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MOKE SIGNALS began on a 50-watt radio station on a bright and sunny day in May, 1991. The whole world wanted to hear what the First Nations people had to say after they had been awakened by the Oka Crisis and realized that the

Onyota'a:ka, Chippewas of the Thames, Kettle Point, Sarnia, Delaware of Moraviantown and Walpole Island.

Smoke Signals is the result of the combined talents of the husband and wife team, of Dan and Mary Lou

Dan attended Princeton University and has become an active member and devoted volunteer within the Native community. For many of his friends Dan's gentle hand and warm friendship have often been their strength.

As President of the Board of Directors of the Native News Network of Canada, he helps promote the work of native

# ***SMOKE SIGNALS***

## ***A FIRST NATIONS RADIO SHOW***

*by Mary Lou Smoke*

world was not full of "good little Indians", contented with the ways of the white man. With no one listening, the First Nations People

Smoke. What makes the show tick is the humour and charm of the creative and unique team. Their commentaries, timing and obvious respect and warmth for each other keep listeners tuning in each week.

journalists and he sits as treasurer on the Native Journalists' Association board.

He has served on the United Way Board of Directors and is a representative on a race relations committee.



*Dan and Mary Lou Smoke at Smoke Signal's London studios.*

Dan Smoke is a remarkable radio host who has returned to his Native heritage and roots. He was the recipient of the 1993 Outstanding Achievement for Voluntarism Award by the Ontario Ministry of Culture, Tourism and Recreation.

If that hasn't kept him busy enough he is also a volunteer math and english tutor with the Literacy Initiative program at Nokee Kwe Adult Education Centre and the Wiingausk Secondary School at the N'Amerind Friendship Centre both in London.

Singer-songwriter-guitarist Mary Lou Smoke is an Ojibway from the northshore of Lake Superior. Inspired by Buffy Ste. Marie and a Buffy Ste. Marie song book, she has performed as far away as Germany and Holland, and across western Canada.

As a teenager growing up in Toronto, she often performed at the Native Canadian Friendship Centre and was later a frequent guest at the Ojibway Cultural Centre at West Bay, Manitoulin Island.

had to resort to drastic measures to be heard.

That's why SMOKE SIGNALS was created. SMOKE SIGNALS is a weekly radio news magazine program for London area's First Nations Communities. They include

Dan is a Seneca, and was born in Syracuse, New York and a member of the Six Nations near Brantford, Ontario. He often returns to his home base for ceremonies and inspiration and laughingly calls himself a born-again-Indian.

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Mary Lou was also a featured performer at the 1976 Olympics here in Canada and is a former Miss Native Toronto-1972. She is an active volunteer and is the Corporate Secretary serving with the Board of Directors of the N'Amerind Friendship Centre.

SMOKE SIGNALS regularly includes news, announcements, music, teachings and legends. Special features have included interviews with First Nations leaders from the London region and visiting leaders from other parts of Canada and the United States.

Weekly features also include First Nations elders providing teachings to SMOKE SIGNALS audience. The elders provide information and insight into the culture and social traditions of the First Nations of Turtle Island.

SMOKE SIGNALS broadcasts from studios provided by Radio Western, CHRW 94.7, a service offered by the University of Western Ontario.

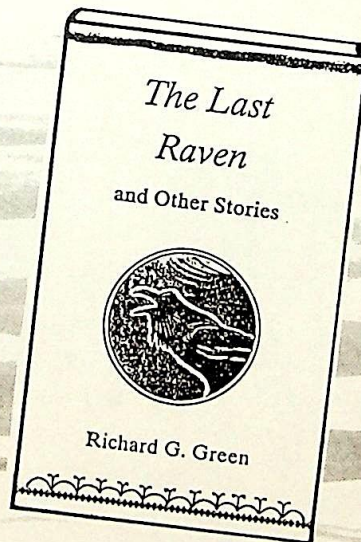
The station has since been boosted to 3000 watts and the Smoke's often brag about being heard as far away as Woodstock, almost 80 km away.

Their warmth and wry sense of humour has earned the couple the tag names of Mr. and Mrs. SMOKE SIGNALS.

SMOKE SIGNALS can be heard Saturdays from 1:00-3:00 p.m., (eastern) on CHRW 94.7 FM, where you are bound to hear Dan Smoke say, "This is SMOKE SIGNALS First Nations radio helping to bridge the cultural gap between Aboriginal and non-Aboriginal communities. It's our turn to speak now, our turn to be heard."



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