

Wind speaker

July 10, 1987

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Alcohol treatment program championed by chief

By Mark McCallum

The O'Chiese reserve (69 km northwest of Rocky Mountain House) opened a mobile treatment program, designed to help alcohol and drug abusers overcome their addictions, on July 8.

The treatment will be conducted in a camp setting on the reserve where 30 band members have agreed to be a part of the program. For the first week of the month-long program, the band members will be asked to stay in the camp, returning home in the evenings after the first week is up.

When asked why the band began the mobile treatment program, Chief Theresa Strawberry replied, "The number of deaths occurring (on the reserve) that were alcohol related was really scary."

Chief Strawberry says alcoholism was killing any initiative the community had to accomplish objectives.

Inspired by the Alkali Lake decision to move in the direction of an alcohol and drug free reserve last winter, Chief Strawberry knew it was possible to beat the source of the reserve's problem -- alcoholism. However, first the chief and council had to set an example for the rest of the

band members to follow.

Thus, a band resolution was passed one year ago, stating the chief and council must be alcohol and drug free at least six months after they start serving their term.

Led by the chief and council, band members began going to the Poundmaker Lodge for abuse counselling. Executive director of the Nechi organization in St. Albert, Maggie Hodgson explains that mobile after-care support services were also offered to the band members when they returned to the reserve. In addition, Nechi donated 30 training days to band members, to act as abuse counsellors for other members. But, it became too difficult and time consuming to bring band members from the reserve to Poundmaker. So, the decision was made to start the mobile treatment program.

Hodgson says the band members who will assist in the program will need a tremendous amount of strength. Because of the small size of the 180-member community, they will likely have to deal with close relatives who will be going through withdrawal and may be difficult to handle.



BIRD'S EYE VIEW OF POUNDMAKER POWWOW

Rain and high winds did not keep away the huge crowd of about 15,000 people who attended the 14th Annual Poundmaker/Nechi Powwow, as this picture depicts.

Feasts for Elders, games for children and traditional dance competitions added to the excitement of the three day event held July 3-5.

Since its beginning 14-years ago, the powwow has become very well-known and always

attracts Native people and dancers from across North America.

Poundmaker's Lodge provides treatment to people suffering from alcohol and drug abuse, while Nechi trains people as alcohol and drug counsellors.

For full coverage and more photos of the event, see pages 20 and 21.

--Photo by Terry Lusty

INSIDE THIS WEEK

Goodfish Treaty days are captured in pictures
See Pages 14 & 15

Preview the exhibit that's part of Native art symposium
See Page 22

Kids! Check out our colouring contest
See Page 27

Bad Eagle tells of his days spent as a streetwalking angel
See Page 10

Lightning kindles return to spirituality at Morley

By Dianne Meili

A lightning flash that killed three buffalo on the Morley reserve west of Calgary is responsible for the reinstatement of the ecumenical conference, a spiritual gathering hosted by the Good Stoney Band, July 27 to 30.

"We see it as a sign from the Creator that the conference is needed again," explained Good Stoney Chief John Snow. He explained that in past years, when the annual gathering was held, a buffalo was always killed for a celebratory feast. Last summer, at the time when the conference was usually held, three buffalo in a

paddock were killed during an electrical storm.

"I think it's time to start up again," Snow says, adding that it's been three years since the last conference was held. "And besides, we've had a lot of requests for it."

The four day event is designed to heighten cultural, spiritual and self awareness in the traditional, time-honoured way.

Guests are invited to camp at the Stoney Indian Park (teepee set up day is July 26) and are responsible for their own food. Snow says he has no idea of the number of participants to expect at the conference, but "in other years they've come from all over the

continent and from other lands like New Zealand and the Phillipines. Ceremonial and spiritual leaders come to teach and speak from all over...Micmacs, Seminoles from Florida."

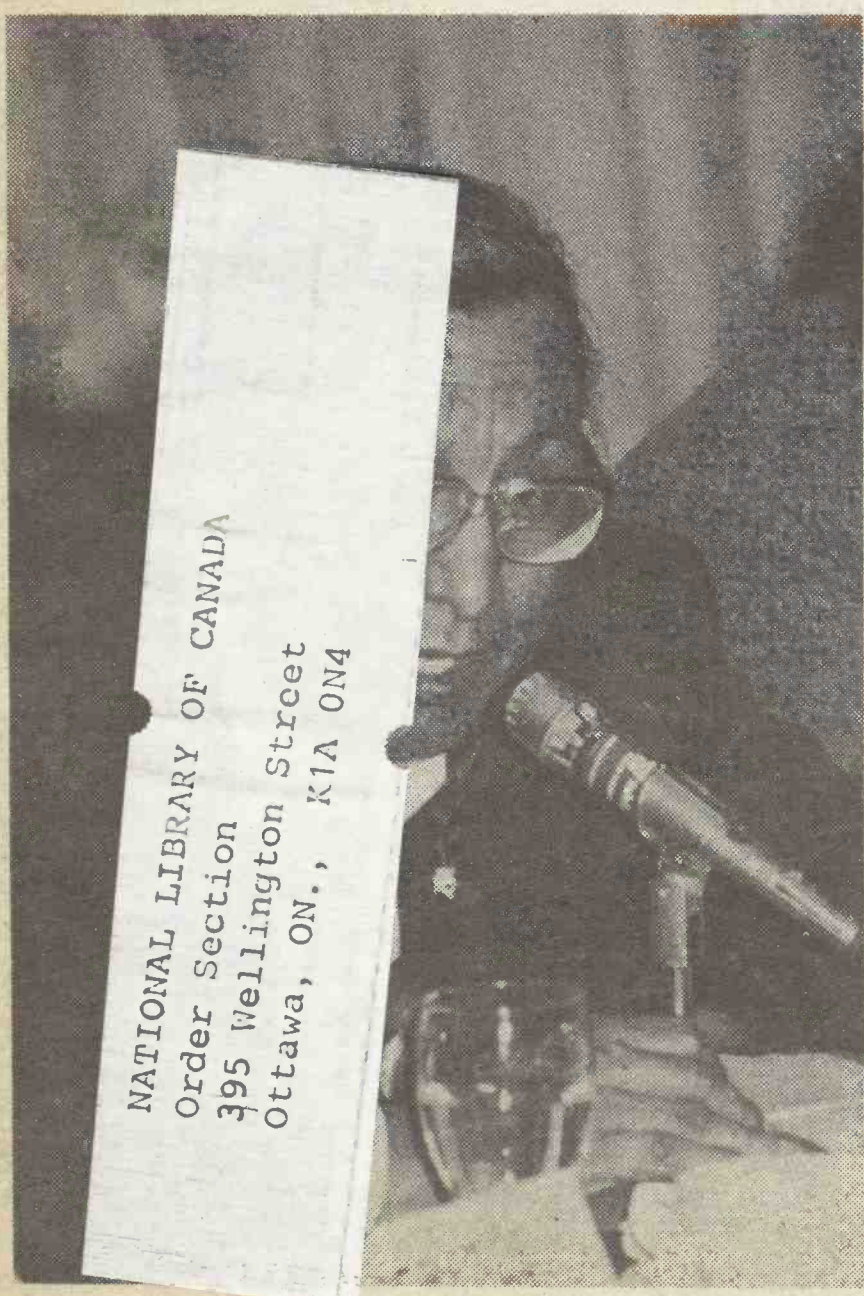
On July 27 a sacred fire will be lit to burn throughout the conference. Each day a different tribal representative will perform a pipe and sweetgrass ceremony at sunrise. On the grounds, an arbour will be assembled under which spiritual talks will take place. A special teepee will be provided for group assemblies, as well.

Special meetings will be conducted by Elders regarding culture, language, history and prophecy. Sweatlodges and departed

souls ceremonies will be held and healers will work in a separate area.

"Spirituality was the heart of Indian society before the advent of Europeans. It's part of our vice -- the fact that we've gotten so far away from it," Snow states. He sees the ecumenical conference as once again kindling the flame of spirituality in the hearts of Aboriginal people. "It is a seed of strength for us."

The chief offers an open invitation to anyone interested in attending the conference at Stoney Indian Park, located approximately one hour's drive west of Calgary on Highway 1A.



National



ROCKY JACKSON & ART NAPOLEON
...offer music for Northern Broadcasting

West coast radio moves toward self-sufficiency

By Rocky Woodward

As a Native communications outlet, the Northern Broadcasting Society in Terrace, British Columbia, has an objective to one day reach self-sufficiency.

At present, their efforts for reaching this goal consist of pre-taped radio programs and research into the establishment of community radio stations across northern B.C.

Native Broadcasting officially opened its door in the spring of 1985. The society receives core funding from the Secretary of State (federal government).

Operating out of a production centre in Terrace, Native Broadcasting pre-tapes radio shows that carry Native issues both locally and across northern B.C.

"We don't have live broadcast facilities yet, so what we do is pre-tape our Native content radio programs at the centre and send them to CBC, who airs them for us. We also have air time with CJXW a local radio station in Terrace where we air Native issues Monday to Friday," says the general manager of Northern Broadcasting, Ray Jones.

Much of their radio programming is based on a news magazine format. A staff of about 12 people develop radio programs from local, national and international news regarding Native issues.

"With the local station, our format is a little different. Although we have a format that is based on current Native issues, we also intersperse it with music recorded by Native musicians," Jones commented.

Prior to the establishment of Northern Broadcasting, news on Native issues had always been heard from a non-Native point of view on various radio stations across B.C. It was felt by concerned Native groups working in the communications field that there was a definite need for Native content to be aired and broadcasted by Native people, thus the formation of the society.

"In mainstream society issues and concerns that regard Native people and organizations are covered by non-Native people. They don't always see it from a Native perspective. With Northern Broadcasting, Native people have the opportunity now to deliver news and music themselves," says Native Broadcasting reporter/announcer, Linda Morven.

One of Northern Broadcasting's mandates is to establish radio stations in Native communities throughout northern B.C. Terrace was chosen as the location for the society to give Northern Broadcasting better access to reserves and Native communities and a central point for the community radio stations when they are established.

"Our main objective is self-sufficiency, but right now we are focusing more on the development of community radio, especially

in northern B.C. The interest from Indian Bands in the area is slowly turning around for the better," says Jones.

In order to develop these community radio outlets, Northern Broadcasting applied for a grant from CEIC (Canada Manpower Job Training Program) to train Native individuals in all aspects of radio production.

After receiving the grant a 32-week training program was set up and according to Jones, the program is very necessary and working well.

"What we would like to see is Native people from the various reserves trained in radio. There are many different bands here and we want people from each reserve and community to be trained so that they can go back to their communities and report the news in their own Native language. We hope a person applying for training can speak his or her language so they can eventually go back to their community and run the radio (programming)."

The training program has just completed its second year and from 16 students enrolled 15 completed the course and graduated. "It's working very well," Jones said.

So far, Native Broadcasting received a tremendous response from the Native public. "We have an excellent response from Native people. On the program that I do many people comment and say they are learning from the programs. What we really have to try and push is the different Native languages so that all the Native communities can benefit from it," states Morven.

Northern Broadcasting is part of the Native Communication Society of British Columbia that publishes the Kahtou provincial newspaper in Vancouver. Although Northern Broadcasting represents only the northern half of B.C. Jones says they are a separate entity.

"Although our board members sit on the provincial board and Kahtou represents the whole province, we are radio, and seven of the board members are from northern B.C."

Although they have been only two years in existence, Jones sees daylight at the end of the tunnel. He believes it won't be long before they have radio outlets broadcasting Native issues across northern British Columbia, and eventually, their goal is self-sufficiency.



OTTAWA REPORT

By Owenadeka

Indignant northern Ontario bands hand back money to Bill McKnight

It's not every day that Indian people hand money back to the Government. But that's what six chiefs from Northern Ontario did recently. They collected the treaty money their people received this year and returned it to Indian Affairs Minister Bill McKnight. They gave the money back because they say the Government has broken their treaties. It wasn't a lot of money -- only \$5,000 or so -- but it's just about the only money they get.

The six bands are from Treaty 9 and Treaty 5 of the Nishnawbe-Aski Nation. They're little different from dozens of other Indian communities scattered across the bush country of northern Ontario. The problem is that Government officials lumped them in as members of other nearby bands when they established the reserves. The Government usually did this, by the way, without the knowledge or consent of the people involved.

For years, however, the six bands have been trying to be recognized in their own right. Two years ago David Crombie gave them that recognition. The six are now Indian bands under the Indian Act. The Department gives them money to hold band meetings but it refuses to give them anything more.

The Keewaywin band is one of the six. It's on the east shore of Sandy Lake, 500 kilometres north of Thunder Bay. The only way to get there is by plane. Years ago, the Keewaywin people were lumped in as members of the Sandy Lake Band. They've lived on the Sandy Lake Reserve for most of their recent history. Two years ago, however, the Keewaywin people decided to return to their ancestral home on the other side of the lake. They live there now in tents and log cabins. There is no running water, no electricity, no telephones. There is no store, no cafe, no band office, not even a church. There isn't a school either so the kids haven't gone to school in two years. The Keewaywin people don't have a reserve. Legally, they're squatters on provincial Crown land.

When David Crombie placed the six bands under the Indian Act, it was with the clear understanding that they would also get their own reserves and the money to rebuild their communities. That was two years ago. Bill McKnight now says the Government can't afford it. What's more, he won't give the bands any hope that they will ever get the money they need.

McKnight won't give them any money because he's worried about the precedent it would set for more than

100 other bands in roughly the same situation. It would cost \$700 million to provide housing, roads, water and electricity for the 100 bands, the Government says. (By comparison, it would cost the same amount for just one of the ten nuclear submarines the Government wants to build.)

The people in those 100 "new" bands have some pretty good reasons for wanting their own band or a new community. Some bands are bitterly divided to the point of violence and want to separate because they are composed of two families, two clans, or even two tribes. Some are located on islands and have run out of land. And some have ended their "nomadic" ways and want to settle down in one place.

The Department says all of the "new" bands are now subject to a new Government policy. From now on, the Government will make them bands under the Indian Act and give them money on only two conditions. One is a natural disaster that forces a band to relocate -- last year's flood at Winisk, Ontario is one such example. The only other reason is if the Government has "a legal obligation." That means, I'm sure, that many of the 100 bands will be forced to go to court.

Although the Government brags that its Indian policy is based on consultations with Indian people, it didn't happen this time. This high-handed decree was made a month ago but it hasn't been announced yet.

The new policy will be a huge disappointment for the 100 bands. It will also kill the hopes of many "new" status Indians who had hoped that Bill C-31 would lead to the creation of many new Indian bands. The people most directly and unfairly affected by the new policy, obviously, are the six bands of northern Ontario. The six chiefs held a news conference in Ottawa before they returned their treaty money. They said they felt betrayed. They said the Government has broken the treaties their grandfathers signed.

In those treaties, the Nishnawbe-Aski agreed to share the land and resources of northern Ontario with the people of Canada. Their treaty rights, they say, should give them the recognition they've always been entitled to and a decent standard of living. All they get in return, they say, is \$5 per person per year.

For many years now, the leaders of the Nishnawbe-Aski have campaigned for justice with an air of quiet dignity. But the days of silent suffering and polite bargaining may be over. As one chief at the news conference put it, "from now on there's going to be no more Mister Nice Guy."

Provincial

ANWA chapter enlightened about family issues

By Jackie Red Crow

WATERTON LAKES — The Region 6 chapter of the Alberta Native Women's Association (ANWA) elected a new executive at a workshop here, June 20 - 21, to start working towards incorporating their chapter.

Rose Yellowfeet, newly elected president and a Blood tribe member, told about 30 Native women at the workshop "we've got a lot of work ahead of us."

The Region 6 chapter want to become incorporated so it can be eligible for government and private funding to establish a much needed women's centre. As well, the group want to hold workshops on such issues as family abuse, foster care and a number of other topics wanted by many Native women in Region 6.

The chapter is comprised of Native communities located south of Calgary.

Yellowfeet said Region 6 will still belong to their parent organization, ANWA, but will be able to apply for funding on their own.

"I know we've had problems in the past," she said. "But let's leave politics out -- leave it to the politicians," she added.

Yellowfeet referred to a Calgary ANWA meeting in which president Donna Weasel Child allegedly made charges that former president, Loro Carmen has misappropriated funds while in office a year ago.

"There are more important problems and issues to address," said Yellowfeet.

During the first day of the two-day meeting, foster care, family violence and battered women's issues were discussed in workshops.

Delegates were horrified at some of the statistics cited by workshop leaders. In the family violence workshop, Dr. Cruz Avecudo of the Four Worlds Development Project at the University of Lethbridge said that eight out of ten Native women were victims of sexual abuse and/or physical abuse before age 14.

According to Brenda Hill, manager of Harbour House in Lethbridge, she said one in six Canadian women was being abused by their husbands or boyfriends. And in the foster care workshop, more Native foster homes were needed to place Native children apprehended by provincial social workers.



REGION SIX CHAPTER — (left to right) Annie Cotton, President Rose Yellowfeet, Peggy Roberts (Municipal Affairs), Donna Smith, Wilma Little Mustache.

"These (statistics) are reasons enough to start a women's centre and hold more workshops on these issues," said Yellowfeet.

Region 6 chapter also invited two government representatives to gain information on how to become incorporated and the various programs and funding available to Native women.

Peggy Roberts, program officer with Municipal

Affairs in Edmonton, said her department received \$69,000 last year but was cut back to \$25,000 for funding various women's programs. She said that Municipal Affairs funding criteria requires that Native bands or organizations applying for funding must be incorporated under the Societies Act of Alberta. "We are just not here to provide operational funds, but we are also available for

technical and resource information," said Roberts.

Jeanette Sinclair, social development officer with Secretary of State, said her office has allocated \$50,000 for Aboriginal women's programs.

She said the Secretary of State (SOS) funds projects that are started and managed by Native people. She explained that SOS considers almost any project, within their budget-

ary guidelines, even if the band or organization is not incorporated.

In a later interview, Yellowfeet said she is not discouraged by the minimal government funding available for Aboriginal women's programs because of severe cutbacks faced by many government offices.

"We will fundraise to help supplement our projects. The monies available are better than nothing," said Yellowfeet.

The new executive's first item of agenda is to start the paper work necessary to get Region 6 incorporated. Forms need to be filed with Consumer and Corporate Affairs in Edmonton and also a constitution and bylaws of Region 6 need to be drafted. The executive hope to be incorporated within the next few months and then apply for government funding.

Other executive members elected were Wilma Little Mustache, vice-president; Lee North Peigan, secretary-treasurer and Annie Cotton, board member. Two women were also elected to serve on the ANWA provincial board. They were Carrie Cotton and Donna Smith.

Natives in Olympics

Frank King — "OCO is not a funding agency"

By Lesley Crossingham

People must stop thinking the \$250,000 OCO (Olympiques Canada Olympics) will be contributing toward a \$1.25 million plan to involve Natives in the upcoming winter Olympics as funding, says chairman and president Frank King.

In an interview from his Calgary office recently, King pointed out that OCO is not a funding agency, but an organization formed purely to organize the Olympics games scheduled to begin February 13, 1988.

"Our responsibility is firstly to put on the Olympics. Secondly to try to raise enough money so that Alberta citizens won't be taxed to cover the expenses of the Games," says King. "We are providing a platform for cultural activities."

King was defending the newly unveiled plan by OCO to involve Native people in a variety of areas, including a national Native youth conference organized by Willy Littlechild and George Calliou, a Native fashion show organized by

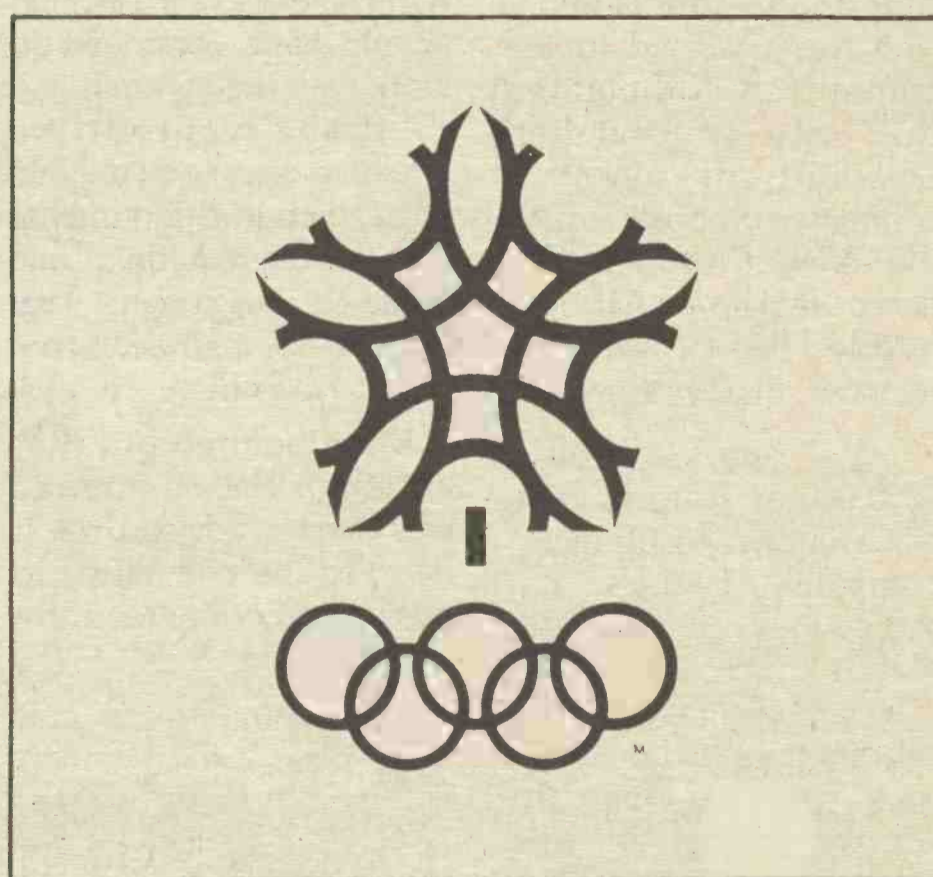
Carol Wildcat and a trade exhibition organized by Sarcee band member Bruce Starlight.

"This project has been developed by Native people. It is important we have a Native element, not a token. That old statement, 'let's do something for Indians,' really bothers me, it is tokenism. This exhibition is not."

A Treaty 7 committee which includes President Norman Grier from the Peigan reserve; Jim Munro a councillor from the Blackfoot band; treasurer, and band member Myrna Koutenay, has also come under scrutiny as Grier is currently under investigation by the RCMP for his part in alleged mismanagement of \$750,000 allocated by the province for a study of the Oldman River Dam on the Peigan nation.

However, King points out that the selection of the committee was made by the Treaty 7 chiefs, not by OCO.

"As far as we are concerned the allegations against Mr. Grier have not been proven. He is innocent until proven



otherwise, he adds.

Native Liaison Coordinator Sykes Powderface points out that the committee has recently been incorporated and that it could become a permanent structure to help promote economic development on the five Treaty 7 bands.

King points out that, in fact, the trade show has proven to be very popular. The Calgary Chamber of Commerce, Shell and Imperial Oil are contributing toward the event which is

scheduled to open later this month.

King adds that allegations made by Chief Bernard Ominiyak, of the Lubicon Lake band, that many of the organizers are related and that the festival will be controlled by one large family are exaggerated.

The large powwow scheduled to take place in the Lindsay arena is being organized by Chief Leo Youngman who is the father-in-law of Bruce Starlight, organizer of the

trade show. Starlight's sisters-in-law, owners of Starlight Fashions are also involved in the scheduled fashion show.

Like King, Powderface concedes the biggest criticism against the organizing committee has been the so called 'secretiveness' of the organization. However, he is quick to point out that OCO's silence has been at the request of the Treaty 7 bands.

"Many chiefs and councils were concerned that Chief Ominiyak would challenge the Treaty 7 bands on why they did not support them. They wanted to wait until everything was concrete. As a result we have been playing a low profile," says Powderface.

However, Powderface adds that there will be many offshoots in terms of economic development from the upcoming winter olympic games for the Native people of the Treaty 7 area. Already one Blackfoot arts and crafts company has won the right to use the Olympic logo on its moccasins. And the

torch relay race scheduled to run through 42 bands right across the country has had "good response."

The relay will run through the Peigan reserve and the four bands of Hobbema; all runners have now been designated.

OCO recently announced a \$1.25 million Native involvement package. \$250,000 would be allocated from the Olympic committee, \$800,000 would be transferred from the federal and provincial governments and \$400,000 would be transferred from Indian nation governments.

This allocation recently came under fire from the Indian Association of Alberta when delegates pointed out that Indian nations were experiencing cutbacks in all areas, yet the federal government had enough money to transfer to the Olympic organization.

The Lubicon Lake band has called for a boycott against the 1988 Calgary Olympics in support of their outstanding land claim. The land claim has been in negotiation for almost 50 years.

Frustrated artists paint road block in protest of Canada council rejection

By Lesley Crossingham

Two Calgary artists have designed a protest painting which, they say, symbolizes the "road block" Canada Council of Arts has erected across their work.

John Langeveld and Clifford Crane Bear, who work in conjunction, have painted a familiar scene from the Stoney Indian reserve west of Calgary. The scene is of a 1A highway near the Morley turnoff. However, a large red-and-white roadblock traverses the road and cuts off the beautiful scenery.

"This painting is a familiar scene to anyone who knows the reserve," says Holland-born Langeveld. "It is a few miles from the Nakoda Lodge."

The picture is a culmination of frustration and anger for the pair who have battled for nearly two years to obtain funding for a series of paintings and prose on the Indian people of the Treaty 7 area.

"When I came to Canada from Holland six years ago, they told me to be careful of the grizzly bears and the Natives. But I decided to get to know the Natives and I'd like to portray them to show that they are people. I want to show that they are human," says Langeveld.

The series of paintings depict well-known Indian people from bands in the Treaty 7 area along with a script describing the activities written by Blackfoot band member

and artist, Clifford Crane Bear.

Crane Bear, who is best known for his exquisitely hand crafted jewelry made from authentic bone and hide, talks to the Elders in his native Blackfoot language and helps interpret the activity for Langeveld.

"For instance, John painted a picture of Maggie (Black Kettle) fixing a young girl's hair. I wrote about the powwow and put it on the canvas."

Langeveld has also painted portraits of Crane Bear's father, who is describing sign-language and tipis silhouetted against the sunset.

"We have had a lot of response over these pictures," says Langeveld, who has received more than a hundred letters of support from various institutions in Calgary, including the school board, city hall, the Calgary Indian Friendship Centre and the Plains Indian Cultural Survival School.

"Everyone wants to show our works, but I just cannot continue these paintings without some kind of funding."

Langeveld has applied to several arts foundations including the Alberta Art Foundation, Canada Native Arts Foundation, and the Nichol Family Foundation but has been turned down. However, when he was invited to submit his work to the Canada Council Explorations department his hopes were raised.

"You see, because the

paintings combine both art and prose, we often fall between the cracks for a lot of funding agencies," explains Langveld. "And because the Canada Council has this program to help new directions in art we thought we would finally get somewhere."

However, after months of negotiation, Langeveld was informed that the application has been turned down for the second time.

"We put in an appeal of course, and that is when I decided to paint this picture," he says, pointing to the large canvas.

Langeveld and Crane Bear's paintings have been displayed at the Nakoda Lodge on the Stoney reserve west of Calgary for the past two months and numerous people have commented on the protest painting.

"Many tourists ask about the picture and many want to contribute toward our task," says Langeveld. "We have also received a lot more letters of support."

Langeveld and Crane Bear eventually want to

travel all across Alberta to portray Indian people in a positive and informative way.

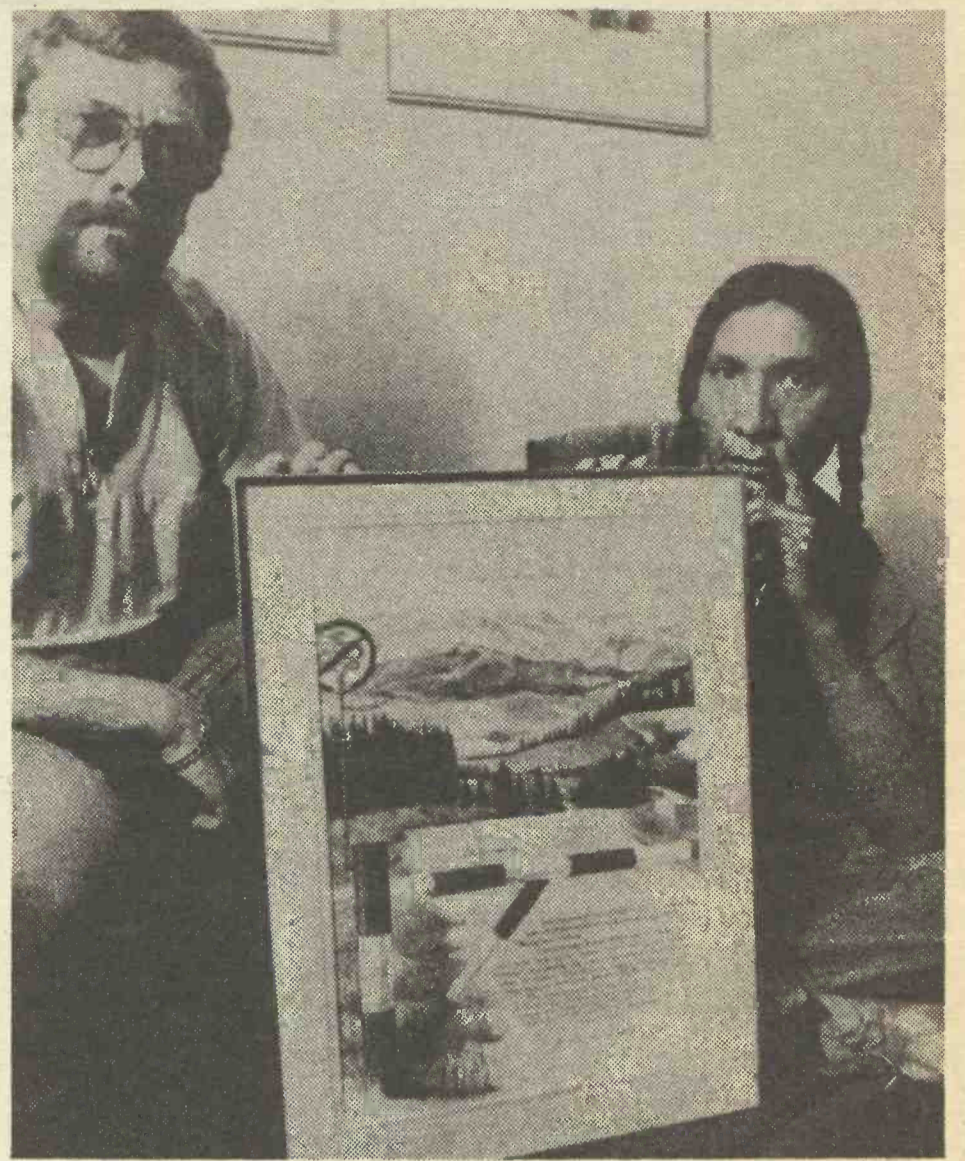
"Our pictures tell a visual and written story. They give a lot of knowledge about Native people," says Langeveld. "Eventually I would like to portray all three Treaty areas of Alberta. But without some kind of funding, it will be impossible," he adds.

However, Richard Holden, Canada Council executive says he feels the Langeveld paintings are not relevant to the exploration program.

"He certainly wasn't turned down because of inability. In fact Mr. Langeveld is very talented. But the works themselves were not innovative and did not appear to stretch Mr. Langeveld's abilities," said Holden in an interview from his Ottawa office.

Holden explained that Canada Council receives about 60 applications for each competition and only seven or eight applicants are successful.

"There is just not enough



JOHN LANGEVELD & CLIFFORD CRANE BEAR — holding protest painting

money to fund everyone. I wish there was," he added.

Holden explained that the Canada Council's Exploration division was formed to enable artists to explore different avenues of innovative creation, not to merely repeat their usual mode of artwork.

"There is a five person jury selected from the same

geographical area as the applicant, so Mr. Langeveld was judged by his peers in the Prairie provinces. And they chose not to fund Mr. Langeveld."

The Canada Council Exploration division holds three competitions per year in September, January and May.

Criticism of committee brings action

By Lesley Crossingham

Allegations that the Calgary Urban Affairs Committee is "toothless" and is just a "public relations exercise" made by a city alderman who resigned from the committee in March have become a catalyst which could see the committee move from a purely advisory capacity to a commission.

In an recent interview Alderman Ann Blough, who was assigned to the committee, complained that city council had "walked all over" a committee proposal to fund the New Status Indian Association of Alberta headed by committee member, Fred Fraser.

"We needed about \$250,000 or so to fund an office for this organization," complained Blough. "But city council said it was out of their jurisdiction."

Blough blames what she calls "gutless" alderman for their inaction over the recommendation and promptly resigned her position from the committee.

"Alderman Craig Reid (the alderman subsequently assigned to the committee by city council) is nothing but a figurehead."

Alderman Reid however, says it is not "unusual" for city council to turn down recommendations from committees.

"This happens all the time, even recommendations from within city council often get turned down. It goes with the territory."

Reid adds that city council felt if it funded a Native organization it would be over-stepping its jurisdiction and could be "inundated" with requests for funding other Native organizations.

"It seems to me that she (Ann Blough) should have worked with the committee instead of resigning," he adds.

Blough also came under fire from city mayor, Ralph Klein who also says Blough should have continued to work with the committee.

"If she wants to be effective she should have stuck with it, the dumbest and the easiest thing she could do was resign," says Klein in an interview from his city hall office.

Klein pointed out that although the committee was given an advisory role it is up to the committee to evolve the committee into a stronger body.

"The committee is only as effective as the members on it. It is up to the committee to look at the terms of reference and determine its strength and power."

Andy Bear Robe, chairman of the committee says, since the resignation of Blough and the publicity over her comments, he and several members of the committee would like to see major changes.

"Right now the committee is a policy influencing body. All we can do is make recommendations."

Bear Robe bristles at the suggestion that the committee is just a "token" and

public relations gesture of city council.

"We are not tokens but we are limited in which way we can move."

Bear Robe admits that chairman of the committee appointments to the urban affairs committee are made by city council. When the committee requested a name change from Native Urban Affairs to Calgary Aboriginal Affairs, the request had to be approved by city council.

"I would like to see the committee evolve into a commission. The commission would have a strong mandate and have some power to make policy changes."

Klein says that such a change is open and merely requires planning and some persuasion by the committee.

"There is no reason why they couldn't become a commission as long as there are good arguments and solid recommendations based on logic. I am sure council will give some consideration to the idea," says Klein.

The Calgary Aboriginal Affairs Committee was formed in 1979 as an advisory committee of Calgary city council. The committee is assigned an alderman and can make recommendations to council.

The New Status Indian Association of Alberta was formed by Fred Fraser shortly after the passage of Bill C-31, which amended the Indian Act to allow many people who had lost status to regain status and band membership. The NSIAA has never received funding.

NATIONAL NEWS BRIEFS

Erasmus says take the fight for rights to court

Georges Erasmus, grand chief of the Assembly of First Nations has suggested the formation of an agency, independent of government support, to assist Native people fighting in court battles over issues such as land and treaty rights.

"We've tried to work it out peacefully, but it hasn't worked," said Erasmus, referring to the last First Ministers Conference where the AFN failed to reach a deal with Ottawa on self-government.

He added that placing Native law as a priority over government law may get some people arrested, but "that would make the courts decide who has the rights and who has the jurisdiction."

B.C. Indian band block forest road

Members of the McLeod Lake Indian band are blockading a forestry road to stop logging operations by Balcean Enterprises.

The band says the land and the timber north of Prince George belongs to them according to a federal treaty which offered them 51 hectares of land per band member.

The road block was prompted when negotiations for the land claims stalled on June 23. The band is also seeking a court injunction to halt all logging.

Balcean Enterprises is also seeking a court injunction -- to have the blockade removed.

Windspeaker

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Codes based on quantum system and protection

By Jackie Red Crow

Both the Blood and Sarcee Nations in southern Alberta have received the required 50 plus one votes necessary to pass its proposed membership codes before the June 28 deadline required by Indian Affairs.

Kirby Many Fingers, constitution coordinator of the Blood tribe, says a final count was made on June 23 to determine that over 1,600 Bloods have signed a petition being circulated on

the Blood reserve.

Two years ago when Bill C-31 was passed, Indian Affairs set the June 28 deadline so that Indian Bands could determine their own membership without having the Indian Act decide who is an Indian.

Many Fingers says the Blood membership codes went through seven drafts before being accepted by the electorate. A number of community meetings were held to inform the electorate about the contents of the codes.

Before the meetings were held, two surveys were conducted so that the opinions of the Bloods on the proposed codes were expressed and heard.

Many Fingers says the Blood membership codes stipulates that there will be no gaining or losing of treaty rights through marriage to a non-Blood. In the Indian Act, a Native woman lost her treaty rights upon marriage to a non-status man while a non-status woman would gain status through marriage to an Indian man.

The new membership code is based on a Blood quantum system which

allows for intermarriage among Blackfoot-speaking tribes in southern Alberta. If a Blood man or woman marries a person within the Blackfoot confederacy, they have the option to register with whichever tribe they wish. As long as their children have at least 50% Blackfoot blood, they can also be registered with the band of their choice.

However, a non-Blood or non-Blackfoot can apply for membership to a band and the Chief and council have the final say whether they be accepted or rejected for membership.

Many Fingers says the membership codes recog-

nize legal, traditional and common-law marriages.

Bruce Starlight, a member of the Sarcee membership code committee says their code was passed by their electorate in a petition last week.

Starlight says the main focus of their membership code is the protection of the tribe. Only present Sarcee members and their children on the membership list will be registered.

If a Sarcee man or woman marries a non-Sarcee, their spouse and children will not be registered, says Starlight.

"We want to maintain the survival of our race, our

Indianness," says Starlight. "In our tradition, the woman goes with her man."

He says the main reason why the membership code is not very flexible is because "we are not able to absorb new members in our tribe."

The 600 member Sarcee nation is located on the outskirts of Calgary.

Both the Bloods and Sarcee expect to receive ministerial approval from the Indian Affairs minister this week.

At press time, it is unknown whether the Peigan nation have passed their membership codes.

PROVINCIAL NEW BRIEFS

Feds want to be excluded from Lubicon lawsuit

Federal lawyer Ivan Whitehall says the Lubicon Indian Band is using the Alberta court as a political weapon to avoid a trial on a long-disputed land claim. This is his assessment of a copy of a written complaint the Lubicons have made to the United Nations.

The complaint mentions that several Alberta judges involved in the land claims have worked as oil company lawyers in the past.

Whitehall says the complaint offends the court's dignity.

In addition, Whitehall has asked Chief Justice Ken Moore not to grant the band's request to include Ottawa in a Court of Queen's Bench lawsuit against the province.

Moore is expected to release his decision this fall.

Dancing sun seen at outdoor mass in Enoch

Catholics who attended an outdoor mass at the Enoch reserve have reported seeing a "miracle of the sun."

Over a hundred people who attended the mass, claim the sun was dancing, spinning or pulsating in the sky, sometimes changing color and size.

A university meteorologist says the phenomena has a natural explanation. He suggests the Enoch mass saw "sun dogs" resulting from refraction of the sun's light by atmospheric conditions.

A spokesman for the Roman Catholic Archdiocese of Edmonton agrees.

Monsignour Bert O'Brien says, "I've seen them and the first time you see it, you think it is a miracle."

But "miracles are very rare," he says. "Hardly ever. The church is very conservative about such matters," he adds.

Antique gun may have been used in Little Big Horn

An Edmonton firearms dealer says he has a revolver that may have been used in the battle of Little Big Horn in 1876.

Bill Carlson, recently paid \$700 for a single action revolver at an estate gun auction near Hobbema.

Carlson says records of army guns were kept by serial number in the 1800s and according to a letter by General George Custer which cited the serial numbers of three broken guns, Carlson's gun is in the middle. The numbers in the letter were 5743, 5773 and 6559 -- the Carlson gun's serial number is 5860.

Only six revolvers from Little Big Horn are known to be in collection, and only three of those verified as authentic.

Carlson estimates the value of his revolver at about \$40,000 in American money. He plans to restore the gun to its original condition and put it on the American auction market.

"Olympic torch" cartoon controversy erupts in a battle of letters

By Lesley Crossingham

The controversy over a Calgary Herald cartoon published March 15 has erupted into a war of letters between the Herald and the Chairman of the Calgary Aboriginal Urban Affairs Committee.

In a letter to Herald Publisher, Patrick O'Callaghan, Andy Bear Robe accused Herald cartoonist Vance Rodewalt of "inciting violence" against Native people and that the Herald's treatment of Native people is "morally reprehensible, slanted and stereotypical."

In a replay to Bear Robe, a copy of which has been obtained by Windspeaker, Associate Editor Catherine Ford blasts Bear Robe's allegations saying: "For you to suggest that his decision (Vance Rodewalt) to draw two cartoons about Aboriginals, my decision to approve them for publication, and this newspaper's decision to publish them (the cartoons) is a sign of

racism and overt bigotry is silly."

"Obviously, you have chosen to overlay Rodewalt's cartoons with a particular, dare I say bigotry of your own, seeing racism where non exists; misconstruing the uses and abuses of stereotyping; and sadly misunderstanding the role and responsibility of this newspaper," says Ford.

In his letter Bear Robe pointed out that it is the Herald's responsibility to make a "positive contribution toward an amicable solution and settlement for the Lubicon Indian band."

However, Ford takes exception to that statement and points out that it is the responsibility of the herald to provide equal coverage of the situation.

"It is the right of this newspaper to express its own opinion on the editorial page. And it is the privilege of this newspaper to extend to readers, through the letters-to-the-editor columns, and to its

columnists, through their clearly identified opinion pieces, the opportunity to express their own view points."

"What you are in favor of is propaganda, and that is anathema to the free press," adds Ford.

During discussion of the letter during the committee meeting held in June, the committee again requested Bear Robe to write another letter to the publisher.

"I think Catherine Ford missed my point," said Bear Robe. "And I would prefer a reply from the publisher himself." Bear Robe added that Ford appeared to have taken the letter "personally."

"My objection was the Herald condoning violence against Aboriginal people. What if people torched picketers?"

Several committee mem-

bers drew similarities between the Herald cartoon and the atrocities committed by the Nazis during the last world war.

The cartoon in question portrays an Olympic torch runner prevented from running by a road blocked by four Indians dressed in traditional costume and war bonnets. The runner torches the Indians and continues his run with one Indian asking the others: "Any more bright ideas?"

The cartoon was drawn in response to stories published in the Herald which alluded to a road blockade by the Lubicon Lake Indian band in support of their 47-year old land claim.

Chief Bernard Ominiyak has consistently denied making any threat to blockade the torch relay.

Peigan runner chosen to carry torch in Feb.

By Jackie Red Crow

BROCKET — Talk about luck!

Raymond Cross Child Jr., a Peigan band member, applied only once and yet was selected from 6,000 names to carry the Olympic 88 torch in Brocket next February.

The once-in-a-life opportunity caught Cross Child by surprise when he was contacted about a month ago by OCO 88 in Calgary.

"A lot of my friends told me I was selected but I didn't believe them because I thought they were just joking around," said Cross Child in an interview.

He talked matter-of-factly when he applied at the insistence of a friend. "My friend told me we should put our names

down so we did," said the 26-year old Peigan. "I did it just for the hell of it."

Cross Child, who is single, runs almost every day. He is also a member of a Peigan fastball team called NEC Enterprises.

He was recently laid off as a maintenance man with the Peigan recreation department and hopes to be back at work soon.

But he does not plan any special training sessions to prepare him for the Olympics except for his daily jogging and baseball practices.

"It's nothing, it's only one kilometre," he said.

"My friends told me I was pretty lucky to be selected," said Cross Child who downplayed his luck.

He lives on the Peigan reserve and has one brother and two sisters.

WHY BE LEFT OUT?



You too can keep up to date on all the latest news of the Native community by reading the *Windspeaker* newspaper every week. And that's not all to enjoy, for *Windspeaker* also includes an entertaining selection of commentary, history, stories, photos and cartoons. Don't miss a single issue.

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Editorial

Some make admirable attempts to put spirituality back in place

"The well-known failure of our people in the system was directly affected by the traditional approach of trying to fit our culture into our education."

This was a statement made to over 2,000 indigenous people from around the world by an organizer of the World Conference of Indigenous Peoples' Education held last month. The speaker went on to say there's a dire need to start thinking about how education fits into our culture rather than the other way around.

Originally, our traditional methods of education addressed the total being; physical, mental, emotional and spiritual growth were all equally developed. But, in the non-Native education system, only the mental process is given consideration.

True, we do need both kinds of education now more than ever. The "bookish" education is needed to take control of our own lives in the face of government policies and complex legalities. The other kind affords an all-important well of strength in the face of adversity.

Yet, when young people say they are through with drugs and "fooling around" and instead want to return to the old ways and their roots, many don't know where to start. There is not always an Elder to turn to.

That's where events like the Ecumenical Conference, hosted by the Good Stoney Band west of Calgary, come in. This is four days of sunrise ceremonies, Elder's prophecy discussions, sweatlodges and healing activity -- all based on worship of the Great Spirit.

Though the conference has been cancelled for the last three years, Chief John Snow thinks its high time to continue the tradition of Indian religion. He says Native people are just like Jewish people -- they live within a settled form of discrimination and have their own religion from which they gain strength.

God spoke to Moses from Mt. Sinai, and the Great Spirit speaks to us in the nearby mountains, the chief maintains. He believes that Natives have as strong a covenant with the Creator as the Jewish do, but it has been almost snuffed out by overbearing non-Native systems. It's the return of gatherings like the ecumenical conference that indicate we're starting on the long road back.

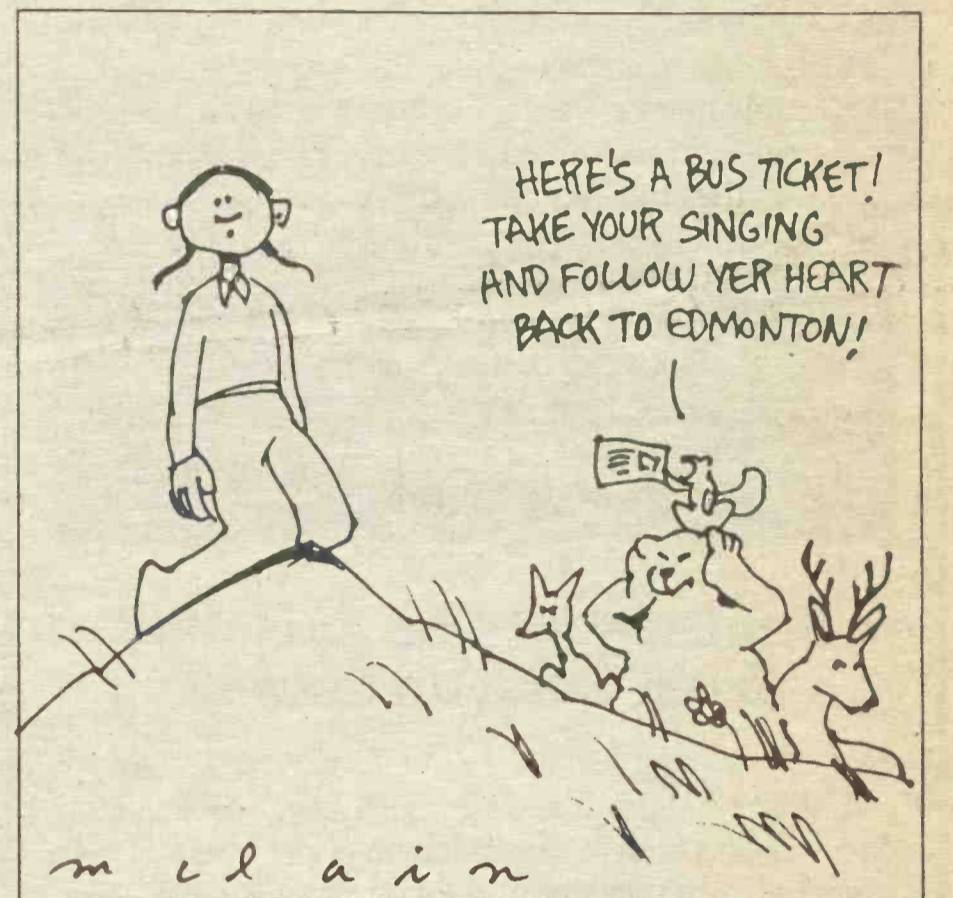
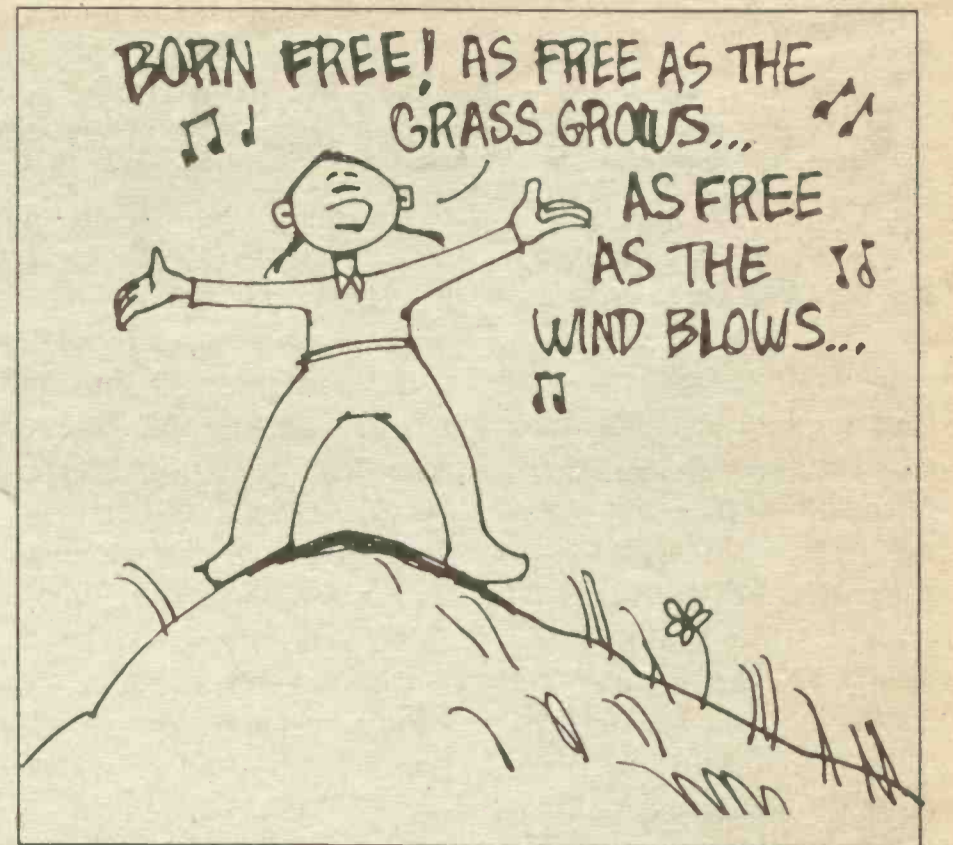
The chief invites everyone to the conference, regardless of colour or creed. If just one person who attends the conference goes back to his reserve, settlement or neighborhood to start a discussion group based on traditional beliefs, Chief John Snow will be a happy man.

OUR MISTAKE

Windspeaker apologizes for any damage, harm or misleading impressions caused by an article entitled "Books don't balance at Buffalo Lake" which appeared in the May 8, 1987, Volume 5 Issue 9 of Windspeaker.

The article stated: "When the deficit was found, council members Ernest Howse Dr. and Mervin Desjarlais announced their resignations."

In fact, Windspeaker has since learned the two men resigned due to health reasons and one had already given notice of his resignation before the deficit was an issue. The resignations were not connected to the discovery of the deficit at Buffalo Lake.



PUB-LE-PU
D-+D-U-TCU
D-R-D-U-PC
D-PC

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Opinion

Elders share "precious knowledge"

Dear Editor:

I would like to share some of the positive things I learned from the Elders who came to the Drumheller institution on June 3 and 4.

We had the opportunity to hold an Elder's conference and I would like to thank all the Elders who took the time to show that they care by sharing with us all the precious knowledge they have.

During a break in the conference our Drum group, the Grassroots Singers, performed and the Elders got up and did some dancing. It was a great feeling to watch all the Elders dancing.

We are thinking about changing our name to the Sweetgrass Road Singers but we will all have to get together to discuss it.

The first Elder to speak was Bobby Woods from Saskatchewan. I must say

when he spoke everything he had to say hit home. It was very quiet when he spoke and later he got a standing ovation.

One of the things he mentioned is that it isn't important to go around saying you're this or that, or that you did this and you did that. If you are that type of person, people will see this in you. I guess what Bobby meant was that there are lip people and then there are action people.

Each Elder that spoke gave us something to think about and right now we are thinking about starting a sacred circle here. It will be a place where we can sit and talk and develop a trust level while discussing our problems with each other. Some of us are learning what a brother is all about, thanks to the Elders. I can feel there is a togetherness here now on a spiritual level.

I guess it doesn't come overnight to be able to walk, I'm crawling, but just maybe a lot of us will be able to stand on our feet and

"One of the things he mentioned is that it isn't important to go around saying you're this or that. If you are that type of person, people will see this in you. I guess what Bobby meant was that there are lip people and then there are action people."

walk out of these gates to a better life on the sweetgrass road.

Our thanks also goes to Harley Crowchild for sharing and teaching us about the sacred drum.

It is a good feeling to understand the teachings from our Elders. They have a way to soften us up so we understand our own feelings.

I would like to add that we have a sweatlodge here now where we can go. We are very thankful we have it. When I go there it is like getting away from everything and escaping to a beautiful place, where there is comfort.

back to the womb of our mothers, the comfort of our sweatlodges for our answers? And what is the sweetgrass road, what is the sundance -- the place of forgiveness, what is the powwow and what is the true heart of the drum beat?

What is it to say hello to everything that is a part of you and really, what is it to say hello without saying goodbye?

Have a good day to you the spirit dreamers and people with visions. Have a good day to all the pipe holders and the ones that share, for it is truly the Indian instinct.

I have talked to many counsellors, but never have I encountered such good teachings as I have from the Elders who came here to share their wisdom. Thank you.

**Billy Hamelin
(Man Calling Eagle)**

As I am...

I am an Indian with a free soul
A soul that will lead me away
Away from a life that I live
Drag those awful lies that I must face
Throw them away...

My soul is free but I don't about me
One day Indians will be free
No names, no heavy hearts
A free soul, no lies to live with
This is the way I hope it will be
for my children and grandchildren.

**Rhonda Desjarlais
Edmonton**

Mistakes recognized, comments appreciated from Fort Chip

Dear Editor:

Writing a note asking if you could kindly correct some information on the "Chasquis Relay Race" story, June 12, 1987. The story was GREAT, very well done! As you must now know following the race could be as enduring, tiring as actually running so

it would be easy to mix some information. It would please us very much if you could print these corrections relating to the "Chasquis Relay Race" story.

- (1) We finished as a team at 81st place (out of 120 teams) rather than 108th place.
- (2) It was not Leonard Flett that designed the "Osak-

achihew" logo of a moccasin and mountains background, but Fort Chipewyan artist, Larry Mercredi.

Roy Richardson was the fine chauffeur over the race course and Roy Vermillion was the runner of Stage 7. ...it was not Ben Gay Lotion, but A-5-35 (joke).

Your generous help in travelling, covering, writing the story we appreciate very much. You were looked on a part of the "Osakachihew" team. Than you Mark.

**Yours sincerely,
Roy Vermillion
Fort McMurray**

Please write:

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

SPEAKING OUT... "Are you in favor of having a hotel with a tavern or bar at Wabasca?"



John Gladue, 39, maintenance service worker, Desmarais:
"It doesn't matter. There's good and bad sides to it. It (drinking) would be a problem for awhile but then people would get to a point of exercising more self-control."



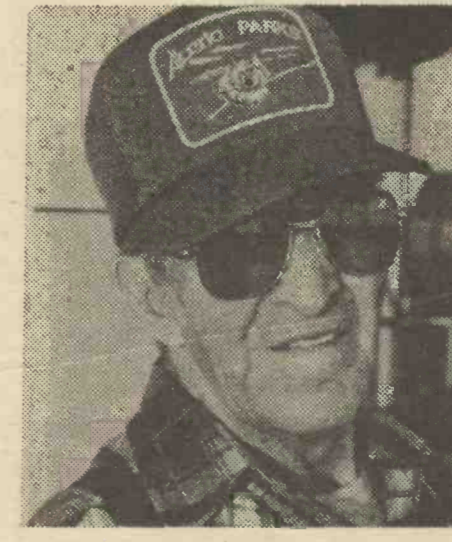
George Yellowknee, 52, laborer, Desmarais:
"Yes. You can't stop progress and we have no facilities to accommodate people from outside of the community when they visit here."



Bertha Cardinal, 25, secretary, Desmarais:
"Yes. It would be somewhere to go. It would also help to bring in a lot of business."



Darlene Auger, 31, community worker, Wabasca:
"Yes. It's a way in which I could get to meet new people and a place where I could go to dance."



Wildred Gullion, 62, retired, Desmarais:
"Yes. It would be good because people wouldn't have to go to the bootleggers and pay so much more. It's going to come sooner or later."



Vivian Gullion, 21, teacher-aide trainee, Desmarais:
"Yes. It'll be good for the economy and it's a good avenue for socializing. It would be good for business and attract more people to the community."

Former MAA leader passes away

By Rocky Woodward

The Metis community, friends and relatives across Alberta and British Columbia are mourning the death of leader and past president of the Metis Association of Alberta, Ambrose "Smokey" Laboucane, who passed away suddenly of a heart attack on June 27, at Kelowna, B.C.

Ambrose attended school at Fort McMurray until he was 14, when he decided to work on one of the many river boats that travelled the waterways from McMurray north. He worked as a deckhand, among other duties, on the Athabasca River, Lake Athabasca, the McKenzie River and as far north as the Arctic.

During the winter months

when the river routes were frozen over with ice, Ambrose trapped with his father, Pat Laboucane.

In 1939, he married Mary Cardinal and they had two children. When war broke out, Ambrose joined the Canadian (Calgary Highlanders) army and in 1943, he was shipped overseas. Ambrose fought in Europe as a sniper, just as many other Native soldiers did. It was no secret that, because of their experience in the bush and as trappers, many Indian and Metis men were enlisted as snipers and couriers.

Ambrose was seriously wounded in France and spent six months in a hospital in England. In 1945, he returned to Canada with a war bride. Ambrose and Mary were divorced while he was overseas.

Ambrose, with his wife Donna, settled in Hamilton, Ontario where he worked in a steel mill as a millwright for 15 years. It was during this time that Ambrose formed a band called "Smokey and the Country Gentlemen." Two members of the band included his own children, Julian and Jeanette.

Over the years Ambrose had won many fiddle contests and was recognized as an outstanding musician and entertainer.

Sometime around 1970, the Laboucane's moved to Kelowna, B.C. where he became known as a very successful entrepreneur, running a hardware store that specialized in aluminum awnings.

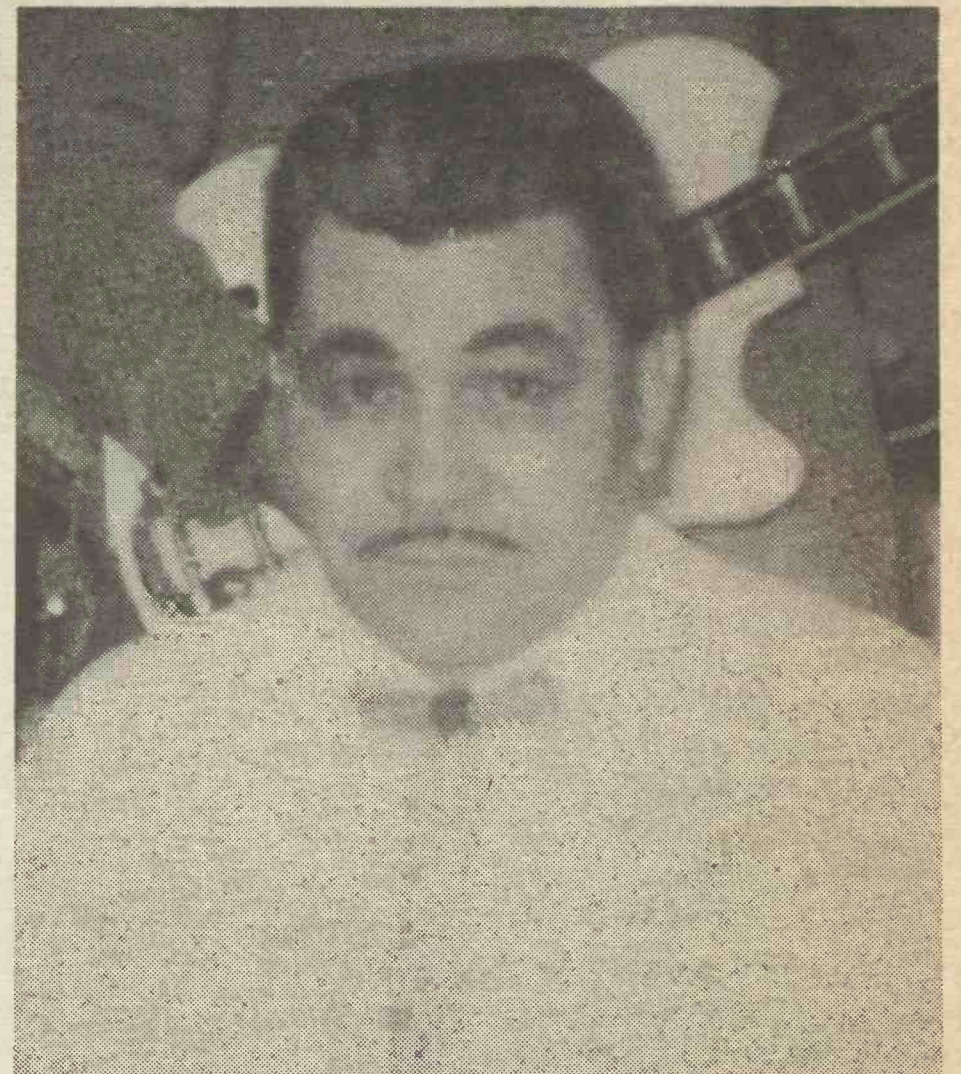
In 1973 Ambrose returned to Alberta and went to work as a welfare officer for the Metis Association of Alberta, under then president of the association, Stan Daniels. In 1975, he ran for president and won. After serving for one term and losing in the next election, Ambrose returned to Kelowna where he went to work for the B.C. Native Friendship Centre. He was

a part of the spiritual of the medicine wheel and was known as "Red Cloud."

Ambrose leaves behind him eight children: Lawrence, Nancy, Julian, Jeanette, Micheal, Garry, William and Joshua. He has nine grandchildren. He is survived by three sisters, Alvena, Florence and Lucille and one brother, Lawrence. Ambrose was pre-deceased by his brother Wilfred and sister Betty.

"Ambrose always stood proud as a Metis, as an outstanding representative of his own people and as a proud Canadian," said Muriel Stanley-Venne, president of MSV Consulting and former general manager of Settlement Sooniyaw Corporation.

"Ambrose proved himself



AMBROSE "SMOKEY" LABOUCANE
September 10, 1917 — June 27, 1987

to be an honorable man who fought for the rights of Metis people in this province," commented MAA President Sam Sinclair.

"Sharing Innovations that Work" conference cancelled

By Jackie Red Crow

Although the "Sharing Innovations That Work" conference, scheduled for June 29 to July 3 in Assumption, was cancelled at the last moment, it is planned to go ahead next year.

It was to have been the third community-based conference sponsored by the Four Worlds Development Project at the University of Lethbridge. The first two conferences were held in Alkali Lake, B.C., where alcoholism was once a major problem. Today, there is 90 per cent sobriety among the band members.

Topics dealt with at such conferences include cultural development, wholistic education and health, alcohol and drug abuse prevention, appropriate technology and economic development, as well as human and community development.

According to Phil Lane Jr., coordinator of Four Worlds, the funding for this year's Assumption conference was cancelled at the last minute. Just prior to the staging of the five-day session, the National Native Alcohol and Drug Abuse Program NNAP withdrew a crucial \$50,000 needed to run the conference.

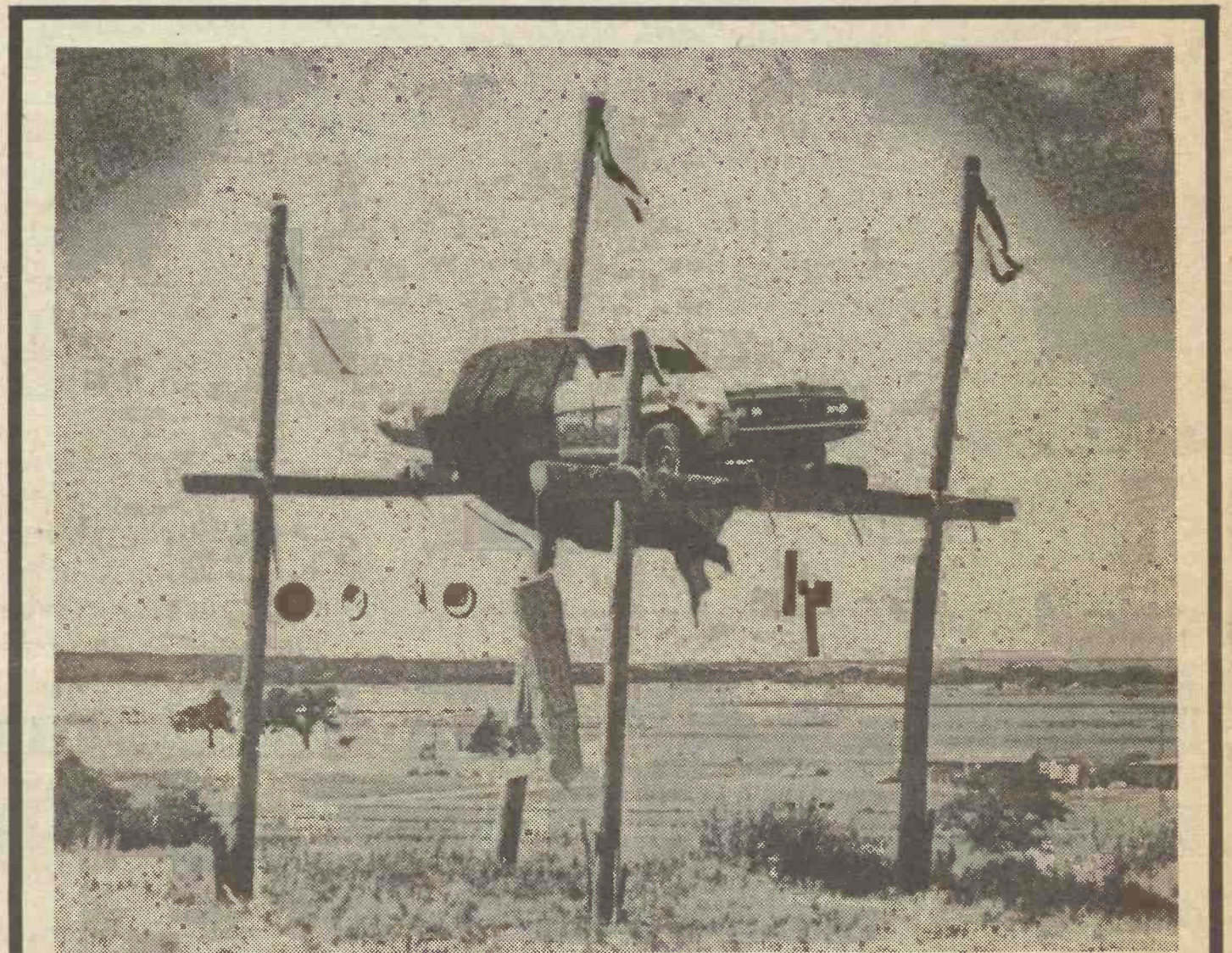
Lane said he was extremely disappointed that anticipated funding was cancelled because of the cutbacks faced by NNAP.

He explained that Four Worlds and the Dene Tha Band, who were the co-hosts and organizers of the conference, "had to make a difficult decision to postpone the conference when we were informed that NNAP withdrew funding in early June."

Though the conference cancellation is frustrating, Lane stressed that it's a positive note that more Native people see the need for community-based conferences rather than to hold them in a big hotel.

"I know that the Dene Tha Band did a tremendous job in the past year in preparing for the conference," he said. "My biggest disappointment was that the work done by the band didn't get better recognition."

Lane said he had expected about 2,000 Natives from all over Canada and the United States to be in Assumption. Instead, he is encouraging delegates who already made their plans to travel in Alberta to attend the Ecumenical Spiritual Conference in Morley on July 26 - 30.



CAR SCAFFOLD BURIAL

Car Scaffold Burial, is the name of this environmental sculpture done by 43-year old Comanche artist Ron Anderson. The work stands at the artist's home in Oklahoma.

The Mercury Cougar, wrapped in a funerary blanket and hoisted on a traditional Plains burial scaffold, was Anderson's private car; it was for years his transportation to his workplace, and his child was born in it. It was destroyed by a drunken driver whose insurance company refused to replace it. For Anderson, this was like stealing a man's horse and leaving him footbound out on the prairie. From this situation came a piece of protest art which makes a hard-hitting statement about the necessary for mobility in both Indian and contemporary white society.

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By Rocky Woodward

Efforts of the Grant MacEwan Community College (GMCC) Task Force have led to the opening of the Office of Multicultural and Native Programming (OMNP).

The office is one of a kind in Alberta and will serve as a clearing house for community groups and college staff to access multicultural and Native projects on a college-wide basis.

Multicultural Advisor Roman Petryshyn says that there are 42 different programs offered by the college and not all of them are coordinated to the extent where they are aware of each other.

He says the task force has now created a network inside the college through the new OMNP that can coordinate community groups looking at various programs they can benefit from.

Task force makes history

"The OMNP will be prepared to respond and coordinate information easily to interested groups and individuals. We have 12 different Native programs operating in the province and through OMNP people will have an easy access to information about them."

Some of the Native programming offered by the college are social work, teachers' aids, child care and the native communication program. Many of these programs exist in the communities themselves, such as at High Level, Blue Quills college near St. Paul and on the Alexander reserve where there is an early childhood program run by the college.

"There will be continued access to these programs

from right here at the college now," says Petryshyn.

Petryshyn says the college has been involved with Native people since it first opened its doors in 1972 and believes it has a good track record.

"We believe that the college has always been a leader in education for Native people and we are responding to different programs constantly such as an Indian business development project that we are now working on," says Petryshyn.

The uniqueness of the OMNP, says Petryshyn, is that when new groups, settlements or reserves come to see them about programs, there will be a coordinated system avail-

able to them right at the college.

He also says OMNP will now make it possible for Native groups to endow positions at the college.

"The Alberta government is trying to encourage people to create endowments at universities and colleges." There is a good amount of funding available, handled by Alberta Advanced Education, for the purpose of creating programs beneficial to community groups.

"Let's say a group provided \$100,000 for an Elders program, then the Alberta government would match the group's amount with \$200,000, making it \$300,000 for the program annually." The group's amount would be invested

for return every year for approximately \$30,000 and "the program then would pay for itself."

Petryshyn says a committee may be approaching various groups and band councils interested in possibly wishing to endow a position at the college for a Native instructor. The position would become permanent but he says that the idea is still on the drawing board. "This person would be an advisor or consultant to a network of programs we are trying to set up."

The OMNP has other benefits also, according to Petryshyn. The college has over 350 staff and 42 different programs and any individual can sign up "but sometimes groups or organizations just want a

one day workshop or have a specific need in adult education or just a lecture. The college should be in place to help them. It was very difficult in the past for Native groups to do this. But now, this office is here to set up a program in anything that the college has to offer. All anyone would have to do is call here and arrange a program and we will put it together," commented Petryshyn.

At the official opening of the OMNP Gerry Kelly, president of the Grant MacEwan Community College, announced that the OMNP will now be able to handle requests from any community group.

"This office allows Grant MacEwan to respond to the needs of the multicultural community and brings us even closer to the many Native and ethnic groups which have so much to give to the community," he says.



DROPPIN IN

By Rocky Woodward

Camp Ma Me O Beach has great people and times for vacationer

Hi! I went camping with my family the first week of July and found out that the campground we stayed at is owned by the Four Bands of Hobbema. This of course is at Ma Me O Beach just northwest of Edmonton and if you are planning to travel that route to destinations unknown while on vacation, I suggest you check their sandy beaches.

Although the Four Bands are still in the process of setting up facilities such as bathrooms and hook ups for electricity, it is still a great campground in which to spend some time.

While we were there a couple of youths came over to collect rent, (\$7 per night) and low and behold if they weren't hockey players from the Hobbema Winter Hawks! The Hawks have leased the campground for the summer to raise money for their club.

The next morning, when we found the battery in the van dead, one of the guys came over and gave us a boost. The sky was full of rain and it was very windy, so you can see how appreciative I was of the kindly offer.

So, whoever you campground caretakers are, on behalf of my family and Dropping In, thanks for helping us out and treating us as your basic vacationer...with warmth.

I have to add, while I was collecting wood by the front gate, none of the Hawks were around. Suddenly a line up of about five cars were there. A guy in the first car, rolled down his window and said, "How much to camp here?"

Let me tell you...I could have made a bundle!.. being Native and all. Instead I told them to drive in and that they'll probably catch us later...which they did.

Did you read the joke in the Edmonton Sun recently? It went something like this.

There was a guy sitting on an airplane next to a gorgeous lady who was wearing a sweater with NAN printed across it. Assuming it was her name he welcomed her with "Hi, Nan!"

"Oh, that's not my name," came her reply. "NAN stands for the National Association of Nymphomaniacs," and then she went on to explain that she had just finished attending a NAN convention where it was discovered that North American Indians make the best lovers and Irish men are second.

"By the way," she asked. "What's your name?"

"Tonto O'Brian," He replied.

GIFT LAKE: The Gift Lake Sluggers won a whopping \$800 after defeating the Gift Lake Renegades for first place in a slow pitch tournament held on the first weekend in July.

Eight teams batted it out over two days for the prize money and trophies offered by the community.

The Renegades collected \$400 and a trophy for

second place while the Jousard Outlaws received \$350 for their third place finish.

In the Ladie's baseball tournament five teams entered with the Jousard Ladies capturing first place and the Gift Lake Raiders second.

"My team got beat by default. They never showed up on time," said Leonard the coach. Leonard added that a great time was had by all over the weekend. A dance was also held and the country band from Wabasca, the "Nighthawks" filled the hall.

"I also played for the old timers baseball team. We got beat in the third game 16-0. Now, I think I sprained my ankle. I'm going to see a doctor tomorrow," commented the coach.

Leonard you amaze me! Your community effort is either going to kill you or your ladie's team will.

Leonard says he will let me know next week just how great they do at the Atikameg baseball tournament. Good luck Leonard.

DROPPING IN: For those of you who read my story in our Windspeaker Easter special, you'll remember I wrote about my three sisters and why they have big buck teeth and have to shave?

For those of you who didn't read it, the reason was because they didn't believe in the GREAT EASTER BUNNY and used to fry little cute rabbits when we were young. I was a cute little boy at the time and of course believed in the Easter Bunny.

Anyway, what they planned to do was send a picture to my Editor, the picture you see below, in retaliation of what I wrote about them. But, it backfired and somehow I got hold of the picture.

So, there you have it. Finally, I get to prove that I



**SISTER'S ARE "HOPPING" MAD
View Dropping In as "dead duck!"**

wasn't lying to you readers. See the teeth? See the whiskers? Left to right is Betso, Jane and Mary. My three adorable sisters who refused to believe in the Great Easter Bunny.

LOUIS BULL BAND: It's coming! The great MUD BOG competitions are heading for the Panee Memorial Agriplex in Hobbema sponsored by the Louis Bull Band.

What is a Mud Bog? A mud bog is where modified trucks, usually with huge tires and racing engines, compete against each other through thick mud, over hills, and in water for first place prizes of up to \$2,500. They also have Ladie's Classes, a People Run and Dirt Bike races.

All of this will be happening July 18 - 19 and for those of you that would like to enter, you have until July 10 or call IRVIN BULL at 585-2817 or 585-3030.

It sounds like there's going to be a lot of fun down Hobbema way so why not pack up your kiddies and camera and head on out there for a fun filled weekend.

The Agriplex is just off Highway 2A. You can't miss it. I understand there will be a dance on Saturday, July 18. Have a good time.

ENOCH: According to Guy White, the first time a FLEA MARKET has ever been held on a reserve is happening right now at the Enoch Recreation Centre.

Guy says council has approved of the flea market and what coordinators of the event are trying to do is raise money for the recreation centre that is facing financial problems.

Guy would like to see more Native people from all over bring their handicrafts with them to the flea market.

"We have a large number of tourists coming through here all the time and I would like to attract Native people who have handicrafts, to come on out here. So far we have 12 vendors with the potential to hold at least 100 in the centre," commented Guy.

Helping out at the centre are many Native students from out of high school.

"In a sense we are trying to create an economy on the reserve. We are trying to provide a market for Native handicrafts, to encourage Native people in the small business world."

For anyone wanting more information or input to the flea market please call Guy White at 470-5624. I think it's great what you people are doing out there, Guy, and wish you all the luck.

ZIGGY: Said, "I'd like to get to know myself but I'm scared of rejection."

WINDSPEAKER: Have a nice weekend everyone and if you have something to offer or need info to get out to our readers, please don't hesitate to call DROPPING IN at 455-2700.

People

Blood entrepreneurs plunge into business

By Jackie Red Crow

BLOOD RESERVE — There are many ways to attain success. Luck can play a role; so can skill, brains, ambition and opportunity. But if you are a Native person and excel in the world of small business development, you are one of the select few.

A new crop of Native entrepreneurs are springing up everywhere in Indian country developing small businesses ranging from fashion design industries to computer businesses. Native people no longer just talk about developing the economic development potential of their reserves and communities, but are taking the bull by the horn and putting words into action.

Of course, not all the plungers have emerged winners. Some entrepreneurs saw the sunny prospects of their companies or projects turn stormy in a matter of weeks, and their paper profits vanish as quickly. But the march to gain economic self-sufficiency continues.

One of the most successful entrepreneurs in the Native business is 30-year old Lois (Dixie) Frank of the Blood reserve in southern Alberta. As president and manager of her own company, Frank and Associates, it is growing as a company to be reckoned with.

Leaving high school to marry at a young age, Frank showed early promise. With an infant son, Frank "swelled my pride and went back to St. Mary's High to obtain her high school diploma. She received a scholarship and was president of her students union. After that, she took various jobs from modelling, reporter, type-setter, doing contract writing for local publications, and assisting her husband with his farming operation.

She also attended the University of Lethbridge for two years and transferred to Utah State University in Logan, Utah, graduating with a bachelor of science degree in Family and Human Services in 1986.

Returning to her community, Lois starting looking for a job. Many times she was told that she was overqualified for jobs -- a dilemma faced by many Natives who obtain university or college degrees. But that didn't deter her determination and spirit.

While visiting her sister, Doreen, who was studying for her Masters degree in Toronto, Lois met Don

Logan. That chance meeting sparked her to venture into high technology and start a computer company for young Natives and unemployed Native women.

With a grant from Canada Employment and Immigration and the couple's own capital, Lois opened her computer operation and started training 26 students on a year-long training program. Hiring an all-Native staff, the program encompassed not only computer training but a life skills component. Students were placed in various jobs both on and off reserve. The word spread quickly in the community about a new and innovative business.

"I think like an American," said Lois at her home overlooking the St. Mary's River. "I believe in lots of private enterprise."

She said that too many Native people depend on their local band office for assistance in getting started in small business. "If you think like that, it puts a lot of limitation on yourself."

"There have been too many studies and task forces that supposedly provide answers to Native problems," she said. "You'll never find them because most of those studies are doomed to failure."

She added that there is a mistaken myth among many non-Natives that Indian reserves are havens.

"There is no haven because there is no economic base on Indian reserves -- it's as simple as that," she said.

Because Native people look towards their local government for support and assistance in starting small businesses, it ends up as a frustrating exercise sometimes. "That's frustrating because we are limiting ourselves instead of looking at other avenues and alternatives in getting started."

"We're so conditioned to believe that a study or an outsider will provide all the answers and make everything better."

"Success is within yourself -- trusting yourself and listening" to your heart. I know that sounds like a cliché," she said as she looked out her bay window.

"There is always an element of fear in risk but the thrill is in the risk -- it's in the journey not in the end product. If you address your fear head-on and have 100% commitment towards your business or project, that fear vanishes."

"Too many times we're waiting for somebody,

waiting for something to happen -- we all have skills, talents and we can develop ourselves and our communities.

She said most Native people think of the business world as "a dog-eat-dog, aggressive, male-dominated field." But she believes that women are more successful in business. "We're not so concerned with our egos and preoccupied with success or failure. We're naturals in business."

However, Lois is quick to point out, "I'm not a card-carrying feminist. I believe in a lot of their causes but I still believe we can learn a lot from both genders."

What disturbs Lois is that many Natives who spend years studying in post-secondary institutions are not given the opportunity to work in their own communities and end up leaving.

"If nothing else, that person (with university or

college degrees) does not make them a better person. It proves that the person has perseverance, commitment and those qualities speak for itself."

"A post-secondary education is a gruelling process and when you complete it -- it says something of your character -- you have guts and perseverance."

But she believes educated Natives "must give something back to their commu-

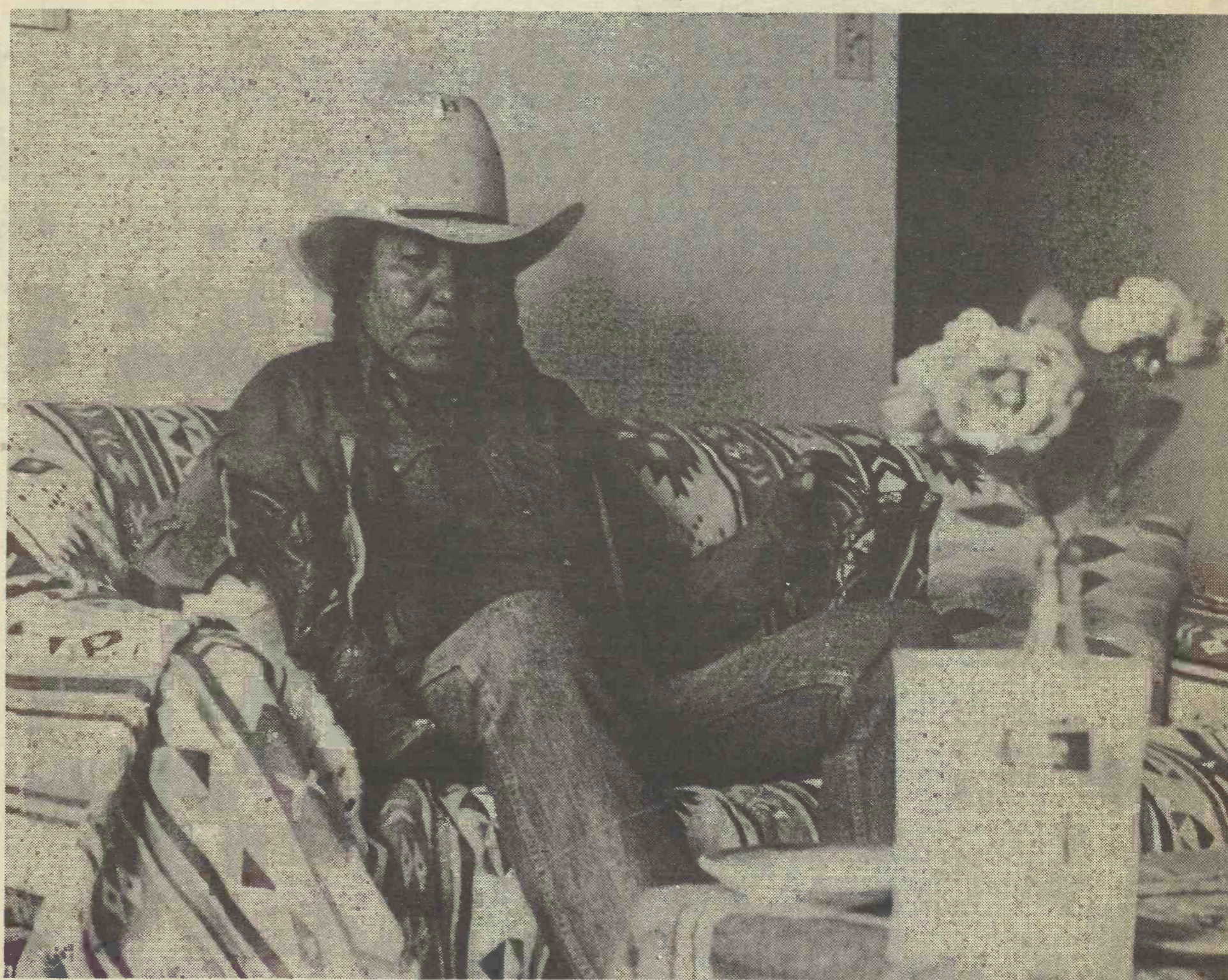
nities."

"They should not be seduced by the money and power once they get educated," she said.

Lois credits her family and friends for "believing in myself." Besides her son, Michael her other children are Kenny and 10-month old Carley.

Lois would eventually like to expand her business but won't be that public until everything is finalized.

Reformed Bad Eagle returns to culture that pulled him through



FRANCIS BAD EAGLE

...believes there are a lot of people who forget their culture because of drinking

By Mark McCallum

Francis Bad Eagle walked the streets and alleys of Edmonton's "skid road" in the mid '70s searching for people who needed shelter for the night when he worked for the Poundmaker Lodge "street patrol" program.

He would take these people, who often had alcohol or drug problems, to AADAC shelters or 'flop houses' for the night.

"I believe there's quite a few people right now who forget their culture because of drinking," says Bad Eagle, 46, who was born on the Peigan reserve.

Alcohol has been a constant source of sorrow for him. He lost one brother and two sisters through alcohol related deaths, and

spent time in jail for crimes committed while he was drunk.

However, Bad Eagle has been sober for the past 15 years, though he clearly remembers his "drinking days."

"When I started drinking, I forgot my culture. Nobody forced me to drink, not the government or anybody, just me. I went through hell with this drinking...and, I thank the Creator today that I came back to my culture."

He admits there are times when he gets the urge even today to have a drink, but says his memories of "the bottle" and strength from the Native culture always stop him.

Though he doesn't patrol the streets any more, Bad Eagle still gets calls from the

police department, asking him to assist with people needing a place to stay.

"Sometimes you see the same people more than once, but I can't force them to quit drinking. They have to find strength from inside. They have to put their foot down and decide."

Bad Eagle also performs sweats and pipe ceremonies for men in jail, and he tries to counsel them, but only if they'll listen.

Bad Eagle recalled a rodeo in 1980 in New Zealand which left him crippled for the rest of his life. After 21 years on the rodeo circuit, doctors told him to quit when a bull sent him tumbling awkwardly to the ground. He still needs medical attention for a back injury he suffered at the time.

Powwow absorbs all of Bad Eagle's time and effort now. The eagle staff he proudly displays at North American powwows was conceived in a dream in which the late Ben Calf Robe gave him instructions to design it.

He says powwows today are "artificial" because only the prize money draws people to the event. Still, he's glad that powwows exist even in this form because it brings people together in a friendly environment.

It doesn't matter what cultural background you come from, says Bad Eagle. He doesn't believe people should be divided by differences or color.

"We all pray to the same Creator," he concludes.

Handicapped athlete is a gold medal hero

By Jackie Red Crow

CARDSTON — Blood Indian Merle Healy is a special athlete.

He is not a world champion bronc rider or a promising hockey player. Nor does he participate in any of a number of popular sports that many southern Alberta Natives are noted for.

But the 26-year old handicapped athlete is a hero in his own right. He has brought home a number of gold medals in track and field events at various Special Olympics competitions held in Calgary and, most recently, in Cardston.

The June 25 to 27 Special Olympics was no exception.

When Healy won the 200-metre race Saturday afternoon, his hometown fans yelled and clapped, in support of their hero who has brought honor and recognition to the town and the Blood reserve.

Healy could hardly control his excitement while fans and fellow athletes surrounded him to offer victory hugs, kisses and handshakes. He repeated to himself "I won, I won the race," as he walked to the podium to receive his gold medal from Cardston Mayor Larry Fisk.

Healy is a member of the Magrath-Cardston Association for the handicapped team. On June 13 in Calgary, Healy won three gold medals and two silver medals for the 200-metre race, shot put and relay

competitions. In Cardston, he also won two gold medals, one silver and one medal for the same events.

Healy's mother, Gwen, says her son really enjoys competing in Special Olympics events. "He practises a lot. He runs around Lions Park every evening after school, she says.

Healy has become so dedicated to sports that he gave up his love for soft drinks to be in better shape and condition. "He loves drinking pop, but I helped him give it up because he was getting too fat," Gwen says, laughing.

When Healy is not training, he is a student in the Day Program for handicapped people in Cardston, where basic reading, writing and arithmetic are taught. "He also enjoys going to school very much," says Gwen. "He has never gone to school before. He makes us so happy. He's so lively -- when he's not here, we miss him," according to the 72-year old mother who has unselfishly cared for her son since he was a baby.

She explains that her son had a touch of meningitis as a baby which affected his motor skills, making him a bit slow in mental development. Healy is not completely dependant on her and is able to do a lot of things on his own, including riding his bike to do errands.

But Gwen says her son is surrounded by a loving

family, especially his brothers and sisters. "When we went to Hawaii last year, a lot of his relatives bought him clothes and gave him spending money," she says.

Healy plans to continue to compete in track and field as long as he can.

"Besides he thinks he's only 29-years old. He doesn't believe he's 46," Gwen says.

She explains that she'll soon have to buy a cabinet to display her son's medals and ribbons because his collection is growing. "We're so proud of him," she adds, with all the pride that is due to a mother who's helped her son realize a dream.

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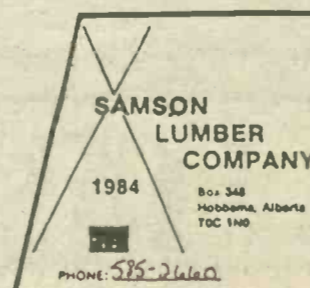


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DONNA BEEBE

Two students benefitting from the Native Internship Program (NIP), are Donna Beebe and Dennis Callihoo.

Now in his second year with NIP, Dennis Callihoo describes his summer employment with Adjustment Programs at the Edmonton Regional Office. "I work with information systems, designated job strategy groups and economic development board programs."

After completing a four year B.A. in economics at the University of Alberta, Callihoo entered Osgoode Hall Law School. Torn

between the conflicting attractions of economics, psychology or becoming a professional musician, he finally decided that "law's call" bent his ear more strongly.

"NIP had an influence on my decision to go into law. It eventually led to my current interest in constitutional law, environment law and public administration. Working for NIP also sparked my concern for current Native groups and their concerns."

But why not a career as a professional musician? Callihoo says it doesn't pay and the work is not always that steady. However,

Callihoo still practices the keyboards "from Back to Basie."

A member of the Blood Tribe in southern Alberta, Donna Beebe works at Regional Headquarters in Edmonton as financial management assistant. Her duties include: analysis of labour and employee information and forecasting of job strategies.

She finds that her job position ties in closely with her career.

"I really like my job and it fits in so well with my career. I am learning a lot and enjoying the whole experience," she says, adding that her present

career objectives include business management. "Especially a senior managerial post with the Blood reserve," she comments.

When not actively pursuing her future in business, Beebe can be found attending and participating in as many powwows as she can find.

"I would like to become a professional fancy dancer or traditional dancer in the future."

Beebe looks forward to her second year in Mount Royal's Bachelor of Commerce University Transfer program.



DENNIS CALLIHOO

Summer employment scene boosted by NIP

By Rocky Woodward

After 11 years of operation, which began with 50 Native students in Canada finding summer employment through the Native Internship Program (NIP), the program now boasts jobs for approximately 55 students this summer in

Alberta alone, and for about 550 across the country.

All of the job positions are in the Employment and Immigration Canada department, in which students receive first hand experience dealing with the public and being part of the internal workings of a

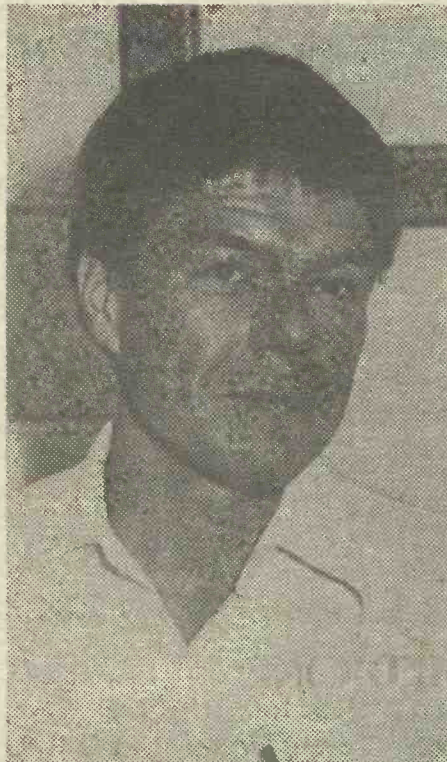
federal government office.

NIP provides students with training and work experience which will help them to develop useful and marketable job skills. Many of the summer positions offer students a chance to work in a capacity which is closely aligned to their chosen career.

"The program is very useful for people needing vacation time. Students are hired to fill for vacationing employees and gain valuable experience through the summer months," commented Carolyn Buffalo, a student hired as Regional Coordinator for the NIP program in Alberta and the Northwest Territories.

"It is interesting to see how the other side (government) operates. My perspective has changed quite a bit and all for the better. I hope to use it to help Native people someday," Buffalo adds.

To be eligible to participate in the program students must be Canadian citizens, status, non-status, Indian, Metis or Inuit. They must also be full-time students enrolled in a



PETER COLE
Information Officer

secondary, post-secondary or vocational school program who intend to return to school in the fall.

Students are hired to participate in a variety of positions such as clerical workers, claims preparation clerks, client service representatives and assistant officers. The number of available jobs depends on the number of summer requests for interns from employers.

Public Affairs Information Officer, Peter Cole, sees



CAROLYN BUFFALO
Regional Coordinator

NIP as a very positive program. "I'm a student myself and what I do here is write a lot of profiles on students enrolled through NIP. I guess what I like is you get to see the way it works in a federal department."

Cole says the number of students hired this year is gratifying. NIP stages a tremendous advertisement campaign to recruit students for its program. "We advertise in newspapers, send out brochures to

Bands, Native organizations, employment centres and schools," he explained.

Though much of the advertising is done in January and February, students can still apply during the summer months.

The Native Internship Program is funded through National Treasury Board every year and is a part of the Employment and Immigration Commission.

"The commission receives this funding to give Aboriginal people the chance to receive job experience. It's an excellent program because a lot of students do need the money to continue their education. Students always need money," quipped Buffalo. Wages in the program range from \$6 to \$11 per hour.

Next year interested students should apply at their nearest employment centre or at the University of Alberta's employment centre situated on campus.

"They can apply anytime during the summer, but it's best to apply early because positions are filled very fast," Buffalo says.

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U of C Native Centre director honoured by fellowship award

By Lesley Crossingham

A Native person has been awarded the first Martin Luther King/Rosa Parks Fellowship award given by the University of Michigan for anthropology.

Dr. Beatrice Medicine, the first director of the Native Centre at the University of Calgary, was presented with the prestigious award last month.

"I was so surprised," said Medicine, in an interview from her Calgary office. "I imagined the award would be given to a Black person rather than an Indian."

Medicine is a Sioux Indian from the Standing Rocky Reservation in South Dakota who came to the University in September 1985. Since joining the University, Medicine has helped establish programs in the Old Sun College based on the Blackfoot reserve, east of Calgary and is currently working on a program for the Wabasca-Demaris area.

"After I was awarded the fellowship, I went down to Michigan and lectured on Women's studies, American culture and general anthropology," added Medicine. "They certainly kept me busy."

Medicine also attended an American Law conference and met with the Native association of American Indians for a potluck supper during which time she had the opportunity to meet with individual students.

"I don't think I could last for a full semester there," she laughs. "They nearly worked me to death. But it was gratifying," she adds.

Medicine explains that the Martin Luther King Jr. award will now become a yearly award given to a person from a minority for a variety of fields.

"I was particularly pleased to see the name of Rosa Parks attached to the award, as she was a Black woman who worked hard for equal and minority rights during the '60s," adds Medicine.



DR. BEATRICE MEDICINE
...receives award

Rosa Parks was one of the leaders of the Black resistance movement in the southern states of America during the '60s. She came into prominence after refusing to give up her seat on a bus to a white man. Because of segregation laws in the southern states at that time, Black people did not have equal rights. Only after continuous protests and demonstrations by people like Martin Luther King Jr., who was eventually assassinated by a white assailant, and Rosa Parks, did the United States government reverse its stand on Black rights.

"It is a great honor," admits Medicine. "It is an honor to be counted

among names such as Martin Luther King Jr. and Rosa Parks."

Medicine herself has always played an active role in community and cultural life, as well as enjoying an academic and scholarly career which includes professorships at several U.S. universities and the publishing of numerous research papers on Indian and Native peoples.

Dr. Medicine has been president of the Assembly of California Indian Women and has also served on the National Congress of American Indians. She was also an expert witness at the Wounded Knee and Eagle Feathers trials in the United States.

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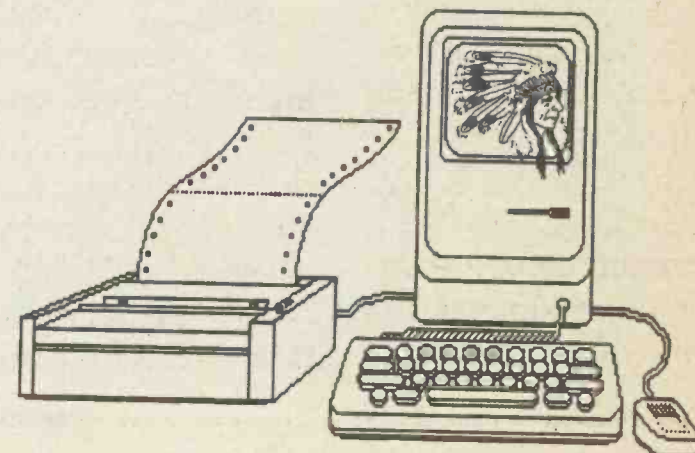
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Camp III	Boys	12 - 14	July 26 - 31
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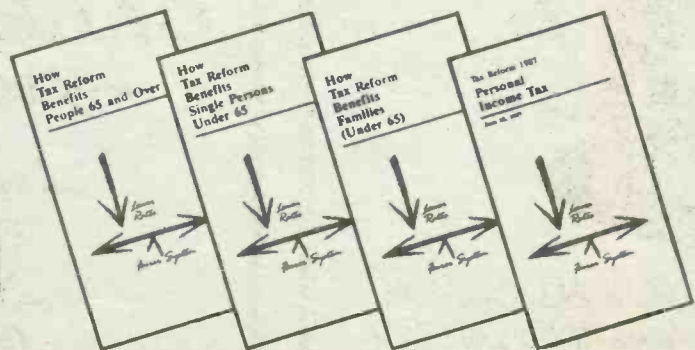
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ERNIE CARDINAL
...is no stranger to old time fiddle music

GOODFISH CELEBRA

By Bert Crowfoot

The organizing committee of the annual Goodfish Lake Treaty Days Celebration were fit to be "tied" as they raced against the fading daylight during the last weekend's events.

Eventually, as the light faded, two of the three major ball tournaments ended up in a tie.

In the men's baseball tournament the Vermillion Red Sox and the Portatest Pioneers of Sherwood Park, decided to play only five innings in the championship final. But they had to go extra innings because the score was tied at three runs apiece.

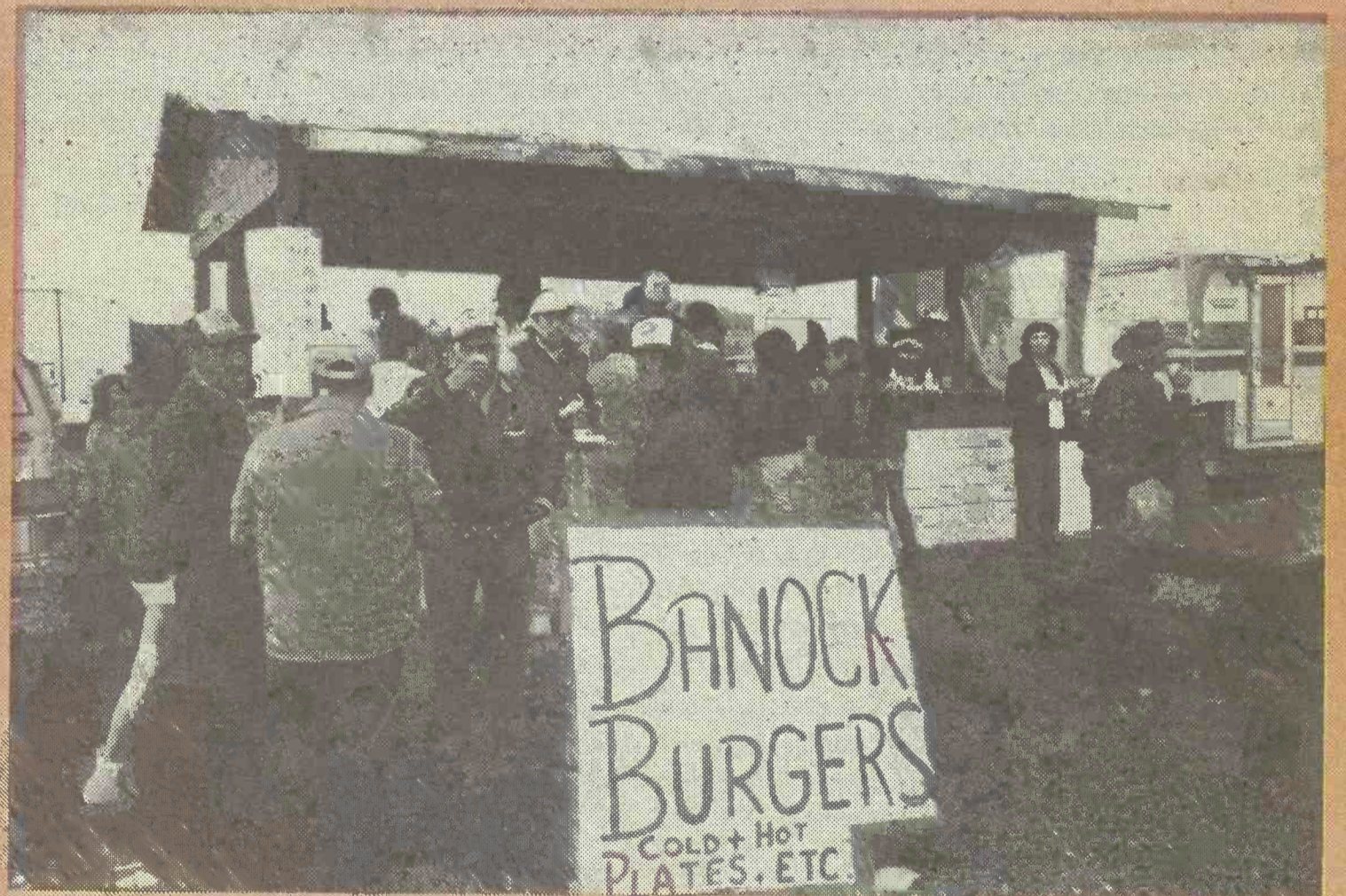
In the extra inning, Vermillion looked like they had put the Pioneers away with a three run homer by Ken Newton, but the Pioneers never gave up and came back to score three runs of their own in the bottom of the sixth.

After the game, the two teams split the expense money evenly and flipped for the championship trophy which Vermillion won on the coin toss.

In the men's fastball division, the tournament was a true double knockout affair in which Saddle Lake Warriors cruised undefeated through the "A" side. The Calling Lake Rangers on the other hand started the tournament shorthanded against the CFB Cold Lake when their pitcher Smokey Burke



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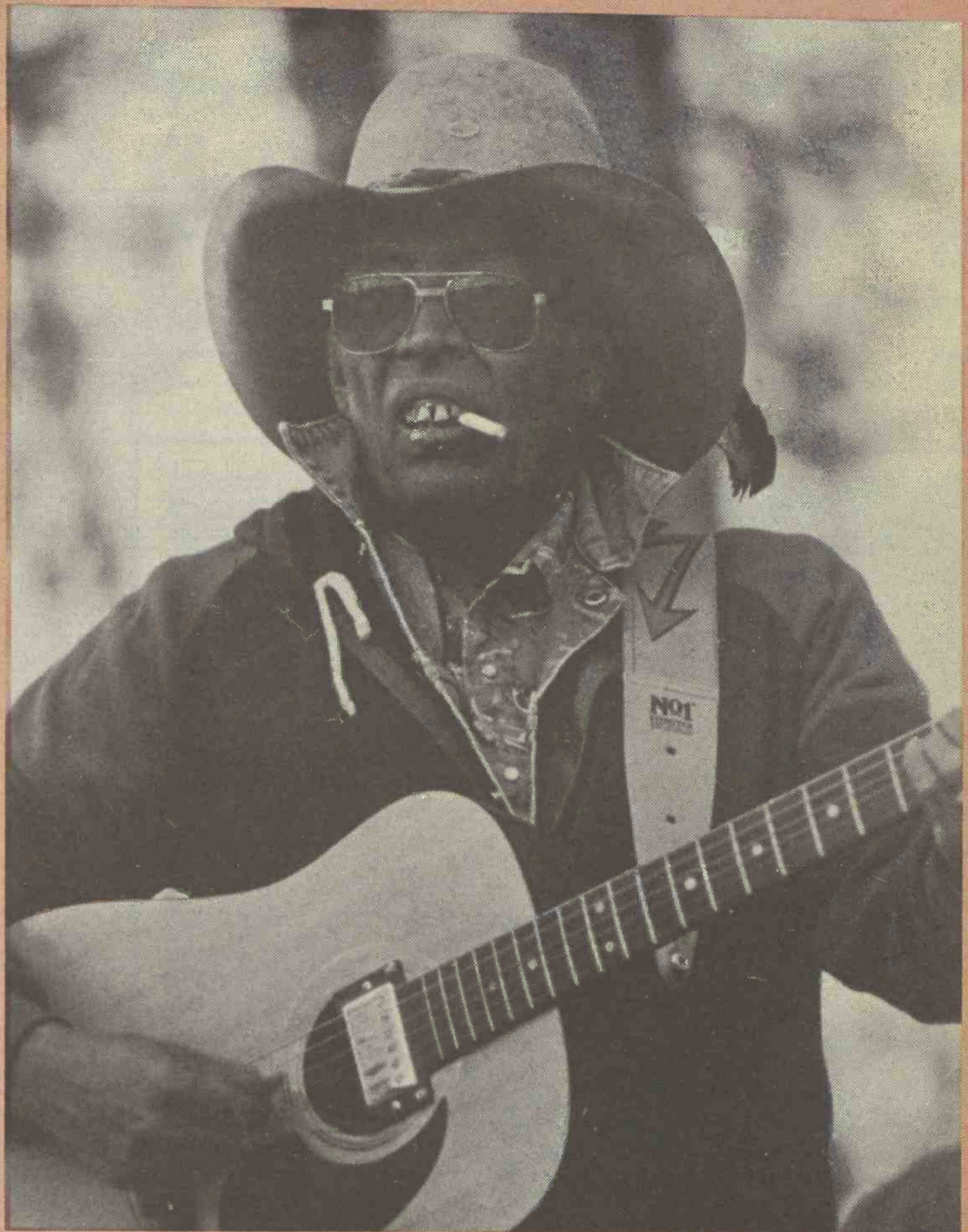


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JOHN DESJARLAIS
...Eleanor Lake resident backed up fiddlers

was late. He eventually showed up, speeding ticket in hand, but it was too late as Cold Lake went on to win 3 - 1. The Rangers easily clipped through the "B" side and eventually met up with the Saddle Lake Warriors in the Championship, final defeating them 2-0.

Because of the true double knockout nature of the tournament, the 2-0 loss was the first for the Warriors and another championship game had to be played.

Because it was already too dark, the two teams settled for splitting the expense money and flipping for the championship trophy. As luck would have it, the Saddle Lake Warriors came out on top.

In the ladie's fastball draw, the CFB Cold Lake Rowdies and the North Battleford squad battled it out. North Battleford jumped to an early 1-0 lead before losing 3-2 to the Rowdies.

In the talent show, rain-soaked onlookers sat patiently as various fiddle players and singers tried their best to impress the panel of judges.

There was also a Lakeland rodeo, chuckwagon and chariot races in the new rodeo facilities built on the recreation grounds.

The Goodfish Lake Celebration is quickly growing in both size and reputation. It was very well attended by participants from across Northern Alberta. Hopefully next year the organizers won't have to contend with rain and darkness to influence the outcome of the events.



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Sports

Demonstrated expertise

Rodeo points racked up by Stampede cowboys

By Terry Lusty

CALGARY — Over the years, Native cowboys have often demonstrated

their "rodeo" expertise. This year is no different as competition at the 1987 Calgary Stampede is proving.

Results from the first go-round have Perry Baptiste of Hobbema in first place in the novice bareback riding following a 76 point ride.

In the premier event, bull riding, 26-year old Ted Nuce, a Metis from Oakdale, California, is in second spot behind former champion Dale Johansen of Strathmore.

Nuce was the 1985 world champion bull rider.

Last year, the "Greatest Outdoor Show on Earth" attracted a number of talented Native contestants. Some won, some did not.

Shawn Henry, an Indian from Williams Lake, B.C. won the novice saddle bronc riding in '86.

Bobby Gotfriedson of Calgary whose father Bob was a top contender in saddle bronc riding for many years, wound up in third place overall in boys steer riding in '86 and is entered again this year.

Although he failed to keep aboard his final two bulls, Saskatchewan's Charlie Bear, now 20, logged a respectable 75 in his first go-round last year.

This year, Bear has started off on the right foot marking a 73 on his first bull.

There are many others from Indian country one could mention. They do not compete solely on the Indian circuit. They are good at their chosen profession and have proven so by qualifying and competing with the best the world has to offer.

Windspeaker will be on top of things once more at this year's Stampede and report the results. We will watch for the names of Henry, Nuce and Bear but



COWBOY TED NUCE
...he's still in the money

also look for Lewis Little Bear, Rod Baptiste Jr., Lionel Wildman, Wright Bruised Head, Darcy Cressman, Mark Holloway and many others.

A true thriller is the buffalo bronc riding which is open only to Native contestants under 21. Last year's winner was 16-year old Clayton Big Plume from the Sarcee Reserve. He scored a whopping and unprecedented 99!

However, the rodeo events are not the only competitions in which Natives participate. Some are active as drivers and outriders in the "hell bent for leather" excitement of the chuckwagon races which draw many thousands of fans each and every evening.

Windspeaker will also

report on the Indian cultural events as they occur at the Stampede's Indian Village.

Indians and Metis have always been a part of the Stampede. One of the earlier and more prominent Indians to ever compete was Blood Indian, Tom Three Persons.

Three Persons established his reputation by being one of the very few to have ever "stuck" to that infamous maverick bronc called "Midnight" who became immortalized in song by the legendary Wilf Carter.

The first Calgary Stampede was 75 years ago in 1912. It then attracted 14,000 people. Today, it draws over one million from all over the world.

The Stampede ends July 12.



RUNNERS SPLASH IN DASH!

The National Friends in Sports Games officially kicked off July 7 with competitors from Edmonton, Lethbridge, Calgary, High Prairie, Lac La Biche, Bonnyville, Prince Albert, Saskatchewan and Vancouver, B.C.

This is the first year Edmonton Canadian Friendship Centre has made the games a national event. Judging from the response of 150 competitors and onlookers, it is a concept that should become a tradition.

Athletes competed in more than a dozen track and field events such as a 5,000 metre race, relay races, the triple jump and the javelin throw. Windspeaker will have full coverage of the games next week.

-- Photo by Mark McCallum

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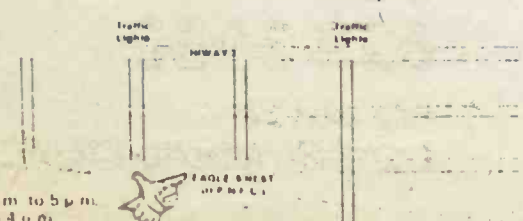


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SPORTS ROUNDUP

By Mark
McCallum

Between rain-outs and put-outs, if your team didn't make the playoffs, don't let it get you down. You'll weather the storm, and probably find a reward at the end of the rainbow, like maybe a fastball tournament with plenty of prizes to be had. It may not seem like much, but first place in almost any tournament should brighten your sorrowful lot. In fact, here's a tournament you might consider:

COLD LAKE -- The Cold Lake First Nations recreation department is holding a Sports Day fastball tournament, August 7, 8 and 9. Recreation director Ernie Houle says they're looking for 16 teams for both ladies and men's action, with prize money totalling a whopping \$9,500 and trophies to be given to winners. So, call First Nations at 594-7183 for details.

GRANDE PRAIRIE -- The Friendship Centre doesn't have any tournaments for you, but it just

finished competing in one on the first weekend in July, and won. The centre won a trophy and \$200 in the C division at the Sexsmith 160-team tournament. But, Recreation Director Mark Callihoo says the ladies' fastball team didn't do as well at a Prince George, B.C. tournament. The team won two and lost two before bowing out in the finals by a score of 5-4. He was quick to add that the ladies' Falcons fastball team are tied for first place in the Grande Prairie Wildrose League. Call Callihoo for game times at 539-7514.

SLAVE LAKE -- The Friendship Centre is preparing an "all-star" soccer team for the North West Alberta Summer Games, the opening round for the Alberta Summer Games. Recreation Coordinator Bill Coles says the all-star team will be made up of the best players from two teams, which have been scrimaging against each other since early June. The teams play every Monday and Thursday (7 p.m.) at the Roland Michener

high school.

Coles added that the centre just received \$2,000 worth of Olympic weight lifting equipment. It will be available to everyone all day long from 8:30 a.m. to 9 p.m. If you're interested, call the centre today at 849-3039.

KEHEWIN -- The Kehewin bantam girls' fastball team won a four-team Goodfish tournament last weekend. Player Tammy Thompson says the team beat Goodfish "TNT" 16-4 to advance and win against another Goodfish team by a score of 22-8. Ella White, who played on the second place Kehewin women's team at the same tournament, won a trophy for being the best all-around second base player. She was "very proud" to accept the prize. A week earlier, the women's team was a winner at a Beaver Lake Fastball Tournament.

That's all for now. I'll see you next week; after that the "Bear" will be back from holidays.

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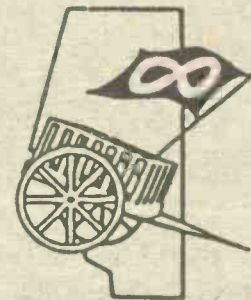
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Notice of Nominations

Notice is hereby given for the positions of President, 1 Regional Vice-President, 1 Regional Board of Director for each of the six zones of the Metis Association of Alberta are being accepted as of July 2, 1987 at the office of the Chief Electoral Officer of the Association. The office is located at 120, 12530 St. Albert Trail in the city of Edmonton, province of Alberta, T5L 4H4.

Qualified candidates must have completed "with nomination paper" filed with the above office on or before 5 o'clock in the afternoon of July 31, 1987. Nomination papers are available at the offices of the Metis Association of Alberta, 120, 12520 St. Albert Trail, Edmonton, Alberta. Also, at the Regional Zone offices and the Metis Local Presidents.

For further information contact your Local President or the office of the Chief Electoral Officer of the Association at 455-2200, Edmonton, J.P. Sinclair, Chief Electoral Officer.



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SIMON THREEFINGERS
...putting for birdie?

Louis Bull Golf Tourney — Albert takes trophy again

By Rocky Woodward

For the second straight year in a row, Saskatchewan's Ron Albert has captured the Men's title during last weekend's (July 4 - 5) Louis Bull Golf Tournament, held at Ma-Me-O-Beach's Black Bull golf course.

After the first round of golf, Albert finished with an even score (74). All through the tournament, he was followed closely by Charlie Smallface, Dale Spence and Emil Cutknife who racked up scores of 75-76-77 respectively, after first round play.

The tournament was hindered by bad weather throughout the two days but it didn't stop over 110 golfers from competing for trophies and prize money in five different flites.

This year the Louis Bull tournament ran in conjunction with the Scotty Murray Memorial Golf Tournament named after a friend of

Louis Bull Band members who passed away in 1986.

"Scotty was employed with the Louis Bull band for about 15 years. He was a real good golfer and every time he won something, he gave his prize to someone else," said Dorothy Winchester, recreation coordinator for the Louis Bull band.

In 1986, the tournament was named after Scotty, but this year it was decided to combine the two together.

In the men's championship round on the final day, Emil Cutknife stayed close to Ron Albert with both golfers tied going into the 18th hole. However, Albert had the final edge and finished the tournament with 154 to Cutknife's 155.

Third place saw late bloomer, Lloyd Gauthier who averaged an 81 on the first day, come back with a great effort on Sunday with 76 finishing with 157.

"I think the ninth hole is the hardest. It's only a par



RON ALBERT
...wins again

four but you've got trees on opposite sides of you and a creek you have to get over. You have to ease up or go for it," commented Ray Tootosis who didn't place in the winning categories yet had a strong game.

In the ladies' championship flite, Wanda Baptiste who also led on the first day of golf, continued her impressive golfing holding off Holly Johnson and Sarah Threefingers who tied for second pace with 202. Second place went to Johnson while Baptiste won the championship with 191.

The seniors championship flite saw Simon Threefingers, Phil Thompson, Myers Buffalo and past president of the Indian Association of Alberta, Wilf McDougal, battle for top honors.

The only four entered in the seniors flite, only one point separated them coming into the last 18 holes of the tournament.

At the end of a long day, Threefingers finally came out on top with 174, followed by Thompson at 177, McDougal with 183 and Myers Buffalo at 187.

According to the coor-

dinator for the tournament, Pearl Doupe, not only was there a two-time winner for low score of the tournament, "we also had a second-time winner in the men's open section for the highest score. It went to Steward Murray for the second time in a row," laughed Doupe.

A car was offered to anyone who had a hole in one and although no one won it "some of the golfers sure came close," added Doupe.

Program coordinator for the Recreation Department at Louis Bull, Bill Godin, says that they will continue to hold the tournament annually. It was Godin who first introduced the golf tournament last year to the Louis Bull council.

"We thought we would hold it annually, especially in remembrance of Scotty."

After the tournament was over Louis Bull band members showed their appreciation for Scotty Murray by offering a shield decorated with traditional feathers to all of Scotty's children and his wife, Gerdy.

"The gifts are to protect their homes," commented Doupe.

The open division, now known as the Scotty Murray Championship flite, was won by Doug Berrie with a low total of 162. Second place went to Dag Heggedal (172) and third to Ken Eddolls (181).

"The first year it rained and we had high winds with a lot of hail. This year we've had better weather. The tournament was very successful," Godin said.

Louis Bull Golf Tournament Winners

Pe Wee Flite: Garth Buffalo 97, Jason Gladue 99, Dwight Buffalo 100.

Open Division (Second Flite): Dennis Youde 178, Bob Budge 186, Doug Murray 189.

Men's (First) Flite: George Morin 161, Clarence Weaselfat 164, Ray Ahenakew 165.

Men's (Third) Flite: Pat Buffalo 182, Ted Hodgson 183, Tony Manaimin 183.

Junior Flite: Steve Buffalo 169, Dale Daniels 203, Victor Saddleback 210.

Calloway: Doug Learoyd 185, Bill Hank 185, Don Murray 193, Jim Cockeran 194.

Men's (Second) Flite: Danny Buffalo 164, Chris Johnson 167, Ken Cutarm 169.

Men's Calloway: Cliff Ward 187, Larry Arcand 189, Steve Brant 189, Twain Buffalo 190.

Ladies (First) Flite: Joyce Manaomin 203, Deb Morin 209, Leona LaFond 212.

Ladies (Second) Flite: Rosanne Antoine 220, Valerie Bonaise 228.

Ladies Calloway: Viola Nicotine 214, Betsy Keewatin 215, Viv Fiddler 222, Francine Larocque 223.

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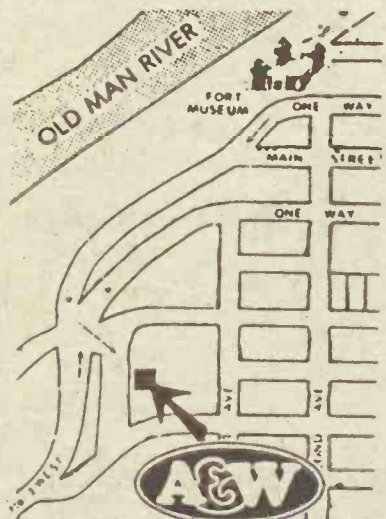
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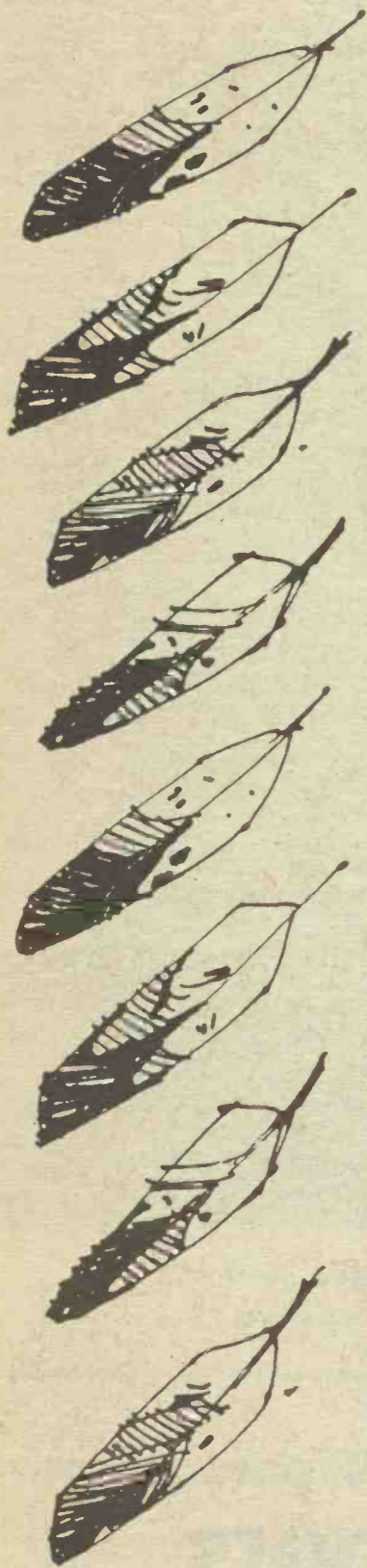


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Culture



Poundmaker/Nechi Powwow has inspiring spirit

By Mark McCallum

The Poundmaker/Nechi Powwow July 3, 4 and 5 would not be a success without volunteer help from people who were, and sometimes still are, counselled at the Poundmaker Lodge for alcohol and drug related problems.

An estimated 10,000 work hours went into the 14th annual powwow, and volunteers did everything from building outdoor stands to conducting security checks on cars for drugs and alcohol at gate entrances.

Former Poundmaker client Victor Haineault, who later became a counsellor and trainer at Nechi over a six year period, volunteered to man one of the concession stands.

In 1980, Haineault was not quite 22-years old when he came to Poundmakers Lodge from the Fort Saskatchewan Correctional Institution. He was serving a sentence for theft and assault causing bodily harm.

Haineault explains, "All the crimes I ever did happened when I was drunk. I'd never do it when I was sober. So, I figured maybe alcohol was my problem."

Haineault went to Poundmakers and quit drinking for six years.

He later fell off the wagon for one and a half years, but has been sober for the last two months. He said: "I know I can't beat it by myself and I need help."

Haineault finds strength to overcome his problem at Poundmakers. "There's a spirit I get from the people here," he says.



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All monies made at the food and souvenir stands went back into the powwow, paying the 300 registered dancers and 24 drum groups at a total of \$12,000.

An honor dance was held for Christine Daniels, who recently resigned from the board of directors. She is moving to Vancouver where a job in the Native Friendship Centre awaits her.

The nearly 15,000 people at the powwow sought shelter in the 40 assembled teepees, used for shelter when rain clouds opened on the event.

Lloyd Auger, the chairman for the Poundmaker board of directors, figures "the overcast sky probably kept numbers from increasing, but it was still a successful powwow."

As Auger explained, the event is much more than a powwow; there are footraces for the young and feasts for the Elders. Included in the powwow are handgames, AA meetings and constant Elders' prayers.

Explaining the basic concept of the powwow and the Poundmaker/Nechi organization as a whole, Auger says, "Through Native culture and traditional activities, abusers come one step closer to the road of a healthy and drug free life."

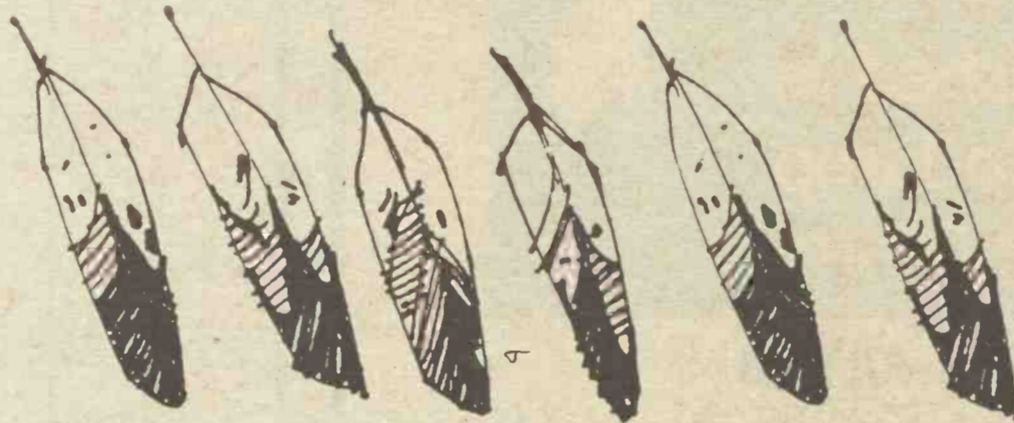
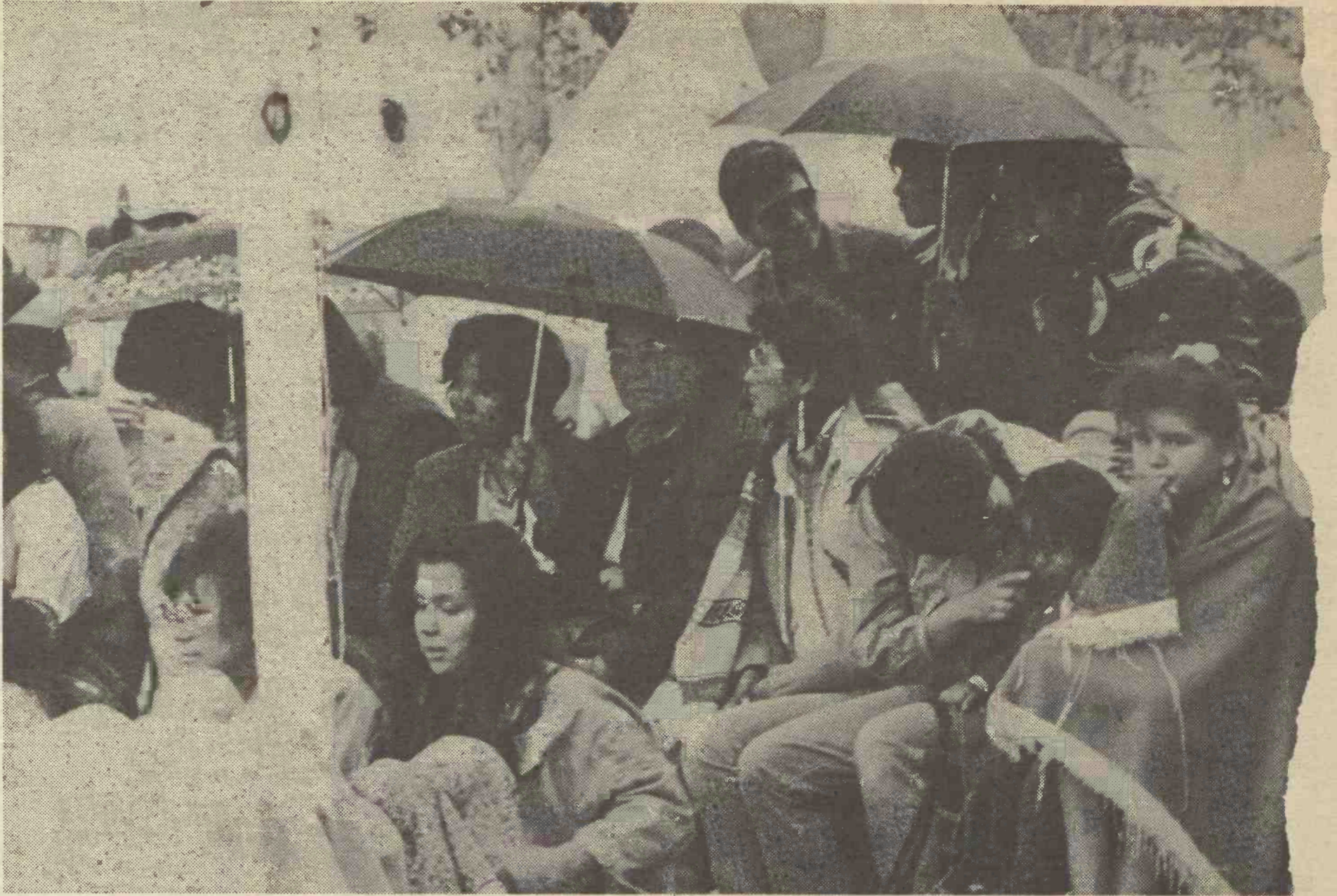
He stressed, "You have to be respectful when you deal with the Native culture. Alcohol and drugs have never been a part of pipe ceremonies, the drum or the eagle feather."

There were 12 winners in total at the powwow. Georgette Johnson was the girl's (7 - 12) fancy dance winner while Shane Redstar won the boy's event. The girl's and boy's traditional dance event went to Monica Gird and Darcy Anaquad. Bobbi Jo Cardinal and Michael Roberts were the favorites in the teen (13 - 16) fancy dance contest. The teen traditional dances were won by Roberta Agecoutay and Jason Daniels.

Moving up to adult (17 and up) competitions, Gayle Raine proved to be the best in the fancy dance event, as did her male counterpart Tony Brown. To end the day of competitions, Ruth Bull and Richard Poafpybitty won the traditional dance contest.

The Poundmaker Lodge provides treatment to those suffering from alcoholism while Nechi trains individuals to help people with the illness. The two are separate, but work hand in hand to eliminate substance abuse.

A round dance is the next big event at Poundmaker/Nechi in November. Call 458-1884 for more information.



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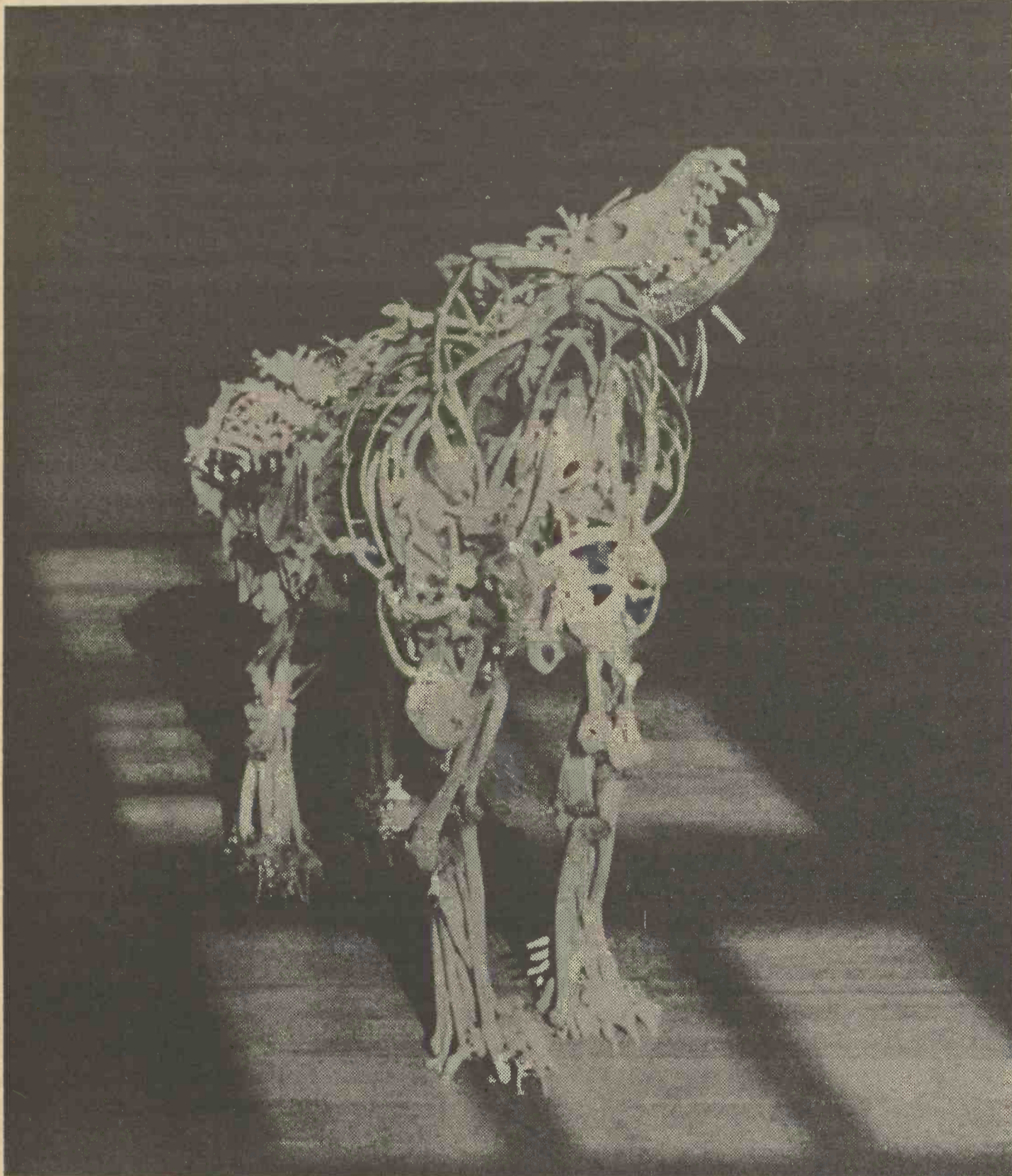
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National art seminar at Lethbridge



COYOTE
...sculpture by Edward Poitras

For the first time, Lethbridge's six major art centres will simultaneously exhibit Native art from across Canada. The showing will be held from July 14 to 18 and is part of the Fourth National Native Indian Artists Symposium.

Exhibitors include the Southern Alberta Art Gallery, Lethbridge Public Library, Bowman Arts Centre, Galt Museum, University of Lethbridge Art Gallery and Truls Restaurant.

The symposium itself will give guest panelists and members of the public an opportunity to discuss issues of concern in contemporary Native art. Topics slated for discussion include existing policy of acquisition and exhibition in major Canadian art institutions, marketing Native art and an opportunity for open dialogue with popular Native artists.

Included in the symposium itinerary are field trips to the Head-Smashed-In Buffalo Jump in Fort Macleod and the community of Standoff for the annual powwow.

The exhibition is made possible by the University of Lethbridge's Native American Studies Department and the Division of Continuing Education and will also include a variety of other activities.

The conference is open to anyone interested in the direction of indigenous Canadian art.

For further information contact the University of Lethbridge Conference Office at 4401 University Drive, Lethbridge, Alberta T1K 3M4, (403) 329-2635.

For further information contact the University of Lethbridge Conference Office at 4401 University Drive, Lethbridge, Alberta T1K 3M4, (403) 329-2635.

Fest needs entries

The Museum of the American Indian seeks submissions for its fifth Native American Film and Video Festival to be held in New York City in December 1987. Animations, narrative and experimental works, and documentaries on all topics concerned with Native peoples of North, Central, and South America will be considered.

The Festival is non-competitive and no entry

fee is required. Film and videomakers whose work is shown will be paid a rental. Festival screening formats are 16mm, 3/4" vt, and 1/2" vt. The final deadline for submissions is August 14. Send preview copies, written material, or contact by phone: Film and Video Centre, Museum of the American Indian, Broadway at 155th Street, New York, NY 10032, (212) 283-2420.

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Call (403) 553-2731 or 265-0048 (Calgary direct). Located 20 km west of Fort Macleod on Secondary Highway 785.

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ENTRY FEE: \$300.00 (Double Knockout)

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WHAT'S HAPPENING

Amenities give town new lease on life

By Terry Lusty

The twin community of Wabasca-Desmarais has been undergoing a lot of development changes over the past few years -- which impact on the community's infrastructure.

A new school (Mistassiniy) was built about five years ago and there is also a new hospital in the offing, as well as a senior citizens home.

"I get excited about it,"

confessed Larry Shaben who, because he is the MLA for the region, is always part of the picture.

More and more homes have sprung up, a recreation complex and additional roads have been built; businesses appear to be prospering. The airstrip and the road connecting Wabasca and Desmarais have been paved and natural gas is now available to many.

At present, water and sewage is being installed. This will have a significant impact on people's lifestyles and contribution to further development.

"We couldn't do anything without it," expressed Miles Auger, the Bigstone Indian band administrator. He says that the water and sewage will lay the basis for "a tremendous difference" in the growth and development of the community.

Although only in the discussion state, the Bigstone band is looking at the possibility of putting up a mall, a few apartment buildings, a restaurant and a motel.

Windspeaker recently took the opportunity to interview Auger about the many changes that are occurring.

Auger revealed that the band is pursuing economic development and has formed "a committee to try and spearhead development for an arena." The committee he says, is a community effort with participation from both the reserve and the local community.

The arena would be a multi-purpose building for things like hockey, curling, agricultural fairs, rodeos and so on says Auger, who is president of the committee.

Although the cost, size and type of structure is undetermined as yet, Auger says they are looking at potential funding sources. In so doing, discussions between chief Mike Beaver and Shaben have been initiated regarding the arena and other planned services and facilities that would benefit the community.

"I understand that they're working hard at it. We have been working with them closely and our department of public works to see whether there's some way that we can work together in terms of providing space for government services and buildings owned by the band," reports Shaben.

Accommodation has

always been a problem in the community. Some residents, as well as visitors, are often seeking and needing a place to stay and Shaben admits that it is "definitely needed."

Approximately two years ago, Bigstone shut down its sawmill operation and now see the need to revitalize economic development. As a future business possibility, they invested in the Thompson Canoe Factory which had closed shop and was put up for sale. The building's use is not yet known.

The band has also torn down a major portion of the Desmarais Centre and renovated the remaining part. It's "a cultural and recreational building" now, says Auger.

The centre currently houses a gymnasium, meeting rooms, a kindergarten and recreation offices. Future plans call for an exercising room. The kindergarten will eventually be housed elsewhere when funding for a new facility is available.

While on the topic of education, Bigstone also involves itself in the public school system. One of their members, James Yellowknee, in the chairman for the local community school board.

Auger feels that school participation assists the band in its own efforts when it comes to negotiating tuition agreements with Northland School Division which operates St. Theresa School at Wabasca and Mistassiniy School at Desmarais.

As for natural gas which

has now been available for a second year, Auger claims that it has reduced heating costs significantly. It has chopped fuel bills by more than half for some people.

While the band has avoided getting caught up in the controversy of building a hotel with a tavern, it is not violently opposed either.

Asked if the band would go so far as to circulate a petition opposing such a concept, Auger says, "I don't think so."

Apparently, a petition had gone around last winter "but it wasn't initiated by the band; it was the local people themselves," explained Auger, who does not know if it had any impact at all.

A number of residents are of the mind that the construction of a hotel and tavern are only a matter of time.

Another recreational endeavour has been the building of rodeo grounds at Laurie Lake. Auger does not feel that the new grounds will conflict with the one owned by the band. "I think they're going to use that area (the Bigstone grounds) for something else," he says.

The Laurie Lake site is nearly completed and is a project sponsored by the local community's rodeo association.

The developments in the Wabasca-Desmarais community will help encourage residents to remain in the area and entice new or former residents to return to or move into the community...all because of "progress."

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Start Date: Sept. 01 - Dec. 18, 1987

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Pre-Employment Carpentry:

Start Date: Sept. 01 - Dec. 18, 1987

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DEADLINE FOR APPLICATIONS: August 15, 1987

Early applications are encouraged so applicants can be advised of testing dates.

CONTACT: Director of Post Secondary Programs, Blue Quills Native Education Centre, Box 279, St. Paul, AB T0A 3A0 Phone: 645-4455



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IN YOUR COMMUNITY

Resource centre hoped to save dying heritage

By Jackie Red Crow

PEIGAN RESERVE — The Peigan community look to the Oldman River Cultural Centre as a resource place to learn their language and history.

Joanne Yellow Horn, daughter of the last hereditary chief of the Peigan Nation, John Yellow Horn, said a survey was

conducted some time ago to determine the needs of the Peigan community.

Most Peigan parents wanted their children to learn their history and their language which is rapidly vanishing.

"They (parents) knew that things that were practised 100 years ago can't be practised because of the many changes

today," said Yellow Horn at the centre located next door to the Pikini School.

"But they felt identity was important -- where we came from, our history, the type of lifestyle to understand ourselves more," she said.

With that in mind, the Oldman River Cultural Centre has catered to that need for the past 13 years.

An extensive and comprehensive Blackfoot language taught to anyone who wants to learn. In cooperation with the Pikini School, oral Blackfoot is taught to nursery school students up to Grade 9.

"We want to stimulate interest among the students so that when they go home, they can start speaking Blackfoot instead of English," she said.

In addition to the language project, the cultural centre also researches and collects information pictures about the past and contemporary Peigan culture and lifestyle. An impressive collection of books and pictures are displayed in their offices for anyone who wants to learn about their history and culture.

"We're more of a resource centre," said Yellow Horn who has a number of school children from both the reserve and off-reserve touring the facility.

The centre also assists the Head-Smashed-in-Buffalo Jump near Fort Macleod for any research and cultural information they may need. The centre staff also helped the Pincher Creek Film Society with their script and various

props needed for their project on the Peigan reserve.

Eventually, the centre hopes to collect much of the sacred bundles and artifacts sold to museums and private collectors. Their long-term goal is to establish a museum on the reserve to house all their artifacts and information.

"Also we want to publish all the information we've gathered in booklets so that people can take them home with them to read," she said.

The centre is also planning to start recording audio-visual materials, especially Peigan Elders. "A lot of people told us that many Peigan Elders are passing on and that we should start collecting their information," Yellow Horn said.

In cooperation with OCO 88 in Calgary, the Oldman River Cultural Centre will have a Native performing group doing plays on Napi legends.

As far as Peigan religious and spiritualism function, the Oldman River assists individuals financially to host sacred lodges, pipe ceremonies or the Sundance lodge.

The centre is one of 73 such centres across Canada funded by Indian Affairs.

On June 17, an open house and annual meeting was held. New directors elected are Gilbert Provost, president, Shirley Crowshoe, vice-president, Mary Ann McDougall, resident Elder and Nelbert Little Mustache, council representative.

OUR MISTAKE

In a recent story entitled "IAA Official Warns of Corporate Plan," carried on Page 5 of the June 26 Windspeaker issue, a quote by IAA official Peter Manywounds stated that "...approximately \$256 million, plus capital assets, along with administration of alternative funding arrangements...the total of these monies is to be transferred to Alberta tribes."

The quote should have read "the total of these monies will be transferred to Canadian tribes."

Windspeaker apologizes for any problems or confusion this error may have caused.



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By Rocky Woodward

Metis local looks at issues

A recent election for executive and board positions for Parkland Metis Local 71 saw Muriel Stanley Venne elected by acclamation as president of the local.

Located just west of Edmonton, Metis Local 71, receives its membership from the Stony Plain, Spruce Grove and west Edmonton areas.

"It's not a new local and it has been around for a while now. Before I moved to the city, James Callihoo was president," says Venne, who is also president of a private consulting firm, MSV Consulting and former general manager of Settlement Sooniaw Corporation.

The annual meeting on June 19, saw Callihoo step down as president of the local for personal reasons.

Also elected were Les Desjarlais, by acclamation for the vice-presidents position; Lucille Callihoo and Keven Callihoo as board members.

In a secret ballot, Lynn Desjarlais was elected as the secretary-treasurer for the local.

It is Venne's intention as

the new president to get the local more active. "Over the years and perhaps because we are so close to the city, the local is not so active. It was, but not so much at the present time. Now we will become more active," commented Venne.

The local has about 40 members at the moment, but Venne sees this changing in the near future.

"We see a great potential for membership in the

westend of Edmonton, Stony Plain, Spruce Grove and now Villeneuve. It is our idea to draw towards the westend of the city, but geographically, we will stick to the area west of Edmonton."

The local is planning to get up various committees to work on Metis issues and concerns.

"It is our plan to set up a committee to deal with self-

government issues, a publicity committee, women's committee, economic committee and the possibility of establishing a Metis local office," says Venne, adding that a request was also made for a senior citizen's committee to be formed. "So we have a lot of hard work ahead of us, but again, we do want to become more active."

Venne says the local is in good shape and a membership drive is now on. For anyone interested in the local, call 963-5916.

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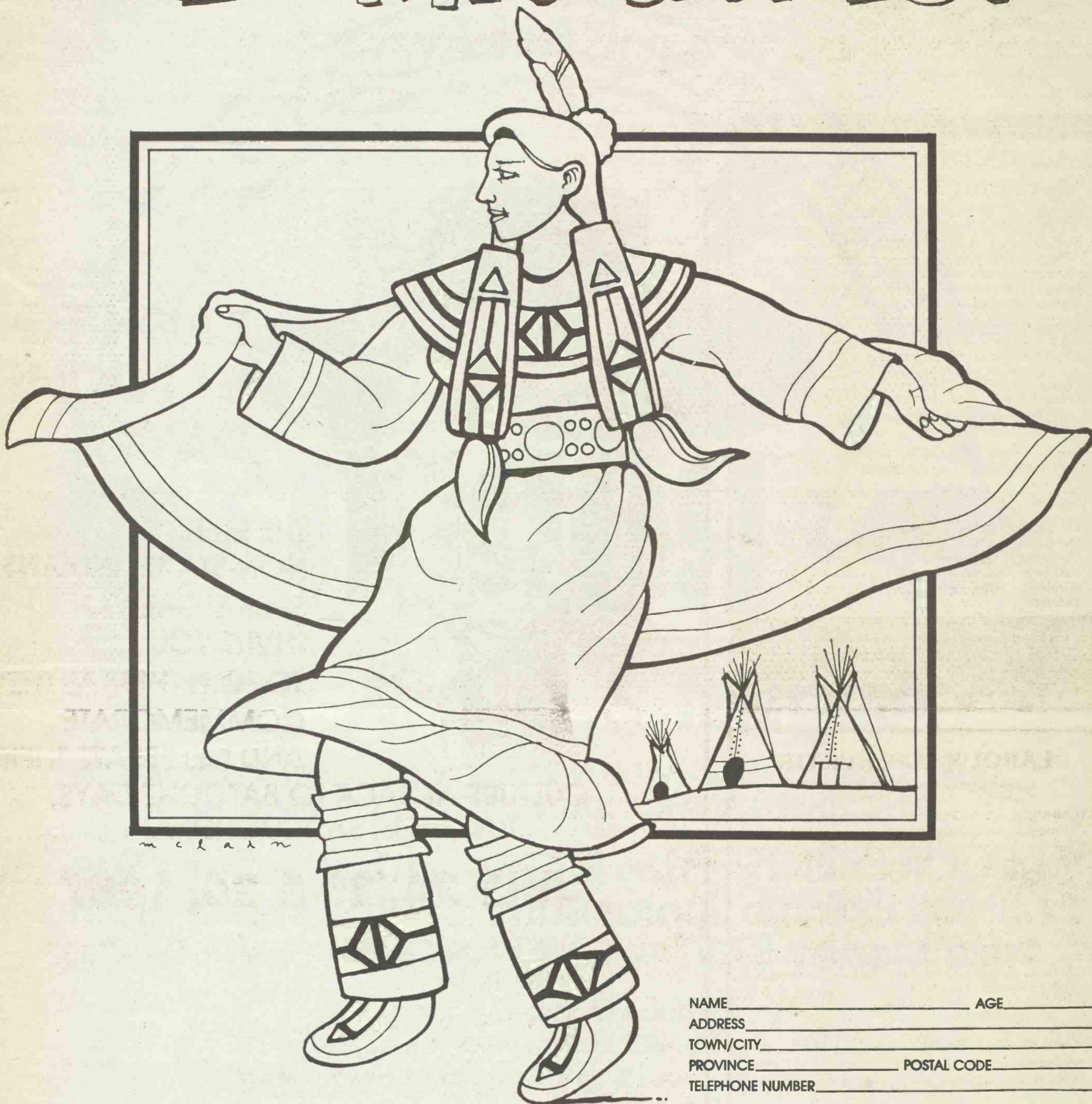
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1. The contest is not open to children of A.M.M.S.A. employees.
2. Entries are limited to one per child, however, more than one member of a family can enter.
3. Prizes will be awarded to first, second and third place winners. The first prize is a child's bicycle, second prize is a portable stereo and third prize is beaded moccasins.
4. Entries must be postmarked no later than **August 14, 1987**. Send entries to:
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5. Entries must bear the name, age, address and telephone number of the contestant.
6. Judging will be the responsibility of Windspeaker. The decision of the judges is final.
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