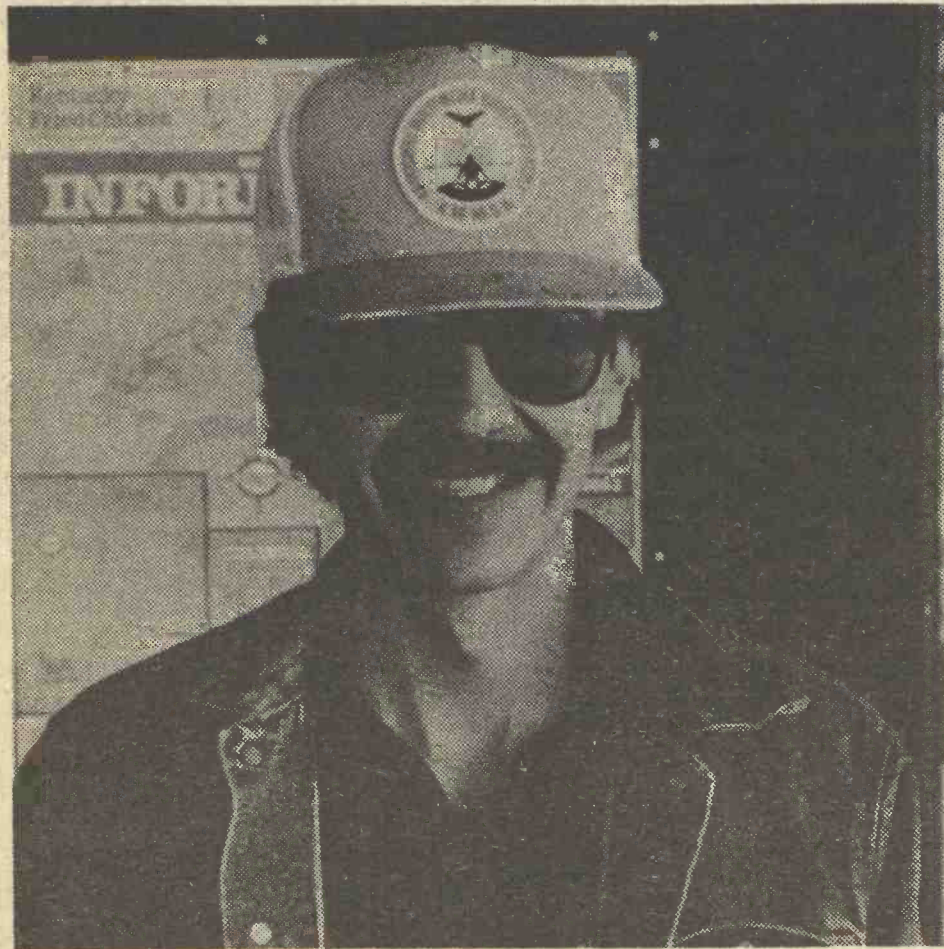
"You have to go to Fort McMurray every time your laundry needs to be done now", says Claria Shott,

the president of the Metis Red River Point Society. "But, a laundromat is included in the plans for a Multiplex which McKay is negotiating with the government for... The Multiplex would save people in McKay a 40 minute trip to McMurray".

Fort McKay Chief Jim Boucher, Claria Shott, and the band council are finishing talks with the federal and provincial governments for the approval of funding for the Multiplex, which is expected to cost about \$700,000.

Although the McKay community is serviced by a band owned store and gas station, it is not large enough to meet the overall needs of the area.

The Multiplex will have a store, gas bar, restaurant, meeting hall, recreation area and office space for both the band and the Metis organization, says Boucher.



CHIEF JIM BOUCHER



FLORENCE PARENTEAU
...cooking up a storm

FISHING LAKE - Florence Parenteau of Fishing Lake took advantage of warm weekend weather to smoke some fish. She and her sister Mary Calliou started scaling and filleting the Fishing Lake Whitefish and Cold Lake Trout about 9:00 last Saturday Morning. The last batch of fillets was finally done about 6:00 that evening. The fish will still have to be fried but as Mrs. Parenteau said "they'll really have that smoke taste".

— Photo by Diane Parenteau

BONNYVILLE

Soop new rehab director

By Donna Rea Murphy

BONNYVILLE — In the wake of funding cutbacks in all sections of business and government agencies, the Bonnyville Indian-Metis Rehabilitation Centre has not escaped unscathed.

Oliver Soop, recently hired executive director, says while the centre's funding is secure, they'll have to work with lesser amounts of money this year.

The centre's major source of funding is the Alberta Alcoholism & Drug Abuse Commission (AADAC) but it still receives money from the provincial Solicitor-General's department and Alberta Public Works & Services.

Soop says the Solicitor-General's department has notified them of a \$17,000 cut in funding from last year. AADAC says it will not be giving the centre the expected raise in funding and in November of last year, Alberta Public Works & Services notified the centre it would get a five to ten-percent cut in funding this year.

It prompt a meeting between Soop and Public Works officials.

Soop says he was given verbal assurance the

situation would be looked into and now says he's "ninety-nine percent sure we won't get a cutback from them."

However, that means the staff will not get raises, and travel expenses of staff and directors will be reduced as much as possible.

A major area felt by the cut is in the kitchen. Soop says last year their food budget was \$59,000. This year it's \$9,000 less. "We've had to reduce spending to almost zero on such things as materials and supplies like books, films, tapes and resource people. Also, there's always a need for counsellor training to keep up to date with the latest treatment procedures and methods but there's no money for that."

He says he's met with the staff and explained the situation to them. "It will only hurt the program in the long run," Soop says.

The government wants us to do a Cadillac job but we only have enough money to turn out a Volkswagen." He says he'll try to negotiate with governments to have more money released to the centre.

Soop has been a member of the National Native Directors' Association for

two years. The association membership is made up of directors of Native alcohol and drug treatment centres and programs across Canada. Its purpose is to ensure their members are on top of any new developments in the treatment field including funding sources that may be available.

Networking and communication among peers is always beneficial and encouraged among members.

Soop says since becoming a member "I've met with top brass in Alberta and Ottawa. It's good to know these people when it comes to negotiating for funding."

NADC Public Forum

Nampa
7:30 p.m., Tuesday, April 21, 1987
Nampa 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 the Nampa meeting should contact Council member Ted Sonntag in Manning at 836-3955 or the Northern Development Branch in Peace River at 624-6274.



Alberta
NORTHERN ALBERTA
DEVELOPMENT COUNCIL

NOTICE OF DECISION OF THE DEVELOPMENT OFFICER

IMPROVEMENT DISTRICT NO. 18(N)

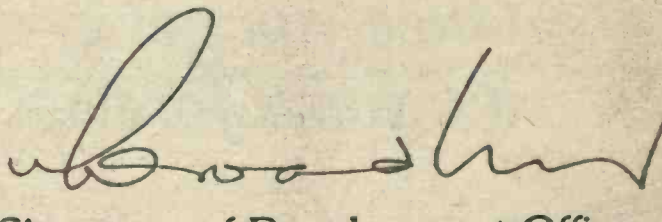
This is to notify you with respect to a decision of the Development Officer whereby a development permit has been issued authorizing the following development.

Mobile Residence
Address of Property: Anzac
Lot: 12 Block: 18
Registered Plan: 802-2678

Date of Decision:
12 March 1987

The Land Use Order provides that any person claiming to be affected by a decision of the Development Officer may appeal to the Development Appeal Board by serving written notice of appeal to the Secretary of the Development Board within fourteen (14) days after notice of the decision is given.

Date of Notice of Decision:
27 March 1987


Signature of Development Officer
W.D. Broadhurst

Alberta

MUNICIPAL AFFAIRS
Improvement District Administration
513, West Tower Provincial Building
9915 Franklin Avenue
Fort McMurray, Alberta
Canada
T9H 2K4

(403) 743-7162

Stores sell low alcohol beverages

Very low alcohol beverages, containing less than 1% alcohol, are available in Alberta supermarkets, grocery and variety stores, and delicatessens. They are not subject to regulation by the Alberta Liquor Control Board (ALCB), and current legislation permits them to be sold anywhere to anyone, regardless of age.

Some of the products have the look and taste of

regular wine and they are marketed in bottles virtually identical to those available only at ALCB outlets. Others look and taste like regular beer, and some have an added taste of citrus.

Most of the products marketed as "non-alcoholic" or "dealcoholized" beverages contain less than 0.5% alcohol. There are also carbonated products which taste like citrus

flavored soda pop, such as Sarasoda and Caesar's Cooler, which contain the greatest proportion of alcohol (0.90 and 0.95% respectively). Regular Canadian beer contains 5% alcohol, and table wines contain approximately 12% alcohol.

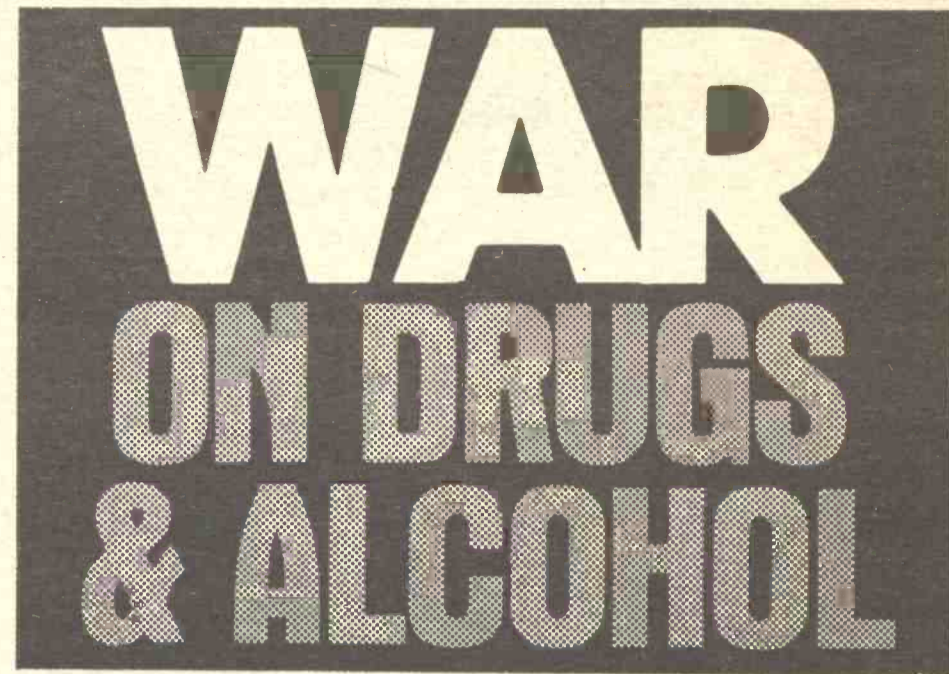
These very low alcohol products are intended for use by those adults who enjoy the appearance and taste of regular alcohol beverages but do not like or want the effects of high alcohol content.

Reports have suggested that primary school children are purchasing and consuming these beverages. Some parents have expressed concern about the potential for harm to children, since their widespread availability in local stores provides children with an opportunity to taste alcohol long before

their parents may wish them to do so. In addition to drinking in defiance of the "no alcohol use" rules of many schools and parents, children are also imitating adult drinking with these look-alike beverages and bottles. This could have an undesirable effect on their future behavior.

Projections by the Addiction Research Foundation of Ontario indicated that a child of about 50 lbs. (22.7 kg) who consumes a 12 oz/340 ml bottle or can of a 0.9% beverage on an empty stomach, could theoretically reach a blood alcohol concentration (BAC) of 0.015% (BAC levels are dependent on several factors such as speed of consumption, amount of food in the stomach, weight, etc.)

Studies of adults have



shown that a blood alcohol level of .015% can impair the skills necessary for driving. Thus, BACs in this same range in children can be expected to impair their ability to function safely in situations where attention, judgment, and coordination are necessary; for example in riding a bicycle or crossing a busy street.

There is an additional

concern for those children who are taking medication: even small amounts of alcohol can interact with other drugs in the body to create undesirable or harmful effects.

The Alberta Alcohol and Drug Abuse Commission (AADAC) believes that, from a public health standpoint, it makes reasonable sense for very low alcohol beverages to be accessible to adults who choose to use them. We are, however, concerned about the use of these products by children and therefore urge communities to exert pressure on individual retailers not to sell them to children. Furthermore, we would encourage manufacturers and distributors of very low alcohol beverages to inform retailers not to sell these products to children. Parents are encouraged to discuss their views on such beverages with their children.

The steps taken so far by the AADAC are intended to sensitize members of the public, the producers, the retailers and government to the inappropriateness of selling very low alcohol products to children. By this we hope sensible steps can be taken by all to reduce the potential for harm.



Good News Party Line

1st Annual Sober Easter Round Dance, 9 p.m. - 1 a.m.
Alexis Band Hall - lunch will be served.

For more information call Gladys Kyme at 967-2225.

PUT IT HERE.

Call or write the editor to include good news of non-profit events you want to share, courtesy of AGT.

TEACHING TREE MONTESSORI SCHOOL

EDUCATION FOR LIFE

- 3 YRS. TO 6 YRS.
- QUALIFIED TEACHERS
- INDIVIDUAL ATTENTION

610 AGATE CR. S.E. (ACADIA)

253-1533

BEST FOR GARDENING IN 1987

Who are you anyway?

Many things influence who you are. But you're the one who actually paints the picture.

Everything you do, everything you try adds another brushstroke. A little more detail. A little more character. And with every move the picture becomes clearer...more unique. You're an original at the art of living!

Experience.
Once you get it, it's yours forever.

AADAC

AN AGENCY OF THE GOVERNMENT OF ALBERTA



Youth

Swimmer is competitive

By Alison Joy Cox

Her goal is to become a world-class swimmer, and her determination is in her voice.

Already an accomplished swimmer with numerous trophies, medals, and ribbons to her name, you think that someday she just might fulfill her dream.

Awarded as most improved swimmer in 1986, 14-year-old Teddi Littlechild of Hobbema trains approximately five and one-half hours weekly at Ponoka Pool.

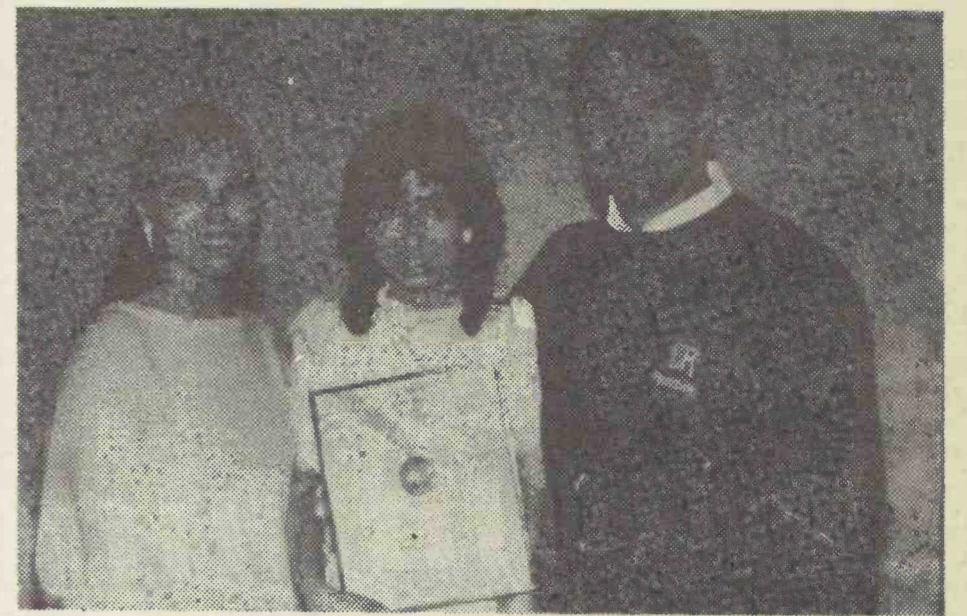
Awakening at 6:00 a.m. twice a week, Littlechild heads off for a forty-minute swim practice with her club, the Ponoka Pool

Sharks. Leaving the waters churning behind her, she then rushes off to school where she maintains above average marks in her academic studies.

The Grade 8 student, who attends St. Augustine School in Ponoka, is already classified as a provincial B-level swimmer. Swimming three times a

week after school, she trains for meets which are held in Edmonton or around the province. She's been doing it for the past six years, and it shows in her swimming times.

Littlechild's favorite event is a sequence of strokes called the individual medly (IM). This allows the swimmer to perform all



TEDDI LITTLECHILD DISPLAYS AWARD ...with Margo Kano and Alwyn Morris

the strokes used in competitive swimming: freestyle, backstroke, breaststroke and butterfly. Currently, her best times for the 200-metre IM is 2:43.3 and for the 400 IM, 5:52.7.

In last year's B-provincial meet, Teddi Littlechild earned three firsts and a second. Her gold medals were won in the 200-metre and 400-metre IM and the 800-metre breaststroke, with the 800-metre freestyle taking the silver.

She has been steadily improving since her second-place finish at Lac La Biche six years ago.

In 1986 she was awarded for Most Improved Swimmer by her swim club, in 1984 she took another award for sportsmanship, and at the age of 11 she received third place for being an "all-rounded" swimmer.

Littlechild talks lightly of her swimming achievements, adding that the greatest satisfaction is "how you feel after accomplishing a best time for an event." Her best time for the 50-metre freestyle is 31.2 seconds she needs to slice off 2.2 seconds to qualify for an "A" time. This year Littlechild hopes to advance from a B to an A-level swimmer.

For Littlechild, who enjoys math (she has an 89 per cent average), partic-

ipates on her school's basketball and volleyball teams, and would like to try figure skating if time would allow it, competitive swimming has just begun. And she holds great promise.

Kevin Rowland has coached Littlechild for four years. He feels that she is a very talented young lady, with great potential and adds that she has a natural ability and feel for the water. "She's internally motivated," he comments, "I don't have to stay on her back all the time."

In the 11-12 age group, Littlechild was ranked as one of the top twenty swimmers in Alberta for the 100-metre and 200-metre breaststroke. This year she is climbing to the top once more. Roland states that she is "definitely one of the clubs top swimmers."

Teddi Littlechild plans to move to Calgary next year to train with the University of Calgary Swim Club. It will be an excellent move, for there she will be provided with much more technical and specialized training.

Just returning from a swimming camp that was held during the Christmas season at the University of Calgary, Littlechild says with confidence that she looks forward to her future in the world of competitive swimming.

Activity Corner

WORDSEARCH

By John Copley

Circle the words from the following list and the remaining letters starting from left to right (working across) will give you a phrase or sentence. Letters may be used more than once in order to achieve another word. Words may run vertically, horizontally, backwards and diagonally.

THEME: The Words of Easter

P	A	H	C	S	A	P	P	A	L	M	S	U	N	D	A	Y	L	D	C
E	R	F	A	M	I	L	Y	E	A	H	Y	N	O	M	R	A	H	R	H
V	W	O	E	L	N	L	V	S	A	M	I	R	G	L	I	P	C	O	O
R	O	R	T	U	O	O	A	R	S	A	U	C	H	U	R	C	H	L	C
E	B	G	N	E	D	V	I	V	D	O	O	F	N	E	V	A	E	H	O
P	O	I	L	S	S	N	E	R	I	R	R	E	L	I	G	I	O	N	L
P	O	V	T	N	G	I	S	V	E	T	F	C	R	O	T	S	A	P	A
U	O	E	R	A	T	T	A	F	H	H	S	Y	N	N	U	B	E	E	T
S	I	N	S	I	E	S	I	N	Y	A	Y	E	S	E	A	B	S	A	E
T	T	R	U	T	H	L	B	R	T	N	A	C	F	D	M	T	E	C	Y
S	Y	R	B	S	P	U	I	L	I	K	R	E	A	O	I	Y	R	E	A
A	R	H	T	I	A	F	R	L	N	P	P	G	C	T	L	K	U	N	D
L	A	N	Y	R	D	S	T	A	U	O	S	A	H	O	H	E	N	E	I
K	N	O	M	H	R	L	H	G	L	R	L	M	H	E	G	O	D	B	L
N	O	I	T	C	E	R	R	U	S	E	R	I	Y	G	R	E	L	C	O
H	I	R	T	U	L	T	A	O	R	A	P	R	S	R	N	E	E	I	H
Y	S	N	A	I	N	N	B	O	O	S	O	G	E	I	S	I	X	T	C
M	S	S	L	T	A	E	B	C	N	T	H	L	V	S	P	E	R	U	P
N	I	Y	R	I	L	L	I	M	O	E	R	I	B	B	O	N	I	A	N
S	M	E	D	I	H	A	T	G	H	R	D	P	S	E	I	D	N	A	C

WORDLIST

3 - letter

Aid
Bow
Hop
Nun

4 - letter

Dove
Eggs
Food
Hide
Holy
Kids
Lent
Life
Lily
Lord
Love
Monk
Oils

Pray
Pure
Sins

5 - letter

Alter
Birth
Bless
Bunny
Cross
Faith
Honor
Hymns
Padre
Peace
Thank
Truth
Unity

6 - letter

Caring
Church

Clergy
Divine
Easter
Family
Heaven
Pascha
Pastor
Rabbit
Ribbon
Rundle
Spirit

7 - letter

Candies
Forgive
Harmony
Holiday
Lacombe
Pilgrim
Saviour
Sharing

8 - letter

Catholic
Festive
Religion

9 - letter

Chocolate
Christian
McDougall

10 - letter

Last Supper
Missionary
Palm Sunday
Pilgrimage
Protestant

12 - letter

Resurrection

LAST WEEK'S (March 27) Wildlife Conservation

Blackfoot Craft Society

Contact us for Unique Indian Garments

SPECIALIZING IN ALL BEADWORK

- Ribbon Outfits
- Vests
- Moccasins & Leggings
- Buckles
- Medallions
- Key Rings
- Accessories
- Jogging Outfits
- Tailoring

WE DO CUSTOM ORDERS AT REQUEST

Box 437
Gleichen, AB T0J 1N0

734-2688

HAPPY EASTER To All From



The Royal Canadian Legion
Norwood Branch #178

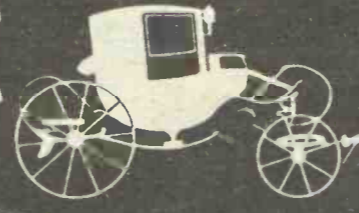
"Home of the Ukranian Smorgasborg"

**WE CATER TO WEDDINGS, RECEPTIONS
& ANNIVERSARY PARTIES**

SUNDAY SMORG
3:00 p.m. — 8:00 p.m.

11150 - 82 Street 479-4277

**CARRIAGE
HOUSE**
MOTOR INN



HAPPY
EASTER
FROM

**Calgary's "COMPLETE"
Convention Centre**

- ✓ Business Meetings
- ✓ Banquets
- ✓ Dealer Shows & Displays
- ✓ Social Functions
- ✓ Conferences

For 5 - 500 people
Ample free parking
Complimentary upon
request:
blackboards, lecterns,
podiums & microphones

BOOK NOW!

9030 MACLEOD TRAIL / 253-1101

HAPPY EASTER



**HODNETT'S I.D.A.
PHARMACY Ltd.**

220 - 24 Street, Fort Macleod
Phone 553-3123 or
553-3837 (after hours)
Phil Hodnett, B.Sc Phm
Frank Otrhalek, B.Sc Phm

JUDY'S TOY CORNER

Toy Specials for Easter
2.99 - 6.99 Easter Plush Toys
Baskets & Wide Selection of All
Easter Goodies

**CHRISTEL'S FLORAL
BOUTIQUE**

Live Easter Flowers and
Silk Arrangements

FOR QUALITY
IN DAIRY PRODUCTS

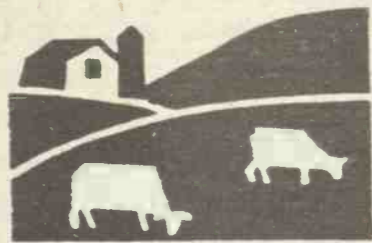


NORTHERN ALBERTA DAIRY POOL LTD.

Telephone 451-3890

HEAD OFFICE
16110 - 116 AVENUE, EDMONTON, ALBERTA

"So Good So MANY Ways"



Look for the Label!

Happy Easter

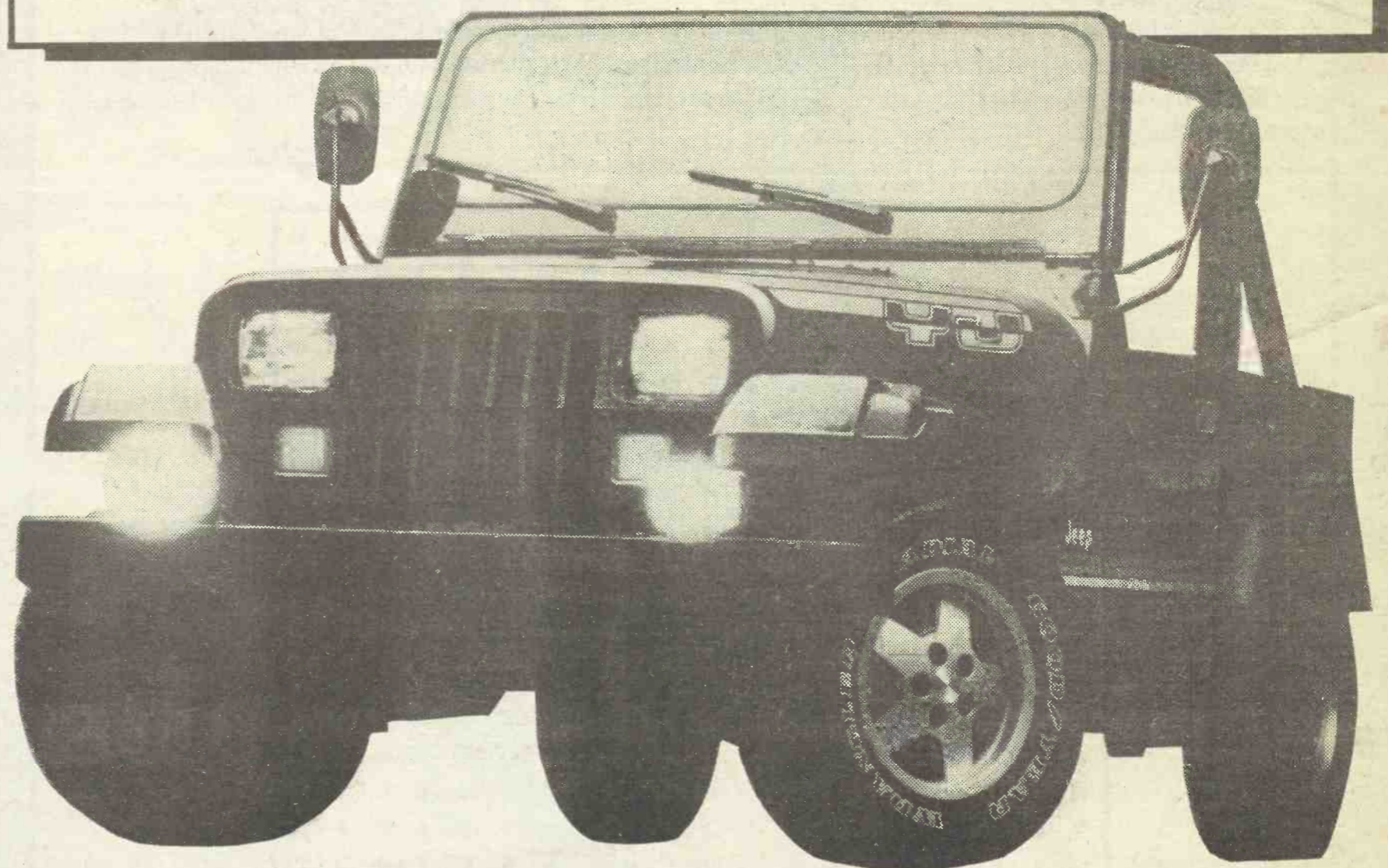


WATSON & KLAUSE

(BARRISTERS & SOLICITORS)

5003A — 51 Ave. 352-1771
Wetaskiwin, Alberta
Edmonton Customer Direct Line
(No Charge) Edmonton 426-1867

**YOU TRIED THE REST
NOW DRIVE THE BEST!**



**JEEP YJ — BEST 4x4 IN THE WORLD
COME TO CAPITAL AND TEST ONE TODAY!**



COMANCHE



CHEROKEE

**See Bill Ghew
"Your Jeep Experts"**

YOU HAVE A
FRIEND AT
CAPITAL

CAPITAL



AMC □ JEEP □ RENAULT
5425 Calgary Trail Edmonton 435-4771