

Wind speaker

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Indian band split disturbs chief

Speakers honor, praise Louis Riel

By Terry Lusty

A group of impassioned speakers and supporters gathered on Sunday, November 16 at the front steps of the Alberta Legislature to honor and praise the memory of Louis Riel. The commemoration was the final portion of the weekend's Metis Cultural Days in Edmonton.

Despite the chilly sub-zero weather, the gathering included children, adults and Elders who had come to pay tribute and show their respect for Riel, the Father of Manitoba and the political leader of the Metis during the struggles of 1869-70 and 1885.

Metis Elder Dr. Anne Anderson began the commemorative services with an opening prayer, and war veteran Vic L'Hirondelle placed a memorial wreath alongside a large picture of Riel which was flanked by two large blue and white Metis flags bearing the infinity symbol.

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SAM SINCLAIR SPEAKS AT LEGISLATURE
...honoring the memory of Louis Riel

By Rocky Woodward

Chief Johnson Sewepagaham of the Little Red River Band in Northern Alberta, is disturbed over an alleged meeting that took place on November 4 at Fox Lake, where a resolution was introduced to divide the Band by allowing the Fox Lake Reserve and its residents to separate and form a new band.

The Little Red River Cree Band is comprised of three reserves — Gardner River, John D'Or Prairie and Fox Lake.

What disturbed Sewepagaham the most was the involvement of Chief Walter Twinn of the Sawridge Band, and the involvement of Jerry Thronson, director of lands, revenue and trusts for the Alberta region of the Department of Indian Affairs, together with Catherine Twinn, Chief Twinn's wife who is said to be the solicitor for certain members of the Fox Lake Reserve, and another lawyer whose identity is unknown at this time.

At the Fox Lake meeting, a resolution to divide the band and in support of this resolution, an alleged petition was produced signed by 450 residents of Fox Lake.

According to a press release made available by Sewepagaham at a meeting in Edmonton on November 14, if 450 residents of Fox Lake had signed this petition it would mean more than 100 per cent of the community residents

ho are of voting age signed the petition.

"We were told that this document for a split was legal, that it was finalized. The communities of John D'Or, Gardner River and the counter petition group at Fox Lake understood that it was split, so we came to Edmonton to talk with the (DIA) director general, to ask him if this was true.

"We found out through the director general and through legal opinions that in fact, that Band Council Resolution is nul, void. Now we have to go back to the communities and find out what the true feelings of the community are," commented Chief Sewepagaham.

Sewepagaham would like to know just what Chief Walter Twinn's involvement was.

"We are asking the question why another chief from another band is involved with the split of another band. We're looking into it, but Mr. Twinn should be the one to tell you that," said Sewepagaham.

In Edmonton, with four of his councillors and Band Manager Louis Patmore, Sewepagaham stated that they discussed and agreed upon a request being made to Chief Walter Twinn, to come and explain why he was involved in such a controversial issue.

"That request is coming directly and especially from the two reserves of John D'Or Prairie and Gardner River. We want to know what his involvement in the

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Metis to pursue new directions

By Rocky Woodward

The Metis Association of Alberta (MAA) and the Manitoba Metis Federation (MMF) announced at a press conference held in Edmonton, November 13, a new direction in the preparations leading up to the First Ministers' Conference on Aboriginal Rights scheduled for April, 1987.

The new direction is that the two organizations have jointly confirmed the participation of constitutional experts to provide the Metis National Council

with the best advice possible during the constitutional process.

According to their joint statement, MMF President Yvon Dumont and MAA President Sam Sinclair, confirm that as co-spokespersons for the MNC, that they have long felt the most important ingredient for success at the First Minister's Conference is the commitment of both the federal and provincial governments to seek an amendment to the Constitution that would further define Aboriginal rights.

Both the MAA and MMF say they are concerned that in spite of the stated commitment by the federal government to achieve an amendment, the potential for success depends on a similar commitment from the provincial premiers and attorneys-general.

They believe that to achieve this provincial commitment will require skilled negotiators, knowledgeable in constitutional law and theory, and that they like the suggestions made by leaders of other MNC member associations, that they attempt to secure

the expert advice of the people familiar with the process.

According to Dumont, leaders of other member organizations have thrown names around such as Jean Creitien, Pierre Trudeau and Bill Davis.

"Bill Davis has shown a willingness toward entrenchment in the past. He is now out of the process as he is no longer premier of Ontario, and certainly he would be one of the people we would approach.

"There are others that we have contacted already and who are considering

seriously becoming involved, but until they make a commitment, we are not at liberty to use their names."

"I guess one of the things that has to be understood is the federal, both Liberal and Conservative parties have wanted to settle with the Aboriginal people. It's the provinces who we are having trouble with, mainly Alberta. British Columbia has been an obstacle but I now understand the premier of B.C. is a possibility that he may speak with us," said Sinclair, while voicing his

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The ARTS Column

By Ray Fox

Well hello there, Windspeaker fans! I suppose by the time you read this, the National Addictions Awareness Week will be all over. This newspaper did a fine spread on the awareness and we, at the Native perspective, tried to do our share. Among other things, we ran interviews with people like Sam Sinclair, Maggie Hodgson, Gregg Smith and Rose Yellowfeet. We had them share their thoughts and experiences on the subject of alcohol and drug abuse. I think it was a very worthwhile week.

One of the things that crossed my mind as I listened and read about different peoples' experiences with alcohol was my own experience. So today I decided to share with you some thoughts I had written down about 10 years ago, just a few days after I'd been kicked out of a Native alcohol centre. Because they couldn't find anyone to sponsor me (in other words, everyone gave up on me). So I grabbed a chunk of paper and a bottle and sat down and wrote the following:

Everything and everyone has a reason. Whether wrong or right, there is a reason. Just like every problem has a solution, nothing is possible. You are only held back by your own mind. You determine what is possible and what is not. People from time to time will try to tell you what is right and what is wrong; but you yourself have the final say. You and you alone. Nobody can think for you, nobody can feel for you. You and you alone determine whether you're happy or unhappy. You have probably said countless times "so and so makes me happy," or "such and such makes me happy," but in the final analysis, it is you that is happy because you tell yourself you are. Just as you make yourself sad and unhappy, you can actually talk yourself into being happy or unhappy. Nobody can come and say "be happy" and then you'd be happy. It just doesn't work that way. You and you alone can determine if you are happy or unhappy. Therefore, does it not sound logical that you control your emotions? You can hate; you can love. Nobody can hate anyone or anything for you, because it would be meaningless. Nobody can love someone or something for you, because you would not get any personal satisfaction out of knowing that someone is loving someone you love, for you.

While we are on the subject, what is love? Is it a mutual attraction of two things or persons? Is it some kind of an invisible bond between two things or two people? Can you measure it? Can you feel it? Can you define it? I don't think so, because love is a state of the mind. You and you alone can feel love, but it is only love as you know it and no other being in the world, human or otherwise, has that same definition of love because it's all in your mind. Therefore you and you alone can be in love, but only after you have determined, in your own mind, what love is.

yourself, and trust yourself; you have to believe in yourself. Only after you have learned to love yourself can you learn to love others, because only then will you know what love is. You cannot help others unless you first learn to help yourself. You have to first believe in yourself. Once you have established a firm belief in yourself, you will find a new confidence in yourself, you will find a new strength, you will be happier, you will be healthier, you will find that you are right and that you are going to keep on being right, because the only judge of right and wrong is you, and you alone. You will say to yourself 99% of the people in the world are turkeys, because they let their parents, their teachers, their priests, their cops, their friends, their politicians, etc., etc., tell them what is right and they spend the rest of their lives trying to live up to other people's expectations, trying to live other peoples' lives, because that's what it is. If you let other people tell you how to live, what rules to live by, who to live with, etc., then are you not trying to live their life? Well there you have it. 10 years after, and I'm still not sure if it means anything to anyone besides me. But then again, "I think, therefore I am."

Just want to take a moment and quote from a book entitled "Notes To Myself" by Hugh Prather.

"Just when I think I have learned the way to live, life changes and I am left the same as I began. The more things change, the more I am the same. It appears that my life is a constant irony of maturity and regression, but my sense of progress is based on the illusion that things out there are going to remain the same and that at last I have gained a little control. But there will never be means to ends, only means. And I am means. I am what I started with, and when it's all over I will be all that is left of me."

Good stuff, eh? Anyway, until next week when I will have a column full of my favorite quotations, this is me saying bye you all, and remember, the world likes you better when you're smilin'.

Court gives tribe rights to artifacts

WASHINGTON, D.C. — The Court of appeals for the State of Louisiana has decided that the Tunica-Biloxi Tribe is the rightful owner of artifacts that were buried with their ancestors. During the years 1731-1764, the ancestors of the Tunica-Biloxi Tribe had a village near the Mississippi River in what is now the State of Louisiana. After 1764, the Tunicas left that village and eventually settled in their present location in central Louisiana.

Although the existence of the historical village was known, its exact location had been lost in the years since 1764. In 1967, a treasure hunter, Leonard Charrier, found the village site. Because it was known that the Tunicas buried artifacts with their dead, Charrier immediately began searching for burials. He found them and over the next three years excavated and removed more than two tons of materials. The artifacts included beads, stoneware, iron kettles, knives, muskets, Indian pottery, European ceramics,

crucifixes, rings and bracelets.

Litigation arose over the ownership of the artifacts in 1974. The Tunica-Biloxi Tribe intervened to assert its claim. Following a trial in 1983, a state district court ruled that the Tribe owned the artifacts and did not have to compensate Charrier for discovery and excavation of the artifacts. On October 15, 1986, the appellate court affirmed that decision.

In doing so, the Louisiana courts have established the proposition that Indian burial goods "rightfully belong to the descendants ... for such disposition as the descendants may deem proper." In addition, those courts have recognized that Indians do not view the excavation of their graves as scientifically or archaeologically justified but simply as "the systematic despoilation of their ancestral burial grounds."

The tribe was represented by Donald Juneau, private counsel, and Richard Dauphinais of the Native American Rights Fund.

OTTAWA REPORT

By Owenadeka

"Give Me My Father's Body" is the title of a fascinating new book that should be required reading for Native people everywhere. The book reads like the script from an unbelievable Hollywood movie -- but it's all true.

The story begins in 1897. The American explorer Robert Peary was on one of his many trips searching for a route to the North Pole. He stopped at an Inuit village on the northwest coast of Greenland. The Inuit there were not like the Inuit in southern Greenland. They still lived as their ancestors had thousands of years before. They had almost no contact with whites or other Inuit.

Robert Peary took six of the Inuit with him when he returned to America. They were Minik, a seven-year-old boy, his father Qisuk and four others.

When the ship docked in New York harbour, 30,000 people turned out to see the Inuit dressed in their furs. Peary and company charged admission. Putting the Inuit on exhibit was one way Peary raised money for his expeditions. He also robbed Inuit graves and sold the bodies to the American Museum of Natural History.

Peary brought the six Inuit to New York at the request of the museum. When they arrived, the museum took control of the Inuit and kept them in the building's basement. In less than a month all six were in the hospital with pneumonia. Four of them died. Minik's father was the first. Minik, a tearful eight-year-old orphan, watched the staff bury his father's body on the museum grounds.

One month later, Peary headed back to the Arctic. He took the remaining Inuit survivor with him but he abandoned Minik in New York. One of the museum employees took Minik in and raised him in an upper-middle class environment. Minik went to school, learned English and forgot his own language. He excelled at sports -- football, golf and swimming. His foster family wanted him to become a teacher or a missionary and return to his people. Minik, though, had other ideas. He wanted to get into farming or real estate.

Eventually Minik discovered the secret that was to haunt him for the rest of his life. His father wasn't buried on the museum grounds. Minik had witnessed a phony funeral. The museum staff had taken a log the size of a man, covered it with a blanket and buried it to hide what they really did with Qisuk's body. They removed the

flesh from his bones, put the brain in a jar, put the skeleton in a display case and put it on exhibit. The museum did the same thing with the other three Inuit who had died with Minik's father.

When he was 17, Minik told a New York newspaper, "It makes me cry every time I think of his poor bones up there in a glass case where everybody can look at them. Our people are brought up to love their parents. Even the poorest of them up in Greenland can bury their father and mother in a grave covered with stones. But I can't ... I can never be happy til I can bury my father in a grave."

The museum refused to give Minik his father's body. The year was 1907. Minik had lived in New York for 10 years. He had successfully adapted himself to a new environment but he resented the way others still regarded him as an exotic curiosity. He wanted to go home.

For years Robert Peary had refused to take Minik back to the North. After the publicity over the fake funeral and Minik's complaints, though, Peary did take Minik back home.

Minik returned to his village with little more than the street clothes on his back. He was 17 years old. He didn't know anyone there. He couldn't speak Inuktitut. He had forgotten long before the traditional skills and customs of his people.

Things changed, though. He quickly relearned his language and he became an excellent hunter. But he wasn't happy.

He wanted to go back to New York. After nine years in the igloos of Greenland, he returned to the skyscrapers of Manhattan in 1916. He tried and failed to sell his story to the newspapers. He began working at odd jobs as he drifted from town to town. His last stop was a lumber mill in New Hampshire. He died in an influenza epidemic in 1918 at the age of 28. He's buried there today.

The author of this incredible saga is Kenn Harper, a storekeeper in Frobisher Bay. He says the bones of Minik's father are still in storage in the American Museum of Natural History.

Kenn Harper has told a flabbergasting and maddening story. I think his book is more than just ancient history because right now Minik's ghost inhabits the cities of America and Canada. Thousands of Native people like Minik are walking the streets, cut off from their people and traditions, unable to fit into the rest of society. Kenn Harper has given us a close-up look at the sad and tragic life of one of the first of those walking ghosts.

"Give Me My Father's Body" is one hell of a story. Check it out.



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Alberta, Manitoba Metis united on Constitution



SAM SINCLAIR
...varied concerns

From Page 1

opinion for the need of expert advice.

The MAA and MMF believe that this new phase in the strategy of constitutional negotiations involving the active participation of various constitutional experts in the negotiation process, will indicate the seriousness which the MNC attaches to the process. In addition, they believe that this new approach, when coupled with the personal commitment of both the prime minister and the minister of justice, as again expressed to the MNC at a recent meeting in Saskatoon with the Honourable Ray Hnatyshn, will enable all parties to undertake a concerted effort over the final six months to achieve agreement on an amendment.

When asked why constitutional experts were not thought of earlier, and why now, with less than six months before the first minister's conference, Sinclair responded by saying the MAA have been negotiating all along in regards to the upcoming constitutional talks, and that it is the provincial government that has not co-operated.

"The provincial government has not co-operated on the tripartite monies. They have not given us a dime towards our negotiations with both governments. There has always been a working process

going on.

"One thing — and in all fairness to communities — you can't deal with the communities unless you have entrenchment of lands and self-government. Then you can go to the communities and start negotiating at a provincial level. What kinds of lands are we after, how many acres are we talking about and if it is self government, who is going to supply the resources to run our own self government? Is it federal, provincial or both?"

"All of this is in the grey area right now, but certainly it will be up front when we sit down with the ministers," commented Sinclair.

Sinclair further stated that they are considering all the information that they have and he hopes by January or February of next year, they will be meeting with the Prime Minister of Canada, Brian Mulroney, in a preliminary meeting prior to the First Minister's Conference.

"There are other ministers' meetings scheduled also before the main one, and we want to work it so that when we go to the constitutional talks that we don't dicker. Instead, when we go there we should be ready to make an agreement and that is what we are hoping for," Sinclair said.

According to Dumont, Metis National Council monies may have to be redirected in order to come up with the constitutional experts needed for the April meeting, but he is positive it can be worked

out.

"We may have to cut back in some areas and save money to redirect it to this approach, but we are fairly sure we can come up with a solution to this problem."

Action is now taking place to contact these individuals to solicit their advice and to explore their possible participation in the actual negotiations for a constitutional amendment on Aboriginal rights.

MAA regional offices may close

By Lesley Crossingham

CALGARY — Regional Metis Association of Alberta (MAA) offices all across the province are on the verge of close-down as funding, which should have been received in September, dries up.

The Calgary zone office will be forced to lock its doors at the end of this week and other regional offices will be following suit as their individual budgets run dry, says Calgary Vice-President Aurele Dumont.

"We have no choice," said an angry and bitter Dumont in an interview this week. "It seems we must either chose between the six local offices or break the MAA head office."

The funding problem began earlier this year after the old provincial Native Secretariat was dissolved and Alberta Municipal Affairs took over the responsibility for funding Native organizations.

According to Deputy Minister Archie Grover, the funding for the MAA had not been proposed or budgeted for by Native Secretariat and consequently, his department

must go to cabinet for approval of new monies.

"We have been working to accommodate some of the funding requirements of the association. But because of budget restrictions, we are finding it difficult. However, we haven't given up yet," he said.

Dumont says he sees the situation somewhat differently and accuses the province of deliberately trying to "break the MAA."

"They (the province) are waiting until we've got no more money to give back to the main office," he said.

Dumont added that the funding proposal had been

on the cabinet's priorities list for several weeks, but the budget proposal has never come before cabinet for discussion.

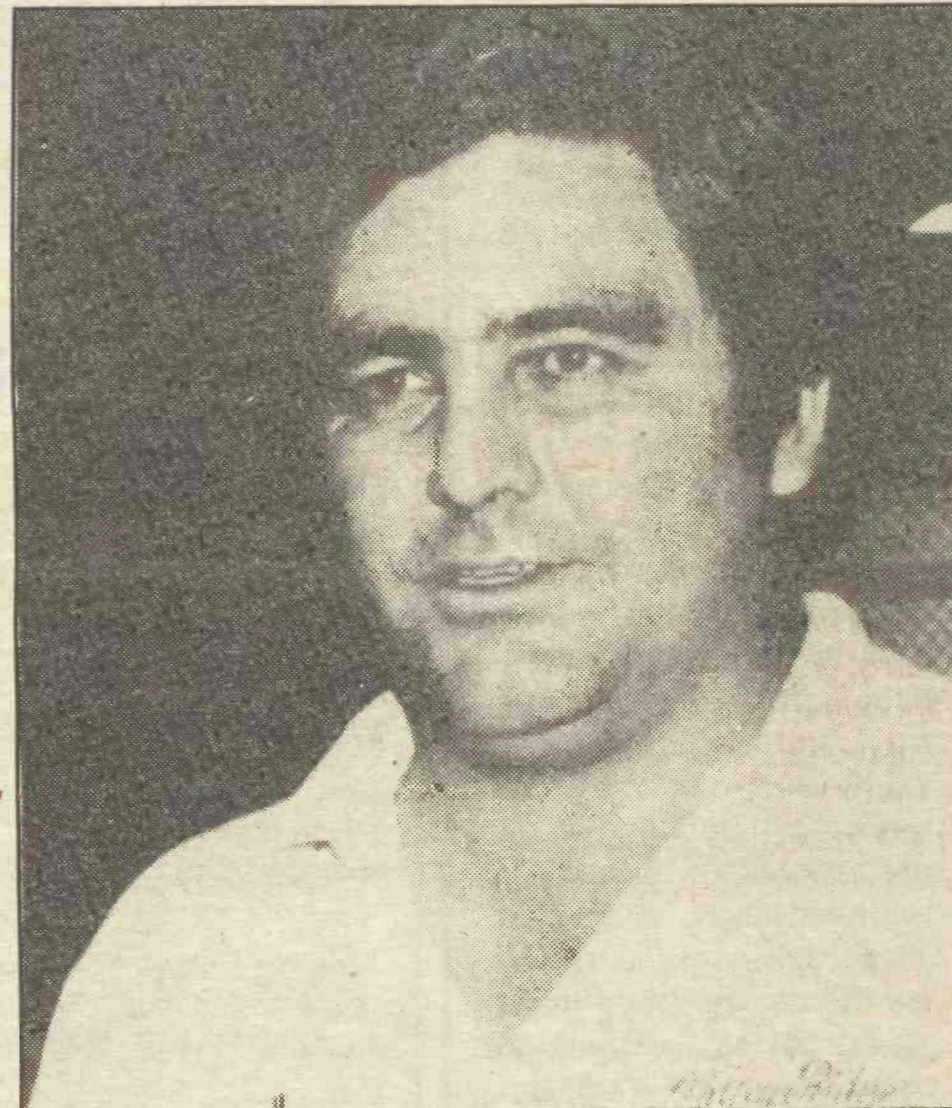
"They keep saying 'next week.' It's been three weeks now and we were supposed to receive the funds in September."

The Calgary regional office has been forced to shelve plans for housing, education and employment opportunities in order to run on an emergency budget. Unless some funding is received before the end of the week the office will be forced to close and staff will be laid-off.

MAA President Sam Sinclair expressed his concern over the funding difficulty in an interview this week. He added that discussions are continuing with the province in a "last ditch" effort to get the regional offices back on the funding track.

In Calgary, Dumont and his staff continue to wind up the office and prepare for shut down.

"It's really hard laying people off just a month before Christmas," said Dumont. "But the province isn't giving us any choice."



AURELE DUMONT
...angry and bitter

Native leaders disturbed by violence comments

By Rocky Woodward

Metis activist and once vice-president of the Metis Association of Alberta, Joe Blyan, is up in arms over comments made by the president of the MAA quoted in the Edmonton Sun, on November 17, in a story headlined, "Natives Warn of Violence."

"Some day young people are going to stand up and be more militant and, some day, if the government doesn't deal with us, there will be bloodshed," Sinclair was quoted as saying.

"I am really upset with his comments. It's just an indication of a frustrated old man," said Blyan from his home at the Metis Settlement of Caslan, while further mentioning that Sinclair's comments were embarrassing to the Metis people and uncalled for.

Blyan says this type of thing has to stop, and indicated that he may return to the Native political arena because of a lack of leadership that he feels is not happening.

"There has been no attempt by the MAA to call the membership at large to have input. The MAA is failing. The vice-presidents and the MAA should be calling us into an assembly and tell us what is happening. A lot of us don't know.

"They should travel like they said they would. They say that they will eat bannock and soup in our houses, but I haven't seen anyone from the association yet," commented Blyan.

Blyan is worried about the First Minister's Conference scheduled for April of next year and, "we are still not together on certain things.

"I challenge all Metis people to come out and re-organize things. There are a lot of us in the bush that are saying 'come on, let's all do this together.' I have been a board member of the MAA, a vice-president and I don't want to stand by and watch us die. It must be said that the association is falling apart," Blyan angrily stated.

Blyan also challenged other Metis leaders who challenged the leadership at the MAA's last election to come out and unite. "I demand an election and an assembly to deal with all the important issues at hand. I don't want to die in the hands of this leader. No one has to support me as a leader, but we have to come alive and we only have until April to do it," Blyan said, while mentioning that he does not think there

is one Metis person that has an answer and that all Metis together have the answer.

President of the Metis Women's Council of Edmonton, Thelma Chalifoux also feels that Sinclair's comments in the Edmonton Sun were an embarrassment.

"We as Metis people are trying to move ahead and he makes a statement such as that. Does he not realize that Native people are not the only ones that read the Sun?" Chalifoux questioned.

Metis historian Terry Lusty said that when Sinclair made those comments it was during a demonstration on November 16, at the Legislature Building that marked the 101st anniversary of the execution of Metis leader Louis Riel in Regina, and that Sinclair turned it into a political affair, instead of

commenting on why the 30 odd people were really there, which was in remembrance of the hanging of Riel.

Recently re-elected President of Metis Local 1885, Stan (Butch) Plante, said that it does hurt in regards to the comments made by Sinclair and that it would seem that frustration was expressed.

"There were a number of positive statements made, and it depressed me to see that they (the media) picked up on those comments instead of the positive ones that were said. I can only say that Sam should not have made them, and the press should not have reacted to them in the manner that they did," said Plante.

"The important thing is the commemoration in regards to Riel. It is number

one, but we need to use all political avenues and let people know what Metis is all about. When we talk about bloodshed, it's just like Gainer's, a rally or a demonstration, where someone could get injured. I am not saying we go out with clubs and guns, but we must demand our rights," said Sam Sinclair, in a telephone interview from his office at the MAA.

Sinclair further stated that the Metis must become serious in this business and that it has to be a united front.

"I was in the Second World War, and fought for the right of democracy for all people. Now I am fighting for my people and if people want to water it down, then they are in the wrong game. That is my position," said Sinclair.

School of Native Studies hosts open house

By Terry Lusty

Education is big business and an important element to the structure of any given society, be it Native or non-Native.

When you're in a business designed to attract clientele, one of the key strategies used to promote and sell one's goods or services is to resort to good public relations and that's exactly what the new School of Native Studies at the University of Alberta did on November 14 when it held an open house.

At least 150 or more people must have toured the new facility at 11036-89 Avenue in Edmonton, which is a house that used to supply office space to another university department in the past. The premises are still undergoing some renovations, but Richard Price, director of the school, doesn't expect the school to be located there forever.

While the building only accommodates three staff members at present, that situation will change and the school will require more space in future. For now, the staff are content with what they have and although the facility is located just outside the main campus grounds, it is quite easy to find and parking does not pose any hardship, explained Price.

Initially, he had hoped the school might acquire space on campus, particularly in Athabasca Hall where Native Student Services is but that was quickly ruled out in that only one office was available and that would have been far too inadequate.

The school which just opened its doors this fall is out to let the world know of its existence. As Price explained, "we want to put the School of Native Studies on the map for people on campus, in the city and in rural communities."

The open house served a few other functions as well. One was that "it started a process of networking to people in the communities," said Price, who was very pleased with the response to their social and the tremendous interest shown by the public. Visitors included a good cross-section from the community — interested individuals, government people, faculty members, some politicians, representatives of Native groups and other educational institutions, etc.

"People got together and made connections with university people," Price commented. "I felt good, too, because people from the Indian Association and Local 1885 began a dialogue on such matters as curriculum and so forth." Price says that a number of

contacts will be followed up on.

The open house did in fact provide the opportunity for feedback on ideas and concerns people have regarding the school's role and operation. It also enabled the school to provide at least some information on their present and projected calendar (of courses offered).

An additional function of the open house was "to celebrate and thank those who had helped (the school) in the past," Price remarked. It took many people a lot of time and effort for the school to become a reality. That process began more than 10 years ago and, finally, it has come full circle.

While course offerings are minimal at present, the school looks forward with much anticipation to the future. An advanced Cree language course is being considered as are a Slavey language course and one on Aboriginal rights. These, says Price, will likely go ahead in the fall of '87.

Other interests for long range goals include courses on Native history, Native local control with input from the Law Faculty that could address such legal issues as economic development in Native communities, Native policy, Native curriculum development, and maybe something through the Business Faculty on community needs.

The long range goals of the school, however, are a matter of time and when they might commence will be determined by "what resources we have to go with," Price said. "We can only do as much as time and resources will allow us to," he added, including that they "want to do a quality job."

Price would also like to look at what other Native study programs are doing and how those might provide examples of things that the school should or should not do in order to make the school in Edmonton a successful and constructive force for the good of the community.

"We need to move forward a bit on a number of fronts but that will take a while to develop," Price informed Windspeaker. "One of my jobs will be to fund raise so those things can be accommodated," he continued.

As with any program, money is always a very crucial factor and because Price is saddled with the task of seeking ongoing and additional funding for the School of Native Studies, his burden is all the greater.

At present, Price instructs Native Studies 201. The other two staff members are Emily Hunter and Jane Martin. Hunter instructs



DRS. BEA MEDICINE & ANNE ANDERSON
...prominent Elders and educators

Native Studies in Cree language at the 101 and 201 levels while Martin attends to receptionist-secretarial duties at the school.

A poster will be available shortly and "sent out to all Native communities and

organizations in Alberta, the Yukon and NWT so they'll have an idea about the school," says Price who adds that, "we try to reach out in a concrete way."

"I'm quite excited about the future and anxious to

establish links with the Native community for input as to what they perceive as the (educational) needs," Price concluded.

The school invites anyone from the public, business,

education or government sectors to contact the school on issues or concerns. It can be contacted at the address given in this article or by phoning their office at 432-2991.

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Little Red River Band split disturbs chief

From Page 1

split of the Little Red River is. The request is also coming from the counter group at Fox Lake. I question any chief that comes into a different reserve and starts playing politics in the community," said Sewepagaham.

Asked if he had tried to reach Chief Twinn in regards to his visit on November 4, Sewepagaham's response was, "No, after what he has done to me."

In regards to the Department of Indian Affairs involvement in the whole matter, Sewepagaham is very dissatisfied.

"We are very dissatisfied with Indian Affairs involvement in the whole episode of what took place at that meeting. It was obvious to people at that meeting because of the way Native people perceive things, and even though Indian Affairs is claiming they were only there as advisors, that the people thought Indian Affairs condoned the split. Furthermore, I would think it is normal procedure to contact me, as chief, in a situation such as this."

Since Sewepagaham's visit to Edmonton, they have received a letter from the Department of Indian

Affairs to the effect that they do not recognize the Fox Lake petition for a split.

When questioned about this perceived involvement by the Department of Indian Affairs, Dennis Wallace, Regional Director General for Indian and Inuit Affairs for the Alberta Region of the Department of Indian and Northern Affairs, admitted his error in sending a representative of his department to attend the November 4 meeting to discuss division of the Band without giving appropriate notice to Chief Sewepagaham. Wallace has extended an official apology on behalf of the department.

Wallace has confirmed that the purported Band Council Resolution dated November 4 is ineffective due to a lack of notice given to the full Band Council of the meeting in question, and also due to the fact that the resolution is incomplete in a number of respects.

Wallace has indicated to Chief Sewepagaham his willingness to attend a meeting of the Little Red River Band Council where he will clarify, for everyone's benefit, that the Department of Indian and Northern Affairs does not approve of the November 4 Band Council Resolution and

views it as ineffective.

The Little Red River Band is composed of approximately 1,800 Cree people who reside in three separate communities. The governing body of the Little Red River Band is composed of one chief, four councillors from John D'Or Prairie, four from Fox Lake and one from Garden River, all elected through a democratic process.

"We will be calling community meetings at all three communities and are requesting Dennis Wallace to be in attendance at all of the meetings. We want Wallace to make a statement to the communities as to why Indian Affairs was involved," said Sewepagaham.

According to Sewepagaham, and at this time, the effect of the petition has completely demoralized the three communities, especially the Fox Lake community.

"It has completely damaged the reputation of the Little Red River Band because of the way it was done, in regards to business. We have been questioned by businesses as to what is going to happen to the Little Red River Band now.

"There have been threats made to the counter group at Fox Lake, threats that



CHIEF JOHNSON SEWEPAGAHAM
...dissatisfied with DIA action

said when this is over that those people would be kicked off the Fox Lake Reserve."

Sewepagaham says that according to their calculations,

there are 385 residents at Fox Lake with 66 of them being of the counter group.

Two councillors have since taken their names off the petition because they believe that they were misled.

"We must try and rectify the proposed split. In other words, we have to go back and clean up the mess that someone else started. That's the important thing," said Sewepagaham.

At the time of this

writing, Chief Walter Twinn was unavailable for comment. A message regarding the Little Red River Band issue was left at the Sawridge Band Administration and for Twinn to contact Windspeaker with no response.

Meetings are being planned for the last week in November by Chief Sewepagaham and his council to try and determine the Little Red River Band's future.

Twinn's involvement requested

By Rocky Woodward

Chief Walter and Catherine Twinn's visit to the reserve of Fox Lake, without the involvement of the Little Red River Band's Chief Johnson Sewepagaham, was the result of a request from the people of Fox Lake, "because they are quite desperate," said lawyer Catherine Twinn.

On November 4, the Twinn's flew into Fox Lake, approximately 130 km north of Fort Vermilion, in what was described as an emergency meeting. The meeting called by residents of Fox Lake, with signed petition and a Band Council Resolution (BCR), stated that they want to split away from the two other reserves of the Little Red River Band, John D'Or Prairie and Garden River.

Twinn says that the schools were closed down and there was no health services to these people near or after the time of the November 4 meeting, and that it sounds like a red herring to her. "It looks like something is going on."

Twinn believes that the people at Fox Lake are better off managing their own affairs. She further



CHIEF WALTER TWINN
...flew to Fox Lake

said that Chief Walter Twinn was asked by the people at Fox Lake who want to split from the rest of

the Little Red River Band, to attend their meeting.

Details as to why he was asked are not available and

it was only mentioned by Catherine Twinn that the people who asked them to come to the meeting are clients of hers.

It was estimated that 450 people signed the petition to split, but according to a press release made available by Chief Johnson Sewepagaham, their calculations show approximately 385 people residing at Fox Lake, with 66 of this figure being a counter group, against the petition.

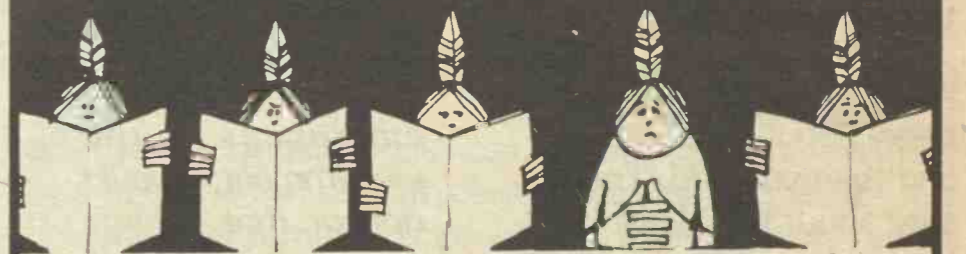
"I don't know even if the Department of Indian and Northern Affairs know the reserve number of people," commented Twinn.

Although Twinn says the BCR was passed by six councillors, she was under the impression that Chief Sewepagaham was aware of the meeting and that he may have chosen not to attend.

"My clients want to meet with Chief and Council," said Twinn, stating the same feelings that Chief Sewepagaham said in an interview with Windspeaker.

It is hoped by Chief Sewepagaham to hold meetings on the last week of November. It is also his hope to have Chief Walter Twinn attend the meetings.

WHY BE LEFT OUT?



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**Wind
speaker**

Editorial

Letters wanted for Christmas

We are pleased to be able to draw your attention to a number of letters to the editor on these pages.

We welcome such letters, for they confirm that you not only read what we print, but often react to it.

Over the summer, it seems everyone is so involved in the many activities going on that there is barely time to think, never mind write.

During these cold and snowy winter days and nights, however, as we huddle in our homes to stay warm, we have more time to read, to think about what we read and, if something we read hits us strongly enough — whether positively or negatively — to put our feelings down on paper.

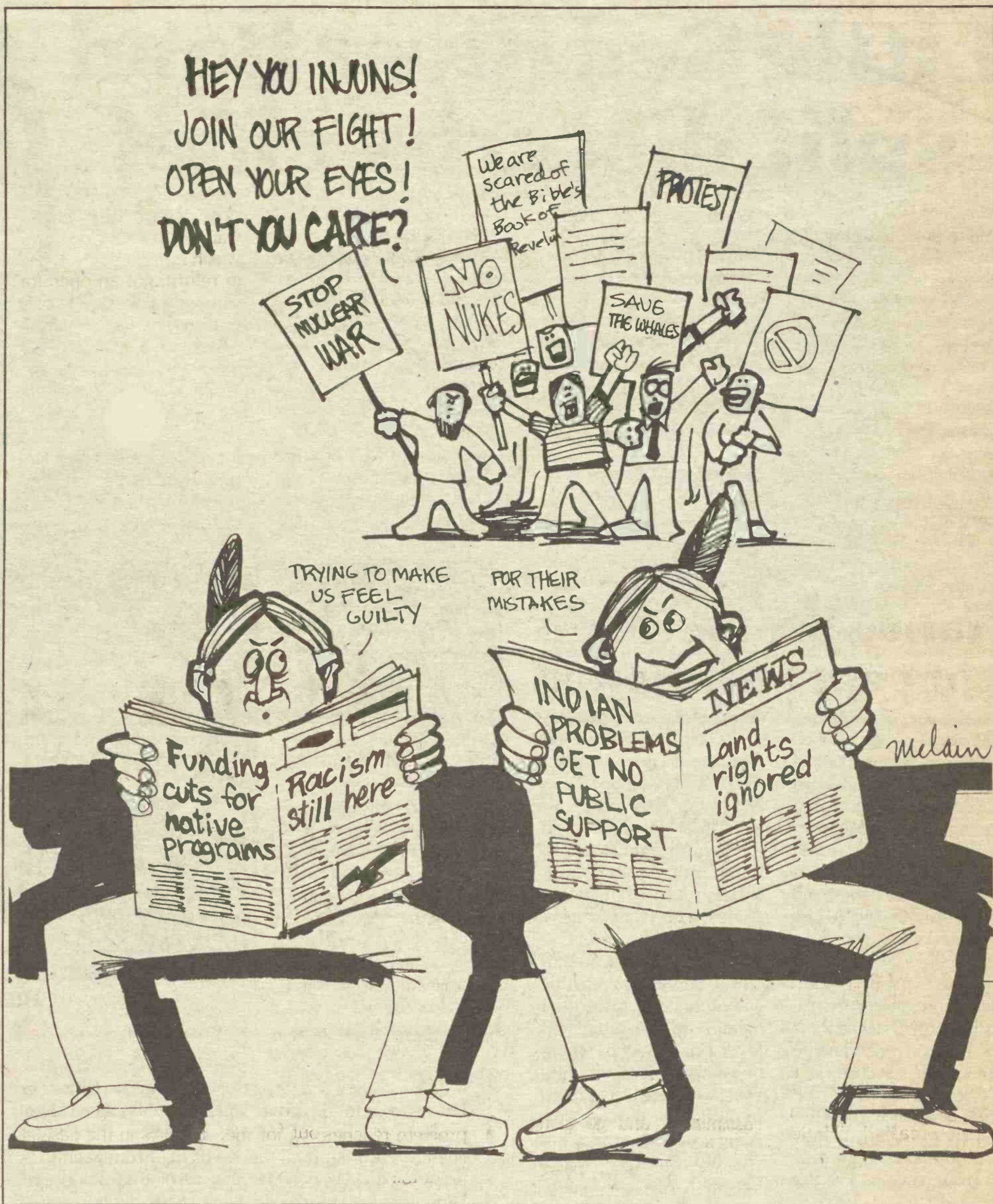
At this time, we'd like to suggest that you turn your thoughts Christmas and the Holiday Season and winters generally, past and present. Then take the time to write down your thoughts and send them to us. We'll print as many of your letters as we can in our Christmas issue and other issues during the Holiday Season.

You can write about whatever you like. Hopefully it will involve Native people.

It may be about your memories or your comments or your plans for the holidays. It's up to you.

Send your letters by November 30 to:

Christmas
c/o The Editor
Windspeaker
15001 - 112 Avenue
Edmonton, AB
T5M 2V6



Owenadeka's comments on Metis challenged

Dear Editor:

I refer to Owenadeka's open letter to Brian Mulroney (Windspeaker, October 24, 1986).

You state that most Native people would be angry about a Caboto Day and then you add "I'm not sure about the Metis, but I think they might want to join in the celebrations, because if the Europeans hadn't come along in the first place, they wouldn't have anything to celebrate at all."

If your logic had any value it would apply equally to all the Indian people who have at least one European ancestor. In such case you (I assume you have no non-Indian genes) might find your ranks of celebrants seriously depleted.

Your statements seem to imply that, unlike the Indian and Inuit peoples, the Metis have benefitted from Canadian treatment. Such a view does not stand up to the facts of history. Let me give you one example from Alberta. It is taken from a memo of Father A. Lacombe to A.M. Burgess, Deputy

Minister of the Interior, dated 27 March, 1895 and appended to an Order-in-Council, 28 December, 1895.

"According to the experience of many years, and reports of employees of the Government, it would appear that a large number of the half-breeds of the North-West are in a miserable condition of

living, a true state of destitution. The contact of that little notion with the white population has been fated to the former, and it is apparent now all over our Territories. These half-breeds are in a worse condition than the Indians, who live on reserves under the tutorage of the Government. The

future for the half-breeds looks very dark..."

Such examples could be multiplied many times. You also state that "Since the Metis are a provincial responsibility, all you have to do is cut a straight two-way deal with the Indians and the Inuit on self-government."

I am not able to grasp the basis for your assertion about provincial "respon-

sibility." If you refer to the fact that the federal Parliament has known exclusive power to legislate in respect of 'Indians,' I would reply that it is still an open question in Canadian law whether or not 'Metis' are included within that head of jurisdiction. I would add that legislative jurisdiction does not necessarily involve a 'responsibility' to do anything. That this is true in practice in respect of

'Indians' is evidenced by the government's response to such things as child welfare services on reserves and the treatment of status Indians who live off-reserve.

I would add the further comment that the federal government can, and sometimes does, undertake "responsibility" for matters that are not within its exclusive legislative jurisdiction. Federal support of post-secondary education is an example.

I think you could contribute positively (assuming you might want to do that) to the presentation of the case of aboriginal peoples' rights, and in particular, to the process of the constitutional entrenchment of these rights, if you were not a party of the fostering of divisions among Aboriginal people. The government has done a good enough job of that.

Sincerely,
Prof. Paul L.A.H. Chartrand,
Department of Native Studies
University of Manitoba

Fatal shootings

Reader raps police actions

Dear Editor:

It was a typical April day when Billy Townsend strode purposefully down an Edmonton street. With a burning addiction to escape reality (via drug use) in his brain, larceny in his heart, and a concealed gun, he was off to rob a drugstore.

He died in a hail of Edmonton City Police Department bullets when

he should have been arrested for illegal possession of a restricted weapon many blocks before he reached the drugstore. Instead of crime prevention, the Edmonton police actually stalked this man into a death trap. That is premeditated murder. (Yes, let's have a return to capital punishment!)

It was a typical October day when Danny Rogers

unloaded stolen goods into his apartment building. Did trigger-happy cops gun him down? We know the first two missed and that the third shot, in the back, blew Danny Rogers' heart out of his chest.

We know that two days later, Alberta Solicitor General Ken Rostad said that based on "preliminary" knowledge of the incident,

a public inquiry is not needed. We know that on internal inquiry by police has concluded it to be a legal homicide. In light of past Edmonton Police Department performances, a full and public inquiry is necessary.

Gordon Robert Dumont
Prince Albert,
Saskatchewan

Cold Lake area

Reader wants opportunity to work

Dear Editor:

I would like to take the time to put a few concerns forward regarding Native employment in the Cold Lake area. For two years now, we have approached and met with Native leaders, both levels of government and also met with ministers regarding ways to create employment and training programs for Native people, put out letters and proposals and have oil companies willing to help, but cannot

get a simple yes or no from either provincial or federal governments for funding.

I am a crane operator by trade and always had to work for a living for my family and trying to pay for a house living on the outside.

Over the last 15 years in different types of construction in all parts of the province, I have been faced with discrimination but have managed to live with

it. I moved back home five years ago and find that discrimination exists not only by the white people but now its our own Native people living on reserves, doing it to their own people. If only they knew how lucky they are, to have all those hand-outs.

Recently, my brother first was laid off because he did not have a treaty number and another Indian company that just recently got their first major contract, telling the crane company I

was working for, part-time (because of the drop of oil prices) that they did not want me for their operator which I am ticketed for, and in return, got an operator without a ticket. The only reason they gave my boss was over a dispute that happened three years ago in which the manager's son was involved. The truth to that is I coached the reserve team and benched the owner's son because he had been drinking before the game.

In the last year we have formed a Native economic development group to deal with the problems faced by our Native people. We have paid our own expenses, for example: telephone, travel and countless hours of hard work.

If our Native leaders would get together and sit down with both levels of government and back up the Native working man and concentrate on helping to get more Native busi-

nesses and companies, and in turn would hire, apprentice and have training on the job for young Natives coming out of trade or high schools, I think we would keep more of our young people out of institutions and off the streets, less Native families on welfare and would also lessen the suicidal rate among our young people.

Yours truly,

Raymond Desjardin

Native Brotherhood concept questioned

Dear Editor:

Hi and tansi!
I'm a Cree native from Alberta, and I read your "Windspeaker" paper every chance I get. I can relate to it quite well, as being from Alberta, I enjoy reading articles of events and happenings, and achievements of our Native people coping with today's times and struggles.

But what I'm really writing about is something in prison called, "Native Brotherhood."

In all the years I've been incarcerated here in Canada, I've witnessed a lot of prison brotherhoods started, and I have been a member to some. Unity is the main subject of most of them.

We as a Native Nation are always proclaiming, that we will never be totally assimilated by the white people. And yet Native people are putting Native people in protective custody units.

We say, we should all get along and not be brain-washed by the white people and their prison system. But if we're always segregated and fighting one another in prison, isn't that a form of white assimilation? Just when is this so-called

"Native Brotherhood" supposed to have any meaning in the Canadian prison system?

If the term Brotherhood was really followed in all Canadian prisons, then there wouldn't be any Native people in protective custody units.

So my understanding of it all is that there really are no solid, total Native Brotherhoods in these prisons. We are being assimilated and go along with it, to fight one another, because the white people make us that way, and still we say, "We will never be totally assimilated by the white people."

To me, the term Native Brotherhood, if followed as it really should be, doesn't exist in prison. Maybe on the outside world, but definitely not in prison. Too many Native people are playing judges to Native people to ever believe there ever will be total Native Brotherhood unity in prison.

I hope you print this. It's a shame, but so very true.

"One in Struggle with the times,"

**Geo. Knife
Prince Albert**

Opinion

From One
Raven's Eye
wagamese....



Ahneen, hello and tansi to you. You know, whenever I head down to the corner liquor store this same social problem reaches out for me. It starts in the cashier lineup. They go, "and that's \$18.70. From twenty? A dollar thirty is your change. Have a nice weekend, sir." When my turn comes they just shove my booze in a bag, shove the bag and change in my direction without a smile or a word. Sometimes I feel like saying, "here, keep the bag, I'm gonna go drink this in the alley back there anyway."

This goes on even after two years of never having shown up there d-r-u-n-k, without even a hint of booze on my breath or in my clothes. Two years without even so much as a beer label on my baseball hat or tee shirt. Yet they act like I'm gonna pass out or throw up on their cash register for sure this time.

Maybe its because they are in the firewater dispensing business they figure they know about Indians and liquor. In fairness to them, their thinking is not limited to the liquor workers union. In fairness to myself, I haven't taken a drink of anything resembling liquor for nine years. This only goes to show how powerfully held is that image of us as savage when sober but even more wild when plastered.

There is, however, no sense in denying that hopped up, fermented and distilled products do cause certain problems amongst us. What would you answer to the question: Why do Indian minikwe as much as they do? There are a bunch of theories around that try to answer that question.

A couple of them are based on the fact that before the Seagram, Molson and Labatt families showed up here, there were no such things as wine glasses, beer commercials or detox centres over here. Even after 500 years, one theory goes, our Aboriginal tummies haven't tuned in to the stuff yet. The hangover parts, yes, but social sipping of it needs work.

The priests figured we got into liquor as a quicker way to vision. Personal experience tells me it is much harder trying to make sense of yourself lying face down on the sidewalk.

Another theory says that if your mother, father or grandparents were alcoholics, your chances of becoming one is greater. These guys aren't satisfied insulting you. No, they try to put down your entire family, too. This must have started when Indian babies began drinking from bottles. You know how one bottle can lead to another.

Another explanation is connected to how and where you grew up. The drinking behaviour you saw as a kid will have a bearing on how you go about the deal as an adult. Now me, I grew up around non-Natives. They

drank quite a bit. So what that means is when I went staggering down the street, it was as a shogenosh and not as an Indian at all. What a relief.

Along with that environmental one is the idea we drink as a means of social protest. Instead of carrying picket signs and blowing up power lines, we keep small town hotels in business and get behind in our electricity bills.

Well, it's a stressful life, alright. Economically, socially, emotionally being a skin can wear on ya. Yep, as an excuse, that one will work as good as any other.

The thing about all these theories is that not one or all of them together is enough to explain why one single person gets carried away with the bubbly stuff. That is probably because going at it 'til your personal lights flash out is, after all, senseless.

The worst part in dealing with the question that way is that it's all basically racist thinking. It tries to come up with a wholesale answer to an individual-by-individual situation. People end up becoming patterns, statistics and colours. None of which has to do with waking up Sunday morning in such awesome pain even your fingernails hurt.

Then again, maybe the answer is as simple as the one my friend George once suggested. Indians drink just because they like to. The same way as the English, French, Germans and Russians do. Most do alright, but some lose control and never learn when to call it a night, or a weekend, or a week for that matter.

Maybe my reception at that liquor store is not racial at all. Maybe it's got to do with the fact that one in ten Canadians is an alcoholic. One in ten — that's pretty high. When you are walking down a street full of non-Natives, you never know. Maybe none, or every single one has the liquor and nothing else but thirst. You would have to know each one personally to pick out for sure who is and who isn't. That's another tricky side to this drinking business we obviously haven't figured out. Most of them claim to be able to pick out right away, everytime, the problem drinkers amongst a passle of us.

Maybe at that liquor store I keep running into the drunk of the staff. Or maybe that whole branch consists of the pie-eyed ten in every hundred. Maybe, just maybe, they resent me because I always act like one of those smarty pants social drinkers — the ones who quietly understand when they see crying or arguing around at parties. Then again it could just be the meatheaded thinking we have to put up with lots of times.

The reason I've never bothered to tell them why I don't drink is because, well, because I shouldn't have to. If they can't accept the evidence of their own eyes, no fingerprinting of mind will do any good either.

Why do I still hang around those bottled up places? Well my wife, who isn't a problem drinker by any means, never touched a single drop to help me sort myself out. Now that I'm comfortable enough to be left alone in the house with the stuff, it seems the least I can do to pick her up a bottle every now and then.

Well, I have to go. That liquor store is about to close. I gotta get down there and face those sober cashiers again. It's always fun wishing them a happy weekend before they get around to wishing me one. See you all next week, then. Adios...

Please write:

Editor
Windspeaker
15001 - 112 Avenue
Edmonton, Alberta
T5M 2V6

FROG LAKE

Lawrence Quinney tells youth war stories

By Diane Parenteau

FROG LAKE — As a young man in boarding school, Lawrence Quinney was training to go into the priesthood. He chose instead to enlist in the army.

Today at 66, Quinney, of Frog Lake, is a member of the elite group of veterans honored each year on Remembrance Day.

This November 11th, for the first time, the Frog Lake Nepewawan School held their own Remembrance Day ceremony where Quinney was guest of honor.

Although he was recovering from a recent knee operation, Quinney prom-

ised to attend the ceremony and as in previous years, speak to the children about war.

True to his word Quinney arrived.

Introduced by Mrs. Jody Jenzen, school principal, he limped slowly up the stairs to the spotlight on the stage and was warmly welcomed by students and teachers.

Adding to the feel of the occasion, students of all grades had displayed poems and pictures depicting war scenes throughout the gymnasium.

"I'm sorry I'm late," Quinney said lightly. "I was looking for my medals and finally found them under the bed."

Then turning to a more solemn note, he tried to convey to the children, some of the horrors of war.

During his four and one-half years of service, Lawrence Quinney served in the United Kingdom, the Mediterranean and Continental Europe.

"It's pretty hard to explain what we had to go through, what we have seen," added Quinney. "It's pretty miserable, everybody suffers, especially the children."

His training began in Regina and continued in Manitoba and Ontario. Finally, from Three Rivers, Quebec, Quinney went across the ocean.

Lance Corporal Quinney

was a machine gunner. At one point of his military career, he was offered sergeant's bars. A sergeant at the front line.

"The other sergeants were all being killed," said Quinney, "so I turned it down."

He made quite a few friends during his voluntary service overseas.

"I'd make some friends, they would get killed, then I'd make some new friends," said Quinney.

"One time we were all attacked by air and everyone was killed except me. I looked behind the back of my chair (machine gun chair) and the cotton stuffing was all out. It (the chair) had been hit with

shrapnel."

Quinney spoke of air attacks when "airplanes would come at us, barely skimming the water. England is a foggy place, we could barely see them."

The faces of the children in the audience were intense, listening to every word. They had heard about the fighting and read about the killing but there in front of them was a man who had seen it all himself and survived to talk about it.

"There was a lot of close calls," Quinney remembers, "but I made it through."

With the surrender of Germany in 1945, there was "lots of dancing in the streets."

The soldiers were given a week off to tour England and then from Rotterdam, Holland, Lawrence Quinney returned to Canada.

"Now some veterans have no legs, no arms, some are not right in their minds — shell shock," commented Quinney.

"Let's remember and pray that we never see another world war."

On that sincere note, he thanked the children for inviting him and listening to his brief account of the Second World War.

He was instantly applauded as he slowly made his way back down the steps.

At the close of the services he left with his wife to carry on business.

The Windspeaker Calendar of Events

✓ Check it out!

□ **Native Arts & Crafts Show & Sale**, November 22, 1986, 11 a.m. - 3 p.m., Sagitawa Friendship Centre, Peace River. Everyone invited to attend.

□ **Edmonton Branch of the Alberta Genealogical Society Workshop**, November 27 at 7:30 p.m., Lions Senior Citizen Centre, 111 Avenue & 113 St., Edmonton. Speaker Dr. Olive Dickason on Metis History. For more information call Sheila Hayes at 424-4429.

□ **Native Arts & Crafts Sale**, November 29, 1986, 10 a.m. - 6 p.m., CNFC Edmonton. For further information call Anne at 482-7632.

□ **1986 Native Ladies Provincial Volleyball Tournament** November 28 - 30, 1986, Kehewin. For information call Liz Poitras at 724-2091 (Res.) or 645-4455 (Bus.) or Tracy Poitras in Edmonton at 488-6048 or Roy John at 826-3333.

□ **Alexander Oldtimers Earlybird Hockey Tournament**, November 29 & 30, 1986. For information call Tony Arcand or Norm Kootenay at the Band office, 939-5887.

□ **Sampson Band Open Men's Basketball Tournament**, December 6 & 7, Howard Buffalo Memorial Centre, Hobbema. Call 585-3012.

□ **4th Annual Elder's Banquet & Dance**, December 6, 1986, Legion Hall, High Prairie. For free invitations and details call the Friendship Centre at 523-4511.

□ **Children's Christmas Party**, December 13, 1986 at 1 p.m. - 4 p.m., High Prairie Native Friendship Centre.

□ **Christmas Share-a-Thon '86**, get involved with the Friendship Centre in High Prairie. Call 523-4511 to make a tax deductible donation or help with hamper assembly and distribution.

□ **OKI 10th Annual Men's Basketball Tournament**, December 21, 22 & 23, Pincher Creek. Call 627-4224.

□ **Memorial Hockey Tournament**, December 26, 27 & 28, 1986, Saddle Lake.

□ **Hockey Tournament**, December 27 & 28, 1986, Kehewin.

DRIFTPILE

Facilities opened at Driftpile

By Albert Burger

DRIFTPILE RESERVE — "It's a great feeling," said Chief Jimmy Giroux, as the Driftpile Band celebrated the official opening of a number of new reserve facilities, including a teacherage, a school addition, and a water supply system.

Indian and Northern Affairs Canada Regional Director General Dennis W. Wallace said "the band managed a federal contribution of about \$3 million.

"The band has done very well. It's proof that Indian governments are capable of carrying out sophisticated projects. This is something the Canadian public doesn't realize.

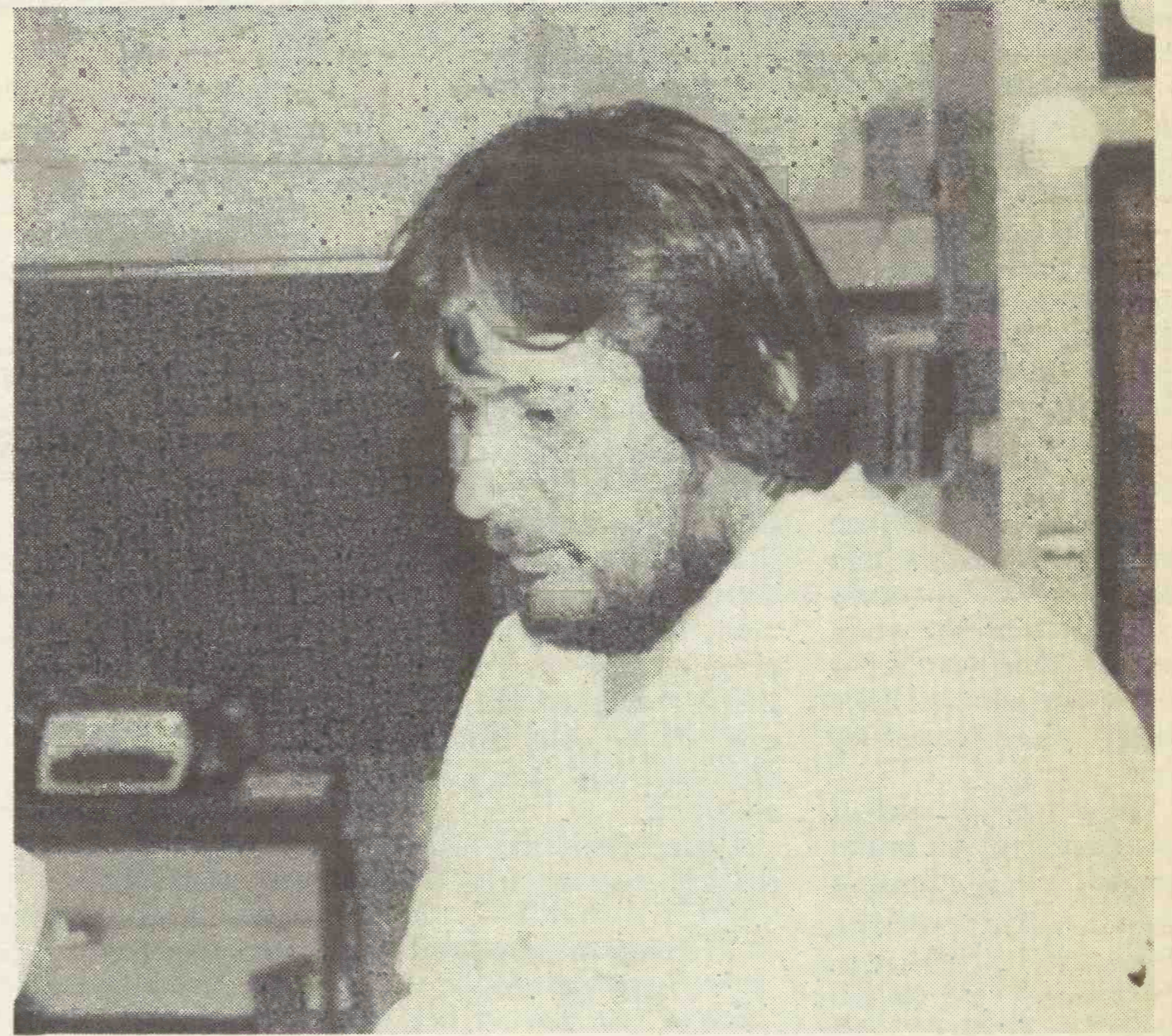
"Chief Jim Giroux and the council are among the most capable in the management of their projects."

Chief Giroux said about his council: "We work together; we argue, but we walk out smiling. We leave it in the Band office. That's business."

Giroux said he's served as a Driftpile councillor for three years and as a chief for seven years, but "without the council you can't do anything."

Driftpile councillors are: J.R. Giroux, Hank Giroux, Ron Freeman, Larry Beaver, Fred Okimaw, Eugene Chalifoux, and Gabe Isadore.

"We've accomplished lots on this reserve," Giroux said. "Ten years ago, we had a hall and a band office. You go outside now, we've come a long



CHIEF JIMMY GIROUX
... "it's a great feeling"

way."

But, he also added, "the chief and council make the band council resolutions, but people do it. Without the people's help, we couldn't do it."

The projects recently completed include:

A six-unit teacherage with four three-bedroom and two one-bedroom apartments with a total area of 520 square meters. It was completed last spring at a cost of \$531,000.

An addition to the school consisting of four classrooms, a mechanical room, washrooms, with a total area of 398 square meters. As well, the heating and

ventilating system of existing buildings was upgraded, and the existing school was reroofed. Completed last June, the total cost of the work was \$582,000.

A water supply system consisting of a portable lake intake, two kilometers of buried raw water pipeline, two compartment raw water reservoir, and a treated water pumphouse with a truckfill and distribution pumps. Completed last month, the project came in at \$1.85 million.

The band is already planning future expansion of the water distribution system to service more

reserve residences, as well as looking at a staged sewage collection system. A major subdivision is also in the planning stage to take care of future residential demands.

Driftpile Band Manager Stan Jenkins noted, "the band will aggressively be going after these and hope to start next summer. We hope to develop a business sector with a laundromat, service station, and restaurant."

After a lunch in the school cafeteria, officials and guests were entertained by the local Wasis Valley Dancers.

IN YOUR COMMUNITY

BLOOD

Blood 'poverty' prompts donations

By Lesley Crossingham

CALGARY — A two-page Calgary Herald story on the dire poverty experienced by many Blood band members had led to a deluge of food and clothing donated by concerned Calgary readers.

Blood band member and protester Duncan Bottle has been contacted by several Calgary organizations with gifts of food and clothing for distribution just two days after the Herald stories appeared October 9.

"We are organizing trucks to go up to Calgary and bring it down here to distribute to the needy," said Bottle in an interview Tuesday. However, Bottle added that the Blood band administration had refused to allow distribution in available community halls in Standoff.

"We'll probably have to use a school off the reserve," said Bottle, adding that the dissident group had also been refused the use of commu-

nity centres on reserve for any of their public meetings.

Bottle and other concerned band members circulated a petition recently to protest a Blood chief and council decision to change their two-year electoral office to four years. The chief and council later withdrew the bylaw. However, the petition continues to circulate and now had more than 900 names, says Bottle.

"We are asking the government to disband the council because they are corrupt," he said. "We also want the upcoming election (scheduled for November 27) cancelled because it is corrupt."

Bottle added that band members are required to put \$50 deposit before standing for election and many poor members of the band could not scrape the money together.

The dissident group has now contacted a lawyer and is currently contemplating taking legal action against the chief and council.

POUNDMAKER'S NECHI

Poundmaker round dance 'success'

By George Poitras

A round dance held at Poundmaker's Lodge in St. Albert was "a success," according to the executive director of the lodge, Pat Shirt.

The dance was held on November 15 and was "our way of participating in the National Alcohol and Drug Awareness Week," said Shirt.

As the evening progressed, it was nice to see so many people coming into the gymnasium of the centre, which eventually had a full house.

People of all ages were in attendance. I met a beautiful grandma who was there with her granddaughter, Sage Cardinal who was only three months old. Sage's grandmother, Agatha, aged 81, took part in the evening's dancing and did not let her age stop her from doing so, as did many other Elders who were there.

Playing cards were sold and sales from the cards went towards paying the drummers and singers who did a fine job of keeping the



POUNDMAKER'S ROUND DANCE
...attracts full house

crowd on the floor. A total of nine drum groups were available and they came from many places in the province, and even from as far as Little Pine, Saskatchewan.

Joe Cardinal, an Elder from Saddle Lake, was commentator for the evening and was great as he urged the people to keep active on the floor as well as

introducing the drum groups.

In speaking with Pat Shirt about the dance at the centre, he was pleased to be a part of the action and was also very happy to see the number of people involved, including the volunteers for the evening's activities. "They make it possible," he said, "and even more the community

is what makes this possible." He was pleased to see so many people in the gymnasium as the dancing circles could go three times round.

At midnight, stew, bannock and tea were served to the crowd. And yes, it was delicious. The bannock of course, as always, made the meal.

Ever hear of the Apple Dance? Neither had I, until this night. Carl Quinn, coordinator of the dance, explained it to me. And no, it wasn't for those people who are red on the outside and white on the inside.

The apple dance, said Quinn, is to encourage people to get on the floor and dance. A box of apples was brought onto the floor and as each person got up to dance, they would help themselves to an apple. Nice treat, but this didn't mean that no one was dancing prior to the apple dance.

The round dance, with the drummer, singers, and dancers, was enjoyed by all who attended and lasted until four o'clock in the morning.



Dropping In

Rocky Woodward

Hi! Lyle Donald. You should be congratulated for the work you have done in regards to entertainment. Last weekend, November 14, 15 and 16, Donald, on behalf of the Metis Children Services and Metis Local 1885, coordinated a three-day celebration in honor of the execution of Metis leader Louis Riel.

Friday, a dance was held at the 700 Wing, and on Saturday, local artists, square dancers, country bands and just everyone got together for a jamboree and talent show. There was even a fashion show, hosted by Dorothy Daniels and you guessed it, Lyle was one of the models.

The whole day was an exciting affair. In the jigging contest the director of Native Outreach, Laurent Roy, also participated, and showed us all some unique steps he could only have learned while growing up in the staunch Metis home of Ile La Crosse, Saskatchewan.

And now I understand that Lyle will be coordinating, along with some other concerned people, a Benefit Jamboree at the Canadian Native Friendship Centre on December 7. The Jamboree will be held in order to raise funds for DANNY CHARLES. Charles travels to Toronto every month for cancer treatments and the cost of his five-day stay, along with treatment, runs around \$3,500, all of it being raised by friends and supporters of his as ALBERTA HEALTH CARE only kicks in \$350.

Good luck, Lyle, and I also understand he has already booked the Percy Tuesday Band and the Fourth Generation Band. Both have agreed to help out on a volunteer basis.

If you are interested or need more information please call Lyle Donald at 421-0801.

BEAVER LAKE: A marriage is in the making! On December 13, Marlene Lameman will grab the hand of Saskatchewan-born Morris Crookedneck, in a traditional wedding that will see them forever together. I'm only trying to be poetic.

Marlene informs me that later on in the evening, a ceremonial dance along with all sorts of other traditional events will take place. Congratulations to the both of you!

FORT ST. JOHN: We sort of had a problem, Charlotte. Last week I said (see picture below) but there was no picture! I don't understand it! It must be magic! Either that or someone forgot to run it. Anyway, here it is, BELOW!



CASLAN: How you doing, Joe Blyan? Joe has asked Dropping In to print his phone number for those interested in calling him regarding the article where he has made a challenge to Metis from all over Alberta ... to get more involved. Phone Joe at 689-2572.

I understand Joe is now working his Dad's ranch and, "we've got about 20 head of horses here. I am really enjoying it here. Also the scenery," commented Joe.

LOON LAKE: It's official now. Leonard, the homeless has found a new home! Leonard will now be staying for the winter in Loon Lake with Felix Noskeye and his wife. The Noskeye's are Elders in the community of Loon Lake and according to Leonard, they did not want him to pay for his room and board, but to just stay with them.

Isn't it nice to see that Indian and Metis tradition is still alive.

"I feed the cows and haul water for them but they don't want any money so I put it in their pockets anyway. They are really nice people, Rocky," Leonard said.

The red hot Red Earth Riggers have won their first game of the season against the Slave Lake Old Timers right in their home town on November 14.

"We only had seven players Rocky, but the guys played hard and won it," said proud Leonard.

The Riggers won the game 5-2.

This coming weekend the Rigger's will travel to McLennan for their second game.

GIFT LAKE: Congratulations to Doug Flett, who on November 22 opened a recreation centre in this Metis Settlement fully equipped with three pool tables and seven video games.

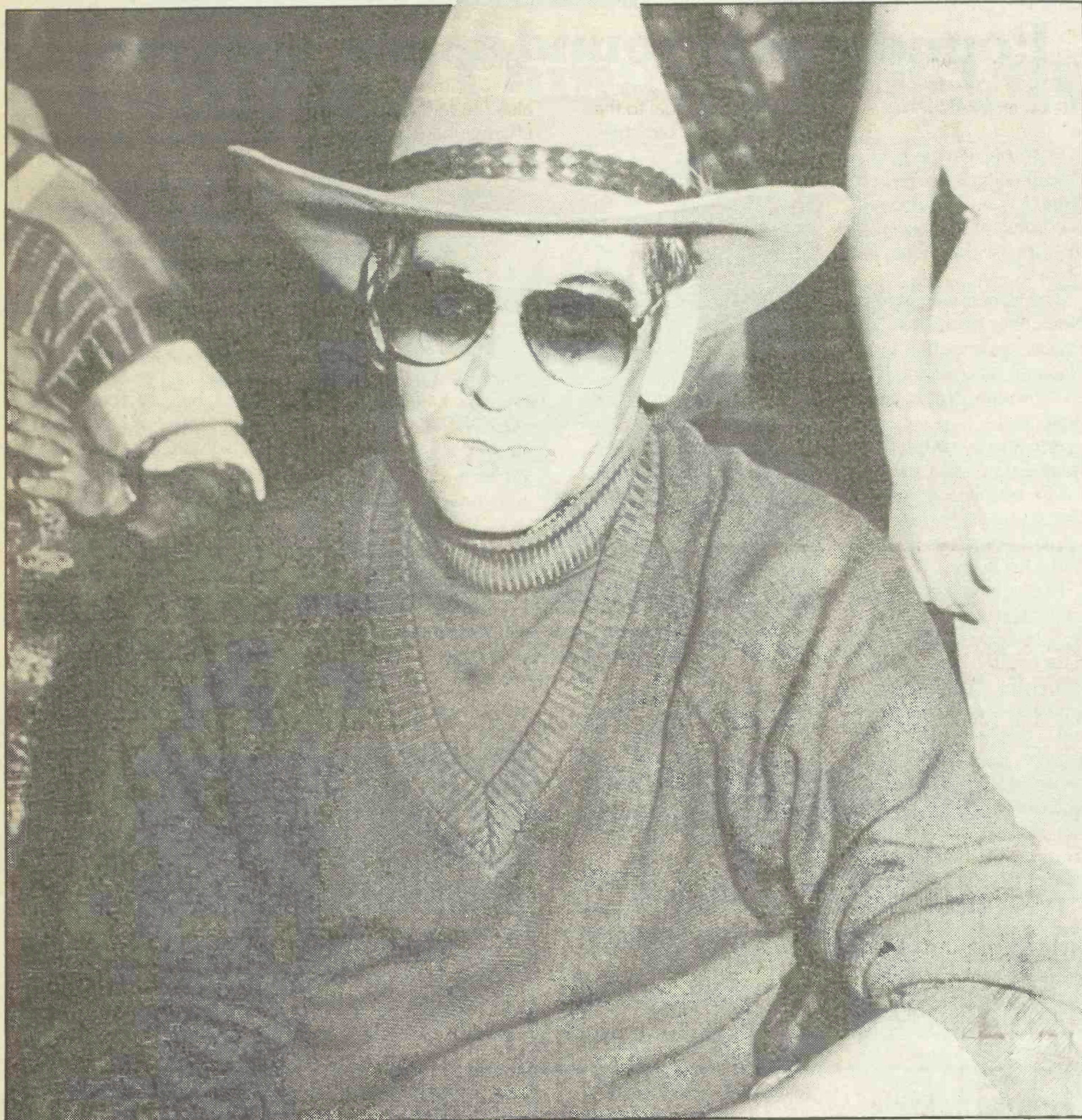
According to Leonard Flett, this at least gives the youth of the community somewhere to go during cold winter months and something to look forward to as far as recreation is concerned.

EDMONTON: I listened to the FOURTH GENERATION FAMILY BAND last weekend and it was tremendous! Karen, that's not the same voice I heard a year ago! You are one heck of a singer. And this is to the drummer. Want to join the Whispering River Band? Pleeese?

The St. Jean family is moving right along and you can bet we will be hearing more of them someday soon on an international scale.

Help for Danny Charles

Entertainers stage benefit at Leduc



DANNY CHARLES
...knows who his friends are

By Rocky Woodward

Jimmy Arthur Ordge stood on stage and just before he began singing a few of his past hits, he said in a low voice to a jam-packed audience inside the Elk Club at Leduc, that when there is a need, it

seems all country folk get together and come through. "God bless you all," he finished, and then he began to sing.

On a quiet Sunday evening in this town 35 km south of Edmonton, friends and supporters of singer Danny Charles came

together in what can only be classed as a successful bid to help Danny raise money for his cancer treatments, something that Alberta Health Care says they cannot do.

Danny Charles is Metis and a carpet layer by trade. He is also a well-known

musician. His band is known as "Danny and the Journeymen," and they have entertained in and around his home town of Leduc for many years.

Approximately a year and one-half ago, Danny had surgery for cancer of the bladder. Up until a few

months ago, everything seemed alright with Danny. Not feeling well, he was admitted to hospital and it was found that a cell from the original tumor had been contracted by his liver. He was advised that it was inoperable and that chemotherapy was needed.

Through friends, a treatment at Toronto General Hospital was mentioned where a particular doctor had an 80 per cent success rate, this percentage being much higher than that of chemo treatments in Alberta.

"Danny's story actually started on October 7, when an application he had in to Alberta Health Care for financial assistance was turned down flat. He can't even get a fare for an air ambulance from them. They left it basically on the shoulders of friends of Danny's to raise money and that is what we've been doing," commented one of the organizers for fund raising on behalf of Danny Charles, Sher Daniels.

Danny Charles flies to Toronto once a month for his treatments. The cost for the five days he must stay in Toronto each month is approximately \$3,500.

According to Daniels, the reason given for Danny's application being turned down was because not enough documentation was submitted at the time he applied. Alberta Health Care does cover \$350 and Daniels says this still leaves quite a considerable sum of money to be raised for each treatment.

Danny Charles needs a minimum of six treatments and possibly more. His friends were not to let him down.

"On October 17, we held a benefit dance at the Legion Hall here in Leduc and a benefit jamboree is held every Saturday at the Bonaventure Hotel in Edmonton that will continue until the end of the year to raise funds, said Daniels.

Sher and Tom Daniels have been instrumental in organizing fundraising activities for Danny since he was refused full financial support by AHC. They are close friends of his. Tom works for Native Counseling and says "Danny's only 46 years old and too young to let anything happen to him."

Those sentiments were shown quite visibly at the jamboree in Leduc and words from country singer Mickie Lynn, lead singer for the band "Blue Denim" spoke for everyone who travelled to Leduc in support of Danny when she said, "the support here in Leduc is just excellent. Fantastic. It renews our faith in human nature."

One lady and country entertainer, Patty Grant, travelled all the way from Houston, Texas, just for this jamboree to support Danny.

Bands such as Prairie Fire and the Southern Comfort Band took turns supplying music for the many supporters who paid \$10 per person at the door, all of it going towards Danny's treatments.

The organizers for this particular fundraising jamboree were Mickie Lynn and June Pambrun.

"Danny is a musician and a good friend of mine. We wanted to help him so we all banded together to help him out," said Lynn.

On November 9, a Cut-A-Thon was held in Leduc and hairdressers from Leduc and Edmonton got together to help raise funds.

"We charged \$10 for adults and \$5 for children and we raised \$600 doing it," said an excited organizer, Becky Hougelstol.

"We had 14 hairstylists who worked, and we donated our time with all the proceeds going towards Danny's fund. We had posters and word-of-mouth advertising, and all the bands advertised for us. A lot of friends came out and about nine musicians entertained. Personally, I have known Danny since I was a kid. He played at my wedding and he has been a friend of the family for years. It's a personal thing for me," said Hougelstol.

More fund raising activities are being planned for the future and both Tom and Sher Daniels have already arranged a meeting with Laura Vinson and Red Wyng for the second week of December and, "she really wants to do something in a big way, so hopefully, we will work something out," said Sher Daniels.

Daniels has also approached Gary Lee of the "Showdown Band" and after speaking with Lee, he also wants to do something for Danny.

"We are not looking at a few months here. We're looking a long ways down the road."

On November 14, Danny Charles returned from his second treatment for cancer of the liver. He returned with some promising news that he shared with everyone at the jamboree.

After two treatments, Danny's tumor has shrunk slightly. It is a very good sign. A sign that brought a huge round of applause from his friends and supporters. It also brought tears to the eyes to many — many who showed they cared by showing up not for the jamboree, but for Danny Charles.

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SPORTS ROUNDUP

By Mark McCallum

Living in Edmonton, I can brag about the Eskimos, Oiler, Wayne Gretzky and West Edmonton Mall. I was there last week and the place is really huge. I can't get over it. They should install traffic lights in the place. Anyway, while I was in the mall, I caught a glimpse of myself in one of its wall-to-wall mirrors. My reflection instantly reminded me of the 65-year-old Swede that scared Canada into a physical fitness craze in the '70s. To put it mildly, my shape was out of shape.

I didn't want to become one of those guys who gets sand (or should I say snow, considering our geographical situation and the weather) kicked in his face. And I keep an old set of weights around the house to impress friends, neighbors and potential dates, so I decided to make use of the dumbbells.

I left the mall, dodging tourists, bargain hungry shoppers and those cart-mobiles they rent to anybody, which is insane. Don't they know you need a driver's permit to operate a motorized vehicle?

I got home, injury free, and started lifting immediately. Ten minutes later, I said to myself, "what am I doing? ...is it really worth it? ...there must be a better way." Then, it finally came to me. "Aerobics," I thought aloud, "would be the best way to become nimble and fit," and all those girls in leotards had nothing to do with my decision. But, I knew I'd better hurry because talking to yourself is not a healthy sign. I also knew it would be hard, but I felt I was equal to the task and might even enjoy it or, at least, I could enjoy my surroundings.

If you have not found an activity you like yet, keep trying, because when you feel good it shows, and you get more out of life. Don't forget to make sure you have fun at it, too. I did.

EDMONTON — Our own Terry Lusty, an ex-bronc rider in the Canadian Rodeo Cowboy Association, asked me to mention the 13th Annual Canadian Rodeo Finals, held at Edmonton Northlands on November 12th to the 16th. You're welcome Terry.

How hard is it to get into the Finals? Only the top 10 cowboys in Canada are accepted for each of the rodeo events, with the exception of boys' steer riding, which features the best six competitors on the circuit.

Terry Villeneuve has been there before, in '83 and

'84, and qualified for the finals again this year, as did two other Native cowboys. Villeneuve, 24, has come a long way from Meadow Lake, Saskatchewan where he entered boys' steer riding in his first rodeo, at seven years old. The 5'4"-135-pound cowboy compared well with a 1,300-pound bull by the name of "Passport." He rode "Passport" to a tie with two-time CFR bull riding champion Greg Schlosser for second place in the bull riding event with 105 points, but Villeneuve was moved to third spot because he earned \$530 less than Schlosser.

Villeneuve, who was born in Cold Lake, Alberta, was also the Indian Rodeo Cowboy Association bull riding champion in 1982, when he made rodeo a career and became a professional.

Shawn Henry scored a 61 on "Miss Consort" and finished in fourth place with 80 points. The Williams Lake, B.C. resident took home \$439 in the novice saddle bronc event.

Last July, while competing against world-class competitors at the Calgary Stampede, Henry won the novice saddle bronc event.

In boys' steer riding, Rod Baptiste Jr. of Hobbema completed the finals with 185 points, earned \$974 and finished in first place in the event.

ALEXANDER RESERVE — An adams hockey tournament will be held on December 6 and 7 at the Alexander arena. Sixteen teams will be accepted for the tournament, but they must contact Richard Arcand at 939-4346 before the November 28 deadline. And the Alexander Old Timers' hockey tournament is still accepting entries until the end of November. Call Norm or Raymond at 939-4075 for more information.

HOBHEMA — The Samson Band open mens' basketball tournament will also be held on the 6 and 7, at the Howard Buffalo Memorial Centre. Phone 585-3012 for tournament details.

FORT McMURRAY — Alcohol and drug abuse are all too common in isolated Indian and Metis communities. However, in northern Alberta many of these communities are taking a significant step towards solving this serious problem. Recreation boards at Anzac, Conklin, Fort Chipewyan, Fort McKay, Gregoire Lake Reserve and Janvier are implementing a recreation leader training program in their communities.

These recreation boards and the recreation department of the Improvement District No. 18 (N) of Municipal Affairs first saw the need for this program and, soon after, received assistance from other groups, namely Keyano College Recreation, Syncrude Canada, Alberta Recreation and Parks, and Alberta Culture.

After a four-day orientation workshop was held at Fort McMurray to discuss ideas and the direction the program would take, trainees from each of the communities were selected on November 3.

Anita Kalnay and Roy Vermillion, Municipal Affairs employees, are at present helping this group of "bright and enthusiastic" trainees to develop "this very worthwhile" program. Kalnay and Vermillion will teach the trainees leadership skills, but "80 per cent of the project is actual working; implementing the acquired theory skills and providing a recreation service to the community," as Vermillion put it in a letter he sent to me recently.

The rallying support that this scheduled six-month program has received is a positive sign that a program such as this should be extended permanently, "perhaps even through a certified course at a nearby college," suggested Vermillion. The recreational training officer also expressed a hope that the program is a success to "ensure its continuation and its benefit to the communities..."

Until next, that's all.

LOUIS BULL ALL NATIVE VOLLEYBALL TOURNAMENT

Men's and Ladies'

Prize Money
Determined by
Number of Entries

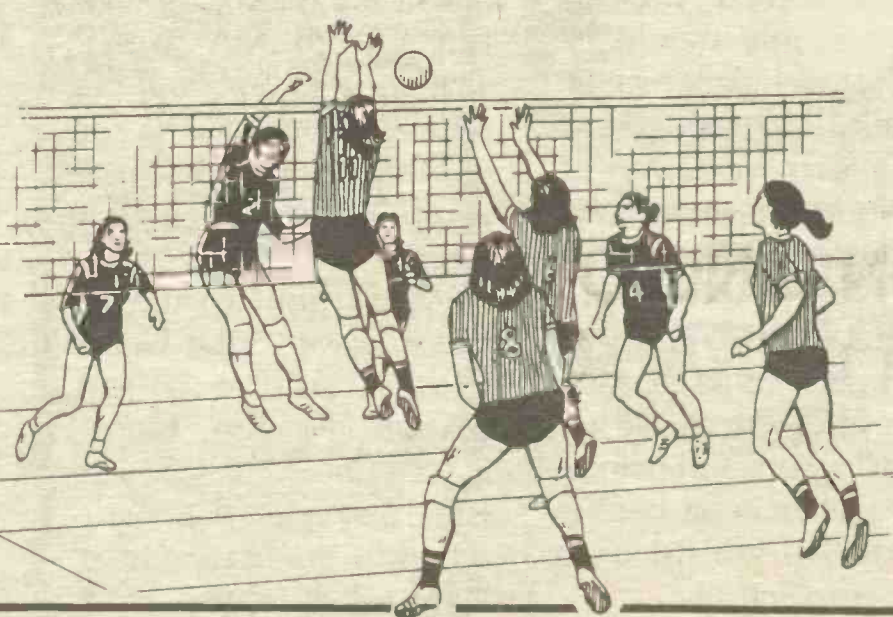
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YOUTH TEEN DANCE

Canadian Native Friendship Centre

Friday, November 28, 1986

7 p.m. — 11 p.m.

Admission \$2 per person

Music by a-DJ

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For more information call DJ at
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True North Strong and Free?

Forum has little Native involvement

By Guiou Taylor

Over 5,000 Canadians interested in the questions of Canadian defense and world peace participated in a two day forum in Edmonton, November 8 and 9.

The True North Strong and Free? conference was sponsored by a large number of peace organizations. Conspicuous in their absence were Native leadership and organizations. Forum organization leader Mel Hertig opened the sessions with the statement that "since the Iceland summit, it is no longer respectable to ignore (the question of) total disarmament. No country on earth has the power or the reputation of Canada to recreate the future — we must provide a new ethic, a new hope."

Indian and other Native Canadians have fought in Canada's armies in World Wars I and II, in Korea, and many are developing careers in today's peace time army. Yet, little is heard from the Native organizations or leadership on the general concerns of peace, security or defense. In the busy marketplace of activities such as land claims, economic development and local education and health, many worldwide concerns are ignored.

Native people, historically and today, have dealt with local problems, effecting the immediate family, reserve or community. Yet, according to Dr. Dorothy Goresky, past president of Physicians for Social Responsibility "the nuclear age (since 1945) has created universal stress."

Indian reserves, Native settlements and communities, share the same risk of destruction in a nuclear war as confront the total human population.

Nuclear war is a new

dimension. An atomic weapon creates a new, destructive sun in the sky. The effects of a nuclear war, however, provide no place to hide, no cool evening, and last for thousands of years.

While the attention of the world is focused on the possible nuclear war between the United States and the Soviet Union, Native people in Canada have a crucial stake in that struggle.

Canada lies directly between the United States and the Soviet Union. Indian land sits under the flight path which would be used by the 5,000 missiles, carrying 50,000 nuclear warheads which would be used in the event of all-out war.

Speaking as a physician, Dr. Goresky reminded the audience that in the event of a nuclear war, "as contrasted with 1945 (the bombing of Hiroshima and Nagasaki, Japan) there may be no outside world to help."

Northern Alberta Natives who are familiar with the destructive power of a summer forest fire, can have a limited base for comparison.

A small nuclear device exploding over Slave Lake would instantly vaporize (turn to steam) every living person and animal from within three miles. Every building, every vehicle, every person — man, woman and child — would be instantly blasted to a dust, swept into the air. Up to eight miles from Slave Lake, the waters on lakes and ponds would dry up, and a raging wind of 350 mph would topple every tree and building. Within minutes, an inferno wall of fire traveling at 100 mph would ignite the remaining forest in an area from Grouard to Gift Lake, to Smith and Swan Hills.



Within minutes of an atomic explosion — similar to the one which the United States used in 1945 — police, hospital, safety and emergency services would be destroyed.

Within hours and continuing for days and weeks, the radioactive dust from Slave Lake would drift over Smith, Calling Lake, Athabasca, Lac La Biche on eastward, contaminating the soil, animals and people upon whom it fell. Within one week, 50% of the population not killed outright would die from radioactivity. Within a few years, the majority of survivors would die from the effects of radiation, taken in from the little remaining food and water consumed. Cancers and leukemia would be joined by cholera, tuberculosis and dysentery, and other infection diseases.

While no major military or industrial sites may be targeted in Northern Alberta, both Edmonton and Calgary would probably be on an enemies hit list, with oil production being a victim. Namao air base in Edmonton would be a prime bombing site.

With 50,000 nuclear warheads flying overhead, the recent accidents of high-technology systems —

Challenger, Chernobyl, Three Mile Island — do not build confidence that many more nuclear weapons will not fall out of the sky, or miss their assigned targets.

Dr. Goresky, upon reviewing the possible destruction of people, businesses and the environment, realized that something even deeper was at risk. "My deepest concern and fear was not just for things, property, my family or even the country. My deepest sadness was for the earth. Something in my inner self affirms that it is ultimately the earth that is our planet and home."

The scenario of the destruction possible at Slave Lake, would be magnified 10,000, a million times around the world. The one kiloton bomb that struck Slave Lake is tiny compared to the giant weapons in the nuclear arsenal.

Why, then, would six major powers (the United States, Soviet Union, Britain, France, China, India — now possibly Iraq, Israel and other nations) — develop such weapons? Why would nations form alliances — NATO, Warsaw Pact — to collectively wave nuclear sabers at themselves and the world?

What contribution does a nuclear arms race and build up — Canada currently spends nearly \$3 billion per year on national defense — make to the problems of poverty, unemployment, health or education?

"While defense experts currently feel," according to Geoffrey Pearson with the Canadian Institute for International Peace and Security, "that the chances for (intentional) nuclear war are very high" the chance for an accidental strike or for war in some third world struggle to escalate, gives cause for concern.

Another speaker, Richard Lysyshyn, Director, Arms Control and Disarmament Division, under minister Joe Clark sees that "nuclear disarmament will not itself, either produce world peace, nor will it remove the underlying distrust, nor eliminate the injustices or problems which are a necessary basis to peace."

Several speakers noted that trust must be established too, between a government and its people.

While U.S. President Reagan presses for the Strategic Defense Initiative (SDI-Starwars) William Arkin, Director of an Arms Research Project in

Washington, D.C. stated, "one would have to be a moron not to believe that there are secret agreements concerning Canada in SDI and the Space Defense Architective 2000 program.

Canada is currently a member of the North Atlantic Treaty Organization (NATO), a group of the western European nations. NATO was organized in the late 1940's to "defend" Western Europe against the perceived threat of the Soviet Union and its satellites (Hungary, Poland, East Germany, etc.) in the Warsaw Pact.

The Hon. George Ignatieff, former Canadian representative to NATO and later to the Soviet Union, reminded the audience that Canada's traditions and values have been formed from England and Western Europe, and the Canadian troops fought in the world's wars to protest these rights.

Ignatieff also, however, suggested that modern war is no longer only between armed forces in opposing countries, but civilians have been slaughtered in the air bombings.

Nuclear war has opened up to ultimate horror — possible extinction of Life on the Planet.

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CALLING LAKE, ALBERTA

Suzuki says technology is out of human control

By Guiou Taylor

Dr. David Suzuki, noted Canadian scientist, broadcaster and educator, speaking at the True North conference, loudly announced that "modern science and technology are out of human control."

Suzuki, a popular speaker, reminded the 5,000 participants that science is the major fact in modern life, but that most of the public is unaware of the revolution around them. "I had a chance to speak to a woman at a Winnipeg supermarket, buying fresh tomatoes and bananas in (cold) January." These products are possible only by the modern chemical and agricultural inputs, by gasoline and transportation sciences, by a biological research since 1950. "Yet"

said Suzuki "most people think science does not enter their lives."

It would be a quite different life for Native people in Alberta without science and technology. Without "science," there would be no pick-up trucks or gasoline to power them, polyester fabrics and synthetic fabrics would not exist, modern rifles and ammunition would not be available.

A historian, as well as a biologist, Suzuki reminded the audience that every technical gift, comes with a built in world view. "Nations develop their economies around production and demand. The more demand for consumer goods, the more pressure is put on nature."

In a world placing so much emphasis on war and defense, the delicate balance

between man and nature can be destroyed.

"Most science and technology are produced today for power or profit," says Suzuki

Suzuki, himself a university educated scientist, stated his concern that as important as science is, the training of science can distort the scientist into knowing only a one sided world.

"A student can begin to specialize in high school, go through university with a mere smattering of English and humanities...learning science as an isolated thing.

"Education must be balanced," says Suzuki.

Speaking on a platform and to an audience of middle class Canadians, representing a largely educated and politically aware group, Suzuki also criticized the political process as being dominated by lawyers and business people. "Too many lawyers" and millionaires slants the laws of the nation.

Suzuki was also critical of mass media — the press, radio and television — which give more coverage to sports, entertainment columns and food, than to the harden issues of science, poverty and social change.

The larger question raised by Suzuki, of receiving a balanced education, is especially important for Native people. In a world which is increasingly interlocked by trade, travel, entertainment and sports; where employment and social options are available based on broad backgrounds and specialized skills, the total question of the quality of Native education arises.

It has long been felt that the "boarding school" education received by Natives over 40 years of age did not prepare them in their youth for the broader opportunities in an expanding society.

Land claims may stop war

By Guiou Taylor

Native land claims in Canada may save the nation from nuclear war. Nuclear war between the super powers — the United States and Soviet Union — seems a long way from the isolated Native communities and reserves of Alberta. Not so.

Canada lies exactly between the United States to the south and the Soviet Union to the North, over the North Pole.

The shortest distance between Moscow and Washington, D.C. is a missile over Peerless Lake, Chipewyan Lake, and other Native territory.

Indian Country (North) has never before been threatened as now by 50,000 nuclear warheads.

According to Dr. David Suzuki, a participant at the recent True North conference, warfare based on high-technology weapons is as likely to fail as Chernobyl, the Challenger shuttle, or Three Mile Island.

To understand this new dimension, examine the polar perspective map again. Imagine looking at planet earth from above the North Pole. Any exchange of missiles between super powers would be aimed across Canada and Indian Country.

The controversial Strategic Defense Initiatives (Starwars — space defense) proposed by U.S. President Reagan, for which Prime Minister Mulroney could not get Parliamentary approval to participate, brings Canadian/Indian Country even more to importance.

Starwars cannot be built and installed effectively without warning and defense systems in Northern Canada — the land base closest to the USSR.

Much of this land base needed for SDI — and the site of first strike targets in the event of a nuclear war — is land still disputed in a number of Native land claims.

In the past few years, Circum-Polar Conferences involving Native people of Alaskan, Inuit, Icelandic and Lapland backgrounds have concerned themselves with traditional hunting and fishing rights. The strategic importance of Arctic waters was not noted.

The Arctic waters, and ice covered lands, traditional home of polar bears, caribou and seals, is now host to rival nuclear submarines and tracker vessels.

A role in determining Canada's policies and involvement in defense strategies must be taken by Native people. It has often been pointed out that the Native traditions of avoiding battle, of "counting coup," of military honor, have been made obsolete by even relatively short range weapons as the rifle and cannon, typical of weapons used in every war since European/Indian contact.

Air and space technology, nuclear missiles and hi-tech chemical and biological weapons have completely altered the nature of war.

A challenge to review the protection of Native lands, and to understand the new games of modern warfare may be the most important issue confronting Native people.

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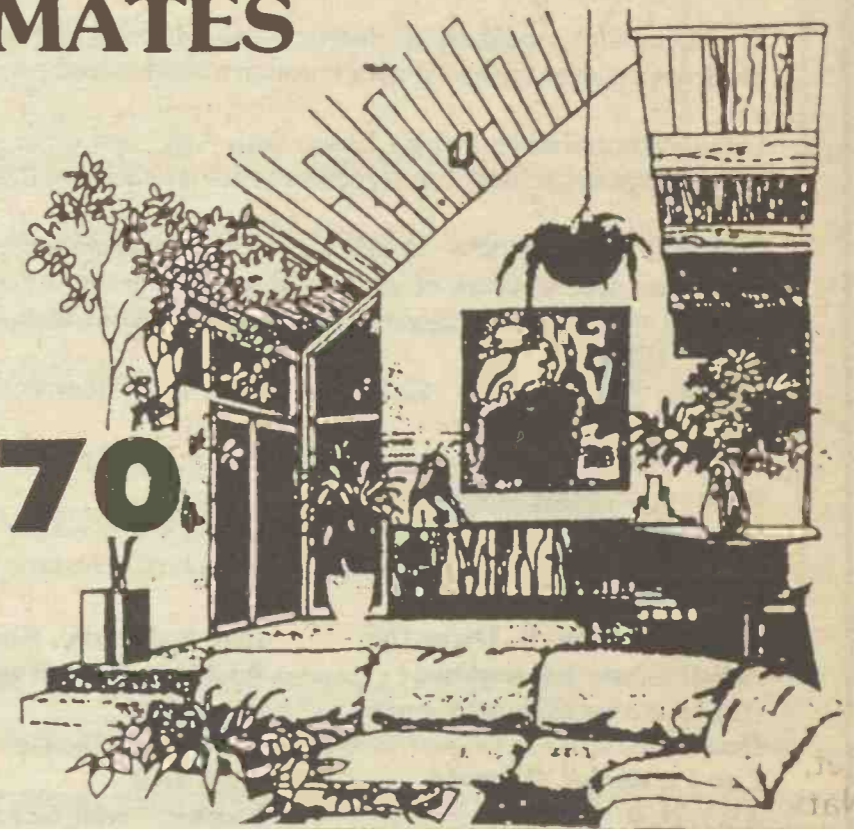


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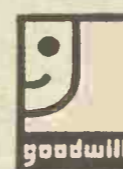
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WAR ON DRUGS & ALCOHOL

How alcoholism affects family

What Happens to the Family as Alcoholism or Drug Abuse Develops

STAGE ONE:

As alcoholism or drug abuse develops, the occasional incidents of excessive drinking or drug taking interfere with family behaviours in some way. The family reacts by

withdrawing, silence, or using sarcasm to make the alcoholic or addict feel guilty. Problems that occur in a marriage or relationship, finances, sex, social functions, and family communication are not talked about in an attempt to minimize the drinking or drug-taking. Family members talk less and less about problems because they are afraid of making the alcoholic or addict guilty.

STAGE TWO:

As incidents of excessive drinking, or drug taking happen frequently the family becomes less social. As the family withdraws more and more the importance of doing things together becomes greater. The drinking or drug taking now occupies most of the family's thoughts, and they behave accordingly. There is now less communication and more tension. The family's behavior fails to control the drinking or drug-taking. At this point anything they do is wrong.

There are still attempts to maintain the family as a whole, but these attempts are continually disrupted by the drinking or drug-taking episodes. The result is that the rest of the family begins to show emotional disturbances.

STAGE THREE:

The family gives up attempts to control the drinking or drug-taking and begins to behave in a manner geared to relieve tension rather than long-term ends. The disturbances of the family members become more marked. There is no longer an attempt to support the alcoholic or addict in their roles as responsible family members. The rest of the family worries about their own sanity and about their inability to make decisions or act to change the situation.

STAGE FOUR:

The responsible parent takes over the control of the family and the alcoholic or addict is seen as a

defiant, angry child. Pity and strong protective feelings largely replace the earlier and resentment and hostility. The family becomes more stable and organized in a manner to minimize the disruptive behavior of the alcoholic or addict. The self-confidence of the responsible parent begins to be rebuilt.

STAGE FIVE:

The family separates from the alcoholic or addict if they can resolve the problems and conflicts surrounding this action.

STAGE SIX:

The rest of the family reorganizes without the alcoholic or addict.

STAGE SEVEN:

The person achieves sobriety and the family, which had become organized around the alcoholic or addict, reorganizes to include a sober alcoholic or straight addict and begins the difficult task of reinstatement to their former roles as responsible family members.

ADULT BASIC EDUCATION INSTRUCTOR

AVC Goodfish Lake Reserve

AVC Lac La Biche is currently seeking an energetic instructor for a Basic Education class at Goodfish Lake. The course is a full time day program for adult residents of the community who are functioning below a grade 7 level in basic skills.

The successful candidate will instruct basic Math, Science, Reading and Language at the 0-9 level. Students move at their own pace through individualized competency-based material.

Other responsibilities include liaison with AVC and other government and community agencies, student evaluation, and helping adults to set and achieve their academic and personal goals.

QUALIFICATIONS: A B.Ed. or other undergraduate degree is desirable. A valid teaching certificate, several years of successful teaching in a special education setting, and/or experience working with adults are definite assets, as is familiarity with contemporary Native culture.

NOTE: Salary range: \$2,170 - \$2,888 per month (currently under review). This is a wage position.

This is a term certain position in Goodfish from January 5 to May 8, 1987, with good prospect for the following academic year.

For further information please call, and/or submit a resume to:

James McNinch, Director
Adult Basic Education
Alberta Vocational Centre
Box 417
Lac La Biche, Alberta
T0A 2C0
Phone: 623-5520

Roy Salsbury, Senior Instructor
AVC St. Paul Regional Office
Box 2920
St. Paul, Alberta
T0A 3A0
Phone: 645-6214



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Alcoholic parents

Children face consequences

By Bernice White,
Poundmaker's Lodge
(Nechi Newsletter)

Being an adult child of alcoholic parents, I now face the damaged consequences in my life of their behavior and attitudes. Nechi training has assisted me in understanding this disease called alcoholism and how it affected all those surrounding the chemically dependent person/persons.

I am very fortunate and sincerely thankful to have

this opportunity to unfold some of the unanswered questions of my confused, complex past, coupled with the healing this training has given me to mature mentally, emotionally and spiritually. Being a counsellor in an alcohol drug treatment centre, my training has helped me to gain the knowledge of alcoholism to use skillfully at my job. Training also allowed me to let go some of the hurts, trust in others and share my deepest of thoughts.

Working in the helping field is what I enjoy and Nechi training has assisted me in becoming a more effective empowering counsellor. I now can take my clients through their hurts, as I am a reflection of my own work. If it wasn't for my training, I would probably be still stumbling in my past. But luckily enough, for their caring and the Creator's guidance, I am finding myself.

Thank you.

CHILD PROTECTION WORKER

Social Services

Various Locations, Alberta — If you are looking for an opportunity to put into practice your family assessment and family support skills, our offices have the openings you are looking for. As a professional social worker, you would investigate reports of child abuse or neglect, provide support to the family, apprehend where necessary, prepare reports and make presentations in family court. This may also involve placing children in alternate care, providing support to children and placements, and referring children and families to other resources. This very challenging role requires strong skills in interviewing, counselling, assessing and problem solving. A high energy level and strong commitment to the potential of families are also essential.

QUALIFICATIONS These positions require a B.S.W. or M.S.W.

SALARIES SWIII \$26,196 - \$32,532
SWIV \$29,112 - 36,312

We offer a diversity of opportunities in both rural and urban settings, as well as some positions of particular interest to those wanting to work with Native families. For more information on specific positions available within a particular region please contact the Personnel Administrators identified below:

Northwest Region	Patricia McIntosh	(403)324-3960	Comp. No.: SSCW-2-AM5
Northeast Region	Keith Allenby	(403)623-5283	Comp. No.: SSCW-2-AM5
Edmonton Region	Maryse St. Laurent	(403)422-1195	Comp. No.: SSCW-3-AM5
Central Region	Karen Kruse	(403)340-5610	Comp. No.: SSCW-C-4-AM5
Calgary Region	John Beatty	(403)297-4507	Comp. No.: SSCW-C-5-AM5
South Region	Linda Paven	(403)345-4100	Comp. No.: SSCW-6-AM5

Please identify the applicable competition numbers noted above when submitting your application form/resume.

NOTE: Candidates must provide own transportation; acceptance of some irregular hours is also required. Assistance with moving expenses may be available. This competition will be used to fill present and future vacancies.

Closing Date: Open until suitable candidate is selected.

Please send an application form or resume quoting competition number to:

Alberta Government Employment Office
4th Floor, Kensington Place
10011-109 Street
Edmonton, Alberta
T5J 3S8

Alberta

EXECUTIVE SECRETARY

(To Chief & Council)

DUTIES:

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- The successful applicant will also be responsible for issuing cheques for honorarium disbursements. Duties are subject to change as needs require.

QUALIFICATIONS:

- The applicant must have the personality and ability to meet the requirements of the council and the general public.
- Shorthand in excess of 80 wpm mandatory.
- High typing skills — minimum 80 wpm.
- Must have knowledge of dicta-phone procedures.
- Should have complete understanding of the Cree language.
- Should have recognized secretarial certificate — with preference given to the executive secretarial portfolio.
- Highly motivated and independent person who is able to administer all duties completely and accurately.
- Must be free to travel — conferences, workshops, etc.
- Knowledge of AES Word Processor an asset.
- Management and maintenance abilities to oversee the entire clerical staff a definite asset.
- Must have valid Alberta Drivers Licence and own transportation.

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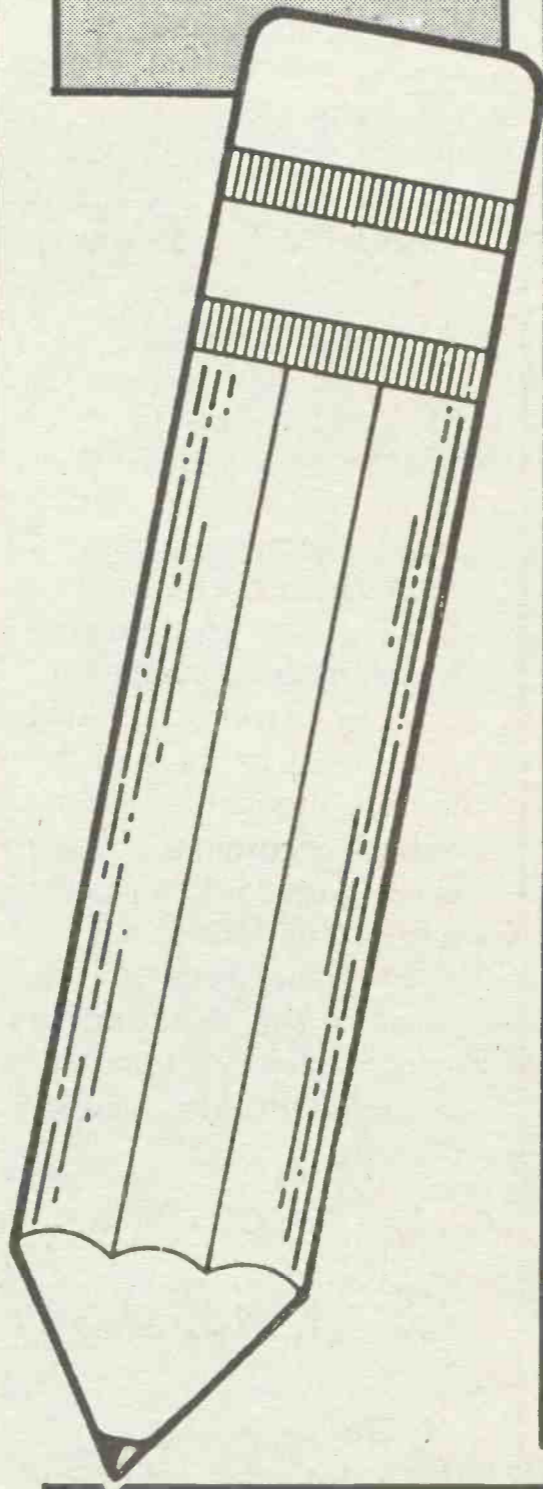
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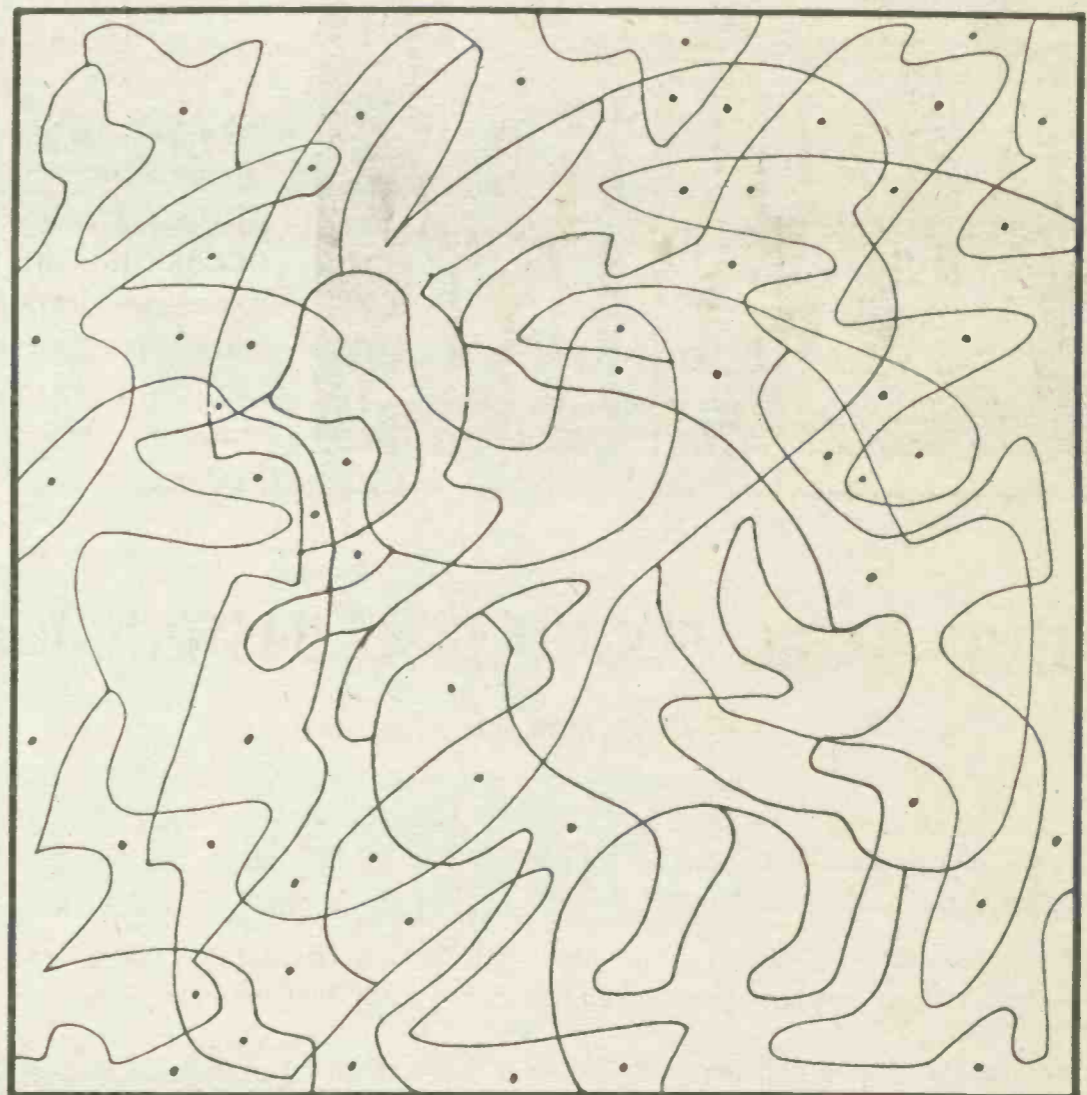
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WINDSPEAKER PICTOGRAM

By Kim McLain



Use a pen or pencil and fill in the segments that contain a dot. If done correctly, the filled in segments will reveal a hidden picture. This week's pictogram will be shown in next week's paper in completed form.

LAST WEEK'S SOLUTION:



NADC Public Forum

Clairmont
7:30 p.m., Tuesday, December 9, 1986
German Canadian Club

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 Clairmont meeting should contact Bob Elliott, in Grande Prairie at 538-1800 or the Northern Development Branch in Peace River at 624-6274.



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WINDSPEAKER 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: Grey Cup Fever

B	D	C	G	T	U	P	U	C	Y	E	R	G	E	N
A	F	E	H	A	U	B	N	A	F	I	E	L	D	N
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C	R	P	O	E	N	T	P	E	E	L	W	D	L	L
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Score | 9 - letter
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| | 10 - letter
Conference |
| | 11 - letter
Quarterback |

Cultural Days attract visitors for displays, talent contests

By Terry Lusty

EDMONTON — Despite the small crowd that showed up on Friday evening, the Metis Cultural Days shifted into high gear on Saturday with a well-rounded program of mixed entertainment for approximately 150 people.

Sponsored by Local 1885 of the Metis Association of Alberta, the cultural days were conducted at the RCAF 700 Wing. An evening dance on Friday bombed. However, the action picked up the following day as over 150 people made their appearance compared to less than 50 the day before.

Saturday proved to be a complete turn-around as the crowd increased in size and sat back to watch, listen and enjoy traditional jigging and fiddling competitions, square dancing, a fashion show and vocal talent by local people.

Saturday's agenda began with a prayer by Elder Ernestine Gibot, who recited the late Chief Dan George's "Indian Prayer." Windspeaker's own

Rocky Woodward then kicked off the entertainment portion by singing his own composition entitled "When the Sun Sets Over Batoche." This was followed up by several country songs as entries to the competitions signed up.

A special demonstration of square dancing was exhibited by the CNFC Junior Dance Group and by the senior group known as the Edmonton Native Square Dance Group. Their timing, co-ordination and execution were both colorful and entertaining to the audience, which showed their heartfelt appreciation with a loud round of applause.

The program then got down to serious business as contestant after contestant vied for top honors in the jigging and fiddle competitions.

Announcing duties for the day were shared by Woodward and the 1986 Miss Metis Princess, Rosemarie Mercredi, whose easy-going style made it appear as though she were a veteran at commentating. Once the judges had



MARTY OUELLETTE
...with young models



MISS METIS ROSEMARIE MERCREDI
...easy-going mistress of ceremonies

tallied their scores, it was Art Burd of Edmonton who dominated as winner of the premiere event, the fiddle contest. The runner-up was Richard Callihoo from Valhalla.

The men's jigging was won by George Nolan, who beat out second place Vern Boucher. In the teen category, Travis Youngchief and Peter Schaffer ran first and second, respectively.

In the women's category for jigging, it was Tracy White of Leduc who bested Martha Smith. In the junior division, first place went to Tammy Gordon with second prize going to Jennifer Kootenay.

In the remaining category of junior boys jigging, Larry Kootenay captured first place and Jonathan Donald took second.

A fashion show featuring beautiful creations by Dr. Anne Anderson and Martha Campiou-Zarutsky added some colorful pageantry as traditional Metis styles and

contemporary fashions were paraded before an appreciative audience. The models, male and female, were provided through Local 1885. Dorothy Daniels did a fine job of commentating the show.

Displays were also set up and many from the public viewed exhibits by Native Outreach, AMMSA, Dr. Anderson's Cultural Heritage Centre, Metis Children's Services, Native Education Project and Martha Zarutsky's Indian Jewellery.

Trophies awarded to the winning contestants were generously donated by the CNFC, Metis Urban Housing, AMMSA and Metis Children's Services.

This year's Metis Cultural Days is the second time that the event has been hosted by Local 1885 of Edmonton. It coincides with the time when, 101 years ago, Louis Riel was executed by the Dominion Government of Canada.

Impassioned speakers pay tribute to Riel



From Page 1

Speaker Christine Daniels recalled the efforts of her late husband, Stan, who she pointed out, fought against the same injustices as had Riel over 100 years ago. "Louis Riel fought for justice ... the right to be human ... and land for his people," said Daniels.

Metis Association President Sam Sinclair told the crowd of about 40 people that Riel died for the very same reasons that "we're pursuing now ... land and self-determination." He mentioned the coming constitutional talks which are slated for the spring of 1987. "We're now asking both governments (provin-

cial and federal) at the constitutional meeting for a land base," he declared.

Sinclair further cautioned that an unreasonable response from government could result in violence. It would be "a last resort," he explained. He even went so far as to forecast the potential for bloodshed. Should it ever come to that, Sinclair vowed that, "as a leader, I would share that blood with you."

Another speaker, in the person of Liberal leader Nick Taylor, informed the crowd that after the war, the government had automatically provided three seats in the Legislature for representatives of the Army, Navy and Air Force.

The gathering found Taylor's information to be of interest because it just might set some precedence in their quest for guaranteed seats in the House.

Words of support also came from Lawrence Coutoreille, a Treaty 8 vice-president of the Indian Association of Alberta. His presence was highly appreciated in a time when Indians and Metis are both struggling for self-government and self-determination.

Many other speakers addressed the gathering, including this reporter, who stated that organizations and individuals have been seeking a pardon for Riel but that "nothing short of total exoneration would be

acceptable."

Once the ceremonies were concluded, the crowd made their way to the Local 1885 offices where a brunch was served and people sat and talked with one another over a most welcome hot cup of coffee. Two video films were shown for those who chose to remain behind. One was "The Spirit of Batoche," narrated by Pierre Berton; the other dealt with the tragic life of suicide victim Richard Cardinal.

This past Sunday marked the 101st anniversary, to the day, that Louis Riel was hung by the courts of the land under the leadership of the then prime minister, John A. Macdonald.