

QUOTABLE QUOTE

'(Harvey) Kane is a political parasite and a charlatan. He has come here to make a racial issue out of an accident. He is on his way to becoming a martyr for his race. If he keeps up this exhibitionism, he will meet the same fate as Allen Berg.' - Carney Milton Nerland/Prince Albert Daily Herald/Sat. Apr. 13, 1991.

INSIDE

Medicine Man passes away

Longtime Hobbema resident Albert Lightning passed away at his home April 20 at the age of 90. Please see page 11 for a feature on his life and page 17 for a report on his funeral.

Special Report

We have extensive coverage of the trial of white supremacist Carney Nerland, the events surrounding the shooting of Leo LaChance and the reaction of Prince Albert's aboriginal community. Please see pages 3 and 13-16.

WHERE TO TURN:

- News...2, 3 and 7
- Our Opinion...4
- Richard Wagamese...4
- Your Opinion...5
- Droppin' In...6
- Indian Country events...6
- YTC Conference...9
- Albert Lightning...11, 17
- Hobbema...11, 12, 17, 18
- Saskatchewan Shooting...3, 13-16
- Native Women...19-22
- Beaverlodge...23
- AIDS...25
- Careers...26, 27

DEADLINES

The advertising and copy deadline for the May 10 issue is 4 p.m. May 3.

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Windspeaker

April 26, 1991

North America's Leading Native Newspaper

Volume 9 No. 3

Supremacist gets 4 years 'You'll have to pin a medal on me'

By Dana Wagg
Windspeaker Staff Writer

PRINCE ALBERT, SASK.

The Saskatchewan leader of a white supremacist group said he deserved a medal for killing Whitefish reserve Indian Leo LaChance, says a Prince Albert police officer.

But there was no medal for Carney Milton Nerland, 25, who expressed regret for the Jan. 28 shooting and pleaded guilty to manslaughter in Court of Queen's Bench at Prince Albert April 11. He maintains the shooting was an accident.

Instead Mr. Justice William Gerein, who sentenced him the day after the guilty plea, handed him a four-year jail term. He will be eligible for full parole Aug. 1992. He will be eligible for escorted leave after serving only eight months of his sentence.

Manslaughter is culpable homicide in which there is no apparent intent to kill. The maximum sentence is life in prison.

LaChance, 48, died in a Saskatoon hospital Jan. 29 after being shot outside Nerland's Northern Gun and Pawn Shop. The fatal shot passed through a flag covering the glass/wooden door, underneath the sleeve of his jacket, hitting him in the left arm and then entering his left chest.

Nerland was appointed Saskatchewan leader of the Church of Jesus Christ Aryan Nations in 1989 by Canadian leader Terry Long of Caroline, Alberta. He denies making the remark. But Const. Howard Darbyshire, a

Please see page 2



Dana Wagg

Convicted killer

Carney Milton Nerland is led away from court by a Prince Albert police officer after pleading guilty to the manslaughter of Indian Leo LaChance. In the background Keith Rutherford of Alberta records the action. Rutherford was blinded in one eye last year by two skinheads.

Complaint filed against judge

By Amy Santoro
Windspeaker Staff Writer

LETHBRIDGE

A group of Lonefighter supporters have filed a complaint over the conduct of Justice Laurie MacLean during the Milton Born With A Tooth trial.

The complaint has been lodged by the Canadian Alliance in Solidarity with the Native Peoples and a local chapter of the Metis association. Jim Penton, member of the alliance, said the judge's conduct was "rude and abusive toward Native culture."

The complaint was filed with the judicial council in Ottawa but the council won't hear the complaint until after Born With A Tooth's appeal. He's currently out on bail pending appeal.

MacLean sentenced the Lonefighter leader to 18 months in jail March 25 after an all-white jury found him guilty on seven of eight weapons charges in a Court of Queen's Bench trial.

The 25-member alliance wants to "raise people's consciousness of an injustice that's so blatant it stinks," said Penton.

Tony Hall, also a member of the alliance and a professor of Native American studies at the University of Lethbridge, said the Crown "didn't need to prosecute, the judge did it all."

Seven people, who were eyewitnesses at the trial, signed the complaint, said Penton, a retired Metis history professor. "We were all very shocked at the judge's behavior."

The justice system, said Penton "is more than just a little

constipated. The Alberta justice system is not showing any sensitivity to problems involving Native people."

A report of the Task Force on the Criminal Justice System and its Impact on the Indian and Metis People of Alberta, tabled by the province on the same day Born With A Tooth was sentenced, agrees with Penton's evaluation.

The task force, chaired by Alberta Court of Queen's Bench Justice Allan Cawsey, said Natives are "victims of racism and discrimination" in the criminal justice system.

The charges against Born With A Tooth stem from a Sept. 7 confrontation with RCMP at the

Please see page 2

INSIDE

Richard Wagamese, a columnist for *Windspeaker* and the *Calgary Herald*, has won one of Canada's major newspaper awards. Wagamese was honored with a 1990 National Newspaper Award at a ceremony in Montreal April 13 for his weekly column in *The Herald* on aboriginal issues. *Windspeaker* reprints one of the two columns, which have appeared in *The Herald* prior to *Windspeaker's* publication date. "This is the first time a Native person has won a major journalism award in Canada — and there's something wrong about that," Wagamese told a Montreal reporter after receiving his award. Wagamese had been nominated last year. Please see page 2.

NATIONAL BRIEFS

PM offers royal commission for Natives

VICTORIA — The prime minister has announced a royal commission on Native issues, a speedy land claim process and a "key role in constitutional negotiations for aboriginal people. In a speech to 200 British Columbia Native leaders, Brian Mulroney said his government will try to form a partnership with Natives to build a new Canada. But Native leaders criticized Mulroney for not consulting them before the announcement and warned the plan will fail if they aren't involved in choosing commission members. "Just the way they proceeded to this point has created some skepticism on our part," said Georges Erasmus, national chief of the Assembly of First Nations.

Natives battle museums over artifacts

OTTAWA — A dispute over who owns Native ancestral remains and rare artifacts could empty museum display cases across Canada. More than two million Indian artifacts and almost 4,000 skeletal remains are in museum collections and Native leaders say the time has come for museums to return their ancestors' bones for re-burial. They also say many of the artifacts they charge were stolen from their ancestors are crucial to the continued success of their cultures and should also be returned. Archaeologists and museum directors are prepared to release some — but not all — because they say they're concerned the materials may be neglected if returned to Indian bands. A task force is meeting in Regina to try to sort out who owns what and to prepare recommendations on how the artifacts and remains should be displayed in museums. Jerome Berthelette, executive director of the National Association of Friendship Centres, said it's only natural for Natives to want their ancestors' remains returned. "How would you feel if someone dug up a cemetery where your family was buried? A person's spirit should be allowed to rest peacefully and not be disturbed in their grave."

Framework laid for self-government negotiations

BLIND RIVER, ONT. — The North Shore Tribal Council is on its way to self-government negotiations following the signing of a framework agreement with the federal government. Chief Earl Commanda said "we see the signing of this agreement as one of major importance for the North Shore First Nations and their membership." The agreement describes the framework for the negotiations which will follow.

Ikajurti: Midwifery in the Canadian Arctic wins award

POVUNGNIKUK, QUE. — A documentary examining the role of the traditional Inuit midwife has won an international award. *Ikajurti: Midwifery in the Canadian Arctic* won a bronze apple at the National Educational Film and Video Festival in Oakland, California. Mary Sillet, president of the Inuit Women's Association, said the "issue of midwifery is important to Inuit women across Canada and this award ensures the views of Inuit women on midwifery will be seen and heard by many more people." The 51-minute film is produced by the Inuit Women's Association and the Inuit Broadcasting Corporation.

\$1,000 up for grabs for polished prose

SASKATOON, SASK. — North American Native writers are being urged to enter their work in a contest sponsored by Fifth House Publishers. The winner of the North American Native Prose Award will get \$1,000 and have their manuscript co-published by the University of Nebraska and Fifth House Publishers. A host of Native writers will sit on the jury. The award is given on the basis of literary merit, originality and familiarity with North American Native life. Participants may submit biography, autobiography, history, literary criticism and essays. The competition excludes poetry, drama, fiction and work previously published in book form. The deadline for submissions is July 1.

Mohawk bashing 'almost a media sport:' activist

TORONTO — Two high-profile Natives took the Canadian news media to task, saying the media presents only slanted or sensational coverage of Indian rights issues. Addressing newspaper executives from across the country, activist Kahn-Tineta Horn and Georges Erasmus national chief of the Assembly of First Nations, said the media rarely focuses on Natives except when there's a suggestion of violence. "Mohawk bashing has become almost a media sport, spread around by sensationalistic media campaigns," said Horn. "We're characterized as destructors of the system and our acts are described as deviant and trivial." Gilbert Lacasse, publisher of Ottawa-Hull *Le Droit*, told Horn he found some of her comments insulting. Mohawks blocked a highway bridge last summer in Quebec and that was certainly newsworthy, he said.

Oka report delayed

MONTREAL — A federal report on how to improve relations between whites and Natives in and around Oka, Que., after last summer's 78-day armed standoff has been delayed by at least a week, its author Guy Belisle said April 15. The report to Industry Minister Benoit was due April 15. Benoit is Prime Minister Brian Mulroney's Quebec lieutenant. While Belisle talked to 500 whites in the last three and a half months before drafting his report, he dealt with only 10 Natives. The Kanesatake coalition, which represents most Mohawks in the community, refused to talk to him.

Release of Hydro-Quebec contracts blocked

QUEBEC — The Quebec government is blocking opposition attempts to table confidential contracts in the National Assembly that suggest Hydro-Quebec sells power below cost to 13 multinational corporations. The government says an injunction granted by the Quebec Superior Court blocking publication of the contract prohibits members of the assembly from debating the details of the secret deal signed between Hydro-Quebec and the companies. The Grand Council of the Crees are among those who want the information made public. The Indians are fighting the massive James Bay 2 hydroelectric project proposed for their area. Equality Party leader Robert Libman told the assembly he received a copy of a Norsk Hydro contract that shows Hydro-Quebec is selling power for the first two years of the deal well below what it costs to produce and much less than what every Quebecer pays. The information has been made public in the U.S., Norway and Australia where the news media are not bound by the injunction.

News

Supremacist gets 4 years

From front page

Prince Albert police officer for the last 16 years, recorded Nerland's comment in a sworn affidavit in February.

The comment was made when Nerland was taken back to the Prince Albert Provincial Correctional Centre after a bail hearing.

Darbyshire said Nerland made the remark "without any questions and spontaneously."

He quoted Nerland as saying, "You know, when I'm convicted...if I am convicted for shooting that Indian, you'll have to pin a medal on me. I've done you all a favor."

The officer said he asked Nerland what he meant and he replied, "You know what I mean."

Darbyshire said Nerland was not joking or excited when he made the comment. "The conversation tone was normal."

Darbyshire also heard Nerland make disparaging remarks about an Oriental man, who prepared the noon meal at the courthouse.

Nerland asked who prepared the meal. "When he learned that it was prepared by a person of the Chinese race he stated 'I will not eat that f---ing Gook food' and 'I won't eat that Chink food, I'll starve first' and 'I won't eat anything unless it's prepared by a white man,'" Darbyshire quoted him as saying in the court document.

Despite the racist comments attributed to Nerland following the shooting, Gerein said he concluded the shooting had nothing to do with Nerland being a member of the Aryan Nations organization.

He described Nerland's white supremacist beliefs as "abhorrent" but said he could find "no connection between the beliefs and what transpired."

"If your white supremacist views had played a role, they would have been aggravating factors in the penalty," he said.

Judge Gerein said he believed Darbyshire's comments. "He was detached. He is more likely to recall what was said" but he said the officer noted Nerland was "'scared and displaying a certain bravado" at the time.

The judge said he was unsure whether Nerland's comments reflected his feelings and whether he had those feelings at the time of the shooting.

And it was difficult to assess whether Nerland felt remorse but his guilty plea "indicates some degree of remorse," said Gerein.

The judge said he "couldn't help but be astounded" by Nerland's conduct the night he inflicted the "ultimate harm" on LaChance.

Although Nerland was intimately and regularly involved with firearms, he displayed a "complete disregard" for the safety of others.

"Your conduct was most reprehensible. The penalty imposed must reflect the very nature of that conduct."

But Gerein noted Nerland had no criminal record and he believed Nerland was capable of returning to society as a productive citizen. "While I'm concerned about the protection of the public I must be concerned about your future well-being."

Gerein recommended Nerland serve his time in a provincial correctional centre. Those handed sentences of two years or longer are almost always sentenced to federal penitentiaries.



Provost News

Carney Nerland (far left) at last year's Provost rally with two Calgary skinheads

He said sending Nerland to a penitentiary would create a series of problems for Nerland, but he didn't elaborate.

He also placed a five-year ban on Nerland having guns, ammunition or explosives.

An hour after the sentencing began, Nerland was taken from the courthouse by three city police officers. As he emerged he glanced to his left where a handful of angry aboriginal people were gathered about 100 feet away.

But no words were exchanged and he said nothing as he walked towards the police car, where he was placed in the back seat.

Just before he was driven away he held up his handcuffed hands to a *Windspeaker* photographer and gave a thumbs up sign.

The Aryan Nations organization, which was formed in 1978, is headed by Richard Butler. The headquarters is at Hayden Lake, Idaho, where the organization is located behind a 20-acre large armed compound.

Wagamese No. 1 weekly columnist

By Rocky Woodward
Windspeaker Staff Writer

CALGARY

Ten years ago no one would have thought an Ojibwa from Ontario would win, could win, such a prestigious award as the 1990 National Newspaper Award for a weekly column.

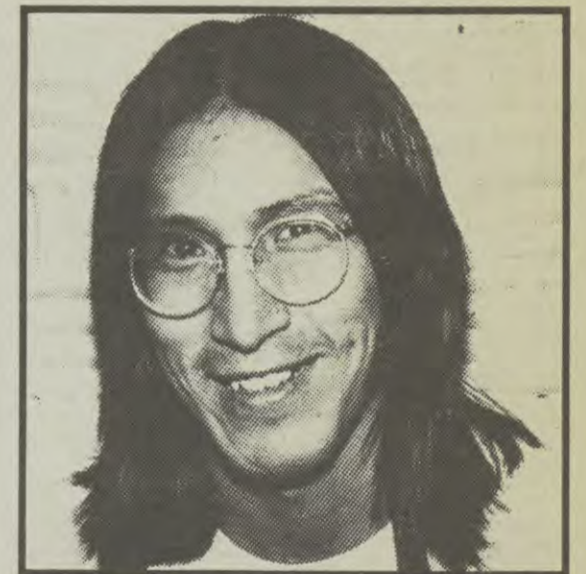
But on April 13 at a ceremony in Montreal the Great Spirit smiled down on Richard Wagamese, a columnist for *Windspeaker* and *The Calgary Herald*.

Wagamese was selected as "the best" for his column in the *Herald* and it was a double triumph. It was also the first time a Native person has won a major journalism award in Canada.

Wagamese's speech was emotional. Holding back tears he thanked his paper for hiring him. And he added there's something wrong when it takes that long for a Native person to be honored for a major journalism award.

Prior to winning the award, Wagamese wrote a column where he said winning or losing the national newspaper award he was nominated for, was not an issue with him.

He said while the recognition from his peers would be encour-



File Photo

Richard Wagamese

aging, the real importance lies in "Things like a mere 10 years ago the overwhelming consensus was Native people were illiterate, unreliable and voiceless. As a people we had nothing to say, nothing to share and nowhere to go but into the multicultural vacuum, bursting out of the bushes once a year to sing and dance on Canada Day," Wagamese said.

Well, Wagamese burst out of his bush on a grand scale and Native people across the country are proud of him. Not only because he's Native but also because he's proven anyone chasing a dream can attain their goals if they want it bad enough — in a Native or non-Native environment.

Complaint filed

From front page

site of a diversion channel on the Peigan reserve at the Oldman River irrigation weir. Shots were fired when RCMP escorted environmental officials onto the site to inspect the breach of an irrigation dike by the Lonefighters. The group opposes construction of the \$353-million dam, almost

complete, on environmental and spiritual grounds.

The group has sent a letter to every MP outlining their concerns about the case, said Penton.

The alliance will try to raise funds for Born With A Tooth's appeal, said Penton. The appeal is tentatively scheduled for May 27.

Saskatchewan

Grandmothers protest against racial hatred

By Connie Sampson
Contributing Writer

PRINCE ALBERT, SASK.

Outraged grandmothers spoke out against the "senseless death of Leo LaChance and the racial hatred freely expressed by his killer," Carney Milton Nerland.

The eight grandmothers were joined by 70 women and young people at the Court of Queen's Bench steps at 9:30 a.m. April 19 for a silent vigil.

At noon, the throng grew to more than 100 as the grandmothers led a quiet march from the courthouse to city hall. They then moved to River Street, near the site of LaChance's death.

LaChance, 48, an aboriginal man, was shot Jan. 28, after leaving a gun shop belonging to Nerland on the 100 block of River Street West. LaChance died the following day in a Saskatoon hospital.

Nerland pleaded guilty to manslaughter and was sentenced to four years in prison April 12.

"By allowing Mr. Nerland to plead guilty to manslaughter, the prosecutor's office denied the public its right to know the full details of this hideous crime," the grandmothers said in a prepared statement read at a news confer-

ence later in the afternoon.

"More importantly, it denied indigenous people the collective justice we deserve."

The grandmothers, aboriginal and non-aboriginal, said "Mr. Nerland and what he represents is deplorable. But more deplorable is a justice system that feeds this kind of racial hatred."

The grandmothers feel the decision "in essence, has said 'it's OK boys, go ahead and shoot aboriginal people. We have declared open season.'"

The grandmothers intend to focus their outrage and demands for justice on the justice system. They are demanding an inquiry into Native justice issues in Saskatchewan and they are asking the attorney general to appeal Nerland's sentence.

Maria Campbell, grandmother and freelance writer, said the grandmothers traditionally speak out when something threatens the family. "We are traditionally the teachers and protectors of the children," she said.

The coalition of grandmothers is not organized, she said. It spontaneously comes together when the grandmothers feel someone must speak out and no one is doing so.

(Sampson is a reporter with the *Prince Albert Daily Herald*.)



Connie Sampson

Nearly 100 people joined grandmothers in a vigil and march in Prince Albert April 19

Prince Albert 'disgusted' with sentence

By Dana Wagg
Windspeaker Staff Writer

PRINCE ALBERT, SASK.

Prince Albert residents have reacted in disgust to the four-year sentence handed white supremacist Carney Milton Nerland for killing Indian Leo LaChance.

The sentence should have been stiffer, said 98 per cent of the people responding to a phone-in poll conducted by the northern Saskatchewan city's daily newspaper, *The Prince Albert Daily Herald*.

"Some people are trying to say this was aboriginal groups phoning in but there was a really wide cross section of the community. People are just generally disgusted," said *Herald* managing editor Wayne Roznowsky in a telephone interview.

"This isn't divided down any type of racial/ethnic lines, this is just genuine, community outrage," he said. "I guess the funny thing is the Native leaders are not saying much, one way or the other. The only one has been Eugene Arcand." Arcand is the executive director of the Prince Albert Indian and Metis Friendship Centre.

The paper opened the phone lines Monday, April 15 for four hours, three days after Nerland was sentenced on a manslaughter charge by Mr. Justice William Gerein and was flooded with 188 calls. A total of 185 callers said Nerland should have gotten a longer sentence, two callers said the sentence was proper while one caller said the sentence should have been shorter.

LaChance died six hours after Nerland shot him through the closed door of Nerland's Prince Albert gun shop on Jan. 28, immediately after LaChance left the shop. Nerland pleaded guilty to the shooting, but said it was an accident.

The Herald in its Saturday, April 13 issue invited readers to

Justice minister rules out inquiry

call and vote on Monday between 1 p.m. and 5 p.m. on whether the sentence (a) should have been longer; (b) was proper; (c) should have been shorter.

The reponse to the poll was unusually large, said Roznowsky.

"It's phenomenal. None of our other surveys has received a response of this size. Clearly, there's a message to be heeded here," he told his readers.

One caller used \$2 in coins to phone in her vote long distance from a pay phone.

To ensure a person did not cast more than one vote, callers were required to give their names and phone numbers. Callers who refused to give their names did not have their votes counted.

Roznowsky said some people, who didn't want to wait until Monday, called *The Herald* office Saturday even though calls weren't accepted until Monday.

The Herald on Tuesday, April 16 also published an editorial, calling for a longer sentence and asking that the sentence be reviewed.

Meanwhile, Cumberland MLA Keith Goulet, the only aboriginal MLA in the 64-seat Saskatchewan legislature, pressed Justice Minister Gary Lane in the house on Friday, April 19 to launch a full investigation into the activities of white supremacist groups.

Goulet, a Cree Metis, told the house the sentence "sends a message to racists it is not a big deal to kill an Indian in Saskatchewan."

Lane refused Goulet's request, saying that would amount to interference in the judicial system and would give racists a platform, which Goulet said he found "utterly amazing."

"An inquiry would give absolutely no platform to racists," said Goulet in an interview from Regina. "When people who are

'The sentence sends a message to racists it is not a big deal to kill an Indian in Saskatchewan'

—Aboriginal MLA Keith Goulet

racists see the system is unwilling to do anything, it makes them feel they can go ahead and do whatever they want to do."

Lane did condemn Nerland's organization "expressing abhorrence of the racist attitudes...They're frankly not worthy of citizenship in this province."

Referring to the recommendation by Gerein that Nerland be allowed to serve his sentence in a provincial facility, Goulet also charged there's two standards,

"one for aboriginal women and one for white supremacists."

Goulet noted many aboriginal women didn't have the choice of serving their sentence in a provincial institution close to their families and were sent to Kingston Penitentiary "where in despair a number have committed suicide."

Meanwhile, said Goulet, there are still many unanswered questions about the shooting. A trial would have cleared up some of the contradictions of

the two witnesses in the gun shop at the time of the shooting, he said.

Placing the right weight on Nerland's comment that he deserved a medal for killing LaChance would have led to a second-degree murder charge, he said.

"When there's a degree of uncertainty, do a thorough job. Too often in a case involving Indian people, the thoroughness that is required is not there," Goulet said.

Province to get bill for off-reserve welfare

By Amy Santoro
Windspeaker Staff Writer

SASKATOON

The federal government is shrugging off its responsibilities for Native people, says the vice-chief of the Federation of Saskatchewan Indian Nations (FSIN).

Tom Iron said the government is ignoring its obligations by planning to withdraw social assistance payments to status Indians living off reserves. Ottawa currently pays for social services on reserves and covers the cost of social assistance to Natives for up to one year after they leave the reserve. But Indian

Affairs recently informed Saskatchewan it will no longer cover social assistance for off-reserve Natives.

"No matter where we are as Treaty Indians we are still the responsibility of the federal government. We signed treaties with the federal government not the province," said Iron in a telephone interview.

The new arrangement will make the province immediately responsible for providing social assistance to Indians who leave the reserve, which will cost the province about \$22 million a year more in social assistance payments.

Iron said the FSIN and the provincial government are working closely to develop a

strategy to stop the federal plan.

Chief Johnson Kakum of the Little Pine Band said the new arrangement will make "Natives living off reserve poorer because provincial payments are less." He said Indians would be better off "with welfare on the reserve."

But Rod King, a Lucky Man band councillor, said he doesn't care where the money comes from so long as Natives get the welfare payments they need.

Meanwhile, the federal and Alberta governments are closer to reaching an agreement on the transfer of responsibilities. The agreement will cost Alberta \$28 million in welfare payments to Indians living off reserves in the first year.

Wind speaker

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

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Bert Crowfoot, Publisher

Justice denied again

A white supremacist, who is devoting his life to making a perfect, white society through racist comments and violence has gone to jail for four years. He could be walking our streets again in eight months!

Judge William Gerein, who sentenced Carney Nerland, expressed disgust at his beliefs, but gave him a slap on the wrist and a kick in the pants.

There wasn't one compelling reason for a light sentence. And the judge was naive in recommending this racist, violent man be allowed to serve his time in a provincial correctional institution.

Gerein wasn't alone in being naive. The Prince Albert Police Department and the Crown prosecutor fell for the theory the shooting was an accident when the circumstances and the pattern of violence and racism demonstrated by Nerland very strongly suggests otherwise.

Nerland and his two comrades in the gun shop at the time of the shooting showed no compassion for Leo LaChance. Nerland shot him while his friends stood by and did nothing to stop it. While LaChance was dying on a Prince Albert street, they were at Canadian Tire shopping. While LaChance edged closer to death in hospital, Russ Yungwirth and Gar Brownbridge, the two witnesses, played Nintendo.

These are not model citizens.

The judge expressed concern about the impact a penitentiary would have on Nerland and said he believed Nerland could turn his life around.

Gerein saw Nerland's guilty plea as an expression of remorse rather than what it was — Nerland fearing for his skin and having the truth about the night of Jan. 28, 1991 being made public.

Nerland is given to manipulative, devious behavior and has demonstrated that time and time again.

Gerein fell for it.

Deny, deny, deny is Nerland's philosophy. He denies he is a white supremacist, he says he had a "close and loving relationship" with his wife. He lied to police about the shooting. He lied to immigration officials. He denies telling a veteran police officer he deserved a medal for killing LaChance. He denies threatening Harvey Kane at Provost last September. Who should we believe?

Freedom demands we punish actions like those of Nerland strongly, sternly and without compassion. Freedom demands we allow the Leo LaChances to live and that we lock away the Carney Nerlands forever if that's what it takes.

Otherwise, racists who get light sentences are sent messages like "it is not a big deal to kill an Indian," as Saskatchewan MLA Keith Goulet has observed.

Saskatchewan Justice Minister Gary Lane said racists like Nerland are "frankly not worthy of citizenship in this province."

But what's he going to do about it?

Absolutely nothing.

Like a Pontius Pilate, he has washed his hands of the situation.

He says it would be wrong for him to interfere in the judicial system.

It's a good thing Donald Marshall wasn't convicted in Saskatchewan. He'd still be in jail while people like Nerland are allowed to walk the streets, spreading their violent, racist philosophy.

In the name of democracy, in the name of freedom, in the name of justice, governments bend over backwards to accommodate the guilty while their victims pay the price.

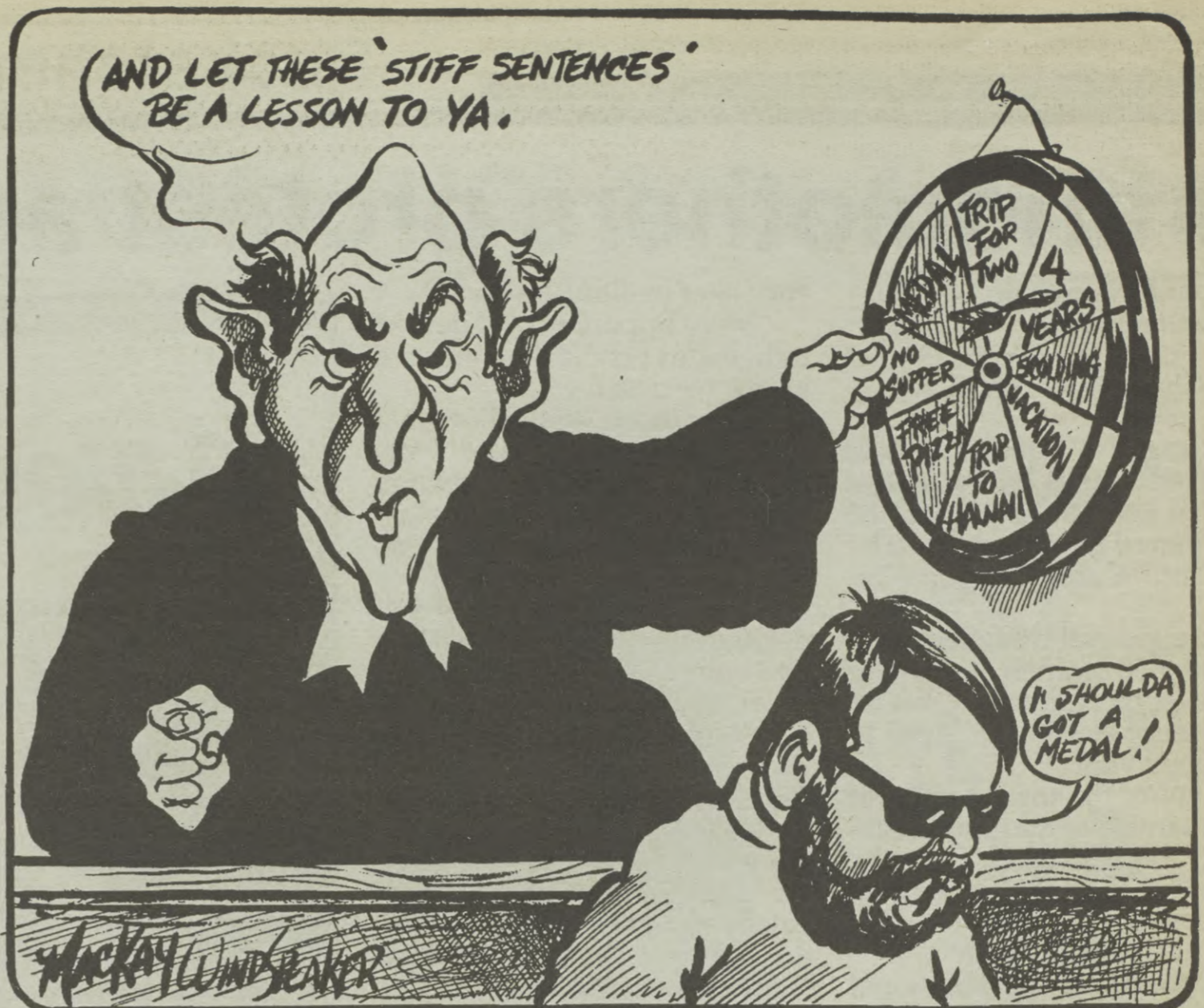
No doubt Nerland, in his comfortable cell, at Prince Albert's Correctional Centre, is laughing at the justice system as one aboriginal man observed after the sentence. No doubt he'll be a model prisoner.

Eugene Arcand, executive director of the Prince Albert Indian and Metis Friendship Centre has said it best. "This whole situation and the facts surrounding it is an insult to the intelligence of the aboriginal community of Prince Albert and it will continue to be."

Nerland has shown contempt for our society and shows every indication of continuing to march down the path he has chosen.

Just after he was sentenced he issued a veiled threat to Harvey Kane of the Jewish Defence League, warning him if he didn't stop his "exhibitionism," he'd be another martyr for the Jewish race.

Nerland is a dangerous man and should be locked up for at least 15 years, which would make him eligible for parole in five years. Maybe by then, he'd have learned something, unless he met his own form of justice at the hands of aboriginal prisoners, who fill the jails of Western Canada.



Tattoo still speaks volumes

There's an old tattoo on my forearm. Almost 20 years ago it came to symbolize my deep-seated sense of frustration with the justice system of Canada. Today, in light of Alberta's Cawsey report on Natives in the justice system, it still speaks volumes.

A cellmate carved the marijuana leaf into my arm with a pencil that was wound in thread and armed with a sewing needle as its tip. Ink was absorbed by the thread and planted under the skin with each sharp jab of the needle. I leaned against the barred door of our cell with my right arm thrust through the bars while my partner etched my rebellion permanently on to my person.

Home-made tattoos are taboo in prisons, so I "kept six" while the painful process was completed. Discovery would have put one or both of us in segregation, or as it's commonly referred to, "in the hole."

Not that I would have cared then. There wasn't anything more the system could have done to me that hadn't already been done. I was back inside after serving previous time on a variety of offences. While inside I'd completed some high school courses, arranged to live on the reserve with my brother after my release, attended regular narcotics and alcoholics anonymous meetings and talked about my problems with shrinks and social workers.

I was a perfect candidate for parole and when it was granted I felt positive about myself and my direction. The first day on the street I went to visit an old friend. We worked on his car as we

talked. After a few hours I left to catch my bus to northern Ontario where my brother waited.

I'd forgotten about the wrench and screwdriver in my back pocket. It was nighttime and as I walked toward downtown a police cruiser slowed down to check me out. At that time I had almost waist-length hair — that I kept tied with a red American Indian Movement headband — jeans, jean jacket and boots. They pulled me over immediately.

I identified myself as a parolee, specified my destination and when I was to report to my parole officer. I expected to be allowed to go. Instead officers shone a flashlight in my eyes, asked me where I'd been drinking (I hadn't) and pushed me up against the cruiser for a frisk. When they discovered the forgotten tools, they handcuffed me and took me downtown.

I was charged with possession of burglary tools. Believing it to be a mistake and not fully understanding the impact, in court next day I admitted to having the tools. The officers referred to the high number of break-ins in the area where I was arrested and I was found guilty and sentenced to one year. I hadn't even bothered to get a lawyer since it all seemed so ridiculous.

Needless to say, my parole was revoked and I found myself facing another two years for, what seemed to me, an honest attempt to change. I believed at the time, and I still believe today, that had I not been so obviously Native, it would never have happened.

I was angry. Once back in the institution a part of me gave up. I told my cellmate it was pointless to try to change because the system wasn't prepared to offer us the chance. A tattoo seemed like a good symbol of the rebellion within me. It was a few years before I would make another effort to turn my life around.

It took a Native elder working with the system to reach the roots of my rebellion. It wasn't the system that helped me, but my own people and their traditions and teachings.

Now that the Cawsey report is completed it points out a staggering 374 ways in which the justice system is failing Native people. That racism is a part of all is implied firmly. It exists from the cop on the beat to the judges' chambers to the cellblock. Three hundred and seventy four areas



**RICHARD
WAGAMESE**

pointing to the failings of the system. That change is needed immediately is implied even more firmly.

Stories like mine happen every day somewhere in Alberta and in the rest of Canada. When 30 per cent of the prison population is comprised of one ethnic group something is terribly wrong.

People who applaud the report forget Native peoples have been studied before. But up to this point, Indians, inquiries and action have been mutually exclusive terms. Now with 374 pieces of ammunition, action becomes the key word. Action on the part of governments and on the part of Natives themselves.

It was distressing to hear Native leaders and spokespeople saying things like: "We eagerly anticipate the government's response." Native people have been eagerly anticipating government response for 124 years. Now that the government has, in effect, handed over 374 pieces of ammunition it's time to become the initiators.

With the evidence on the table, the responsibility to implement change lies equally with Native groups, communities and organizations as it does with governments, police forces and the legal community. Natives need to assess their situation, determine their needs, specify the necessary changes and work at their implementation.

Waiting on the government is no longer an option because there are far too many young writers, artists, scholars and leaders rotting away in the white man's jails. Far too many minds and bodies that are required to build a future. Far too many fathers, mothers, sisters and brothers who are needed in their communities.

For their part, the government, police forces and courts need to develop the willingness to listen, really listen to what Native groups are saying. And that, in the final analysis, is all the Indians have ever wanted.

Eagle Feathers: To Calgary lawyer Karen Gainer for her unflagging efforts at defending Native people caught up in an unfair system.

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Your Opinion

Warnings about HIV/AIDS were realistic

Dear Editor:

It has been a year since my first introduction to your paper. Since that time my work in my journeys has been most appreciative. I have met people, shook hands and shared hugs.

While I still seek inner peace within my heart, I find that my warnings were realistic. Enclosed are the latest stats from Health and Welfare Canada of infected persons with HIV/AIDS. My desire is to push harder because numbers are increasing dramatically as you see. I wonder if my words are taken on a serious note. Are my efforts wasted? I don't think so.

There are more aboriginal people with HIV/AIDS slowly speaking out. I am no longer alone. Two women have gone public with their diagnosis and they are unique in their testimonies but somehow we share a common stand. We wish to be a driving force to others to have the best quality of life for themselves and their families while

they are still able.

FACTS ABOUT AIDS

AIDS is affecting all sectors of society including aboriginal people. Although the total number of AIDS cases among aboriginal people is not great (24), the high rates of sexually transmitted diseases, teen pregnancy and abuse of alcohol and other drugs, including injection drug use, place aboriginal people at risk of becoming infected with HIV which causes AIDS.

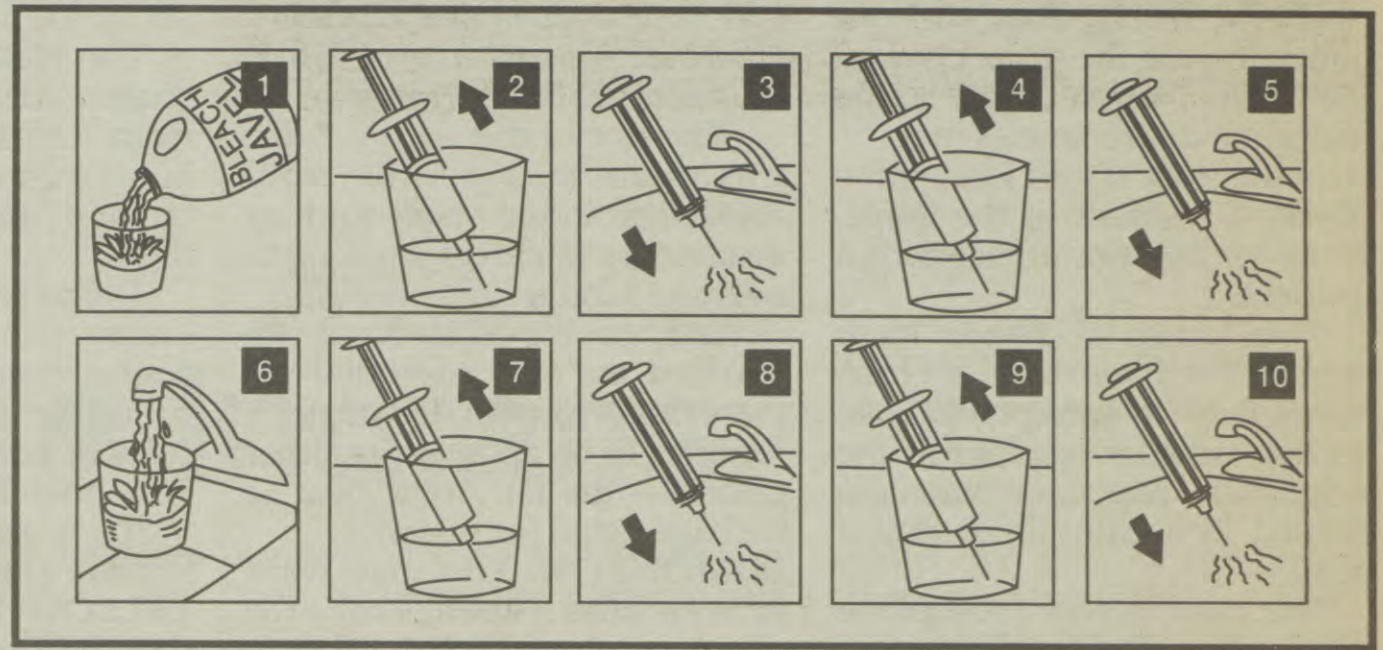
- As of Dec. 3, 1990, 1,476 AIDS cases have been reported in Canada,
- An estimated 50,000 Canadians are currently infected with the virus that causes AIDS,
- As of Dec. 3, 1990, 24 AIDS cases were reported among aboriginal people representing 0.6 per cent of the total number of cases of AIDS in Canada,
- 74 per cent of reported aboriginal people with AIDS are between the ages of 20 and 35 years,
- There are an estimated 750 to

1,500 cases of HIV infection among aboriginal people,

- Homosexual and bisexual activities by aboriginal men have resulted in at least 13 reported cases of AIDS among Natives,
- Injection drug use has resulted in one reported case of AIDS among Natives and one more where a combination of injection drug use and homosexual/bisexual activity was cited as the means of transmission.

I have found many of our people at an aboriginal AIDS conference in Vancouver who care. As I spoke I felt the eyes of many of the 500 delegates from across Canada upon me. I was empowered to appreciate life.

To all Alberta chiefs who were present at the recent conference



Clean your works with bleach, which kills HIV

in Edmonton, you have earned my deepest respect. When we seek role models nationally, remember there are some locally. Chief Al Lameman and Chief Leonard Bastien, I thank you for a memorable gesture of concern for your people. Regena Crowchild, Randy Bottle and Audrey Parke your support deserves recognition. The Alberta Indian Health Care Commission and its

CHRs deserve local recognition for their work.

To the brotherhood in Fort Saskatchewan and Drumheller my visit will always be with you. I am very proud of you as a brother.

These people have demonstrated love and respect and therefore...I stand not alone.

Ken Ward, Edmonton

Mohawks first victims of the Armed Forces

Dear Editor:

Now we know Prime Minister Brian Mulroney had a two-edged sword for sending the Canadian army into Mohawk territory. Last summer he was furious Native peoples defeated his Meech Lake deal. Immediately, he decided he must chastise them, and he chose Mohawks for his first victims. He sent the dreaded Surete du Quebec police to Kanasatake and then to Kahnawake to torture Mohawks. But he felt the brutal treatment the police was handing out was inadequate, so he exceeded all bounds of decency by sending in the the Canadian army to inflict more abuse.

Mulroney also sent in the army to use Mohawks as guinea pigs for the army to practise on before going to the Persian Gulf. If Mulroney's training of the Armed forces is part of his vision of a new Canada, we must stand on guard for our home and Native land.

His recent remark the Canadian army will never again be a peacekeeping force carries a most ominous clang. He seems to be telling us the army will from now on be used at his discretion to deal with citizens of Canada. A young Canadian soldier seemed to have heard of that plan, when he said on television, during the Mohawk crisis, before the army had been sent in, that the Canadian Armed Forces will always have jobs, backing up the Surete du Quebec police and the RCMP, whenever needed.

The Mohawks now have more reasons to be proud to be Mohawk and to honor their ancestors for their remarkable achievements. The proud Mohawks, members of the eminent Iroquois Confederacy, renowned for their political organization, statesmanship and military prowess and Native nations, with their well-organized governments, worshipped the Creator and loved Mother Earth. They were also socialists in the true meaning of the word. By adhering to socialism, they kept North America in an excellent condition for many thousands of years.

When the immigrants first arrived on this continent, they

were well-treated by Native peoples, who gave them food and shelter and taught them how to survive in the wilderness. Because Native peoples had keen intellects, they were eager to gain knowledge from the new arrivals, whom they had grown to like and admire. In a spirit of friendship they offered to share their land with them, but this was not the reason for the newcomers' visit.

As soon as the immigrants gained a foothold in North

America, they killed off the generous caretakers and quickly destroyed the beautiful continent in their quest for wealth. They were able to accomplish these villainous deeds by using their weapons of death and destruction, which they brought with them. Since then they have been continually making their weapons bigger and more deadly to kill more kill more people much faster.

Fortunately the Native peoples of this continent are very familiar with the system used by

the immigrants, who came here to steal the land, and to control the Native population. They are also proving they are rapidly acquiring the leadership qualities needed to begin establishing justice, freedom and democracy in North America. In recent years they began to work closely with Native peoples all over the world to discuss how to save our planet and to establish justice, one of the foremost needs of all peoples sharing this world.

To reform the world, North

America must begin the process by following the lead of the Iroquois Confederacy and Native nations and elect democratic, socialist governments. By continued co-operation like that exemplified by Native peoples before the arrival of immigrants, reform will be achieved on this continent. Then all other peoples in the world will welcome the opportunity to be able to reform their own countries.

Mary M. Lee, Calgary

'Don't ever give up, you will succeed'

Dear Editor:

It is wrong to ever give up or even think about it! The following reminds me of one of the finest men I've ever known in my life. I worked for Walter Johnson (who was almost blind) at the old Fort shipyards during 1954 and 1955, while associated with the Hudson's Bay Company. Walter used to advise me, "Harry, keep right on going up, you will succeed one day!" It was sad to see Walter go completely blind before he died in the 1960s, however his spirits were always of top level, he never gave up.

Never give up! I had set a few goals regarding my trips to Nashville, Tennessee and the Grand Ole Opry. One was to record with Hank Snow's Rainbow Ranch Boys. The Lord blessed me to reach this goal in February. I just recently recorded 21 songs with them in a studio Johnny Cash uses. I give the total honor, praise and glory to God for making this goal come true.

In his father's workshop, a little three-year-old boy was helping his dad. He found a heavy piece of leather and, unknown to his daddy, was boring holes in it with a very sharp awl. A piercing scream got the father's attention. The awl had slipped and as a result little Louis Braille was blinded. In that very moment he was given his mission in life. Because Louis grew up in a world of darkness, he felt he knew the needs of those who are blind. Seventeen years later he invented the Braille system so that sightless eyes would be able to read. He never gave up!

Because Jesus, the Son of God, became man, he was able to give

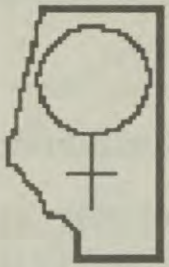
help identical to our every need. By going the way before us, he knows each and every struggle, the temptation, the uphill fight against great odds. He suffered each pain and disappointment. He knows our hardships and shortcomings. Jesus has been in the thick of the battle of life, waged war with Satan and won. So with our hand in his, we too can win for God, who "always caused us to triumph in Christ" (2 Corinthians 2:4).

I pray your lives will always be filled with total good health, joys, peace, laughter and happiness in the time to come. We must always lift, talk nice about

others and encourage each other and above all pray well for one another. By doing these things,

we can all make it. Have a good day always.


Harry Rusk, Edmonton



ALBERTA STATUS OF WOMEN ACTION COMMITTEE

Box 1573
Edmonton, AB
T5J 2N7
Phone: (403)421-0306

The Alberta Status of Women Action Committee honors the courage, contributions and dreams of Native women



REGINA NATIVE COMMUNITY AWARENESS CORPORATION

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S4T 7V3

Open 9:00 - 4:30 pm
Lunch Program Available - Referrals - Counselling - Native Elders Program
Executive Director:
Theresa Stevenson

What's Happening?

YTC give yourselves a hug

Hi! I've received call after call informing me the story I did on the Alexis Nation elders' lodge had some discrepancies in it.

In the story it said Joesephine Alexis, a resident of the lodge, broke her leg prior to becoming a resident.

Two ladies at Alexis have pointed out to me this is not true. In fact, they say Joesephine broke her leg while a resident at the lodge and it happened when she slipped in a bathtub, during a bath.

The relatives of Joesephine were unhappy this information was not in the story. Instead I wrote that Joesephine broke her leg before she moved to the lodge.

My information reads she broke her leg before she entered the lodge, however, it looks as though Droppin' In goofed (again).

To not cast a light of incompetence on the lodge itself, and to deeply apologize for what looks like stupidity on this reporter's part, I apologize for any inconvenience I may have caused.

To Mary Gurnick and Kathy Rain, I am sorry and can only say you two women have pointed out to this reporter to be more careful when covering a story of any nature — to get the facts right.

Still, I am only human

and people do make blunders. However, in this line of work, blunders are not permissible.

The story I did on the lodge was meant as a positive story about the lodge itself and its availability to elders wanting to move to a lodge. Nothing else.

And now my editor has reprimanded me and reminded me there is room, a lot of room, for a reporter to be assigned to other places — the far Arctic beat or garbage detail for instance.

EDMONTON: You may want to keep June 9 open. That's the afternoon (1 p.m.) that a Salute to Harry Rusk for his 25 years in the country and gospel music business will be held at the Enoch Recreational Centre.

My friend, and Harry's friend, Byron Fester from Glory Road Recordings at Spruce Grove says many country entertainers are scheduled to perform during the

salute to Harry.

The Heltman Sisters, fiddle champ Alfie Myhre, musicians from Red Deer, Calgary, Callihoo, I mean top dobro, steel guitar and guitar pickers will be there.

The price? Absolutely nothing unless you want to put some pocket change into a silver hat collection to help pay for the costs of holding the musical afternoon delight.

It's a great way to spend a Sunday afternoon, so be there! **YELLOWHEAD TRIBAL COUNCIL:** hosted the Partners in Education conference in Edmonton April 17-20 and they must be congratulated.

It was great. During the day a person could attend various seminars on Native awareness, education and Native people, listen to great speakers like the Grand Chief of the Union of British Columbia Indian Chiefs Bill Wilson, Native male athlete Travis Dugas, elders sessions and a lot of fantastic entertainment.

I was thrilled to watch gorgeous Native women, model fantastic indigenous-designed outfits in a splendid, well-rehearsed show directed by Helen Calahasen.

Helen. It was simply professional from start to end.

Little children in big sunglasses modelled Native summer clothing. Young ladies drew round after round of applause sporting clothes that were unbelievably superb and made by Native fashion designers.

As CBC fashion show host Colin McLean remarked, "Helen, once again you have outdone yourself." It was the feeling of everyone there.

And Miss Canada Leslie McLaren also looked marvelous in the Native-designed clothes she modelled. But then, she would.

Yes, YTC, a round dance, great seminars, food, people from everywhere — give yourselves a hug. I haven't been a part of something so important



Droppin' In By Rocky Woodward

and so well planned as the education conference in a long, long time. **CALGARY:** For the first time in Canadian history a Native person has won a major journalism award. Richard Wagamese, a columnist for *Windspeaker* and the *Calgary Herald* was honored at a 1990 National Newspaper Award ceremony in Montreal April 14.

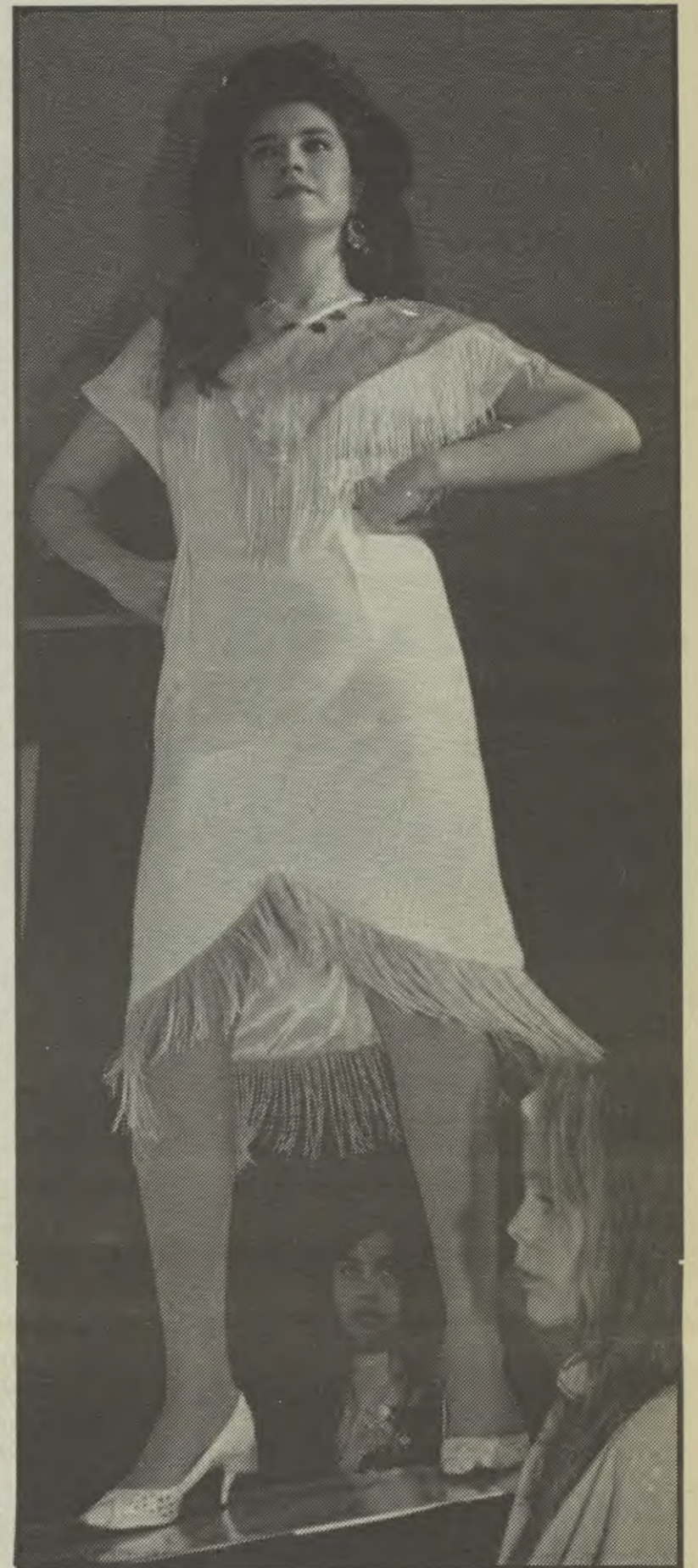
We at *Windspeaker* are very proud of Richard as I'm sure his Ojibwa family, relatives and friends are. In fact, Native people everywhere are proud of you Richard. Congratulations.

GRANDE PRAIRIE: And the Droppin' In Native Images of Beauty award goes to Grade 7 student, 12-year-old Amanda Smith.

Amanda was attending the Beaverlodge Regional High School Native Awareness Days when Droppin' In snapped this photograph of her.

And now over 30,000 people who read *Windspeaker* see your beauty Amanda.

Gotta run...see ya all later and backs to the wind.



Rocky Woodward

Model Twyla Turcotte elegantly displays a contemporary Native-designed dress



Amanda Smith

Rocky Woodward

IF YOU WOULD LIKE TO INCLUDE YOUR EVENT IN THIS CALENDAR FOR THE MAY 10TH ISSUE, PLEASE CALL KAREN BEFORE NOON WED., MAY 1ST AT (403)455-2700, FAX 455-7639 OR WRITE TO 15001 - 112 AVE., EDM., AB, T5M 2V6.

POUNDMAKER SOBER DANCE; last Saturday of each month; Poundmaker Lodge, St. Albert, AB.

CO-ED VOLLEYBALL; Mon. & Wed.; 7-9 p.m.; Kikinahk Friendship Centre Gym; La Ronge, SK.

C.N.F.C. BOXING & FIRM-UP; Mon., Wed. & Fri. from 6:30 - 9 p.m.; Westmount Jr. High School, 11125 - 131 St.; Edm., AB.

FLYING DUST AL-ANON MEETINGS; every Tues. at 7:00 p.m.; Flying Dust Health Clinic, SK.

OLD TIME SOBER DANCE; monthly; sponsored by C.N.F.C.; Edmonton, AB.

SOUP AND BANNOCK; every 2nd Friday; NAPI Friendship Centre, Pincher Creek, AB.

CONFERENCE ON INDIAN ECONOMIC DEV. & TRADE SHOW; April 29 - May 2; Edmonton Inn; Edmonton, AB.

DEPRESSION: LET'S TALK ABOUT IT; Apr. 30, 7:30 - 9:30

p.m.; Free; U. of Alberta, Edmonton.

THE NATIVE AMERICAN MALE: LIVING IN TWO CULTURES; May 2 & 3; Holiday Inn Downtown, Minneapolis, Minnesota.

3RD ANNUAL CONVOCATIONAL POWWOW; May 2 (10 a.m. - 4 p.m.) & May 3 (11 a.m. - 5 p.m.); Grande Prairie Regional College Gymnasium, AB.

METIS CHILD & FAMILY SERVICES SOCIETY DANCE May 3, 7:00 p.m. - 2:00 a.m.; Yellowhead Motor Inn, Ballroom A & B; Edmonton, AB.

PAY AND EMPLOYMENT EQUITY: BREAKING THROUGH THE BARRIERS; May 3 & 4; University of Calgary; AB.

1991 ONCHAMINAHOS SCHOOL POWWOW; May 3 & 4; Saddle Lake Arena, AB.

GOSPEL MUSIC FESTIVAL; May 3 (7:00 p.m. - 12:00 a.m.) & 4 (10 a.m. - 10 p.m.); Sacred Heart Church Basement; Edmonton, AB.

SAVE YOURSELF, SAVE YOUR KIDS: TRAUMA TREATMENT & INJURY PREVENTION; May 7, 7:30 - 9:30 p.m.; U. of Alberta, Edmonton.

WINSTON WUTTUNEE PERFORMANCE "OPEN HANDS"; May 9, 6 p.m.; Poundmaker's Lodge, St. Albert, AB.

Indian Country

Community Events

WOMEN AND MENTAL HEALTH - WOMEN IN A VIOLENT SOCIETY; May 9 - 12; Banff Springs Hotel, Banff, AB.

INDIGENOUS PEOPLES CONFERENCE - "RECLAIMING THE PAST...CLAIMING THE FUTURE"; May 10-12; King's College, London, Ontario.

PUBLIC FORUM; May 13, Canadian Human Rights Commission; Hilton Hotel, Edmonton, AB.

BEN CALF ROBE 10TH ANNUAL POWWOW; May 11, noon to midnight; 11833 - 64 St., Edmonton, AB.

SECOND ANNUAL SASK. NATIVE AIDS PROJECT CONFERENCE; May 15-17; Saskatoon Inn; Saskatoon, SK.

2ND ANNUAL NORTHERN PROFESSIONAL CHUCKWAGON & CHARIOT RACES; May 18 & 19; Exhibition Park, Cold Lake First Nations, AB.

ECONOMIC DEV. TRADE SHOW; May 31, June 1 & 2; Saskatoon Jubilee Building; Saskatoon, SK.

1ST ANNUAL MOOSE MOUNTAIN FRIENDSHIP CENTRE RODEO; May 31, June 1 & 2; White Bear Rodeo Grounds; Carlyle, SK.

INTERNATIONAL POWWOW; June 14 - 16; sponsored by the Aboriginal Cultural Society Inc.; Winnipeg, MB.

INTERNATIONAL ENVIRONMENTAL SYMPOSIUM; June 17 - 21; presented by Aboriginal Cultural Society Inc.; Winnipeg, MB.

SAKIMAY POWWOW; June 21 - 23; Sakimay Reserve; Saskatchewan.

POUNDMAKER LODGE POWWOW; June 28, 29 & 30; Poundmaker Lodge, St. Albert, AB.

KINISTIN POWWOW; June 29-July 1; Saskatchewan.

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News

Artist applauds arts and crafts cuts

By Amy Santoro
Windspeaker Staff Writer

EDMONTON

The "welfare mentality" held by the Alberta Indian Arts and Crafts Society (AIACS) has placed the group in its current financial mess, says a prominent

Alberta Native artist following government funding cuts to the group.

"I applaud the government. Get off your ass and do something. Everyone is looking for a handout. People can make it happen for themselves," said Jane Ash, professor of contempo-

rary Native art history at the University of Alberta.

AIACS funds were slashed March 31 by Indian Affairs. The group will only be provided with \$150,000 for administrative purposes, said Indian Affairs communications officer Wayne Hanna.

Ash said AIACS had "an opportunity to become self-sufficient." The government became upset because of mismanagement of funds, she charged.

AIACS president Lee Willier said she was surprised by Ash's comments. "We always thought she was a great supporter but

we're not bitter, that's her opinion."

Hanna said the society knew for over a year alternative sources of funding would be needed. But in a news release the society said the announcement of this "devastating reduction only came on March 11 of this year."

The group was informed Dec. 13, 1989 Indian Affairs "may not fund the organization at all in the next fiscal year," said Hanna. Many letters were sent to the group, he said, which urged "them to secure other funding." Hanna said "the amount of the cut probably would shock them" but they knew some sort of slash would be on the way.

Ash said Alberta artists "don't need the organization because the art speaks for itself. When the art is excellent, the public will respond."

Ash said the society didn't help her "get where I am." The group provided Ash with a grant but she said the grant assisted her "on a small scale in going up the ladder."

AIACS will soon close its doors since the group is not trying to secure other funding, said Willier. "Maybe it's better if we don't exist. We're working on deciding when to shut down," he said.

The executive director of the National Indian Arts and Crafts Corporation in Ottawa called the cuts unfortunate. "Alberta puts on the finest arts and crafts trade shows in the country," said Claudette Fortin.

The Asum Mena Native Art Festival and the two national Indian arts and crafts shows in Edmonton and Calgary will be cancelled. All programs and grants have also been cancelled.

About 75 Native artists will be affected by the show cancellations.

The non-profit group was formed in 1975 to help Native artists market their products.

Fingerpointing angers Indians

By Amy Santoro
Windspeaker Staff Writer

PEMBERTON, B.C.

Mount Currie Indians are angered fingers are being pointed at them in connection with a bomb blast that blew up a logging bridge, says the chief.

"We do not appreciate that the people of Mount Currie are automatically assumed to be guilty before the investigation is complete," said Kathy Wallace.

The April 17 blast at the Green River Bridge, four km east of Pemberton, has been the site of clashes between Natives and loggers. The bridge provides

access to the Ure Creek logging road where members of the Lil'wat Peoples' Movement, a faction of the Mount Currie Indians, have set up roadblocks. Members are trying to stop construction of a logging road they say will destroy ancestral burial grounds.

The blast follows nearly 10

months of roadblocks and tension between the Natives and loggers.

The explosion is being investigated by Pemberton RCMP. Sgt. Harold McLaughlin would not comment on whether it's believed the Lil'wat Peoples' Movement is connected with the blast.

Natives have too much power: study

By Amy Santoro
Windspeaker Staff Writer

LETHBRIDGE

The number of Canadians who think Natives have too much power has increased dra-

matically, says a recent study.

The multiculturalism study found 19 per cent of the country feels Natives wield too much power. In 1975 only 7 per cent held that view.

While figures in the rest of the country have leaped, Prairie figures have remained stable, said

Reg Bibby, author of the study.

"There's no doubt the perception Natives have too much power has always been relatively high in the Prairies."

In 1975, 16 per cent of the Prairie population thought Natives held too much power. The figure has modestly increased to

22 per cent. The rest of the country has caught up with the Prairie figures, especially Quebec at 26 per cent, said Bibby, a sociology professor at the University of Lethbridge.

Bibby said the troubles at Oka last summer are responsible for the incredible increase in Quebec.

However, Bibby said Natives are not the number one target for racism in Canada. Rather East Indians and Pakistanis are on the hit list for Canadians.

Although the figures are somewhat positive, Bibby warns "Canadians shouldn't smugly sit back and think everything is OK because the figures could increase without warning."

Bibby said 10 to 20 per cent of Canadians are "downright bigoted."

Windspeaker is...
Lethbridge

Band buys into airline

FORT CHIPEWYAN, ALTA.

The Cree Indian band of Fort Chipewyan has purchased a 50 per cent of the shares in Contact Air owned by John and Gail Rodgers of Fort McMurray. Contact Air operates a passenger and cargo air service serving northern Alberta and Saskatchewan.

As a result of the purchase, Contact Air plans to take over Time Air's regular service between Fort McMurray and Fort Chipewyan in May. The company is securing a 15-passenger aircraft for the route.

Schedules and rates haven't been finalized, but Contact Air is planning to offer five-day-a-week, twice-a-day service during the busy summer months and a three-day-a-week, once-a-day service during winter.

Both Rodgers and Chief Archie Waquan of the Cree Indian band expect there will be spin-off benefits as a result of the service.

"Over time we want to have a well run, profitable tourism industry operating out of Fort Chipewyan," said Waquan in a news release. "Contact's regu-

larly scheduled air service enables us to further develop our current tourism efforts."

Waquan's band is part owner of the Fort Chipewyan Lodge and wholly owns Fort Petroleum, which operates an aviation fuel service offering jet B fuel and aviation gasoline. He said Fort Chipewyan will benefit from an enhanced tourism industry.

"If we attract more tourists to Fort Chipewyan, local entrepreneurs, their employees, support services and the entire community of 1,500 people will realize a much-needed economic boost."

"We have more to offer than just fishing," he said. "It is an unspoiled region that provides something for everyone who enjoys all nature has to offer."

A regular, frequent air service between Fort Chipewyan and Fort McMurray could also allow Fort Chipewyan residents to take advantage of job opportunities in Fort McMurray while remaining residents of their community, he said.

John Rodgers, general manager of Contact Air, said the band's participation enhances Contact's ability to maintain the essential Medevac service based

in Fort McMurray. "Our economic base is strengthened through this venture, so our Medevac service is now on a better economic footing."

"Contact has always provided good service to Fort Chipewyan," said Waquan. "Because of the nature of their operation, they have the flexibility needed to offer customers quality, dependable service."

Fort Chipewyan is located about 280 km north of Fort McMurray.

PROVINCIAL BRIEFS

Compiled by Amy Santoro
Windspeaker Staff Writer

Oldman River given 'chance to speak again'

CALGARY — Two Quebec film companies have chosen the Oldman River as part of six one-hour films being produced by the National Film Board of Canada. The series will focus on the realities of water on earth, said a news release. Alberta born film-maker Sylvia Van Brabant is responsible for selecting the Oldman River as a topic for the series. "One of the goals of the Lonefighters is to show the world the Oldman River has something to offer. Here we have this important project to give the Oldman River the opportunity to speak again," said the news release. The Peigan Lonefighters Society opposes construction of the Oldman Dam on environmental and spiritual grounds.

Native artists show work in Calgary

CALGARY — Twenty-seven aboriginal Alberta artists will exhibit their work at the Triangle Gallery in Calgary. This is the first exhibition of contemporary aboriginal art in a public gallery in Calgary which opened April 25. George Littlechild, Alex Janvier and Dale Stonechild are some of the artists featured at the exhibit called *Our Worlds are One*.



Four Winds Trading Co.

is a unique Native gift-shop situated at The Forks Market. The market is right at the forks where the Assiniboine and Red Rivers meet. This site is where the trading and bartering was active among the Native peoples and the new settlers.

Fours Winds Trading Co. means the four directions — north, south, east and west. The products found in this gift shop are made by the Native peoples from these directions.

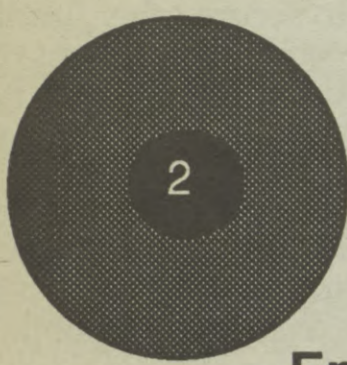
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MENS 8 BALL POOL TOURNAMENT

May 17, 18 & 19, 1991
Start time May 17th at 7:00 pm

Tournament will be held at Swan River Administration & Recreation Building
Kinuso, Alberta



RULES WILL BE POSTED

Entry Fee \$50.00
Entrants must be 16 years or older

Ⓢ Cash Prizes and Trophies Ⓢ
Approximately \$3150.00 in Cash

Entry Fee will include souvenir and steak dinner

Deadline for Entries is May 15, 1991 at 4:30 pm



\$25.00 deposit with entry
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JUNE 22-23

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Contact: Charles (403)726-
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JUNE 29-30

Enoch Classic
Indian Lakes; Contact: Cec
(403)470-4505

JULY 6-7

North American Golf
Championships
Waterton Lake Golf Course;
Contact: Lloyd (403)585-3037

JULY 10-11

Nehiyow Classic
Wolf Creek Golf & Country
Club; Contact: Leona
(403)783-4597/585-4065

JULY 13-14

Louis Bull Golf Tournament
Unconfirmed; Contact: Simon
(403)585-3978

JULY 20-21

Kainai Classic

Waterton Lake Golf Course;
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JULY 27-28

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Redwood Meadows Golf &
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Peter (403)281-4455

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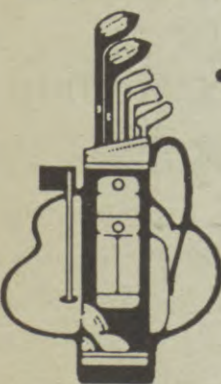
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Partners in Education

Gathering of 1,000 people makes MLA's heart soar

By Rocky Woodward
Windspeaker Staff Writer

EDMONTON

Lesser Slave Lake MLA Pearl Calahasen says the gathering of over 1,000 people at a Partners in Education conference in Edmonton was incredible.

"Only a few years ago about 40 people would have shown up. Today education is important to Native people and the gathering here proves it. It makes my heart soar," Calahasen told about 500 people attending a supper during the conference April 17-20.

The four-day conference was held to provide new directions and incentives towards a better education for Native youth.

She told the crowd education can only enhance the life of Native people.

Sessions, which included Native language, crime prevention, university relationships with Natives and Native curriculum development, were held each day.

A Native consultant speaking at one session said a problem with today's education system is the negative attitudes young students learn.

Bernie Makokis told a group of people sometimes children are told in the school system "they cannot make it."

"These remarks destroy their willingness to continue their education. Every human being has the potential to learn, so in-

stead of pulling each other down, we must begin to work as equals," he said.

Makokis also said spirituality walks hand in hand with education.

He used the Turtle Island symbol — also called Meskanaw in Cree for road — that represents the four corners of strength, honesty, sharing and caring to illustrate the necessity of spirituality in the educational system.

He said a black lady in Chicago had 24 students who were considered mentally retarded. "But this teacher didn't believe it."

"She used the Turtle Island concept with her students and eventually those 24 students graduated from high school. It works," he told the group.

Speakers from across the country offered their expertise to help improve the quality of education being delivered today.

Hosted by the Yellowhead Tribal Council in collaboration with a partners in education planning committee, the conference was deemed by many to be highly successful.

Past Rita Houle athlete of the year award winner Travis Dugas told the audience he was proud to be a Native person.

"I can't believe how we're coming together. I struggled through my learning years and it wasn't that long ago. We are now beginning to work together and becoming more powerful. I can't believe where we're going, straight ahead," Dugas said.



Rocky Woodward

Partners in Education hosted a fashion show and these little models were a part of it.



Rocky Woodward

Enoch Nation Chief Robert Sharphead (L) gives Miss Canada, Leslie McLaren a soap stone carving courtesy of YTC as RCMP officer Darrel Bruno looks on. CBC's Colin McLean is standing at far left.

Windspeaker is... Alberta

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Alberta

COORDINATOR, NATIVE HEALTH LIAISON PROJECT

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EDMONTON - You will be responsible for planning and implementing a consultation process with Native groups and communities across Alberta. This process is to assist Native communities and Alberta Health to develop an open exchange of information about the health status and health needs of Native people. You must possess knowledge of Native communities and culture in Alberta and have strong interpersonal skills. Knowledge of Native language indigenous to Alberta would be a definite asset, as would knowledge of health issues. **QUALIFICATIONS:** Post secondary education, considerable related experience in working with Native communities from a community development perspective is essential. Valid driver's license required. **Note:** This is a temporary salaried position expiring March 31, 1992, with a possibility of extension. For further information please call Dave Alexander at 427-0407.

Salary: \$35,340 - \$51,168

Closing Date: May 10, 1991

Alberta Health

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

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

Facsimile No: (403) 422-0468

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HOUSING MANAGER

The Lloydminster Metis Housing Group Inc. is now accepting applications for Housing Manager. The Housing Group has 109 units & a support staff of 4. The Housing Manager will be responsible for daily operations, working with Board of Directors & CMHC.

Job Description - Yearly budget, determining nature & extent of all maintenance & to see that all work is undertaken & completed.

Applications submitted to:

Lloydminster Metis Housing Group Inc.
5009 - 48th Ave.
Lloydminster, Sask.
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ATTN: Board of Directors

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Addictions Counsellor

Our Peace River Area Office is seeking a creative, self-motivated individual to work as a Generalist. In this role, you will initiate, develop and deliver programs based upon assessed community needs. You will also provide appropriate counselling and referral services to individuals, families and groups.

Qualifications: Bachelor's level degree related to the Social Sciences, or a two year Social Services diploma. Some related experience is preferred. Driver's license is required, as some travel is involved.

Note: This Addictions Counsellor position is part of a growth series which provides a career path whereby employees can move to higher salary levels within the Addictions Counsellor Series, through the acquisition of further training and experience.

Salary Range: \$28,116.00 - \$35,424.00 per annum

Competition Number: AADAC 25/91 open until suitable candidate is chosen.

Obtain application forms at your nearest AADAC Office and return completed forms, OR resume, quoting competition number, to:

Human Resources
ALBERTA ALCOHOL AND DRUG ABUSE COMMISSION
2nd Floor, 10909 Jasper Avenue
Edmonton, Alberta
T5J 3M9
Phone: 427-7935

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University & College Entrance Program
Slave Lake Campus
Program Begins September 3, 1991

The Alberta Vocational College - Lesser Slave Lake is now accepting applications for the 8-month University & College Entrance Program scheduled to begin September 3, 1991 at the Slave Lake Campus.

The program prepares students for university and technical college studies. In addition to the carefully designed academic subjects, a counsellor is available for career and personal counselling.

PROGRAM OF STUDIES

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 - **Mathematics 100:** Provides the student with a high level of mathematical preparation for university courses in science and mathematics.
 - **Career Planning:** Emphasis on budgeting, study techniques, communication, planning and resume writing.
- The University of Alberta and Northern Alberta Institute of Technology (NAIT) have accepted English 100 and Mathematics 100 as equivalent to English 30 and Mathematics 30 for the purposes of admission to their respective institutions.

Entrance Requirements: Applicants should have a minimum Grade 10 academic standing, attend a personal interview and write an academic skills test. Applicants must submit transcripts for high school or any other post-secondary courses.

Deadline for applications: June 7, 1991

For more information and / or registration, please contact:

Student Services, AVC Lesser Slave Lake
Slave Lake Campus
Box 1280, Slave Lake, AB
T0G 2A0
Phone: (403)849-7140



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NOTICE
METIS SETTLEMENT MEMBERSHIP
FINAL REPORT

Pursuant to the Transitional Membership Regulations, Metis Settlements Act S.A. 1990, c. M-14.3, the date of the Settlement Membership Final Report has been extended from March 31, 1991 to May 30, 1991 by consent of the General Council and the Minister responsible for Native Affairs.

If you are dissatisfied with your membership status under either the Interim or Final Report, you may:

- 1) Contact the Metis Settlements Transition Commission to determine why your membership is of "uncertain status". Call, at no charge, Margaret Pietersma 1-800-661-8260.
- 2) File a written Claim of Membership with the Metis Settlements Appeal Tribunal, Room 610, 10405 Jasper Avenue, Edmonton, Alberta T5J 3N4 on or before Wednesday, August 28, 1991. For information call, at no charge, 1-800-661-8864.
- 3) Apply to Settlement Council for Membership under the new Metis Settlements Act.

Dennis C. Surrendi
Commissioner
Alberta Metis Settlements Transition Commission
Mayfield Business Centre
Edmonton, Alberta T5P 4W2



Alberta Metis Settlements Transition Commission

PRINCIPAL
MORLEY COMMUNITY SCHOOL

The Stoney Education Authority invites applications for the position of Principal.

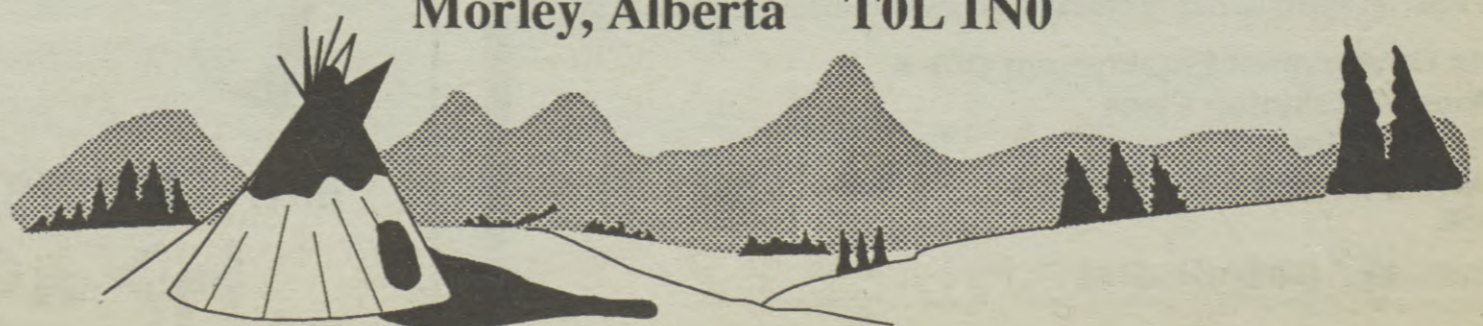
The Morley Community School is located 65 km west of the City of Calgary and 75 km east of Banff. The school has an enrollment of 490 students (grades 1 - 12).

The successful applicant will have:

- possession of an education degree from a recognized university;
- a valid teaching certificate;
- a proven leadership capability and experience as a principal or vice-principal;
- those personal qualities necessary to work effectively in a school system which incorporates the cultural lifestyle and tradition of the Stoney people;
- the ability to establish and maintain communications between the school and the community.

Applications and resumes should be sent by **May 24, 1991** to:

Chairman
Stoney Education Authority
P.O. Box 238
Morley, Alberta T0L 1N0



HOBBEMA SECTION

Windspeaker

Hobbema medicine man passes away

By Dianne Meili
Windspeaker Correspondent

HOBBEMA, ALTA.

Albert Lightning, a longtime resident of Hobbema passed away at his home Saturday, April 20 at the age of 90 years. Funeral services were held Tuesday at our Lady of Seven Sorrows Catholic Church, Hobbema. Internment followed in the Ermineskin Cemetery. The following article about his life has been excerpted from *A Sharing With Those Who Know*, a book being written by former Windspeaker editor Dianne Meili to commemorate elders from the 10 different nations in Alberta. The collection of elder interviews, accompanied by color photographs, will serve as a lasting record of the lives and wisdom of our beloved old ones, who embody the best of what it means to be an aboriginal person. Meili is the great-granddaughter of Victoria Callihoo, a well-known Cree elder born in 1860 in the Edmonton area. Her book will be published this fall by NeWest Press in Edmonton with a print run of 2,500 copies.

Ermineskin reserve's Albert Lightning sees no difference between most world religions and helped plan the first North American Ecumenical Conference at Crow Agency in southeastern Montana back in 1969.

It would be a few years before the conference would begin to attract crowds of people of varied racial and religious backgrounds, hailing from the farthest reaches of Canada and the United States and interested in spiritual sharing.

"When it finally got going, they began to come all over, from the Northwest Territories ... Oklahoma, Florida and further," Albert says. The conference blossomed into a popular, annual summer event held through the '70s and into the '80s.

At the 1987 edition on southern Alberta's Morley reserve, Albert shared his visions of peace with a sparse crowd. The gathering had not been held the year before, and only sporadically in years previous, but had been revived due to a curious event.

In early spring of 1987, four bison had been killed by lightning at Morley's Stoney Park. Traditionally, a buffalo had been butchered and cooked to feed conference guests at Morley and Chief John Snow treated the "giveaway" deaths of the bison at the hand of the Creator as a natural indication the conference should be held the following summer.

About 30 people gathered under the arbor the first day. After the sacred fire was lit and Albert had performed a pipe ceremony, he spoke about the

changes he saw happening to the world and emphasized a return to spirituality. His basic message was: the next century will be spiritual or it will not be at all.

"Don't put off preparing for tomorrow, do it now," he said, urging people to develop good character. In the spirit world everything is open, so don't believe bad thoughts and actions go unnoticed here. Learn to control them, he said.

Memories of Alberta's talks during the four-day conference have faded, but I remember the essence: when you see the right thing to do, hold on to it firmly and don't look at material conditions or consequences. The Creator has planted seeds of truth in you, so you know the right thing to do.

He spoke of natural law and how the truth will never lead anyone astray, but individuals must be strong enough to hold on to their good decisions. People must not look for physical or material results from everything they do. Instead, they should pay attention to their dreams and develop their spirits, feeling good about helping others and putting themselves last. They must see what is real in life, not the unreal.

I remember Albert nodding in agreement with Chief Snow's words to the crowd. "Although people think the grandfathers have abandoned us, what with all the bad things that have been going on in the Indian world, these spirits have always been with us. It is we who have forgotten about them."

Albert made it clear he wanted to share his knowledge of the spiritual undercurrents in everyday life with conference delegates and invited them into his magnificently-painted tipi to see black and white, poster-sized photographs of spiritual images he'd collected. One, taken at the top of a mountain in the Kooteney Plains area of the western Rockies, showed the distinct form of what looked like a veiled figure standing out in white against a grey, cloudy sky.

"I show these pictures because so many people need to see proof before they will believe. I show them so people might come closer to believing in the spirit world and that the Creator looks out for us," he told the group.

"Even though some people think cameras and tape recorders shouldn't be taken near spiritual ceremonies, I think differently. It's a way of communicating the traditional ways to others who can't read about them or be fortunate to take part in such ceremonies. It's time we stop being secretive about our beliefs and experiences and share them with the world because the world needs it."



Dianne Meili

Albert Lightning

Albert talked a lot about natural law. He said man's inner nature is an exact copy of the nature of the universe and deep knowledge of himself comes from nature. Western society's materialism and technology is unnatural to the point many people are unaware of natural cycles and energies and even fear insects, animals, trees and birds. As man becomes unbalanced, so does his world.

Medicine people understand natural laws and work with varying frequencies of energy to accomplish what seems impossible. They know there's a right time and place for everything and what is possible given a certain set of circumstances. They know when to pick herbs and don't waste anything because waste is unnatural.

On the second day of the conference, Albert presided over the traditional marriage of a young couple from Saskatchewan. Resplendent in an eagle feather headdress and deerskin shirt, the bride, standing before him on a starblanket, joked the elder was better dressed than both she and her husband.

In the old tradition, Albert had spoken to Sunny Day Walker earlier about being a good husband to his wife to be, Skyblue Morin. He counselled him to provide for his family and protect them, but to be gentle and avoid jealousy.

About 40 people gathered to

again, although his photograph came to my attention several times during the interim. In 1989, I saw him in an old picture at Morley's Nakoda Lodge, standing beside Chief Snow as an honored guest at the facility's grand opening. In 1990 he appeared in a newspaper photograph of delegates attending a Northwest Territories meeting to discuss ways of saving a diseased herd of bison from being destroyed.

Whoever invited Albert to that meeting must have been aware of his affinity for the huge, shaggy animals. They may have known his Cree name is Buffalo Calf Child and that brown and white bison decorate the base of his famous tipi. Perhaps they'd even visited him at his home and took note of the imposing buffalo head which hangs over his fireplace and dominates his living room.

The stuffed beast's glass eyes stared at me when I visited Albert in the fall of 1990. Albert told me he'd gotten the head from Morley, from a herd the Stoney's raise for meat. The head is huge; what a magnificent animal it must have been!

As we sat looking out at the cars zooming along the black strip of Highway 2A, which runs past his living room window, Albert spoke of the animals which once darkened the prairies before train tracks and roads were built.

"The buffalo spirit comes to me when I sing and drum and smudge with sweetgrass. It says 'I ask the Creator to become many so I can feed the people once again and meet their needs', he said slowly.

As he stared out the window and silence filled the space between us, I pondered what the buffalo spirit meant in his communication with the old man. Finally Albert gave me a clue.

"I believe the earth will renew herself and things will go back to the old way of the Indian. You will not see it. But I will..."

Windspeaker is ... Hobbema



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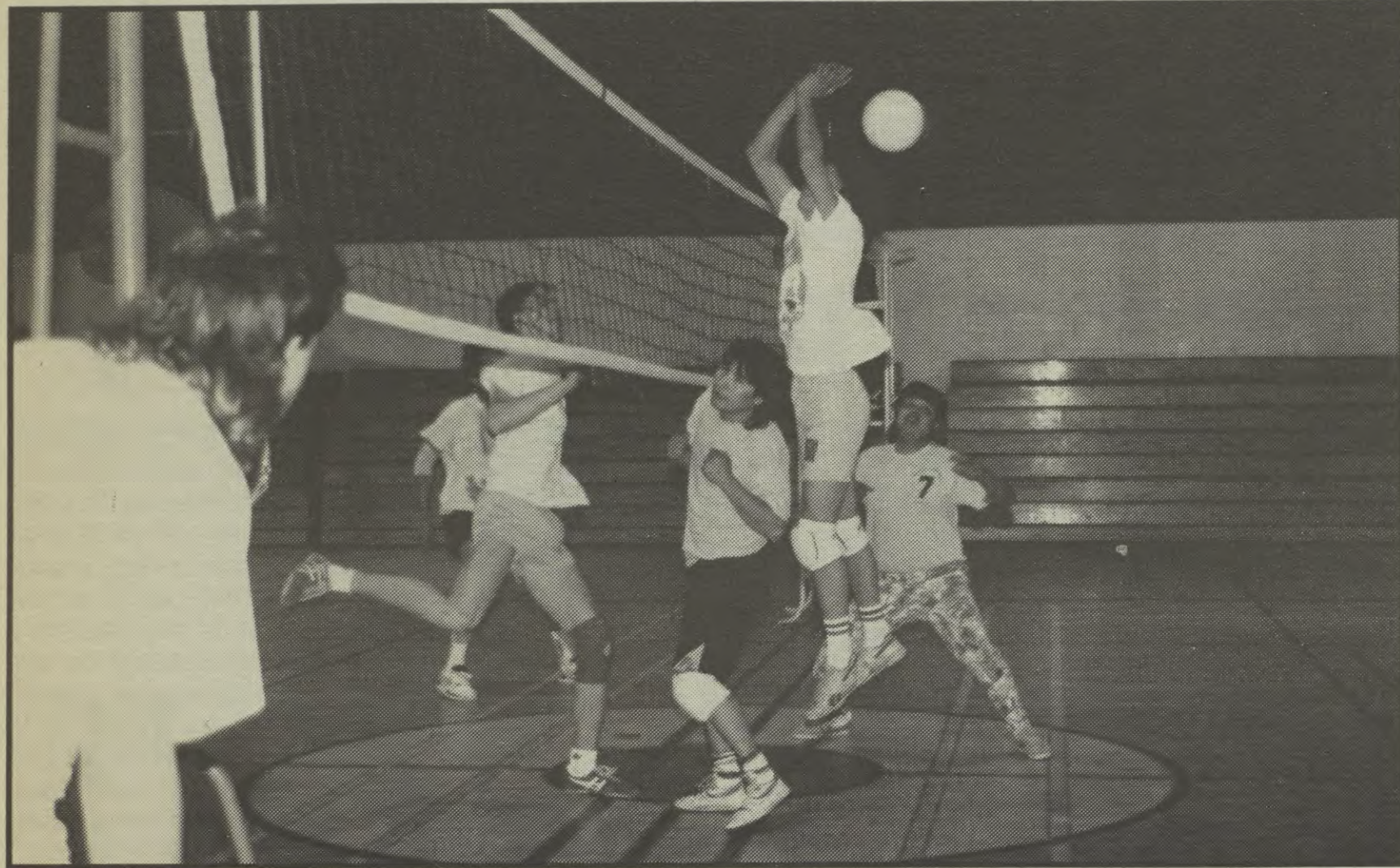
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More on page 17

Hobbema

Four Nations host 11th annual provincial v-ball tourney



Heather Andrews

Volleyball action at its best

By Heather Andrews
Windspeaker Staff Writer

HOBBEMA, ALTA.

One of the biggest provincial events in the sport of volleyball was held in Hobbema April 19-20.

"This is the 11th year we've had the tournament and it's always a success," says Percy Johnson, administrator of the Howard Buffalo Memorial Centre, where many of the matches were held.

Nine men's and seven ladies' teams from Atikameg, Assumption, Frog Lake and other Alberta locations challenged local teams in single and double elimination events.

The sponsorship of the tournament was shared by all four bands at Hobbema and manpower was donated generously. "And we had a lot of support

from organizations like Molson's, Peace Hills Trust, the Samson chief and council, Champion's Restaurant, Bear Hills Truck Stop, Calette Sports Store in Ponoka and Lucky Dollar Foods," says Johnson. Entry money went to buy some of the jackets and sweat shirts which were included in the prizes. The corporate sponsors supplied the money for the trophies.

Encouraged by the cheering of enthusiastic fans, teams played best of three matches.

The weekend concluded with an awards banquet. The FOG team took first place in the men's competition and an Edmonton team, WWVC, held on to the winning spot in the ladies' tournament.

"With the event being open to both Native and non-Native players, we had a fun and enjoyable weekend with lots of cross-cultural exchanges and good sportsmanship. It was a real plus for fans and players alike," says Johnson.

Windspeaker is . . .
Atikameg



A message from the Minister of Education Jim Dinning

I'm proud to participate in this special edition of *Windspeaker* in honour of Native women, and to have the chance to pass on my warm wishes.

We have chosen this statement as our theme for Education Week 1991: "Education Is Everybody's Business."

I congratulate the many Native women in Alberta who have gone to their local schools and said, "I want to make education my business. First, I want to know what you are doing to help Native children learn and succeed. And second, I want to know what I can do to help."

Your contributions, as parents, as resource persons, as tutors and helpers, have been invaluable. I applaud your efforts and urge you to keep up the good work in partnership with the schools.

I have included this important statement in my vision of how to make education "Alberta's best subject":

"Our first Canadians, Native children, will achieve success in schools which recognize their unique culture and values. Results for Native students will equal the results of all other Alberta children."

I am committed to achieving this goal, but I can't do it without help from all Albertans, in the education system and in the community.

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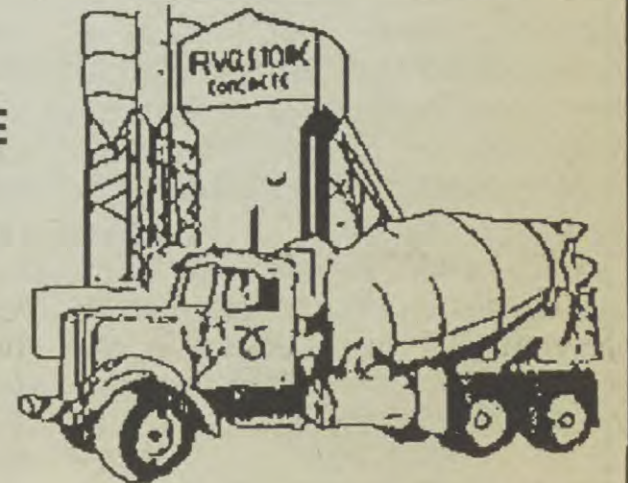


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THE SASKATCHEWAN SHOOTING: A Special Report

Shooting may have been deliberate: judge

By Dana Wagg
Windspeaker Staff Writer

PRINCE ALBERT, SASK.

A Saskatchewan provincial court judge suggested Carney Nerland may have deliberately fired a loaded gun at Leo LaChance to run him out of his gun shop.

A preliminary hearing would help uncover the truth about the Jan. 28 shooting, said Judge T. W. Ferris at the Feb. 5 and 8 bail hearing.

Ferris said there was "a distinct possibility" Nerland would face a more serious charge than manslaughter if a preliminary

hearing were held.

There was a ban on publication of evidence until the charge against Nerland was dealt with.

Preliminary hearings are held to determine if the Crown has enough evidence to go to trial. But Nerland waived his right to a preliminary and later decided to enter the guilty plea.

Ferris said "it might well be the evidence at the preliminary inquiry could possibly justify the conclusion the defendant knew perfectly well the gun was loaded and fired it deliberately with a view to running the deceased out of the shop for the amusement of himself and the two witnesses and deliberately shot so close to

the victim when he was near the door he took the risk of injuring or killing him. Whether or not that happens at the preliminary inquiry will depend on numerous things."

He drew largely on the statements of two eyewitnesses in Nerland's gun shop at the time of the shooting.

Nerland's one and only statement to police pinned the blame for the shooting on a mysterious stranger, who came in to his shop as he was closing.

His statement was contradicted by the witnesses, Gar Wallace Brownbridge and Russ Joseph Yungwirth, both jail guards. They said Nerland fired the shot which killed LaChance.

Nerland declined to clear up the lies in his statement, although he was "confronted with a different set of facts, different than what he had related to us the night before," said Staff Sgt. Dave Demkiw of the Prince Albert Police Department.

The number of shots fired was crucial to unravelling what happened, according to Ferris.

He noted LaChance spoke to police of only one shot being fired but wondered if he may have been mistaken because he was intoxicated. And he noted LaChance also seemed to give police the impression the shooting was an accident.

Brownbridge said Nerland fired two shots while LaChance was in the store and another as the Indian man closed the door. Yungwirth only recalled two shots. After the last shot was fired both men saw Nerland with the rifle aimed towards the door just as LaChance left.

Police found two fresh bullet holes in the floor and the apparently fatal one in the door, which tended to support Brownbridge's recall of the number of shots, said Ferris.

"Three shots, of course makes an accident even less likely when you are talking about a gun shop owner who would not have been expected to have made a first such mistake or, if he did, to set a gun down after the first one, or certainly after the second one, rather than raise the barrel from pointing at the floor to the door and raise the weapon to his shoulder and accidentally fire again.

"This run-em-out-the-door theory also tends to explain the entirely inappropriate reactions of the witnesses. Why would Yungwirth take his eyes off the defendant once he first heard a gun go off, let alone say and do nothing? Why would Brownbridge say such a sickly macho thing as 'You silly bugger, you probably put a bullet in my car? Why would nobody do a proper check to see if the man who had just gone through the door was injured? Why would the use of a phone be refused to a Good Samaritan?" asked the judge.

"The run-em-out-the-door theory suggests the defendant shot into the floor to give the drunken victim an impression he'd best leave, whether or not those shots were perceived by the victim as accidental, in effect to put the run on him, and of course, it may indicate the shot fired through the door had a similar purpose. That, of course, suggests a rather sick outlook.

There is no suggestion from the witnesses to otherwise explain how an experienced gun handler could make such a mis-

'It might well be the evidence at the preliminary inquiry could possibly justify the conclusion the defendant knew perfectly well the gun was loaded and fired it deliberately with a view to running the deceased out of the shop for the amusement of himself and the two witnesses, and deliberately shot so close to the victim when he was near the door he took the risk of injuring or killing him'

— Judge T. W. Ferris

take about a gun being unloaded three times, pointing it in two different directions. There is no suggestion the victim was being aggressive or that the defendant was in any way trying to protect himself or his property," said Judge Ferris.

The discovery by police of other bullet holes, older ones, also raises the question of whether there'd been other accidents with loaded guns at the

shop "or perhaps a somewhat similar scenario," he said.

"Much will turn on what those two witnesses say at the preliminary inquiry," said Ferris.

In denying bail he said Nerland's activities as a supremacist and the circumstances of the shooting "indicate a mind set which is very firm and which motivates him to act in abnormal ways and carry them to extremes that go well beyond the normal."

NERLAND NOTES

By Dana Wagg
Windspeaker Staff Writer

PRINCE ALBERT, SASK.

Death predicted

The leader of the Canadian Jewish Defence League (JDL) will meet the same fate as a controversial Denver talk show host if he continues his "exhibitionism," said Carney Nerland in an interview with the *Prince Albert Daily Herald*. He said Harvey Kane "is on his way to becoming a martyr for his race. He has come here to make a racial issue out of an accident." Kane attended Nerland's trial and was angered by the four-year sentence he received. "Justice is non-existent in this country when a man gets 30 months for taking a soul out of this world," he said. Allen Berg, a JDL supporter, was killed by white supremacists several years ago in the United States. Director Oliver Stone based his movie, *Talk Radio*, on the incident. Meanwhile, Keith Rutherford, who was blinded in one eye by two white supremacists a year ago in Alberta, says Leo LaChance might still be alive if police had laid charges against Nerland for his activities in Provost, Alta. last September, where he attended a neo-Nazi rally. Kane, in an interview, claimed Nerland, who was wearing a Nazi uniform, pointed a shotgun at his groin and said "There's only one way to keep Jews from proliferating. You use an instrument like this and you blow off their genitals." Kane said Nerland was accompanied by Canadian Aryan Nations leader Terry Long. Nerland denies threatening Kane in Provost. He also denies he is a white supremacist and refuses to admit he's the leader of the Saskatchewan Aryan Nations organization.

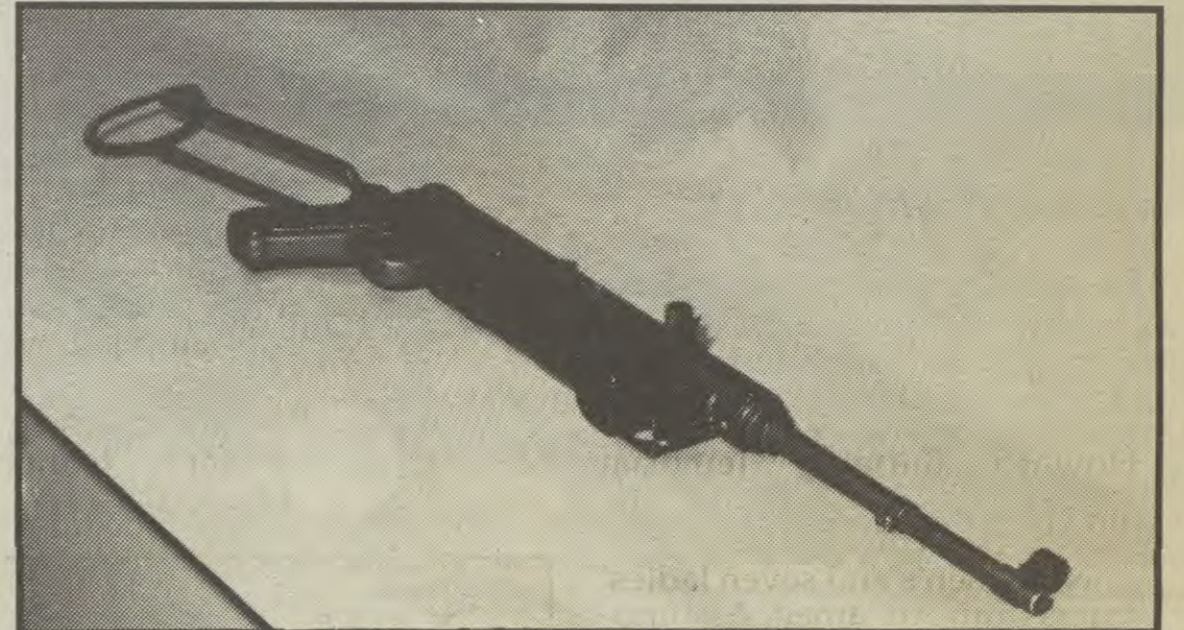
The shooting

Leo LaChance was shot to death with a full metal jacketed military bullet from a 7.62 mm, Tokarev T-56 semi-automatic rifle made in the Soviet Union. He was found about 100 feet east of Nerland's gun shop. After he was shot, police believe he went about 30 feet east of the gun shop and around the corner out of sight of the witnesses in the shop to pick up a small bag of furs.

"When they came outside to have a look, LaChance was nowhere to be found," said Staff Sgt. Dave Demkiw of the Prince Albert Police Department. Police speculate he got back on River Street West after the witnesses went back inside and then headed straight east another 70 feet before collapsing in front of Hewitt's pawn shop. If LaChance had collapsed in front of the gun shop, it would have changed the entire focus of the investigation, he said.

The witnesses

Police knew the evening of the shooting there had been two witnesses but didn't learn their identity until the following day, according to Demkiw. Nerland gave a statement to police six hours after the shooting after police finally located him and insisted he didn't know the people who were in his shop whom he blamed for the shooting. In fact, he'd gone to Canadian Tire after the shooting with the two witnesses, Gar Wallace Brownbridge and Russ Joseph Yungwirth. Since at least one witness, Yungwirth, had a long-standing acquaintance with Nerland, police probed into their statements. "We did extra things in the investigation because they were acquaintances and because they have a common interest in guns," said Demkiw. "I don't care to elaborate on them. We didn't just take the statements at face value. We dug into them considerably." There's no indication the witnesses have any connection to the organization headed by Nerland, he said. If there was such evidence, it would have "very much" changed the investigation. Asked by a *Windspeaker* reporter if he was affiliated with Nerland's group, Yungwirth would only say, "That's a silly question." Nerland is also friends with a former corrections worker, Roy McKnight, who complained of being harassed during the trial by Rutherford. Approached at their homes in Prince Albert by a *Windspeaker* reporter, Yungwirth and Brownbridge declined to answer any questions about their statements to police. McKnight talked with Nerland about the shooting but refused to talk with police, according to Sgt. Peter Mesluk.



Courtesy Prince Albert Police Department

The gun which killed Leo LaChance

Police told Nerland 'pulled gun' on wife

By Dana Wagg
Windspeaker Staff Writer

PRINCE ALBERT, SASK.

Carney Nerland once pulled a gun on his wife, claims a friend of his wife Jackie.

The woman's comments are contained in a Feb. 7 written statement to Prince Albert police. Sgt. Peter Mesluk removed her name from the statement, because he and the woman feared for her safety.

"She once told me Carney had pulled a big gun on her and told her he would use it if she didn't smarten up. He would also clean his guns in the living room, look at her and make comments like 'one of these days.'"

The woman said Jackie told her Carney would not allow her to leave the couple's yard or go out of the area. "If she were to leave she would get a slap or a kick."

She said Jackie complained of being hit by her husband. "I have seen bruises on her arms and back." The woman said Jackie asked to borrow money to go to Chile with her daughter, whom she did not wish to leave with her husband. "She said to me he would kill her if she left him or tried to leave. Jackie has also told me when she gets back to Chile she is not returning to Canada because she feared for her life."

The woman said she saw Carney in the spring of 1990 pulling his wife from his car by the arm and then down the hill to their apartment. "He appeared

to be very forceful and I could tell she was going to get a licking but I was too afraid to do anything." Asked about the bruises Jackie told her Carney gave her a "licking" because she didn't have dinner ready on time.

Fay Harrison, a Prince Albert English teacher, who taught Nerland's wife an English course last year, said in a sworn affidavit to the court Jackie also complained to her Carney occasionally hit her. Harrison observed bruises on her arm and on one occasion noted Jackie had a black eye.

"Jackie Nerland seemed frightened of her husband....(Her) stated intention was to go to Chile and stay there as long as she could take her child with her," said Harrison.

Nerland and his wife, who were married in Chile four years ago, both denied the allegations under oath. They described their relationship as "close and loving." Jackie denied she didn't intend to return to Canada after going home to visit her ailing mother.

"And it is not true I am fearful for my life....I deny the allegations...my husband Carney Milton Nerland has hit me, causing bruises....It is not true my husband ever threatened me with a gun," she said.

"We have had no special problems in our relationship and there have been no problems involving alcohol, drugs, violence or anything else," she said.

The couple have a two-year-old daughter Stephanie.

The Saskatchewan Shooting

'What would happen if this was an accident?'

Carney Milton Nerland

Carney Nerland made only one statement to police. He made it six hours after he shot Leo LaChance. It began at 12:35 a.m. on Jan. 29, 1991 and concluded at 1:06 a.m. This is an excerpt from his written statement provided to Prince Albert Police Sgt. Peter Mesluk. Nerland declined to have the interview taped. He said he wanted to cooperate with police but denied any knowledge at first about the shooting, before asking 'What would happen if this was an accident...what would happen to the guy,' indicating another person?" said Mesluk.

"On Jan. 28, 1991 I opened the shop by 11 a.m....I continued on business until around 6 p.m. when I started to gear down to close up....I was putting stuff away and a couple of gentlemen came in. They were both males and white. I would say they were in their late 20s. I really didn't feel awfully comfortable with them there. There was two of them. I was hoping they would get the hint to leave and I continued working.

Nerland's Statement

"What I mean is I'm putting guns away in my safe in a gun locker. I'm taking guns off the display board and I'm putting them in the safe. I've got my back to these guys and I'm hoping they leave. All the while they're touching things and handling weapons.

"The one wearing the dark coat picked up, well I didn't see what he had picked up as my back was turned as I was putting things away. It was at this time I heard a shot go off. I didn't hear any screams or glass break. I turned around and this guy had a dumb look on his face and he passes the gun, a M-56, to me and smiles over at his friend. I took the gun, removed the magazine, placed the gun in the gun closet and I put the clip on the counter. I would think the casing is on the floor.

"At this point I'm trauma-

tized. I didn't know what to do. There's two of them and one of me...There were no other persons in the store...I don't recall an Indian person being in the store after 6:00 p.m. The only other person that came in was a fellow that wanted to borrow the phone. He had wondered if there was a phone he could use and he had stated something to the effect that someone had fallen on the ice. I wanted to get out of this situation. I just told him 'No.' Well, I just shook my head 'No.'

"He left, then the guy looked at me and said 'Keep your f—ing mouth shut.' This was the guy that had shot the gun, wearing the dark jacket. The two guys shuffled off and I quickly finished my business, set my alarm and closed. I just wanted to get out of there."...

Mesluk: "These two men were unknown to you, right?"

Nerland: "Yes."...

"I have spare magazines and...I believe one of them was loaded. It wouldn't have had more than one shell in it. This is what I think might have happened. It's the only explanation I can think of. The guy saw a clip and put it in. Like I said those



Leo LaChance

guys were picking things up as I was trying to put them away....

Mesluk: "How many 7.62 guns do you have?"

Nerland: "Just the one."

Nerland signed the statement just below a handwritten phrase that reads: "The above statement is true and correct to the best of my knowledge and belief."

Unanswered Questions

By Dana Wagg

Windspeaker Staff Writer

By pleading guilty to the shooting death of treaty Indian Leo LaChance, white supremacist Carney Milton Nerland avoided the scrutiny of a trial and possibly being convicted of murder.

The absence of a trial leaves a number of questions unanswered.

- The most fundamental question is whether LaChance was murdered or died an accidental death?
- And given the strange circumstances of the shooting — an Indian man being shot by a white supremacist, who is also an experienced gun handler — why did the Crown lay a manslaughter charge instead of a murder charge?
- Another fundamental question is how an experienced gun handler could accidentally fire three shots? Provincial Court Judge T. W. Ferris dealt with this at length during Nerland's bail hearing Feb. 5 and Feb. 8, 1991.
- Why did Nerland raise the gun to his shoulder and aim towards the door as LaChance was leaving his shop?
- How skilful was Nerland at hitting his targets? That, too, is a key question in answering whether he accidentally killed LaChance.
- How much alcohol had Nerland consumed Jan. 28, 1991, the night of the shooting? Testimony by Sgt. Peter Mesluk of the Prince Albert Police Department suggests Nerland and the two primary witnesses, Russ Joseph Yungwirth and Gar Wallace Brownbridge, were having drinks together in Nerland's shop the night LaChance wandered in off River Street West before being shot minutes later.
- What happened in Nerland's shop after LaChance entered? Nerland's one and only statement to police was filled with lies. The public didn't have the benefit of seeing the statements by Brownbridge and Yungwirth, friends of Nerland, cross-examined in court, because of Nerland's April 11 guilty plea. Yungwirth has known Nerland for the last eight or nine years.
- What time did Brownbridge, Nerland and Yungwirth leave Northern Pawn and Gun? They seem to indicate they left before the ambulance arrived on River Street West with its siren going. If so they would have left within about 10 minutes after Kim Koroll asked to use the phone. And if that's the case LaChance was lying on the sidewalk in front of Hewitt's pawn shop and should have been visible to the three men. He was being tended to by at least one man while Koroll was away calling an ambulance.
- Yungwirth told police that as the three men were leaving the gun shop they talked about what happened to LaChance. Did he fall and hit his head? Did he pass out? Or had he been shot? Why didn't they check this out? After learning from Koroll a man was down on the sidewalk up the street, Brownbridge turned to Yungwirth and said 'Jesus Christ, let's go home.'
- Police were unable to find the casings of the two or three bullets fired in Nerland's store. What happened to them? Police did recover the lead in the basement.
- Prince Albert police believe LaChance headed east after leaving the gun shop. But that scenario leaves unanswered the question of how LaChance could be hit by the bullet in the left arm, have the bullet enter his left chest and lodge by his right ribs. If he were headed east, the bullet should have entered his right arm and then his right chest. A possible explanation is that LaChance was hit by the bullet as he closed the gun shop door while facing west. Mesluk alluded to this at the bail hearing. The fatal bullet passed through the frame of the shop's glass and wooden door but Nerland's view to the outside was obscured by a flag, which covered the window. Yungwirth told police "in my head I was hoping he had not been hit, but because of the close proximity of the times, places and circumstances, I felt in my heart the fellow was hit."
- Why did Yungwirth take his eyes off Nerland after the first shot and not take any action to prevent a second or third shot? Mesluk said police had "no idea" why Nerland raised the gun to his shoulder after the first two shots. Nor did the witnesses indicate to police they made any attempt to take the gun away from Nerland.

'I heard a shot and it made me jump'

Russ Joseph Yungwirth

Yungwirth gave his first statement to Mesluk Jan. 29, 1991, the afternoon after Leo LaChance had been killed by Nerland. He started the statement at 2:20 p.m., about 13 hours after Nerland gave his. He finished at 3:18 p.m. This is an excerpt.

"On Jan. 18, 1991 I and Gar Brownbridge went to Northern Pawn and Gun at about 5:15 p.m. or so, I don't wear a watch....I've known Carney Nerland for the last eight or nine years. We sat around and talked until it got dark...Gar and Carney were talking about guns as was I....During the conversation an older Native fellow...he was slurring and not walking straight as an arrow, his legs were kinda loose. The way I thought I heard things he wanted to sell a .303. Milt was not interested at that time and said 'No' and Gar had asked the old Native fellow how much....And the Native replied I thought \$100....He asked about the price for a stereo and he wanted to know if it was for sale or pawn. I'm not exactly sure how the conversation went for I wasn't paying that much attention to the conversation.

"Shortly after I guess, I heard a shot, and it made me jump. I turned around and I seen Milton with a gun pointed down behind the counter. It was a black, military, all-metal, folding, stock rifle from one of the eastern bloc countries. A few seconds later the old guy left through the door and there was another shot. I turned around and Milt said he had his finger up the spout and checked to make sure there were no other bullets and he looked sort of shocked.

"Then Gar asked or explained, 'You silly bugger, you probably put a bullet in my car.' Gar moved some curtains around and looked out the window. I think he went out to check his vehicle, although I'm not positive if he went out to check

Yungwirth's statement

as it happened so fast. Milt continued putting stuff away.

"Now here again I don't know the time but a light-haired male person entered the store and asked if he could use the phone as a fellow was down, laying on the sidewalk down the street. Milt said 'No!' He hit the alarm after cleaning up and all three of us left in Gar's vehicle. Milt hopped in the car and I felt we were giving him a ride home.

"As we were leaving I remember looking up the street and I saw no one laying on the sidewalk. I remember us talking that maybe the guy fell and hit his head or passed out or maybe possibly shot.

"We all went to Canadian Tire, Gar went in and got what he wanted and then we were going to give Milt a ride home at that point. Milt said his vehicle was at the store (shop). We pulled up behind the shop where his car was and Milt and myself walked to the east side of the street or building and looked up the street and we did not see the Native. It was a dead street. I remember saying that he probably woke up or got up and left. If he had been shot, there would have been more going on, ambulances, police....

Mesluk: "How was Milton holding the gun?"

Yungwirth: "With the first shot it was pointed down towards his feet. He was facing west behind the counter...The Indian guy gets the desire to leave or whatever ... and at this time a second shot sounds. I look over and Milt is in roughly the same place with the gun this time facing north (the barrel) and he makes a comment and looks surprised saying, 'I checked the barrel' or 'I checked the breech' or something along that line.

Mesluk: "You could not see anyone in the doorway at the

sound of the second shot?"

Yungwirth: "My attention was towards Milt or where the shot came from and I looked to him. The shots were spaced between or up to, I'm not sure, maybe up to a minute...."

This is an excerpt from Yungwirth's second statement to Mesluk, which began 11:35 a.m. on Feb. 1, 1991. It ended at 11:55 a.m.

Mesluk: "Directly after Nerland had fired the last shot did anyone venture out the door to see if anyone had been hit?"

Yungwirth: "I believe Gar did to look at his car but I can't say with 100 per cent accuracy."

Mesluk: "Did you?"

Yungwirth: "No."

Mesluk: "Had you thought the Native guy had been hit?"

Yungwirth: "In my head I was hoping he had not been hit, but because of the close proximity of the times, places and circumstances, I felt in my heart that the fellow was hit."

Mesluk: "Did Milt at this time say anything to this effect?"

Yungwirth: "I believe not until maybe in the car, in that his business would be f—ed, along those lines."

Mesluk: "How was Milt standing and holding the gun when it went off towards the door?"

Yungwirth: "He had it in a close to shoulder type position, facing north towards the door, the barrel pointed north in that direction. He had the dumb look on his face. He was saying he checked the barrel. He was motioning with his finger in the open part of the breech and or magazine part."

Mesluk: "Did anyone rough the Native guy up in the store?"

Yungwirth: "No."

Mesluk: "Did Milt say anything derogatory to him?"

Yungwirth: "No."

The Saskatchewan Shooting

Aboriginal people fuming over sentence

'This whole situation and the facts surrounding it is an insult to the intelligence of the aboriginal community of Prince Albert and it will continue to be'

By Dana Wagg
Windspeaker Staff Writer

PRINCE ALBERT, SASK.

Prince Albert's aboriginal people are seething with anger over the four-year sentence handed to Carney Nerland.

"Everybody's angry," said Leon Moosomin, one of a handful of aboriginal people, who waited for Nerland to come out of court after his sentencing. "If it was a Native who did that and shot a white guy, I'm pretty sure they'd give him life. In my opinion it (the shooting) was deliberate."

Cal Lafond said Nerland was "laughing at the justice system" after getting four years.

And Eugene Arcand, executive director of Prince Albert's Indian and Metis Friendship Centre, said four years is a "joke. Indians get a hell of a lot more than that for less (serious) crimes and they do hard time, pen time, surrounded by people who are not of their own culture. And we have a guy who killed an Indian and he's asking for easy time."

Judge William Gerein recommended Nerland be allowed to serve his sentence in a provincial facility, which Arcand said would be like sending Nerland to a "day care."

"Without a doubt if it was an aboriginal person killing a white person, they'd be put in the penitentiary," said Arcand. "They stick our women in federal institutions and yet we stick a convicted killer in a day-care society." A number of aboriginal

women convicted of murder or manslaughter are serving their sentences in Prince Albert's Saskatchewan Penitentiary for men.

Leo's brother David agreed. He was also "upset" by the sentence, maintaining an aboriginal person would have received at least eight years, Nerland should have received the same along with a lifetime ban on owning weapons, ammunition or explosives since he's "a really dangerous person."

"The justice system is white and the person who made that crime is also white," he said.

David was also troubled by the trial. "The facts are not coming out," he said, and Native people know "something is not right here." Nerland knew exactly what he was doing the night of the shooting, he said.

He didn't accept as sincere Nerland's expression of regret for the shooting and he doesn't think Nerland can be rehabilitated.

Nerland was one of the few people satisfied with the sentence. In an interview with the *Prince Albert Daily Herald*, he called the sentence "acceptable. I expected four years."

His lawyer Earl Kalenith told the court the shooting hadn't occurred because of Nerland's political beliefs drawing an angry response from Harvey Kane, national leader of the Jewish Defence League. "What a bunch of shit," he muttered.

"The man deliberately murdered Leo LaChance as far as I'm concerned," said Kane in an interview. "He (Nerland) is the



Leo's brother David outside the courthouse after Carney Nerland was sentenced

Dana Wagg

Fuhrer of Saskatchewan.

"My red brothers I say to them stand up and fight. We are with you," he said. "We believe in fighting. The only way you can defeat the enemy is to stand up and challenge them," he said.

Kalenith told the court the shooting was "plain and simple an accident, albeit one that resulted from dangerous use of a firearm."

But Arcand said the shooting was no accident. "The only accident was Leo LaChance walked into the wrong store."

"Carney Nerland would never have shot a white person. He knew who he was shooting."

Arcand said things like the LaChance case tend to make him believe "open season has been declared on Indians in Canada."

Arcand is critical of the police investigation, which he said was "shoddy. Put that under the file

of white lies" the claim by the witnesses Yungwirth and Brownbridge they didn't know until the next morning LaChance had been shot, he said.

"This whole situation and the facts surrounding it is an insult to the intelligence of the aboriginal community of Prince Albert and it will continue to be."

He said Yungwirth and Brownbridge weren't investigated thoroughly. "If it was an Indian and a group of Indians going through that process, they'd have polygraph tests, the whole God damn thing. And yet that's not happening. There are a lot of areas that are pretty fishy to me."

Staff Sgt. Dave Demkiw of the Prince Albert Police Department insisted the investigation was "thorough."

"We've gone over all the evidence a number of times. If there

was just a little evidence to point in that direction (murder), we would have pursued it considerably. We came up with the same answer each and every time we went over it," he said.

"We have two witnesses. Their observations could have drawn intent, they didn't," said Demkiw.

Meanwhile, Arcand said the shooting has united Prince Albert's 12,000 strong aboriginal community "a heck of a lot more than it was."

"We're no longer going to sit back and tolerate our people being abused in any manner in this community without standing up to the people who are guilty of it."

"We're very well aware right now. We have a file in the centre of beatings and physical abuse to aboriginal people. We'll expose them and make sure our people know who to watch out for."

"At least once a month we have a community leaders' meeting in the centre and talk about all these incidents. The meetings have been attended by about 30 to 40 people each time and it's more and more every time."

Richard Desjardins of Turner Lake said aboriginal people are "fed up with what's happening. We're going to make a move this summer and we're going to make it good."

Arcand said that after the shooting "it was hot" in Prince Albert. "People were upset. If it were to happen again, I'd say things would happen."

He said it would be "some-what unfair" to describe Prince Albert as a hotbed of racism. "In the last three to five years Prince Albert has made great strides in attempting to address racism. We have a council in place that has made attempts to address issues affecting racism. We have a chamber of commerce that's been more than receptive. It's unfortunate these people put a black eye on our community because I know although he (Nerland) does have a following, they're not in the majority."

One-third of Prince Albert's population is aboriginal.

Arcand said he warned Demkiw a year ago when Nerland put up a Nazi flag in his shop that somebody was going to get killed if action wasn't taken.

"Underestimate these people and look what happens, people get shot, my people, innocent people," he said.

NERLAND NOTES

By Dana Wagg
Windspeaker Staff Writer

PRINCE ALBERT, SASK.

The Alberta trip

Police issued a warrant for Nerland's arrest after statements were obtained from Brownbridge and Yungwirth and two Crime Stoppers tips were received that Nerland was intending to flee. He was arrested at his father's home north of Veteran, Alberta, where he said he was going to buy a van with \$2,000 (in \$100 bills) he had in a briefcase. Provincial Court Judge T. W. Ferris in denying Nerland bail was skeptical about Nerland's intentions in going to Alberta. Ferris said the trip indicated "an intention to run rather than face the charge." He said since police had yet to interview the two key witnesses Nerland probably thought police still believed his misleading statement. "Otherwise he never would have expected to have received permission to go...Moreover he would have concluded that by asking permission...from the police he was giving them the impression he was co-operating with them and not trying to run away." Ferris also said Nerland's conduct shows "not just a willingness to lie and blame others, but also some planning and deviousness in his attempts to portray himself as co-operative without full disclosure of everything that's really going on." Ferris said Nerland's trip to Alberta to near where he participated in a neo-Nazi rally last fall was intended not only to buy a van but "also to take assistance from people who share his views and run if he found out somebody blew the whistle on him, if not before, if he could arrange it...He is very liable to run if given the chance."

The Louisiana trip

Nerland visited Louisiana six years ago about the same time as he was getting involved in the Aryan Nations organization. On his return to Canada Nov. 6, 1985 he passed himself off at Calgary International Airport to immigration officer Christopher Sowden as Kurt Meyer, a Second World War German SS general convicted of murdering three Canadians from Saskatchewan. Believing Nerland was an American and not a genuine visitor to Canada, immigration

officials denied him entry to Canada. Nerland had in his possession pictures of himself dressed in a Nazi uniform while he posed in front of a swastika. There were also pictures of him in combat training with automatic weapons and a picture of him bashing in the head of a mannequin with a rifle butt. He also had a Louisiana ID card, a social security number issued from the United States in the name of Meyer, a Nazi Party ID card and business cards for suppliers of weapons. He also had in his possession Nazi articles like belt buckles, badges and a ceremonial dagger. He said he was born in New Jersey. He also had cassette tapes with titles like *Interrogation Techniques* and *Adolph Hitler on Victory*. Sowden identified Nerland as the man who presented himself as Meyer. He said Nerland denied he was an Aryan Nations member. "He claimed he was a member of a historical re-enactment society."

The jail

Nerland remains in custody in Prince Albert's Provincial Correctional Centre. The judge's recommendation he serve his sentence of federal time in a provincial institution is apparently rare. But it's common for federal inmates in Alberta and Saskatchewan to serve their sentence in a provincial facility, according to Bob Maguire, director of communications and executive services with Corrections Services Canada. A joint assessment, which is being done by federal and provincial officials to help determine where Nerland will serve his sentence, should be completed by the expiry of the appeal period, May 11.

The Good Samaritan

Kim Koroll of Prince Albert was driving on River Street West when he saw LaChance fall in front of Hewitt's pawn shop about 6:25 p.m. "It looked like he had a heart attack. As he was stepping he fell," Koroll, a technologist with the city, said in an interview. Koroll ran to Nerland's gun shop to call an ambulance but was turned away. He then ran to the A&W but finding no pay phone there he ran to the corner of 1st Ave. West and 11th Street West to use a pay phone. He said a white male was at LaChance's side when he returned from the gun shop and when he got back from calling an ambulance there was another man there, an aboriginal, who was apparently speaking to LaChance in Cree.

The Saskatchewan Shooting

'You had better not shot my car'

Gar Wallace Brownbridge

Brownbridge gave his first written statement to police at the same time as Yungwirth. He concluded at 3:30 p.m. This is an excerpt.

"At approx 5:15 p.m. Jan 28/91 I was with Russ Yungwirth and we both walked into the business known as Northern Pawn and Gun... he (Nerland) said he was going to get a shipment in of C2 pistols and I would get the pick of the litter. We continued to talk about a holster to fit the gun with a total cost of \$110 for me. We carried with conversation about the war and other normal stuff. Also there were other people coming and going with no purchases made.

"Milton started to close up when approx. 6 to 6:15 p.m. an elderly Native gentleman stumbled in off the street and walked up almost to the end of the counter on the south wall. At this time Milton was behind the counter. I was in front and to the side of the same counter with Russ to my right side. The elder gentleman was at least 10 ft. from Milton and in front of the counter and about five ft. away from me.

"This elderly gentleman said to me, 'You want to buy a .303.' I said, 'How much?' He didn't say anything and it was obvious he was intoxicated. When the elderly gentleman walked towards the front door at this he opened the door and stopped and had a funny look and a funny wave. It should be noted that when the gentleman was walking towards the door this was when Milton fired two rounds that I recall. These shots were fired at the floor behind the counter towards the west side.

"At this time I looked towards the door at the older fellow. This was when he had a funny look on (his) face and he closed the door. A shot was fired by Milton when I turned back towards

Brownbridge's statement

Milton he was holding it towards the door area or that direction. Milton said I didn't think I had three rounds in it, to that effect. This gun was a compact, metal machine gun, Sten gun, that type of thing. I cannot remember what he did with the gun.

"I said 'you had better not shot my car.' I walked up to the door curtain and looked out at my car and I didn't see any person standing or laying down in front of the door. Russ and Milton were talking about how stupid that was. At one point that I can remember Milton said 'I didn't think I shot him.' I said, 'No, I don't think.'

"A short time later a fellow came off the street and came up halfway in the building and said, 'Can I use your phone?' and Milton said 'I'm in the middle of closing up shop' and this fellow said, 'There's a fellow just up the road that's passed out and he needs help' to that effect and Milton said 'I'm just in the middle of closing up shop' and the guy just walked out the door. I turned over to Russ and said, 'Jesus Christ, let's go home' or that effect.

"Milton said, 'You all stand still, I have to alarm my alarm.' After this I walked out and started up the car. By this time the lights went out in the shop. Russell came out first followed by Milton. Russ jumped into the back seat and Milton into the front seat. I spun a u-ball and proceeded to Canadian Tire.

"Russ or Milton said, 'Did you see anyone on the street?' I said 'No.' Milton said while in the car 'If this guy is shot, I'm f—ed.' I said, 'How do you know he was shot?' plus other conversation. We got to Canadian Tire at ap-

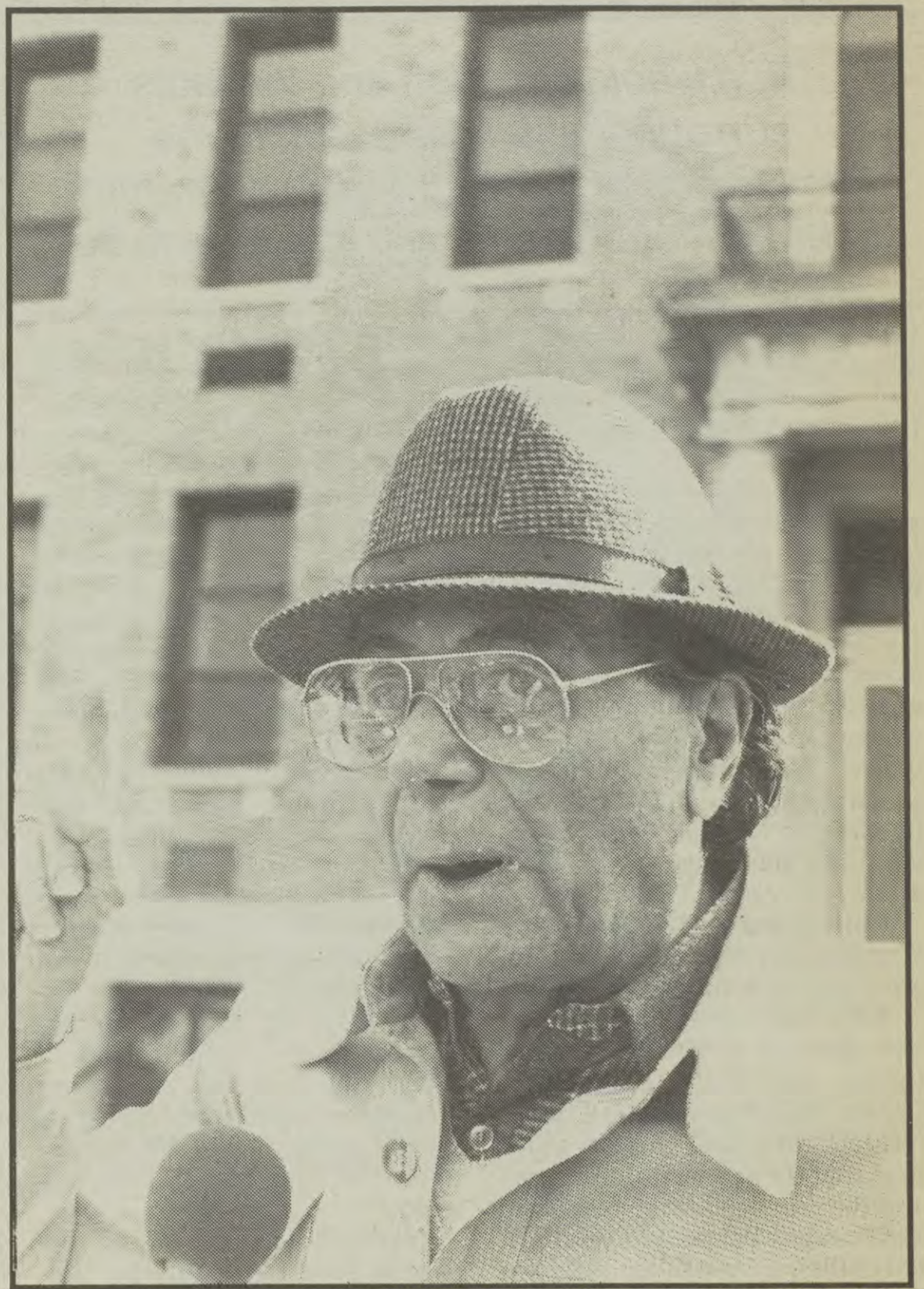
prox 6:45 p.m. I went inside done my transaction. I came out to my car and asked Milton what he wanted and he said 'Drive me to my car,' which was behind the shop.

"While behind the shop both Russ and Milton walked down between the two buildings and Russ returned and I said 'So.' Russ said 'There's nothing on the street.' I said, 'See there, obvious he wasn't hurt too bad' or whatever. I drove Russ to his house. We talked on the way about how stupid it was. I dropped Russ off at home about 7 p.m."

Brownbridge gave his second statement to Mesluk on Feb. 1. He started at 11:16 a.m. and finished at 12:21 p.m. This is an excerpt.

"This gentleman (LaChance) looked at me and said 'I want to sell a .303.' I said, 'You want to sell a .303.' He said, 'I want to sell a .303.' I said 'How much do you want for it?' and he never answered. 'So, what do you want, 10 bucks?' I said. 'If you sell a .303, make sure you have the magazine.' At that time he mumbled could understand it.

"I turned and looked at Milton and at the same time I heard boom, boom and Milton holding a gun pointed towards the floor with an angle east, west. I looked back at the old guy and he had a funny look, maybe a disgusted look and turned partly and walked towards the door, opened the door and gave a half-hearted look, disgusted look, like 'I'm not getting anywhere.' The fellow in closing the door, waved the arm, like in a disgusted way, the door closed and immediately I heard



Harvey Kane

Dana Wagg

another gun shot.

"I then turned to Milton Nerland and saw Milton holding in gun chest level pointed towards the Coke machine which is next to the door where the older guy went out. Milton said something like 'I didn't have three rounds' or didn't know it was loaded, something to that effect. 'I faced Milton and said 'You

have better not shot my car' and I walked over to the door window, I pulled back the curtain and looked at my car and didn't see anything wrong with my car. So I went back to the counter where I commented to Milton how stupid this was shooting the gun....

"I wasn't ever threatened by Milton Nerland."

WHAT HAPPENED WHEN?

By Dana Wagg
Windspeaker Staff Writer

PRINCE ALBERT, SASK.

Jan. 28, 1991

About 5:15 p.m. Jail guards Russ Joseph Yungwirth and Gar Wallace Brownbridge arrive at the Northern Gun and Pawn Shop. Yungwirth said in his statement to police they sat around and talked about guns with Carney Milton Nerland "until it got dark."

About 6:15 p.m. Leo LaChance goes in to Nerland's shop and indicates he wants to sell a .303. Nerland says he's not interested, but Brownbridge asks how much. LaChance says \$100. He also asks about the price of a stereo. Nerland fires one or two shots and LaChance decides to leave the store. A third shot is fired just as LaChance closes the door.

6:34 p.m. Kim Koroll runs to get help after seeing LaChance fall in front of Hewitt's pawn shop. He asks Nerland if he can use his phone to call an ambulance for a man, who has fallen on River Street West. Turned down, he goes to the A&W hoping to find a pay phone there. There isn't one so he runs to a pay phone at the corner of 1st Ave. West and 11th St. West and finally sum-

mons help. Police told the court Koroll had summoned help from the A&W.

6:42 p.m. Ambulance arrives to attend to LaChance. He's been covered by a flannelette sheet by one of the two bystanders, white males, according to Barry Dutchak, manager of Parkland Ambulance. Paramedics at first don't realize he's been shot. LaChance is "shivering" but is able to move his legs, head, neck and arms. He's taken to Holy Family Hospital and doctors contact police.

About 6:45 p.m. Brownbridge, Yungwirth and Nerland arrive at Canadian Tire, according to Brownbridge's statement to police.

About 7:00 p.m. Brownbridge drops Yungwirth off at his home, after dropping Nerland off at his gun shop.

8:30 p.m. Brownbridge visits Yungwirth at his home and they sit around playing Nintendo, according to Yungwirth, thinking nothing more of the shooting until the next morning.

11:43 p.m. Nerland is brought to the police station to give a statement.

January 29

12:35 a.m. Nerland begins his three-page statement.

12:55 a.m. LaChance dies in Royal University Hospital in

Saskatoon.

1:06 a.m. Nerland finishes his statement.

3:30 a.m. Escorted by a police officer Nerland goes into the gun shop with partner Darwin Bear to reset the alarm and clean up. Nerland puts ledgers into a briefcase, which he's going to leave with, but is told by the officer nothing is to be taken from the premises.

8:00 a.m. Yungwirth hears on the radio a man had been shot the night before on River Street West and calls Brownbridge, asking him to come over to talk.

9 a.m. Brownbridge learns from Yungwirth LaChance had died.

10 a.m. Brownbridge goes home, hears the news on the radio and decides to call a lawyer after discussing the matter further with his wife and Yungwirth.

1:30 p.m. Nerland calls police to ask permission to go to Alberta to pick up a van.

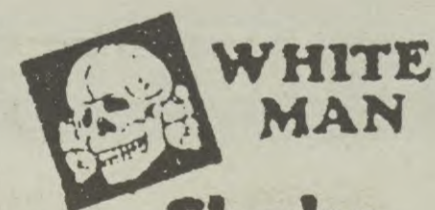
2:20 p.m. Yungwirth and Brownbridge begin writing their statements for police.

8 p.m. Police are informed by a Crime Stoppers tipster Nerland plans to visit his father in Alberta and then leave the country.

8:30 p.m. A similar Crime Stoppers call is received.

January 30

Nerland is arrested north of Veteran, Alberta.



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Hobbema

Buffalo Child laid to rest

By Heather Andrews
Windspeaker Staff Writer

HOBHEMA, ALTA.

An Ermineskin Band member, who was a respected elder, a medicine man and a former chief was laid to rest by the residents of Hobbema on Tuesday.

Albert Lightning was born at Pigeon Lake July 7, 1900. He touched the lives of thousands throughout his 90 years. Local band member and member of Parliament Willie Littlechild reminisced about Lightning's eventful life, saying the Cree man was always a role model through his actions and wise words. Littlechild asked the packed Our Lady of Seven Sorrows Catholic church "to thank the Great Spirit for giving us Albert."

The elder was always ready to help anyone who needed his counselling or his healing. "He shared his knowledge with everyone, young or old, and was known and respected worldwide," said Littlechild.

Lightning, whose Cree name was Buffalo Child, was known for his stand on Indian rights. As a founding member and former president of the Indian Association of Alberta, he actively lobbied for improved conditions for aboriginal people everywhere. "He was a true warrior for Indian rights and he believed we must communicate with our white brothers," said Littlechild. He frequently addressed government officials in Canada — a month ago he spoke to the House of Commons — the British Empire and across the world.

Lightning's love of sports was legendary. He started playing hockey in 1911 and in later years continued to participate as an enthusiastic spectator. "We will miss him sitting behind the south net in the local arena during the hockey games," said Littlechild.

His equally passionate love of animals was responsible for his being one of the first professional cowboys from the area as well. "He was a great all-around athlete," said Littlechild.

His spiritual knowledge was also legendary and many came to him for help in guiding their futures. "Buffalo Child leaves us with a great challenge to carry on the teachings he passed on to us, to live the way we know he wanted us to live. He leaves us with great virtues, honesty, kindness and strength," said Littlechild.

Lightning was respected by other Indian people as well. Traditionally enemies of the Cree, the Blackfoot honored him with the name Iron Shirt. He was a frequent visitor to the Stoney people at Morley and Chief John Snow remembered his old friend when he read the Indian version of the 23rd psalm.

"We the Stoney people remember the work and teaching of Albert Lightning and pay tribute to his life," he said. The words of the psalm assured the elder would have a safe journey to the shepherd chief above, who had prepared a place and was waiting for him in his big tipi.

The passing of Buffalo Child is a great loss. He leaves behind not only his family of two daughters, four sons and numerous grandchildren, but he will also be missed by countless others. He was a spiritual leader, a statesman and a great orator. He

was admired by non-Natives as well. "He believed the people of all nations are the children of God and he always made time to teach the Native way of life, living in harmony with nature and having faith in our Creator," he said. The elder travelled many times to Morley, once to help create a giant medicine wheel. People from all over the world come to worship on the sacred ground, said Snow.

"Fifty years ago the world laughed at the teaching of our elders, especially our warnings about the environment," he said. Today these same people are not laughing anymore, they are listening. The elders know. The Indian way, the way of Albert Lightning, is the harmony of the seasons, the answer to the problems we are trying to solve, which have resulted from the destruction of the ozone layer and the rain forests.

Father Gilles Gauthier remembered Lightning as a medicine man, who used his God-given gift to heal his fellow man and counsel for God. "He wanted to keep people in harmony with their body, mind and soul. Through all of us here today and through his family, we must see his work is carried on," he said.

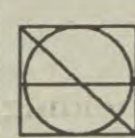


Heather Andrews

Albert Lightning is carried to his final resting place

And as the horse-drawn wagon carried the honored elder to his last resting place, people from Hobbema joined with people who had travelled from locations around the world, walking behind. As Willie Littlechild had said "He goes ahead, he is still leading us."

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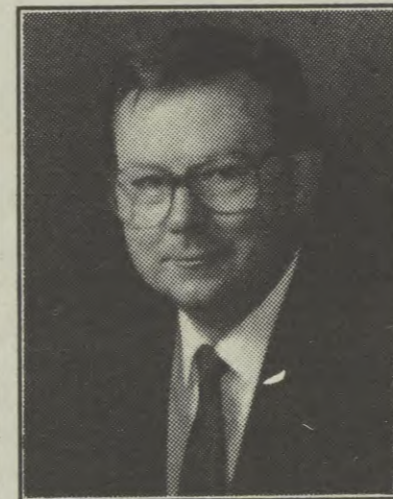
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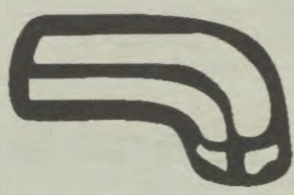
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Hobbema

Hockey season ends on positive note

By Heather Andrews
Windspeaker Staff Writer

HOBEBMA, ALTA.

In Hobbema age isn't considered a barrier to playing hockey. At a recent year-end windup carnival, 69-year-old Stanley Buffalo participated with the same enthusiasm as the seven-year-old players in the tyke division.

"Stanley was even presented with an A5-35 muscle liniment as a humorous acknowledgement to recognize his enthusiastic participation," says hockey mom Fran Ermineskin.

Ermineskin and her husband Randy are two of the many parents in the Hobbema area who are pleased with the renewed vigor with which the various hockey teams are playing. "Full participation in the North Central Alberta League and participation in other tournaments has been just great," says Ermineskin.

One reason for the increased enthusiasm is the coaching and encouragement of Larry Hodgson, says Ermineskin. After an absence of several years from his home town of Hobbema, Hodgson returned three years ago and has worked extensively toward making the amateur hockey scene more desirable.

"I grew up with hockey. My dad was an avid player and together with my brothers Ted and Harley, we played hockey all the years we were growing up. I later went on to play in England, Czechoslovakia and Holland," says Hodgson.

Since he came back to Hobbema, he has been able to redirect the hockey teams back into the league. "Over the last few years, a lot of players had been taken into Wetaskiwin or other towns to play with their teams, but I've tried to get them back onto local teams. There's a lot of good talent, right here in Hobbema," he says.

Now there are several teams, from the six-year-old tykes to novice, atom, pee wee, bantam and midget divisions. And there's also junior, senior and oldtimer teams, he adds.

The year ended on a high note with a novice provincial tournament, which saw 12 teams compete in round robin play March 15-17. "We had real good participation from all over Alberta. The Kikino junior stars ended up taking the event after playing three games back to back," Hodgson says.

He lauds the parents and coaching staff of the Kikino team, recognizing that the success of any team depends on good parental support. "Parent involvement is getting pretty good here in Hobbema now too, but it could always be better," he says.

Hodgson was pleased to see the hockey parents organizing a hockey carnival April 1, which ended the minor hockey year's activities with a day of exhibition hockey games. "The atoms took on their moms, with the atoms winning 6-1," laughs Hodgson. Neighboring towns of Ponoka and Leduc competed against local pee wee, midget, novice and tyke teams as well. The day also included raffles, a jelly bean guess and caricature drawing by local youth Shane Yellowbird. All in all it was a fun day which also raised some money for the minor hockey teams.

A final activity for local teams will be the Western Canadian

Native Tournament in Saskatoon the weekend of April 26-28. "Right from atoms to midgets, Hobbema will be represented," says Hodgson. He feels competing at this level will be great experience for the young players and will help their development.

This fall Hodgson would like to see programs which will develop both coaches and players. "For instance referee and power skating clinics are always helpful. And we might recruit some more coaching staff, especially from among the parents, if we ran a few sessions of the National Certified Coaching Program," he says.

With the increased enthusiasm of the players, the good coaching of Hodgson and other parents and the support of the community, next season promises to be an enjoyable one for the residents of Hobbema.



Fran Ermineskin

Hobbema oldtimers hockey team. "As much as 121 years of experience on one line," says Larry Hodgson. Standing (left to right): Todd Buffalo, coach, Dunc Grant, Harley Hodgson, Ron Willy, Joey Potts, Keith Esperence, Peter Johnson, Henry Rain and Willie Littlechild. (Front): Larry Hodgson, Stanley Buffalo, Dwayne Johnson, Todd Buffalo and Jerry Ermineskin.

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Saluting Native Women

Metis politician rebounded from dashed dream

By Rocky Woodward
Windspeaker Staff Writer

SLAVE LAKE, ALTA.

When Pearl Calahasen was a little girl growing up in Grouard, Alberta, her family, like many Native families in the 60s, had its share of hard times.

Her father was a hunter and a fisherman and only made enough to support the family's basic needs. But Calahasen said her parents gave their children something more important than anything else in the world — love and education.

"It was the greatest gift they could give us," said the Alberta MLA for Lesser Slave Lake.

"When I was attending elementary and junior high school, discrimination was no stranger in the communities and schools. But my parents encouraged us to look beyond those things. They always found a way to overcome every barrier we ever faced and my mother was illiterate. Yet mom and dad knew the importance of getting an education," Calahasen told a jam packed room of about 500 people at a Partners in Education conference held in Edmonton April 17-20.

Over 1,000 people from across the country attended the four-day conference, held as an opportunity to discuss new directions and incentives towards a better education and life for students.

"Isn't this incredible? Only a few short years ago there would have been about 40 people here. I have been involved in education for years and waited for years for such a gathering as this. It makes my heart soar," Calahasen said to the applause of the crowd.

Calahasen is a firm believer that education opens doors to a better life for anyone wanting it. She remembers her school days as a struggle, but she says she never quit when so many others were dropping out.

"In Grade 10 I had to ride a school bus for one hour each way to attend high school in High Prairie. Five busloads of us students. But by summer there were only five students left. I was one of them," she said.

Calahasen spent the next

couple of years working nights to pay her room and board in Grimshaw where she attended Grade 11 and 12. She said it was during those years she missed her family back home in Grouard very much.

"I was also discouraged with my studies. My mother would listen to my sobbing from a pay phone and if it wasn't for her caring and encouragement, I wouldn't be standing here today.

"I think it was my mother who came up with the words 'one day at a time', because that's what she'd say to me and it's what I did.

"How do you eat a moose? One bite at a time," smiled the politician.

At one point in her life, Calahasen said she wanted to become a stewardess. She wanted to see the world but to be a stewardess she needed excellent marks.

"I moved to Peace River and took an additional semester to make the grade," again with the support of her parents.

"Then with my diploma in hand I felt nothing could get in my way," Calahasen added.

Her mother had told her that to have dreams come true a person must be prepared to go anywhere.

Calahasen left the north and flew to Ontario where she applied for a stewardess job with Air Canada. She passed all tests with flying colors — except her medical.

"A doctor heard strange noises in my chest," said Calahasen, who was diagnosed with a heart murmur — and she was heartbroken when her application was turned down for medical reasons.

"I was completely hurt. I always believed I could do anything. I found this not to be true. All my schooling, my parents and support from friends couldn't help me obtain my goal to be a stewardess."

Calahasen travelled back home to regain her strength and eventually with some prodding from her family and friends, she once again became active.

She decided to go after a teaching career. After finishing a yearlong course in teaching, Calahasen enrolled at the Univer-

sity of Alberta so she could get her degree.

During those years there were few Native people in university and they were scattered about the campus. Seeing a need for some sort of body to support Native students on campus, Calahasen and a few other students got together and formed the Aboriginal Students Society, which still exists today.

After receiving her degree she travelled north and taught at the Alberta Vocational Centre at Grouard. There she taught Vietnamese students AVC programs, which started her thinking about her own Cree culture and why it wasn't in the curriculum in schools.

Later when the opportunity arrived for an administration position with Northland School Division, she grabbed it. She was one of the first to start Cree and other Native cultural programs in Northland schools.

Her work towards Native studies in schools was soon recognized and she was hired by Alberta Education as a consultant to develop Native programs. It also gave Calahasen the opportunity to travel the province. "I learned a great deal during those years and made many friends," she said.

Today, Calahasen proudly admits it was her parents, her family and her culture, which was instilled in her that gave her the "fire to achieve."

She said she was very proud when in 1989 she was elected as the MLA for the Lesser Slave Lake region. She gives credit for her victory to Native people "who came together in one united voice and voted me in."

And to round after round of applause from the crowd she said Native people can take pride that standing before them was the first lady in history to be elected to the Alberta legislature — an indigenous lady from the small hamlet of Grouard.

"We must speak out and live by doing, to show the younger generation they too can shoot for the stars. We must support our children. It is our duty. My parents supported me and they were right. We can achieve what we want to be," Calahasen said.



Rocky Woodward

MLAs Mike Cardinal and Pearl Calahasen

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The Banquet follows the annual meeting which is held at 9 am. Tickets for the Banquet are \$12.00 per person and may be obtained in advance by calling 963-7351.

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Saluting Native Women



Amy Santoro

Member of Parliament Walter Van De Walle presents a cheque for \$40,000 to Women of the Metis Nation secretary-treasurer Rachel Langton and president Marge Freidel. The funds will go to open an office which will enable the group to expand its services to Metis women in Alberta.

Women of Metis Nation group on the move

By Heather Andrews
Windspeaker Staff Writer

EDMONTON

An Alberta-based women's organization which encourages Native women to participate in the political, social, legal and economic issues which affect them is beginning to make its presence felt.

The executive and 200 members of the Women of the Metis Nation recognizes women are the keepers of tradition and culture, and their well-being is fundamental to the well-being of the Metis nation.

"We've been active since 1985, getting established and organized. Since we incorporated in 1988 we've got a full board of directors, each heading up working committees for projects in areas such as culture, education and social issues," says president Marge Freidel.

The group is especially proud of the business administration and management program for Metis women which will see 20 Metis women entering training for careers in these areas.

"The project was developed under the Canadian Job Strategy division of Canada Employment and Immigration," says Freidel. Although the program has yet to receive final approval, all indications point to an Aug. 1991 start.

Another program, which will enable women who are now receiving social assistance become employable, is also in the planning stages.

The group has received minimal funding from government and has until now been run on a volunteer basis. The executive members, which in addition to Freidel includes vice-president Judy Hilbert and secretary-treasurer Rachel Langton, all juggle time with their families and careers to donate the time necessary to get the various projects off the ground.

Freidel acknowledges the huge contribution of the founding members, especially first president Muriel Stanley-Venne. "It was a real honor to take over from her as president. Her dedi-

cation is largely responsible for the success of the group today," she says.

Recently a much-welcomed donation from the Secretary of State enabled them to proceed with plans to open an office, probably in west Edmonton, and hire a co-ordinator, says Freidel. The group is searching for innovative ways to raise further funds, however, as they have no assurances funding will be granted again next year and they would like to be self-sufficient. Plans to form a catering group are underway to generate further dollars.

One very successful event the members enjoy is the annual banquet which mothers, daughters and granddaughters attend in May. "It's a real sharing, caring time where many women stand up in front of the crowd and share personal experiences with the others," Freidel says.

The group has remained focused on Metis women and their

problems, although it's constantly being asked for information from treaty Indian and Inuit people. "Our needs and issues are very different and we really each need our own groups," says Freidel. But a network between women's groups would be a great idea, she says, and adds that immigrant and black women in the area do share ideas and information with her organization.

Freidel feels participation in activities with the group gives members a chance to get to know each other and share problems and experiences. Serving on the executive brings other challenges. "I've really gained a lot of insight since I got involved. Meeting government representatives such as Pearl Calahasen and Ken Kowalski and other people from the municipal affairs department or Labor Minister Elaine McCoy's office has given me a lot of confidence," she says.

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Saluting Native Women



Heather Andrews

Manimat Hurley, left, and Rose Gregoire at Edmonton International Airport, embark on next leg of trip

Low-level flights destroying Innu women's way of life

By Amy Santoro and Heather Andrews
Windspeaker Staff Writers

EDMONTON

Two Innu women from Sheshatshit, Labrador are touring the country promoting a documentary urging the halt of low-level flights in their homeland.

Hunters and Bombers, a gripping documentary about the Innu protests against NATO low-level flights, made a stop in Edmonton April 18 during Green Screens, a national series of environmental films in celebration of Earth Day.

The militarization of Innu land began in 1941, when the U.S. and Canadian governments built a base at Goose Bay, Labrador to service wartime flights between Europe and North America. Before then, the area was used as a summer berry-picking site for the Innu.

The women, representing 10,000 people in the area, say the flights must stop if their people are to survive.

"It must be stopped, it's affecting everything, ruining our lives", said Rose Gregoire, an Innu from Sheshatshit active in Innu protests. She has been jailed for going on the runway.

And Mamimat Hurley was jailed for 52 days for protesting on the runways of CFB Goose Bay. From jail she wrote to her children. "Don't ever feel what I did was wrong. I did it mostly for you children. I want to see you grow up and be proud of yourselves and our identity. No one has the right to destroy our culture. That's the reason I'm here today."

Marie Wadden, associate director of the film, who's traveling with Hurley and Gregoire, said she has "watched these two women, who left a quiet, isolated village to travel across the country on behalf of aboriginal people everywhere. Everytime they make their presentation, pleading for support to stop the destruction, I feel a renewed sense of dedication and ominous overtones if the flights aren't stopped. To hear them describe the desperate situation they live with daily brings tears to my eyes."

Hundreds have been arrested and put in jail for protesting jet bombers that fly below 30 metres and practise bombing in the Innu homeland. The Natives believe the flights are destroying birds and caribou.

In the film, the Innu explain in their own language — with English subtitles — why they're resisting militarization of their land.

"The spread of death on our land. They fly unbelievably fast, making an unbelievable noise. The animals can't feed properly. They have to feed at night when the jets aren't flying. Caribou are deteriorating because of the warplanes. When they go over it's like an explosion. You feel the

ground shake. They scare the life out of me," says Sebastain Psatitshi in *Hunters and Bombers*.

The number of flights is increasing every year, from 6,000 in 1986 to 9,000 this year, said a federal environmental assessment team.

A study conducted by Dr. Jeannie Rosenberg concluded "there is sufficient evidence to show noise from low-level flights is harmful to human health."

Rosenberg said the flights could affect hearing, but more importantly the noise produces psychological stress especially in children.

The film was co-produced with the National Film Board of Canada.

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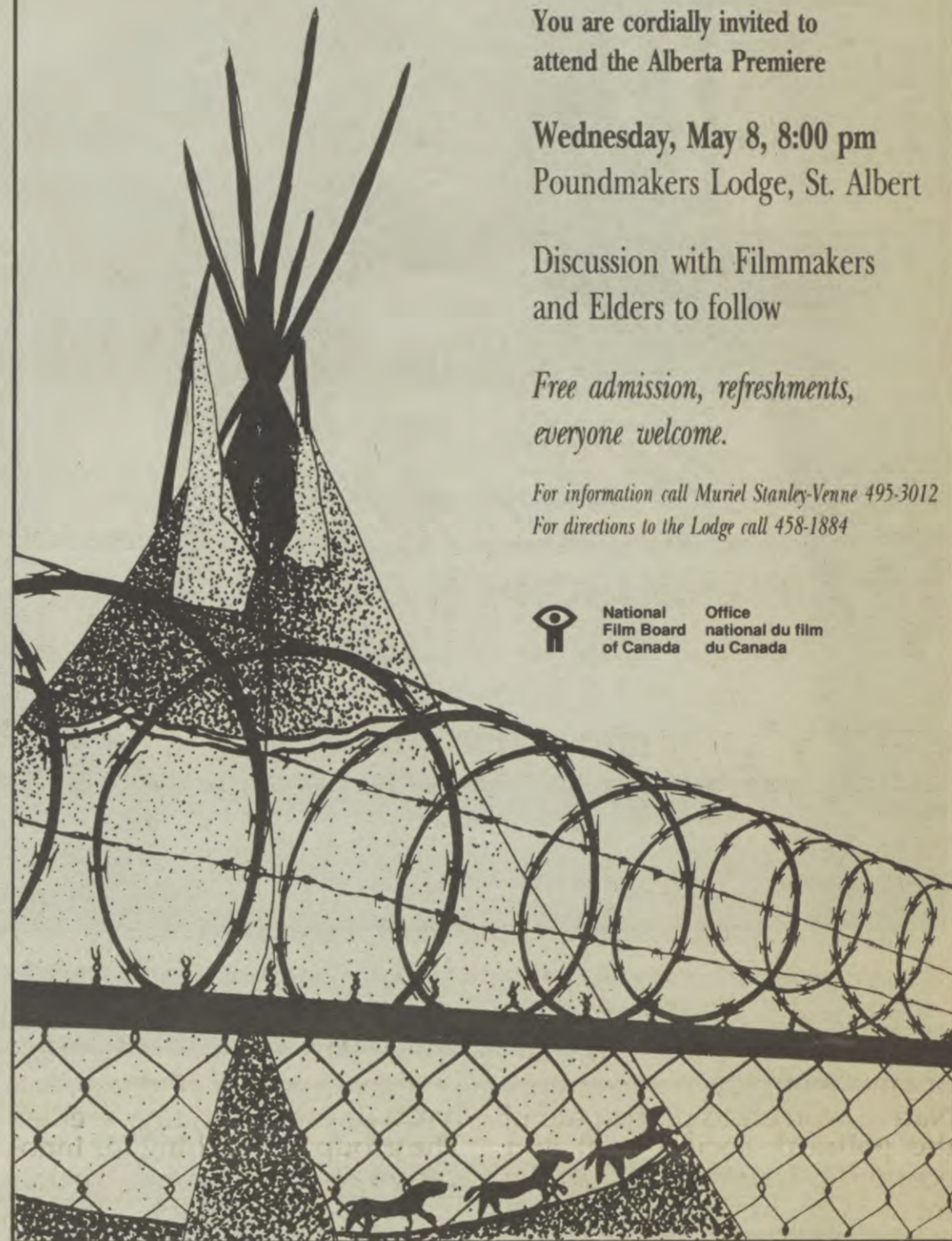
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NATIVE OUTREACH
T · E · A · M

Saluting Native Women

KC worked her way through the ranks



Diane Parenteau

Karen Collins

By Diane Parenteau
Windspeaker Correspondent

BONNYVILLE, ALTA.

Karen Collins prides herself on being a strong role model and communication link for young people who she says don't have the patience needed to learn traditional ways.

Her position as executive director of Bonnyville's Native Friendship Centre allows her many opportunities to reach out and share what she has learned with the many youth she comes in contact with.

"To learn from our elders and traditional people, you have to exercise a lot of patience. Our young people don't have the patience. They want to know the moral of the story now. But you can't," said Collins who tries to translate some of the teachings into youth jargon. "A lot of times when I sit and spend time with some of the traditional people, I have to use both ears to hear the message.

"Knowledge is meant to be shared, when you pick up something, you pass along something," said Collins leaning forward and motioning with her hands. "Some of the things I've kept I try to share with my nieces and nephews, but also at gatherings of youth, schools and of course with the youth conference we held (in Bonnyville last November)."

Collins, 31, a Metis woman,

was raised at Elizabeth settlement graduating from Bonnyville High School. After high school KC, as she refers to herself, took part in a Canada World Youth exchange, spending time in the Third World country of Indonesia. Although her background as a Native person had given her exposure to traditional ways and culture, having to talk about herself to others in Indonesia forced her to look inside herself for the first time.

During that time KC identified herself as being an aboriginal person. When she came home she made herself learn more about the ceremonies and the teachings of Native ways.

"There is a whole education in travelling. I encourage the young people to do some travelling within the province and out of the country."

The road to the director's position has been one of hands-on experiences and working through the ranks. Collins started her involvement with Canadian friendship centres in 1976 and has been through all three levels of the friendship centre movement. She started as a summer student and later worked as receptionist, projects officer, fundraiser, referrals worker and programmer. She is on her third term as president of the National Association of Friendship Centres.

When speaking of her achievements, Collins sees them as examples for others to follow. It's important for her as a role

model.

"Especially for young aboriginal women, when they see someone, I believe it gives them a lot of hope and shows them they don't have to wait till they're 60 to reach their goals." Her successes have been through work and experience but she does encourage young people to further their education as well.

"The only things you don't go to school for is the traditional culture, things you only learn from living it," she said.

"It's really encouraging and it makes me really proud when I see dance groups doing the duck dance and the belt dance and on the flip side, the grass dance and the shawl dance. That's where they come from, that's who they are.

"My mother is still telling me things I've never heard before that she says come from my grandfather. That is what your mooshum left me and now I'm leaving it to you," she would say.

Collins says there is a whole generation of people that almost lost the culture completely.

"Lucky for us, some families, some Natives have really held on to everything — to the stories, the teachings, the bundles, the medicines," said Collins, who sees the trends changing for young people. "Now it's all right to go to ceremonies."

For her part, that strong cultural thread is evident throughout all programs and services at the centre.

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Wednesday, May 15, 1991 10:00 a.m. - 5:00 p.m.

STONE - EDEN VALLEY ADMINISTRATION BUILDING
Thursday, May 16, 1991 10:00 a.m. - 3:00 p.m.

STONE - BIG HORN - BAND HALL
Friday, May 17, 1991 1:00 p.m. - 3:00 p.m.

SUNCHILD / O'CHIESE - SUNCHILD / O'CHIESE SCHOOL
Friday, May 17, 1991 10:00 a.m. - 4:00 p.m.

PEIGAN - COMMUNITY HALL
Wednesday, June 19, 1991 10:00 a.m. - 4:00 p.m.

BLOOD - KAINAI SPORTS CENTRE
Thursday, June 20, 1991 10:00 a.m. - 5:00 p.m.

and

Friday, June 21, 1991 10:00 a.m. - 3:00 p.m.

SIKSIKA - SPORTSPLEX
Wednesday, June 26, 1991 10:00 a.m. - 4:00 p.m.

SIKSIKA - DISTRICT BOARDROOM
Thursday, June 27, 1991 9:00 a.m. - 3:00 p.m.

SARCEE - ADMINISTRATION BUILDING
Friday, June 28, 1991 10:00 a.m. - 4:00 p.m.

1. Please have your Status Card available or know your Treaty number.
2. All elders will automatically be taken to the front of all line-ups.
3. Payment is done alphabetically and there will be signs posted so that you will be in the proper line-up.
4. If you don't want other individuals to pick up your Treaty money, please contact Arne Osterberg at (403)292-5913 or Cecelia John (403)292-6114 one week prior to the payment.

Your co-operation on the above is greatly appreciated.

If you have any questions, please do not hesitate to contact our office at (403)292-5913.

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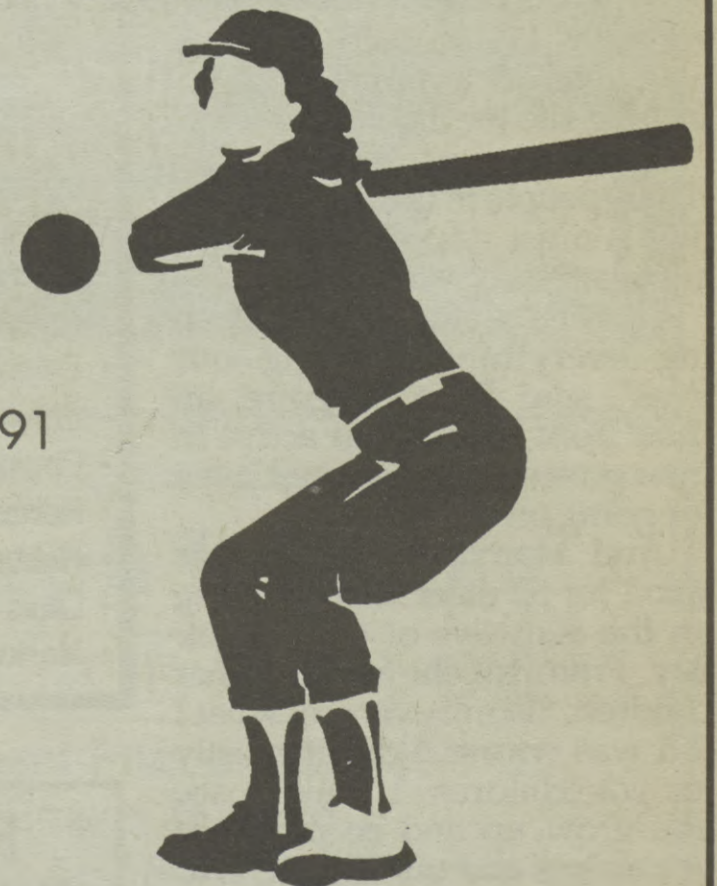
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Beaver Lodge

Metis almost destroyed by lure of the drag

By Rocky Woodward
Windspeaker Staff Writer

BEAVERLODGE, ALTA.

Things most people take for granted didn't come easy for Metis Brian Fayant. A job for instance.

"I was raised in an isolated community and for years I felt inferior to others. I once felt education and employment was an impossible mountain to climb," the university graduate told a large audience at the Beaverlodge Regional High School during Native Awareness Week March 26-28.

"I lived with a feeling of insecurity which I had to overcome," he says.

Fayant, a member of the Metis settlement of Fishing Lake, says he lived on the drag in Edmonton for three years, where he was introduced to drugs and alcohol.

"My mother once said I was the most troublesome child to raise. I was tough inside, so I suppose my mother was right," he admits.

But he says rules applied during his three-year stay on the drag. "If you wanted to survive, you minded your own business, watched your back and lived by the knife."

"Many times I was in life and death situations. People literally want to do you in. I hurt people and I regret that. But I also realized I was living in an alcohol and drug environment where tension is high and nothing is real," recalls Fayant.

A staunch Metis, Fayant says there were many times on the drag when he missed the security of settlement life. At Fishing Lake there was always a close sense of community, he says.

"It's a small community so we had a sense of belonging, security and friends and there is always a lot to do. It's the way it is in a Metis community."

But the lure of the drag almost destroyed him.

"A large part of my problem was identity. I really didn't know who I was or where I was going. Living on the drag can do that to you, it can destroy you."

Fayant knew his life was going downhill quickly and when he was approached by someone who wanted to help, he listened.

"An Indian friend helped me. I slowed down drinking and began to get involved in things away from the drag."

Death is a part of the drag. Stabbings, murders, rapes and fights occur suddenly and without cause but with the introduc-

tion to substance abuse programs, and help from friends who cared, Fayant's nightmare came to an end.

"It's been 17 years now since I lived on the streets. It's been 17 years that I've been sober," smiles the Metis.

Today, Fayant gives a lot back to the community. He's presently a case worker manager for Metis Children Services in Edmonton and it's a job he loves, because of his love for children.

His eyes glow with pride when he says his daughter was approached by an international modeling agency. "Even if noth-

ing comes about for her, it was a great feeling for her dad to know she can succeed," says the proud father of two children.

Fayant says he will always remember his earlier struggles and the obstacles he had to overcome, like alcohol and drug abuse, and to feel good about himself.

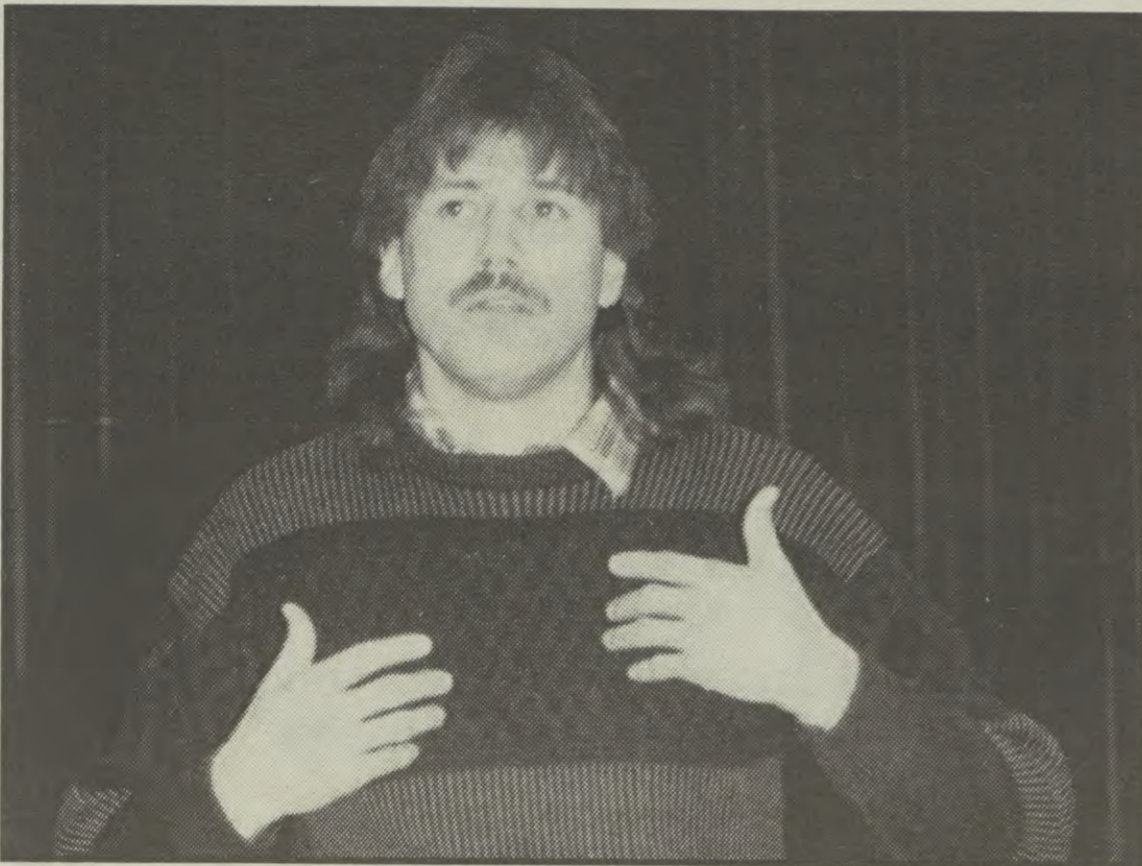
"I had to overcome my feelings of insecurity, get to know myself and make a life for myself. I did it. I faced my problems and overcame them."

"Today I accept who I am. Today I feel equal to everyone and I live that way. And I do my

part to heal the wounds that exist in the Metis community," Fayant told the students.

Fayant has a social work de-

gree from the University of Calgary and "I also use my experiences from the past to help others," he notes.



Brian Fayant

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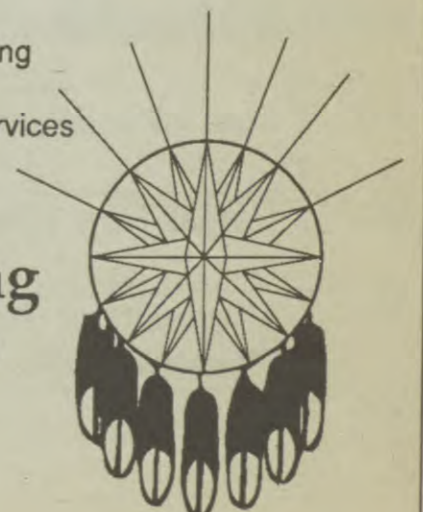
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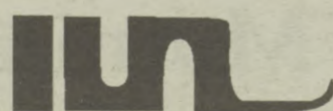
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AIDS

FACING AIDS: HIV infection should be treated early

Third in a series

A 13-part series of features on AIDS in Alberta began appearing on provincial television stations and in provincial newspapers in March. The campaign is intended to provide Albertans with information and models for changing behaviors which put them at risk of HIV infection. Since AIDS was first reported in 1981, 323 Albertans have been diagnosed with the illness. Of these 176 (54 per cent) have died. Over 1,000 Albertans have tested positive for HIV, the virus that causes AIDS and it's estimated as many as 6,000 may actually be infected.

A lot of people are concerned that at some time they may have been infected by HIV, the virus that leads to AIDS. It could have happened through unprotected sexual intercourse or through sharing needles and syringes to inject drugs. Now as you look to the future and start to make plans, you want to know if you have HIV infection.

AIDS: we can't cure it but we can face it

Fourth in a series

People who test positive for infection with HIV, which causes AIDS, find the diagnosis devastating. Some were looking forward to seeing their children grow up. Others were hoping for the chance to grow themselves. All now have to reconsider their plans. A positive test result changes a person's life.

Often when people test positive with HIV infection, they find everyone who cares about them is affected. Fortunately there are agencies that provide support for people living with HIV infection, their friends and families.

Families and partners of those infected also need a tremendous amount of support. That support must come from friends, neighbors and co-workers, as well as community based AIDS organizations, churches, health units and family doctors.

Living with HIV is a tragedy nobody wants to face. But people who are infected can now live productive lives if they are tested and identified early. There are treatments and drugs available that can control the disease by lessening the severity of the accompanying illnesses.

People now know HIV infection is not spread through casual day-to-day contact with water fountains, doorknobs or toilets, etc. HIV is spread only through unprotected sexual intercourse, by sharing needles to inject drugs or in the case of a pregnant woman, to her offspring.

AIDS is a disease like any other. We must be prepared to provide help and support for those who have to face it. Are you as a community member prepared to support and care for those affected by HIV/AIDS?

For more information about HIV/AIDS in Alberta, call the health unit in your community.

There could be many reasons for wanting to know. You may be concerned about passing the virus on to others, including your children if you are planning to have a family. If you do have HIV infection, you will want to discuss your health with your doctor. Whatever your reason for wanting to be tested for HIV, you need to really understand the test before deciding to have it.

The virus itself is very difficult to detect in the body. Instead of looking for the virus, the test looks for antibodies produced by your body to fight the virus. These antibodies show up in the blood anywhere from two weeks to six months after you are exposed to the virus. The antibodies are detected with a relatively simple blood test, which can be done confidentially by your

family doctor or at the Sexually Transmitted Disease (STD) clinic nearest you. It usually takes at least two weeks to get the test results.

Due to the life-threatening nature of HIV infection, deciding to have the test and receiving the results — positive or negative — can cause a great deal of stress. Most doctors, including those at the STD clinics, can provide counselling to help you deal with the results of your test. There are drugs and treatments available to help slow down the advance of HIV infection. Early treatment is a very important reason for choosing to be tested.

There are many people in Alberta currently infected with HIV. They look perfectly well and feel fine and in many cases don't even know they are in-

fectured. Only you can know if you have been involved in the risky behaviors that spread HIV infection. If you don't know whether you are infected, you may spread the virus to others through unprotected sexual intercourse or sharing needles to inject drugs.

Today more and more people recognize HIV infection is a real threat in our society. That fact can no longer be ignored. If you have been at risk, consider taking the test; until you have the test results either choose not to have sexual intercourse or practise "safer sex" and don't share needles, because you could pass the virus on to others.

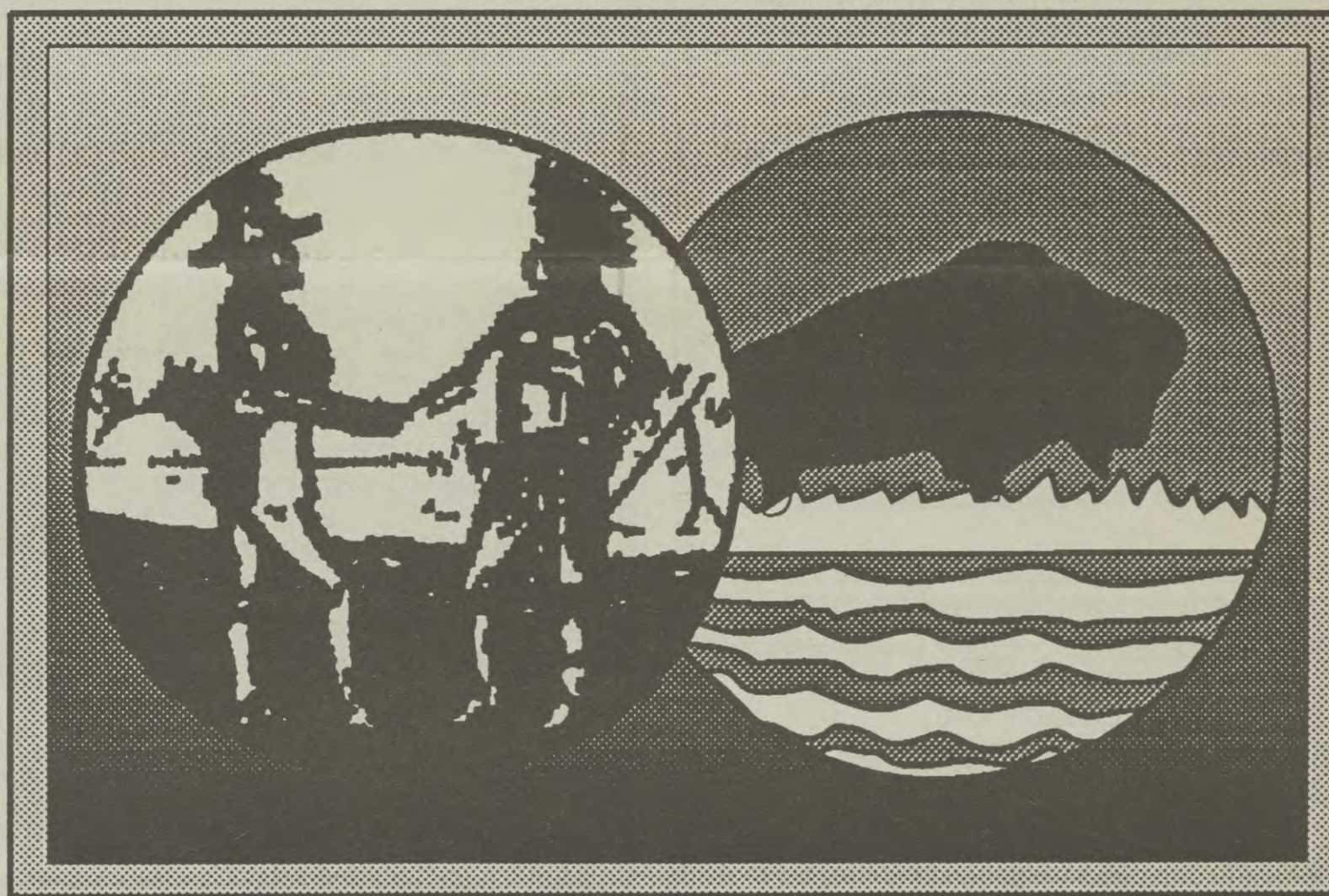
We advise people to learn more about the test for HIV infection. A look at your lifestyle will tell whether you should be tested. If you're worried, con-

sider testing.

For more information on being tested for the presence of AIDS antibodies, contact your doctor or STD clinic. For more information on being tested for the presence of HIV antibodies, contact your doctor or STD clinic: Calgary (297-6562), Edmonton (427-2834) or Fort McMurray (743-3232) or call your community AIDS organizations: Calgary (228-0155), Edmonton (429-2437), Grande Prairie (538-3388), Red Deer (346-8858), Lethbridge (328-8186), High River (938-4911) and Jasper (852-5274).

Watch Facing AIDS with Dr. Bryce Larke, medical director Alberta Health AIDS Program. For viewing times call 427-5266 toll free through the government of Alberta RITE number in your phone book.

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To apply, send a letter of application, curriculum vitae and three letters of recommendation to:

Jean O'Brien, Search Committee Chair
American Indian Studies Department
102 Scott Hall
72 Pleasant Street SE
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Applications are invited for the following position
with the Sucker Creek Band

JOB DESCRIPTION - BAND ADMINISTRATOR

SUMMARY:

Reporting to the Band Council: administers the business affairs of the Sucker Creek Indian Band and carries out directives issued by the Council; attends Council meetings and advises Council on matters that fall within its jurisdiction; manages and reports to council on all matters pertaining to: Finance and Administration, maintenance, housing, and all capital projects as well as all other programs administered by the Band. Administers tenders for construction or maintenance work to be carried out on the reserve; compiles annual estimates of anticipated revenues and expenditures; supervises the activities of other administration employees and outside employees (as per personnel policies); drafts official correspondence as directed or required by Band Council; prepares agenda for regular meetings (in consultation with Chief and Council) and distributing previous minutes; and performs other duties as required.

CONTACT PERSON: Chief Jim Badger
Box 65
Enilda, Alberta T0G 0W0
(403)523-4426

PHONE:

SALARY NEGOTIABLE - DEADLINE FOR APPLICATIONS: April 30, 1991 at 3:00 p.m.



Applications are invited for the following position
with the Sucker Creek Band

JOB DESCRIPTION DIRECTOR FOR WOMEN'S EMERGENCY SHELTER

SUMMARY:

Reporting to the Project Haven Board, incumbent manages and directs the operation of the Emergency Shelter. The incumbent recommends new or modified programs and directs the operations of the Emergency Shelter. The incumbent recommends new or modified programs and policies to the Board and after approval establishes and directs the framework within which programs and services are made available to clients, ensuring that high standards of programs and service delivery are maintained. Establishing and maintaining contact with the various agencies, organizations and individual service providers in the community. The incumbent is a non-voting participant on the Board.

QUALIFICATIONS:

- B.S.W. or B.A. degree or Community college diploma from a recognized university or post-secondary institution with majors in Sociology, nursing or Psychology or a related discipline suitable for the functions to be performed. A candidate with adequate field experience in lieu of the educational qualifications may be considered.
- Several years proven experience in the field
- Must be a self-starter with leadership and oral and written communication skills
- Proven ability to supervise staff and interact with clients
- Proven experience in program and staff development for a new centre

CONTACT PERSON: Chief Jim Badger
Box 65
Enilda, Alberta T0G 0W0
(403)523-4426

PHONE:

SALARY NEGOTIABLE - DEADLINE FOR APPLICATIONS: April 30, 1991 at 3:00 p.m.



Miyo Wahkohtowin Community School Board Hobbema, Alberta

This Community Control School Authority is inviting applications from highly motivated educators. These positions will provide the educational team of this newly formed Community Controlled School Authority (formerly run by Indian and Northern Affairs Canada) and assuming of administrative control of the Kindergarten thru Grade 12 programs for September, 1991. The three school buildings serve approximately 1000 students with a projected staff of 105, with the challenge of plans for continued growth.

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Careers

Learning began after graduation for lawyer

By Heather Andrews
Windspeaker Staff Writer

ENOCH CREE NATION,
ALTA.

Dennis Callihoo spent seven years in university preparing for a career as a lawyer. "But now that I've graduated and started working in the law profession, I'm finding the learning is just beginning," he says.

Callihoo was admitted to the Law Society of Alberta in December and is now working at the Tony Mandamin law office on the Enoch Indian reserve west of Edmonton.

The Cree man grew up in Edmonton. "My family was originally from the disenfranchised Michel settlement in northern Alberta," he explains. Growing up in the city meant he was not involved in many cultural activities or learning experiences as far as his Native heritage was concerned. "My mom has always been involved with Dr. Anne Anderson's cultural centre and the Canadian Native Friendship Centre, but other than that we lived a lifestyle typical of any Edmonton family," he says.

Career planning was a priority in the Callihoo household. "My mom was a teacher and had completed two years of studies in the faculty of education. Then when my four brothers and sis-

ters and I were almost grown, she decided to return to university for another two years." His mother was their role model and both parents were very encouraging.

Callihoo knew from a young age he wanted to be a lawyer. From school teachers and from the media he heard constant references to the problems aboriginal people encountered with the justice system. "I decided to get involved with Indian law to see if I could assist and facilitate bands and organizations as well as individuals," he says.

He began his university studies in 1982, three years before the Native studies program was developed at the University of Alberta. "I looked among the courses offered for those which would address the Indian people, but other than anthropology and sociology there just weren't any courses that were very informative," he says.

Callihoo completed his bachelor of arts degree and then transferred to York University in Toronto to pursue his bachelor of law degree. "I was curious to become familiar with another part of the country and get a different perspective," he laughs.

When he returned to Alberta last year, he was pleased to be accepted into Mandamin's firm. Now he finds his university courses prepared him only in a general way for his career.

"Researching the background on a case or discussing with Tony the fine points of Indian law, I'm finding I am also learning the cultural side of my Native heritage," he says. He realizes he will never live a traditional lifestyle, but feels an enhanced sense of self-identity as he gets more in touch with his culture.

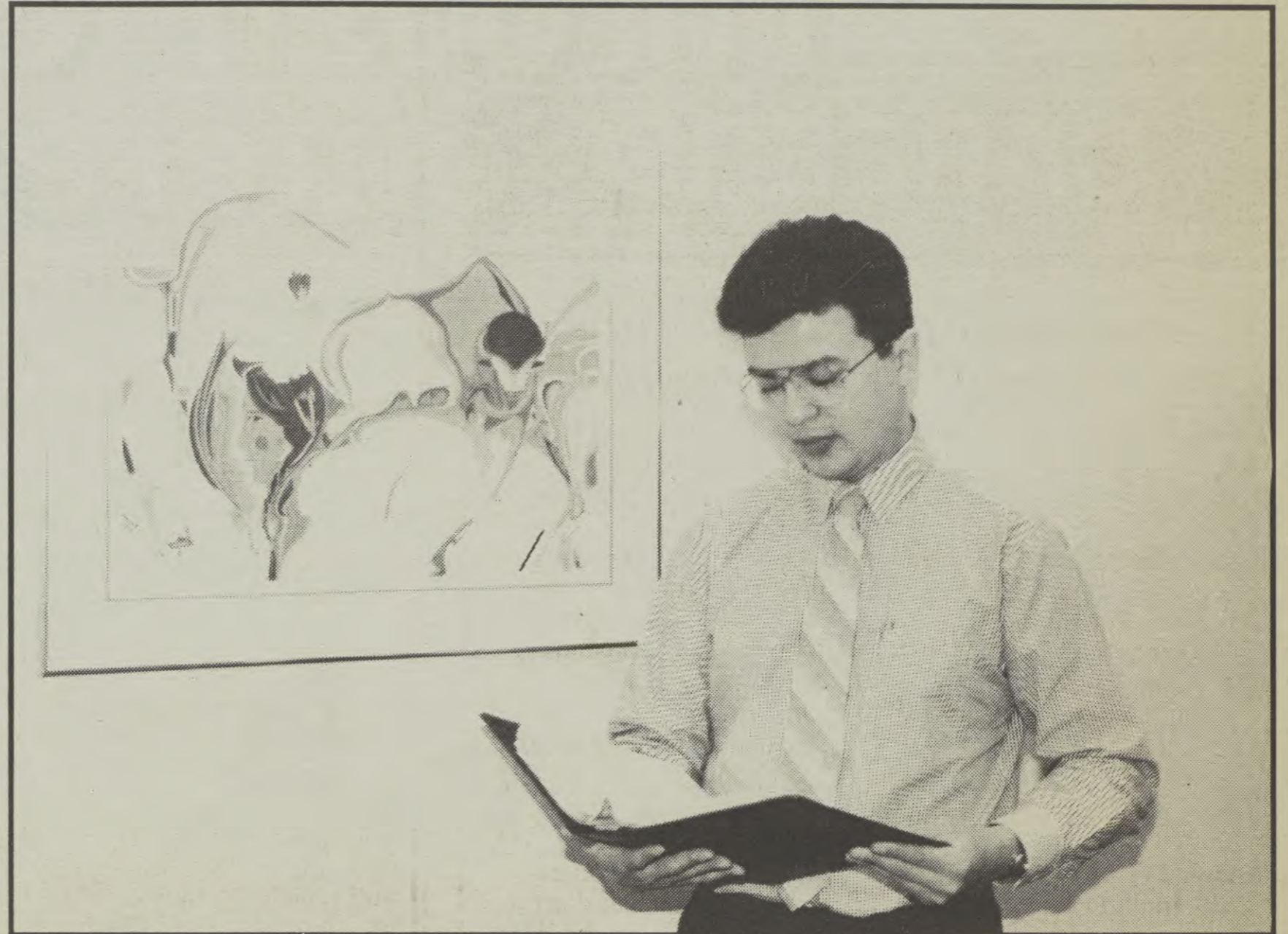
In the next few years he sees many challenges for Native

people. "Self-government is a must, but I hope it progresses slowly and methodically, more of a movement than a vast change," he states. He feels people should work through each stage as there will be many new procedures and conditions to absorb as the structure changes.

And he would like to see more legal aid and counselling

available in the city for Native people. "The systems in place now don't address all areas such as hunting and trapping for example.

"Other vital issues in the future include careful spending of dollars to develop economic bases on the reserves, improving education and policing and building adequate roads," he says.



Lawyer Dennis Callihoo

Heather Andrews



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Post graduate degree in Education or related field; fluent in a Native language; three years administrative experience in education or related field; superior inter-personal and communication skills. Knowledgeable of Native education issues and programs.

Please submit a complete resume in strict confidence to:

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DEERFOOT 17, SUITE 200
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ATTN: Mr. Gregg Smith
Executive Director

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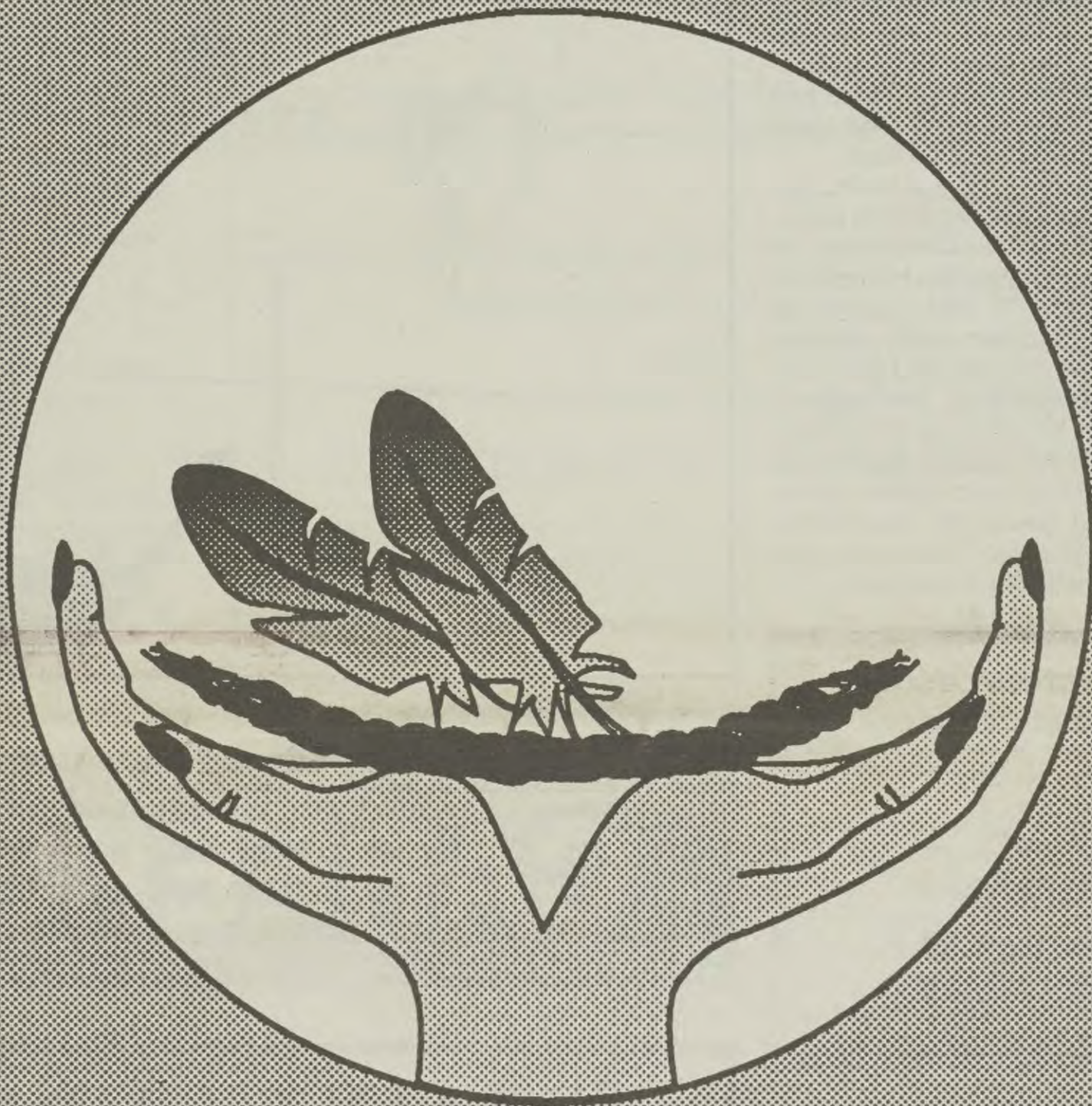
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