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INSIDE THIS WEEK



■ One of Canada's youngest chiefs at 23, Jerry Paulette begins a long journey to return his people to their homeland. See page 2.



■ To celebrate Native heritage, try one of the recipes on pages 20 and 23. Guaranteed to satisfy anyone, and all featuring wild game.



■ Eric Shirt, a pioneer in addictions treatment, tells a fox and rabbit story to encourage self-esteem. See page 14.

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Windspeaker

April 22, 1988

Volume 6 No. 7

Rain brings relief

Paul Band fights fires

By Dorothy Schreiber

The recent rain comes as welcome relief for Paul band fire chief, Wilson Bearhead, who has been responding to daily fire calls for the past two weeks.

"We've had up to six and ten fire calls a day," he says. "Sometimes as late as 11:30 at night."

Bearhead and his team of 12 volunteer firefighters have been busy battling fires which threatened to burn down at least six homes on the reserve located 57 km west of Edmonton.

And despite an antiquated fire truck and lack of equipment, Bearhead and his firefighting team have managed to keep houses from burnig down and have not suffered any casualties.

The fire department, which has been in operation for the last year, has also received help from community members and homeowners, 30 of whom pitched in to help contain a blaze which threatened four homes.

Firefighting is a dangerous

occupation and Bearhead says there have been some tense moments in the last couple of weeks.

"There's a lot of smoke and wind blows the smoke right in your face, so its pretty hard to breathe. At one point, we had to run away from the fire truck because it was too smoky."

Another time he watched as a wind came up and two of his firefighters and the truck disappeared into a cloud of smoke.

"I couldn't see them and I was calling their names... after I finally saw the red light flashing on the truck, I said 'let's get out of here.' It's pretty hard to breathe if you don't have masks."

With the recent outbreak of fires, Bearhead is adding more hose, portable water packs, portable water pumps, shovels and hopefully face masks, to the equipment list.

He is also considering enrolling in a firefighting course in the fall.

In the meantime, with the recent rain he says he is taking the opportunity to have a rest.



EDUCATION NOT JUST BOOKS

Who do you think is going to eat up all the tasty bannock once it's cooked? The children of Mary Hanley Catholic elementary school in Edmonton, that's who!

The Grade 2 students of Mrs. Dowling's class observe Rena Sinclair, a Native counsellor, as she prepares the bannock ingredients. The task was part of her cultural contribution to National Education Week, April 18-22.

— Terry Lusty, Windspeaker

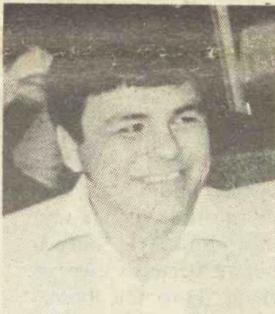
Yvon Dumont begins third term

Incumbent Yvon Dumont of Winnipeg recently defeated one of his regional vice-presidents, Jack Fleming, for the leadership of Manitoba's Metis.

Dumont begins his third term as president of the

Manitoba Metis Federation after polling 3,031 votes compared to Fleming's 2,536. A past president, John Morrisseau, came third with 1,702.

The president's position is a two-year term.



YVON DUMONT

Play runs April 22 - May 8 in Edmonton

Spirits a powerful force in 'Jessica'

By Dianne Meili

The sweatlodge, animal spirits and the finding of power are all elements of the play "Jessica" which runs April 22 - May 8 in Edmonton's Kaasa Theatre at the Jubilee Auditorium.

The play stars Shirley Cheechoo, who draws from personal experience to play the role of Jessica, a half-Metis half-Irish girl. Like Jessica, Cheechoo became heavily involved in drugs and alcohol at an early age to fight the shame of being Native.

But, just as Jessica finds her power in the play by seeking the guidance of spiritual helpers, so did Cheechoo turn her life around at 23. She attended sweats and by "going into herself" she found out who she was and learned from some of the terrible things that had happened to her.

In the play, Jessica's power is brought to life



GLORIA MIGUEL and BEN CARDINAL — 'Jessica is about feminine awareness as well as Native awareness.'

through a ceremonial array of Native spirits who are able to transform into the real people in her life. Flashbacks, music and dance are used to illustrate the growing Jessica undertakes.

Joining Cheechoo in the play are Edmonton's Ben Cardinal and New York's Gloria Miguel. Cardinal plays Jessica's lover Sam,

who must go through some changes himself as he watches Jessica find her power. Sam is a Native activist who must learn to accept Jessica as a powerful entity in her own right, not just a member of the weaker sex.

"I can relate to the role," says Cardinal, who says he's played the tough guy in his own life and has

sometimes taken things for granted. "Being a Native person living in this society you have to be tough. But, then I realize, heck, I'm a better talker than I am a fighter," Cardinal explains, indicating he's had to let go of the macho image. "In my family my mom was the decision maker, so there's now an understanding to accept a woman just for

who she is."

In Jessica, perhaps the most spiritually powerful role is played by Gloria Miguel, a central American Indian, whose father is a Kuna Indian from the San Blas Islands off the coast of Panama and mother a Rapphanock from around Virginia, U.S.A.

Miguel plays an old woman (or so it appears) who introduces Jessica into the spirit world through sweatlodge ceremonies and teachings of the old ways to help her find her power.

"Jessica is about feminine awareness as well as Native awareness. But it's also universal. Everyone has different blood in them and we all battle the spirits within," Miguel says.

To obtain tickets for Jessica, contact the Northern Light Theatre administration office at 471-1586 or purchase them at any BASS outlet.

Provincial

Chief leads fight to return home

By Terry Lusty

A scheme to relocate Dene residents from Fort Fitzgerald, Alberta to Fort Smith, Northwest Territories has failed miserably and according to Indian leaders, many band members want to return to their original homeland at Fitz.

On April 20, Chief Jerry Paulette, one of Canada's youngest chiefs at 23, was in Edmonton trying to gain an audience with the Department of Indian Affairs (DIA). He says his attempts have been futile. Nonetheless, he is a man with a mission and a vision of his people repopulating the Fitz area and regaining their social and cultural heritage.

The Fort Fitzgerald Indian reserve (#196) lies about 21 km south of the N.W.T.-Alberta border and was created through an Order in Council. Fort Smith is immediately north of the border. Both reserves come under Treaty 8 of 1899 and became stopping points along the Slave River, a major transportation route to the territories.

"In the early 1960s," explained Paulette, "DIA coerced the people of Fort Fitzgerald to move to Fort Smith with promises of jobs, housing, electricity, plumbing and education." The promises were attractive and lured most of the band's 450 or more members. This also spelled the near extinction of the community.

A consequence of the relocation was DIA's amalgamation of the Smith and Fitz bands which became the "Fitz-Smith Native Band." Now, says Paulette, the Dene are requesting that Indian Affairs recognize a decision of the band to re-establish the two distinct bands



CHIEF JERRY PAULETTE and FRANCOIS PAULETTE — 'We want more control over our destiny.'

whose total population is 437.

On March 27, a general meeting of the Smith-Fitz band passed a motion to that effect and a band council resolution has since been forwarded to the department. The BCR lists Paulette as chief of the Fitz Dene and Frank Laviolette as the Fort Smith chief.

The relocation to Smith, complains Paulette, has been disastrous. He says his people live with the symptoms of colonialism, unemployment, child neglect, alcoholism and welfare.

Fitzgerald almost became a ghost town. A 1981

census placed its population at about 25 but Paulette claims it is on the rebound and now stands at 50 and is growing. Some families have returned to Fitz and many more wish to "but are reluctant because there is nothing there for them," confesses Paulette.

There is no real infrastructure at all in the community and government is partly to blame, he adds. "They burned our houses and the church because they said our people had houses at Fort Smith."

The chief recognizes it will be costly to rebuild the community but is willing to rise to the task. He scoffs at

the \$75,000 annual payments the reserve receives at present and says, "We're entitled to much more." The band list, he adds, will increase because of Bill C-31 and add to these costs. A few amenities he envisions in Fitzgerald's future are a band office, a gymnasium, gas station and restaurant.

Paulette talks of cultural, economic and social improvements and thinks his people could have a brighter future by combining the best of two worlds at Fitz. "We want more control over our own destiny," he states.

Of additional concern are the lands at Fitz. The

original size is unknown as yet because DIA claims to have lost those files, states Paulette. The band is also in the dark as to actual numbers of band members and the two issues will require some investigation before they can file a statement of claim with DIA.

Support for the Fort Fitzgerald band has been obtained from the Assembly of First Nations, the Fort Smith Band, Dene Nation of the N.W.T., and the Indian Association of Alberta (IAA).

Lawrence Courtoreille, speaking on behalf of the

IAA, says he thinks the people of the Fitz have "an adequate and justful claim." Effective April 1, they hired the chief's brother, Francois Paulette, to conduct a genealogical study, land surveys and archival work in Ottawa in order to prepare a proper statement of claim that will, hopefully, go before the minister in August.

Indian Affairs has drawn sharp criticism from the chief and his brother, who say they feel slighted and allege the department is trying to completely avoid the issue. Paulette says they've written and left telephone messages for Alberta's acting regional director, Fred Jobin to arrange a meeting. The messages remain unanswered.

Ken Williams, speaking for Jobin, does not agree. "As soon as we got the request we tried to contact them but the people who made the calls weren't there to receive them," he explains.

A statement from DIA will be forthcoming in the near future, says Williams. Jobin, he adds, did meet with Pat Chilton, the regional director for the N.W.T., during the afternoon following Paulette's morning press conference.

The involvement of DIA representatives from both the territories and Alberta is crucial because the Fort Smith and Fort Fitzgerald bands have to fall under their respective geographic jurisdictions.

Chief Paulette made it clear that if nothing constructive occurs while he is in Edmonton, he will likely make a direct approach to the minister, Bill McKnight.

"We don't want to make noise — we just want to get things done," he concludes.

Fear favoritism, lack of funding

Ex-students criticize Peigan education takeover

By Jackie Red Crow

PEIGAN RESERVE — Two Peigan university graduates fear students will become victims of an unfair selection process for funding assistance with the recent Peigan takeover of post-secondary education responsibility.

But Ben Kawaguchi, director of the Peigan Board of Education, says there is "no basis" to Celeste Strikes With a Gun and Noella Little Moustache's claims that favoritism will be applied by the selection committee. Nominations for board members have been made and this group will form

guidelines to be applied in, the selection of candidates hoping to receive funding to attend college or university.

Anyone "who's qualified will be funded to attend school," assures Kawaguchi. This board will ensure no one who is eligible will be denied sponsorship, he added.

One of the board's priorities is to improve counselling for university and college students. A Native counsellor may be hired to counsel Peigan university and college students because the existing Indian Affairs program was "inadequate," says Kawaguchi.

But Strikes With a Gun, a graduate student of the University of Calgary and Little Moustache, a Peigan teacher, object to the Peigan takeover of post-secondary education because imminent government education cutbacks and a lack of information on the logistics of assuming this responsibility.

Little Moustache has worked in a federal school in northern Alberta where the band had taken over their own education.

"At first, it was new and exciting in the community and teachers were able to develop a curriculum based on Native needs," she said.

"But after, there was a threat of funding cutbacks and morale changed. Teachers were worried about their security instead of thinking about providing quality education to their students. Teachers should never be subjected to that."

Strikes With a Gun also believes that the Peigans have not received adequate information on "the logistics of them taking over post-secondary education. For instance, how much monies are they receiving and what amount will go directly to sponsor Peigan students interested in pursuing university or college training," she said. She points

out there are more questions than answers on the Peigans' move.

More importantly, the students say the Peigan people were not informed about the new education move. The students first heard about it while at the Peigan administration office in February and then quickly moved to create public awareness on the issue.

Strikes With a Gun and Little Moustache also worry that education is not guaranteed by the federal government. They say the Department of Indian Affairs treats university and college funding for Indians

as a policy rather than a treaty right and there is a danger funding will be discontinued.

The Peigan Board of Education assumed band control of Native education two years ago and has an elected board trustees. Currently, they are administering the Pikinni school which has nursery school to Grade 10. An addition is being built to accommodate high school students in Grades 11 and 12. As well, a number of Native teachers were hired with an emphasis on Native culture in the curriculum. The administration of post-secondary education is a new responsibility for the board.

95-year-old still going strong

By Terry Lusty

While the average age attained by most elderly people is about 70, Alexis Lafferty, of Athabasca, is still going strong at 95.

The robust gentleman was in fine form for a huge birthday party in his honor at Edmonton's Canadian Native Friendship Centre on April 16.

Although he turned 95 on Jan. 18, his party was delayed in favor of a date when most of his relatives could come together.

Sporting a modern, dark-colored suit, Lafferty appeared healthy and aware, had a full head of hair and wore no hearing aid or eye glasses. He was greeted by about 125 well wishers, including long-time acquaintances Dr. Anne Anderson and Delia Gray, who have known him for over half a century.

Gray said she's known him and his brothers since 1923. She jokingly told of how Lafferty, a lifelong bachelor, was often "around the Cunningham sisters as well as the Roland sisters" at St. Albert.

Anderson lent some credence to Lafferty's

comments saying, "He was a very nice looking man in those days." She went on to reminisce of the days when he helped her dad and uncles with haying and caring for livestock and the children. For a few years, he lived at her paternal grandmother's, Margeurite Bouvier-Gardiner.

"I never thought I'd be here wishing him all the best on his 95th birthday," remarked Anderson. "He was loved by all the people around him...and worked so hard on our farm."

A very special guest was Susan Hanna, a girl raised by Lafferty as if she were his own daughter and who travelled all the way down from Whitehorse to share in this special occasion.

Others in attendance spoke in glowing terms of Lafferty's hard working ways and the hospitality he came to be known for.

Ross Donald and Reg Taylor, who worked with Lafferty for many years at Canada Dry, were two who praised his hard work.

Athabasca MLA Frank Appleby commended Lafferty's kind and thoughtful manners. Many years ago, when he was employed



TERRY LUSTY, Windspeaker

ALEX LAFFERTY
...loved by all people around him.

as a fisheries officer, he said he used to travel between Calling Lake and other lakes north of there by dog team. On one of his trips, Lafferty and his brother, Frank, were southbound with their teams.

"They tied up their dogs...and we had to stop and have tea. That was the

spirit of the north in those days. We weren't in that much of a rush that we didn't have time to do these things...and (Alexis) was the type of gentleman that always personified that sort of an existence...we're proud that we have people like Alex Lafferty."

Frances Hanna, a niece

to Lafferty, acted as emcee for the evening and provided a biographical sketch of a man whose years span an age which has seen the transition from travel by dog and canoe to travel by jet airplane.

Descended from the Lafferty-Bouvier-Beaulieu family lines which are widespread throughout the territories, Lafferty was born at Fort Nelson, B.C. in 1893. He moved to St. Albert when quite young and attended mission school, being one of the few who learned to read and write. Fluent in English, Cree and French, he worked at jobs which very few people today can talk about firsthand.

Lafferty worked the river boats and hauled freight between Fort Edmonton and Athabasca and up the Slave River. His trips took him to such notable and historic rivers as the Peace, Athabasca and Slave. He

used to go all the way up to Arctic Red River in the territories, said Hanna, and "delivered the first boilers to Norman Wells."

The coming of the railway to Athabasca about 1916 caused a severe decline in river transportation and in the 1920s "Uncle Alex took out about 50-square-mile trapline out of Calling Lake," explained Hanna. He built a log home and was quite successful at what he did (trap), she added. He flourished into the 1930s and in the following decade, returned to Athabasca where he worked at loading boxcars and piling lumber for over 15 years at Imperial Lumber.

"He was never out of work," boasted Hanna. In 1952, he moved to Hay River for about half a year "where he fished at where the river empties into Great Slave Lake." Additional employment included jobs with survey crews, department of highways, lumber mills and logging camps.

In 1956 he was living in Edmonton where he worked for Adby Construction and Demolition. His last job, before retiring in 1969 in his mid '70s, was with Canada Dry bottlers.

"He was always there...to do whatever he could to make things better for us. We were never wanting for anything," said Hanna.

An oldtime dance featuring Don Sauve and his band, Taste of Nashville, followed the supper and speeches. One fella up there dancing away was none other than the 95-year-old Lafferty, whose looks belie his years.

As Hanna remarked in one of her closing statements: "He transcends any age generation gap; that simply does not exist with my uncle."

Ottawa conference on the disabled rescheduled due to labour strike

OTTAWA — Due to a labour strike affecting most hotels here, the date for the National Association of Friendship Centre's national conference on the needs of disabled Aboriginal people is rescheduled for Sept. 17, 18 and 19, 1988.

The National Association of Friendship Centres represents friendship centres and seven provincial/territorial associations across Canada. Friendship centres, located in 104

communities provide programs and support services designed to improve the quality of life for Aboriginal people in an urban environment.

"The national conference is our way of supporting activities which encourage equal access to and participation in Canadian society by members of the disabled Native community," said Nelson Mayer, president of the national association.

Minister David Crombie,

of the Secretary of State, stated, "This conference will be an ideal occasion for the handicapped Native people to make known their needs and aspirations to the general public and the federal government."

The three days will bring together Elders, resource people, representatives of provincial/federal governments, friendship centres, Aboriginal organizations, disabled advocacy organizations and members of the

disabled community.

A special feature of the conference will exhibit the abilities and contributions by disabled artists, actors and playwrights.

For more information, please contact: Rusty-Jack Wilson, Joyce Vaive, Conference Coordinator, National Association of Friendship Centres, 251 Laurier Ave. West, Suite 604, Ottawa, Ontario (613) 563k-4844.

TB rate 10 to 20 times higher amongst Natives

Lifestyle influences spread of tuberculosis

By Dorothy Schreiber

Tuberculosis is an unwanted legacy in Hilda Powder's family.

During the '50s she says three people on her mother's side had the disease. Two of her brothers and one sister contracted TB and spent between one-and-a-half to four years in sanitoriums recovering from the disease.

Today her 19-year-old daughter and 26-year-old son are being treated and she herself is on daily medication, though she isn't sure if she's contracted TB or is just receiving preventative treatment.

Powder, who lives in Edmonton, says her son's wife and her sister-in-law have also recently had treatment for TB.

Past treatment

Although all people are susceptible to contracting TB it is a disease which seems to be disproportionately high amongst the Native population.

In the Native community the TB rate is anywhere from 10 to 20 times higher than the rate for the general Alberta population.

Lifestyle, overcrowded housing, and past treatment by medical practitioners in dealing with the sickness are all contributing factors in the high incidence of TB amongst Native people, say health officials.

A doctor who works in TB services, Donald Enarson, says the "punitive" type of TB treatment Native people received in the past from medical authorities has made Native people, even today, leery of services.

"Years ago the TB services really functioned like a correctional facility. People would go into the communities, do a mass X-ray and screening program and then they'd apprehend people and put them in a sanatorium, where they were forced to stay...in the minds of the Native people this wasn't any different than going to jail."

The doctor says he has also heard accounts from Native people whose family members were moved to a sanatorium and never heard from again. The families never knew what happened to the person.

These past experiences have made Native people "a little bit afraid of the services" and they tend to view them with suspicion.

"As a result, somebody gets sick with TB and may even know they have it and

is scared they're going to be incarcerated so they avoid the services and this causes the case to drag out longer."

TB infection

The TB germ is spread by infectious carriers. When a carrier coughs the germ becomes airborne on tiny particles of dust and can be breathed in by others.

In Native communities, closeness of families and lack of accessible medical facilities together can attribute to the spread of the disease, believes Enarson.

He says in a community a person may carry the disease unknowingly and because there is greater interaction amongst Native families there is a greater risk of the germ being transmitted.

An Edmonton public

health nurse Diane Doering says poor quality housing may be a determining factor in whether or not a person comes down with an active case of TB.

She says good quality housing influences a person's overall physical health and, for example, a house which has inadequate heating may lower a person's resistance to infection.

"If the person is healthy and has a lifestyle that contributes to good nutrition and adequate housing, it may influence whether that person who has been affected will actually become active with TB or not."

Most people who have TB in Edmonton live in the city's inner core she says, an area where housing is affordable but is often of poor quality.

Dr. Enarson says the earliest symptoms of TB

are a cough which lasts for more than a week, an unexplained fever, and a general sense of unwellness similar to having the flu.

The disease is treated with antibiotics which are taken daily for a period from six to nine months.

In order to prevent the spread of the illness it is important for people to take their medication regularly, as once treatment is started the disease will rapidly become non-infectious.

The critical times for spreading the infection occur before a person realizes they have the illness and also when people do not take their medication on a regular basis.

"Other than that, it's perfectly safe to be around people who have TB," Dr. Enarson says.

Community

Moose Mountain people serve up Metis hospitality to reporter

By Lyle Donald
Community
Correspondent
Edmonton

Hello again! Before I get going on my next report, I would like to point out to people that I do joke around a lot and I hope no one takes any offence to what appears in these articles.

Moose Mountain trip

A couple weeks ago I took a trip up to God's country, a term which describes the beauty of Moose Mountain, and visited with good friends, Homer and Liz Poitras and family. After a weekend of ham and turkey, it was good to sit down to a good Metis meal — lasagna and bannock. It was so good, it reminded me of the suppers my dad used to make for us when we were kids. Spaghetti or macaroni with hamburger!

If we would have known it was going to be so popular these days, my dad could have been more

popular than Betty Crocker and her hamburger helper. How time flies. Homer and Liz still look as young as they did 10 years ago but now they are the proud grandparents of a bouncing baby boy, Corban Joshua. Both he and his lasagna-making mother, Crystal, are doing great. It was also my son Jonathon's 10th birthday April 4 and big brother Dennis Donald who is 35 years young.

Last month I took in a memorial dance for a former Metis musician who passed away last year of cancer, Danny Charles. Just a couple of months before Danny's passing, he met some extended family he hadn't known of before, the L'Hirondelles, who are pretty darn good musicians in their own right, including Celeste, Johnny and Gary. They supplied some of the evening's entertainment.

Other well-known people who donated their time were Leonard Gauthier, Tom (TJ) Roy, as well as my good friend whom I consider our Native version

of Tommy Hunter, Native Nashville's North's Rocky Woodward. The former mayor of Canyon Creek and fiddler Joe Blyan was there, too. Joe rosined up his bow and got the Metis up two-stepping and jigging. Boy, I just about burned a hole in my new pair of moccasins, and Leonard Gauthier almost ended up with a hernia. All in all, it was a good time for a good cause.

Special lady

Friday, March 25 was the premiere of the documentary 'Doctor, Lawyer, Indian Chief' which featured one special little lady in the Metis community, Lucille McLeod. It's about time a documentary came out about our women in professional roles who have made it over and above the domestic roles we take them for granted for. The film inspired me so much I went out the next day and bought a bra, then burnt it, and some crazy cop came by and charged me for non-support.

Assembly announced

Just last week I had a

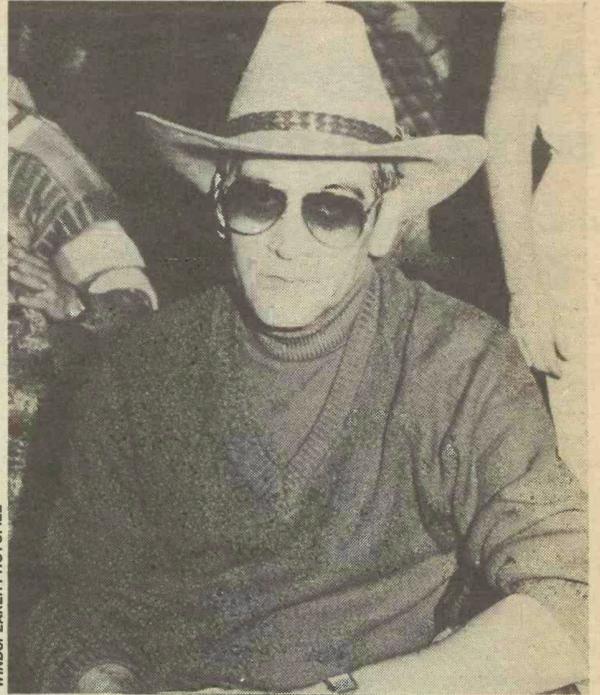
chat with the "big guy" no I didn't go to church, but I stopped by the Metis association and talked our president, Larry Desmeules. In our conversation Larry and his assistant Clint Buehler said the Metis association will be holding their Annual Assembly July 6-9 this summer in Lac La Biche in conjunction with the 200th anniversary of Metis settlement in that area.

Larry also said they are now negotiating some land with the government in a neutral area where the Metis association can host their assemblies every year. Thirty acres in Hawaii would be nice!

Dance robbed

The dances at the Elks club hosted by the United Metis Locals of Greater Edmonton are really growing into the place to go every Friday. Some guy must have been casing the place for quite a while and seeing that April 8 was one of the biggest crowds he came in and grabbed the cash box at the front door and scooted back out of the door before you could say Maple sugar.

Gordon Poitras said the thief made off with a couple hundred dollars. Even though this happened it didn't throw a damper into



LATE DAN CHARLES
...memorial dance held

the dance as former prez of the Metis association, Sam Sinclair, emceed the event and kept the crowd in stitches with a lot of good jokes. They also had a jigging contest that night and the former mayor of Canyon Creek and current president of Local 97 and the Oteenow club, Joe Blyan, won the trophy for the best individual jigger. His vice-president of Local 97, James Atkinson, and wife Tina took the trophy for first place in the couples competition.

Tom Daniels, the new coordinator of the Friday night events, said they will be havin a jigging contest every second week and in the summer they will run the winners off for a big trophy.

Slave auctioned

Metis Local 1888 held

their bazaar and slave auction on April 9 and what a disappointment, no the event turned out okay, but top bid on my good friend Brenda Blyan was only \$25. If I would have known people were going to be as broke as I was that weekend, I would have went out bottle picking during my holidays that weekend and bidded higher.

To cap off the day the Fourth Generation Family Band donated their great talents and a good time was had by all.

I must apologize to Brenda as we ran her photo and work phone number in the March 18 issue and she received some distasteful calls and none of them were from me. Come on guys show some respect for our good looking women and keep the crap in the bathroom.

Birthday greetings

Happy Birthday Uncle Alex, yes Alex Lafferty is a second uncle to yours truly and his 95th birthday was a very special event to all of us who love the man he is.

Uncle Alex is special to me because I remember when we were very young we used to visit him, my auntie Beatrice and his brother, Uncle Frank, every weekend. Being the innocent person then and still am today they used to call me the "Little Angel" and the name still fits me today.

Don't forget, it's the Little Angel's birthday on April 29 and I will be accepting presents, Irene, but keep your hands to yourself, I'm not that easy.

Finally, a special birthday greeting goes out to a very special lady, former first lady of the Metis Association, Edna Sinclair. I am not going to say how old she is because she does not look that old. By the time this column comes out it will be a belated greeting for her March 28 birthday. Most of us know her and her daughter, Lorraine, as the Metis Juds because of the way they sing and harmonize together. And also because Edna looks younger and sexier. Many more, Edna!



Indian Association of Alberta

11630 Kingsway Avenue
Edmonton, Alberta T5G 0X5
Phone: (403) 452-4330 or 452-4331

On behalf of the executive, the board of directors and the staff of the Indian Association of Alberta we salute our Native heritage.

Gregg C. Smith, President

Alberta Newsprint Company Ltd.

NOTICE

Alberta Newsprint Company Ltd. has recently announced plans to construct a 220,000 tonne per annum newsprint mill to be located near Whitecourt, Alberta. The mill will manufacture newsprint from chemi-thermomechanical pulp (CTMP), produced on site from white spruce and pine chips. Up to 20% aspen chips will be used to enhance the newsprint quality.

Prior to commencement of construction, the company will undertake an Environmental Impact Assessment to assess the impact of this project upon Whitecourt region and the environment, with special emphasis on the Athabasca River water quality and its downstream uses. This study will follow guidelines developed by Alberta Environment.

In the coming weeks Alberta Newsprint personnel will be meeting with representatives of the Town of Whitecourt and downstream communities on the Athabasca River to explain the project in more detail and to address any questions about it.

As an alternate to these meetings, questions may be addressed direct to Alberta Newsprint at Whitecourt:

778-4222 (after April 18, 778-3857) Elmer Berlie,
Environmental Co-ordinator

or by mail to:

Alberta Newsprint Company Ltd.
Box 2098
Whitecourt, Alberta
T0E 2L0



DROPPIN IN

By Mark
McCallum

Reporter cracks case wide open

I'd heard some rumblings about this illusive group for some time.

Some said they numbered no more than a handful while others were certain they were many more of them, perhaps in the hundreds. Neither of the reported sightings were correct.

I first caught wind of this group when I was in Slave Lake. I had my first solid bag of leads. They were from the Dene Tha' band — students who were Olympic bound.

There were 24 students, three teachers, two youth workers and a bus driver. Their 45-seat orange school bus, with the words 'Fort Vermilion School Division' painted in bold black letters on each side, left Meander River on Feb. 17.

The group reportedly spent the night in Slave Lake at the Friendship Centre, sleeping on mats and leaving early the next morning. The next stop was Enoch, where they had a date with band members at the school and the recreation centre on the reserve located immediately west of Edmonton.

As for me, I had a date with destiny — to crack this case wide open and see what this group was all about.

A quick stop in Edmonton and then it was off to Calgary and the Winter Olympics. This time they stayed at the Village Square Leisure Centre for the next three days — sleeping with mats in a gymnasium along with 300 other students from across the nation.

I was beginning to feel a certain amount of respect for the outsmarting abilities of this group. Their cunning and organization left me in awe — not once had they slipped up or made a mistake to let me catch up with them. Their plan was picture-perfect. They watched an Olympic hockey game between the USSR and West Germany in the Saddle Dome and caught a glimpse of the luge races at the Canada Olympic Park.

Finally, one of the students broke silence. Arthur Akinneah, a 15-year-old Grade 9 student from the Upper Hay River day school on the reserve 900 km north of Edmonton, was the first to speak.

"It's great — it's cool, I love all the city lights and there's lots of girls here."

Before their trip would end, some of the sites and things they would do include shopping at Banff and West Edmonton Mall, visiting the Glenbow Museum, swimming in the hot springs and a frolic in a wave pool, some movies and of course a glimpse of the Olympics.



The High Prairie Friendship Centre talent show featured top grade performers who made it tough for the judges. At left, Sandy Carifelle, picks up his trophy for best original song and senior vocal. Above, Edna Love sings, and at right is Francis Auger.



COURTESY OF LORRAINE DUGUAY

Oh! And, by the way, I cracked the case but my boss seems to think I need help or something. Says I watch too many .007 movies. I told the big guy not to worry and not to wait up — that I was already hot on another case and wouldn't be back 'til the fat lady sings.

PADDLE PRAIRIE: Congratulations are in order for two residents from the Metis Settlement in the Peace River country. Kim Ghostkeeper and Martha Ghostkeeper are the Family and Community Support Services volunteers for the month of April.

Both contributed a lot of volunteer support and action to a number of groups on the settlement. But, the one thing that stands out the most is the Awareness Day Program, which is a campaign aimed at the ill effects of drinking and driving.

"The greatest benefit (of the program) was that the youth saw parents working to organize this program and that it showed that parents do care about them and their welfare," said Kim Ghostkeeper, in an interview with a High Level newspaper.

Martha Ghostkeeper agrees with her counterpart volunteer, adding the program is certain to succeed if it can build self-esteem and confidence in young people.

Both are well-respected members of the community and seem to be helping Paddle Prairie move in a good direction. Congratulations!

FORT CHIPEWYAN: The 200th "birthyear" party is still in high gear at Fort Chip. As part of the celebration, Alberta Forestry is donating 500 trees to be planted in the community. The ceremonial tree

planting will be performed by Cree Band Chief Rita Marten, Chip Band Chief Pat Marcel and the chairman of the Metis Local, "Sonny" Flett.

The ceremony will take place during National Forest Week, May 2-6.

HIGH PRAIRIE: The Friendship Centre talent show on March 26 was a "great time" for all who were in attendance. About 200 people had "an evening filled with laughter and excitement," said the centre's assistant director, Loraine Duguay, in a letter to Windspeaker's Droppin' In.

There was a total of 25 contestants ranging in age from six to 60 years old, the letter reads, listing the overall winners as: junior vocal, Shannon Cunningham; senior vocal, Sandy Carifelle; best original song, Sandy Carifelle; special category, Russell Cardinal (jigging); junior band, North Country Cool Rockets; senior band, Los Sietes Amigos, and instrumental, Margie Crawford.

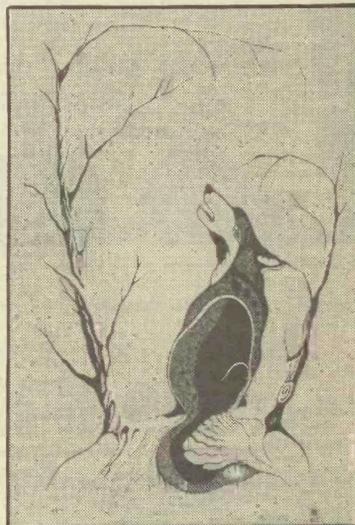
Duguay also wanted to give a special thanks and mention to David Willier and David Rumley for all their hard work. "We look forward to next year's event and hope to see many more contestants," she concluded.

And I would like to send Duguay a big thanks for sending Droppin' In all of the wonderful pictures of the talent show.

By the way, if any of you out there would like a chance to put an event or just about anything in Droppin' In, feel free to call me at 455-2700.

That's it for this week but don't be a stranger and let me know what's happening in your community.

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Community

Field placement brings Fishing Lake woman home

By Diane Parenteau
Community
Correspondent
Fishing Lake

A familiar face has been seen around the community these past five weeks. Peggy Crevier, a one-time resident of Fishing Lake, who has been away for the past three years pursuing

an education, recently returned for a three-month field placement.

Crevier moved to Lac La Biche to complete Grade 12. She then enrolled in the AVC two year Social Services program.

This final three-month placement in Fishing Lake is the last component of the course and pending the success of a few remaining

assignments, Crevier will receive her Social Services diploma on graduation day June 4.

During her stay in the community, Crevier's duties will vary as she works with the community resource worker, Sputinow Counselling Services and local government.

Useful information

Information from the needs assessment survey circulated in Fishing Lake in March is being compiled.

The education and skills section provided a basis for a skills inventory. Individual's names, work experience and other necessary personal data will serve as a list of employees for future

job openings and work programs.

A volunteers page revealed a community full of resource people for youth, sports, seniors outings or upcoming community events.

Existing services such as Sputinow Counselling Services and the health unit will use information collected to improve and expand their respective programs.

The community development section asked for ideas and preferences for improving the community, future businesses, services and beach development.

In addition to immediate uses of the survey, future analysis will provide a population breakdown,

community education level, interests and barriers to furthering education necessary for planning long-range training and upgrading programs.

Crafty ladies

The Further Education council in Elk Point sponsored a moccasin-making course in Fishing Lake during March. For nine hours over three Monday evenings a dozen ladies received hands-on instruction to transform a strip of hide into a pair of slippers complete with beads. Another similar course is planned for October.

Lakeland College is bringing us a two hour

session on making wills and estate planning April 21. The cost is only \$5. On May 2 and 4, a Standard First Aid St. John's Ambulance course will be held. There's a \$30 registration fee and a maximum of 12 students will be taken. Contact the resource office for registration or additional information.

Closed shop

The Sputinow General Store was closed for a few weeks since March 28. Proprietors Garry and Lorraine Parenteau with kids Leanne and Terry and Florence and Oliver Parenteau took the big bird to Memphis, Tennessee for a 10-day tour.

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Program opens door to U of A

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The program assists Native students who want to study for a university degree and who meet the academic requirements for regular or non-matriculated adult admission to the university. Developed in 1984 as a means for Native students to obtain a university degree, this full-time program is offered on the University of Alberta campus from September to April.

Students are offered three half courses per semester — first year English, sociology and anthropology with accompanying tutorials. In addition, there will be support services in study skills and English writing practice. All three courses are transferable to other post-secondary institutions.

Students may contact the Students Finance Board, Indian and Northern Affairs, or their bands for information on full-time assistance.

In order to apply to this program, students must either meet matriculation regulations or be over 21 years of age and have either completed English 30 or a 200 level English course with six credits, or passed the University Writing Competency Test. Students

are invited to an interview with the program co-ordinator at the Office of Native Student Services where their questions and concerns are discussed. The interview is an informal sharing session that helps students to decide if the program suits them. Students are asked to bring a letter that describes their goals and reasons for applying to the C.U.T.

program. Marks from previous school attendance (transcripts) must be sent to the Office of Native Student Services. Final decision to accept students will be made by July 15. For further information, please contact the Office of Native Student Services at 432-5677 or write to 124 Athabasca Hall, University of Alberta, Edmonton, T6G 2E8.

PUBLIC NOTICE

The Coordinating Committee of the Alberta Native Friendship Centres Association, Alberta Municipal Affairs and Secretary of State are inviting consulting proposals to conduct a Strategic Planning Process for the Native Friendship Centres in Alberta.

For more information contact

Joyce Laprise
Native Services Unit
Municipal Affairs
6th Fl., Jarvis Bldg.
9925-107 St.
Edmonton, Alberta
T5K 2H9
(403) 427-8407

Karen Collins
Provincial
Coordinator
A.N.F.C.A.
#201, 14445-124 St.
Edmonton, Alberta
T5M 0K4
(403) 455-7185

Deadline for submissions: April 29, 1988 at 5 p.m.

Address to:
Chairman
Coordinating Committee
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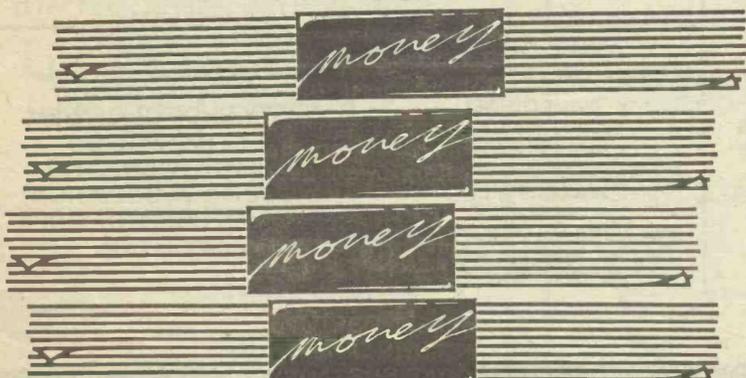
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Community

Dancers keep heritage alive

By Mark McCallum

The Canadian Native Friendship Centre square dancers were formed in September 1986 to keep the Metis cultural heritage alive through song and dance.

The square dancers are made up of two groups — junior A (12 to 16 years old) and junior B (6 to 9) dancers. The groups perform regularly at such celebrations as Edmonton's Klondike Days and Heritage Days. According to CNFC executive director Georgina Donald, the founder of the square dance troupe, the most memorable perform-



CNFC JUNIOR B DANCERS
...dancers perform for city events

ance for the dancers was at the Canadian Citizenship Court, which was held January 1987 at the centre to welcome new citizens to

Canada from 17 other countries. About 20 people officially became new citizens.

With music provided by

caller Moise White, fiddler Rod Sutherland and guitar player Don Sauve, the square dancers practise their steps at the friendship centre every Sunday afternoon. The centre welcomes anyone interested in learning basic steps to drop in or call Donald (482-6051) for more details. A seniors dance group is currently fine tuning their square dance moves along with their youthful counterparts at the practise sessions.

The dance troop's most recent performance was March 18 at the Yellowhead Tribal Council's "Partner's in Education" conference.



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Club gives youth freedom of choice

By Mark McCallum

Young offenders and street wise kids in Edmonton are being given the chance to decide "what they want for themselves" through a youth club that started in the household of Frank and Kathy Logan.

The brother and sister team believe youngsters need "to make some of their own decisions or they'll rebel," explains Frank, noting everyone in the club gets a fair chance to vote on upcoming activities.

The Aboriginal Youth Club has been giving young people in lock-up and group home institutions this "freedom of choice" since last November. "We don't tell the kids what to do — it's all up to them. They plan the agenda and we try to make it possible," says Kathy.

This freedom is often met with apprehension by the 20 to 30 youths, most young offenders, who usually take part in weekly activities. Their faces change from month to month as some return home and others get relocated to institutions in other parts of the country. But, one thing remains constant — Frank and Kathy Logan. The two continue to split duties for the club.

"Sooner or later, the kids realize that they're the boss here," says Frank. And like most democracies, he notes with a smile, there are always some who object to one thing or another but not for very long.

The kids are joined by Momma Logan (Betty) every month. She teaches the young people crafts at the Canadian Native Friendship Centre once a month. And although the club operates out of the friendship centre, Frank Logan explains they try take the youngsters on as many field trips and outdoor

activities as possible.

When the club pulls its membership together each Wednesday, the first thing on the agenda is a sweet-grass burning ceremony.

Pipe ceremonies have also been performed by Elders at the club, though Frank Logan points out candidly many of the young people looked "confused."

He recalls: "The kids looked at the Elder and his long braids and didn't know how to react...they see these things in the movies but don't really know what it means because many of them are sitting on two sides of the fence and don't know where they belong. They know they're Indian but don't have a clue what that means because they spend most of their time in institutions."

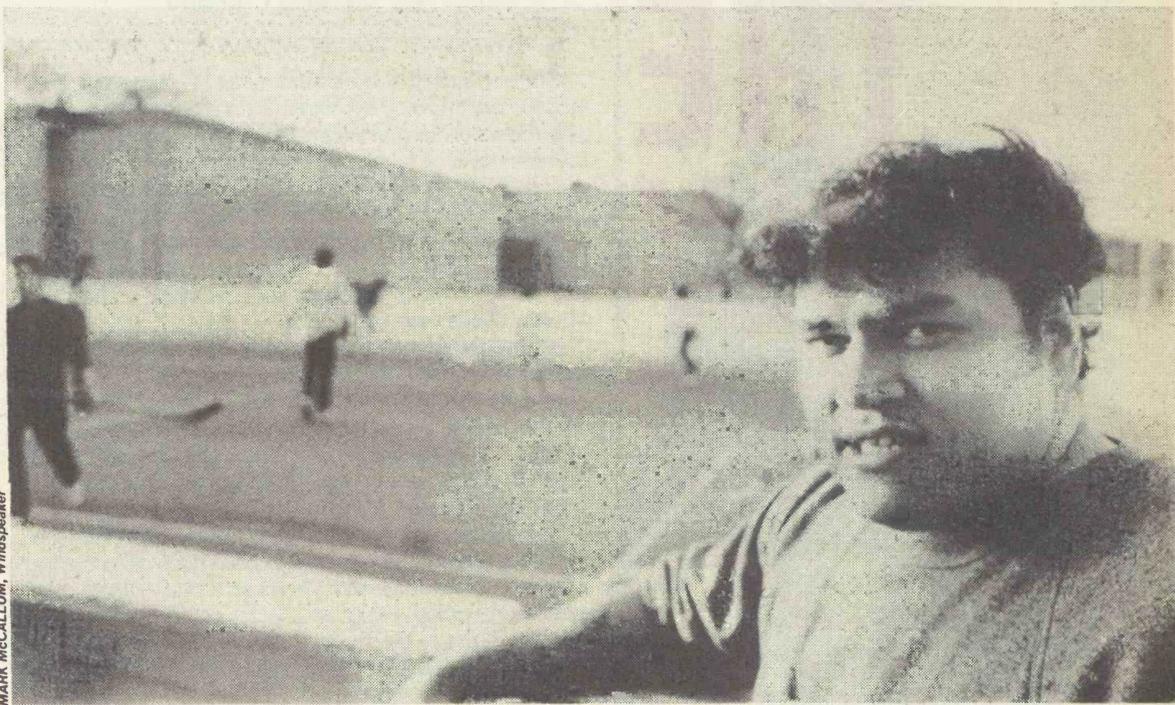
His sister agrees. She adds the youngsters have "a low esteem and confidence level and just don't know how to be your friend."

"It's always a struggle to gain their trust because a lot of them are pretty messed up. It takes a lot for them to be your friend," says Kathy Logan.

J.J., a 15-year-old young offender who preferred to keep her real name a secret, says she enjoyed the pipe ceremony demonstration but that it was "weird because I didn't experience that for a long time." She says she was six years old when she participated in a pipe ceremony at her home in Loon Lake, Saskatchewan.

Now, she enjoys the freedom the club gives to its young people. "That's great because here you see the same people all the time. But, with them, you can go to the friendship centre and it seems like there's always something going on," she says.

Although the Logans are not about to call it quits, they worry that future plans may be spoiled if they cannot find more volunteers



MARK McCALLUM, Windspeaker

FRANK LOGAN — 'Sooner or later the kids realize they're the boss here.'

and funding. The club is attempting to raise money for a summer camp trip to Sylvan Lake in August and

plan to hold crafts sales, raffles and dances.

The first of the dances will be held at the friendship

centre on May 6 (7 p.m. start) and prices will be very reasonable, says Kathy Logan.

Anyone interested in the youth club can call the friendship centre at 482-6051.



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THE EARLY LIFE

The ease of our lives today effectively shields us from the realization of just how hard life was in the last century. Back then, if you wanted something, you had to make it yourself, using your own ingenuity and sweat.

Early life in Lac Ste. Anne & St. Alberta in the 1870's By Victoria Callihoo

Our one-storey houses were made of hewn spruce logs mostly. We had only two windows in them — no glass, but a rawhide skin of a calf, deer or moose calf was used. Only the hair would be taken off. It was put on the window while wet, and nailed on with wooden pegs on slats around the window: When dry, it would be taut and could be used as a drum. It was not transparent, but gave light. Though not as good as glass, it had one advantage, no Peeping Tom was going to peep through your window. Therefore, window blinds were unnecessary.

As there were no stoves, open fireplaces were built in either corner from the door. We called these mud stoves. They were made of poles, mud and hay mixed, and adding more mud and water made a smooth finish. White clay was then mixed in water and rubbed all over with a cloth. When dry, this was white. Usually, two iron bars were hung about four feet from the floor. These bars were used to hang kettles on. We got these bars from the Hudson's Bay store and also from old discarded guns. About a foot away from the mud stove, the floor was plastered down solid, a precaution taken so sparks would not ignite and burn the house. The open chimney was built about two feet above the roof so the sparks would not drop on the roof. On a windy night, sparks could be seen coming out thick, but since the chimney was so high they would drop on the ground harmlessly. The house was then chinked, plastered with clay, white-mud washed, a cellar door was made in the floor, and the house was ready to move into.

But before the house had been occupied for two days, the owner had to invite the neighbors to a big dance. We danced reels, jigs and other oldtime dances. We had no chairs, benches or tables; because we didn't have them we didn't miss them. We ate on the floor. A canvas was spread with a white cloth on top, then we were ready for the meal. We had a three-corner cupboard in a corner for our dishes. Our pots and dishes were from the Hudson's Bay Co. The pots were made of copper and were seamless. We had eight gallon to two-pint pots. They were very useful and stood rough usage. When a pot was dented it was easy to hammer it back to its proper shape.

There were no beds; everyone slept on the floor. All bedding was gathered, folded and placed in one corner of the house in the daytime. Big pieces of slab wood was placed (perpendicular) on the mudstove. Usually, coals of fire would still be burning in the morning. The fire from the mud stove would give a glow, providing both heat and light. We had no lamps, or candles, so after a few years we made our own candles. Our bedding consisted of duck and good feathers for mattresses and pillows, buffalo robes and Hudson's Bay co. four-point (four-striped) blankets.

Early cooking

We had no flour. We grew a little barley. We cut a block of black poplar, about 30 inches high and 16 inches in diameter. We bored a hole about six to eight inches deep and seven inches across. We would soak the barley in

lukewarm water for a while, drain off the water, and pour the barley into this block. We had a hammer-like apparatus that just fitted this, with which we pounded the barley in the hole for about 20 minutes. In that time the hulls would be all off the grain. We separated the hulls from the grain and used the grain for wholesome and delicious soup. When the grain was very dry, we put it in a frying pan and added a little grease. When cooked brown, it was a good substitute for bread. We had no coffee, but again barley came to the rescue. We put the barley in the frying pan, without hulling it, and when it was fried real black, we used that for coffee. We had tea and block sugar, like we had during the war in the cafes.

Because the buffalo had now gone, we raised cattle, hogs and chickens. Food was still plentiful as there were many moose, deer and bear. We then turned to these wild animals for food and clothing. Moose hide, when tanned, made nice moccasins, coats, pants, mitts, gloves and other articles. But it never made a robe because the hair came off too easily, as did the deer. We began raising cattle and, in the fall, we butchered one or two to carry us through the winter. Some of the Metis didn't care for beef at first but they soon got over that.

We got thread from the Hudson's Bay store and we learned to make our own nets. We had lots of fish and were never short of food.

We also milked cows and made our own milk pans out of birch bark. We used thin long roots, which we got in the muskegs, to sew the pans and berry pots. We used heated spruce gum to close the seams and leaks of the birch pans. Birch canoes were made the same way. They were very light.

We barbecued fish, fowl and large pieces of meat over the open fire, or covered the bird — feathers and all, under hot coals of wood. This cooked wonderfully, and you ate something that was never touched by anyone. Potatoes were cooked the same way and had good flavor.

Getting together

Metis from Lac Ste. Anne and St. Albert often visited each other, that is once or twice a year. These two settlements were of the same people, mostly related. Often men or families from Lac La Biche or Slave Lake would come and live in the settlement. The two settlements were all French Catholics: L'Hirondelle, Belcourt, Gledus, Plante, Laderoute and Gauthier. Letendres' ancestor's came from the Beaver Indians in the Peace River country. Around 40 years ago a lot of these people went up to Grande Prairie where the trapping and hunting was good.

Clothing of yesteryear

Our clothing was stitched from cloth brought in by the Hudson's Bay Co. Our men never had underwear, nor socks (there weren't any) but we had large overcoats from buffalo skins. Outer leggings were worn, made from the Hudson's Bay Co. blankets. These leggings reached up to the waist. A buckskin string was tied to the leggings and that tied to one's belt. Women also had no stockings. Like the men, they wrapped their feet with an oblong piece of flannel. Women wore leggings. They were worn below the knee. They were made of black velvet and were beaded on one side, the outside of the leg. When we women did outside work, or made trips in winter, we wrapped our

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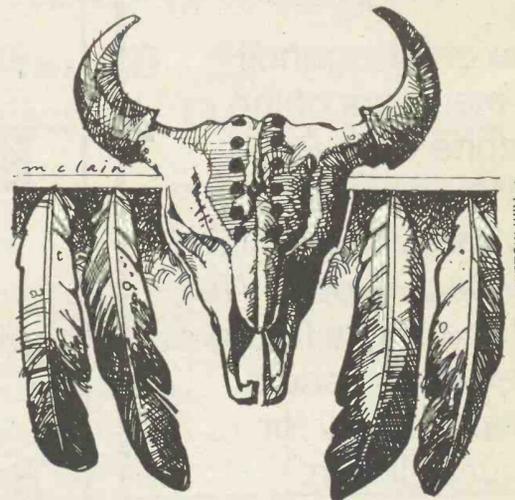
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knees with flannellette. Women had no coats, but wore shawls.

During the buffalo hunts, a settler would go on through to Red River for supplies that weren't available here. They would bring back plows, garden tools and tubs. They would return in the fall and usually two families or more would come back with them to settle out here. These families came in wagons. Whiskey (firewater) would be brought in from Winnipeg and rum and brandy were sold or bartered by the Hudson's Bay Co.

We had no soap, but we made la potash from fats or grease with ashes lye. We used it for our toilet and washing soap. Perhaps it was rather hard for the delicate skin, but it was as good as any soap I have used. Some of us still use la potash to this day.

No brooms were to be had at the store. We made them out of a certain kind of willow. We chose the long tapered kind. These sticks were taken from the tops of the bushes, about two feet long. About 100 of these would be tied together around a four-foot smooth stick — this was the broom handle. The stick was driven into the centre of the tied willows, and our broom was ready for use.

All-purpose plant

Moss was pulled up in the fall, after haying. Little spruce trees were cut about two feet from the ground and the upper half was pushed down. We put our moss on top of this sort of rack, where it would dry before winter set in. It was hauled in as needed. Moss was a household necessity. We raised our babies with it. We stuffed it in moss bags in which our babies were laced up. We did not use any diapers. We used moss to wipe floors after scrubbing them.

We cultivated our land, an acre or two plot, with a 10-inch plow. An ox would be trained to pull it. The ox was used in around the place and for hauling hay, but the ponies were used for fast travelling to such events as weddings and dances, and, in case of sickness, to get the priest. When plowing was done, a wooden harrow was then dragged on the plowed land, with a young boy usually leading the horses. The seeds were sown broadcast. Fences were made of rails laid on blocks. The oxen and horses were driven singly. We had no double-harness.

After the hunts were over, some people went down to Morley or Man-a-chap-pan-nihh (meaning "where the bows were taken"). Bow River in Indian is "Ask-ka-we-see-pee" which means "Don't-freeze-over-river." This river was never known to freeze over and ponies could always cross it.

Money system

We bartered our furs at the Hudson's Bay Co. Usually the company advanced a settler with credit after haying, and on through the year until the trapper brought in his catch. Often the fur would more than pay the debt the settler owed and the store would owe him. He would draw this, off and on.

As there was no money, this transaction was called "fur." So much fur for this, and so much fur for the other article. Later on, when the Indian commissioners came to pay Treaty money (late 1870s), money began to circulate. It seemed more confusing to deal in money when one was accustomed to barter. I have heard of some Indians trading a used \$5 bill for a brand new dollar bill.

Victoria Callihoo, known as "Granny Callihoo" to everyone in the St. Albert/Oneway areas, lived to be a ripe old 105 years of age. Toward the end of her long life, she lived in a small log cabin in the Gurih, Alberta area, shunning the modern conveniences of electricity and plumbing. She died on April 25, 1966 at an old folks home in St. Albert. She once shot a bear, as a young girl, and was known as somewhat of a medicine woman in her later years. She attributed her long life to the fact she never touched a drink or cigarette. Here, she remembers the late 1800s.

"We had no chairs, benches or tables; because we didn't have them we didn't miss them. We ate on the floor...on a big canvas with white cloth on top."



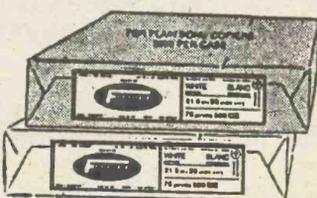


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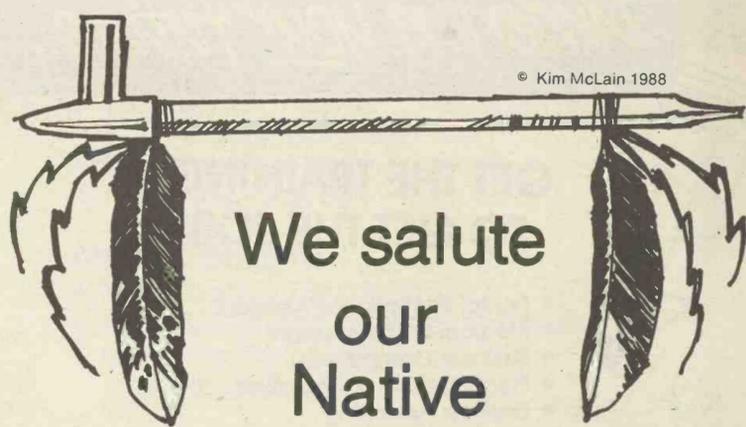


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People

Moral of story: it's okay to be Indian

By Mark McCallum

"It's okay to eat rabbits and it's okay to be an Indian," says a founder of the Poundmaker's Lodge, an addiction treatment centre near St. Albert and Edmonton.

Eric Shirt believes many Indians face an identity crisis because society tells them that "being an Indian

couldn't eat rabbits. "The other foxes set him straight. They said: 'Hey, I'm a fox, you're a fox and it's okay to eat rabbits.'"

"And, that's basically what Indian people have to do; we have to encourage each other because it's okay for us to be doctors and lawyers and teachers... and, it's okay to be an Indian at the same time,"

Shirt exemplifies what the Poundmaker's Lodge is today.

The lodge would become the first of a number of treatment centres around the province that would be established and operated by Indian people. Its founder, Shirt, would also become instrumental in establishing these rehabilitation centres and reserve health units over the next 10 years.

"The services Indian people get in these centres is quality, excellent treatment," notes Shirt. But, he quickly denies that there's anything unusual about a Native run facility "in the sense that a white treatment centre is not unusual.

"Historically, Indian people's experience with non-Indian society has been a situation of paternalism, really, where one group of people takes care of another from infancy to death."

However, Shirt feels the Indian community has received unfair criticism in the past for relying on others too heavily and not taking charge of their own affairs. He says Indian people have been denied support in most instances and stripped of their independence, forced to fit into a completely different society.

"Indian people have been told over and over again that they should do this or that," says Shirt. He feels the Indian community suffers from a paradox he calls the "tyranny of should."

Shirt explains Native people are constantly reminded that they "should" do more for themselves.

"We have to encourage each other because it's okay for us to be doctors and lawyers and teachers...and, it's okay to be an Indian at the same time."

is wrong." But, he says the truth is quite the opposite and explains his beliefs through a story about a hungry fox who meets a rabbit in the forest one day:

"One morning, a fox spotted a rabbit in the forest and gave chase. All morning the fox chased his prospective meal until finally the rabbit stopped, realizing it could not outrun the fox any longer.

"The rabbit turned to the fox and asked: 'What do you think you're doing?'"

"I'm chasing you; I'm going to make a fine supper out of you," replied the fox.

"Listen," said the long-eared animal, 'foxes don't eat rabbits so don't give me that.'

"It confused the fox long enough for the rabbit to escape," says Shirt, explaining the moral of the story.

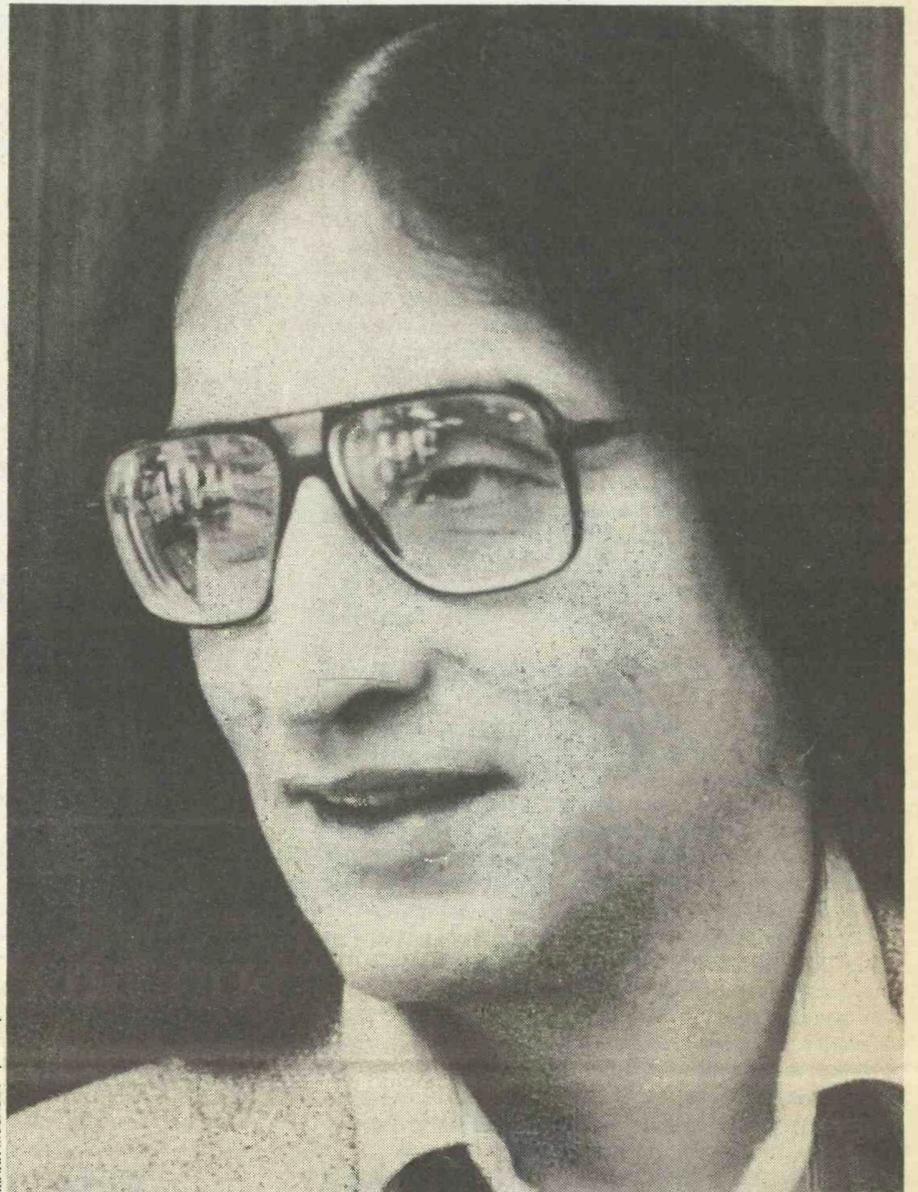
"The fox went searching for other foxes to tell him what he was supposed to do if he

explains Shirt.

"Indian people have to get together and say it's alright to eat rabbits. And, when somebody comes along and tries to tell you it's wrong — that's a lot of bull."

It was this firm belief in the abilities of the Indian community that helped Shirt and a few others convince the government to give financial support to a substance abuse treatment facility that would be run by Natives and eventually become independent.

In 1973, the government agreed to let a group of recovering alcoholics operate such a facility, the Poundmaker's Lodge. The lodge was named after Chief Poundmaker, who was one of the first Native leaders to recognize alcoholism as a problem and speak out against it in the late 1800's. And, like the Saskatchewan chief,



MARK MCCALLUM, Windspeaker

ERIC SHIRT — 'Indians face an identity crisis because society tells them being an Indian is wrong.'

But, on the other hand, "they're told they don't even have the capacity to run their own lives."

And, Shirt says the Native community is riddled with social problems like alcoholism and suicide as a result.

"If you ask a Jew to look for help at a Nazi concentration camp, would he go?"

"Basically, that's what our experience has been in the non-Indian society. There's no other way to equate it; it's exactly the same because we lose our

pride and dignity and self-respect...things that kill people."

Although Shirt sees room for improvement, he says the state of the Indian community today is steadily progressing, turning the tide in favor of the fox.

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Substance abuse treatment pioneer honored at national conference

By Mark McCallum

Edmonton's Eric Shirt was honored recently at a national conference in Vancouver for being one of the chief catalysts and pioneers of Native-oriented alcohol and drug abuse treatment facilities across the country.

The National Native Treatment Directors Association presented Shirt with a wood carving plaque at the association's first-ever conference, Feb. 22-26.

A founder of the Poundmaker's Lodge, Shirt later told Windspeaker he was pleased to be recognized by his peers but bashfully denies he is deserving of such an honor.

Shirt's accomplishments speak for themselves. In 1973, as he led a small group into a new era of drug and alcohol treatment methods by persuading the government to fund the province's first Native-operated treatment centre, Poundmaker's Lodge.

The lodge paved the way for a number of other treatment facilities and reserve health units that are still being run entirely

by Native people today.

Shirt preferred instead to focus attention on the problems that lie ahead for these treatment centres. He feels counsellors must keep in pace with problems that are becoming more and more prevalent, such as solvent abuse.

"I see a lot of youngsters today that are wasting their lives with this type of abuse — sniffing glue or gasoline," explains Shirt, painfully remembering a young girl he met recently at a 7-11 store in Edmonton's inner-city core. She was stoned on glue.

The girl "couldn't have been more than 13 to 15 years old" and Shirt pleaded with her to stop the deadly habit. He met the girl a short time later and was pleased to find that she did attempt to quit the tragic form of abuse and "she seemed so happy."

Shirt also feels more needs to be done in the area of follow-up and family treatment. He explains often family members that do not abuse any substances are affected by an alcoholic in the family.

"Getting the family to talk about it is the first step," he says.

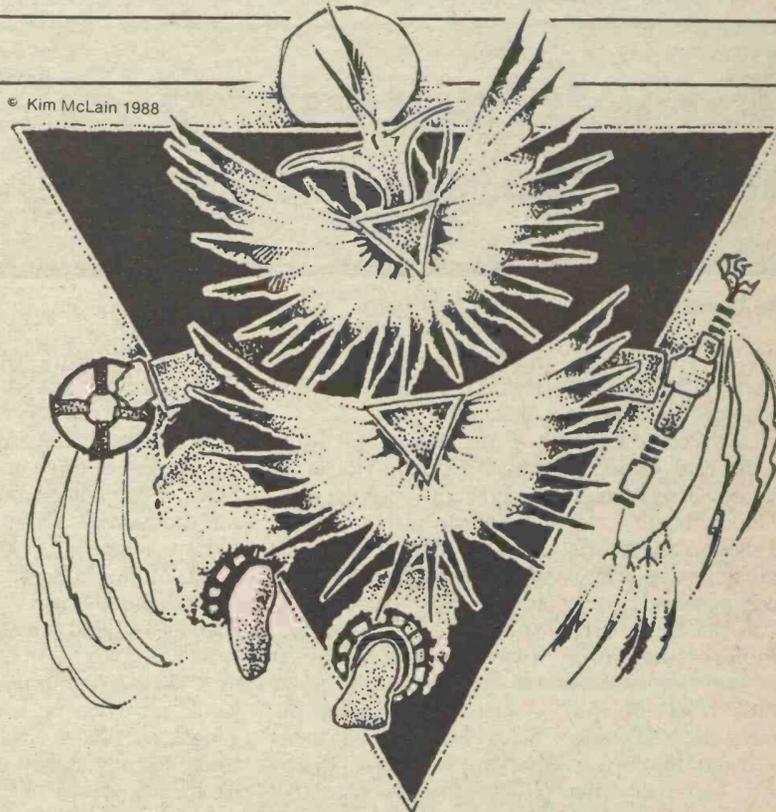
Although Shirt is no longer a staff member of the Poundmaker's Lodge, he notes they are at the forefront of treatment in these areas. Poundmakers offers recovering alcoholics 10-day follow-up treatment programs and has welcomed whole families into the establishment for treatment in the past.

Poundmaker's executive director Pat Shirt (brother to Eric) says they are also currently seeking funds for a program to address solvent abuse.

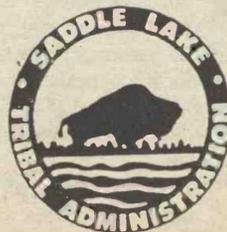
Speakers at the national conference in Vancouver also concentrated on follow-up programs, says Pat Shirt. "We are focusing on aftercare," he explains, noting there was a "tremendous response" to the conference. Pat Shirt says organizers were expecting no more than 200 people to attend the conference but were pleasantly surprised when the final head count revealed that 928 registered guests were in attendance.

The theme for the conference was "Bridges into Tomorrow" and judging from guests like Eric Shirt, the future looks bright.

We salute our Native heritage.



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Sports

Enoch 'puts it away' at fast-paced tourney

By Lyle Donald

ENOCH — The Enoch Tomahawks were in top form last week, as the host club defeated Slave Lake 11-5 in the final game of their first annual recreation hockey tournament.

Even though the score was lopsided, it was a very fast-paced game and Enoch never really put it away until the middle of the third period.

Enoch's MVP of the tournament and best goalie Harvey "Bingo" Morin, was a stand out for the Tomahawks, stopping Slave Lake in many of their offensive rushes.

The first period started off as a fast-paced event with both teams showing the crowd why they made it

to the final game. Tomahawk's Fred Cardinal got his team going with a tip-in past a down-and-out Dean Alexander.

Four minutes later Enoch's Bobby Houle got his first of two for the night on a hard slapshot from the blue line. Slave Lake finally got one by Enoch's goaltender Bingo Morin in a scramble as Cameron Twinn snapped one in the net.

Just when it looked like Slave Lake was going to get back into the game, Bobby Houle scored his second of the evening 29 seconds after Slave Lake's goal, leaving them frustrated. The first period ended 3-1 for Enoch.

The second period heated up with both teams really

flying and not able to put one past either goaltender until the 7:06 mark, when Fred Cardinal scored his second of the night. Fifteen seconds later Shane Calihoo got his first of three goals. Slave Lake's top scorer of the tournament, Donovan Fiddler, finally got one by Bingo Morin, but just like the period before — as soon as it looked like Slave Lake was going to get back into it, the Tomahawks would come right back with a goal, as Shane Calihoo broke the momentum with his second goal.

Slave Lake's Bobby Donais got his first of two, beat the Enoch goaltender with 40 seconds left in the second, and ended the second period 6-3 for Enoch.

In the third period, Slave Lake ran out of energy and Enoch took full advantage of the situation with Stan Jackson, David McDonald, Kyle Peacock, Richard Sharphead and Shane Calihoo completing his hat trick. Howard Bear and Bobby Donais, with his second goal, rounded off the scoring and ending the game Enoch 11-5.

The "B" final was not as fast-paced as the "A" final which saw Saskatchewan's Thunderchild T-Birds walk all over Hobbema and beat them 8-3. Darren Sapp, Ravis Missup, and Orsie Paddy scored twice each with singles from Darcy Whitstone, Tommy Chief and Hobbema's Derwin Okeyman, Rick Shug and Dale Rain.

After a couple of weeks of good hockey at Enoch,



LYLE DONALD, Windspeaker

BOBBY HOULE (#17) and STAN JACKSON (#21) ...Dean Alexander in goal for Slave Lake



ENOCH TOMAHAWKS ..."A" side winners



THUNDERCHILD T-BIRDS ..."B" side winners

recreation assistant Lorraine Alexander said the tournament was sponsored by Enoch minor hockey and was the last for the season.

The tournament all-stars were: best goalie and MVP,

Enoch; right defense, Jackson Wolfe, Thunderchild; most sportsmanlike player, Ferin Calihoo, Enoch and, best defensive player, Fred Cardinal, Enoch.

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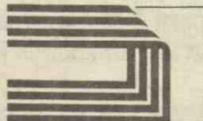
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SPORTS ROUNDUP

By Kim McLain

Have a seat, get comfortable. Let's talk about the ole days. After all, this is Windspeaker's heritage issue. Here, pour yourself some tea, break off some bannock, while I introduce you to the boys.

That fellow there, the one who's always smiling, that's Archie Collins. He's the chairman of Elizabeth colony. Now 42, he grew up on the colony.

And that man there, who's always joking, is Larry Quinney, 35, a bonafide Frog Laker. He's always got a few stories.

Lastly, that tall, dark and handsome guy is Herman John, 40, from Kehewin.

Now you know and I know that these guys aren't exactly senior citizens but still, things in Native sports country have changed quite a bit in 20 years.

Let's take a step back a few decades, back to when these guys were still spring chickens — wet behind the ears.

FROG LAKE: Larry has seen a lot of things added to the reserve since he was a teenager: a school gym, \$6,000 universal gym, skating rink, ball diamond. Larry's been taking advantage of Sports Council and Alberta rec grants even though people hesitate because reserves are seen as a federal responsibility and not provincial.

Seemed like only yesterday Larry was playing for the fastball team, led by pitcher Fred Cross, and before him, Norman Quinney.

"You have to have good pitchers then, junkie pitchers, guys who threw lotsa' spinach." Those were the days of "after church games."

When Larry was 13 he played for the Frog Lake Northstars hockey team. He remembers his mom sewing all night to make him a padded uniform for a Lloydminster tourney. But even before he started playing senior hockey he was out with the rest of the guys playing hockey on frozen sloughs and dugouts, using willow branches for hockey sticks.

"We had no television in those days so we were more active — today's kids sit around watching television."

Larry remembers his dad, Lawrence Quinney, as a competitive athlete in all sports. And Fred Fiddler, now over 70 — he was the champ half-miler runner at Onion Lake's July 1st celebrations for many years.

One of the craziest things Larry recalls is the time the Cold Lake Air Force guys came to play hockey. Story has it that there wasn't a change room so the guys from the base just starting stripping down in the band hall. "They didn't care," says Larry, adding "all the ladies were peeking, pretending to hide their eyes behind their hands."

ELIZABETH COLONY: "I got no time to participate in sports anymore," says Archie. "Now I'm always in meetings." In fact, Archie says when he gets down to his knees every night he doesn't pray, he makes agenda motions.

But back when Archie's hair had no grey, he was on the ball diamonds nearly every weekend. The boys in

Elizabeth were always playing teams at Onion Lake, Frog Lake, Fishing Lake, Pierceland and area. Entry fees were around 50 bucks then and prize money was more like \$250 for first, \$100 for second, \$50 for third. "Very little slowpitch in those days," Archie says.

The old people had their own forms of recreation. Archie recalls them playing cards and handgames. "But nowadays handgames are almost like tournaments — not done for leisure anymore."

Another big thing were dance socials. That's probably why that place has so many good fiddlers and dancers. But that's declined some, too.

Mixed slowpitch is a big thing today, says Archie. The colony doesn't have a hockey arena so hockey is as competitive. "Kids play with the nearby towns."

Now the colony features many baseball diamonds, rodeo grounds, a race track for ponies, small school gym and good arenas for sport fishing.

On a final note, Archie invites everyone to a rodeo at the colony May 14 - 15. For more info phone him at 594-5046.

KEHEWIN: Herman remembers Roland Dion, who started up a fastball team, the Kehewin Eagles. Dion got uniforms and set up games. "And he's still here, on council, still doing a lot for sports," says Herman, adding that Roland coaches minor hockey and plays slowpitch.

The Kehewin Eagles joined a league and played a lot of non-Native teams from Bonnyville, Moose Mountain, Moose Lake, Ardmore, Rich Lake, and so on.

Herman still dreams of the days of fastball and would still be playing today "if I had enough guys going for fastball. Slowpitch is so slow it isn't funny."

And guess what the number 1 sport in Kehewin is

now. Golf. Most of the guys play off the reserve.

The number 2 sport is slowpitch, coed.

And in winter, of course, the number 1 event is hockey.

Also, about five years ago, handgames started getting popular in Kehewin.

Those were the days.

HOCKEY INJUSTICES: Maybe one of the biggest injustices in the history of peoplekind is that my boss, Dianne Meili, is way out in front of the "Infamous Windspeaker Hockey Draft."

This is a lady who thinks a powerplay is live theatre with electric acting. Or that Tikkanen and Kurri is an East Indian dish. And when I asked her if she knew who the Washington Capitals were, she replied: "Oh, I didn't even know there was more than one."

WANTED: Sixteen coed teams for the First Windspeaker Fastpitch Tourney (no windmill) to be held during the Goodtimes Jamboree at Lac La Biche, May 21-22.

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DEADLINE FOR COMPETITION
REGISTRATION — JULY 2/88 NOON

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PLAINS INDIANS CULTURAL SURVIVAL SCHOOL
**CONFERENCE
on NATIVE SUICIDE
& SELF-ESTEEM**

APRIL 28 & 29, 1988

PICSS, 1723 - 33rd St. S.W., CALGARY, Alberta - 246-5378
(9 a.m. - 3:30 p.m. Each Day)

SPEAKERS: Mahara Allbrett, Consultant and trainer for various Native organizations in Vancouver; Don Burnstick, initiator and facilitator of the Spirit of the Rainbow Youth Development Program (University of Lethbridge); John McCaig, psychologist - Winnipeg; Dr. Ron Dyeck, provincial suicidologist.

Plains Indians Cultural Survival School wishes to thank the Honourable Jim Hawkes, MP, Calgary West and the Honourable David Crombie, Minister, Department of Secretary of State-Canada, for their efforts in helping make this conference possible.

EVERYONE WELCOME — Admisslon Free!

'Never let anyone tell you, you can't do it'

College volleyball starting line features Natives

By Dan Dibbelt

Though the team is predominately non-Native, the same can't be said for the front starting line of

Calgary's Mount Royal College Cougars volleyball team.

The three-man line-up, which performed well last year features two Natives

who helped lead the team to the Canadian finals in Sherebrooke, Quebec early this year.

"We were aiming for the gold but we came in fourth," says Gary Wulff.

"I think we were a little too confident," adds Steve Bennett. "I don't think we had a lot of competition provincially. We took the provincials quite easily and that made us too confident."

And while that confidence may have been detrimental toward winning gold, it was confidence and determination that led these two Natives to go onto college and pursue volleyball success.

Bennett began his volleyball playing in Grade 10 in Edmonton. He continued playing throughout high school and came to Mount Royal College last year, largely because of the quality of its volleyball team.

Wulff, an American citizen, began volleyball in junior high. He, too, continued playing through high school. Wulff didn't qualify for the college team in his Alaskan home town, so he became attracted to the Mount Royal team.

While both have been stars on their team, they admit that sports achievement and maintaining good

marks in school is hard work.

"It can get really tense if you have a couple of practices, a game and you have to play out of town on the weekend and on top of that you have term papers or exams coming up," said Bennett.

"You usually have to practice a good 14 or 15 hours a week," says Wulff. "It can be really tough sometimes."

But for Wulff, who is majoring in physical education, the work is worth it.

"I've really enjoyed both college and my volleyball. In particular, playing at the nationals and at the Canadian Games in Cape Breton, Nova Scotia last year."

And while Bennett agrees, he is seriously considering retiring from school teams next September.

"I'll be going to university next year majoring in psychology with a French minor," said Bennett. "I'll still play club teams but I think my work load will be too heavy to play on the university teams."

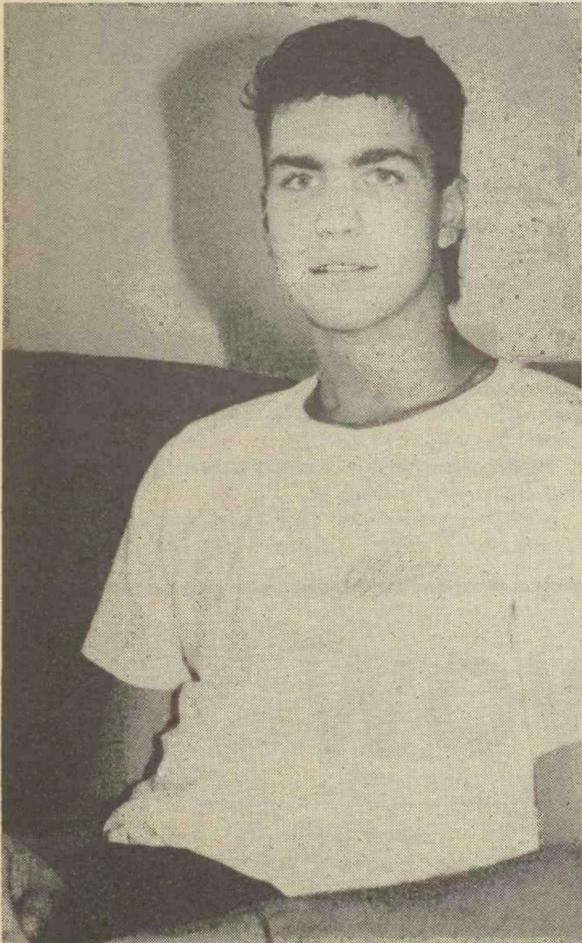
Wulff has one more year at Mount Royal and then he is off to university, as well, but he plans to continue with his volleyball, perhaps making it to a professional

team.

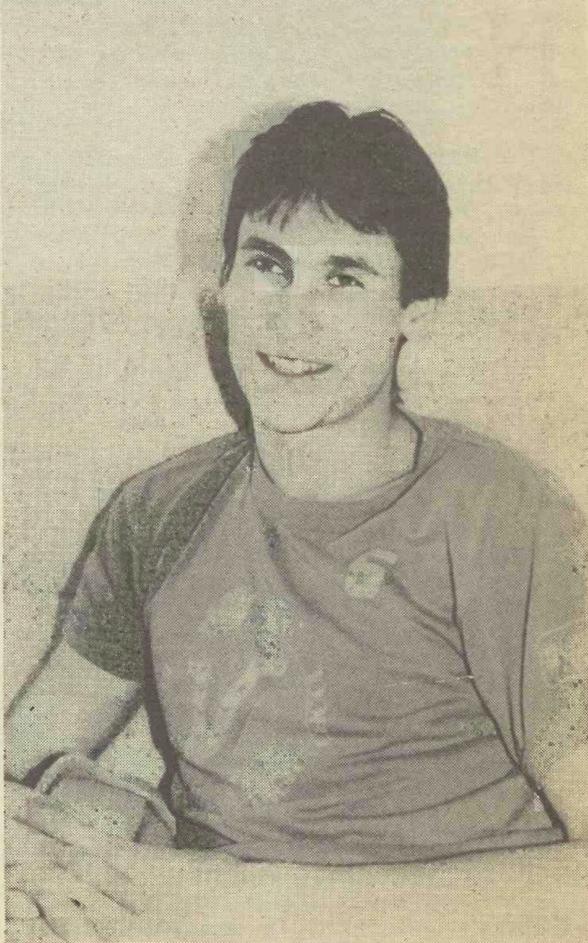
Both players, however, advise aspiring volleyball players to work hard and never give up.

"It can be harder for a

Native youth to make it," said Bennett. "But, you just have to try that little bit harder and never let anyone tell you you can't do it."



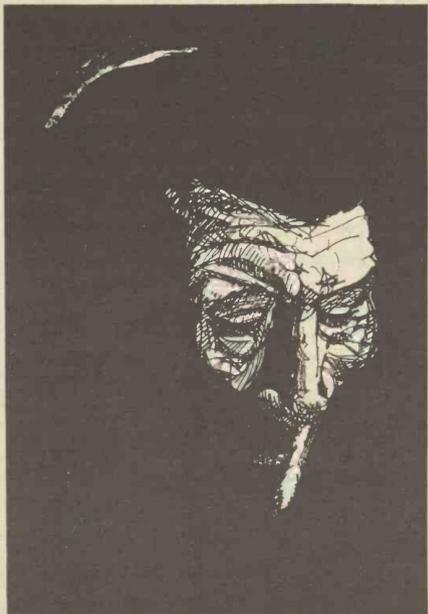
STEVE BENNETT
... 'just try that little bit harder'



GARY WULFF
... 'we were aiming for the gold'

We salute our Native heritage.

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When: Sept. 1988 - April 1989

Where: Concordia College, Edmonton, Alberta

Support Sources: A full-time counsellor provides help with personal, family and academic problems. Tutoring is available in the afternoons. Students have access to library and sports facilities.



Application Procedure

1. Call the UCEP counsellor, Bonnie Young at 479-8481 for an interview.
2. Deadline for applications is June 30, 1988
3. Apply early. Interviews have already begun.



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7128 Ada Boulevard
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(403) 479-8481

Basketball playoffs run smoothly despite power blackout

By Dan Dibbelt

It took the final minutes of overtime to bring the score of 87-81 in Indian News Media men's basketball team over Water Chief Busing during the Native basketball playoffs at the Blackfoot reserve near Gleichen, Saturday April 9.

That game was the seventh game of the week-end tournament which saw many close games among the five teams entered.

"It was a good tournament," said Blackfoot band director of recreation

Rick Running Rabbit. "With the exception of a power blackout around 7 p.m. everything went really smooth."

The power blackout, which affected most of the Gleichen area, delayed the tournament by about two hours, he said.

The teams that participated and their standings are: Indian News Media, first; Water Chief Busing, second; Lethbridge, third; Peigan, fourth and Blackfoot Lakers, fifth.

Running Rabbit said the win by Indian News Media

was somewhat surprising as they placed fourth in last weekends Blackfoot tournament.

The games played and their scores are: Peigan vs. Lethbridge 76-71; Indian News Media vs. Blackfoot Lakers 78-55; Water Chief Busing vs. Peigan 67-51; Lethbridge vs. Blackfoot Lakers 89-72; Water Chief Busing vs. Indian News Media 77-73; Lethbridge vs. Peigan 76-68; Indian News Media vs. Lethbridge 67-61.



Good News Party Line

PROPOSAL WRITING WORKSHOP, April 23 & 24, 9 - 4 daily, Village Park Inn, 1804 Crowchild Trail N.W., Calgary. Contact Native Economic Developers Assn. office at 248-7973 for reservations.

METIS LOCAL #97 DANCE, April 29, 9 p.m. Eastwood Hall on 86 St. & 118 Ave. Edmonton.

ENOCH COED SLOWPITCH TOURNAMENT, May 13, 14 & 15. \$200 entry fee — for more information contact Jerry at 962-8823.

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Hobbema Business & Trade Fair

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April 29, 30 & May 1, 1988

We invite all communities, bands, settlements, friendship centres and other interested organizations to participate in the Trade Fair.

Space is available on a first-come first-serve basis (small fee for space; tables and chairs are provided free).

Minimum booth space of 100 available potential for more space.

The trade show will offer you opportunities:

- -to make people aware of who you are and what you have to offer them
- to gain new customers
- to launch new products
- to obtain feedback from participants
- to know your competitions
- to demonstrate interest in and support of the sponsoring association or industry.

Plan to attend — Call Wilson at 585-3765

Radio CFCW will be on location at the Trade Fair
Hobbema Chamber of Commerce Alberta Canada

Beaver Lake Reserve COMMUNITY WORKSHOP '88

Co-sponsored by Beaver Lake Health Unit, Amisk Community School
& Wah-Pow Detox & Treatment Centre

May 5, 6 & 7, 1988

(10 a.m.)

CHILDREN & SUBSTANCE ABUSE Children Who Abuse & Children of Abusers

- Elders • Cultural Activities • Guest Speakers • Round Dance (Friday & Saturday Night) • Workshops • Feast and Giveaways

For further information phone: 623-2553 (Bob Donaldson) or 623-4549 (Dan Helm).

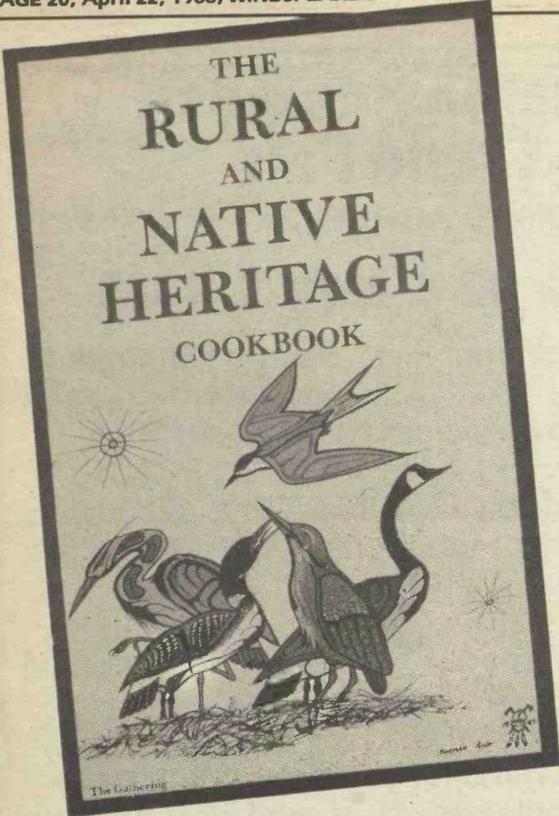


Beaver Lake Wah-Pow Detox & Treatment Centre

Box 1648, Lac La Biche, Alberta

T0A 2C0

Telephone: 623-2553 or 623-2554



Native Heritage Cooking

To celebrate our heritage here is a taste of our culture through recipes from the book *The Rural and Native Heritage Cookbook* gathered by the Lovesick Lake Native Women's Association in

Ontario.

If you would like to see the rest of the book contact Totem Books, 100 Lesmill Road, Don Mills, Ontario.

Pickerel n' Sauce

1 lb. pickerel, serving pieces
1 medium onion, diced
1 can mushroom soup
½ cup milk

flour
½ tsp. pepper
1 tsp. salt
2 tbsp. bacon drippings

Wash and pat dry fillets; then dredge with flour. Sprinkle on salt and pepper. In a skillet, melt bacon drippings, then add fillets to brown on all sides. Add onion, mushroom soup and milk; cover and cook medium heat for 30 minutes.

Delicious Roast Duck

3 wild ducks
3 tsp. soya sauce
½ cup marmalade
½ tsp. salt

½ tsp. pepper
3 bacon strips
3 small onions
garlic powder

Place ducks in roasting pan, putting one onion inside each duck along with 1 tsp. of soya sauce. Sprinkle salt, pepper and garlic powder over ducks. Then brush ducks with marmalade and sprinkle lightly with brown sugar. On each duck place one strip of bacon. Cover and place in oven at 375° F for 60 minutes or until tender.

Sweet and Sour Rabbit

2 to 3 lbs. rabbit, cut-up	1 cup pineapple chunks
¼ cup margarine	1 medium green pepper
1½ tsp. salt	1½ tsp. cornstarch
¼ tsp. pepper	¼ cup sugar
1 cup pineapple juice	½ cup water
½ cup vinegar	

Heat margarine in a skillet and brown rabbit pieces over medium heat. Sprinkle on salt and pepper. Add pineapple juice and vinegar. Cover and simmer for 45 minutes or until meat is tender. Mix in pineapple chunks and green pepper. Simmer for 5 minutes. Mix sugar and cornstarch into the water. Stir into the rabbit mixture. Simmer for 5 minutes. Serve.

Macaroni Salmon Casserole

margarine
2 cups cooked salmon
4 cups macaroni, cooked
1 medium onion, chopped

salt and pepper to taste
1 (10 oz. can mushroom or celery soup
½ cup water or milk
1 cup cracker crumbs

In a casserole dish, combine the salmon, macaroni, onion, salt and pepper. Mix in the soup and the milk or water. Sprinkle the top with the cracker crumbs and dot with margarine. Bake at 350° F for 45 minutes.

Baked Partridge

4 partridge, dressed
1 small clove of garlic, chopped
1 small onion, halved
1 tbsp. celery, chopped

¼ tsp. pepper
1 tsp. salt
1/3 cup butter
½ cup water

Cut up partridge using the breasts and thighs. Brown lightly in butter with onion and garlic. Place in small roasting pan and add water and chopped celery. Bake, covered, at 350° F for 1½ hours. Baste frequently to prevent dryness.

Our People, Our Struggles, Our Spirit

A Conference on Native Education
November 1 - 3, 1988
Edmonton Convention Centre

INVITATION TO TENDER

Tenders are invited for the design and production of an artistic presentation to open the conference. The presentation is envisioned as a creative and provocative catalyst for discussion of issues. Any or all artistic media may be used. The conference themes of spirituality and self-determination will be key threads running through the presentation.

Prospective tenders must include the following elements:

- * description of concept and relationship to themes
- * plan for program development
- * plan for audience involvement
- * plan for recruiting/training presenters
- * technical requirements
- * budget

Tenders will be considered from established organizations or from other individuals or groups. Evidence must be provided to establish credibility and capacity to fulfill the tender requirements. The lowest or any tender will not necessarily be accepted.

Closing Date: May 24, 1988

POSTER COMPETITION

The Native Education Conference committee is looking for the entry that best represents the conference title "Our People, Our Struggles, Our Spirit". The themes include the following areas of Native Education: Education, Training and Development, Cultural Relevance and Social and Political Issues. Spirituality and Self-Determination will be the common elements uniting the themes.

The flow and structure of the conference will focus on the circle:

- * How to step out of small circles into large circles without losing personal integrity.
- * The symbolic hoop dance.

Prizes: The most appropriate entry in each category will be chosen. Of the three winning entries, one will be chosen for the brochure cover, which will be the Grand Prize winner.

\$125.00 prize for each category winner
\$125.00 additional Grand Prize.

Materials: No restriction is placed on the materials used.

Categories:

1. Ages 11 years and under
2. Ages 12 - 16 years
3. 17 years and over

Contest Rules:

- * All art submissions should be received by **May 24, 1988**
- * One Grand Prize entry will be chosen for the conference brochure
- * Other entries may be exhibited at the conference.
- * Art work submitted will become the property of the conference committee and not returned. By entering this contest all individuals understand and acknowledge that they waive any rights, privileges, royalties or any benefit of any kind whatsoever.

All tenders and poster inquires should be directed to:

Wendy Payne
Conference Planning Committee

Community Services Outreach
Grant MacEwan Community College
Room 325, 7319 - 29 Avenue
Edmonton, AB T6K 2P1

Phone:
(403) 462-5550

Trout Scallops

1 lb. cooked trout
1 tbsp. butter
2 tbsp. water
½ cup milk
2 eggs

1 tsp. chives
1 tsp. parsley
½ cup break crumbs
salt and pepper to taste

Melt butter and add the cooked trout. Season with salt and pepper. Pour water over fish and simmer in saucepan with lid on for 10 minutes. Beat eggs and add milk. Stir into fish adding chopped chives and chopped parsley. Pour into oven dish. Top with break crumbs. Bake at 350° F for 15 minutes.

**Buffaloaf**

2 lbs. buffalo burger
1 cup fine dry bread crumbs
1 tsp. salt, dash pepper
½ tsp. fine herbs
¼ tsp. nutmeg
½ cup hickory-flavored catsup

3 eggs
1 cup milk
1 cup shredded carrot
finely chopped onion & celery to taste

Place in bowl; bread crumbs, salt, pepper, herbs and nutmeg. Add eggs, milk and beat well. Let stand a few minutes. Gently blend in burger, carrot, onion and celery. Spread evenly in a 9 x 13 inch pan; spread catsup evenly over the meat mixture. Bake at 325° F for 1 hour or until done. Let stand about 5 minutes before cutting.

Meatball Stew

1 lb. ground venison
1 egg
½ tsp. salt
pinch of garlic powder
pinch of basil
pinch of oregano
pinch of pepper
1 tbsp. vegetable oil
2 tbsp. flour

1 (28 oz.) can tomatoes
1 (19 oz.) can whole potatoes,
drained
2 cups frozen carrots
1 tsp. basil
½ tsp. oregano
salt and pepper to taste

Beat egg in a large bowl and mix in ground venison, salt and remaining seasonings. Mix thoroughly and shape venison mixture into 2 inch balls. Heat oil in a deep skillet and add meatballs. Cook until well browned and then remove from skillet. Pat excess grease from meatballs and drain skillet. Place meat in pot and sprinkle lightly with flour. Stir in tomatoes, vegetables, 1 teaspoon of basil, ½ teaspoon oregano, salt and pepper to taste. Reduce heat and simmer for 15 minutes.

**Curried Moose Burgers**

1 lb. ground moose
4 tbsp. bacon drippings
1 can tomato sauce, small

2 onions, chopped
½ tsp. horseradish
1½ tsp. curry powder

Shape meat into patties. Fry in cooking oil, over medium heat until brown on both sides. Stir in remaining ingredients; cover and simmer for 5 minutes or until meat is well done. Turn meat once. Serve with sauce covering the meat.

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For more information call 455-9289 or tickets available at the door — Elks Hall, 11823 - 129 Ave. Edmonton.



**Grant MacEwan
Community College**

**TERM INSTRUCTOR
NATIVE COMMUNICATIONS**

The Native Communications Program is seeking an instructor to assist in the delivery of an eight-month media based program for aboriginal people. The program is operated on the Jasper Place Campus of the College in Edmonton.

The 12-month position will require close involvement on a day-to-day basis with students enrolled in Native Communications, as well as other Native students attending college courses on all four Edmonton campuses. Liaison with other college programs is an important component of the position. The position commences July 1, 1988 and is subject to annual renewal.

QUALIFICATIONS:

University graduation in Education, the Social Sciences or the Humanities is required. Ideally, be familiar with print and electronic media production and with the aboriginal news media in Alberta. Candidates must be familiar with social and cultural issues facing Native people in Western Canada. The ability to speak a Native language would be an asset.

A valid Alberta Driver's license is required as travel is involved to rural communities to assist in the recruitment of students.

For further information please contact Bob Lysay at 483-2349 or Paul Saturley at 483-2329.

SALARY:

Based on education and experience in accordance with the Board/Faculty Collective Agreement.

CLOSING DATE: April 29, 1988

To apply for this opportunity please reply in confidence quoting Competition No: 88-04-024.

APPLY TO:

**GRANT MACEWAN COMMUNITY COLLEGE
HUMAN RESOURCES DEPARTMENT
BOX 1796
EDMONTON, ALBERTA T5J 2P2
TELEPHONE: 483-4444**

EMPLOYMENT OPPORTUNITY

**BONNYVILLE INDIAN-METIS
REHABILITATION CENTRE**

Immediately requires a

EXECUTIVE DIRECTOR

The Executive Director will be responsible to the Board of Directors and shall assume full responsibility in planning and developing staff policies and is responsible for the same to the Board of Directors for their consideration and approval; manage and supervise the total operation of the Bonnyville Indian-Metis Rehabilitation Centre and carries out the responsibility for planning and developing programs, policies, and long-term objectives for the centre and shall regularly, submit for the Board of Directors consideration and approval of proposed programs, policies and objectives.

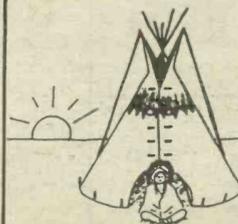
REQUIREMENTS: Administrative experience an asset; experience in alcohol and drug abuse treatment geared toward Native people is necessary; knowledge of Indian culture, Indian language, plus Indian treatment centres an asset; must have an acceptable length of sobriety.

Salary: Negotiable

Deadline: April 27, 1988

For more information contact Muriel Sikorski, Program Co-ordinator.

Please send your resume to the Personnel Committee at the following address.



BONNYVILLE INDIAN-METIS REHABILITATION CENTRE

P.O. Box 1348, Bonnyville, Alberta T0A 0L0 - 826-3328

SMALL BUSINESS TRADE SHOW '88

Kainai Sports Centre
APRIL 29, 1988
 (9 a.m. - 6 p.m.)



Take this opportunity to support the businesses in your community. Come and see the Fashion Show presented to you by: *Geraldine Manyfingers, St. Mary's Kainai High School and Ann Blackwater of the Hairloft in Cardston.*

Register Early to Ensure for Table/booth — Entries Close April 15 — Pancake Breakfast 8 a.m. - 11 a.m. — also Dunk Tank 2 p.m. - 5 p.m.

For more information contact St. Mary's Small Business Management Association - Shawn Little Bear 737-2122, Pamela Heavy Head 381-2792, Lethbridge.

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The Windspeaker Calendar of Events

Check it out!

- Poundmaker/Nechi Sober Dance**, April 30, 10 p.m. - 2 a.m. Music by Taste of Nashville.
- Conference on Native Suicide & Self-Esteem**, April 28 & 29, PICSS, Calgary. For more information call 246-5378.
- Community Workshop '88**, May 5-7, Beaver Lake. Call 623-2553 (Bob Donaldson) or 623-4549 (Dan Helm).
- Oldtime Dance Spectacular** (featuring Reg Bouvette), May 6 & 7, Enoch rec centre. Call Tony at 939-5887 or 939-2219.
- Car Wash**, May 7, 104 St. & 82 Ave, Edmonton from 11 a.m. - 4 p.m. Sponsored by Anglican Youth Ministry. Contact Danielle at 465-2007.
- Enoch (16-team) Coed Slowpitch Tournament**, May 13 - 15 (entry fee \$200). For more info call Jerry at 962-8823.
- Modified (16-team) Slowpitch Tournament**, May 21-23, Kehewin -- entry fee \$150. For more info call Norman Amahoose at 826-3333 or Raymond Badger at 826-7663.
- 1st Annual Windspeaker Coed Fastball Tournament** (No Windmill), May 21 & 22, Lac La Biche (In conjunction with Goodtimes Jamboree.) First paid 16 teams - \$250 entry fee. Call Kim or Margaret at 455-2700 for further info.
- Mixed (5+5) Slowpitch Tournament**, May 20-23, Grande Cache - entry fee \$150. For more info contact Dale at 827-4693, Jen at 827-2826 or Bill at 827-3643.

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AADAC NOTICE OF SUCCESSFUL APPLICATION FOR GRANT

AADAC is pleased to announce that NATIVE COUNSELLING SERVICES OF ALBERTA has been accepted as the successful applicant for the proposed operation of community-based addictions counselling programs in three service areas, which include the Loon, Peerless, Trout, Calling and Slave Lake communities.

Native Counselling Services have a long established and respected record of culturally relevant, community-based services throughout the province of Alberta. AADAC looks forward to its new relationship with N.C.S.A. and their commitment to the provision of addictions counselling services.

Plans are currently underway by N.C.S.A. for the immediate recruitment of community workers from the Peerless, Trout and Calling Lake areas, and for the supervision of those workers through an office at Wabasca.

For the Town of Slave Lake, basic counselling services will be available through the Regional Office of N.C.S.A. On an interim basis until the completion of recruitment and training, the Regional Office of N.C.S.A. will also co-ordinate service responses to the Back and Calling Lakes areas.

All plans and provision are effective as of April 18, 1988.

AADAC

Are you a singer, a musician, an actor, a storyteller, a magician, a dancer, or whatever?

If you would like to perform, then we may have a spot for you.

The Fort McPherson Indian Band is now selecting performers for their:

The deadline for receiving your application is May 15, 1988.

1988 Music Festival

to be held on June 24-26, 1988 at
 Midway Lake, NWT

Please send a demo tape, a photo and information on your act to the following address:

Fort McPherson Indian Band
 Box 86
 Fort McPherson, NT X0E 0J0
 Phone: (403)952-2330
 Fax number: 952-2212

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WORKER
- COMMUNITY HEALTH WORKER
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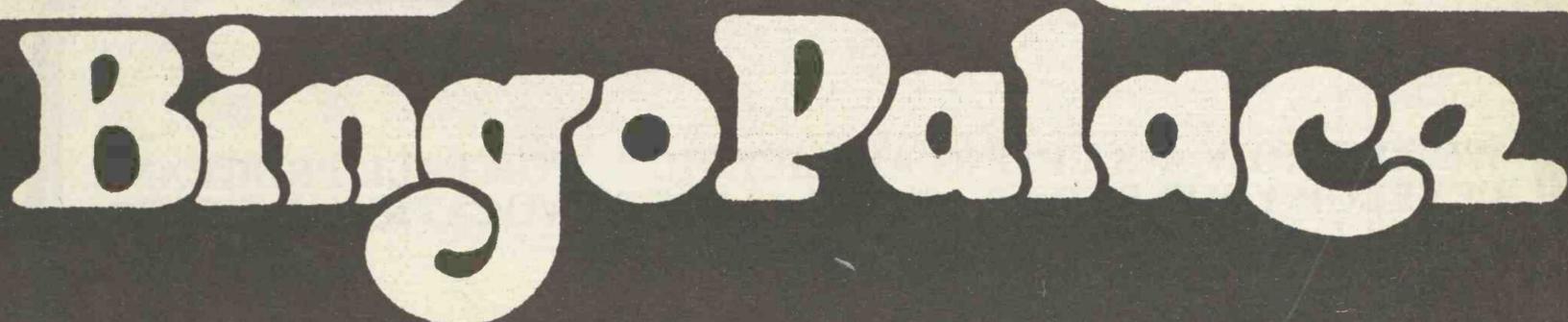
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