



the stew

ISSUE 7.3 | MARCH 2016 | FREE

the
traditions issue

Featuring
Bev Pemberton
Pages 6 & 7



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On the Cover:

Easter and St. Patrick's Day are two of the holiday traditions that we observe annually in March. We at The Stew Magazine wish you the very best for both occasions!

Advertising Information:

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Connecting with our ancestors

BY CRAIG SMITH

As I was contemplating what to write about this month, an article about the tradition of the groundhog predicting the weather popped into my news-feed and I realized you can't get much more traditional than that. A rodent emerges from his burrow on February 2 of each year and depending on whether he sees his shadow or not, we are in for an early spring or a longer winter. This funny little tradition goes back to mid-1800s and originated as a German tradition brought to the Americas and embraced with the first documented Groundhog Day being in 1841.

I love traditions as they are a way we connect to our past and our ancestors. The dictionary definition of a tradition is "a belief or behavior that is passed down within a group or society with symbolic meaning or special significance with origins in the past."

As I was growing up I saw many traditions to do with my Scottish Heritage. Some of these traditions made sense, and some did not. I found out that the bagpipes, though not originally invented in Scotland, were embraced and adopted by the Scots hundreds of years ago. History has this instrument being originally from Italy, believe it or not. I remember my grandfather telling me at thirteen when I got my first Kilt that nothing is worn underneath it. When I asked why I was told that that's the tradition.

Growing up I heard about many Naval traditions from my father who spent many years in



the Royal Navy. The Navy has an incredible amount of traditions, some going back as far as the first time man traveled on a ship. I remember my father telling me and showing me pictures about King Neptune's Court, a ceremony that sailors go through the first time they cross the equator. The ceremony itself is different depending on which Navy you belong to, but they all have some tradition that happens. Some Navies even have traditions for sailing over other points of interest such as the Arctic and Antarctic circle, and the Panama and Suez Canals. Unfortunately a lot of ceremonies such as these and many others that sailors, soldiers and airmen have gone through in the past have been labeled hazing rituals and have been outlawed by the governments of the respective countries.

Military traditions have always fascinated me; from the colour and style of the uni-

forms to the placement of all the badges and buttons. All of this evolved from hundreds of years of traditions. Although the ancient Roman and Greek armies had traditional uniforms, that tradition was lost and for the longest time there were no real uniforms. Armies dressed in what they had, and sometimes a scarf or tie was used to distinguish one army from the other. Officers came up with their own uniforms depending on their colour preferences. It wasn't until the last couple hundred years that armies came up with standard uniforms. Uniform colours had many changes over those years. A lot of uniforms started out as red, which I thought was so that the enemy couldn't tell whether you were bleeding or not. I later found out that this was not true; it had to do with the cheapness of red dyes use in clothing manufacture. It wasn't until just before World War II

that armies started having both a uniform for dress, and one that was used in combat situations.

Military medals, another tradition that goes back long before the birth of Christ, when leaders would give their soldiers medals for feats of bravery. Another military tradition that goes back many years is the salute. The accepted version of when saluting started was when knights were facing each other and they would raise their visor to show who they were. This tradition has evolved over the last 800 years to become the current modern day salute.

Traditions are actions that we have carried on from the past. Some we know why and some we don't. Let me challenge you this month to think about the traditions in your family and heritage and take some time to find out where they come from.

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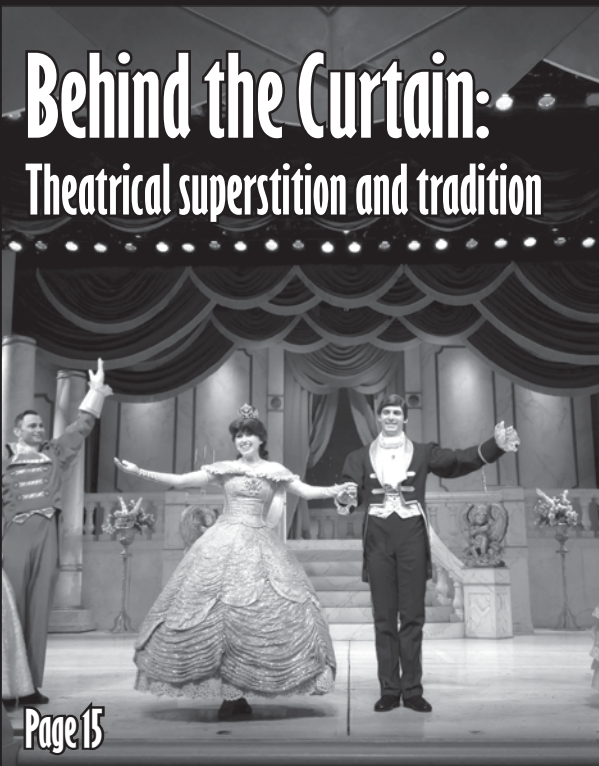
ingredients



Featuring artist and potter
Bev Pemberton
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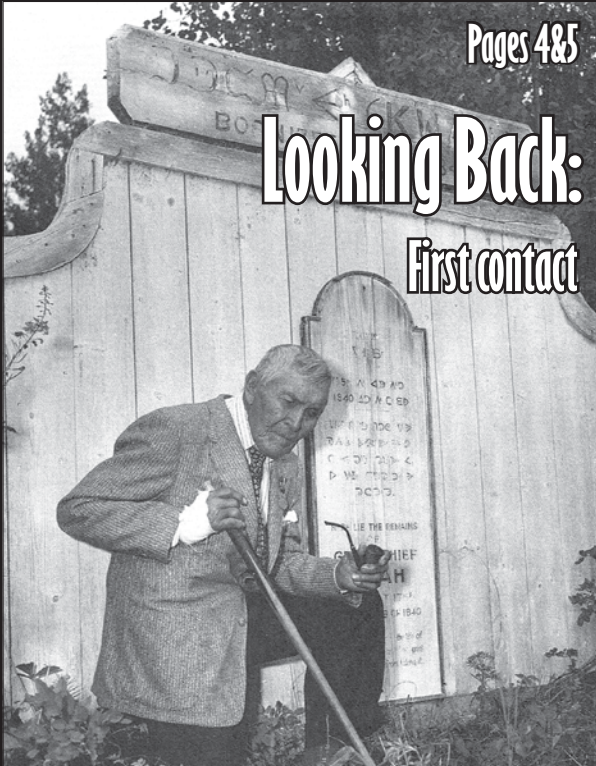
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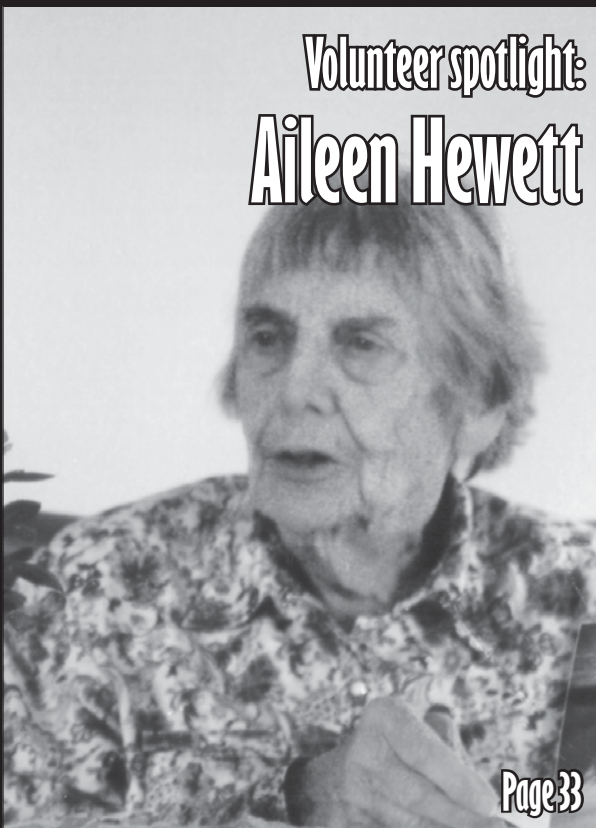
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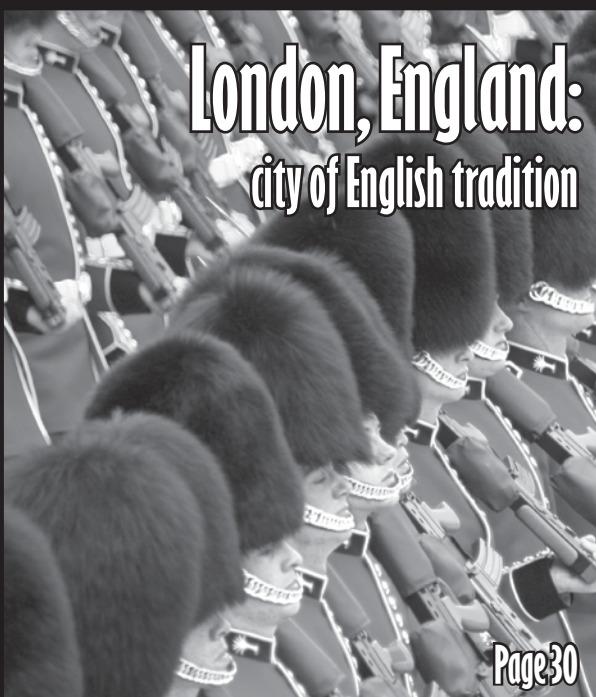
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First contact

British Columbia has been defined by its rugged topography since geologic times. The movement of tectonic plates over millions of years pushed the landmass into an accordion-like formation, and a rich biodiversity resulted.

Indigenous cultures evolve from the land they are a part of. It is only natural then, that British Columbia with its many ecosystems and pockets of habitat truncated by mountain ranges, raging rivers and impenetrable rock canyons would be home to a diverse number of distinct indigenous societies.

In other parts of Canada where the landscape didn't impede movement, fewer distinct aboriginal groups occupied larger tracts of land. When European conquest of western Canada began in the 1600s, the Great Plains was teeming with buffalo and the aboriginal

people aided by their horse culture moved freely over the wide-open spaces.

Slow-moving rivers feeding the Great Lakes and emptying into Hudson Bay offered navigable routes for European explorers and fur brigades to push ever westward.

But access into British Columbia was a different matter. The Rocky Mountains drew a line in the sand that stymied easy entry. It's no wonder then that British Columbia was one of the last places on earth to be colonized by European interests.

Similar to the way the sunshine hits the tops of the mountains before it reaches the valley bottoms, the aboriginal people of British Columbia knew about the white-skinned Caucasian race long before the white men showed up to "discover" them. Trade networks, moccasin telegraph and storytelling made sure of that.

Looking Back

By Sage Birchwater

In northern British Columbia the Sekani had never seen a white-skinned human before meeting up with Alexander Mackenzie in 1793. But the Scottish explorer noticed that the Sekanis had a number European trade items in their possession. Metal axes and knives had been obtained from the Dakelh, who had brought them along their grease trails from the Pacific coast.

Anthropologist Wilson Duff noted that aboriginal people in the BC Interior felt the effects of the white men's presence long before they had any direct contact.

"Horses, guns and other

trade items passed quickly from tribe to tribe from the south and east in advance of the first explorers," he wrote. "So did diseases such as smallpox, and some European religious ideas."

Most of what we know about pre-contact indigenous life in British Columbia comes from the journals of explorers like Alexander Mackenzie and Simon Fraser, and the writings of missionaries like Father Adrian Gabriel Morice. Through their eyes we get a glimpse of what life was like before this confluence of cultures. At the same time these accounts are told with unavoidable cultural bias.



► Fort St. James

Take Father Morice for example.

He was born in Mayenne, France in 1859 and joined the Oblates of Mary Immaculate missionary order in Nancy in 1877. As a seminarian he was inspired by Father Émile Petitot and set himself the goal of becoming a missionary and explorer in Northwestern Canada.

He arrived in British Columbia in 1880, and became ordained as a priest in 1882, and was sent to St. Joseph's Mission near Williams Lake. He spent three years there working among

the Tsilhqot'in learning their language and ministering to their spiritual and material needs.

While at St. Joseph's he befriended a student, Jimmy Alexander, the son of a Dakelh woman and a fur trader, and began his study of the Dakelh language.

In 1885 Father Morice was sent to Fort Saint James and placed in charge of Stuart Lake mission. He spent the next 19 years learning the Dakelh language and the origins and customs of his "flock". During that time he became acquainted with the dialects spoken in the vari-

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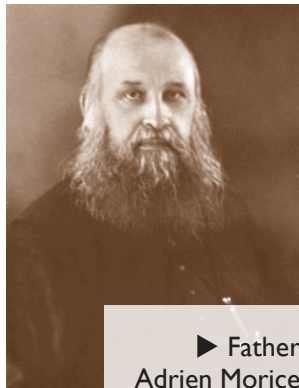
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1959 ► Lizette and dad Chief Louis, author and father



► Father Adrien Morice

ous Dakelh villages.

Father Morice was a scholar and a linguist. He was convinced that the message of the Gospel could best be conveyed to his “children of the woods” in their mother tongue. To this end he developed a syllabic alphabet the Dakelh people could readily learn.

In 1906 Father Morice published his definitive work, *The History of the Northern Interior of British Columbia* (1660 to 1880).

While extremely informative and entertaining, AG Morice’s writing must be read with discernment. He still speaks with the bias of one culture describing another.

Lizette Hall defrocks many of AG Morice’s myths in her 1992 book *The Carrier, My People*.

Hall was a direct descendant of legendary Dakelh Chief K’wah of Fort Saint James. Her father, Chief Louis Billy Prince, born in 1864, was Chief K’wah’s grandson.

Chief K’wah was one of the more defining figures of that time of first contact in the BC Interior. He was chief at Stuart Lake when Simon Fraser arrived in 1806 to build Fort Saint James. He

is credited with preventing Simon Fraser and his party from starving to death by securing 30,000 dried salmon to feed them that first winter.

Twenty-two years later K’wah saved the life James Douglas, who later became the first governor of British Columbia.

K’wah took a group of Dakelh men to the fort at Fort Saint James to confront Douglas who worked there as a clerk. The men were angry because of Douglas’s hand in the brutal killing of a Dakelh man in K’wah’s camp while K’wah was away. The Dakelh man had apparently murdered a Hudson’s Bay employee two years earlier in Fort George, and Douglas and his posse ousted him out of K’wah’s tent and bludgeoned him to death.

One of K’wah’s men grabbed Douglas by the throat and held a knife over him, waiting for K’wah to give the word for him to strike.

Douglas’s wife Amelia, who was half-aboriginal herself, pleaded for her husband’s life. K’wah relented and granted him mercy.

This was the push and shove of frontier life in early British Columbia, where in the blink of an eye history



► Dakelh man packing ooichan grease using a tump line

could have been changed.

Lizette Hall said there were a lot of things written about First Nations people and their ways that weren’t true.

“Like my tribe, the Carrier (Dakelh). They say we got that name because widows carried the bones of their dead husbands on their backs. I asked my father and he said that wasn’t true. He said they used to bury the charred bones of their dead in trees.”

Hall said her father told her that Morice got it wrong in his book *The History of the Northern Interior of British Columbia*.

“The natives who gave him that information were so tired and annoyed at all his persistent questions they made up that story just to get rid of him.”

Hall explained the name “Carrier” comes from the Sekani name for her people, “Aghelh Ne”, which means “Ones who pack”.

She said in the early days



► Simon Fraser, explorer

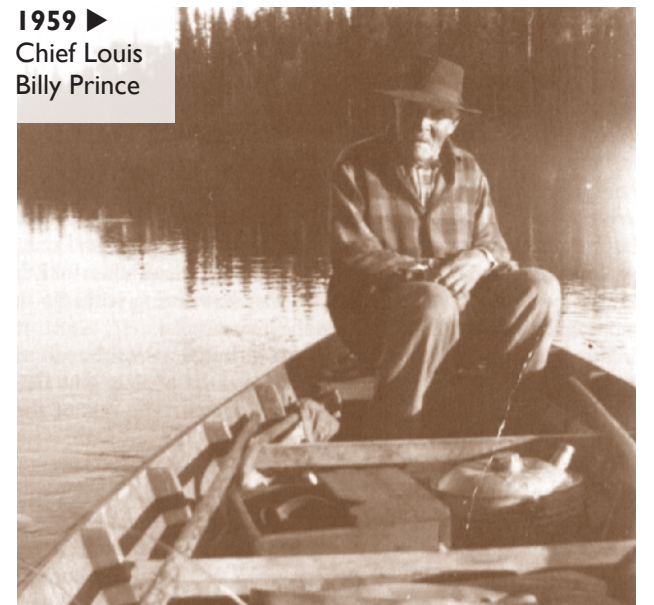
the Dakelh had no other means to transport their goods except on their backs or in canoes.

“So they called us ‘Carriers’. We used the hide from the shin bone of a deer or moose as a head-strap for packing.”

The Sekanis, an Athapaskan-speaking tribe east of the Rockies, used horses and travois for packing their goods.

“So we called them Tsekane, which means ‘Dwellers on the rocks’ in our language. They lashed a pole on either side of their horse, then lashed two cross pieces of wood to the ends of the poles and covered

1959 ► Chief Louis Billy Prince



► Chief Louis Billy Prince at his grandfather’s grave



it with a piece of hide for a platform. Their burdens were then lashed onto this platform with babiche.”

There are many stories of Simon Fraser’s brief three years in British Columbia from 1805 to 1808 when he

established the fur trading colony of New Caledonia centred at Fort Saint James.

We’ll talk more about this and his exploration of the river named after him in the next issue of the Stew Magazine.



Sulphur Cinquefoil has hair-covered lime-green leaves, pale yellow flowers with heart-shaped petals, and stems with perpendicular hairs along their length. This species is found in a wide range of habitats and most light conditions (except complete shade). Heavy infestations can completely eliminate native vegetation and this plant is unpalatable. It reproduces both by seed and vegetatively. Their seeds drop near the plant (not windborn) and only remain viable for up to two years, therefore hand digging is a great way to control this invasive plant.

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Artist and potter Bev Pemberton

BY CHRISTA SMITH

Traditions in pottery-making date back over 10,000 years to the Neolithic revolution in the Middle East and Africa. As clay was an abundant resource in these regions, early forms of pots were built by stacking rings of clay, then smoothing them out and firing them in a hole in the ground. The Greeks were credited with making pottery an art form, although at the time, potters were still known as craftsmen. This month's featured artist

and potter is Bev Pemberton.

Bev was born in Penticton and moved to the Cariboo as a teenager in search of adventure and employment. As a hairdresser, Bev worked in locals shops and then finally opened her own salon which she ran until the late 70s, closing to dedicate her time to being a full-time mom.

In 1978 Bev took her first pottery class and became hooked on clay. Since then she has taken many workshops and continues to experiment

and grow her love of pottery. Bev likes to try different processes and use different materials to find new and unique forms and patterns. She says, "Working with clay is an ongoing learning experience."

For over fifteen years Bev has successfully owned and ran a pottery business called 'Pottery by Bev.' She was the president of the Station House Gallery for many years and has had her work on display there since its opening in the early eighties.

Over the years Bev has exhibited in many group and solo shows across the Cariboo. She has displayed in many Artwalks, and her functional pottery – one-of-a-kind raku and sager fired pieces – are in homes all across the country. When asked how many pieces that she has done, Bev laughs and says, "Thousands! I can do up to sixty pieces at a time in my kiln."

Although now retired, she still takes the occasional custom order. Bev's work can still be purchased at the Station

House Gallery, in Clinton, Prince George, and Wells in the summer, as well as at Potters Guild Sales.

Bev says, "I find throwing calming and I have a way that I like to do things." She explains that because she pots at such a hot temperature her high-fire kiln makes her dishwear food safe. She also creates raku pottery, which is for decoration and art as it has a lower heat process. She used to pot every day but has slowed down now to only every few days. Potting is a huge part of her life and

a way for her to express herself as well as give back to the community. Bev recently donated dozens of bowls and her time to the Salvation Army's Empty Soup Bowl fundraiser. "It is such a great cause and the community is so supportive of this event," say Bev.

As for plans for the future, Bev and husband Rick are enjoying retirement to the fullest. She still plans to keep potting with this age-old tradition and I am sure that her art pieces will continue to flow for a long time yet.

we speak

Comfort and ritual

BY CHRISTA SMITH

Traditions are one of those things that become part of who we are, not only as individuals but as a society. "It's the way we have always done it," is something you often hear when someone is trying to do something new or in a different way. I remember my grandfather saying, "Because that's just how it is," when I used to ask, "Why?"

I think that traditions give us some comfort of what's to come and things to look forward to. They give us security in an often very uncertain world. They are rituals and ways of knowing and being that are passed down from generation to generation. Traditions are a founda-

tion for protecting the old while testing the new.

With March being the month that Easter often falls in, it is riddled with traditions; everything from religious ceremonies to the backyard Easter Egg Hunt. I remember when my kids were young we used to sneak out into the woods early and hide bags full of chocolate eggs, plastic eggs with goodies and the big chocolate bunnies. It was our tradition to go on the hunt and then return home for a big breakfast and chocolate feast. Now the kids are too old, and way too cool for hunts, so we have had to adjust our tradition, find new ways to be together as a family and of course consume the chocolate without feeling too guilty.

Holidays are the easiest times to identify traditions because they are in themselves traditions, how we celebrate them is our unique tradition. Outside of the calendar marked holidays are times and rituals that are also traditional acts. I have a whole daily routine that I might even go as far as saying it's my 'traditional day.' I like to plan, and even though I can be flexible, I don't re-

ally like it when my plans are changed or disrupted. That takes a whole other set of fast mental adjustments to make sure that the change has an adequate plan in place. I can see how it would be easy to get stuck in a rigid form of, 'this is how it's always been' type of attitude. So where is the happy medium between having traditions, and rituals, to being so inflexible that

change is impossible? It comes back to, "try your peas you might like them" we won't know if what we are doing is good, or if we just do it because we always have, and don't try new things. I still don't like peas by the way, but I did try them, and I also found that there was a heck of a lot of other stuff I did like when I tried it.

Traditions are important; they remind us

of where we have been and they are a part of us. Adopting new traditions is also important as it helps broaden our horizons and maybe even find new and better ways to add to the old. The only way we are going to ever know is by trying new things. Maybe every once in a while break tradition and try eating your dessert first.



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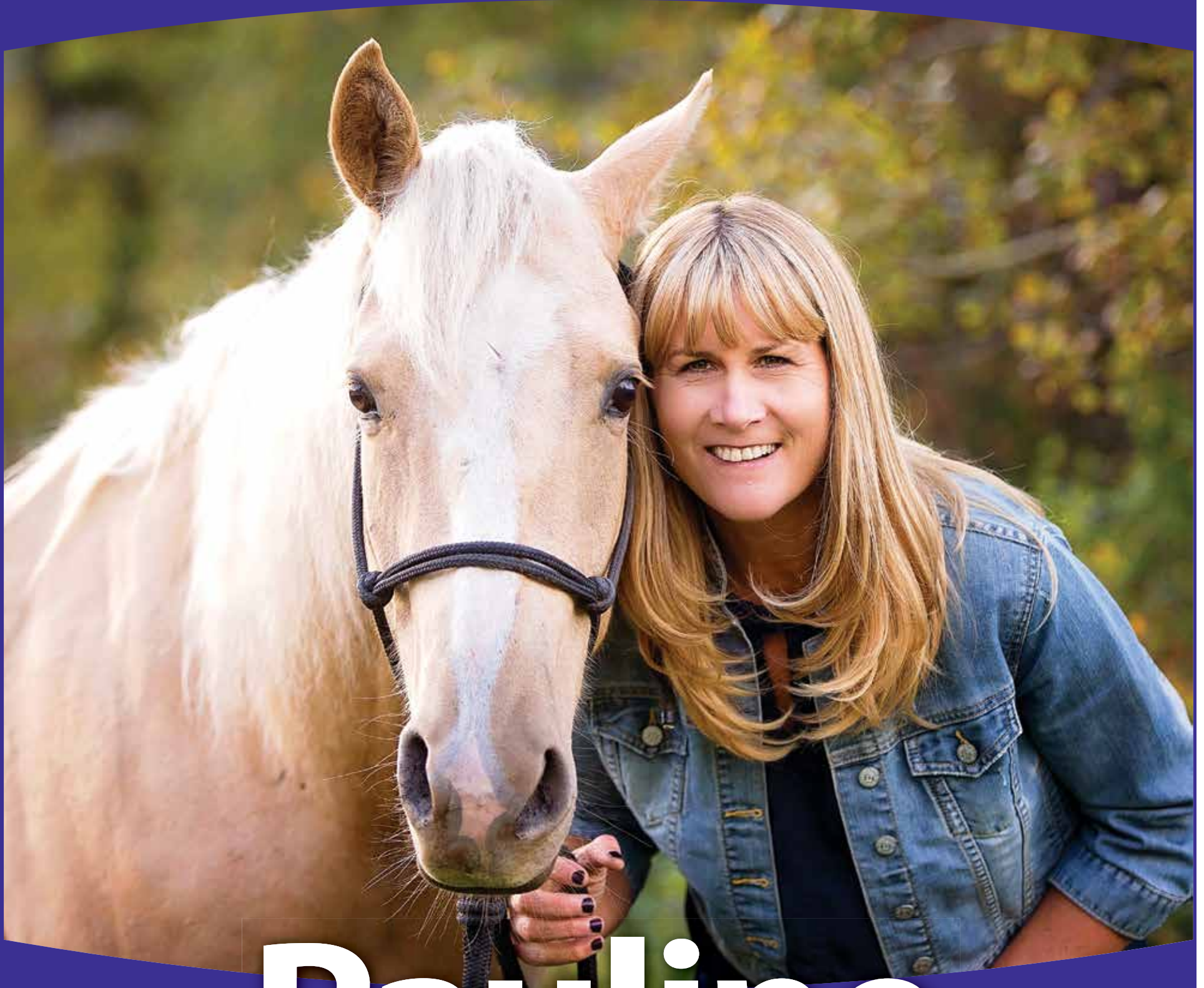
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read

Alphabet Soup

Stories of Canadian superstition and tradition

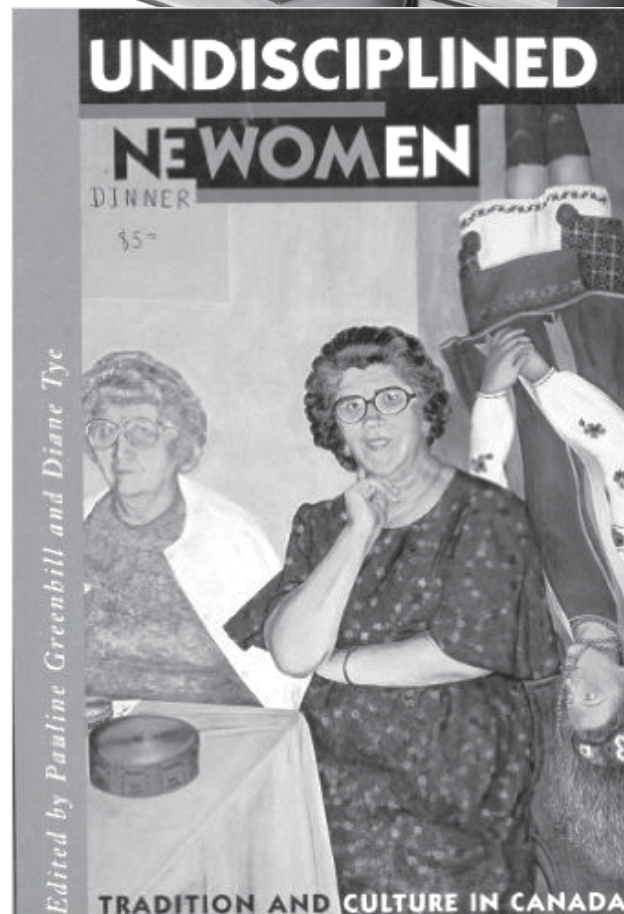
Traditions exist for all things that have a history; over time, things have been passed down through generations and have become the standard, still repeated today. Canada is no exception, but how do these things become tradition? And where did they come from?

Weird Canadian Traditions and Superstitions, by Lisa Wojna

Don't walk under ladders! Place a star on the top of your Christmas tree. Superstitions and traditions often govern how we participate in life. But what of the uniquely Canadian superstitions and traditions practiced across the country? Canadian folklore suggests eating fish from the head downward; for a filet of fish, eat the widest part first and then move downward. In Alberta, picking blackberries after October



11 is bad luck because by this time in the year, the devil has surely laid claim to the remaining berries. A First Nations ritual advises blessing a new home by taking smoldering sage from room to room and saying prayers; this will banish everything from evil spirits to ill feelings. A Manitoban urban legend says that if you run around St. Andrews-on-the-Red near Lockport three times at midnight, you'll disappear. In dustbowl Depression-era Saskatchewan, it



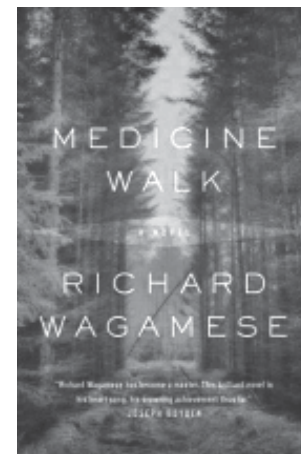
was believed that a red sky at night in the springtime meant the next day would be a windy one, too windy for farmers to seed. According to one old folktale, the captain of a schooner off the coast of Nova Scotia turned back to port when he discovered one of his crewmen had grey mittens; undertakers wore grey mittens, so it was like asking for a death on the journey. Read about all these and more.

Undisciplined Women: Tradition and Culture

in Canada, by Pauline Greenhill

Exploring positive and negative images of women – the witch, the Icelandic Mountain Woman, and the Hollywood “killer dyke” stereotypes – and also examining how actual women negotiate and remake these images in their lives and work. Drawing on perspectives from women's studies, folklore, anthropology, sociology, art history, literature, and religious studies, *Undisciplined Women* is an insightful exploration

of the multiplicity of women's experiences and the importance of reclaiming women's cultures and traditions.

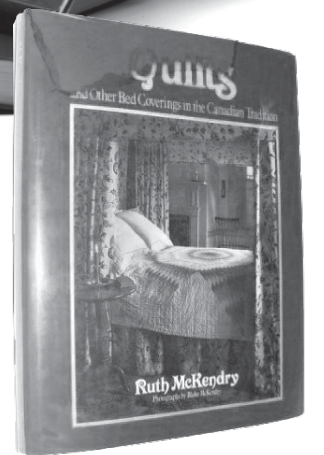


Medicine Walk, by Richard Wagamese

Celebrated indigenous author and Canada Reads finalist for *Indian Horse*, Wagamese has a stunning new novel that has all the timeless qualities of a classic.

Fresh and utterly memorable, *Medicine Walk* unveils a universal father-and-son struggle set in the dramatic landscape of the B.C. Interior, about a son finding connections to the world through his ancestors and tradition.

Quilts and other bed coverings in the Canadian tradition, by Ruth McKendry



As a material history study of bedding in Upper Canada, McKendry's book is commendable in many ways. It is refreshing to see someone presenting a craft from the point of view of material culture, attempting to set this craft within its social and economic context rather than presenting us with yet another collector's guide to a particular antique. McKendry traces the production of beds and bed coverings through all stages from raw material to finished item. The availability of manufactured materials, production of homespun, the bed, the bedstead, and all the bed furnishings are examined thoroughly. In so doing the author makes clear the importance of textile and bedding production for the household and thereby brings into focus one of the many roles that women played in the family economy.

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Relationships

Traditions are often formed through the relationships that we build and are an integral part of life, but it all starts with a relationship. They vary in degree and intensity from casual acquaintance to committed and long-term. They can be easy, or they can be complicated.

My daughter is in school, and watching the interpersonal relationships between her and other students is interesting. Some kids she just clicks with and they get along easily without much effort. And there are a few kids that she struggles to have any form of relationship that isn't fraught with clashes of wills.

The reality of relationships is that we aren't always going to like or get along with all of the people we interact with on a daily basis. Some people just rub us the wrong way

and get on our nerves, or we have that effect on them. Differences in personality, or in how we relate to people, can get in the way of smoothly interacting with everyone. And that's okay.

There is no law saying that you have to like everyone you meet. In fact, I think that is a pretty unrealistic expectation. Sometimes, no matter how hard you try, you can't make the leap into enjoyment of someone's company.

That leaves you in the position of figuring out how you deal with the situation when necessity places you in the company of a person you just don't enjoy. If you are spending 8 hours a day Monday to Friday with that person, it would make life easier if you are able to come up with a game plan.

One easy thing that can help make life easier is trying to discover and focus on the things that you see as positive attributes or qualities in the person you find hard to be around. Discovering even one thing you can appreciate may help you move forward into being able to at least tolerate the time you spend around the person.

Being able to get along with people is an essential skill. We learn a lot of our skills for getting along with others in school. Kids quickly learn that hitting is not okay, that they need to keep their hands to themselves, and that they need to speak kindly to each other. They learn the basic tools for getting along with everyone in a civilized manner. It is also a really good idea for parents to set the example and model the



appropriate behaviours for their children that they expect them to use.

As adults, sometimes we forget those basic skills. We forget that words can have a huge impact on people and that they can cause irreparable damage when they are used as weapons against people. Often, we think without speaking, and say things we might be feeling in the heat of the moment, but that we don't really mean and that can get us in hot water.

Relationships can be mended, but the words that you speak can never be unspoken. A great way to keep your words in check is to stop and take a deep breath before speaking. This gives you a chance to think about what you really want to communicate. And even more so, it gives you a moment to choose your words carefully. Just like a

You, Me and We

By Gina Mawson



hunter doesn't see something move and shoot right away; a hunter sees something, double checks that the animal is what he or she is after, and then carefully and purposefully aims to have the best possible outcome.

When we are purposeful and thoughtful in how we interact with the people in our lives, it gives us the best chance of achieving our desired outcomes in our relationships. This is especially true for the people we have the most meaningful relationships with. If we take our time

and think about how our words and actions could affect that person, we might decide that we need to change the way we are thinking. Does it reflect care and concern for the other person, or just for our needs?

Taking care with what we say and how we treat the people in our lives will give the relationships we form the best chance to not only get off the ground, but to become meaningful and worthwhile and form the bases for great traditions.

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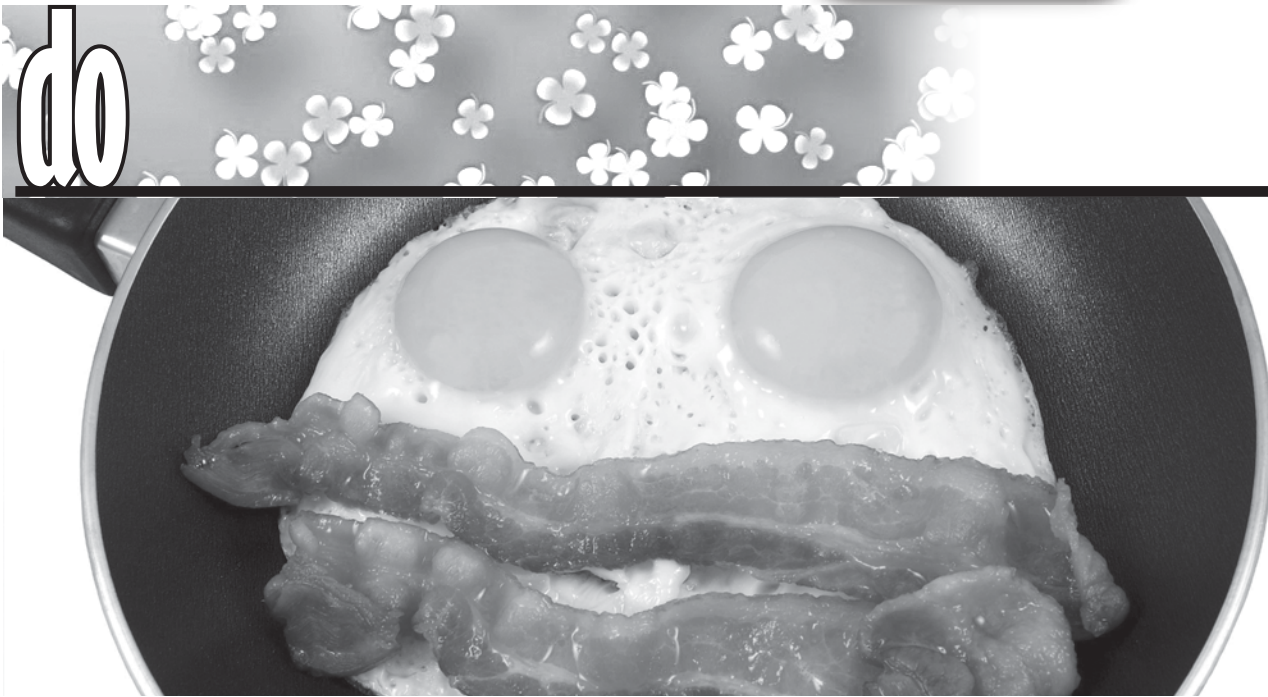
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Unicorn dust bacon

Sometimes the best traditions are made by accident.

Every Sunday we get up and argue about where to go for food, because, obviously, cooking for ourselves seven days a week is just not going to happen.

We hum and haw, occasionally throwing our hands in the air while proclaiming I'll just go buy eggs and bacon! Then get into the car and end up at the same buffet as every other Sunday.

After we're done stuffing our faces with bacon and eggs cooked way better than we could ever do at home, because they're clearly sprinkled with unicorn dust, we pile into the car and drive around to all the same stores that are open every Sunday and window shop (depending how far away from payday it is) or impulse buy (depending how close it is to next

payday) to our heart's content.

Then we hit the liquor store – erm – Dairy Queen, for a treat and head home to binge watch a couple of movies, pull out a deck of cards and generally enjoy each other's company.

We didn't realize this had become a tradition until we saw the Visa statement three months in a row. We also didn't realize how much we enjoyed this tradition until we weren't able to fulfill it one Sunday, and were surprised at how antsy we were to get back out there and spend a whole day enjoying ourselves without work or excuses.

But sometimes it's time to let traditions go. If you find yourself groaning when you reach for a frozen Hawaiian pizza because it's Pizza Thursday, or you know Aunt Judith is on her way over with a tray of under cooked scal-

Pint-Sized

By Jazmyn Douillard



loped potatoes because it's Extended Family Friday, it's time to tweak things.

Get out and go pick up Aunt Judith and let her know ahead of time that the kids decided to try a new twice-baked potato recipe so she can have the night off. Prep some healthy cauliflower pizza dough Wednesday night (depending how close it is to payday) and get the kids to go Pinterest some interesting flavour combos. If healthizza doesn't turn out, laugh it off and pull out the Hawaiian while secretly crying over the wasted cauliflower.

We can get really hung

up on something just because "it's tradition" but that may not be the best thing for the family. Get creative and ask the kids "If you could make something a tradition, what would it be?" So maybe flying to the moon every Saturday isn't feasible, but making moon pies while wearing cardboard astronaut helmets could be. Unicorn hunting? Okay maybe not but instead of camping this year, a ranch retreat with riding lessons for the whole family could be pretty cool.

Just so long as we get out of having to eat under cooked potatoes.

It's time to restock!



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Pint Sized

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The history of Bowl for Kids Sake

BY MELISSA NEWBERRY
OF BIG BROTHERS AND
SISTERS

For over 40 years, Bowl for Kids Sake, has raised hundreds of thousands of dollars for agencies across Canada. Debuting in 1973 as Bowl for Millions the name was changed to Bowl for Kids Sake a few years later. Bowl for Kids Sake has been run in Williams Lake for over 20 years. This fundraising event takes the form of a bowl-a-thon where participants secure pledges and then come to the event to enjoy a themed bowling party.

The event in Williams Lake has been growing more popular year over year and has been a primary fundraiser for the Agency. It is a fun, local event, which people look forward to each year. Unique to our Event is

the ability for registered teams to challenge other businesses to participate in the event. Research shows employees, even those that don't personally volunteer, feel greater pride and loyalty toward an employer that supports a respected cause like Big Brothers Big Sisters. Because Bowl For Kids Sake relies on team building, employees tell us it strengthens relationships with co-workers and their commitment to their organization. Big Brothers Big Sisters has a significant track record of building and maintaining effective partnerships that benefit the community and local businesses. Most of the participants form teams through their company or organization.

Each year the Board and Staff Team enjoy deciding on a theme for the event. This gives

participating teams the opportunity to dress up and enjoy the event even more. Registered teams can win a grand prize for the highest pledges raised as well as smaller prizes for Best Dressed and Most Enthusiastic. In the past we have run the event on a Saturday and Sunday. Last year we added an opportunity for teams to bowl on a Friday night and this has become popular with many teams.

In Williams Lake we have teams that have been bowling with us since the event started; these supporters come back every year to be a part of the fun. The addition of the Team Challenge has encouraged the participation of a diverse number groups in the community and also adds to the fun of the event. Partnering with Big Brothers Big Sisters through Bowl



For Kids' Sake makes a measurable, long-lasting impact on our community

Funds raised at this event will support programming for local children and youth in our community. Mentoring has the potential to bring about positive change. Like adults, children and

youth are social beings who live their lives in the context of relationships with others. The goal of mentoring is to make connections with children and youth, forming a positive relationship based on empowerment. These qualities lay the foundation for young people as they work to

succeed and develop life skills. Supporting Bowl for Kids Sake allows Big Brothers Big Sisters of Williams Lake to support local children and youth reach their full potential. The support we have received over the last 20 years has had a lasting effect on the young people of our community.



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Theatrical superstition and tradition

BY SHERYL-LYNN
LEWIS, WILLIAMS LAKE
STUDIO THEATRE

*"Tradition,
tradition!
Tradition!"*

~Tevye, from *Fiddler on the Roof*

Traditions abound in the theatre world. Some are found throughout western theatre and others are peculiar to the company in which you find yourself. Occasionally practical, often superstitious, many are rooted in history.

As theatrical performances moved from travelling companies to fixed stages (think The Globe and The King's Men – Shakespeare's home company) the plays become more complex. Scenery and backdrops were changed through a series of counterweights and ropes. The men employed for this were often sailors and the ropes rigged as they would be for sails. To communicate, different whistles were used to signify the changes, just as they are on the sailing ships. Woe betide the actor innocently whistling back stage – he



may just have signaled dropping a sandbag on top of himself. To this day, the tradition of not whistling in a theatre remains.

One of Shakespeare's plays, *Macbeth*, gave rise to a tradition that will see the offender sent out of the building, required to spin about three times, spit, curse and ask permission to be let back in. The offense? Saying "Macbeth" aloud in the theatre, or quoting lines from the play. There are numerous stories about why this word is cursed. Some think it comes from the three witches in the play quoting actual words that Shakespeare 'borrowed' from a coven, leading to the actual witches cursing the play. Another story links play companies who were in dire financial straights often turning to a crowd pleasing production of *Macbeth* as a way to ward off closure. This often failed, leaving *Macbeth* as the last play

the company performed, cursing them with bankruptcy. There are many stories associated with injury in the performance of the play itself, including riots, stabbings, arson, falls and burns. If you want to be a savvy theatre-goer, or perhaps just a safe cast or crew member, please refer to *Macbeth* as "the Scottish play" within the theatre doors.

One tradition widely known is telling actors and crew to "break a leg". While not literally hoping for someone's leg to be broken, the phrase is said in place of wishing someone "good luck". To wish someone good luck is thought to catch the attention of the theatre ghost, and this would bring bad luck to that particular person. Other interpretations of the phrase suggest the physical movement of bowing at the end of the play (to the applause of the crowd!) involved 'breaking one's leg' – bending



it – thus leading to the suggestion of breaking a leg being the successful end of the show. The actual origins of the saying are lost in the depths of the theatre.

A small tradition to recognize all the people involved in creating a play happens at the Studio Theatre stage on closing night. When the play has been performed the final time, one of the actors, usually with the most experience, invites all the individuals who helped with the production up on to the stage. As the audience watches the number of people on the stage grow, a true appreciation of the amount of effort needed to bring about a production is created.

After the closing night performance of a play, traditionally cast and crew and friends gather for the cast party. The Studio

Theatre events are usually at someone's house, with food and drinks in abundance and the backstage stories of the play told and performances analyzed. There is a chance to celebrate three months of rehearsals and being together. More formally, gifts and recognition are given by the director to the cast and crew, and a memento of the play given to the director. There is laughter and tears and a feeling of pride in what was created. These parties can go long into the night, especially as they start after the play ends, usually after 10pm.

The most bittersweet tradition at the Studio Theatre is gathering to put the set away the day after closing night. Everybody who had a hand in putting the play on is invited to come take the set down, sort the costumes and put all the props back. Work-

ing together, everything that took three months to put up is taken apart and put away or recycled. The makeup room and lobby are cleaned. The stage is swept for the final time, and left bare for the next production. Final good-byes and hugs are exchanged and the keys are handed in. There is a feeling of accomplishment and completion in those that participate in this final production tradition.

Keep these traditions in mind when you come to see *Cabaret*, March 9th to 26th. Tell the actors and crew to "break a leg," avoid speaking of *Macbeth*, don't whistle, and do your best to get an invitation to the cast party!

Tickets for the Studio Theatre production of *Cabaret* (show only or dinner theatre) are available at The Open Book in Williams Lake.

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London, England – city of English tradition

BY SYLVIA RASHBROOK
OF ALL-WAYS TRAVEL

Normally, Canadians travel to London because of family ties, cultural ties and ease of language. We are closely connected to its historical importance and sovereign traditions in our everyday lives. We follow Royalty with great attentiveness, hoping to catch a glimpse of its majesty and historical greatness. London is a city that we as Canadians would call our second home, a place where they have to take you in.

London is one of the largest and most lively cities in the world. It offers a remarkable range of culture, history and arts. Among the most impor-

tant attractions are: the river Thames, the Tower of London, St. Paul's Cathedral, the British Museum, Buckingham Palace, Westminster Abbey, the London Eye, and the Wax Museum. The shopping District includes the infamous Harrods and Selfridges. You would not have to go far to find the local pub, or the fish and chip shop – by the way, you can still get your fish and chips wrapped in newspaper. It would take a lifetime to explore all that London has to offer. A first time visitor never says, "What is there to do?" but rather, "Where do I start exploring this City." London pubs are famous for being.

As for the traditions of

London I would have to explore the English/British traditions that have evolved over the years and have spilled over to their member countries or subjects. I will relate to the readers a few of my personal experiences with English traditions and hopefully I am not too far of the topic.

As a child growing up on the prairies (a long way from London) I was greatly indoctrinated in the "British" way of life through the school system. We studied proper English grammar, read proper English books, spoke proper English (so much so that as a young person, people would ask me about my English accent), and played proper English Cricket. We of course drank tea instead of coffee. My Father tipped his hat (which he wore on a day to day basis) to women

that he knew. Both my parents made us children show insufferable displays of manners – long since watered down by me. My Mother embroidered dresser scarves to give to Queen Elizabeth II when the Queen toured Western Canada. That is when I learned to follow the news of the Monarchy with much enjoyment; and, to this day still listen to the Queen's message on Christmas Day.

Later in life I married into a traditional British/London prairie family which carried on the English traditions. So I experienced bangers and mash, toad in the hole, black pudding, hash, Yorkshire pudding, trifle, scones (grandma made the best), beef Wellington to name a few. We had low tea at Grandma's every day to bring the family together after school which is another

English tradition. And the superstitions were plentiful and rampant. If there is anything upright or laying down there is a superstition about it.

I witnessed the traditions of Christmas as well. They are embedded in my memory forever – midnight church service, Santa, hanging the stockings, gift giving, large meals, family gatherings, carolling and joyous music. The origins of the now traditional Christmas, distinct from the earlier pagan winter holidays, date to the sixth century England. Customs from pagan times were incorporated into the Christmas celebrations. Traditionally, the English were not allowed to drive to midnight church service but walk together, rich and poor, to encourage humility and togetherness. Queen Victoria started the gift

giving tradition which was a special season for children. Carol singing, midnight church services and going to the pub are some of the traditions that were established.

Christmas Day is opening gifts; and, then eating the roasted "goose" dinner. Everyone waited for the message from the Queen which was established in 1932 by King George V reading a special message written by Rudyard Kipling.

Music, song, dance and theatrical plays are all part of the English heritage. Today, there are many great performances and concerts in London.

When I think of London I think about a City steeped in history, sovereign traditions and royalty. It would take a lifetime to become familiar with its magnificent beauty. Please call us if you want to visit London.

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where to go and
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play

WILLIAMS LAKE & AREA

March 4 Safety Meeting Concert Series presented by Arts on the Fly Festival Society, live music Wooden Horsemen with Bush Party, Central Cariboo Arts Centre, 90 4th Ave N, 8pm, tickets Red Shred's, info: www.fb.com/groups/safety-meetingwilliamslake

March 5 21st Annual Business Excellence Awards, The Elks Hall, 5-10pm

March 6 WOW-Women Opportunities Wedding, TRU, Contact Ashlee for info @ 250-392-4118

March 7 FREE Seniors Bingo & Refreshments, upper level Boitanio Mall 1pm

March 11-12 "Caba-ret" WL Studio Theatre

musical production, 4100 MacKenzie Ave N, 8pm, tickets from AboutFace Photography

March 13 Junior All Native Basketball Tournament, Opening Ceremonies: Sunday 13th at Lake City Secondary 5pm

March 15 City of Williams Lake Birthday, Museum of the Cariboo Chilcotin, 12-6pm

March 15 City of Williams Lake Birthday Tea, Museum of the Cariboo Chilcotin, 1-3pm

March 16 Junior All Native Basketball Tournament, Dance: Wednesday 16th at TRU 7pm

March 16-19 "Caba-ret" WL Studio Theatre musical production, 4100 MacKenzie Ave N, 8pm, tickets from AboutFace Photography

March 18 Junior All Native Basketball Tournament, Semi Finals and Finals: Friday 18th at Lake City Secondary

March 19 Seniors Easter Luncheon, The Salvation Army, 12-2pm

March 18 Safety Meeting Concert Series presented by Arts on the Fly Festival Society, live music Sam Tudor and the Shimmering Biscuits with Colin Easthope and Wallgrin, Central Cariboo Arts Centre, 90 4th Ave N, 8pm, tickets Red Shred's, info: www.fb.com/groups/safety-meetingwilliamslake

March 22 World Water Day Free Swim, Recreation Complex, 6:30-8pm

March 25-26 Dinner Theatre at The Elks Hall, Dinner @ 6pm, Curtain @ 8pm

March 25 Safety Meeting Concert Series presented by Arts on the Fly Festival Society, live music CR Avery with guests, Central Cariboo Arts Centre, 90 4th Ave N, 8pm, tickets Red Shred's, info: www.fb.com/groups/safety-meetingwilliamslake

March 26 Miocene/Rose Lake 4H Easter Petting Zoo, Boitanio Mall, 10am-2pm

March 28 Social Planning Council monthly meeting, 11:30am

Karaoke Wednesdays 9pm, music trivia 7pm, OV Pub

Jam Night with Busted Remedy, Thursdays 9:30pm OV Pub

Just For Fun ladies singing group, supported by Women's Contact Society and Angelkeys Music Studio, everyone welcome, Anglican Church, Thursdays 7:30-9pm

Pokémon Thursdays, Adventure Games 83C 2nd Ave S, 3:45pm

Friday Night Magic, Adventure Games 83C 2nd Ave S, 5pm

Warhammer and Tabletop Games, Adventure Games 83C 2nd Ave S, Saturdays all day

Fun Darts, OV Pub, Saturdays 2pm

Sunday Morning Magic, Adventure Games 83C 2nd Ave S, 10am

Sunday Game Night, Adventure Games 83C 2nd Ave S, 6pm

Full Gallery: Mo Hamilton and Simone Benjamin; Response & Awakening, Station House Gallery Monday to Saturday 10am-5pm

March 20 Bikers Against Child Abuse (BACA) meeting, public welcome, Big Brothers Big Sisters suite 200, 369 Oliver St. 1pm, info: 778-412-9323

April 1-3 Bowl for Kids Sake, Big Brothers Big Sisters, WL Credit Union presents Jesters and Jokers in the Court of the King, free bowling & pizza courtesy of Pan-ago, register: bbswlake.com or 250-398-8391

QUESNEL & AREA

March 1-20 IMA 7th Annual Mini Mural Exhibition & Auction, Arts Wells Public Gallery, 10am-4pm

March 1 Beer School, Barkerville Brewing Co. Cost \$20/person, 7-9pm

March 3 Quesnel Film Club presents The Lady in the Van, Carib Theatre 6:30-8:30pm

March 4 Women's Day Amata House fundraiser, The Occidental, 6:30-

11pm tickets available at Sun & Sage Yoga

March 5 RCMA Open Mic, The Occidental, 7-10pm

March 5 Discover Wellness Health Fair & Market, Seniors Center, 10:15am-5pm

March 10-12 Quesnel Festival of Performing Arts, Vocal & Choral, 8am-5pm

March 11 Live music, The Occidental 228 Front St. 7-10pm

March 12 2nd Annual St. Patrick's Day Pace & Paint, Register at Reason 2 Run, River Front Trail/Cariboo Hotel, 11am-1pm

March 12 St. Patrick's Dinner & Auction, O.A.P.O Golden Center 401 Front St, 4-8pm

March 12 Quesnel Tillicum Society Spring Dance, 319 North Fraser Drive, 6pm-Midnight

March 12 Quesnel Fiddlers Monthly Dance, Quesnel Legion Branch 94, 8-10pm

March 13 Monster Theatre Presents; The Little Prince, Chuck Mobley Theatre, 2-4pm

March 13 Big Dog Comedy Presents Tim Nutt & Serena Shane, advance tickets only, Billy Barker Showroom,



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March 14 Quesnel Live Arts presents; Till Death Do Us Part, Chuck Mobley Theatre, 7:30pm

March 16 Quesnel Chamber Luncheon Series: Greg Andrews, Billy Barker Showroom, 11:30am-1pm

March 17 Quesnel Film Club Presents: The Legend of Barney Thomson, Carib Theatre, 6:30am-5pm

March 18 Burlesque Show, The Occidental, 9-11pm

March 20 Quesnel Tillicum Society BINGO, The bingo hall 668 Doherty Drive, 4:30-9pm

March 24 The Silent Thief Osteoporosis, The Library, 3-5pm

March 26 Barkerville Brewing Concert Series, The Occidental, 8-10pm

March 29 RCMA Meeting, The Occidental, 7-9pm

SUBMIT your events to craig@thestew.ca

**100 MILE HOUSE
& AREA**

March 1,8,15,22,29 Alanon Drop-In, Tuesdays 1-2pm, Community Health Ctr (rear of hospital) info: 250-395-7676

March 1,8,15,22,29 Alcoholics Anonymous, Tuesdays United Church 8pm

March 1,8,15,22,29 HUGS help us get slim, Tuesdays 6:30pm, 6300 N. Green Lake Rd, info: Charlotte 250-456-7504 or Pat 250-456-2491

March 1,8,15,22,29 Carpet Bowling Club, Tuesdays 1-4pm, Inter-lakes Hall, info: Kitty 250-593-4780

March 1,8,15,22,29 Co-Ed Drop-In Volleyball, Tuesdays 7-9pm, Peter Skeene Ogden gym, info: Kersti 250-395-1353

March 1&15 Photo Group, 1st & 3rd Tuesday of the month, Bridge Lake School, info: Larry 250-593-4362

March 2,9,16,23,30 Bingo, g-ball, loonie ball & progressive, Wednesdays, doors 5:45pm, starts 7pm, Lac La Hache Hall

March 3,10,17,24,31 Full Contact Stick Fight-

ing, Thursday evenings in Lac La Hache. Info: Renée wlchick@hotmail.com or www.coillmohr.com

March 3,10,17,24,31 TOPS Club, take off pounds sensibly, Thursdays 6:30pm, United Church, info: Kirsteen 250-395-3344

March 3,10,17,24,31 Parkside Indoor Farmers Market, Thursdays 10am-noon, Parkside Art Gallery, vendor space available 250-395-2021

March 3,10,17,24,31 Royal Canadian Army Cadets, Thursdays 18:30-22:30, 5530 Horse Lk Rd, info: Capt. Kevin Seal 250-395-1181

March 3,10,17,24,31 Alcoholics Anonymous, Thursdays 7:30pm, 108 Community Centre

March 4,11,18 Crib Night, Forest Grove Legion Fridays 8pm

March 5,12,19 Meat Draw, Forest Grove Legion Saturdays 4:30-6pm

March 5,12,19 Alcoholics Anonymous fireside family group, Saturdays United Church 8pm, info: 250-791-1937

March 6,13,20 Alcoholics Anonymous, Sun-

days 7:30pm, Health Ctr (hospital rear entrance), 250-791-5286

March 7,14,21 Bingo, Mondays, doors 6pm, starts 7pm, super star 8:30pm, Community Hall

March 7,14,21 Alanon, Mondays 7pm Health Centre (hospital rear entrance) info: 250-395-2532

March 7,14,21 Women's Drop-In Volleyball, Mondays 9:30am, Lone Butte Community Hall

March 9 Compassionate Friends, bereaved parents support group, 2nd Wednesday of the month, BJ's Donuts 7:15pm, 250-395-4417

March 19-20 Big Horn Archery Club Indoor Shoot, Stan Halcro Arena/Agriplex

March 27 1st Annual Community Easter Egg Hunt, South Cariboo Rec center ball diamond, 0-6yrs 11:30am, 7-12yrs 12pm

March 29 Cottage Prayer Meeting, every last Tuesday of the month, 6715 Hwy 97 turn left at the blue Travelling Workshop sign, 7:30-8:30pm, info: 250-395-3743

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Youth

MARCH 8

Break Point

In the Heart of the Sea

Open Season - Scared Silly

Peanuts Movie, The

Rookie Blue - The Final Season

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MARCH 15

Alvin and the Chipmunks: The Road Chip

Brooklyn

Carol

Game of Thrones - Season 5

Sisters

The Big Short

MARCH 22

The Afghan

Backtrack

Daddy's Home

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MARCH 29

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Traditional youth wagon ride

BY KAREN SEPKOWSKI

The Cariboo is an area of British Columbia that is rich in culture and history. From our First Nation people and their love of nature, and their rich and diverse culture, to the cowboys, farmers, miners, and loggers that call it home. One of those cowboys is my good friend, Mr. Roy Mulvahil, who is almost always accompanied by his wife, Gwen.

Roy is a third generation rancher from Chezacut B.C. who's ancestors originated from Ireland. In decades past' ranchers, like Roy, from west of Williams Lake would routinely drive up to 600 head of cattle to town for auction in the fall. This is a task that is now more simply done by cattle liner.

These days the Mulvahl's pride themselves in providing the teams,

wagons, and some of the saddle horses for the annual B.C.'s first nation, Xeni Gwet'in youth wagon ride. The ride takes place in the 8 days prior to the Williams Lake stampede and serves to help connect the First Nation youth to their culture. The ride covers 200km from Nemiah to Williams Lake and was first initiated 8 years ago by Jimmy Lulua. Jimmy and June are amazing mentors to the

youth. Jimmy drove one of the teams of horses but was always available for anyone who needed him along the way.

It was wonderful to see the connection between people, young and old, and also the connection between the people and their horses. I had the privilege of driving a team on this ride 2 years ago and it was an amazing experience!

Our wake up call came

at 6am and a hot breakfast was provided. Everyone was expected to pack their own lunch for the day and most days averaged 4-6 hours either on horseback for many of the youth, or on one of the wagons. There were breaks along the way for lunch and to water and rest the horses. Photo opportunities were numerous and I enjoyed spending time with everyone.

Some of the dining delicacies included, moose, B.C. beef, and my favorite, bannock!

Evenings were spent

tending the horses, visiting with everyone, and games for the youth. Curfew was at 11pm but I could never have stayed up that late on a good day, let alone after a day of driving the team.

The ride winds up as part of the grand entry for the Williams Lake Stampede. What a great feeling to have people lining the sides of the highway to welcome this group to town!

This was an adventure second to none for me and a memory I will cherish for the rest of my life.

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FROM ALL OF US AT THE STEW MAGAZINE

Small business myths

SUBMITTED BY FLOR-
ENCE GONYER, COM-
MUNITY FUTURES
CARIBOO CHILCOTIN

How many first time entrepreneurs are misled by the traditional tales of small business startups? Small business myths that can either scare you off or have you jumping head first into entrepreneurship. Below are a few of the traditional myths and the realities that go along with small business startup:

MYTH #1: *If I start a Small Business I can write off all my expenses.*

Generally you can deduct expenses you have paid out while earning your business income, but there are always exceptions and limitations to writing off your expenditures. Speak to an accountant when it comes to writing off business expenses, they are a great resource and asset to business owners. Prior to starting your business, Accountants can recommend which business structure is most viable for tax purposes, as well offer great tax tips for what qualifies as business expenses. For more information on lists of expenses you can go to the Canada Revenue

Agency website.

MYTH #2: *Because of the small size of my business, I don't have to register it.*

Size is not relevant when registering your business; it is a provincial requirement when you're starting a small business in Canada. An exception is if you are running a business under your personal name, then you do not need to register your business name. Although there are benefits to registering your business under sole proprietorship or partnership name.

MYTH #3: *There are all kinds of government grants for people who want to start small businesses.*

We have a large amount of inquiries about grants for small business start-up; the reality is that government grants for small business startup are scarce. Government grants are usually isolated as well and for special groups or specific regions and economic areas.

Outside of business loans for start-up, an alternative source

ANALYSIS
SOLUTION
PROCESS
OBJECTIVES
TEAMWORK
VISION
SALES

of financing is crowd funding and / or angel investors. Canada Business Network Website has reimbursements up to 50% in new international markets. See their website for criteria. For resource and development check out the National Resource Council Canada website for the services they can offer.

MYTH #4: *I don't have to register*

for the GST.
(Goods and Services Tax)

Most businesses are required to register for the GST; however, if your business qualifies as a Small Supplier, then you are not required to register for the GST. The Canada Revenue Agency defines a GST Small Supplier as "a sole proprietor, partnership, or corporation whose total taxable revenues before expenses are \$30,000 or less annually."

MYTH #5: *If I'm not getting funding, I don't need a business plan.*

Many entrepreneurs write a business plan only when they need to secure start-up financing. However, your plan is far more than a document for banks and investors to read; it's an invaluable road map for launching and growing your business.

In order to put your business concept on paper, you need to think through and research the many factors that are needed to make sure your business is a success. With a plan, you can outline strengths and spot potential weaknesses, opportunities, and threats your plan can help you make informed decisions about your venture before you commit yourself legally or financially.

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The tradition of service

BY TAMARA ROBINSON, WILLIAMS LAKE SALVATION ARMY

Speaking of traditions... In 1987 I was dedicated in a Salvation Army church in the lower mainland, which isn't surprising because the Salvation Army was my family's church for 10 generations prior. When my family decided to move to Williams Lake from Surrey, one of the first things we looked for was a local Salvation Army Church to attend. Now you may be wondering why I am telling you a bit about me? Well here is the thing... I love history! Family history, world, political history, the

traditions that follow, you name it I will listen! I think that history is fascinating, and it helps to explain not only where we have come from, but it also helps us to understand who we are, and it certainly explains the traditions we have in our family and community dynamic.

A bit more history you may now know; The Salvation Army started in London England in 1865. At that time it was called, "The Christian Mission" but was renamed, "The Salvation Army" in 1878 to reflect the military structure it had adopted. The Salvation Army was founded by William Booth,

a Methodist Minister who believed that there was no point in "preaching to hungry people". From this point forward William Booth started a tradition of meeting peoples basic needs; food, clothing and shelter, along with spiritual guidance- a tradition that has been carried on for 150 years. These traditions now make The Salvation Army the largest non-governmental direct provider of social services in the country, serving in 400 communities in Canada alone.

Wow- that's a lot! So what about Williams Lake? Are you curious as to what social services we provide? At our location we offer daily meals Monday to Friday. Breakfast is served from 9am to 9:45am, and lunch from 12:00pm to 12:45pm. In the New Year we have served up to 141 lunches per day, and have seen up to 99 people visit our share shelf daily. We have seen a rise in our numbers compared to last year, 2,562 meals were served last month compared to 1,986 in January 2015.

Our food bank is open Monday, Wednesday and Friday from 1:00pm to 4:00pm (by appointment) and our share shelf (bread, produce and fruit) is open 1:00pm to 4pm Monday to Friday.

The Drop in Center is open Monday to Friday, and offers an assortment of free activities for people 16yrs and older. The activities include pool, ping pong, shuffle board, tournaments, darts, crafts and a fully operational gym. Thursdays is our New release movie day (1pm) which includes free juice and popcorn (special thanks to Movies on the Go for their new release donation) Tamara Robinson, our family services coordinator and outreach worker is available Monday to Friday to assist individuals with accessing information and services, including drug and alcohol treatment and volunteer opportunities.

Our Thrift Store is located across the street from our Family services building and all income and donations stay in Williams Lake and funds the essential services we provide.

We have many dedicated volunteers who have made it a tradition to help in all service areas which include our soup kitchen, food bank, drop in, thrift store and special event dinners. If you would like to volunteer in one of our service areas please contact Tamara Robinson at 250-392-2324 ext. 208.

My grandmothers and me

A SPINNING SONG BY LINDA PURJUE

Grandmother's grandmom and her grandmom before,
And all my grandmothers from ages of yore,
Would dangle a spindle or sit at a wheel,
And spin a fine thread to wind on a reel.

Now I sit at my wheel and spin a fine thread
To make a babe's hat to warm her wee head;
Or I spin a thick yarn to make a coat warm
To shelter a man from white winter's storm.

Like the women before me from years long gone by,
There's love in each twist and care in each ply.
As the wheel whirls and wool spins, my grandmoms feel near,
There's comfort and joy passed down many a year.

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do

Volunteer spotlight: Aileen Hewett

SUBMITTED BY WILLIAMS LAKE ROTARY CLUB

Aileen Hewett has spent a lifetime supporting children with disabilities. When her son, Robert was in High School in the 1960s, he was diagnosed with severe dyslexia. In those days, the school system didn't offer much help for such students. Aileen found a teacher who knew how to teach her son and was willing to spend extra time with him. She arranged help not just for him, but for three other boys with the same problem. Her other son, Tom, remembers: "she had a classroom set up for them in the basement of our house. They did extra work down there, and that was how they were able to make it through school. Having that support changed their lives; it kept them in school and they were able to get decent jobs."

This kind of practical problem solving comes naturally to Aileen. When Dr. Jan Riegl started his paediatrics practise in Williams Lake in 1971, Aileen took the job as his office assistant. She remembers seeing many children who needed specialized help that was not available in the area. "They would go

to Vancouver for physiotherapy for a week, get home, and have to go back a week later." The natural solution, of course, was to bring the services to town. "I went and visited the Child Development Center in Vancouver and thought it was a good idea, except that it was specifically for children with Cerebral Palsy. I thought all children with disabilities needed help."

Aileen borrowed from their model, fund raised by approaching the Mayor, Town Council, the Chamber of Commerce, and local service groups to set up a non-profit society. In 1974, she created the Cariboo Cerebral Palsy Association in borrowed space in the old War Memorial Arena on Cameron Street. The association hired a physiotherapist in 1975 to provide regular treatment for 6 children. The number quickly grew to 33 and more.

Aileen also quickly learned that she was right: Cerebral Palsy was too narrow a focus for what the children of Williams Lake needed. The association moved into an old 2000 square foot house donated by Merrill & Wagner Mills, and became the Child Development Centre. The Centre expanded rapidly to meet



needs, providing physical and occupational therapy programs for both physically and mentally disabled children.

While Aileen knew the main focus should be children with special needs, she insisted that all children should benefit from the Centre. Very early on, she saw the benefit in integrating disabled and non-disabled children, that they could "learn to play together and accept each other for the special people they are. The children are the best teachers for each other". In the 1970s, this

was a radical idea: the specialists told her that such integration was impossible; however, she insisted and she was proved to be right.

Soon, with all the new programs, including pre-schools for all children, the new Child Development Centre outgrew its space again, and the need for a permanent, specially constructed building became apparent. Once again, Aileen began gathering support and fundraising, even to the extent of going to the pubs on Friday evenings and talking to the patrons about the needs

of children and, in her words, "passing around the hat". She speaks with great appreciation of the support she got from the entire community, from bar patrons to political and community leaders. She worked closely with the City Council and School District, who arranged a land swap so that in 1977 the city could lease a parcel of land on Second Avenue to the CDC for \$1 per year. Fundraising for the new building continued, until in 1979 the current CDC building was opened. Since then, the Centre's building and programs have been continually growing to meet the community's needs.

The Child Development Centre is now a

well established part of Williams Lake, running dozens of programs to help our youth and families. Even though most of its current funding comes from provincial programs, it remains a non-profit society and still fund-raises for unique programs for this community. Aileen Hewett's vision of helping all children remains strong. In 2003, the main CDC building that she worked so hard for was renamed in her honour.

Aileen is currently 98 years old. Forty-five years ago, she saw a need and decided things should be changed. Her passion and spirit shine even now. Rotary's motto for 2015/16 is "Be a gift to the world". She truly is.

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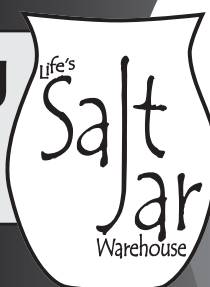
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THE STEW MAGAZINE'S Monthly MIX



HOLIDAYS OF THE MONTH

March 17

St. Patrick's Day

St. Patrick's Day is in honor of the Patron Saint of Ireland, who brought Christianity to the Emerald Isles, as Ireland is known. It is truly a day of celebrating Irish history, ancestry, traditions and customs.

Are you Irish perchance!! Well, the saying goes everyone is a little Irish on St. Patrick's Day.

March 26 Make Your Own Holiday Day

Make Your Own Holiday Day allows you to make today a special day for anything you want. The objective of today, is to allow one day for any topic or event that has otherwise escaped recognition... up to now.

Today, is your day to skip all of the red tape, bypass all of the effort, and create a special day of any kind. Simply declare your special day on Make Your Own Holiday Day!

Arts Council spring events

Reflecting Diversity

To get our 2016 season rolling, the Community Arts Council of Williams Lake (CACWL) is announcing two events this spring under our Reflecting Diversity theme. The first event is 'Shorelines of the Cariboo', and the second is a workshop on Willow Basket Making. The goal is to provide programming and events open to all ages and artists of all levels, celebrating the diversity of our creative community. "Reflecting Diversity builds on our organization's mandate to enrich the public's experience through the arts, while offering means of education and meaning-making that help to inspire dialogue," states Venta Rutkauskas, CACWL Coordinator.

'Shorelines of the Cariboo Virtual Exhibit' is a competition open to all artists and naturalists, promoting the biodiversity of lake shores, river-shores, creek-shores and wetlands. Art with a message! We invite artists to create art and/or photography that raises awareness of this important ecosystem, and to send in a photograph of their work to our Virtual Gallery. Upload your images to: <https://www.facebook.com/bakercreeksociety/app/451684954848385/> or e-mail the images to us at the CACWL: [williams-](mailto:williams-lakearts@gmail.com)



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Prizes will be awarded in both youth and adult categories, with an additional Viewer's Choice award. Adult prizes for 1st through 3rd place are \$200, \$125 and \$75 respectively, while youth prizes are \$75, \$50, \$25 and \$75 for a group submission. Viewer's Choice award is \$150. In partnership with Baker Creek Enhancement Society and the Cariboo Chilcotin Conservation Society, the CACWL hopes the project will inspire stewardship and creativity, while creating a platform for communication and artist's display.

The **'Willow Basket Making Workshop'** is being held on Saturday, March 12th 2016, at the Central Cariboo Arts Centre Open Studio. The cost is \$65 for the day or \$50 for seniors/students or unemployed. Facilitator Christina Mary, from Horsefly, BC, will lead participants through

a day-long instruction to learn the skills and techniques of this ancient craft, building a collecting basket by day's end. This ancient handcraft promotes cultural diversity and sustainability, using materials abundant in nature and the power of our hands. Build your dexterity, your creativity and your sense of achievement! To reserve your place, please contact Sharon Hoffman at 392-5671, or e-mail williams-lakearts@gmail.com.

Promoting arts and diversity in the community, CACWL is proud to support youth arts through our springtime events, as well as through our Art in the Park initiative, held at each Performances in the Park concert. We are also developing a youth workshop and performance for the fall, inspired by the anti-racism initiative put forth by community groups including the Canadian Mental Health Association. We will again

partner with the Cariboo Arts Society this year, to continue the Aboriginal Day Ground Mural on the Gwen Pharis Ringwood stage in Boitanio Park. "Each of these contributions enhances our inter-connectedness as a community," says Venta Rutkauskas. "Art events and public art remind us to look outside ourselves for fresh perspectives and new opportunities for growth."

The CACWL is an arts-producing organization and has been operating since 1969. We currently have 14 member groups and several individual members. We strive to provide the public with opportunities to experience the arts, through education, performances and advocacy.

For more information, visit our website at www.williamslakecommunityartscouncil.com, or contact Venta at williamslakearts@gmail.com or 250-790-2331.

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Time's run out, part 3

Tasty Tidbits

By Paige Knights-Smith



Both Jack and Tommy stood in front of the old red brick wall. On closer inspection they found a small fireplace inside the wall. It was around 2 am and neither one really knew what drew them there in the first place.

"There is something about it," Jack said to his son. "Isn't there?"

Tommy nodded in agreement. He reached up and touched the bricks.

"What are you doing Tom?"

"I don't know," he answered continuing to run his fingers along the rough surface.

Jack watched Tommy touch the bricks one by one, and he began to feel the pull towards the wall. He let his son continue the search but also fought the urge to reach out and touch it too. After a few minutes, Tommy touched one brick and it pushed into the wall.

"Uh dad?" he looked back at Jack wide eyed.

A light cracked through the left side of the fireplace and the two of them walked over to the sliver of light. They

both put their hands through the crack and pulled the fireplace open like a door. A bright light blinded them as they stood in front of the now open fireplace.

"Where do you think it leads?" one asked the other.

It didn't really matter who asked, they were both thinking it. They were also thinking that wherever the door led were their pajamas appropriate or should they change.

"It's probably just a closet," Jack said.

"Yeah, because a door that would lead to something, or somewhere else, is a stupid idea that only exists in movies." Tommy agreed.

Jack turned his head to see a mischievous grin spread on his son's face, and he couldn't help but grin back at him. He finally started to feel less tension between the two of them.

"Should we find out anyway?"

Tommy continued his grin and nodded. "Absolutely."

Both men faced the white light of the open fireplace door and took a deep breath.

They stepped through the doorway and were met with nothing but an empty closet. The whole space was about 10 feet by 12 feet, and there was nothing there but bare walls and a few pieces of firewood. A wave of disappointment washed over the room, but both Jack and Tommy couldn't help but look at each other and begin to laugh.

"Wouldn't that have actually been something?"

Jack asked as he led Tommy out of the closet.

Both of them pushed the fireplace door shut and left the room, going down the attic stairs and heading off to their bedrooms.

"Hey Tommy?" Jack asked standing at his bedroom door.

"Yeah dad?" He said putting his hand on the doorway.

"If that place really did lead somewhere," Jack looked down at his feet and then back at his son's waiting face. "Where would you imagine it would lead to?"

Tommy looked at him and contemplated, "that is a good question. I think that it would be cool to lead to another place. Not like another time period because that has been done, but maybe it would lead us to another place around the world."

Jack smiled thinking



of the possibilities of the where the door could lead, if in fact it could lead somewhere.

"But do you know what I find strange dad?" Tommy said. "Where did the light come from?"

Before Jack had a time to respond, Tommy smiled and waved good night before going in and shutting his door behind him. Jack turned around and went into his own bedroom, the walls in here were bare too, and he thought about his son's words. Where did that light come from? As far as he saw there had been no light bulb or any other light source. As Jack lied in bed, he couldn't help but continue wondering where the blinding light had come from. But he was excited that he was finally getting along with Tommy; this house couldn't have come at a better time for the two of them. Fixing up this house was something that they could do together, of course he couldn't expect the two of them to start any traditions just yet, but they were certainly at the beginning of something.

As he drifted off to sleep, Jack was very hopeful about the possibilities. ***

ful about the possibilities.

"Tommy..." A voice whispered into his ear, waking him up instantly.

He rolled over and looked at his phone, it was just after midnight on Sunday morning. It has only been a day since the disappointment of the fireplace closet, but the voice was back. Tommy got up and stretched.

"Tommy..."

He got up and threw a hoodie on over his T-shirt, his sweatpants dragging slightly on the floor. Tommy opened the door, determined to find the voice. As he stepped through his bedroom door he glanced over at the other bedroom to find his dad standing in the doorway rubbing sleep from his eyes.

"Dad?" Tommy stepped closer to his dad.

"Tommy?" Jack asked. "Were you calling me?"

Tommy shook his head, "no, but I heard my name." He pointed to the attic stairs, "you don't think?"

Jack laughed and went back into his bedroom, grabbing a hoodie as well and throwing it on. "Let's take a look."

Both walked up the attic stairs, the voice now silent. It was the silence that intrigued them more, and they both took the steps two at a time to get to the fireplace.

As they stood in front of it, that same light shone from underneath.

"Open it again Tommy," Jack said with anticipation.

Tommy's hands ran across the red brick, until finally he pressed the right one. Fifteen bricks down and seven to the right, and the door opened. The light returned.

Father and son continued grinning and walked through the door. The light engulfed them, and underneath their feet was no longer wood, but sand.

The light that came out of nowhere now surrounded them and bathed them in heat. After several moments Jack and Tommy eyes' adjusted and found themselves on a beach, with nothing surrounding them but an endless sea.

"Uh dad?" Tommy turned to his dad. "Where are we?"

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Beyond the tooth fairy

DR. RUDY WASSENAAR,
DMD, MAGD, DICOI, DABOI/ID

Did you know that the Tooth Fairy that Canadian kids grow up with originated in 17th century France? Or that kids in Mexico and Spain expect the Tooth Mouse to come and take their baby teeth from under their pillows?

Tooth traditions around the world are pretty diverse; while we have the Tooth Fairy in common with a few other countries (like the USA, England, Australia, New Zealand, Israel, Germany, the Netherlands, Norway and Denmark) most of the world celebrates the loss of a child's baby tooth differently. The Tooth Mouse is common in Spanish and French speaking nations, while many other countries throw their baby teeth onto the roof, including Botswana, The Dominican Republic, India, the Philippines, Vietnam, Albania, Cyprus, Honduras and Greece.

Here are a few other interesting tooth traditions from around the world:

Afghanistan: the child drops the lost tooth down a mouse hole to receive a strong new tooth like a mouse's. **Argentina:** children put their tooth

in a glass of water for the tooth mouse. **Austria:** the tooth is made into a key ring, or thrown under the house. **Bhutan:** the tooth is thrown on the roof as an offering to the moon goddess. **Brazil:** the tooth is thrown on the roof, so it can turn into gold. **Cambodia:** the child throws the tooth into the sky so the fairies can bring them a new one. **China:** upper teeth are placed at the foot of the child's bed and lower teeth are thrown onto the roof to encourage the permanent teeth to grow faster. **Colombia:** parents may dip the tooth in silver or gold to be worn as an earring. **Egypt:** the child wraps the tooth in tissue and throws it to the sun, saying the words "shiny sun, take this buffalo's tooth and bring me a bride's tooth, so that Ra, the Sun God, will give them a new one in exchange. **El Salvador:** the tooth is put under the pillow, and a little rabbit brings the child money. **France:** in exchange for the tooth, the tooth mouse (La Petite Souris) leaves small toys under the pillow. **India:** the tooth is thrown onto the roof, and the child asks a sparrow to take it away and bring him a new one. **Iraq:** the tooth

is thrown into the sky, back to Allah. **Italy:** both the Tooth Fairy and the Tooth Mouse may collect baby teeth in exchange for a present. **Japan:** bottom teeth are thrown onto the roof, and top teeth are thrown under the house, to encourage them to grow straight, healthy and strong. **Lesotho:** the tooth is thrown onto the roof of the home, so a lizard can bring the child a new tooth. **Mongolia:** the tooth is covered in meat fat and fed to a young dog, so the dog can bring a strong new tooth (because dogs have strong teeth and can eat bones). **Netherlands:** the "tanden fee" will look under the pillow and leave a couple of coins. **North Korea:** the child throws the tooth in the air, and a black bird comes and takes it away in exchange for a new, white tooth. **Nigeria:** one of several native traditions is that the child draws 7 circled in a straight line on the ground, and then dances in each circle. Dancing well helps the teeth grow in straight; if you dance badly, they'll grow crooked. **Romania:** the tooth is thrown over the roof of the house, and the child says, "Crow, crow, take away this bone tooth and bring me a steel one!"



Scotland: in the lowlands, a white fairy rat purchases lost teeth in exchange for coins. **South Korea:** the child throws the tooth in the air while singing a

song, asking the birds to take the old tooth in exchange for a new one. **Sudan:** the tooth is thrown to the sun, and the child says "take this donkey's

tooth and replace it with a beautiful gazelle's tooth!" **Swaziland:** the child puts the tooth in a shoe, and by morning it will be replaced by candy.

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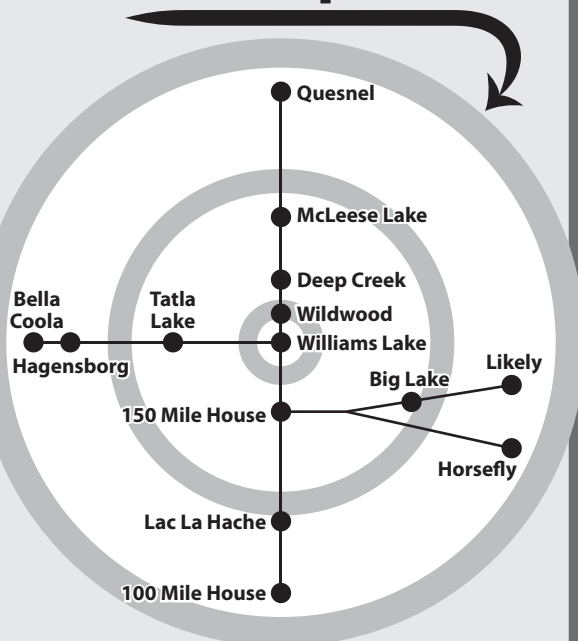
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Dear Grandkids

A SHORT STORY BY
SUSAN CARLSON

Dear Grandkids,
Sometimes when Grandpa and I come to visit, one of you will say, "Grandma, tell us about when you were little." Well, you're all far away right now, but I have some time, so here goes...

When I was a little girl I used to ask my Mom (your great grandma) for stories, too. Often we'd be in the kitchen, and while she was talking, she'd be busy kneading dough for tveibachs or making vereneki. There might be a pot of milk warming at the back of the wood cook stove, turning into glums or dikke milch.

Every Saturday, the kitchen would be filled with the yeasty smell of dough rising in her battered enameled bowl. My Mom always made two huge pans of tveibach—small, double-decker buns. She would squeeze off a small ball of dough with her thumb and forefinger and put it on the pan. Then she'd squeeze off a smaller ball and push it down on the first one with her thumb.

After they had risen she would bake them in her Copper Clad combination wood/propane stove. I remember the sqreeeek of the oven door when she opened it. It was a little bent from my Dad sitting on it to warm his aching back when he'd come in from

doing chores on a frosty winter day.

It's easy to pull tveibach apart after they're baked. The bottom part has a hollow in it just right for filling with whatever you want, and then you can set the little "hat" on top. We'd have them with meat, cheese or jam for faspa every day. What's faspa? It's a snack at about 4:00 in the afternoon. My Dad (your great grandpa) would sometimes dunk his tveibach in his coffee and let me have a little taste. He put cream and sugar in his coffee so it tasted pretty good.

Another food we had quite often was vereneki. They're like perogies. You roll the dough out very thin, and cut it in squares. Then you plopp a spoonful of glums (homemade cottage cheese) mixed with egg yolk in the middle of each square. Pinch the edges together, then drop them in boiling water. Serve with butter and cream. Some people have them with bacon and onions. You could also have varscht with them—that's homemade pork sausage. Delicious!

A special drink we had was dikke milch. It is made by setting a pot of milk in a warm place and leaving it until it starts to get sour and curdle. Store-bought milk won't work—it has to be the natural stuff. When Mom decided it was soured just right, she would chill it



Writers' Showcase

Short Stories by
the Williams Lake
Writer's Group



in the fridge. Then when I wanted a cool refreshing drink, I'd pour myself a glass, sprinkle a bit of salt in it, and start sipping. When it stings your tongue a little, it's perfect. The slightly lumpy texture of it just adds to the enjoyment. Seriously! It was good! I guess it's a taste you have to grow up with. Even then, not everyone likes it. One of my brothers didn't.

That's probably enough

for this time. It gives you a glimpse of what it was like for me to grow up in my Mennonite home. Maybe next time I'll ask Grandpa to write you about some of the traditional foods he had in his home—like lefse and pickled herring and krubb kaker.

Love you lots, Grandma

p.s. Let me know if you want recipes.



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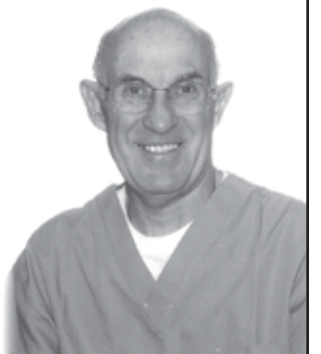
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Harness the fire: a tradition is born

At some point in the evolution of humans we harnessed fire. Then someone figured out that if they put some meat on the fire they could eat it easier, it tasted better, and they had less gastrointestinal problems. This momentous achievement allowed early humans to eat a lot more fat, which in turn facilitated rapid brain growth and led ultimately to us becoming the top of the food chain. These are commonly known facts. Although I can't prove any of this, here would be the scenario that followed.

As soon as one of the early humans noticed someone putting food on a fire he thought 'I bet I can do it better than that guy. I'll put some of these roots and other weird things I found on the ground beside the fire with the meat and cook them too.' Other members of the group noticed that all the roots and stuff that were cooked tasted bet-

ter and loved the one guy who had discovered this more than the first guy, and voila, a tradition was born. Sometime later the guy who cooked the roots and stuff decided to make food for others in his group, but only if they gave him something in return (I bet you didn't know that cooking is actually the oldest profession). Soon he had amassed a small amount of whatever was valuable to the members of his group. They would give him stuff and he would cook for them. Soon he couldn't keep up with the demands and realized he needed help, so he took a younger member of the group and told him he was now his apprentice (slave). When the apprentice made a mistake he would be berated and sometimes physically hurt. Suddenly a new more violent tradition is created.

The tradition of abuse in cooking continued until

Out of the Fridge

By Brice O'Neill



very recently. I was fortunate enough to be in the industry when the shift away from treating staff badly became the norm (thanks in part to stricter labour practices and the ability of cooks to find other employment) and I'm proud to say I was one of the chefs who helped brake a long standing tradition by not abusing my apprentices (much).

Another tradition that was handed down to me from the chef who took me on as his apprentice, and holds a special place in my heart, is the ceremony of the

white jacket. This is where a chef takes someone he thinks has the potential to become a good cook and hands them a white chef's jacket. I've carried this ceremony out 4 times in my career and I did it the same way my chef did it for me. We meet up in a dark cave somewhere illuminated only by candle light, some incantations are spoken as we gather around the sacred altar and the receiver of the jacket is forced to his/her knees and has their head shaven with a rusty straight razor. Actually I'm kidding



none of that happens we just go somewhere quiet and say something to the effect of "Hey man, your awesome, put this on you earned it. Now get back on the line and make sure you're ready for the rush." As under whelming as this might seem to you this is memory that stays with a cook forever.

Every culture has their own traditional bread recipe, here is one from mine. Irish soda Bread.

Preheat oven to 375. Lightly grease a sheet pan, and then add to a large bowl 4 cups flour, 4 tablespoons sugar and one teaspoon baking soda, one tablespoon

baking powder, pinch of salt and half cup of soft butter. Mash the butter into the dry ingredients with a wood spoon until well combined, stir in one cup buttermilk and one egg. Mix until it holds together, then place on a floured surface and knead a little bit, maybe 45 seconds, and then form a round loaf and place on sheet pan. Now brush it with some melted butter and cut an X in the top with a knife. Be proud you got this far and have a sip of whisky. Then fire that baby in the oven for 45-50 min. When a tooth pick comes out clean it's done. Easy eh?



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Iconic creatures of legend, folklore or myth

BY WWW.IMDB.COM

Creatures of legend, folklore, myth, or iconic creatures of pop culture traditionally become the stuff of our dreams, and sometimes the fuel for our nightmares. Here's a list of well done top movie picks about those creatures of legend.



Thale (2012, 76 mins.)
Estranged friends Leo (a crime-scene cleaner) and hired-hand Elvis are cleaning up a particularly messy casualty deep in the Norwegian woods.
"In Scandinavia, the Hulder-Folk are a race of magickal almost-people or forest spirits, which are similar to wood wives or kitsune in other areas of the world. They have, to the best of my knowledge, never been depicted on film before this - and it's a great job, too!" ~wingedwolfsion
Starring: Silje Reinåmo, Erlend Nervold, Jon Sigve Skard, Morten Andresen

The Troll Hunter (2010, 103 mins.)

A group of students investigates a series of mysterious bear killings, but learns that there are much more dangerous



things going on. They start to follow a mysterious hunter, learning that he is actually a troll hunter.

"Another entry from Scandinavian mythos. Trolls abound in Scandinavian folklore, but in films, they're often depicted in a less than authentic way... this is a truly unique and fun movie. You'll never look at power lines the same way again." ~wingedwolfsion

Starring: Otto Jespersen, Robert Stoltenberg, Knut Nærum, Glenn Erland Tosterud



Godzilla (2014, 123 mins.)

The world is beset by the appearance of monstrous creatures, but one of them may be the only one who can save humanity.

"This iconic monster's

best depiction just arrived this year. Godzilla fans won't be disappointed." ~wingedwolfsion

Starring: Aaron Taylor-Johnson, Elizabeth Olsen, Bryan Cranston, Ken Watanabe

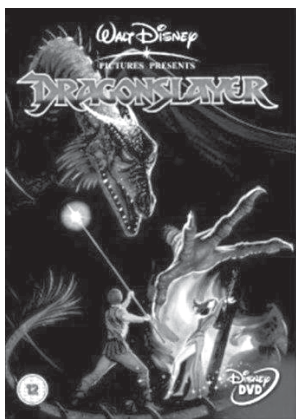


Dragon Wars (2007, 90 mins.)

Based on the Korean legend, unknown creatures will return and devastate the planet. Reporter Ethan Kendrick is called in to investigate the matter...

"What a name! But, this film is a unique and fascinating take on Eastern dragon folklore. Well worth the time!" ~wingedwolfsion

Starring: Jason Behr, Amanda Brooks, Robert Forster, Craig Robinson



Dragonslayer (1981, 108 mins.)

A young wizarding apprentice is sent to kill

a dragon which has been devouring girls from a nearby kingdom.

"The classic Western dragon, in all his virgin-eating, fire-breathing, malevolent glory." ~wingedwolfsion

Starring: Peter MacNicol, Caitlin Clarke, Ralph Richardson, John Hallam



Dawn of the Dead (1978, 127 mins.)

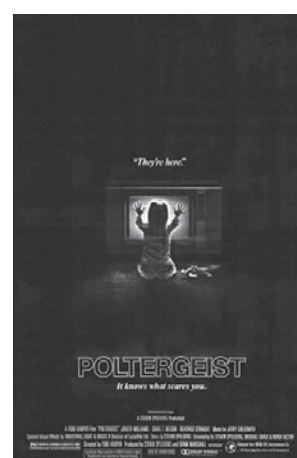
Following an ever-growing epidemic of zombies that have risen from the dead, two Philadelphia S.W.A.T. team members, a traffic reporter, and his television executive girlfriend seek refuge in a secluded shopping mall.

"Slow-paced, incredibly gory, and still one of the best. Night of the Living Dead may have originated the zombie of pop culture (though they were originally called ghouls), but Dawn of the Dead brought it home with full color and relentless intestine-grabbing. Remakes just came across as hokey." ~wingedwolfsion

Starring: David Emge, Ken Foree, Scott H. Reiniger, Gaylen Ross

Poltergeist (1982, 114 mins.)

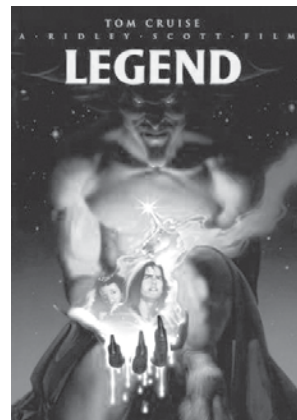
A family's home is



haunted by a host of ghosts.

"Has there ever been a better ghost story? I don't think so." ~wingedwolfsion

Starring: Jo Beth Williams, Heather O'Rourke, Craig T. Nelson, Beatrice Straight



Legend (1985, 94 mins.)

A young man must stop the Lord of Darkness from both destroying daylight and marry-

ing the woman he loves.

"Demons and Unicorns, all in one - perfect!" ~wingedwolfsion

Starring: Tom Cruise, Mia Sara, Tim Curry, David Bennent



Mary Shelley's Frankenstein (1994)

When the brilliant but unorthodox scientist Victor Frankenstein rejects the artificial man that he has created, the Creature escapes and later swears revenge. (123 mins.)

"A classic story, and an unforgettable pop culture monster. This version is widely considered to be the most true to the book and intent." ~wingedwolfsion

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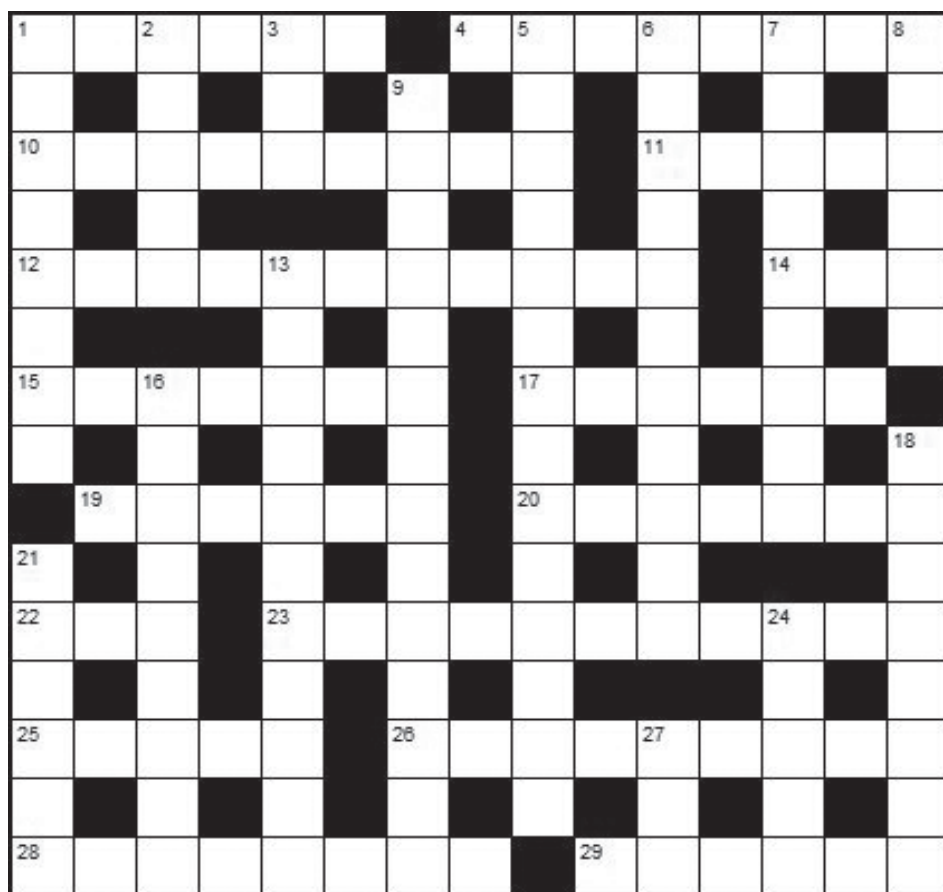
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ACROSS

- 1 Woman, one embodying "extremely lovable"? That's her (6)
- 4 Ex-PM's in wrong Government, feeling furious (8)
- 10 Can leader of Athenians fight with enemy of ancient Greek city? (9)
- 11 Spandex tracksuit cut to reveal more (5)
- 12 Blonde regularly bowled over one cut off in Prague perhaps, and the entire nation (4,7)
- 14 Type of "music" that's rubbish, first off! (3)
- 15 In centre of Tynemouth, pub wants end to smoking ban (7)
- 17 Some food therefore



- can contain horse, on reflection (6)
- 19 Old-fashioned relative shortly will get a couple of rounds in (6)

- 20 Say where Robin's born and raised? That's extremely stupid (7)
- 22 Direct from major road to motorway (3)

- 23 Crystallographer's optical instrument sure cost a bomb – that'll involve work (11)
- 25 Plantain in a plot cut

back (5)

26 Having initially ordered a starter of ostrich meat, I would like claret (9)

28 European's learning about quarter in Danish city (8)

29 Overnight flight's a problem for photographer (3-3)

DOWN

1 Following Henry heading off out on vacation, make money in dubbing? That's plain (4-4)

2 League champion departs, getting thrashed (5)

3 This relative can be up or down (3)

5 American nicks new trainee's tie-pin (14)

6 Very French clothes catch on, fancy outerwear items (6,5)

7 Misfortune's stopped by victory after Italian team mingled together (9)

8 Knock back half of ob-

viously good brandy (6)

9 Adopting different role, the man will procreate at breakneck speed (4,3,7)

13 Capital city, such as Cádiz? (4,2,5)

16 Times article about Greek province given to Sun? Certainly not! (2,2,5)

18 One's present to nurse a couple of Europeans (8)

21 One wearing cap that's erotic, for a start – that's something tasty (6)

24 Old region offers bracing air (5)

27 Take off topless garment (3)



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