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Wind speaker

August 22, 1986 Volume 4 No. 24

INSIDE THIS WEEK

OLD SUN COLLEGE is a fast growing institution. For a profile of the college's newest innovations and projects see the full page spread on Page 4.

ROY PIEPENBURG, recently retired after 10 and one-half years of service to the IAA is interviewed. See Page 8.

ERNESTINE GIBOT is profiled in regards to a new film about herself. See Terry Lusty's coverage of the film premiere on Pages 12 and 13.

IAA opposes DIA's control of band money

By Clint Buehler

A new step has been taken toward settling who should be responsible for money held in trust for Indian minors.

Indian Affairs Minister Bill McKnight has agreed to a joint working committee to consider changes in legislation to deal with the problem.

The agreement came after he met with the Indian Association of Alberta (IAA) and the 10 "resource rich" Alberta Indian bands (Blackfoot, Blood, Enoch, the four Hobbema bands, Sarcee, Sawridge and the Stoney tribe at Morley) August 18 in Edmonton. The joint working committee will include representatives of the Department of Indian Affairs and the 10 bands.

The bands and the IAA are opposing proposed changes

— scheduled to take effect September 1 — which would give the DIA full control over payments to minors held in trust on their behalf.

According to IAA President Gregg Smith, Indian money is the responsibility of Indian bands, and it should be their decision as to how funds are handled.

Such decisions should be made by individual bands, Smith says. "That's what self-determination is."

Smith added that it is critical that this matter be resolved as quickly as possible because of the September 1 deadline, and because such a move would "impact considerably" on employment and other programs on reserves.

Smith also attacked DIA's double standard in dealing with the "resource rich" reserves, noting that on the one

hand, the department cut off funding for housing, social services and other programs for reserves with resource revenue, "penalizing" them, but now wants to control their payments to minors and trust funds held for them.

Now, band councils have a choice. They can use some of their revenue and capital for general band purposes, or they can pay out a portion in the form of per-capita distributions.

The DIA has allowed bands to pay up to \$250 per month to parents on behalf of each child under 18. There has been some suggestion, however, that this policy may violate provincial trust laws.

The IAA says the bands must decide whether per capita distributions are paid out to parents and guardians or kept in a trust fund.



Chief Snow accuses media of 'racial implications'

By Clint Buehler

The Calgary Herald has been accused of "racial implications" for its efforts to obtain financial information about "resource-rich" Indian bands.

Chief John Snow of the Stoneys at Morley accused the newspaper of "twisting and manipulating" the facts in its coverage of his band's financial affairs.

He was also critical of their refusal to print an article he had written in response to Herald coverage, explaining the traditional view of band government and administration that is the basis for his band's style of operation. ("Windspeaker printed that article earlier this year.")

The Herald has made a bid through the Access to Information Act to obtain financial documents dating back to 1975 on the 10 Sawridge, Sarcee, Enoch, Blackfoot, Blood, the

Stoney and the four Hobbema bands."

The bands, with the support of the Indian Association of Alberta (IAA) have opposed the request and are appealing to the federal court the Department of Indian Affairs decision to grant the request.

Snow says the Herald's coverage critical of the Stoney band's handling of natural gas royalties had "degrading implications. I think if you read the articles you would certainly see that the Indian point of view is expressed there as though it's not really something standard within the white community."

A Herald spokesman told Karen Booth of the Edmonton Journal he is "very disappointed in Chief Snow for making such an emotional and thoroughly false accusation."

"The Herald's request was based strictly on the premise that the public deserves an accounting of how public money is spent and has absolutely nothing to do with race."

Gregg Smith, president of the IAA, contends the information is Indian business, not public business.

He rejected the suggestion that the media's role of providing information to the public, of protecting individuals by providing them with information about matters that affect them, applies to Indian people, too. "The chief is the primary protector of the people," Smith says.

TWINN INTROSPECTION

Chief Twinn sits in quiet contemplation of his future as Chief of the Sawridge Band. He marked his 20th anniversary as chief. A

celebration full of various activities and entertainment was held in honor of the occasion. For stories and pictures of the event, See pages 10 and 11.

by Leon Strembitsky Mushroom Productions Ltd.

MAA activities to resume soon

threatened by bankruptcy because of overspending by the MAA Housing Department.

The crisis forced indefinite postponement of the MAA annual assembly scheduled for August 22, 23 and 24, and MAA elections scheduled for September 8.

Sinclair says the assurance of core funding means a new date for the assembly and election can be considered early next month.

Meanwhile, meetings are

continuing between the MAA and Canada Mortgage and Housing Corporation (CMHC) to get the MAA Housing Department, now at a standstill for lack of funds, operating again so that it can earn the money required to pay back the approximately \$80,000 of core funding it spent.

At the root of the problem seems to be a change in the terms of the MAA Housing Department's relationship with CMHC.

In the past, the depart-

ment received core funding for administrative costs, plus a fee for service for delivering certain CMHC programs. Since January 1, 1986, however, the core funding has been eliminated and all activity has been on a fee for service basis, with the fees paid after the work has been completed.

While the organizations affected were funded up front to assist them in making the transition, the MAA was allowed some money, but less than

others, and "never enough to do it properly," Sinclair says.

The dilemma that the MAA and CMHC are trying to resolve is how to provide funds so that the Housing Department can begin working again to earn the fees that will enable it to cover its own operating costs, plus pay back the core funding it has already spent.

Sinclair is confident a solution will be found.

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President Sam Sinclair says the provincial government has indicated that the second installment of its funding for the organization will be available by then.

The new development follows concern that the organization might be

National

Erasmus says unsolved Native problems result in self-inflicted violence



THE STREETS OF ALKALI LAKE
...where it all began

ST. JOHN'S, NFLD — Georges Erasmus, national chief of the Assembly of First Nations, has warned that violence could result if the problems facing Native people aren't solved.

He told the annual conference of the AFN the vast majority of Canadian Native people have no land they can call their own, no resources to build on and no means of self-government. The only reason widespread violence hasn't occurred, he says, is because few suffer the kind of starvation and death inflicted on minorities in other, strife-torn countries.

"In this country, we slowly kill our people by taking away their humanity bit by bit. We're prepared to keep our people on social assistance from birth to the grave."

Erasmus says violence exists in Canada, but among Natives it is self-

inflicted. He cited the problem of alcoholism as one example.

And he warned that the day the (Native) leadership "gives up on the country and turns around and starts to mobilize their people, then you'll see violence, because it's out there, there's no question about it.

The national chief was especially critical of the replacement of David Crombie with Bill McKnight as minister of Indian Affairs.

"We spent years educating that man (Crombie). He was on the verge hopefully of about 10 different areas where he was going to move ahead with policies, and now we're back to square one — zero. We start over again.

"Regardless of the kind of man McKnight is, there's no way in the world that he'll be able to move on all the areas we want to move in."

Alkali Lake sharing innovations

ALKALI LAKE, B.C. — More than 1,200 people, including 500 young people and many Elders, from as far away as California to the south, Alaska to the north,

Quebec to the east, and Victoria to the west attended a four-day networking and sharing conference of workshops, sacred ceremonies and celebrations.

The Alkali Lake Indian Band near Williams Lake, British Columbia and the Four Worlds Development Project of the University of Lethbridge, co-hosted the second annual international "Sharing Innovations That Work Conference" conference July 1 to 4, 1986. The conference was designed to allow individuals and program staff working in alcohol and drug abuse treatment and prevention efforts in communities across North America to

share their experiences, their successes and their problems.

During the conference, almost 100 people fasted for up to three days for "the full health and sobriety of Native communities by the year 2000." The fast was broken by a traditional feast of moose and salmon provided by the community of Alkali Lake on the final day of the conference.

Workshop topics included "Sobriety and Leadership," "Spirituality," "Adult Children of Alcoholics," "Community Development and Theatre," "Cultural and Spiritual Approaches for Healing Ourselves and Our Communities," and

"Nutrition and Wholistic Healing," to name but a few. Workshop summaries and a directory of alcohol and drug abuse programs presented at the conference are being prepared by the Four Worlds Development Project.

One of the unique features of the conference was the importance placed on traditional spiritual ceremonies. Entire mornings were dedicated to ceremony and hearing the wisdom from the Elders. At the conclusion of the conference a sacred ceremony was held that transferred the location of next year's conference to the Dene Tha Band of Assumption, Alberta.



GEORGES ERASMUS
...critical of national situation

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Leader of Aryan Nations deny they are white supremacists

By Florence Loyie

The Canadian leader of the Aryan Nations denies the group is white supremacist.

Terry Long, who plans to build a bunker near Caroline for church members, says they are "white separatists" who "are proud of our racial integrity.

"We believe in the uniqueness of all mankind and that blacks, Chinese, North America natives and

Metis should be proud of their own" but separately, Long said.

Only white people are allowed to join the church whose mandate is the preservation of the white race, he said.

When this reporter requested a tour of the camp, Long asked: "Are you white?"

When told no (my mother is Metis and father is half Scottish and Mexican), Long replied: "Then you

can't come."

Long denies his proposed bunker near Caroline, about 130 km northwest of Calgary, will be used for military-style training.

The proposed bunker will be used as a temporary church until a national one can be built. People who attend will be given reading material and have questions about the church's philosophy answered, he said.

Edmonton Rabbi Haim Kemelman, asked to com-

ment on the Aryan Nation's concept of white separatism, said:

"You cannot live with a separatist concept of community life. If you can't learn to live together then you are like scorpions in a bottle."

Guy Umscheid, deputy mayor of Caroline, said the town's 431 residents "do not sympathize with Terry Long."

(From the Edmonton Journal)

Bid to oust Sinclair fails

By Clint Buehler

A bid to remove Sam Sinclair as president of the Metis Association of Alberta (MAA) has been narrowly defeated, and a zone vice-president of the MAA says he's resigning because of that decision.

The bid to oust Sinclair was a direct result of mismanagement of funds that saw the MAA Housing Department spend an estimated \$80,000 in core funding, forcing postponement of the MAA assembly and election.

MAA Housing Department manager George

Bartlett and MAA accountant Lou Marta were removed by the MAA board of directors as a result of the crisis.

Eric Ward, vice-president for Zone 2 of the MAA said he was resigning after a motion to remove Sinclair was defeated by one vote, 6-5, in a secret ballot. Sinclair notes, however, that as of August 21 Ward's resignation had not been tendered in writing, as required by MAA bylaws.

Ward told "Windspeaker" that "it is going to be difficult to save the MAA, even with a government bailout and..." "I'm reluctant to accept a government bailout, and taxpayers

would have the right to ask why we should receive it if there's that kind of management.

"I'm surprised it was allowed to go this far. I'm surprised he (Sinclair) didn't know about it sooner. He should have been on top of these things."

Earlier, in an interview with the Edmonton Sun, Ward said "the embarrassment the president has caused us by having cheques bounce all over town has become too much."

"I had suggested that the board resign as a whole and bring it back to the people to elect a new board. I don't want to be part of this

embarrassing activity anymore."

Ward told the Sun "we want Sinclair out because of the financial situation, the constitutional situation and the embarrassing situation. It's a case of great mismanagement."

Sinclair admits there was mismanagement but says the solution is "organizational restructuring" and better communications and financial accountability within the organization.

He says steps are being taken to ensure those things are in place, and he intends to pull the association together again once the financial crisis is resolved.



SAM SINCLAIR
...still the boss

Erasmus chosen for Tom Longboat sports award

By George Poitras

Tom Erasmus is thrilled to have been chosen the 1986 winner of the Tom Longboat award as the outstanding Native athlete in Canada.

A sports fanatic since an early age, Erasmus says sports has been an important factor in his everyday life. "Having won the award has been even more an inspiration to better myself in the future," he said.

Raised with five brothers and one sister, sports has always been a family affair for the Erasmus's and Erasmus acknowledges his gratitude to his parents for their encouragement and support for his endeavours.

Born in Edmonton, Erasmus began his competitive sports in baseball at the age of 14 as a pitcher for the Goodfish Lake Braves. Since then he's had outstanding achievements in the sports, winning

medals and being chosen many times in the Alberta major baseball league as a top 5 pitcher. A two-time recipient of the "Player of the Game" trophy at the Canadian Championships level, there is no doubt that for Erasmus, baseball was always a number one priority when it comes to sports.

An industrial accident in 1980 prevented Erasmus from continuing his pitching career. Before this unfortunate incident, Erasmus was approached by the Cincinnati Reds, who at the time expressed interest in his abilities. For the next four years after the accident, Erasmus coached on Team Canada.

As an active member in the sports scene in Lac La Biche, Erasmus tries to instill in the minds of the young Native athletes the opportunities and chances of betterment that are available to them.

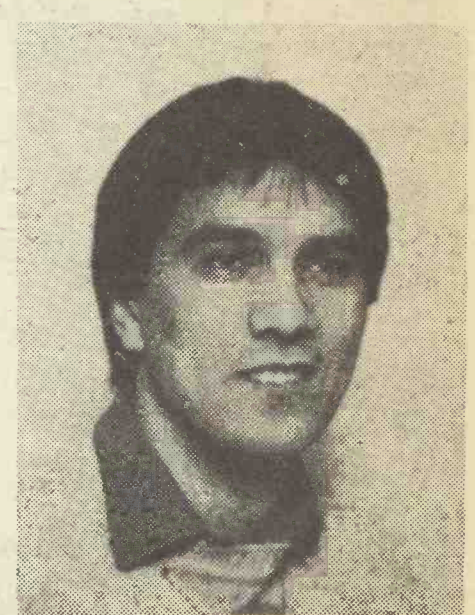
"What would I like them to see in me?" says Erasmus. "I'd like to show them (the importance of) good work habits; when you work well, perform well, then there's the possibility for advancement. Anything I've achieved has been a result of hard work."

Erasmus plans to coach either the junior or senior team at the World Baseball Championships. But on August 16, Erasmus and fiancee Linda were wed in Lac La Biche, and will be on their honeymoon in Los Angeles, California for 10 days.

When school begins in September, Tom will resume work as an interpersonal relations worker at the Dr. Swift Junior High School in Lac La Biche where he counsels children and works on various programs.

In January, 1987, Tom Erasmus will receive his award at an annual banquet of the Canadian Amateur Sports Federation in Toronto.

"I would like to express my thanks to the Goodfish Lake Band for nominating



TOM ERASMUS
...a sports fanatic

me for the award," says Erasmus.

The Tom Longboat Award introduced in 1953, is given to a Native person who has made a significant contribution of their athletic abilities at the national, provincial, territorial or local levels. To qualify as a nominee for the award, one must be a regional medal winner as selected by the provincial/territorial organizations of the Assembly of First Nations and the National Indian Brotherhood. Nominees can also be recognized as a most outstanding Canadian Indian athlete, male or female, who exemplifies excellent qualities in the following three categories: a) athletic achievement, b) leadership and organizational abilities, and c) personal character.

The winner of the award is selected by a committee of two AFN/NIB representatives; two representatives from Sports Canada, and a member of the Longboat family. The winner will also be given national media coverage and will receive a small version of the original Tom Longboat trophy.

The award is named after Tom Longboat, a prominent long distance runner with many victories, including the 1907 Boston Marathon. From the Six Nations Reserve in Southern Ontario, he represented Canada in the 1908 Olympics in London, England. Tom Longboat died on the Six Nations Reserve in 1949.

OTTAWA REPORT

By Owenadeka

It took exactly one year, three months and 14 days but Brian Mulroney has finally and unquestionably broken his best known promise to Canada's Native people.

That's the famous promise he made on April 18, 1985 -- the day that news first leaked out about the infamous Nielsen Report. Of course that's the report that urged Ottawa to turn Indian affairs over to the provinces and to slash federal spending on Native affairs by \$300 million.

In one of his quickest moves ever, Brian Mulroney denounced the recommendations within hours of the first news reports. The prime minister reaffirmed what he said were the basic principles of his government's Native affairs policy. The statement that Native people remember most is the one that said "current funding levels of programs designed to correct the serious inequities which exist for Native people and Native communities will be maintained."

The Mulroney statement was not just an isolated gesture designed to get the heat off his government. It was repeated often by him and his ministers over the past 15 months. On May 7, 1985, just three weeks later, Brian Mulroney said "we shall never back down from that commitment." The next day, Erik Nielsen said "the prime minister issued a press release on April 18 setting forth the very clear principles upon which the government intends to approach the problem." And on March 13 of this year David Crombie said "last April 18...the Prime Minister quite clearly indicated that...he would not in any way cut program costs."

Well, Brian Mulroney and his ministers can no longer refer to that April 18th statement -- if they don't want to be accused of telling a fib, that is.

On the first of this month, the Secretary of State Department mailed out notices to 60 Native organizations telling them their budgets were being cut by five percent this year. The cuts in Native programs total \$2 million and are part of Ottawa's effort to reduce the federal deficit. The groups being cut are the national, provincial, territorial and regional groups that represent the political interests of Native people. The

cuts amount to \$35,000 each for national organizations like the Assembly of First Nations and the Inuit Tapirisat of Canada. For others, the cuts will be somewhat less but they will still cause serious problems for organizations at every level. Native friendship centres, Native communication societies and Native womens' groups are also affected, although not quite as much.

Native leaders are furious and they're accusing Brian Mulroney of breaking his famous promise. Granted, Native leaders are angry, but I don't think that many of them were too surprised because they certainly were told that the cuts were coming. Given the country's anemic financial situation, the only real surprise is that the cuts weren't larger or more widespread.

The prime minister's office, by the way, has yet to respond to the Native complaints.

For its part, the Department of Indian Affairs and Northern Development has also cut some spending. The department won't say how much but it says the cuts will come out of administration, not programs. The department says the cuts are tiny compared to recent budget increases and that, in any event, they won't affect efficiency. But given the department's dreadful record of administering Indian programs, it's hard to see how cutting the department's administration budget will lead to any improvements.

Apart from the financial side, there's a second part of the April 18th promise that's also been broken.

The prime minister said at the time that David Crombie, the then-Minister of Indian Affairs, would head a Cabinet committee to co-ordinate the government's overall policy for Native people.

That seems to be just a lot of hot air. First, it turns out that the Cabinet committee is just a sub-committee. And second, the sub-committee, which co-ordinates the government's overall policy, supposedly, never discussed the changes to the land claims policy suggested by the Coolican report.

So at least two things in the April 18th statement have now gone the way of some of Brian Mulroney's other forever-and-ever promises. Just as we haven't heard the term "sacred trust" in a while, we probably also won't hear much more about April 18th.

The broken promise has nevertheless cause some deep and possibly permanent wounds. But Native organizations are not the biggest victim of the cutbacks. Neither are the Native people at the community level. Instead, the greatest victim of the cutbacks is the prime minister and his credibility with Native people.

Astounding progress for Old Sun College

By Lesley Crossingham

BLACKFOOT RESERVE — It looks like any old red brick school house built on the prairies during the 1920s, but once you step inside the large glass doors you can see that the Old Sun College on the Blackfoot Reserve east of Calgary isn't a little school house anymore.

The college was built on the original site of a log cabin built in the late 1800s which was also named Old Sun, after Chief Old Sun, a co-signer of the Treaty 7 agreement.

The school was run by Anglican missionaries until the 1950s when the federal

government took control. However, during the late 1960s, people on the reserve began to recognize the need for adult education and in 1971 the Old Sun Community College was founded. The college is owned and operated by the Blackfoot people.

During the first few years, the college was operated as an off-campus section of Calgary's Mount Royal College, but today the college offers a variety of courses linked to the Southern Alberta Institute of Technology (SAIT), Mount Royal College and the University of Calgary, as well as providing upgrading courses for those

students who did not receive a high school diploma.

"Old Sun has made astounding progress," says its new president, Marion Cleery. "It is quite an honor to have been chosen president and I intend to work very hard for the college," she added.

Cleery began her new position this month, replacing retiring president R.W. Hahn. Before joining Old Sun, Cleery was chairman of Campus Life at Olds College. She has also been active in international development and women's groups as well as working in cross-cultural groups. Cleery completed a degree in adult education before taking on her teaching career.

This year the college will be introducing some exciting new courses, says Cleery. The most significant are the business certificate program which is being offered by the Lethbridge Community College, which, says Cleery, is already well subscribed. Cleery adds that Old Sun will also be adding more science courses and medical courses this year, too.

"But any new directions will come naturally," she says. "At this point we've just opened a new residence, which includes trailers for families, and we are hoping to offer a broad range of programs as time goes by."

The Old Sun student residence was opened last January and has rooms for 38 single students as well as a day-care on the lower level. Across from the playpark is the trailer park where students with families can reside.

"We don't plan on having any more trailers, but eventually we hope to have permanent duplexes built to house the families," she said.

Later this summer a landscaped nature walk with picnic tables and featuring indigenous native plants will be completed, added Cleery.

The college is 15 years old this year and is already gaining recognition from students across Canada. This year students from the Yukon and the Northwest Territories as well as northern Alberta are flocking to the campus.

"The Blackfoot Band is committed to encouraging all interested students, including non-Native, to come here and enjoy the programs we offer," says Cleery. "We offer courses that have the same standards and credit as those offered in the university or in any of the community colleges, as well as courses on Native languages and Native culture," she adds.

Cleery points out that many Native students who

come from remote reserves in the north feel very much at home on the Blackfoot Reserve and the move from their familiar surroundings isn't as traumatic as it would have been had they gone directly to a big city.

"We are a kind of stepping stone. We can smooth the way for a student to gain the confidence to go on to the city and the large universities because the student can gather many credits right here on the Old Sun campus.

The Old Sun College has a special link with the University of Calgary and especially the Red Lodge, which is a student-support centre for Native students. Students are encouraged to take the first three years

of their degree on the Old Sun campus and their final year at the University of Calgary.

"Students meet the University of Calgary lecturers here so when they make a big move into the city they don't feel lost or lonely because they can always go up to the Red Lodge and talk their problems over with the staff there," says Cleery.

Right now, Cleery is busily settling into her new position and making preparations for the new semester starting next month. However, she adds that she is really looking forward to meeting the new students and "getting on with the work."

"They're certainly keeping me busy here," she laughs.



MARION CLEERY
...new college president

Museum opening soon

By Lesley Crossingham

BLACKFOOT RESERVE — Two young girls huddle together looking at the old native artifacts pointing and whispering at the stone-age arrowheads, at the old sacred bundles and at the delicate beadwork. No, this isn't the Glenbow Museum, but the Old Sun Museum, atop the Old Sun College on the Blackfoot reserve where this priceless collection of artifacts is just about ready to be opened to the public.

Curator Russell Wright explains that the exhibit symbolizes the Blackfoot peoples evolution from the stone age tools of about 2,000 years ago up to the present space age.

"The first section is dedicated to the stone age, and as you can see, we have artifacts such as the stone hammers and buffalo ladels," he explained.

The exhibition moves through the different stages



RUSSELL WRIGHT
...museum curator

of development and includes old black and white photographs taken by the early missionaries of the Blackfoot Reserve.

"We will be making the museum bigger," says Wright. "And we will be getting new glass-front cabinets. Right now we can

only show about half the collection. We have many other items we would like to show."

One of the most interesting exhibits is the medicine bundles and secret society bundles. Many of the bundles are old and faded now, but Russell explains to the young people who walk around the exhibit the meaning and significance of the various societies, some of which are still in existence today.

There are also samples of choke-cherry pemmican which his wife Julia made. Wright points out that the pemmican is three years old but is still good to eat.

Wright says the young people are still interested in the old things and in fact he has to watch them carefully in case they want to take a "souvenir" with them, he laughs.

The Old Sun Museum is located on the third floor of the college.

Students making Native nature garden

By Leslie Crossingham

BLACKFOOT RESERVE — It's been a long hot summer for two Blackfoot students of the Old Sun college but they say they've learned a lot about their culture and the Blackfoot Reserve.

Myrna Red Crow and Roxanne Blood, both health career students, were assigned an interesting but at times frustrating task of studying and collecting native plants from the reserve to be made into a nature garden near the Old Sun student residence.

"We walked around the river bed and in the fields

for plants and then we consulted two Elders, Jim Many Bears and Beatrice Poor Eagle, who identified the plants and told us what they were used for in the old days," says Roxanne Blood.

The students then took cuttings and tried to cultivate the plant. However, because of the hot dry summer this year, they lost many plants and had to look for new specimens.

"The Elders were very helpful," says Myrna Red Crow. "But many plants were sacred and they didn't want to tell us the name or the use," she added.

The two students also spent many hours in the Glenbow museum in Calgary looking for the latin names of the plants and doing general research. They are also compiling a pamphlet which will include photographs of the plants along with the Blackfoot name and description.

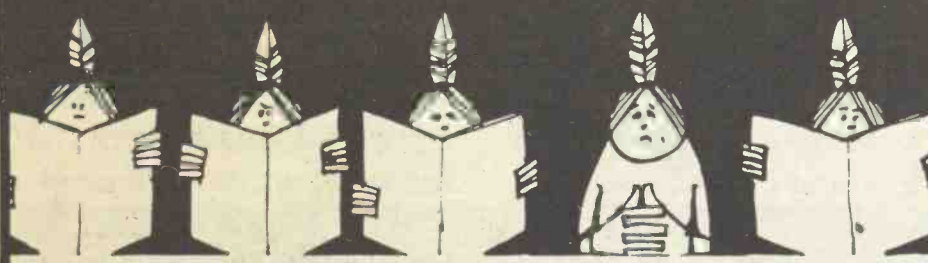
Former vice-president Vivian Ayoungman came up with the idea of a nature garden to exhibit native plants from the Blackfoot area sometime last year, says new president Marion Cleery. And these two students were given a summer job selecting and cataloguing the plants.

Cleery explained the students had to work within a tight budget of \$200 to cover expenses such as driving into Calgary and providing gifts for the Elders.

"They are working very hard," she smiled. "And I am sure their project will be a great success."

Myrna and Roxanne's project should be completed by the end of summer and the pamphlet printed soon after. And visitors to the new college campus will have a chance to learn about the native plants of the area and their uses.

WHY BE LEFT OUT?



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Game bird and big game regulations announced

The 1986 Game Bird Regulations and minor changes to the 1986 Big Game Regulations have been announced by Forestry, Lands and Wildlife Minister Don Sparrow.

For migratory game birds (ducks, geese, coots and rails) the daily bag limit has been reduced to five ducks a day before October 12, after which it increases to six. Possession limits are double the daily limits. This year there will be no maximum restrictions on mallards or other species. This change recognizes the decline of all game bird populations and the need to protect them, Sparrow says.

The opening dates of the duck hunting season have been delayed to the following

dates: September 12 in Zones 1 and 2 (northern Alberta), September 19 in Zones 3, 4 and 5 (central Alberta) and September 26 in Zones 6, 7 and 8 (southern Alberta). These delays in season opening dates are designed to increase the survival of late hatching broods and molting female ducks, particularly mallards.

"Last year Alberta joined other prairie provinces and various U.S. states in adopting harvest guidelines to reduce the mallard harvest by 25 per cent," said Sparrow. "This year's regulation changes still allow Alberta to accomplish these important objectives while maintaining the same recreational opportunities as in the past year. I

consider this action to be a strong reflection of Alberta's commitment to enhancing the recovery of North American duck populations that have declined over the past decade due to drought conditions on the Canadian prairies."

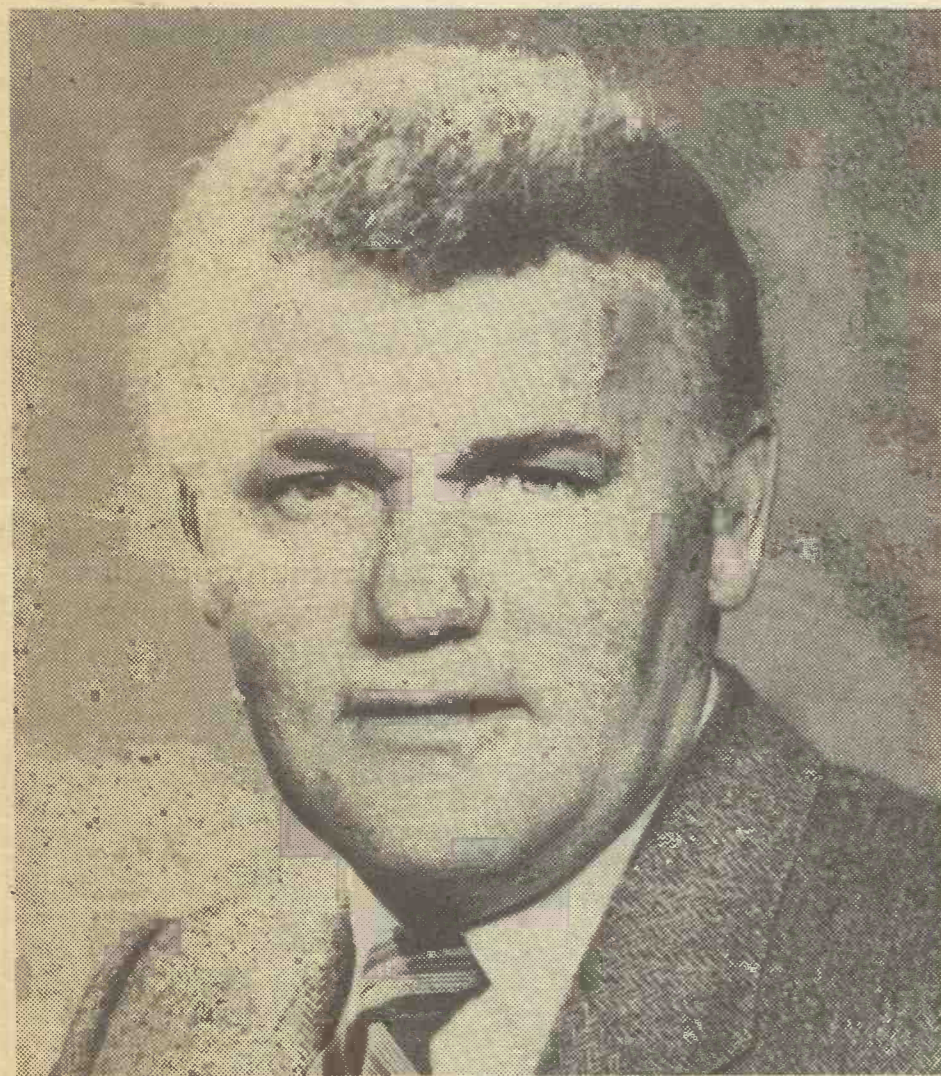
Only one significant change has been made concerning upland game birds (pheasants, grouse, partridge and ptarmigan). The pheasant daily bag limit has been reduced from three to two birds per day, and the possession limit reduced from nine to six birds.

"Again the reduced limits are due to the continued loss of upland game bird habitat resulting in the reduction of population numbers," said Mr. Sparrow.

In the 1986 Big Game Regulation, hunters qualifying for special draws will be issued a paper tag instead of a metal tag.

"We have introduced the paper tag to assist in speeding up the license issuing process," said Sparrow. "This form of tag has proven to be very popular and cost effective in other jurisdictions." Instructions for using the new paper tags can be found on the back of the license.

"The big game regulations have also been amended to provide flexibility for special licence draws in zones having high wildlife populations that require increased harvest to maintain the vitality of these populations," said Sparrow. "This change allows us to have the flexibility to increase the harvest of certain wildlife species in situations where hunter participation is lower than desired to achieve required harvest levels."



DON SPARROW
...announces minor changes

Community

Faust negotiations fruitful

By Albert Burger

FAUST — Efforts on behalf of the community of Faust in representing concerns of local residents for access to land are bearing fruit in negotiations between Alberta's minister of lands and the Faust Regional Community Development Corporation (FRCDC).

Board chairman Lawrence Willier says, "Faust is alive as a community with active people who have a strong wish for greater involvement in local affairs at all levels."

Willier says the corporation aims to make "lasting links among local residents

that will enable us to solve the problems and challenge the opportunities that are in the future of our home and chosen community."

A report on the Faust Local Integrated Resource Area, released by FRCDC, notes that "the Corporation's efforts directed in providing for an expressed need of residents for smallholdings or acreages as well as securing a land base for local economic development."

The provincial government has agreed to make available a 10.25-section block of land exclusively for use by Faust residents. It includes provision for

agricultural, recreational and country residential opportunities.

A long-range plan for the land in question, prepared by FRCDC, "would include measures for management control of the area by the local community, as well as its use for a number of economic projects. Components of the long-range plan would include research, planning and management, land disposition, grazing development, trail development, timber utilization, housing, roads, resource management, and the examination of the feasibility of a major hospitality facility."

Kootenay remembered

By Terry Lusty

A year ago May, the late Bob Kootenay was run over by a rapid transit train in Edmonton.

Along with his son, Kootenay had taken a short cut to get to his vehicle after an Edmonton Oiler hockey game. One train had just passed by when Kootenay stepped out, not realizing that another was fast approaching from the opposite direction. The outcome of that decision was fatal for the amiable Kootenay.

In remembrance of Kootenay, an annual Native golf tournament was named after him.

This year, the Bob Kootenay Memorial Golf Tournament will, again, be held at the Links Golf Club in Spruce Grove. It is scheduled to commence at 12 noon on August 29 and finish on August 30.

A banquet will follow the tournament at the Grove Motor Inn on Highway 16. The presentation of awards



BOB KOOTENAY
...left a legacy

and a dance are to round out the evening.

Kootenay, himself a golfer who travelled widely in the U.S. and Canada, "always liked the Links Club," says John Fletcher, who, along with co-ordinators Ray and Sylvia Arcand, form the planning committee for the tournament.

As an ex-RCMP, an athlete, and a coach, says Fletcher, Kootenay "left a

legacy in the Native community." His trademark was "his red hair, gold tooth, and big laugh."

"His humor was priceless," says Fletcher of Kootenay. He related one incident about a golf tournament in Phoenix in 1983 where everyone was trying to be extra nice at an evening social. What could well have turned out to be a rather dull evening was immediately picked up by the appearance of Kootenay. His jokes got everyone going and even Peter Homer, an executive member of the National Indian Activities Association, praised him, making reference to his being "the funniest Indian I've ever seen; better than Charlie Hill," Fletcher said. "He was almost like a Danny Kaye because of his humor," he added.

Information regarding the tournament can be obtained by phoning Sylvia Arcand at 452-4330 during work hours or 939-3496 in the evenings.

Alexander youth assisted by Job Entry Program

MORINVILLE — Ten local employers are offering their businesses as training grounds for 17 Native youth from the nearby Alexander Reserve on a unique federally-funded skills training program.

The year-long Job Entry program is designed to assist youth to enter the labour market through a combination of classroom instruction and work experience placements with employers willing to provide on-the-job training and personal supervision.

The project came about as a result of a survey which determined that a high proportion of the Alexander youth between the ages of

15 and 18 were not in school and unemployed, said instructor Linda Boyle-Arcand. "Their lives basically were at a standstill. We hoped this program would provide an alternative for their entrance into the labour market."

Emphasis initially was placed on literacy, high school upgrading and lifeskills, said Boyle-Arcand. Topics covered included communication, employer expectations, computer and typing skills.

The participants were then placed for six weeks with different employers on the reserve such as the band office, the Elders' Lodge, daycare centre,

school and public works. But when oil and gas revenues started to fall off in March, program coordinators decided it would be best to help participants look for work off the reserve as well.

Boyle-Arcand started approaching Morinville employers and was met with enthusiastic response. Businesses now participating in the program range from restaurants and retail outlets to autobody shops.

A positive spinoff has been the interaction between Alexander youth and the Morinville employers. "It helps to break down a lot of barriers and

assumptions," said Boyle-Arcand.

There is a pronounced change in the group's attitude as a whole since the program began eight months ago, said Boyle-Arcand. "They now believe they are just as good as the next person. They're taking pride in the things they are doing. As a result, they're more outgoing in their community and have a better idea of what they would like to do in the future."

Paula House was desperately shy prior to enrolling in the program. But the lifeskills classes along with the positive interaction she is having with employers

has helped her to overcome her timidity.

"I really couldn't talk to anyone or look them in the eye," said the 22-year-old mother of two boys. But the two months she spent at a local bakery learning new skills, meeting new people and serving customers has given her new self-confidence.

The Grade 7 graduate had found in the past that jobs were limited. She is hoping the training program will increase her options. "I want to give my sons the things they deserve."

Tina Burnstick said she was doing "a lot of nothing" before the program began. She had held sporadic jobs

on the reserve, but spent most of her time at home caring for her four-year-old daughter.

Now the 21-year-old has her hands full. She's spent five weeks at the Elders' Lodge as a housekeeper, two months at a flower shop in Morinville learning every aspect of the operation and she just started her third training position at a local convenience store as a cashier and stockperson. "I'm learning a lot of new skills."

She is more confident about what the future holds for her and is considering taking additional training in computers when the program ends next January.

'Muskeg Express' still chugging away

By Dwayne Desjarlais

NORTH OF LAC LA BICHE — The CNR train, complete with its' antiquated passenger coach rumbles its' way through seemingly endless black spruce forests as it crosses over muskegs enroute to Fort McMurray from Lac La Biche, twice weekly.

The ride is monotonous as it passes through the isolated northern Alberta countryside, interspersed with pine and birch groves, and it is only through casual conversation with fellow passengers that an otherwise boring trip could be made more enjoyable.

Occasional vistas of muskeg lakes and wide-open swamps relieve the otherwise unbroken forests as the train winds its way northward.

Although CNR (Canadian National Railway) had only taken over the service in 1981 from the old Northern Alberta Railroad, they already are experiencing problems with making the service pay for itself and as a result of annual cost deficits, they had applied to government for permission to withdraw coach service. The application was turned down, when it was considered an essential service.

According to conductor Andy Johnson, who has had 32 years experience in his field, the service will likely continue for at least another three to five years.

The train makes regular stops at Margie, Conklin, Chard and Anzac before making its way into McMurray roughly eight and one-half hours after it leaves Lac La Biche. Passengers are usually local residents and some oil field personnel, who use the train primarily to ship freight. Although lacking a cafe or snack bar, Andy could usually be persuaded to have one of his trainmen cook up a fried egg sandwich and will offer you a coffee or a can of pop.

Regular customers include trappers, who are allowed to disembark at various points, as the train passes through their traplines. "Just like Jasper Avenue," says Johnson, "if somebody wants to get off, we let them off."

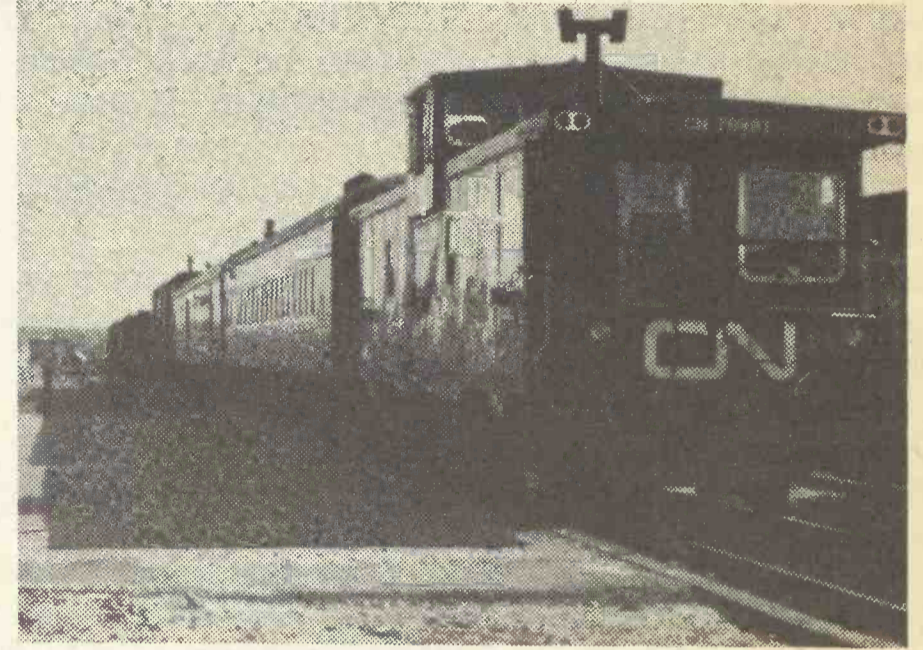
Starting in Edmonton Sunday afternoon, the train overnights in Lac La Biche, before continuing to McMurray. The \$32 ticket for the ride, does not include hotel expense in Lac La Biche.

"Local people are pretty grateful for the service," adds Johnson, "and even when they do finally construct an all-weather road along the tracks, linking the communities, we still feel that the service will continue."

"The high cost of groceries in the isolated communities means that many of the local people will travel to the larger centres of McMurray or Lac La Biche. It's only during these grocery runs that the coach will fill up," says the amiable Mr. Johnson. "Other times the

coach might be full is during the Lac St. Anne Pilgrimage days. Then we'll usually put on an extra coach."

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...a unique adventure

Pueblo leader fights the domination of the Spaniards

From the Native American

Pope (Pueblo)

Four hundreds of years before the Spanish colonized the Southwest, Indians had lived along the Rio Grande in what is now New Mexico. They were successful farmers, made handsome pottery, and wove fine cotton cloth. Above all, they were

established a territorial capital at Santa Fe.

The Pueblos' ancient way of life was soon threatened. Considered subjects of the Spanish crown, Indians were required to pay taxes in the form of cloth, corn, or labor. Their villages were renamed after Catholic saints, and their own ceremonies and religious practices were forbidden.

he bitterly hated the white occupiers. Released from prison, he went into hiding in Taos Pueblo, and there planned and organized an all-Pueblo rebellion. The spirits, he said, had ordered him to bring back the Indians' traditional beliefs and customs. Runners secretly carried this message to all the Pueblos, and one by one, Native towns enthusiastically joined the plot. Every precaution was taken to keep the Spanish from learning of the conspiracy: Pope, suspecting even his own brother-in-law of treachery, had him put to death.

August 13, 1680, was the date set for the attack. Somehow, however, the news leaked out, and Pope's only hope was to strike at once. On August 10, with the force of a long-suppressed hatred, the Indians attacked.

For a time, Pope was received with great honor as he traveled from Pueblo to Pueblo in ceremonial dress. But his success made him a despot. Hostilities broke out between pro- and anti-Pope Pueblos, and he was deposed. In 1688 he was re-elected Pueblo leader, but shortly thereafter, he died.

The Pueblos were masters of their own country for 12 years. In 1692, after brief but brutal fighting, Spanish rule was reinstated under Vargas. There was peace in the Pueblos thereafter. The Spanish remained as occupiers for 150 years longer, but their domination was never again as strong as before.

In 1675 a leader arose among the Pueblo Indians in the person of Pope, a medicine man from Tewa Pueblo renamed by the Spanish "San Juan." Pope had been one of several Indians imprisoned by the Spanish under suspicion of witchcraft and the killing of several missionaries.

extremely religious. The supernatural influenced everything they did.

In late 1598, colonists and priests from Mexico under Don Juan de Onate established among these Indians the first Spanish community in the Southwest. The new settlers call the Indians "Pueblos" (the name by which they have since been known,) because of the Indians' remarkable villages of large timber and adobe houses. Onate, the new settlement's governor, had Catholic missions and churches built, and in 1610

But although they gave lip service to Christianity, and pretended to submit to Spanish rule, the resentful Indians continued to follow their own sacred practices in the secrecy of the kivas (underground ceremonial rooms.)

In 1675 a leader arose among the Pueblo Indians in the person of Pope, a medicine man from a Tewa Pueblo renamed by the Spanish "San Juan." Pope had been one of several Indians imprisoned by the Spanish under suspicion of witchcraft and the killing of several missionaries, and

The Windspeaker Calendar of Events

Check it out!

- "Asum Mena" Native Art Exhibit**, Front Gallery, 12303 Jasper Avenue, Edmonton, August 7 - 30, 1986.
- Unisex Ball Tournament**, August 23 & 24, 1986, Kehewin.
- Labour Day Classic - 4th Annual Nakoda Powwow**, August 29, 30 & 31, 1986, Morley. For more information call 881-3937.
- Back to School Sports Day**, August 30 & 31, 1986, Saddle Lake.
- Saddle Lake Pony & Chuckwagon Club**, August 30, 31 & September 1, 1986, Saddle Lake
- St. Paul & District Agricultural Society Parade and LRA Rodeo**, August 29, 30 & 31, 1986, St. Paul.
- Wild Rose Rodeo**, August 30 & 31, 1986, Vilna.
- Country Music Jamboree & Dance**, August 30 & 31, 1986, Enoch Recreation Centre.
- North American Championship Men & Women Fastball Tournament**, September 5, 6 & 7, 1986, Oklahoma City, Oklahoma.
- Blueberry Festival**, September 5, 6 & 7, 1986, Fort McMurray. For information call 791-4336.
- Talent Show & Dance**, September 12 & 13, 1986. For entries call 594-5026 or 594-5028, Elizabeth Settlement.
- Ball Tournament**, September 12 & 13, 1986, Kinuso. For more information call John Giroux at 849-4745 or Raymond Auger at 849-4769.
- Metis Local 1885 Annual Assembly**, September 13 & 14, 1986, CNFC Edmonton. For more information call 421-1885.
- LRA Rodeo**, September 13 & 14, 1986, Bonnyville.
- Lakeland Rodeo Finals "Showdown '86"**, October 17, 18 & 19, 1986, Camrose.
- CCA Rodeo Finals**, October 31, November 1 & 2, Lloydminster.
- Memorial Hockey Tournament**, December 26, 27 & 28, 1986, Saddle Lake.
- Hockey Tournament**, December 27 & 28, 1986, Kehewin.

INTERVIEW **Piepenburg**

By Albert Crier

Roy Piepenburg recently retired from the Indian Association of Alberta (IAA) after 10 and one-half years of service.

In recognition of his work and solidarity with Indian people of Alberta, Piepenburg was awarded an honorary seat in the IAA Senate. This recognition was announced along with his retirement at the IAA annual assembly held on June 11.

Piepenburg is originally from Wisconsin, U.S.A. and has worked with Indians of Alberta for a total of 15 years. He has held positions with federal and provincial government departments dealing with Native people, as well as working with the IAA.

Windspeaker interviewed the man who walks along side Indian people in their struggles to get justice.

WINDSPEAKER: In becoming an honorary member of the Senate, that kind of recognition, is about the most sincere recognition that an organization can give to a man who is dedicated to the cause of the Indian people. You have been with the IAA now, for 15 years?

PIEPEBURG: No, I have actually been there for 10 and one-half years altogether, in two different stretches, I think the Senate has always been an important part of the Indian Association, to provide spiritual leadership and direction concerning the defense of the Treaty and Aboriginal rights. In 1970, I got there just in time to assist in writing parts of the Red Paper. I had left the Department of Indian Affairs (it was then called the Indian Affairs branch) in August of 1969. I left because I felt that the 1969 White Paper was a hypocritical betrayal as far as the rights of the people were concerned. I didn't intend to remain with the government if that was their orientation.

WINDSPEAKER: What did you see that was so terrible about that 1969 White Paper, and why is it that time and time again since 1969, we always hear the phrase, "the ghost of the 1969 White Paper is here again?"

PIEPEBURG: In 1968 and 1969 there were extensive consultation meetings held across Canada concerning the Indian Act, and Jean Cretien, who was minister (of Indian Affairs) at that time, came out with a policy statement that didn't reflect at all what the people had been saying in the consultation meetings. At no time did they say that they wanted to dissolve the treaties or give up their status or put the reserves in jeopardy, so I choose to call it a betrayal. It was a political ploy on the part of the government, but it didn't work because Harold Cardinal was president of the Indian Association of Alberta at that time and he led a national movement to react against the White Paper.

WINDSPEAKER: What did this movement consist of? Were there already organizations in place, nationally?

PIEPEBURG: The National Indian Brotherhood (NIB) had already been formed and this issue served to strengthen the National Indian Brotherhood. The chiefs of Alberta led the way in developing the "Red Paper - Citizens Plus" and practically all of the chiefs in Canada who were involved in the NIB endorsed that counter-proposal.

WINDSPEAKER: And what was the necessity at that time? To bring out all this political savvy and use of the media like all the other political movements?

PIEPEBURG: Well, the intent of the government was to abolish the Department of Indian Affairs within five years, to do away with the Treaties as such and to get the provincial governments to fill the vacuum that was to form when the federal government got out of Indian Affairs. So that was the crisis that existed.

WINDSPEAKER: Is that policy still alive? Is it still being implemented?

PIEPEBURG: Yes, it's alive. I think that the present federal government is trying to accelerate that policy in various ways.

WINDSPEAKER: And what role does that leave for Indian people? The provinces will be glad, but what kind of role will Indian people have?

PIEPEBURG: I think there are many unanswered questions when it comes to the transferring of responsibilities to the provincial governments. There aren't any assurances that adequate funds will be provided for reserve development. There aren't even assurances that the Indian organizations will be able to survive if they have to depend on provincial funding. In a lot of ways the provincial governments have been more antagonistic towards Indian organizations than the federal government; they feel more threatened by the Indian organizations. It always goes back to the province's fears of losing even a small part of their natural resource base.

WINDSPEAKER: When they transferred that control of natural resources, weren't there provisions in there that the Indians and the treaties they made with the Indians would be respected? What happened to those in the process of transferring the control?



"The federal government has been inconsistent and insincere in the whole bilateral process. The past ministers of Indian Affairs, when they are pinned down, say 'Yes, we respect the treaties, we uphold them.' But then they contradict themselves right away by saying that Indian chiefs and council are not sovereign."

PIEPEBURG: The Natural Resources Transfer Act of 1930 is becoming a very controversial matter. The courts are making decisions about the hunting and fishing and trapping rights and land rights that tend to run against the interests of Indians.

WINDSPEAKER: What kind of rights are being eroded? I heard that Indians can't hunt ducks anymore. That they have to buy licenses to fish or they can get charged by the fisheries.

PIEPEBURG: That's part of the whole direction of section 37.2 in the Constitution, and that's to give the provinces more control and that means the Indians conforming to provincial legislation. It's a very sly approach to the 1969 White Paper direction.

WINDSPEAKER: What is this Indian jurisdiction? Indians say they have a jurisdiction since time immemorial. Could you compare that to the kind of jurisdiction the government is willing to recognize?

PIEPEBURG: The resistance of the chiefs and councils as expressed through the Indian Association of Alberta has always been aimed at retaining Indian jurisdiction, in another words, Indian sovereignty, Indian control over Indian lands and the people who live on those lands. About three weeks ago I had a chance to look at a brief that was presented to the joint committee in Parliament by the Indian Association of Alberta in 1946. And 40 years ago they were saying many of the things that they are still saying today, and that is the treaties are legitimate and binding. The treaties are based on a bilateral relationship between Indian nations and the federal government, although at that time they were saying the British crown. And that is the issue that exists today.

The federal government has been inconsistent and insincere in the whole bilateral process. The past ministers of Indian Affairs, when they're pinned down, say "Yes, we respect the treaties, we uphold them." But then they contradict themselves right away by saying that Indian chiefs and councils are not sovereign.

Well, any time they say that, the treaties are in jeopardy. You can't be half sovereign as far as the treaties are concerned. Either the treaties are real or they're not. There is no half way arrangement.

This is why (David) Crombie, when he was minister (of Indian Affairs), would not really deal with the Prairie Treaty Nations Alliance (PTNA). Because of all the Indians in Canada with treaties, those chiefs in that alliance had the most legitimate grounds for perpetuating the treaties and there was no mistake about their being parties to the Treaties. So in spite of very strong efforts, the bilateral relationships, the bilateral discussions have not gone very far.

The PTNA did meet with Prime Minister Mulroney, but that whole process seems to be in a state of suspension, not due to any negligence by the chiefs and councils, but because of indifference on the part of the government and because of their strategy to want to have a tri-partite arrangement rather than bi-partite relationship with the Indian people.

WINDSPEAKER: What made your strong tie to the Indian people's cause? First with the Indian Affairs, then the provincial government, you have sided with the Aboriginal people. What is it about their cause or what their positions are?

PIEPEBURG: Well, I guess I have to quote Amnesty International on what they have been saying about the Indian people of North America. If you look at their reports for the last 10 or 12 years, especially, they are saying that Indian people of North America are victims of selective discrimination and persecution.

WINDSPEAKER: This "selective persecution" comes in what forms?

PIEPEBURG: The most recent form of it is the entrapment techniques that have been used against hunters and fishermen in central and northern Alberta — I guess even in parts of southern Alberta. That kind of selective discrimination and persecution of Indian people is tied in, ironically, with the aims of the White Paper. In another words, if you're going to assimilate the people, you are going to have to have a broad assault against the people, by passing legislation, by changing the constitution, by arresting the people. The Amnesty International lawyers who have followed what has happened in the United States and in Canada are saying it is terribly unjust. I think the fact that Aboriginal people are all out of proportion in relation to their population, in the correctional institutions and the prisons in Canada shows that the people are being persecuted.

WINDSPEAKER: One final question. How would you describe the scene now? Are Indian people in their relation to the government, are both sides in a standoff? Have we come full circle in our relationship with the government, where Indian people are saying that they want full control and the government is saying "we'll give you some, but we'll retain most?"

PIEPEBURG: The kinds of legislation, that are coming out from the Parliament of Canada, from the Indian Affairs minister, for example the Sechelt Bill, C-93, is a kind of legislation that will assist the Sechelt people on one hand in the short run, but in the long run it is going to facilitate their assimilation under the government of British Columbia. I think that in the future we will see more and more money placed at the disposal of Indian governments that are inclined to go the way the government wants them to go, that is for tri-partite arrangements and acceptance of more and more provincial legislation.

Indian people are moving in a society where money and material things are very important. Some of those values rub off on the elected leaders in the reserves. They are under pressure from their own people, many of whom want more material things. So there's an inclination to try and play ball with the government to improve their quality of life. But there is a price for that and the price is accepting more and more ethnocide, taking the risk of less Indian jurisdiction in the future. I'm not enthralled by the Canadian parliamentary system. It has many favorable attributes, but in the relationship with the Aboriginal people in Canada, the relations are very questionable and very suspect.

WINDSPEAKER: Are they similar to the United States policies?

PIEPEBURG: Yes. In fact, Harold Cardinal said at one time that the main difference between the American Indian policy and the Canadian Indian policy, is that the United States are 20 years ahead in terminating Indian rights. Canada is mimicking what happens in the United States.

INDIAN TRANSPORTATION

A serial about Indian methods of transportation

By Terry Lusty

THE TRAIN

It was not until the latter 1800s that the "iron horse," or train, arrived on the scene in western Canada.

A machine which ran along steel rails, the train soon replaced the cart and horse as a means of transporting goods over vast stretches of land.

The appearance of locomotives in the late 1800s was hastened by the rumors of an Indian-Metis uprising in 1885. Although the Canadian Pacific Railway was in serious financial difficulty, the government of Canada granted the line additional money based on the premise that it was badly needed if they were to send troops and equipment westward to put down what was perceived as imminent warfare.

The railway was then promptly pushed through until it extended from one

end of the nation to the other.

The association of Natives with trains was much the same as their relationship with steamboats. Natives provided much of the labor necessary in supplying water and wood with which to fuel the machines.

Many also worked on the railroad "gangs" in laying track and building bridges and rock sheds. They were the ones who loaded up buffalo bones which were in demand for use as fertilizer and also in the production of munitions during the war years. That demand, however, was short-lived.

While the employment of Natives on the railway was a reality, there was never any great number of them hired on at any one time. The bulk of the work force usually consisted of immigrant laborers such as Ukrainians, Italians, and Orientals.

PLANES

Last but not least in the

field of transportation has been the advent of travel by air. The light aircraft, or bush plane, has made a marked impression on the Native community even if the extent of their use has been somewhat limited.

Apart from their use for personal travel, planes have also been used to bus people to meetings and to transport hunters and fishermen into isolated areas.

Planes which are Native owned and operated are few and tend to be found more in northern communities where travel by road is difficult if not non-existent. One of the few widely known people to pilot their own plane was a former Member of Parliament, Wally Firth, a Metis

from the Northwest Territories.

The airplane has been employed extensively in flying medical staff, oil and gas personnel, politicians, social workers, and Indian Affairs people in and out of Native communities.

As a form of ambulance, bush planes have been responsible for the saving of many lives, particularly in regions not served by roads or whose roads are very rough and dusty.

The value of the bush plane, when used, goes without saying — they can and have been a Godsend at times.

(This concludes the series of transportation by Terry Lusty. May all your travels be smooth and safe.)

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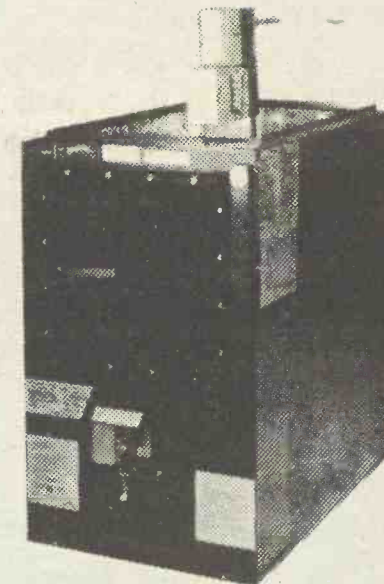
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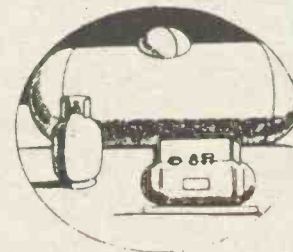
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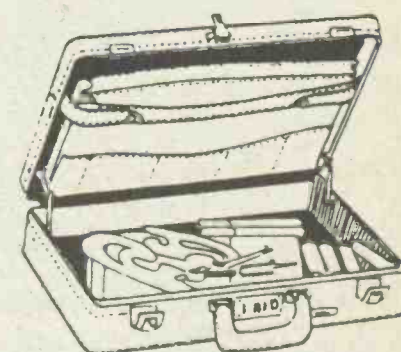
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REMEMBERING
...sometimes there were failures



FEELING JUBILANT
...about the many successes



GIVING CREDIT
to council, members, staff and friends



KATERI
...Ojibway singer

By Clint Buehler

FORT EDMONTON — There were an abundance of activities and a variety of entertainment at celebrations honoring Walter Patrick Twinn's 20th anniversary as chief of the Sawridge Indian Band.

But in the end, it was the affection and high regard of those assembled to honor him, and the humbleness and quiet dignity with which he responded to their congratulations, that dominated the festivities.

The evening began about 6:30 the evening of August 15 with the arrival of guests at the historic railway station here, to be transported on the old steam train of the Edmonton, Yukon and Pacific (EY and P) to the fort itself.

Greeted by troubadours on their arrival at the fort, a carnival of entertainment awaited: A colorful boxing ring was the first thing to see as guests left the train, honoring Twinn's involvement in boxing promotion. A number of boxers from the Cougar Boxing Club displayed their skills, with special appearances by members of the Canadian team that went to the recent Commonwealth Games in Edinburgh, Scotland, including Cougar Coach Paul Hortie, who was the team's assistant coach.

Against the backdrop of a trio of white teepees in a grove of poplars, Ben Calf Robe School Dancers performed a variety of traditional dances, while performers acting as robots and clowns and magicians circulated in the crowd, to the delight of children and adults alike.

A chill settled over the proceedings when activities

moved to the inner yard of the fort—not because anyone said anything out of line, but because out of the light of the setting sun, and with a brisk breeze blowing, guests were wishing they had chosen to dress warmly rather than fashionably. To add to the discomfort, as the sun set, the mosquitos decided to crash the party.

Master of ceremonies for the dinner was CFRN-TV newsman John Barry, resplendent in a two-tone blue tuxedo, who kept things moving with jokes, patter and introductions.

While the McDade Country Band played jigs and reels and other music ideally suited to the rustic and historic surroundings, the more than 300 guests took their places around the tables covered with snowy tablecloths highlighted by red napkins.

Kateri, a young Ojibway singer who is a protege of John Kim Bell and his Canadian Native Arts Foundation, sang several of her own ballads and rock compositions.

Pre-dinner entertainment was also provided by veteran Canadian actor John Vernon, who offered a rousing presentation of Robert Service's "The Shooting of Dan McGrew." Vernon and his wife Nancy were special guests of the Twinns.

The guest list was a broad cross-section of society, dominated by family and friends of the Twinns, Sawridge band members and business associates of the Sawridge band and the Twinn's. Familiar faces included Senator Ernest Manning, former premier of Alberta; former deputy minister Dr.



CHIEF TWINN
...and newest addition to family

HAPPY 20th! HAPPY 20th! HAPPY 20th! HAPPY 20th! HAPPY 20th!

What a party!

Celebration honors Twinn's 20th year as Sawridge Chief



Hugh Horner; former Canadian heavyweight boxing champion Ken Lakusta; and a host of other prominent citizens.

Congratulations in the form of telegrams were received from Queen Elizabeth II, U.S. Ambassador Thomas Niles, a number of federal and provincial cabinet ministers and others who couldn't attend the celebration.

Greetings were also presented in person.

University of Alberta historian John Foster noted that Twinn's ancestors ran a livery stable

and stopping house, so Twinn came by his involvement in the hotel business naturally.

Twinn's aunt, Rachel Smith, noted that he was a smart man, but not as smart as his great uncle, Albert Cunningham, because he had 32 children.

Ray Dupre, who had worked for the Lesser Slave Lake Regional Council, said Twinn is a leader because he always knows where he is going... "at least he always made me think he knew where he was going."

Ron Ewaniuk of Deloit, Haskins and Sells, who has worked with Twinn and the Sawridge band since 1970, told how Twinn's enthusiasm overcame many obstacles.

"He looked at many ventures, rejected some, tried others; some failed,

some succeeded.

"The success of the Sawridge band is a real tribute to the Indian people of Alberta."

In his response to the greetings and praise, Twinn said a lot of credit for his success has to go to the Sawridge band council,

members, staff, friends and the professional people who worked with them. He also attributed his success to "quite a lot of good luck."

Maurice Wolfe of the Samson Band then introduced the Nipshikophak Drummer who sang an honor song while Twinn's

*Photos by Leon Strembitsky
Mushrum Productions Ltd.*

family danced around him. Then all of the guests joined in the dancing.

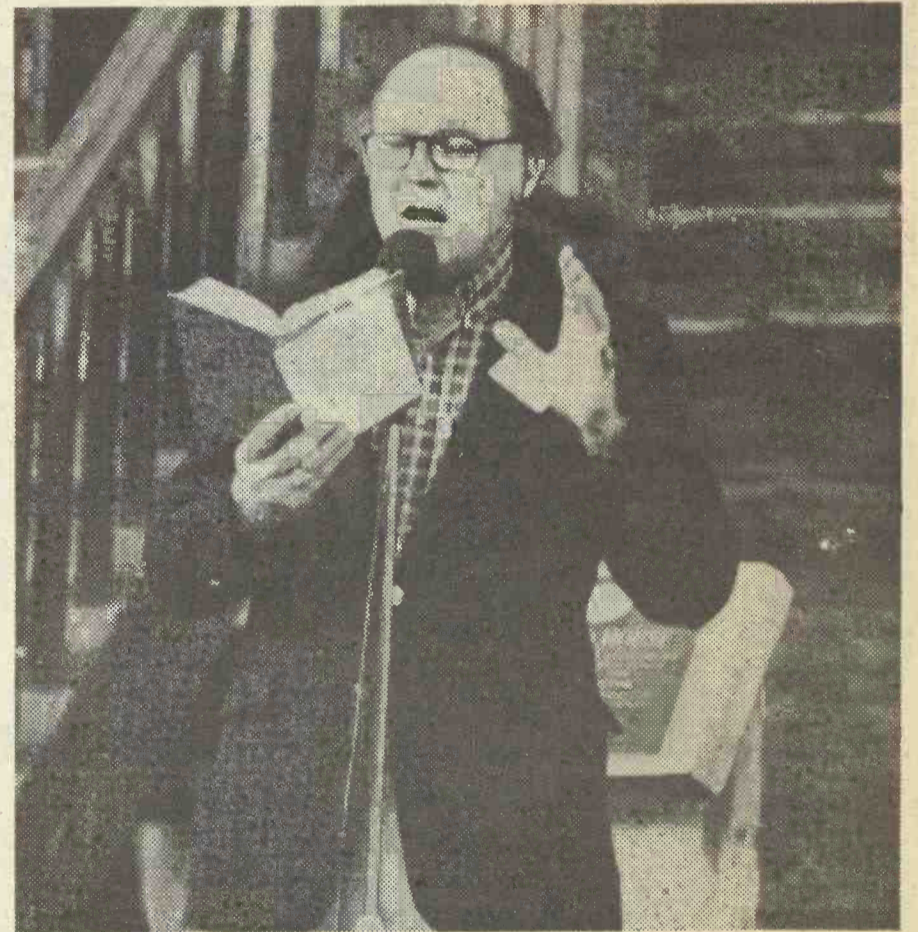
After the dinner, entertainment was provided by Dick Dameron and his band.



GOOD BUDDIES
...Twinn and Lakusta



NATIVE DANCERS
...took part in festivities



ACTOR JOHN VERNON
...special guest



ROUND DANCING
...was enjoyed by all

Gibot shares through new film

By Terry Lusty

It is a long, hard road from the backwoods of Fort Chipewyan to the hustle and bustle of big city life in Edmonton. It is a road that has been travelled by somebody called Ernestine.

"Somebody Called Ernestine" is the title of a new half-hour video that was premiered on August 14 at the offices of Metis Childrens' Services in Edmonton, and Ernestine Gibot, the subject of the film, was on hand to offer some background information and to respond to questions after the showing.

Written, directed and produced by Jeff Howard, the film features Gibot's ups and downs over the span of the 61 years she has so far lived. They have been years of pain and pleasure, happiness and sorrow, hard times and good times. They've been years of abuse, deceit, alcoholism, confusion and frustration, ignorance and innocence.

It is a story difficult to contain in a half hour production and Howard is working at extending it to one full hour. This would allow for greater elaboration about certain aspects of Gibot's life. As Howard



ERNESTINE GIBOT
...has much to give

says, "there's so much more to the story and the adventures of Gibot."

Still, the half hour film shows promise. It provides the outline and is a start in looking at the life of this central character, Ernestine.

For now, it serves its purpose in extending the trials and tribulations of its subject.

Gibot, the daughter of Joseph and Angel Fortin, was born and raised at Fort Chipewyan. Her family

thrived in the harsh environment of that remote and distant northern community. It was a hard life and like many Indian people of that time, Gibot's mother contracted that dreaded and deadly killer disease, tuberculosis.

At age five, Gibot's father placed her in a convent. "I remember my father holding me with tears in his eyes and hugging me, saying he loves me," she recalls. Then, he left and she was all alone.

For nearly five years, Gibot stayed at the convent while her mother's health grew worse. Her dad removed her from the convent when she was nine but she had been so influenced that she had to relearn her culture and her language. She filled in for her ailing mother, learning about the bush and the Indian ways. But, never did she forget the church. Throughout the film, that point becomes abundantly clear.

The church had a lasting impression on Gibot and played a part in her decision to go ahead with the making of the film. Additional encouragement came from Preston Manning, a person she cannot forget because, when she moved to

Edmonton, he was one of the very few people who chose to help her. It was he who asked her to tell her story which could maybe help others in turn.

When she was 16, Gibot married Francois and by the age of 25, had already borne him nine children. Altogether, she had 19 pregnancies but only 14 survived.

It was no easy life. No sooner had the great depression wound its course when along came

"I knew I was sick; I didn't know I was alcoholic."

the Second World War. Her husband was a dominant and aggressive man who "used to spill drink (alcohol) on me because I wouldn't drink," she said. "The love I had for him turned to hate."

Eventually, she had to submit and did turn to alcohol. But it wasn't enough. She had to get away from her husband's abuse. Five times she sought refuge at Fort McMurray which "had it's own attractions," she recalls. Besides, "the bar was the only place I wouldn't be kicked out of," she explained.

It was the early 1970s and Gibot began to search. For what, she didn't know. She still doesn't.

For 20 years she drank only to wind up at Poundmaker's Lodge, an alcohol treatment centre. "I knew I was sick; I didn't know I was an alcoholic," she confessed. She couldn't understand the staff or what they were trying to do with all their questions and so on.

Gibot would go to the drag, to Hilltop House, and back to Poundmaker's. Back and forth, back and forth. It became a vicious and continuing cycle and she could never quite understand why other people would refer to those on skid row as "bad" people.

Her life on the drag opened her eyes to many things, that had, otherwise, been totally foreign to her back in the bush -- bars, poverty, prostitution, drugs, alcoholism, strippers, filth, and misery. Every day she lived in this environment but, finally, the influence of Hilltop and Poundmaker's began to have an effect.

By the mid '70s, Gibot was on the road to recovery. It was a slow process but, over time, she was able to put her past behind her.

One of the first things she needed was some formal training of sorts and she got it. She enrolled in the Native Women's Pre-Employment Training program, at the Alberta Vocational Centre, and then at Native Counselling Services where she trained for a counselling role. At the same time, she began to work as a translator at the Charles Camsell Hospital where her knowledge of Cree, Chipewyan, and English were in demand. She found that she could look and talk to people directly. She began to work with the Alberta Native Communications Society and, later, at Prince Charles School where she stayed for five long years working with the students. "This school program helped me," she said and "showed me I must go to school to help me more."

Gibot gained confidence and an increased self-image. "I found that people (I worked with) didn't put me down." Now, she has accomplished herself and exhibits a great deal of strength. She has pulled herself up and is able to walk with pride and dignity.

This, my friends, is the story of "Somebody Called Ernestine."

It's been a long, hard journey for Gibot and her involvement in this film has been strenuous, as she knew it would be. She had prepared herself for it, though. Mentally, she had braced herself for the hurt of reliving her past but is happy in the knowledge that the film may be of help to others. "I felt like I did something for the Lord and for my mother," she commented.

Her search, however, still continues. For what, she isn't quite sure but maybe her quest will prove a little easier as she undergoes a transition that provides her with purpose and meaning. Others seem to think so.

In reacting to the film, Dorothy Daniels said, "I think Lucille McLeod hit the nail on the head when (in the film) she said you had that ability to pull yourself back up." That, she emphasized, is "important for Native people to know and that message came across in the film."

For others such as Lorna Keiser, she sees her own mother in Gibot. And, James Atkinson found the film "inspiring" as he remarked about how nice it is to see people in her situation do something with themselves.

If this is the impression that some people get from the film, how many others who have yet to see it might it help?



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Film producer inspired by Ernestine Gibot's story

By Terry Lusty

Jeff Howard, who once worked in video production for the now defunct Alberta Native Communications Society, recently completed a half-hour film about the life of Ernestine Gibot. The film focusses on the struggles and frustrations of a woman who now, at the age of 61, is just beginning to discover that she has something to offer others - the story of her life.

"Somebody called Ernestine" is a film with incredible variety. It tells of a woman who:

- grew up in isolation,
- had very little education,
- was heavily influenced by the church,
- married at an early age,
- was abused by her husband,
- raised 14 children,
- became an alcoholic,
- had never experienced an urban setting until 50 years old,
- had grave doubts about her potential,
- learned the ins and outs of life on the "drag,"
- took control of her life and turned it around,
- now, at the age of 61, is only beginning to appreciate life and realize her attributes.

The story, played by Gibot herself, is so versatile that it can be used as a springboard for discussions, says Howard. He can envision social workers, counsellors, educators, and so forth using the film

for any of a number of reasons.

Howard's stimulation to produce the film originally stemmed from an article about Gibot which appeared in a 1984 issue of Reader's Digest. He twice approached her with his idea and Gibot finally agreed to go ahead with the idea because it may be of value to others.

Much of the film utilizes Gibot's own words. "She still talks in a sort of poetic way," the producer says. That contributes immensely in that it adds more

Culture

character than what could be achieved through simple narration.

Although a half hour version about Gibot has now been completed, Howard wants to take things still further. He wants to also produce a one hour film which would expand upon and illustrate other important aspects of Gibot's life.

Howard wants to show additional circumstances and people that entered the life of Gibot. There are more incidents than her going to Poundmaker's and Hilltop House, says Howard. For example, Howard would like to "portray the fearful environment of the hospital." People go there to die and when Gibot was there, she thought her life was over with.

As well, there are the

supports which are in place but are not recognized by the dominant society, says Howard. He would like to demonstrate how a lot of support is there "without formality, without pressure" but yet has "apparent influence" even though it is "almost invisible."

As with any production, money is always instrumental. Howard readily acknowledges the Alberta Native Affairs Secretariat which kicked in the major single portion of the budget. "Jane Sager was very helpful and...is a helluva person who keeps the faith," he said. Other contributors were the Native Employment Program from Ottawa, Syncrude Canada, and the Department of Indian Affairs.

Now, Howard has to search for sponsorship again. He thinks there may be possibilities with the Secretary of State and, perhaps, NADAP because of the alcohol component. Whoever assists and what remains crucial according to Howard is that, "I don't have to sell the product out." He has no intentions of allowing the film version to be watered down in any way. That would detract from the message which the film is intended to offer.

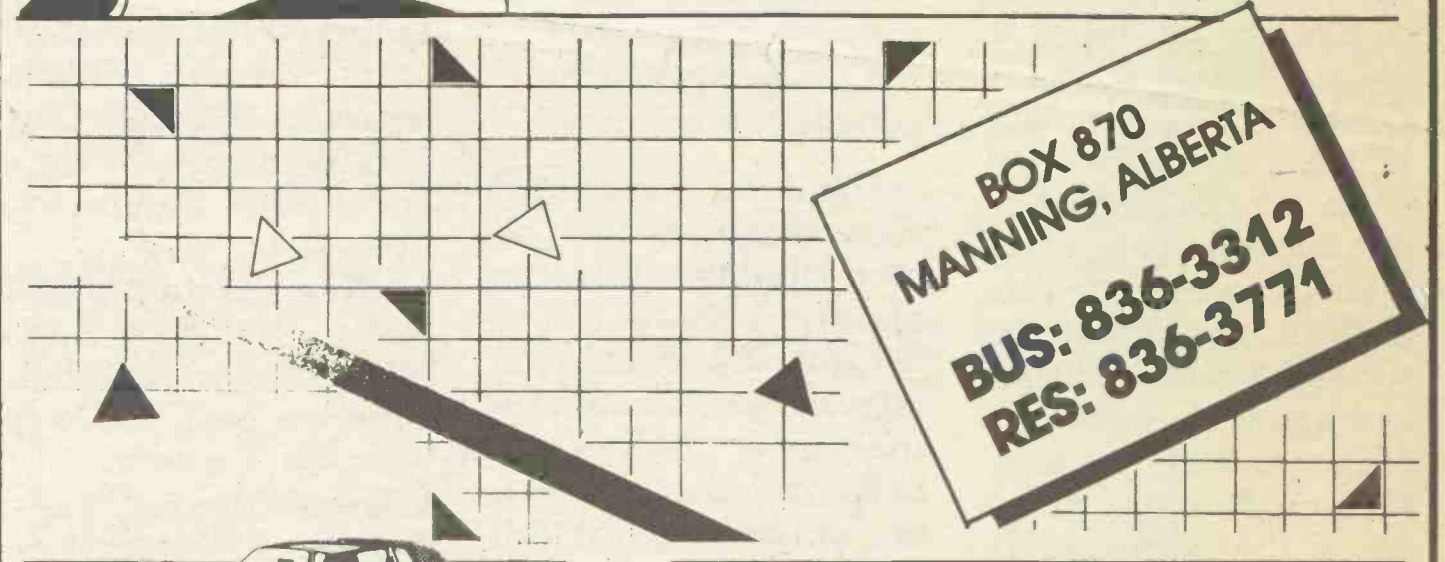
The story of Ernestine Gibot, in Howard's estimation, will be so much more complete and valuable as a one-hour production and he will not be content until he has achieved that goal.



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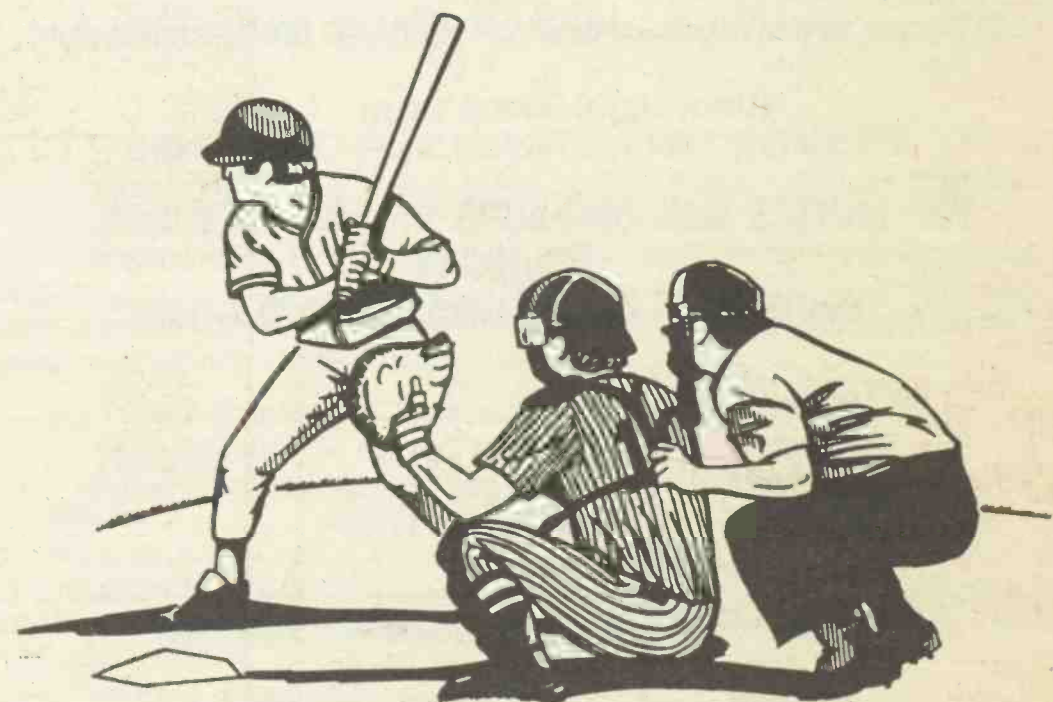
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Powwow was a hit!

By Terry Lusty

The First Annual White Buffalo Society Powwow at Wetaskiwin was blessed with good weather, a sizable crowd, and ample participation. Held in conjunction with the city's "Wetaskiwin Summer Celebrations" August 15 - 17, the powwow was a real hit as the city marked its 80th anniversary.

Longtime resident Jim. St. Germaine attributes the success of the celebrations to this year's inclusion of a powwow which, he says, attracted many more people than the numbers which had turned out in previous years.

The powwow was no simple feat to effect and much of the credit for its success, despite the 11 members of the powwow committee, rests with the husband and wife team of Muriel and Charles Cuthbert, owners and operators of Char-Mur Beads in Wetaskiwin. These two individuals were the driving force in organizing such a huge undertaking which they did through their White Buffalo Cultural Society, which hosted the event.

Co-sponsors for the powwow included the Wetaskiwin Mall Merchants Association, the Chamber of Commerce, the Agricultural Society and the city. Most of the city's businesses and services involved themselves by donating to the powwow, which occurred in the old arena.

The arena also housed arts and crafts booths and food booths. For the children, there was a fairground with assorted rides and games to occupy their time. Bingos and casino games were also on site for those who felt they might be fortunate enough to be on a winning streak.

Close to 200 registrations were received for competition powwow dancing. Eight drum groups participated, including: the Gray Horse Singers from Oklahoma, the Snake River Singers from Idaho, and the Five Nation Singers from B.C.

The host drum was Nipshikophak from the Samson Band at Hobbema and the MCs were Gordon Morrisseau of Regina and Wilson Okeymow of Hobbema.

Powwow Results

Men's Traditional (50 years and up): Elwood Koshiway, Salt Lake City, Utah; Arthur Ayoungman of Gleichen; and, Dave Giroux, Driftpile.

Ladies' Traditional (50 years and up): Sophia Koshiway, Salt Lake City; Nora Ayoungman, Gleichen, and Justine Auigbelle, Alexander.

Ladies' Traditional: Nancy Tailfeathers, Warm Springs, Oregon; Ruth Bull, Little Pine, Sask., and Mary Weaselfat, Cardston.

Ladies' Fancy: Danielle Tailfeathers, Warm Springs; Leah Pachelo, Stockton, California, and Rachel Snow, Morley.

Men's Traditional: Charlie Tailfeathers, Warm Springs; Walter Bull, Little Pine, and Vic Sandy, Surrey, B.C.

Men's Fancy: Tony Brown, Ronan, Man., Elmer Rattlesnake, Smallboy Camp, and Terry Snow, Morley.

Men's Grass Dance: Lloyd Yellowbird, Alexander; Paul Pachelo Jr., Stockton, and Glen Sockwaypnack, Little Pine.

Teen Girls' Traditional: Gloria Snow,

Morley; Melodie Ayoungman, Gleichen, and Pamela Auigbelle, Alexander.

Teen Girls' Fancy: Annie Whiteyes, Walpole Island, Ont.; Videla Gould, Pocatello, Idaho, and Theresa Snow, Morley.

Teen Boys' Traditional: Jordan Whiteyes, Walpole Island; Stanley Asapace, Poor Mans, Sask., and Reeves Poucette, Morley.

Teen Boys' Fancy: Dale Gadwa, Kehewin, Stanley Isadore, Driftpile, and Trevor Eagle, Hobbema.

Teen Boys' Grass: Oliver Hunter, Morley; Dewey Gadwa, Kehewin, and Jason Poucette, Morley.

Junior Girls' Traditional: Candy Titus, Fort Hall, Idaho; Athena McGregor, Toronto, and Nikki Lightning, Hobbema.

Junior Girls' Fancy: Jallyn Hunter, Rocky Mtn. House; Shawna Bellerose, Driftpile, and Lawan Kaquitts, Morley.

Junior Boys' Traditional: Lambert Hunter, Morley; John Sandy, Surrey, and Kenny Asapace, Quinton, Sask.

Junior Boys' Fancy: Johnny Kaquitts, Morley and Michael Tailfeathers, Warm Springs.



LLOYD YELLOWBIRD
...winner of Men's Grass Dance



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Booth Bay Scouts prove to be tournament surprize

By Bert Croufoot

BEAVER LAKE — The Booth Bay Scouts of Northern Saskatchewan didn't look like much of a team at first. The Scout players had the odds and ends of several different sets of uniforms when they showed up to play their first game of the Fifth Annual Beaver Lake Fastball tournament held here August 16 and 17.

The Scouts quickly got the attention of the other teams when they knocked off the tough Hobbema Cowboys in a close game. The next team to meet the Scouts was the St. Albert Shamrocks, and they too were no match for the Booth Bay team.

In the final, the Scouts met the fast and exciting Warriors from the Saddle Lake reserve. The final game on the A side was a close affair with Booth Bay's Fernand Bouvier and Saddle Lake's Gordon Weenie squared off in a fierce pitching duel.

It wasn't until the top of the third inning that the Warriors drew first blood. Victor Houle slammed a double out to right field and stretched it to a triple on a throwing error by the Scout right fielder.

Roland Poitras drove a line drive to the Scout third baseman, who looked Victor back to third and when he attempted to throw Roland out at first he was too late. Victor took off for home and scored on the throw and was safe. This gave the Warriors a 1-0 lead in the game.

Not to be outdone, the Scouts' Ray Bouvier slammed an "in the park" home run to deep right field.

When Ray finally dropped in the corner of the dugout, he breathlessly exclaimed, "I didn't know I could run that fast." This tied the game at 1-1 after their complete innings.

In the top of the fourth,

Sports



BOOTH BAY RUNNER
...slides into third

Warriors' Craig Mackinaw singled and was advanced to second on a sacrifice bunt. Craig scored on another throwing error by Scouts' Jimmy Corrigal to make it 2-1 in favour of the Warriors.

In the bottom of the fifth the Scouts came back when Chris Bouvier singled to centrefield. He advanced to second on a passed ball and scored the tying run on Frances Iron's single. Iron rounded the bases on a throwing error and finally scored on a wild pitch by Gordon Weenie.

There was no further scoring in the game as the Scouts went on to win the game and the tournament 3-2.

On the B side, the Hobbema Cowboys took it to the Edmonton War Bonnets, scoring five runs

in the bottom of the third inning to win the final, 7-0.

The award for Most Valuable Player on the A side went to the Scouts' Fernand Bouvier, and for Most Sportsmanlike Player, to Victor Houle of Saddle Lake.

On the B side, the Most Valuable Player was Hobbema's Randy Ermine-skin and the Most Sportsmanlike Player was Chief Peter Francis of the Heart Lake Band.

The tournament had excellent weather, which allowed most of the teams to camp out at the beautiful Beaver Lake campsite.

The Booth Bay Scouts proved that it doesn't take fancy uniforms to make you work and play like champions. It's how hard you work on the field that counts.

NATIVE PEOPLE

By Clint Buehler

Congratulations to **Leona Courtrille**, assistant accountant, and **Amanda Boisvert**, supervisor of the Slave Lake office, of **Native Counselling Services of Alberta (NCSA)**. They were selected by the board of directors of NCSA to receive the **Sam Laboucan Memorial Award** for their contributions to NCSA.

The only thing constant is change, and the change is in the wind at the **Aboriginal Multi-Media Society of Alberta (AMMSA)**. Our new typesetter and production assistant is **Margaret Desjarlais**, who has worked with the society as a typesetter on a part-time basis. She replaces **George Poitras**, who has traded typesetting other people's stories for writing his own as a reporter for "**Windspeaker**." The three

young ladies who have worked at AMMSA for the summer under the **STEP** program are planning to return to their studies. **Patsy McKay**, who has been working in the newspaper production department, is planning to go to secretarial school. **Theresa Gladue**, who has been organizing newspaper circulation, will be attending **Athabasca University**. Editorial assistant **Gillian Moody** will be returning to the **Athabasca University**.



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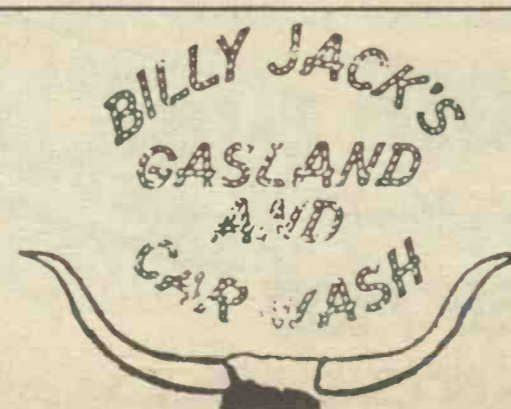
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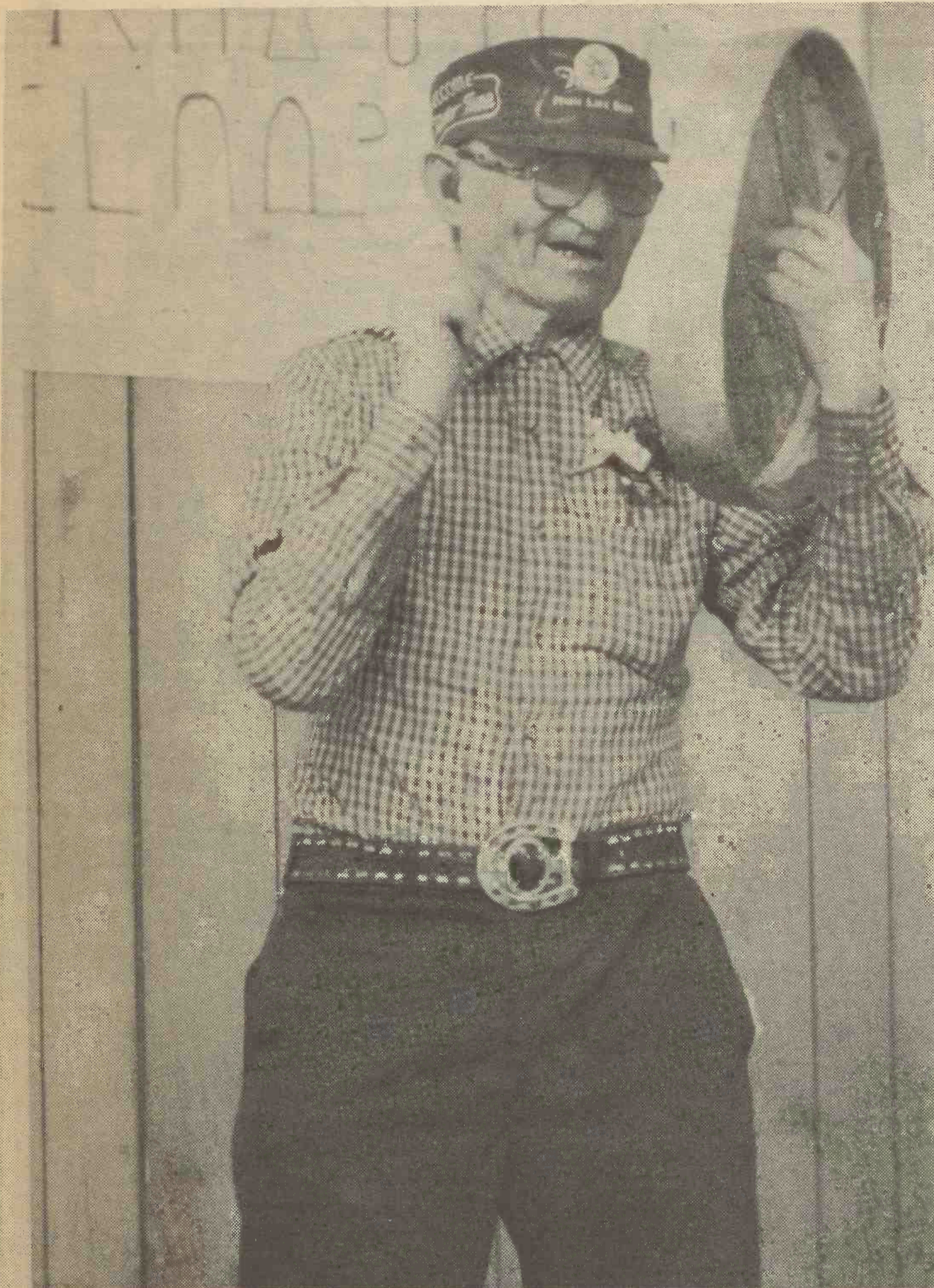
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FELIX HOULE
...sang traditional Cree song

Elders honored

By Terry Lusty

CALLING LAKE — Tribute was paid to the senior citizens of Calling Lake when a dozen services and organization in the community pitched in to honor local Elders.

Organized by the Athabasca Health Unit sub-office in Calling Lake, 11 other groups assisted in effecting a "Senior Citizens Day" program on June 17 at the community hall.

The day's activities began with a lunch attended by 21 Elders ranging upwards to 85 years of age. The eldest person, at 85, was Joseph Cardinal. The luncheon was followed by groups of elementary school children who delighted the crowd with their singing.

Felix Houle, who will turn 72 in July, sang a traditional Cree song accompanying himself with a hand drum. Later, in the afternoon, he picked up a microphone and sang a country song with the backup being provided by local musicians.

All the Elders were formally introduced and

remained to enjoy the balance of the day's program which included an hour of country music songs performed mainly by Ernie Gambler. Gambler also got a few local vocalists up to the microphone to contribute songs, and so added a bit of variety to the show. A few people responded to some fiddle music by doing the jig.

Several displays had been set up for the day. Some of these provide information about services available to senior citizens. The local school, fire prevention unit, and Further Education Council had set up exhibits. So did Alberta Travel and Calling Lake Ranger Station with a photo display on forest management and protection, and on land use.

The health unit had information on dental, nutrition, physiotherapy, and home care. Alberta Manpower's Opportunity Corps demonstrated video camera work and the CVC, their small engine mechanics program.

Opportunity Corps demonstrated video camera work and the CVC, their

small engine mechanics program.

Alberta Fish and Wildlife exhibited a good variety of animal pelts and Improvement District #17 had literature available on programs that are available to Native seniors.

Apart from the group just mentioned, others that contributed to assisting in the day's activities were; individual community members, Bigstone Cree Band, Family and Community Support Services, Moosehorn Market, and the Calling Lake community association and the recreation committee.

This is the first time that the community has attempted to formally recognize and acknowledge their Elders and the organizers' thought it was quite successful." They look forward to doing the same next year and, if practical, on a continuing annual basis.

It was obvious the Elders appreciate the gesture and that most of them remained on hand to take in the majority of the program as they watched and listened with a smile on their lips and, yes, probably a song in their hearts.

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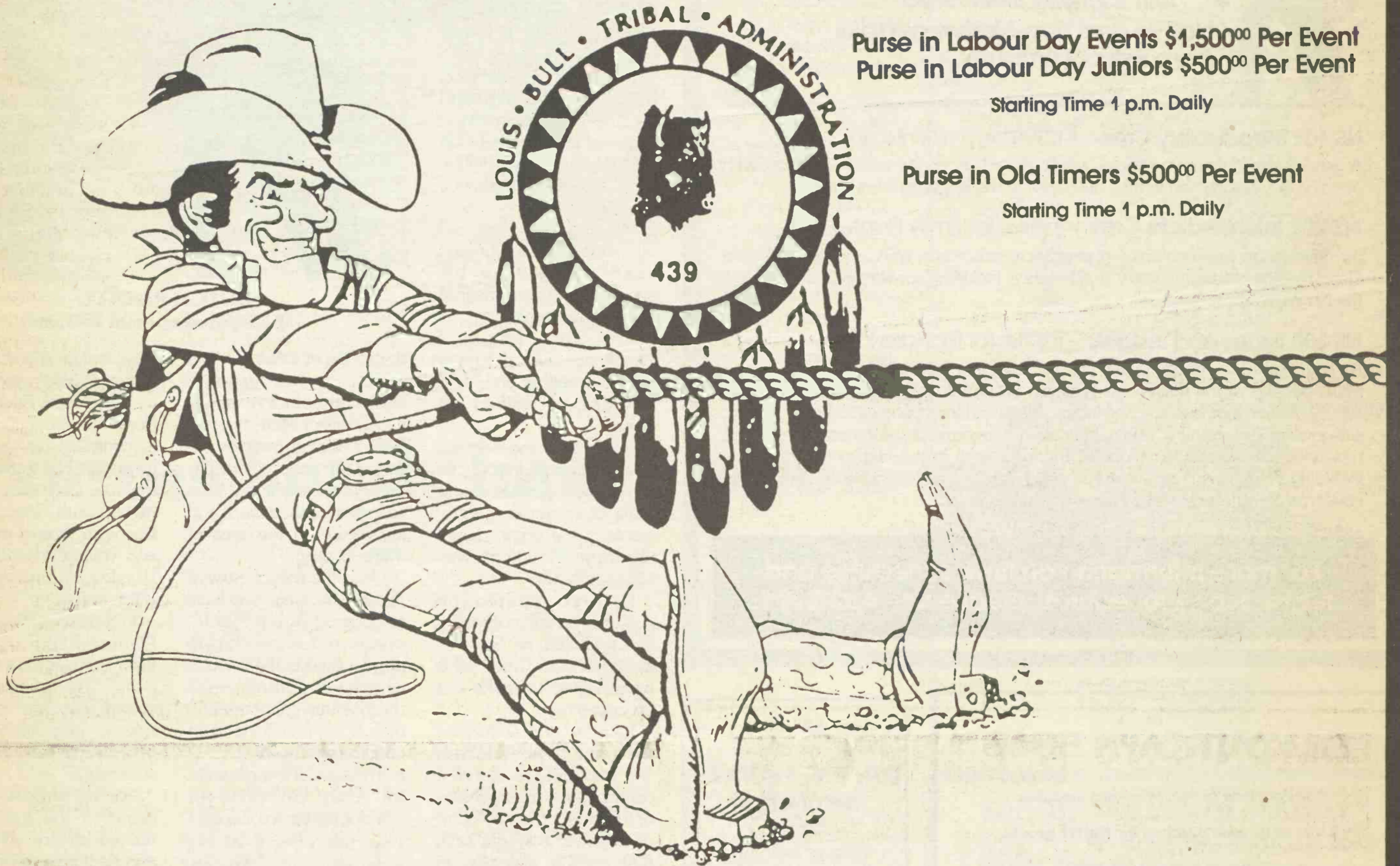
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Local 1885 holds special event for volunteers

By Terry Lusty

When the cash flow is low, what does one do? Ask Metis Local 1885 in Edmonton. They know that problem only too well, and their answer is to rely on volunteers.

On August 15, the local held its 2nd Annual Volunteer Appreciation Night at the Bonnie Doon Community Hall. The event included a barbeque and dance.

The social was organized by Bruce Gladue, who was acknowledged for his efforts and when cheered on to say something, he bowed out. "I figure if Prince don't need to say anything, neither do I," and he abruptly walked off stage.

The MC for the evening, Victor Haineault, introduced some guest speakers who have been active participants in the organization, the first of whom was Carolyn Pettifer.

Pettifer updated the audience on the progress of Metis Children's Services and thanked those who have helped to make it a success story.

Laurent Roy addressed the topic of voluntarism and how the practice of it contributes to the successes of the local. It is that "spirit of togetherness," he said, that goes a long way in making the local what it is.

Roy described the contributions as "immeasurable" and pointed out



BUTCH PLANTE
...presented special awards

donations or loans of Metis artifacts, photographs, books and other materials which reflect Metis history. Before closing, he acknowledged the presence of Dr. Ann Anderson and this reporter for their work and knowledge in the area of Metis history.

Once the speeches were out of the way, the local president, Butch Plante, presented appreciation plaques to several individuals who have distinguished themselves in providing their time and efforts at no cost to help the local.

The special awards went to: Gary Guiboche for working the bingos; Laurent that the efforts of the volunteers are noticed. "Tonight, we are saying thank you very much for keeping the spirit alive," he added.

Gordon Poitras, who has been active with the Louis Riel Historical Society, provided information about the group's work and asked the people to bear in mind that the society will require

Roy, board member; Jim Monzer, who used to be with the Native Secretariat; Ron Gaunce, a consultant to Metis Children's Services; Lawrence Haineault, board member and president of Metis Youth Council; Joey Hamelin, board member and volunteer; and, Dave Wesley, bookkeeper and office humorist.

In concluding the awards, Plante stated that "the local is based on voluntarism." He informed the crowd that "we have our role to play here in the city...and we can be successful."

The wit of Dave Wesley came to the fore as he raked off one joke after another to the delight of the audience. It is that great sense of humor which has aided in retaining some sanity around the local office.

The evening was capped by a dance featuring the band, "Fourth Generation." For those who may not know yet, this group was formerly known as the St. Jean Family which has been on the Edmonton scene for the past year since their move away from Bonnyville.

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Job training students graduate

DESMARAIS—Graduation ceremonies were held in Desmarais recently for students in a Basic Job Readiness Training program offered by the Community Vocational Centre. The six-month program offered training in such things as typing, accounting, academic upgrading, life skills, driver training, and many other subjects.

Students also received certificates from Alberta Tourism for having taken the Hospitality Training program offered by them. Students also had the opportunity to have on-the-job training experience in various business and government agencies in the region, such as the Slave Lake General Hospital, Zabot's store, Medical Services Referral Unit, Bigstone Education



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Unique Hair Styling in Slave Lake, St. Martin's Health Centre, Energy and Natural Resources in Slave Lake.

Lillian Nanemahoo received an award for outstanding leadership. Irene Gladue received the outstanding student award. Darlene (Connie) Orr very capably handled the job of mistress of ceremonies for the evening.

Guest speaker for the evening was Nellie Carlson of Edmonton who has been active for many years in the Native Rights for Native Women movement. This very enjoyable speaker told of many of the struggles that Native women have had over the years.

Music for the dance was supplied by a local band, "Johnny and The Playboys."

Poitras family has reunion

By Gordon Poitras

The Poitras family held their second family reunion, with approximately four hundred people in attendance, on August 2, 3 and 4.

The second reunion was once again held at the Lloyd Poitras residence alongside beautiful Kehewin Lake. The weather semi-cooperated, in that the heavy shower on Saturday did not last too long, and did not dampen the spirits of anyone although it did dampen their clothing.

The 25th wedding anniversary for Richard and Elsie Poitras, held in conjunction with the reunion, went off almost perfectly. The church service at the cathedral in St. Paul was beautiful, with the Lloyd Poitras family (Theresa Jenkins, her daughters Rose & Carol, Marge Shurt, Florence Romanchuk, Marlene Cardinal, and Roland and Richard Poitras) singing continuously throughout the service. It was so beautiful it brought a lump to the throat of even a hardened old codger such as myself.

Once the wedding party returned to the reunion site, they, along with the rest of the crowd, were treated to a fantastic barbeque put on by the branch of the Poitras family from North Battleford, Saskatchewan. A well deserving thank you to Jim and Doris Poitras and Archie and Geraldine Collins. These people gave not only their time but a

whole lot of hard work and money to make this meal a success. Once again, on behalf of everyone — THANK YOU.

The Saturday night dance went off just like a Poitras crowd dance is supposed to with everyone on the floor, young and old alike. The Red River Jig, which is the Poitras National Anthem, was played time and time again with no shortage of dancers. Homer Poitras, who plays the violin comparable to anyone, was once again his old self, helped along by Roland Poitras and Gus Dion. The music rang out over the lake and surrounding hillsides. Arthur Poitras from Winnipeg, Manitoba also entertained the crowd with some great violin music and also some great singing. He is another multi-talented person in the field of music.

Sunday morning dawned bright, clear and hot, which brought out the mosquitoes in full force. Introductions of the various families got underway with each having their own spokesperson who did the introductions of their own group. There was only one piece of bad news to mar the occasion when it was told that the original historian, Ged Poitras of Edmonton, could not attend as he was confined to hospital. Ged supplied all the names and addresses of everyone for the first reunion three years ago. Ged, who celebrated his 75th birthday on Sunday, is also a master craftsman and has won many prizes

for his work, some of which was on display over the whole weekend.

Shortly after introductions, an afternoon of sports activities took place including ball games, tug-of-war, and foot races for young and old. In some of the 100 metre dashes, Ben Johnson would have been hard pressed to stay ahead of our racers. When the races concluded, the twenty-fifth anniversary cake was cut; also a birthday cake for young Bruce Poitras, son of Homer and Liz Poitras of Moose Mountain. At this time fourteen beautiful cakes each bearing a different letter spelling out POITRAS REUNION was put on display. A lot of hard work and fine baking by Debbie Pepin went into this. Another big Thank You from all of us for a job well done, Debbie. Oh yes, these cakes were also cut for the crowd so we had our cake and ate it, too. After all we are the Poitras!!!

This being a Poitras crowd, another dance took place on Sunday. More Red River Jig, Drops of Brandy and Duck Dance, along with many different square dances were done. A large bonfire was lit and a weiner roast was held. At midnight a draw was made for a souvenir sign which was won by Tracy Poitras. The dance concluded at 2:30 a.m. with the singing of Auld Lang Syne, a handshake all around, then a rousing finish of the Poitras National Anthem (The Red River Jig).

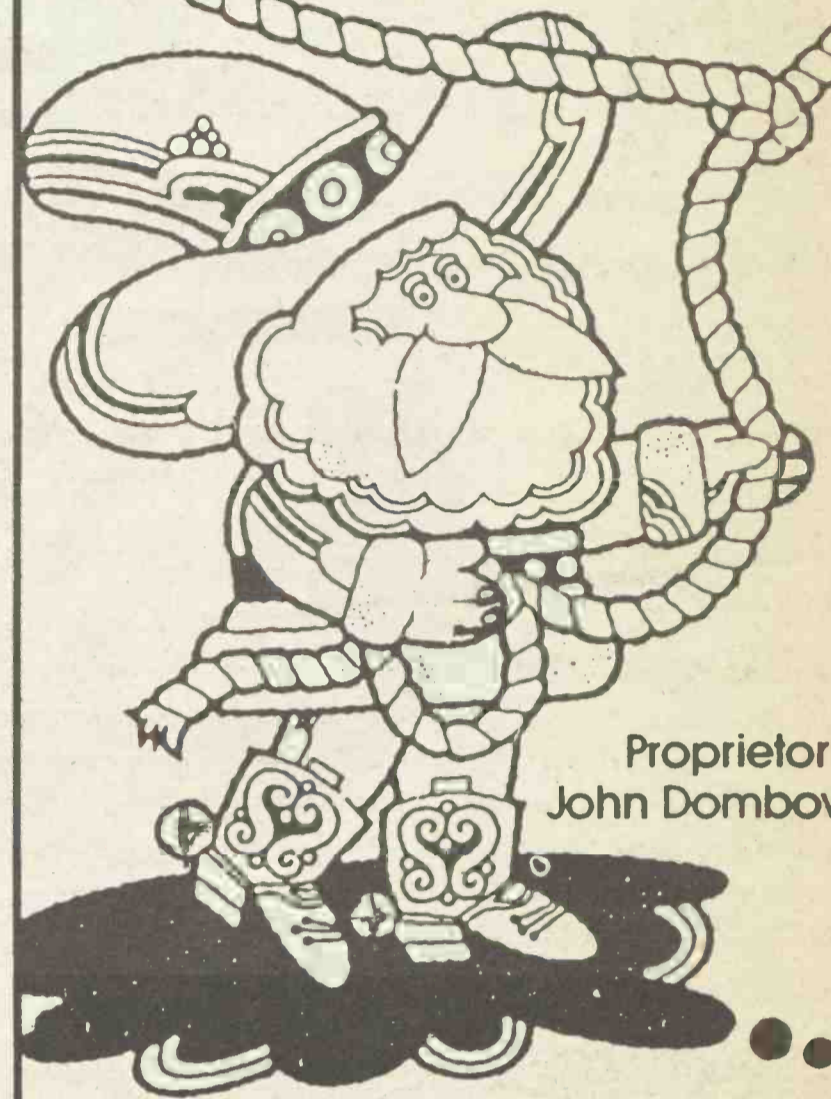
Just as everyone returned to their trailers, campers and tents, the skies opened up and for the next two or two and one-half hours it poured buckets full.

By 6:30 a.m. it had cleared and preparations were made for the pancake breakfast put on by the Blanche Poitras (Jenkins) family under the generalship of Vera Atkinson. Hot cakes and sausages rolled off the grills at 8 a.m. As a lot of people had left, approximately 200 turned up for breakfast. Many, including myself, went back for seconds. Great job there, Valerie, Vera and family.

By noon Monday, most of the crowd had left for homes all over Western Canada promising to keep in contact. As for myself, I will certainly be in contact with all of you people from Winnipeg and Boggy River, Manitoba; from Langley, Revelstoke, Prince George and Fort St. John, B.C.; from North Battleford, Prince Albert, Belcarres, Saskatoon, Meadow Lake, Glasyn, Kindersley and Tisdale, Saskatchewan, from Fort Smith, NWT. Then all of us from Alberta — you people in Olds, Edmonton, Calgary, Grand Centre, Cold Lake, Paddle Prairie, High Level, Fishing Lake, Ashmont, St. Paul, Saddle Lake, Vilna, Winterburn, Clandonald, Swan Hills, Paradise Valley, Dewberry, Wainwright, and Elk Point. We will be in contact and plan for bigger and better things next time.

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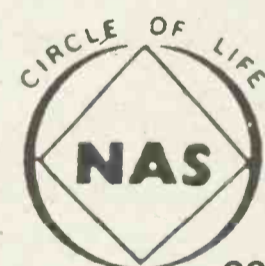
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