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Wind speaker

July 24, 1987

Volume 5 No.20

Court battle splits Metis leaders

By Lesley Crossingham

A bitter feud which surfaced during a Zone 4 Regional meeting in April, and which has been angrily waged between various factions during the past two months, has culminated in a lawsuit filed by the Regional Council against other members of the council and Zone 2 vice president, August Collins.

A statement of claim filed in Edmonton July 17 against eleven defendants claims almost \$60,000 in a series of general, special, punitive and exemplary damages. The defendants cited in the suit are: August Collins, Frank Spence, Dan Martel, Donald Sinclair, Ralph Blyan, Mike Woodward, Stan Plante, Russel Plante, Elaine Morin, Bruce Alan Gladue and Gordon Poitras.

In a 23-clause statement the Regional Council claims the defendants "conspired ... to harm the plaintiff (Zone 4 Regional Council) and to remove from office two of the Plaintiff's officers, namely Ben Courtrille and Ronald LaRocque and to replace them with the defendant, Mike Woodward and the defendant, Russel Plante by whatever means expedient."

The claim adds that both Courtrille and LaRocque have "suffered damages as a result of expending time and money to undo the malicious actions and the harm caused by the defendants" but adds that any damage claim awarded on their behalf be handed to the Zone 4 Regional Council.

The lawsuit also includes a list of expenditures claimed to have incurred by the defendants and paid for by Zone 4. These include lawyers fees to Parlee McLaws, the lawyers for the defendants amounting to more than \$3,000 and lawyers fees to Gledhill Reid, lawyers for the Regional Council for more than \$5,000 as well as expenditures for a recent meeting held in Spruce Grove and alleged "unauthorized disbursements" of \$750 to Mike Woodward including dry cleaning.

In an interview July 20, Zone 4 director LaRocque pointed out that these expenditures totalled more than \$12,000.

"Make no mistake, this is funding," he said. "This is money that has been allocated to the people of Zone 4."

However, it now appears

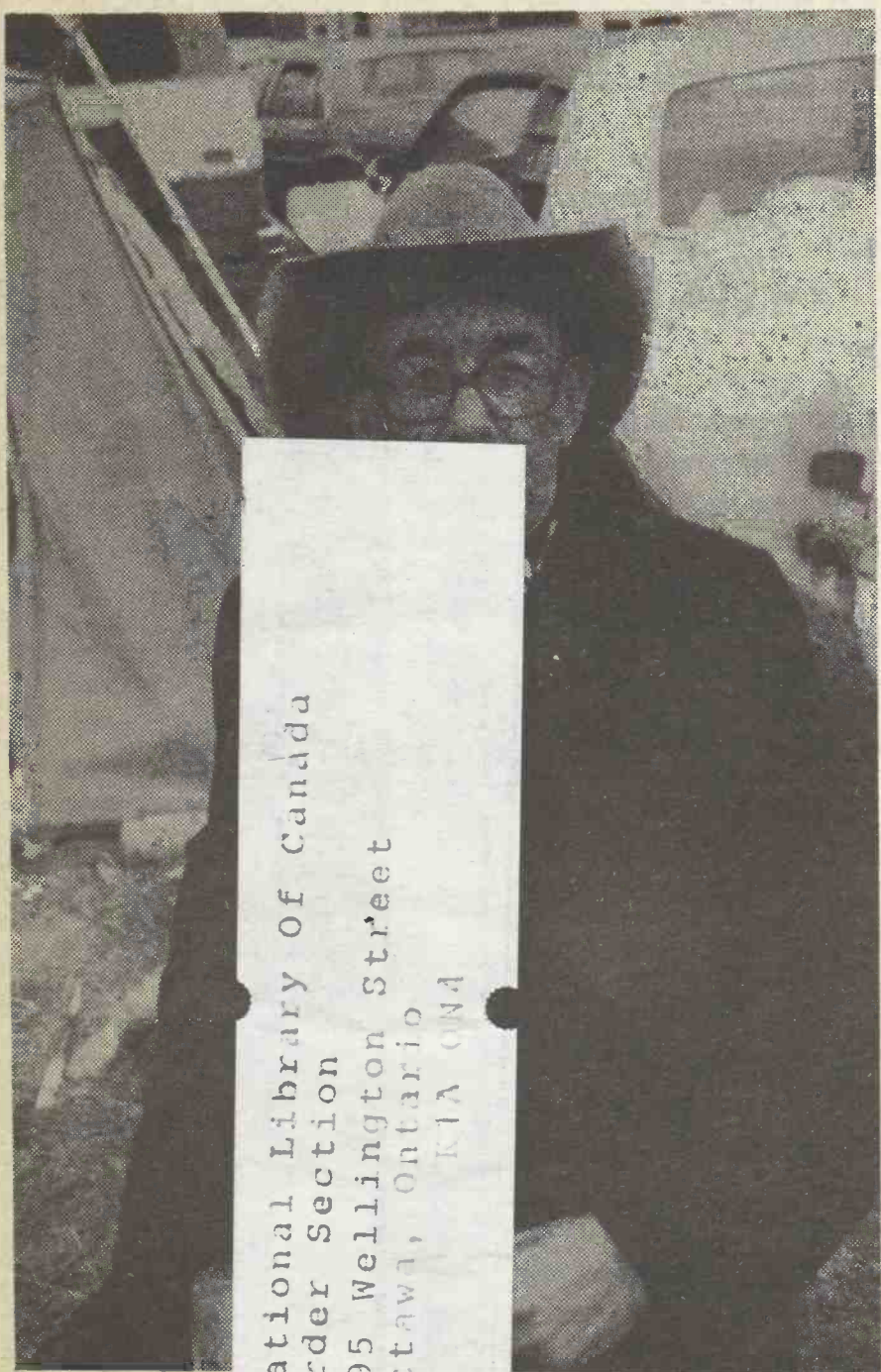
Continued Page 3



PRAYERS AT PILGRIMAGE

St. Anne watches over Daisy Ann Hope, 7, shortly before she receives her first communion at the Lac Ste. Anne pilgrimage last week. Daisy Anne travelled 175 miles with her parents from Turtleford, Saskatchewan to attend the holy event.

Photo by Dianne Meili



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WARD
by team

Lac Ste. Anne Pilgrimage

Elder recalls miracles

By Dianne Meili

Frank Ward seldom lets a year slip by without making the trip to Lac Ste. Anne even though it used to take him three days to travel to the pilgrimage.

"I used to come by wagon and a team of two horses," recalled the 72-year-old Cree elder, originally born in St. Paul. "I had all kinds of jobs all over the place, but I always tried to make it to Pilgrimage from wherever I was ... Saddle Lake, Lac La Biche or up north."

Sitting outside his small tent in front of a flickering fire, Ward was eager to reminisce about the first pilgrimages he attended.

"I was 10 years old when I first came to Lac Ste. Anne. Oh, everything's changed so much since then. For one thing, there were no

cars. Horses were tied up everywhere and the dogs were running all over the place ... you could hear them barking all night."

Ward maintains the seasons and weather have even changed since the early days.

"It was warmer back then. You just took two blankets and went to sleep in the grass under the stars. And everyone was together outside, cooking bannock over the fire."

"We were very poor back then. We had some kind of tent to stay in, but that was about all. But then, the people were different back then, too. They'd always help you out. They were friendlier."

Ward adds that it seemed he knew everyone back then and that the world was much smaller. "I always knew the priests who led the Mass, but now there

are so many. When I come here these days I just stay right here by my fire and listen to the fathers talk over the loudspeaker ..."

The faith in the healing powers of Lac Ste. Anne have diminished over the years, as well, says Ward.

"When we came around the bend at Alberta Beach, as soon as we saw the lake everyone would stop and go into the water. We would pray first thing and then everyone would get back into the wagons and we'd sing and pray all the way to the campsite."

Ward fully believes in the powers of the water and the good things that happen to people who pray at Lac Ste. Anne. But he says his faith is nothing compared to the faith the "oldtimers had about this place when I was a kid. The belief was so strong back then that miracles really did happen."

He implies that such miracles don't happen today because "everything is upside down. People are changed ... there's alcoholism now and everything. This (pilgrimage) is something now to make money from ..."

Ward points out one of the changes he's most sorry to see is the difference in the lake itself. "The water used to be clean when I first started coming here. We just drank it right from the lake. There were no boats then ... no gas in the water."

Though the good old days will never return, Ward thinks the pilgrimage is still worthwhile and does have a positive effect on those who attend.

"If you believe in God, then it's all you need. It's in here," he explains, pointing to his heart. "If you just follow everyone else, you'll be in trouble."

Provincial

Funding slashes

Jobs lost at IAA

By Mark McCallum

Heavy funding slashes culminating in a huge deficit have forced the Indian Association to lay off employees.

When the lay-offs become effective July 31, IAA employee Helen Gladue's position will be terminated.

Contacted at the IAA Enoch office, Gladue said, "I have no bad feelings. My job in the financial department enabled me to see what was happening. I knew the IAA has been looking at a deficit for the past two years."

Gladue does not plan to

appeal the IAA decision to let her go because she feels the organization had no choice. She will return to school at the Concordia College.

The deficit is a continuation of cutbacks imposed on the IAA last year when nearly \$150,000 was cut from its annual operating budget. At the beginning of this fiscal year in March, the budget was reduced from \$950,750 to \$750,000.

IAA President Gregg Smith says the terminated positions are in the financial and secretarial support areas. The three other

employees that will be laid off are Ivi Auigbelle, Corina Kinequon, and Beatrice Morin.

The organization will seek financial resources from the provincial government, approached sparingly in recent years by the IAA. Smith explains provincial funding is already utilized for a "Child Welfare Project."

However, he quickly pointed out the IAA "will not compete with bands, to acquire the kind of dollars they're looking at from funding agencies."

"The funds we are seeking from the province

will not reflect on work being done on treaty issues," says Smith.

Department officials have consistently stated that cutbacks are imposed right across the board and are not due to federal deficit spending.

In an interview published in July 17 Windspeaker, Executive Secretariat Director of Indian Affairs Ken Medd said "We have more legitimate needs for money than to provide money solely to the IAA. Nobody will get the same level of funding as last year."

'Urban Indian' position waits

By Mark McCallum

The Indian Association of Alberta is still seeking an "urban Indian" representative, who will address the concerns of Treaty Indians not living on reserves.

IAA President Gregg Smith says the organization and its newly elected board members have not had enough time to select the representative after a two-day monthly board meeting in July.

The appointee will observe IAA activities which include urban issues as a non-voting board member. The decision to include a "urban Indian" representative was made in a resolution on the last day of the IAA annual assembly.

The director of the New Status Indian Confederation of Alberta, Russell White, who attended the assembly in Eden Valley in June claims there is an urgent need for off-reserve housing and programs for "urban Indians".

The resolution states about 30 percent of Treaty Indians are living off-reserves and have unique



GREGG SMITH
...decision pending

problems the IAA must address.

In an interview from his Edmonton office, Smith said "The resolution is straight forward ... it's a testing ground."

After a one year trial basis, the board will decide if continued urban representation is needed and whether voting privileges will be given to this person, adds Smith.

Benefit for Lubicon land claim

By Lesley Crossingham

A protest concert called the "Last Stand of the Lubicon Lake Indian Band" featuring well-known Native activist and singer Buffy Saint Marie will take place in Calgary this fall.

The concert is being organized by the Committee Against Racism (CAR), a Calgary-based organization which has been a support group of the Lubicon Lake Band during its long land

claim dispute with the government. The Lubicon Lake Indian Band has called for a boycott of the Glenbow Museum's Native artifact exhibition the "Spirit Sings" and the Calgary Olympic Games in support of its outstanding land claim.

"We are organizing the concert not to make money but to raise the profile of the Lubicon Lake people. All proceeds from the concert will go to the band," says

Rosemary Brown who confesses that neither she nor her organization has ever organized a concert of this magnitude.

Brown was in Edmonton Tuesday to organize a poster featuring Cree syllabics written by Dr. Anne Anderson. The poster will be available in late August says Brown.

The concert will take place at the Jubilee Auditorium in Calgary October 23.



BUFFY ST. MARIE
...at Calgary



OTTAWA REPORT

By Owenadeka

It's quiz time again! Grab a paper and pencil and test your knowledge of the itty-bitty happenings in the world of Native affairs. All the questions are multiple-choice and remember -- neatness does not count.

Question #1 involves the national Inuit organization, the Inuit Tapirisat of Canada (ITC). The ITC held its annual assembly in Iqaluit recently and it passed a resolution which said: (a) that the next annual meeting be held in the Bahamas; (b) that anyone who wanted to run for president of the organization would have to speak English; (c) that the president be paid a bonus of 1 percent of all funds he or she raised from charitable foundations; (d) that Inuit leaders be removed from office if they're found drunk in public; or (e) that the Department of National Defence be asked to name its fleet of nuclear submarines after Inuit villages.

Question #2 involves the tribal police force at the Louis Bull Indian Band in Alberta. The band formed the first independent Indian police force in the province earlier this year. The police force is also notable because: (a) it has overlooked minor offences involving booze but it has cracked down on marijuana; (b) it's the first police force in Canada that requires its officers to speak Cree; (c) it's almost the only police force in the province to be armed with .357 magnums; (d) it's the first police force in Canada to have male cops wearing braids; or (e) the first police force that's funded by a job creation program.

Question #3. The chief of the Westbank Indian Band in British Columbia used to be Ron Derrickson. He is now at the centre of a federal inquiry into possible wrong-doing and financial hanky-panky. The inquiry was established a year ago by the Minister of Indian

Test your Indian know-how

Affairs. The question is: How many times over the past ten years has Ron Derrickson and the Westbank Band been studied, audited or investigated by federal authorities? Is it: (a) 3 times; (b) 7 times; (c) 14 times; (d) 19 times; or (e) 23 times.

Question #4. This one involves the parliamentary committee on Native affairs. The committee used to be one of the busiest on Parliament Hill. But it hasn't held a public meeting since March and doesn't plan to meet again until the fall. Is it because: (a) the committee had to slow down to prevent it from overspending its budget; (b) the Conservative members on the committee are just too busy; (c) the committee decided to take the summer off like other committees in Parliament; (d) that the committee chairman won't call any more meetings until he gets a salary increase for being the chairman; or (e) the committee decided that since the First Ministers' process is over there is nothing to talk about?

Question #5. This one has to do with the Native Business Summit. That, you remember, was the big conference and trade fair that took place in Toronto early last year. The federal Government gave the organizers over \$2 million to stage the show. The question is, how did the Native Business Summit do financially? Did it (a) make \$300,000; (b) make \$100,000; (c) break even; (d) lose \$100,000; or (e) lose \$300,000.

The answer to question #1 is (d). The ITC delegates, apparently, were fed up with the reports about the drunken escapades of some of their leaders at this year's First Ministers' Conference. So from now on, the leaders and employees of the national and regional Inuit groups will get the boot if they disgrace the organization.

The answer to question #2 is (c). The peace-keepers on the Louis Bull reserve are packing .357 magnums -- just like Clint Eastwood and Dirty Harry in the movies. The Edmonton city police and the local RCMP manage to get by with .38s. The Louis Bull police, however, have

a cannon on their hip. They might as well paint a motto on the door of their squad cars that says "Go ahead, make my day."

The answer to question #3, believe it or not, is (e) 23 times. All the investigations, including the current one, show that Ron Derrickson hasn't stolen any money or broken any laws. What he did do over the years was work non-stop to make money for himself, his relatives and his band. If Ron Derrickson was a white businessman in Toronto, he's be respected by society and honoured by government. Instead, he's being investigated by the government -- again.

The answer to question #4 is (b), that the Tory members are too busy. At least that's the official excuse. The committee chairman is Andre Harvey. He hasn't given anyone the impression yet that he's committed to the Native cause. This spring he gave up trying to schedule committee meetings because he said the Conservative members were too busy. (By the way, it takes just three Tories to hold a committee meeting and there are 208 Conservative members in the House of Commons.)

Question #5 was a trick question because I don't know the answer myself. The reason I don't know is because the organizers won't tell me. The organizer of the Native Business Summit was a Native consultant in Ottawa, Tony Belcourt. The week before the summit, he said it lost money but he wouldn't say how much. The rumour is that this monument to Native business lost about half-a-million dollars. So if your answer was (e), a \$300,000 loss, give yourself half-a-point.

So add up your score gang. If you got them all right you probably know enough about Native affairs to tell a parliamentary committee a thing or two. If you got them all wrong, you probably need to sit on the committee. And if you couldn't add up your score or if you won't tell what it is, you're probably one of the organizers of the Native Business Summit.

MAA members may miss the vote

By Lesley Crossingham

Many members of the Metis Association of Alberta (MAA) may not be permitted to vote in the upcoming elections scheduled for September 1 if membership lists are not submitted to the electoral office in Edmonton within the next two weeks.

"We have given the locals until August 10 to submit their lists otherwise there won't be a polling station set up in their local," says Chief Electoral Officer John Sinclair.

Sinclair explains that each local within each of the six zones will be allocated its own polling station and ballot box once the lists are turned in. Only registered members of that particular local will be permitted to use that polling station.

"We are doing everything possible to ensure all eligible voters are on the voting list, but I want to appeal to the locals to make sure they send us the lists," urges Sinclair, "or people may not be allowed to vote."

Sinclair estimates that

between "50 to 60 per cent" of the lists have been received by his Edmonton office.

Nominations for the executive positions of president, six vice-presidents, and six directors close July 31, however, again Sinclair reports that the response has been poor.

"We have received only one nomination and that is for a director's position. I cannot release that name until I check out the credentials," he added.

Sinclair points out that nomination papers must be

submitted with ten signatures from registered local and zone members and that these credentials must be thoroughly checked by electoral staff prior to announcement of the candidates August 1.

Several incumbents have publicly expressed interest in the positions, including President Sam Sinclair, who announced in March that he would not seek another term of office.

"I haven't made up my mind yet," said Sinclair, adding that he still has another week before the close of nominations. "I am

going to check my health with my doctor and then announce my position," added the 60-year-old president.

Other potential candidates include Zone 4 Vice-President Ben Courtrille and Director Ron LaRocque who are expected to run for another term of office along with former Vice-President Jo-Anne Daniels who ran unsuccessfully against Sinclair in the 1985 election.

John Sinclair points out that the executive positions have increased terms. Previously zone directors' positions were for one year

terms and the president and vice-presidents' were for two year terms. However, each of the executive positions will be for three year terms.

"The election will take place September 1 and the results will be announced September 8," said Sinclair, who added that returning officers, deputy returning officers and scrutineers will be hired to ensure the security of the ballot boxes.

"We will be doing everything possible to ensure a fair and democratic election," he adds.

BATTLE From Page 1

that there is a dispute over the "legality" of this new lawsuit as 1885 president and defendant in the case, Stan Plante claims the Regional Council itself has not been consulted.

"There has been no conspiracy," says Plante. "These people (LaRocque and Courtrille) have no right to do this. We are all members of the council and at no time were they authorized to launch this lawsuit," said Plante in an interview from his Edmonton office July 20.

Plante says he and other members of the Zone had been "forced to act" because of the "unbecoming conduct" of LaRocque but he had not done anything illegal.

Plante says one particular clause on the alleged "increasing of the Plaintiff's Society" particularly hard to swallow.

"This statement makes it look like it is wrong to increase our membership," he complains. "But that is part of the Metis Association mandate. We should encourage people to join and new locals to form."

Plante refers to the statement which alleges August Collins and Frank Spence "joined the conspiracy of the defendants...

by signing consents without authority or colour of right on behalf of the Metis Association of Alberta consenting to the use of the Metis Association of Alberta names in the incorporation of three new societies (new locals) and thereby increasing the membership of the Plaintiff society with the intent of increasing the number of voters at the meeting held on May 23, 1987."

Plante adds that although he cannot actually welcome the lawsuit he does welcome the opportunity to "allow the truth to come out."

"If this lawsuit provides us with a platform to let the truth be known, the real truth without distortions, then maybe it will be a blessing in disguise," he adds.

"It's just not true," says defendant Bruce Alan Gladue whose name is cited on several occasions through the statement and who alleged to have sworn an affidavit saying he had "personal knowledge of matters which tend to present the Plaintiff's officers, Ben Courtrille and Ronald LaRocque in their relations with the Plaintiff as dishonest persons as a result of those unfounded and unsubstantiated allegations contained in that affidavit."

The Statement of Claim also alleged that Gladue

was not a member of Zone 4 Regional Council and that an injunction was granted to the defendants based on "allegations contained" in the Gladue affidavit and that the defendants had "fraudulently" obtained the injunction. The Statement of Claim further states that this action caused the Zone 4 Regional Council, Courtrille and LaRocque to have and continue to "suffer damage to their reputation and standing in the Metis community."

"It's a bunch of garbage," said Gladue. "No one wanted to remove Ben (Courtrille) and Ron (LaRocque) until the meeting (held in Edson in April) ended up in fisticuffs.

Gladue claims he was "clawed" by LaRocque and has laid a complaint with the Edson RCMP. RCMP spokesman contacted Tuesday said complaints against LaRocque had been laid and were being investigated. No charges have been laid.

Contacted in his Edmonton office Tuesday, LaRocque said he was not aware of any charges and "surely I should know if I have been charged with an offence," he added.

Gladue, who says he has not yet been served with the statement of claim says he is more than willing to make a statement of defense "and see this whole thing through."

He points out that he was a "bonafide" member of the Zone 4 Regional Council as he had been appointed as an ex-officio member to oversee youth issues.

"The people are being diverted from the truth," said Gladue. "We wanted to remove the director and vice-president because they were not listening to the council and failed to carry out directives. They never called upon the people for input," he said.

Gladue added that he will be filing a statement of defense so "that everyone can have some understanding of what is going on. There will be a full accounting of the monies."

Like Plante, Gladue says he hopes the lawsuit will provide a vehicle for truth and that finally the membership "will find out what has really been going on inside the zone office."

"The truth must come out," says Gladue. "Whether it is in court or at the annual assembly, the people must

be informed."

Like Plante and Gladue, LaRocque also says he wants the truth to be known and the membership become informed of the true situation.

"I feel that instead of sending letters to everyone that these problems should have been kept within Zone 4. But if we are going to have a public airing we will make sure that finally the membership finds out what is really happening," he said.

The two month dispute began during an annual meeting held in Edson in April. A call to adjourn the meeting was allegedly ignored and since then a series of court orders and injunctions have been filed.

Contacted in his Edmonton office, Zone 4 lawyer, Rudi Gellert said he is pleased to see the whole matter come to the courts.

"This is the first time in Native politics that someone makes a court application and has been asked to pay the price. These people start a bunch of stuff and just walk away," he said adding that the long dispute which has been highlighted by a series of injunctions and court applications has

been a "stupid fiasco."

Despite repeated telephone calls, Windspeaker was unable to contact Mike Woodward at press time. August Collins, Zone 2 vice president was also unavailable for comment.

Former Zone 1 Vice President Frank Spence could not be located. Gerald Thom, Zone 1 vice president was contacted at his Fort McMurray office and pointed out that Spence had been removed by the Zone Regional Council last month in a "legally conducted" meeting.

"The Regional Council has the authority and the power to remove the vice president if they deem it necessary," said Thom.

Spence was replaced by director Thom and the director's position was filled by Alvina Strasbourg.

Elections for each of the six vice-president and director positions, plus the provincial president are scheduled to take place September 1.

The annual Metis Association assembly takes place August 15 to 16 at Bear Lake near Peace River.



THEY CAME TO BE HEALED

The crowds around the faith healer's trailer at Lac Ste. Anne were often ten deep as John MacDonald laid his hands on the sick and weary. MacDonald and his wife came from Fort Smith, N.W.T., to offer words of hope to many who sought his help.

Photo by Dianne Meili

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Windspeaker is a weekly publication of the Aboriginal Multi-Media Society of Alberta. Windspeaker is published every Thursday at 15001 - 112 Avenue, Edmonton, Alberta, T5M 2V6, Phone: (403) 455-2700. Advertisements designed, set and produced by Windspeaker as well as pictures, news, cartoons, editorial content and other printing material are properties of Windspeaker and may not be used by anyone without the expressed written permission of Windspeaker (Aboriginal Multi-Media Society of Alberta).

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World Council discusses 'discovery' of America

By Christine Purvis

A committee of Native people was formed recently to discuss ways to protest the upcoming Fifth Centenary of the Discovery of the Americas.

The committee is the result of discussions held at the World Council of Indigenous Peoples (WCIP) held July 11 - 16 in Lima, Peru. The 1992 Centenary in question will commemorate the 500th anniversary of Columbus's discovery of America. Native people lived in North America long before Columbus arrived and do not feel they were "discovered" by Columbus.

The committee has no concrete plans as yet for the protest, but is looking to the Aboriginal people of Australia as an example. In

1988 Australia is celebrating the bicentennial of the first European landing on that continent, and the Australian Natives have similar objections to the perspective of the Europeans "discovering" their continent. North American Natives may boycott the celebrations or decide to participate only to a limited degree, depending on the findings of the committee.

The Peru assembly was the fifth World Council of Indigenous Peoples meeting, which convenes every three years. The non-funded group was formed in 1975 in Port Alberni, B.C. with goals of combating racism, reducing genocide, insuring unity among indigenous peoples, facilitating the exchange of information and encouraging

the social, cultural and political development of indigenous peoples. The North American Region, which includes Canada and the United States, is headed by Smokey Briere.

The Council also decided to support the efforts of indigenous groups involved in land claims in their own countries. Two methods of support were discussed: Native groups offering support to one another and WCIP Executive Council offering support to individual groups. Council support will likely be verbal and extend as far as resources permit.

This year's assembly was attended by representatives of 23 countries. The next World Council assembly will take place in 1990.

Self-gov't on hold

By Donna Rea Murphy

Key changes to the Metis Settlement Act protecting land transfer to Metis settlements will have to wait another year after a proposed amendment was tabled during the final days of the Alberta Legislature's spring sitting.

The draft proposal would see an amendment to the 50-year-old Metis Settlements Act and the Alberta Act that would, in effect, protect land transfer to the province's eight Metis settlements.

"In general terms (this legislation) will provide the people with more certainty in the way of local administration of programs. I also think they would have more control over what happens on a daily basis. It is designed to meet the local government needs of the settlements and provide a permanent land base for the people," said a spokesman at the St. Paul Metis Development Branch office.

The next step is further settlement input. Meetings between the settlements and government are slated to be held in the fall. And input from local settlements and MLAs and government departments will be encouraged.

In 1982 the Federation of Metis Settlements and the Alberta government agreed to establish a joint committee to review the Metis Betterment Act under the chairmanship of Dr. Grant MacEwan. Its mandate was to act in an advisory

capacity and make recommendations to the Minister of Municipal Affairs which would allow for political, social, cultural and economic development of Metis settlements.

The MacEwan Committee submitted its report and noted one of the main concerns had been the largely paternal nature of the 1938 Act. It was the committee's consensus that any proposals for a new Act should place the major responsibility for development on the settlements themselves. Major recommendations included self-government, security of land and local autonomy on the settlements.

At the 1985 First Ministers' Conference on Aboriginal Rights an agreement was reached by the Federation and Alberta recognizing Metis lands and fair and democratic principles of membership and land allocation as adopted by the Federation. The Federation acts as a governing body consisting of the chairperson of each settlement council and four elected executive members. Its mandate is to promote the advancement and betterment of the members of the settlements.

In June of 1985 then-

Premier Lougheed introduced a resolution concerning an amendment to the Alberta Act. That amendment confirmed the transfer of land to the settlements and protects this transfer in the Constitution. It was passed unanimously. At that time, the legislature committed itself to endorse the commitment of the government to grant existing settlement lands to be held on behalf of the Metis people of Alberta. The 1938 Order in Council forming the eight settlements was only for a 99-year term. This legislation proposes to pass the land firmly into the settlements' control with the time limit removed.

Premier Don Getty has since committed to introduce the whole package to the House of Commons in the spring sitting. Earlier this year, the Premier stated the changes would be accomplished by the end of 1987. His remarks were re-iterated by Solicitor-General Ken Rostadt who is also the minister responsible for Native affairs and housing. At the time the proposal was tabled, he confirmed that "with good will and hard work on both sides it will be done as the Premier has said."

Uncle faces murder charge after 3-year old found dead

By Christine Purvis

Hugh Richard Chalifoux, 22, of the Swan River Reserve pleaded not guilty to murder. He was charged in connection with the death of three-year-old Nathan Robert McCue of Kinuso.

The child was the son of Chalifoux's wife's sister. Chalifoux was babysitting the boy at the time the alleged assault occurred. An autopsy performed on July 9 by Dr. John Drowling indicated the child had suffered from a blow to the

skull.

According to Constable Hache of the Kinuso RCMP, Chalifoux was born and raised in Kinuso, 240 km. north of Edmonton. Nathan McCue and his family also lived in Kinuso. Hache would not say whether or not alcohol was involved in the incident.

A preliminary hearing was ordered for October 5. Chalifoux will remain in the Edmonton Remand Centre until then unless he receives bail. He lawyer, Alex Pringle of Edmonton, has not requested a bail hearing.

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We welcome prospective students to register for the following programs:

1. Academic Upgrading

This is a high school preparation program for adult students.

2. High School

Old Sun offers courses toward:
A. Advanced Diploma
B. General Diploma
C. High School Equivalency Diploma

3. Health Careers Program

This is a one-year program to provide upgrading to enable students to enter a college or university in a health related program.

Students will write diploma exams in: Math 30, Chemistry 30, Biology 30 and English 30.

4. Business Programs

There are three Business Programs offered at Old Sun:
A. Old Sun Business Skills Certificate which will require eleven courses.
B. Lethbridge Community College Accounting Certificate which will require six courses and four electives.
C. Lethbridge Community College Business Certificate which requires seven courses: Accounting, Marketing, Law, Economics, etc. and three electives.

5. Early Childhood Education

This is a three semester program which will admit new students in September.

Prospective students are advised to enroll now as this may be the last intake of new students for several years.

6. Day Care Worker Programs

This is a four month abridged version of the first semester of the Early Childhood Education Program.

7. Teleconferencing

Wide variety of S.A.I.T. and University of Calgary courses available at Old Sun
A. SAIT TELECONFERENCE COURSES

SAIT teleconference courses be available in all Centers that have sufficient student enrolments. Early registration is imperative to ensure that student pre-session study materials and texts may be received by mail before classes commence. Please register before September 11, 1987.

REGISTRATION

1. Mail course textbook fee, with a completed application form including your name, address, birthday, phone numbers and the location of your community teleconference center to:
SAIT Teleconference Courses
c/o Continuing Education - SAIT
1301 - 16 Avenue N.W.
Calgary, Alberta T2M 0L4
2. Notify SAIT's Local Teleconference Administrator of your registration. (Continuing Education Coordinator)
For further information call the Continuing Education Office at the College.

COURSES

Monday

- Obstetrics and Gynecological Disorders, begins September 28, 16:30-18:30.
- Trauma and Musculoskeletal Disorders, September 23, 16:30-18:30.
- Financial Accounting III, September 28, 16:30-18:30.
- The Study of Disease, September 28, 18:30-20:30.
- Immune Genetic and Emotional Disorders, November 23, 18:30-20:30.
- Financial Accounting I, September 28, 18:30-20:30.
- Introduction to Medical Terminology, September 28, 20:30-22:30.

Tuesday

- Programmable Controller I, September 29, 07:00-08:00.
- Personal Development Seminars, September 29, 16:30-18:30.
- Introduction to Library Training, September 29, 17:00-18:30.
- Collection Development, October 8, 17:00-18:30.
- Introduction to Libraries, September 29, 18:30-20:30.
- Circulation Systems, October 6, 18:30-20:30.
- Retailing, September 29, 18:30-20:30.
- Fundamentals of Corrosion, October 6, 20:30-22:30.

Wednesday

- Patching Techniques, September 30, 16:30-18:30.
- Medical Laboratory Procedures, September 30, 16:30-18:30.
- Cardiovascular and Respiratory Disorders, November 25, 16:30-18:30.
- Gastrointestinal and Genitourinary Disorders, September 30, 18:30-20:30.
- Cancer, Endocrine and Skin Disorders, November 25, 20:30-22:30.
- Neuromuscular Disorders, September 30, 20:30-22:30.

Thursday

- Information Services, October 1, 17:00-18:30.
- Basic Collection Development, October 8, 17:00-18:30.
- Advanced Code, October 1, 18:30-20:30.
- Fire Protection, October 1, 20:30-22:30.
- Anatomy and Physiology, October 1, 20:30-22:30.

B. UNIVERSITY OF CALGARY TELECONFERENCE COURSES REGISTRATION

Unless otherwise specified, the University teleconference courses will be available to all teleconference sites that have sufficient enrolment.

1. Register through local teleconference center before registration deadline.
2. Most courses have limited enrolments, so register early.
3. Course fees in full must accompany registration, there is

an admission fee for new students
4. The University reserves the right to cancel courses with insufficient enrolments.
For further information call the Continuing Education Office at the College.

COURSES Fall 1987

Non-credit

- Key to Personal Growth (Seniors' Course), free to seniors 60 years of age and over with U of C.I.D. or proof of age. September 21-November 16, 10:00-12:00.
Note: Social Work courses will be announced separately.

Credit Courses (Registration deadline: September 14)

- EDPA 619-Organizational Theories and Analysis in Education. \$135.50, September 14 to December 14, Section I at 18:30-20:30 and Section II at 20:30-22:30.
- ENG 237-Introduction of Dramatic Literature. \$135.50, September 15-December 8, 18:30-20:30.
- EDTS 685-School Law, \$135.50, September 17-December 10, Section I at 18:30-20:30 and Section II at 20:30-22:30.
- EDIS 527.18-The Schools and Family Law, \$75.00, Friday-October 17-18:00-21:00, Saturday-October 18-09:00-16:00, Friday-October 23-18:00-21:00, Saturday-October 24-09:00-16:00.

8. University Classes

On-site instructor taught, courses offered by University of Calgary and University of Athabasca.

FALL COURSES

- ART 310, University of Calgary. Curriculum and instruction of art for elementary school education.
- Biology 201, Principles of biology
- Psychology 215, Behavioral statistics.
- Sociology 317, University of Calgary, The Family.
Placement testing dates are August 24, 25 and 28, 1987.
Deadline for assistance is July 17, 1987, buy you may still apply after this date.

For more information and details contact Janis Manyheads, Coordinator
Old Sun Community College
Box 339
Gleichen, Alberta T0J 1N0
(403) 734-3862
Calgary Direct: 264-9658



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SIKSIKA

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Star sings for Native rights

By Atse Nee Gahgee (One Who Gives News)

Native rights and issues in Canada are not what you would call a "box office" attraction. But if one Canadian superstar of rock, Bryan Adams, has his way, these issues and more will become internationally known through his recent album "Into the Fire".

Referred to in Maclean's magazine as Canada's brightest male star, Adams is as well known internationally as Wayne Gretzky and Pierre Elliot Trudeau.

"Into the Fire," confirms a new, more serious direction for the singer. On the album Adams tackles such topics as Native rights, war and unemployment.

Native leaders have fought a long hard battle before a luke warm audience in Canada in their struggle to bring Native issues into public view. On an international scale Native rights issues have been overshadowed by other multinational crisis matters like terrorism, Ethiopia's starving masses, the Chernobyl nuclear accident and the Iran-Contra affair involving the shipment of arms by the U.S. to Nicaragua.

With Adams' help, though, the echo of our ancestors' past can be more widely spread. Native issues in Canada can be catapulted before the world through Adams' songs in an effort to gain some insight into the injustices shared by Native people whose rights have been tossed around like a football.

Adams is unyielding in his views on politics in Canada. In the July 6, 1987 issue of Maclean's he was quoted as saying: "I don't like politics being rammed down people's throats, but there is a sensitive way of bringing up issues and making people think." Through songs like "Native Son" and "Remembrance Day," both on his new album, Adams hopes his approach to writing the socially relevant material will help capture the emotional impact of the issues.

Remembrance Day is about how important it was to fight and die for king and country. Native Son deals with the way Native people were driven from their land onto reservations. Written from an Indian Chief's point of view, the lyrics recall the time "before the wagons, before the soldiers' guns/When this land was our's as far as the eagle flies." Adams says the song is "like opening a history book." Adams and Jim Vallance, from Vancouver, both composed the song based in part on speeches by the 19th-century chief of the Northwest American Nez Perces tribe -- one of the last holdouts against the white man.

Writing songs with deep meaning came two years ago when partners, Adams and Vallance sat down and wrote the lyrics in Jim's basement for the now famous Tears Are Not Enough. This song served as the Canadian anthem for Ethiopia's starving masses recorded by an all-star Canadian cast. It captured world-wide attention and the public here reacted positively through emotion and responded through their pocket books in a gesture of good will to help the famine-stricken population.

Adams is not alone in singing about Native rights. Native American, sung by New Jersey rocker Little Steven in a duet with Springsteen; and Stolen Land, by Canada's Bruce Cockburn -- who is publicizing the problems of the Haida Indians over land preservation in British Columbia's Queen Charlotte Islands, are songs bearing a message which they contend must be heard ... and acted upon. Few Native people in Canada are likely aware that such superstars as these are carving a niche in which Native issues are being addressed.

Editorial

After having experienced a world of fanfare, fame and fortune, perhaps what Adams is looking for in life is Utopia -- an idealistic goal or concept for social and political reform. If so it is a goal that is not unthinkable. After all, isn't this what most of us strive for in life? Certainly Utopia is what we as Natives have dreamt about for years and years.

Bryan Adams should be thanked for bringing

these issues forward, particularly those pertaining to Native rights. He deserves a gold star for his efforts through song. The belief and conviction that Adams has about righting the wrongs pertaining to Native issues and other social injustices will not likely diminish his superstar status. It didn't tarnish Bruce Springsteen's image in America and probably won't hurt Adams in Canada either.

While he is on tour in Canada, take in a Bryan Adams "Coming Home" Show. You won't be disappointed hearing this mature superstar plugging his "political" album ... and don't forget to listen for Native Son. It's a song about you, a song about me, a song about us.

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Opinion

By **Asanee-Watchew-Iskew** (Mountain Woman)

The power of women

Past and present teachings needed

Today, in our communities and schools, more and more young people are pleading for the teachings of our Native culture. We are in times when those of us who have been taught must share through whatever means necessary to ensure our culture is kept alive.

Our ancestors lived in a good way through respecting and honouring Mother Earth. They learned how to live in harmony with themselves, their families and their environment by listening to and watching Mother Earth and her creatures.

It is very difficult to be a traditional person today. That is the challenge of our generation for we are the bridges from which the teachings of the past will pass over to the children of the future. Chief Smallboy said to me in 1982, "It is through your generation that the stories and legends of our ancestors will be passed on to the younger generations."

It is not an easy task ... this challenge we are faced with ... yet our ancestors were faced with challenges which they overcame and still held on to the strength which is still ours -- our culture.

Ten years ago when I first heard about "my culture", I felt our spirits do naturally have that understanding and we feel it most strongly when we are in the bush. The birds, animals, tress, grasses, rocks and all that lives on the Earth holds

the wisdom of our forefathers, it is only man who has forgotten. This is why it is so necessary that we protect and respect our Mother Earth.

One of the challenges with which we have made progress in recent years in the "movement" is the respect of woman. Respect is not a one way gift. It is earned through hard work and nothing more. Self-respect first and the respect of others will follow. A traditional woman does not demand respect she earns it just by the manner in which she conducts herself. I recall the words of the Elder when I say this: "You say you understand when you see something, you say you understand when you hear something, yet only do you truly understand when you DO it ... when you live it."

The personal challenge we all face in earning self-respect is the examination of hurts from the past; the letting go and the healing process has begun. These lines from a poem say it well ...

"There was a time when you were not a slave, remember that. You walked alone, full of laughter, you bathed bare-bellied. You say you have lost all recollection of it; remember ... you say there are not words to describe it, you say it does not exist. But

remember. Make an effort to remember. Or, failing that, invent." ---Monique Witting --

We were all born pure spiritual beings. It was events after birth that damaged our spirits -- emotional, physical, sexual abuse, etc. We have all experienced various forms of this abuse either directly or indirectly as have our mothers, our grandmothers and all women. How far back must we go to understand that it was not always this way with our people? I always feel somewhat saddened, yet uplifted, when I hear the words of Duke Redbird's poem, "Old Woman" ...

"Old Woman, I know who you are. I know the barren wasteland upon which I stand was once a forest. And you, old woman had life and beauty and love and freedom and passion and chattered with the Gods."

The power of woman has always been acknowledged and respected in all Indian cultures. The ways in which the respect was expressed differed from tribe to tribe as did the various taboos to ensure women respected tribal laws. When I first heard that a woman could not touch the sacred pipe nor enter a sweat lodge when she was menstruating, I immediately felt defensive and a bit angry. It was then

explained to me that a woman comes by her power naturally for she is like Mother Earth. Woman's cleansing every month is like Mother Earth's cleansing each spring. Mother Earth brings forth and sustains life as does woman. The moon is also female ... Grandmother moon -- whose energy affects the tides, the waters and our minds, bodies and spirits.

This understanding of the Earth is what I find so exciting and commendable about our culture ... because the answers are there for all of us to find ... in the wind, the sun, the rocks, trees.

"Remember the plants, trees, animal life, who all have their tribes, their families, their histories, too. Talk to them, listen to them. They are alive poems." -- Joy Harjo --

I'm finding today more and more young men and woman are learning the culture and as a result are treating one another with respect. I have a male friend who is in his 30's. He comes from a family of good strong women and has always respected women, for he has the traditional understanding. Believe me, there is never a shortage of women around him, so men, there are a lot of good reasons to be respectful. I leave you with the words of Anne Cameron: "The last treasures we have, the secrets of the matriarchy, can be shared and honoured by women, and be proof there is another, a better way, and some of us remember it."



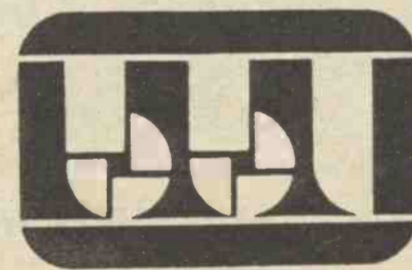
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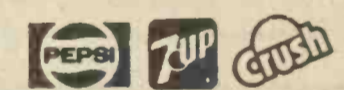
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Mini powwow adds to fun

CNFC princess crowned at Fantasyland

By Jerome Bear

Alberta Native Princess, Roberta La France, was crowned Canadian Native Princess after a pageant held in the Fantasyland Hotel in Edmonton on July 18.

La France, 20, defeated four other girls after completing the many tasks set out for them by the judges and the pageant committee.

"I was stunned and surprised by the decision," said La France. "I didn't do it on my own. If it wasn't for the support from my family and friends, I probably wouldn't have done so well."

La France is from the Blackfoot Reserve near Gleichen and is the daughter

of Councilwoman Lyla Healy.

Sheryl Joseph, 19, from Prince Albert, Saskatchewan, was the first runner-up. She thought the pageant went very well and the decision was fair.

Jackie Oker, 21, from Fort St. John, British Columbia, was the second runner-up and she thought the pageant had been a tough competition but it was also loads of fun.

"It was well worth my time," said Oker.

Barbara Clement, 18, from Fredericton, New Brunswick, was elected Miss Congeniality and Anita Flett, 21, from Winnipeg, Manitoba, who was the fifth contestant thought the pageant went very well and that it had

been well organized.

Although the official pageant was held Saturday evening, the contestants began their tasks on Friday afternoon. Their first task was to meet the judges one by one so that they could get to know the contestants better as well as provide an opportunity for contestants to show the judges how confident they were.

A banquet was held at the Friendship Centre so that the people and the press could meet the contestants, judges and sponsors of this event. This was followed by a dance to welcome the contestants to Alberta and it also gave the girls a chance to relax and enjoy themselves before the big day.

After a well deserved rest that evening, they breakfasted with Miss Teen Edmonton and the judges, then completed a short photo session. That afternoon they took in a little shopping and sight-seeing in the West Edmonton Mall.

At 2 p.m., a mini powwow was held to honor the Princesses at the ice rink in the West Edmonton Mall. Thousands of spectators watched as the White Braid Society dancers performed for the five Princesses. The contestants also participated in some of the fancy dances



ROBBIE ANNE LA FRANCE
...and her hoop dancing talent

and the Inter-Tribal dance.

Approximately 60 people were sitting in the Europa Room #7, at the Fantasyland Hotel, waiting for the show to begin. Lisa Miller, sports reporter for Cfrn TV was the Master of Ceremonies for the pageant and also for the banquet on Friday evening.

The contestants gave a short speech telling the audience about themselves and about their homes. Then they took part in the talent competition and finally the question and answer competition.

After completing the competitions the judges put the final scores on their selections. Though the wait was long, the five Princesses decided to get up and dance.

After performing the final dance of the evening, they quickly sat down, each holding each others' hands to wait for the final results.

After the announcement, an emotional LaFrance said "I'll do my best to honor this crown and all the people that go along with it."

The pageant was sponsored by the Edmonton Canadian Native Friendship Centre, the Bank of Nova Scotia and CFRN television. The pageant was also held in conjunction with the Edmonton CNFC's 25th Anniversary.

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Musician creates songs with synthesizers and powwow sounds

By Mark McCallum

Inuit musician William Thrasher combines contemporary sounds with Inuit and Native traditional music to create a unique brand of music.

By taking the best of two worlds, the music he produces often includes the rhythmic chanting of the Native culture and modern technical innovations such as synthesizers.

"I listen to the radio. And, if I hear something I like, I try to put it in my music," said the soft-spoken Inuvik performer, who also attends powwows and round dances to develop his innovative sound.

In fact, he spent more than six months in the Yukon, NWT and western provinces writing and composing songs for an album called "Indian Lady", which will be released in two months.

In a recent interview in Edmonton, Thrasher explains that "Indian Lady" is an independent effort. After getting a \$1,400 federal government grant, he decided to make the album a sole effort and record it with out a label. He expects to sell up to 14,000 copies within the next year while he tours powwows and round dances in North America.

The album itself is Thrasher's second record release since he started playing drums and singing in his late teens. His first recording was called "Spirit Child". Produced with CBC in 1981, the album was Thrasher's "big break" and was soon picked up by



WILLIE THRASHER
...makes own album

the BOOT record label, based in Toronto.

It took three years of compiling and composing songs at traditional gatherings, with five other Inuit and Native performers before the album took off. But, when "Spirit Child" was finished, it easily sold overseas. The album has sold nearly 100,000 copies to date.

Thrasher has received

encouragement in the recording field from Native personalities such as Buffie St. Marie, Winston Wut-tunee and Willie Done. He also gained experience when he appeared on the "Buffie St. Marie Special", aired on Super Channel in 1982.

At 30 years old, Thrasher is well aware of the set backs and disappointments that fills a musician's life.

"It's more difficult to make it in Canada. Buffie (St. Marie) went to Europe and the C-WEED band had to go to the States. It's a tough lesson to learn," he explains.

Despite this lesson he is determined to make it in Canada. Thrasher has an one hour video (recorded in 1983 with CBC) called the "Willie Thrasher Special", which he is trying to market in Canada along with his record.

Performing cuts off his new album, Thrasher will be appearing in Calgary, Kamloops and Victoria, B.C. over the next two months.

Thrasher is not interested in being a star. But, through his music, he hopes to encourage Native people to be proud of their culture.

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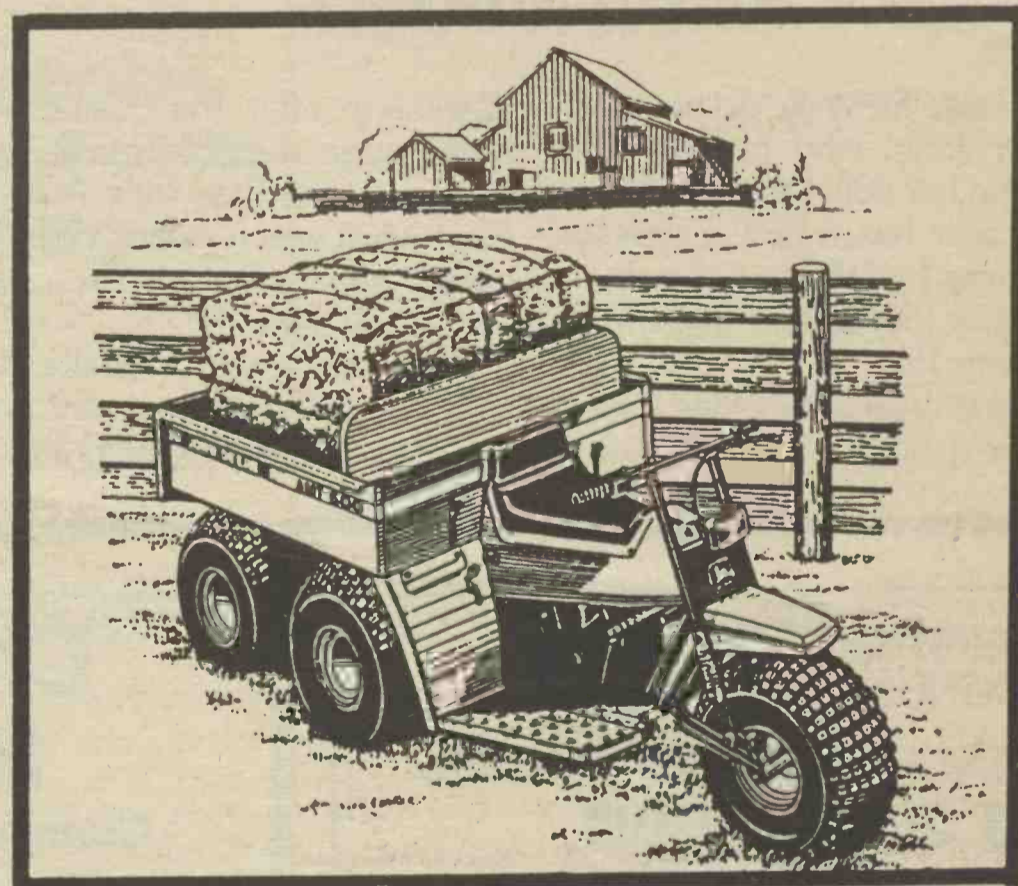
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People

A cookbook for wild meat lovers

By Mark McCallum

Friends never know what to expect when they come over to Bev Brown or Brenda Burn's house for dinner in Burleigh Falls, Ontario, 125 miles northeast of Toronto.

On Wednesday nights, dinner in the Browns' home usually consists of muskrat or beaver meat. "Roast Muskrat has preferably, with lots of onions," suggest Brown.

Burn's favourite dish is rabbit stew, a secret recipe

that her grandmother Philomene Boucher passed down. "And, the slap-jacks (dumplings) have to be in the stew or it's not the same," she smiles.

Their love for wild meat, baked, fried or loafed, developed when they

started searching communities in Ontario for wild game recipes. More than 2,000 recipes later, they formed a group called the Love Sick Lake Native Women's Association and put together a cookbook entitled "The Rural and Native Heritage Cookbook".

"Everywhere we went they would have a meal prepared for us, so I must have gained 10 pound," recalls Brown with a laugh.

The group is at this moment successfully marketing the wild game cookbook across the nation. However, when the group first approached a book publishing firm, the president told the then six unemployed women of the newly formed organization, to scrap the book.

While touring the western provinces promoting the cookbook, the two ladies came to Edmonton where they were interviewed by Windspeaker.

"We were lost. When we contacted a publisher, he said there was no book in the research material that took us eight months to compile. But, we knew we had a dynamite book here...so, we decided to print the cookbook ourselves," says Brown.

The book's reading audience was carefully considered. By condensing the four binders full of recipes to a compact 160 page cookbook, it was made into an affordable (\$3.00) addition to anybody's library.

The book mainly caters to wild meat eaters, but includes other items of interest, such as nutrition charts, fur tanning and cleaning, and background information on each of the animals used in the cookbook.



BEV AND BRENDA
...business-wise women

The book was made possible by a \$29,000 grant from Canada Employment and Immigration (section 38) to cover costs of training and the actual printing of the book, says Brown, but without a publisher, they could not attract the attention of major book store chains.

"Big chain stores didn't want anything to do with us because we couldn't go on consignment with them," says Burns.

However, the same publishing company, Collins Publishing, who tossed the book's original research material aside, now wanted to print the book because of its obvious success.

The business-smart ladies sold 7,000 copies of the book before signing with Collins, who promptly fired the publisher who had earlier dismissed the original book idea.

Of the six women who got the cookbook off the

ground, three remain. Two went on to jobs with printing companies and one is unemployed.

The book has sold 10,000 copies and has made \$7,000 for the women's group. Proceeds are going towards a year-round Native cultural and traditional camp the group is sponsoring in Ontario.

The only change to the book has been the addition of plastic covers which protect the book's beautiful front cover. The cover was donated by Native artist Norman Knott, of the Curve Lake reserve (located 135 miles northeast of Toronto).

Brown and Burns will finish their tour with an appearance on Canada AM in September.

For more information about the cookbook write to Love Sick Lake Native Women's Association General Delivery, Burleigh Falls, Ontario K0L 1K0.



Photo by Mark McCallum

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Lee Myette has a firm hold on two-year-old Melinda John, who has an even tighter grip on her doll, Distance Star.

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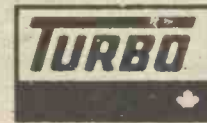
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Old friends who've seen many pilgrimages.



Father Johnson



The Bishop's blessing.

By Dianne Meili

For almost 100 years people have journeyed to the Lac Ste. Anne pilgrimage site to pray and bathe in the waters of the lake.

This year it's estimated that close to 10,000 came to spiritually renew themselves and visit with old friends.

The pilgrimage site, located near Alberta Beach, 65 kms. west of Edmonton was again transformed into

a sea of tents, trailers and truck campers. Throughout the five day event, the loudspeakers rang with the prayers and singing of those attending holy mass offered in Cree, Dogrib, Chipewyan, and Blackfoot.

"It's a high time of life for everyone coming here," explains Father Jacques Johnson, vicar provincial and director of the pilgrimage. "It's a time for praying, confessing and receiving the sacraments. It's a spiritual renewal ... people come here to make a new beginning."

According to Father Johnson, the first pilgrimage occurred in 1889. "A priest who was here at the time decided to have a gathering because the times were so bad. There was a drought and things were rough. About 400 people came to pray here at Lac Ste. Anne and eventually ... the rain came.

"Since that time, people have been coming here to pray. It's had its ups and downs, but in the 15 years that I've been coming here I've just seen the involvement of people with the pilgrimage keep growing in numbers."

Father Johnson marvels at the devotion of the

people who travel miles to attend the pilgrimage.

"Years ago you might see three trucks of people come from Fort Rae. Now you see 200 to 300 people coming from there. About 5 buses of people came 800 miles from northern Saskatchewan and we even have some coming from Lac Brochet in northern Manitoba."

He adds it's difficult to estimate the number of people attending the holy event, but guesses more than 10,000 came this year. "Some come for only one day and then leave, so you can't tell by just looking at the number of tents."

Planning for the pilgrimage begins in the fall of each year. At that time priests are delegated to preside over the various religious functions such as holy mass, youth gatherings, blessing of the lake and confessions. Volunteers are appointed, as well.

Throughout the five days of pilgrimage the emphasis is on prayer and healing. Many come in wheelchairs and on crutches to be blessed by the priests and pray for relief from pain and physical problems.

"But, there's a lot of inner healing going on, too," says



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PHOTOS BY DIANNE MEILI

PILGRIMAGE:

Almost a century of history at Alberta's 'holy land'



The missionary family from Cadotte Lake.

Father Johnson. "It's like one big, happy family here once a year. People come to get in touch with the Lord and start again. It's also a good time to see old friends and get together."

A popular ceremony at the pilgrimage is the blessing of the lake. This year, as Bishop Roy, from St. Paul, blessed the water, people waded into the lake up to their waists. It is believed that the lake has healing power and many bring jars and other containers to take a bit of water away with them.

"Whenever they're sick or depressed they take a little sip. Or, they sprinkle it on their houses as a blessing," explains Father Johnson.

He believes healings have occurred at the Lac Ste. Anne pilgrimage, citing the case of a woman from Grouard.

"This woman had arthritis in her thumbs for years. When she went to see the doctors they told her that her thumb would always be

crooked and nothing could be done. She went into the lake and her thumb was healed up. She could straighten it."

"This example is a small thing ... but the people really do have a strong faith in God."

Windspeaker interviewed several people at the pilgrimage to find out why they come each year. A woman who asked not to be identified, said she comes to Lac Ste. Anne to be healed.

"I got some healing, not here, but from some place else. I still have some pain, so I keep coming."

Another woman volunteered that she comes because "I need spiritual healing. I need to be where there's a lot of healing. I like the singing and you don't hear that too much in the

city. Clarence Desjarlais, of Lac La Biche said: "I come to the church here to worship. I come because something good might happen here. I shake hands with some old friends, too."

According to Moise Janvier, of La Loche, Saskatchewan, who has attended the pilgrimage for the last 32 years, except for 1958 "the praying makes me feel better."

Father Johnson has attended the pilgrimage for many years, but finds it difficult to convey the feeling he got during his first visit.

"It was a powerful experience. I walked around the grounds and felt peace and well being. I couldn't hold the tears of happiness back. God is here and that's why people come."



Gathering the holy water.

Culture

Entertaining performances

Indian artists' symposium features best in business

By Jackie Red Crow

LETHBRIDGE -- The best of the Native art world was showcased at the fourth National Native Indian Artists' Symposium at the University of Lethbridge, July 14 - 18, here.

Organized by the U of L's Native American Studies Department, the conference attracted more than 90 Native artists, curators, academics and art gallery owners.

Prominent Native artists such as Jane Ash Poitras, Joane Cardinal Schubert, Alex Janvier, David General were some of the artists in attendance.

Charlie Hill, a Native comedian from Wisconsin, brought a one-night performance to the city. His jokes ranged from poking fun at such celebrities as Ronald Reagan and John Wayne to ridiculing stereotypical beliefs and well known sayings about Indians.

In a dramatic performance, Muriel Miguel, performed a piece called Grandma. The plot was about a grandmother who

called 'Reflections in the Medicine Wheel.'

Kane plays the part of an old woman who knows and understands the Indian

a number of pieces to contemporary sounds.

Through her number, Jones dramatized how Natives came to be and their closeness to nature.

As well, a number of art pieces were on display in various locations in the city.

The conference came to a close with a banquet and a performance by Shenandoah-Country Blues. The group is well known for their country music.

Alfred Young Man, art professor at the U of L and one of the organizers said the mail strike prevented more people from attending the conference. Although they attempted to publicize the event through the media, a lot of people were unaware of the conference, said Young Man.

Plans are underway to host another conference within the next two years.

A Native photography conference was also held in conjunction with the art symposium.

"Don't create artwork that you think will be accepted by the public. Paint what you want and don't worry if that will be liked or not."

--Eddie Poitras

"Art is sharing -- do art to understand yourself and to help the viewer."

--Jane Ash Poitras

is preparing for her grandson's traditional name-giving ceremony.

Margo Kane, of Blackfoot and Cree descent, also acted out her own story

ways and a young woman whose separation from her heritage gives her a sense of dislocation and loneliness.

Rosalie Jones of Blackfeet and Cree heritage performed

Artist 'fed up' with 'elite' buyers

By Jackie Red Crow

LETHBRIDGE -- Eddie Poitras, a Cree artist from Regina, Saskatchewan, said Native artists must do art work for themselves and not for museum curators, gallery owners and others who reap the profits.

Speaking at the last day of the National Indian Artists' Symposium Poitras was part of a panel discussion entitled Swimming the Mainstream.

He said he is "fed up with academic and financial snobbery of the elite in the art establishment" and added that he also doesn't like attending conferences but would rather be in his studio painting.

But advised that Native artists must not be intimidated by the various institutional barriers in the art world and hold fast to their commitments.

"Don't create art work that you think will be accepted by the public. Paint what you want and don't worry if that will be liked or not," he said.

Jane Ash Poitras, a Native artist from Edmonton who has received acclaim for her work, said artists must have something to say to be truly effective.

Her current series, called Sweat Lodge, "reveals my soul," she said, explaining that she had recently experienced entering a sweat lodge but only within the past few months had she been able to create an art piece.

"Art is sharing -- do art to understand yourself and to help the viewer," she said.

Pierre Sioui, a Native artist from Quebec, said life's sufferings are his inspiration in his art work. Joane Cardinal Schubert said society's current issues are reflected in her art work.

All of the panelists encouraged aspiring artists to obtain as much education as possible including business to swim the mainstream art world.

They said there "are many horror stories about Native artists" and that artists must be prepared to deal with these challenges.

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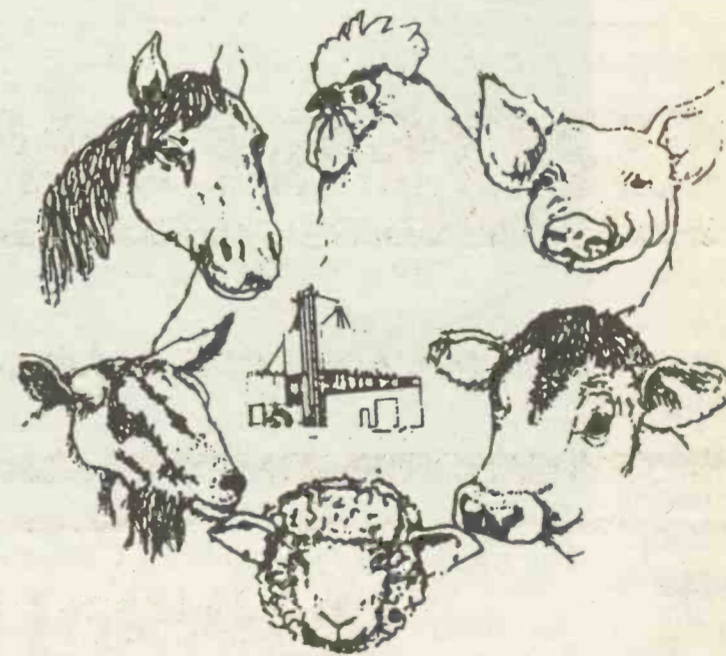
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Contemporary Indian art not taken seriously

By Jackie Red Crow

LETHBRIDGE -- Contemporary Indian art is still being labelled as ethnology and not taken very seriously said a museum director at the opening day of the National Native Indian Artists' Symposium, July 14 - 18, at the University of Lethbridge.

Michael Ames, Director of the University of B.C. museum of anthropology, said that this misconception is constantly being challenged by Native artists.

Native art is highly creative and expressive within an established convention, he said, adding that Native art is deeply rooted in social, cultural and community self-expression of their communities.

But Native art, he says, is still viewed as pieces to be displayed in museums as

reminders of the Native peoples' past and not in art galleries.

But he stressed that the attitude is slowly changing with the help of such

organizations as S.C.A. N.A. which is devoted to the artistic development of Native artists.

Norman Zepp, director of the Thunder Bay Art

Gallery in Ontario said there are some white art galleries who refuse to display Native artists' works. A recent example is the exhibition of a collection

of works by Jane Ash Poitras, Pierre Sioui, Joanne Cardinal Schubert and Edward Poitras called "Star Dusters."

Although today there are

a number of prominent art galleries who are showing the Star Dusters collection, there are a few who simply said they do not display Native art.

But Zepp warned delegates that Native artists must not isolate themselves as "art is art."

"A lot of the Native artists' frustrations are the same as the mainstream artists," he said. "They have a lot of frustrated and belligerent artists out there who are wondering why Native artists are being treated special by having a symposium for Native artists."

Although both speakers said there are a lot of practising Native artists, there is not enough consistency amongst them. "There needs to be attention paid to Native artists and document their continuing achievements."

Native art must cater to white people

By Jackie Red Crow

LETHBRIDGE -- The reality of Native art is that Natives don't buy art work but white people do and Natives must cater their market to them said an American art professor at the National Native Indian Artists' Symposium.

Richard Glazer-Danay, an art professor at the California State University in Long Beach said that white people have the money to buy art work.

"And in pricing art work, you (Native artists) must price higher for rich people and never extend credit to

one of our own," said Glazer-Danay drawing laughter from the audience.

But he warned the delegates that Native artists must create art for the sake of art and not for curators.

"Tradition is the enemy of progress and progress is the enemy of tradition," he said.

He pointed out that in order to make a living as artists, Natives must not be pressured by non-Indian critics to produce art work that is characterized as "Indian art." The romanticized past of the Indian is only a small element of the

work produced by Indian artists, he said. He reminded the delegates that many Native artists are creating work that is abstract and is not typical of early Native American art work.

Glazer-Danay said that acceptance and rejection of art work is a reality that is faced by all artists. And art work must be judged by the same universal standards regardless if one is Native or not.

But he said it's the responsibility of Native artists to inform curators and art gallery owners about their art work.

Other speakers encouraged aspiring Native artists to be more assertive in selling their works.

Although it's a common myth that most artists don't want to be bothered by the business aspect of their art work, speakers said agents must be secured to tackle their business interests.

But above all, Native artists must be cautious about who they hire, and negotiate for the best price for their work.

"Native art is the best of any art today and you must not be shy in projecting that," said David General, a Native sculptor.



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Heavy rains force Kainai Indian Days indoors

By Jackie Red Crow

BLOOD RESERVE -- Although heavy rains forced the Kainai Indian Days organizers to move the festivities to the nearby Sportsplex, that didn't dampen the enthusiasm of more than 5,000 visitors here July 16-19.

The first day of the 20th annual Kainai Indian Days was held at the Red Crow Park, but by early Friday morning more than 7 centimetres of rain had fallen and continued throughout the weekend leaving the encampment a huge mud hole. Campers quickly left their teepees and tents behind for warmer refuge.

Traditionally the Kainai Indian Days is blessed with ideal weather conditions but organizers say this is only the second time in its 20-year history that festivities had to be moved to the Kainai Sportsplex. The parade held on the morning of the last day of the Indian Days was cancelled because of the wet weather. A golf and baseball tournament held in conjunction with the Kainai Indian Days were also cancelled because of the heavy rains. The Kainai rodeo was also moved to the indoor arena.

Despite the rains, the Kainai Sportsplex was jammed packed with more than 300 dancers and singers registered for the various dance competitions. Visitors were from throughout Alberta and the United States making parking difficult as extra security and policy officers were hired to direct traffic.

A number of giveaways and traditional name-giving ceremonies were held during the Indian Days. The Bull Shields family had an honor dance and giveaway in memory of their last son, Kolin Bull Shields, killed in a truck accident two years ago. Cecile Spear Chief had a giveaway in honor of her daughter, Wilma, who graduated with a Master of

Arts degree in psychology from a California university last year.

The highlight of the festivities was the transfer ceremony of an eagle whistle to Blood traditional dancer, Keith Shade. Well-known Blood traditional dancer, Clifford Eagle Speaker, who was the previous owner, said the origin of the eagle whistle was from long ago. He

was approached by Shade to transfer the whistle. "I couldn't say no especially since I knew he was a traditional dancer for many years," he said.

This year's edition of the Kainai Indian Days was hosted by the Big Corner Drum group of the Blood Reserve. Bruce Wolf Child, president of the 16-member group, said he was pleased with the Indian Days despite the rains which hampered the festivities. "I think we had a good powwow," said Wolf Child in an interview.

He said the group received three weeks' notice to organize the Indian Days. The Ninstako Centre was given the original bid but then decided not to organize the Indian Days because of limited funding by the Blood Chief and Council. This year, the Blood Council only granted \$10,000 compared to about \$30,000 given last year.

"It (grant) wasn't enough," said Wolf Child. But the group managed to get donations from various individuals to help offset the dance competitions. Trophies donated were given to first place winners in the various categories in addition to cash prizes. The rest of the winners also received cash prizes.

"We have paid all of the competition winners but we haven't paid our other bills," said Wolf Child. he added the committee hasn't yet calculated the expenses incurred in organizing the Indian Days.

"At this point, we don't know how much we owe," he said.

But he added that the daily fees paid by the various concessions stands will help offset their expenses.

"But they (concession owners) didn't make a lot of money too because of the weather," said Wolf Child. Normally a concession owner can make as much as \$3,000 but were hampered this year by the rains.



EAGLESPEAKER (top) ...passes on eagle whistle to Keith Shade

explained that the story evolved from a young Native boy who had fasted in the woods to obtain a special gift from the Creator. During this time, he had a vision to make a whistle from an eagle's wing and to perform a ceremony so that the sound is similar to an eagle. Since then, the eagle whistle ceremony has been carried on with the special holder using the whistle during traditional dancing.

Eagle speaker said he

WINNERS

Junior Boys Traditional (12 yrs. & under) 1: Myron Heavy Runner, Browning, Montana, 2: Wayne Eagle Speaker, Standoff, Alberta, 3: Donald Sampson, Yakima, Wash.

Junior Boys Fancy 1: Darcy Strikes With a Gun, Brocket, Alberta, 2: James Merasty, Lynn Lake, Manitoba, 3: Cameron Francis, Lethbridge, Alberta.

Junior Girls Fancy (7-12) 1: Michelle Crow Eagle, Standoff, Alberta, 2: Fern Slim John, Yakima, Wash., 3: Lydia Wells, Standoff, Alberta.

Teen Girls Fancy 1: Irene One Penny, Status, Wash., 2: Melissa Shane, Crow Agency, Montana, 3: Rachael Francis, Lethbridge, Alberta.

Teen Girls Traditional 1: Masami Danuku, Warm Springs, Oregon, 2: Ramona Meanus, Warm Springs, Oregon, 3: Joette Slim John, Yakima, Wash.,

Teen Boys Traditional 1: Joey Healy, Standoff, Alberta, 2: Lee

White Plume, Plush, Idaho, 3: Bryon Heavy Runner, Browning, Montana.

Mens Buckskin 1: Harold Healy, Standoff, Alberta, 2: Joe White Grass, Browning, Montana, 3: Maurice Little Wolf, Brocket, Alberta.

Ladies Golden Age 1: Maggie Black Kettle, Calgary, Alberta, 2: Rose Red Crow, Standoff, Alberta, 3: Edith Sampson, Yakima, Wash.

Ladies Team Dancers 1: Ramona Meanus, Warm Springs, Oregon, 2: Diane Bull Shields, Standoff, Alberta, 3: Lavina Colwash, Warm Springs, Oregon.

Mens Team Dancing 1: Irwin Scalp Lock, Calgary, Alberta, 2: William S. D. Pawnee Leggins, Kyle, South Dakota, 3: Alvin Many Chief, Standoff, Alberta.

Old Style Chicken Dance 1: Tony Black Water, Standoff, Alberta, 2: Bruce Starlight, Sarcee, Alberta, 3: Joe Spotted Bull, Standoff, Alberta.

Ladies Fancy 1: Michele Black Kettle, Calgary, Alberta, 2: Levina Colwash, Warm Springs, Oregon, 3: Paulette Wadsworth, Standoff, Alberta.

Ladies Traditional 1: Kim Black Kettle, Calgary, Alberta, 2: Agnes Francis, Lethbridge, Alberta, 3: Amelia Colwash, Warm Springs, Oregon.

Mens Grass Dance 1: Clayton White Grass, Lame Deer, Montana, 2: Radford Black Rider, Gleichen, Alberta, 3: Andrew Brass, Arrowood, Alberta.

Mens Traditional 1: Arnold Calf Box Ribs, Heart Butte, Montana, 2: Irwin Scalp Lock, Calgary, Alberta, 3: Arthur Scalp Lock, Morley, Alberta.

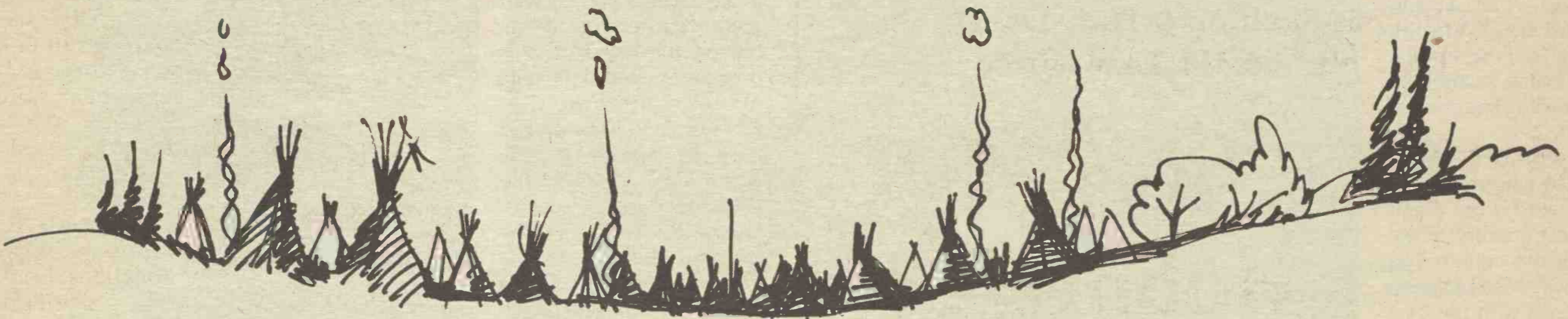
Mens Fancy 1: Stan White Man, Browning, Montana, 2: John Meninick, Lenore, Idaho, 3: Locke White Man, Browning, Montana.

Drumming 1: Wolf Child Drummers, Standoff, Alberta, 2: Eagle Society, Cluny, Alberta, 3: Star Society, Browning, Montana.

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Entertainment

Music lovers brave weather

Big Valley Jamboree nearly flops

By Terry Lusty

The July 16 - 19 Big Valley Jamboree came dangerously close to being a colossal flop this year. But, as the old saying goes, close only counts in horseshoes.

Deluged with rain that began late Friday night and lasting into the wee morning hours of Sunday, the majority of the die-hard music lovers stuck it out.

They had flocked to Craven, Saskatchewan by the hundreds and thousands. All ages - from 80 days to 80 years. Some came on crutches, in casts and in wheel chairs. They camped and they enjoyed themselves. After all, this was the sixth annual jamboree, a time for fun and pleasure, a time to listen to mighty fine country music.

One would be hard pressed to ignore the fact that the word is out about the biggest country music love affair this country has even known. It is a jamboree which ranks with the best throughout the length and breadth of North America. Just ask any big-name country artist. They'll tell ya.

According to Craven Motor Inn co-owner Kelvin Korol, Craven is known and envied way down in Georgia which, itself, is one of the leading country music states in the U.S.A.

Who would not envy the star-studded program put together for this year's jamboree? Many of Canada's finest were featured there as were American country greats. People like top male and female vocalists of the year, Randy Travis and Reba McEntire.

How about the "living legend," George Jones or the grand queen of country, Loretta Lynn after whom a film was produced?

And there were other big names -- George Strait, Lacy J. Dalton, John Conlee, Eddie Rabbitt, Kathy Mattea, Eddie Eastman, Carroll Baker and Dukes of Hazard actor, Tom Wopat -- all of them were there. So, too, were the exciting groups of the Nitty Gritty Dirt Band, Southern Pacific, Osmond Brothers, Tennessee River Boys and Winnipeg's own Double Eagle Band.

In all, there were 19 Canadian acts including Laura Vinson and Red Wyng, Valdy, Sylvia Tyson, Kelita Haveland, Glory Anne Carrier, Gary Fjellgaard and more such as the Canadian Country Music Awards finalists including winner Marcie Crook of Moosejaw.

All that for just \$32

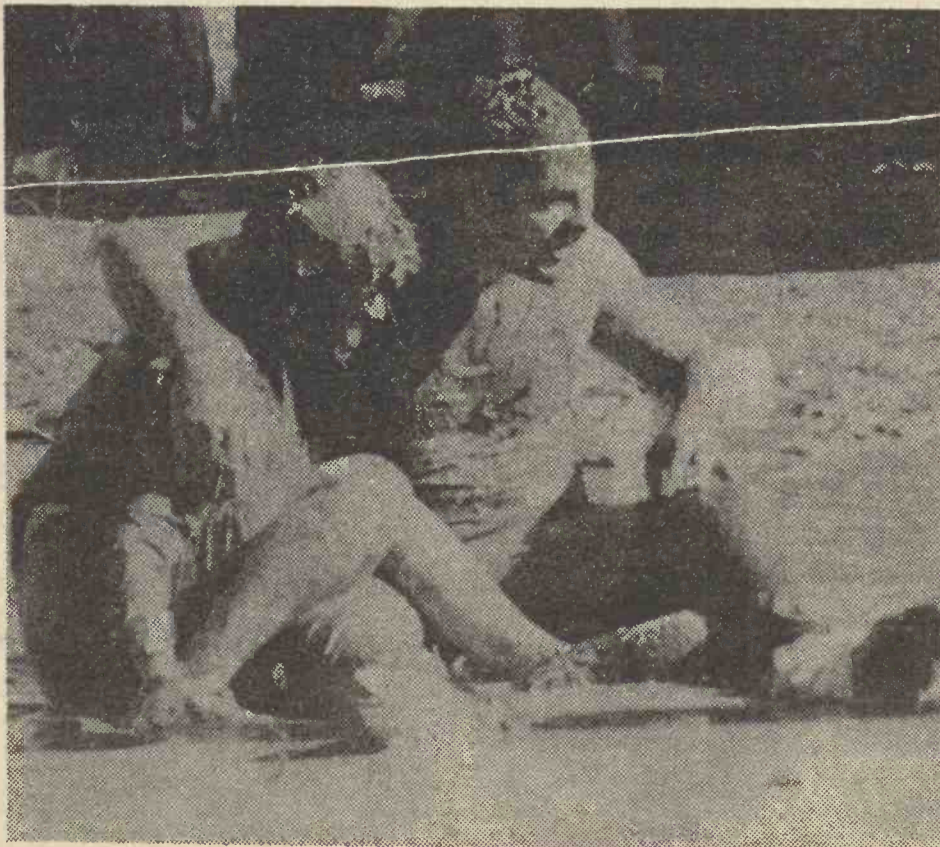


COMEDIAN TERRY REE
...returns to jam for second year

Canadian, providing you purchased your ticket by June 19. It was a helluva deal considering one must put up \$15-\$20 to only see a major one-act concert in any given city.

Thursday evening, July 16, saw Lorilee Brooks take to the stage as the opening act. Then came Saskatchewan Express which was followed by the polished artistry of Laura Vinson who closed with "Play Me Some Mountain Music" and received an encore.

The Double Eagle Band, voted Country Entertainers of 1986 for the second consecutive year, played an evening set and followed by



MUD WRESTLING FANS
...keep entertained at the beer gardens

established Canadian songster, Sylvia Tyson. Tyson sang such hits as "River Road," "Smilin' Wine," and "The Same Old Thing."

The closing act, the Nitty Gritty Dirt Band, really grabbed the audience with its renditions of "High Horse Woman," "Little Angel Eyes," "Modern Day Romance" and the ever-popular "Dance Little Jean." Nitty Gritty were also recipient of an encore from a very appreciative audience.

Following a day and-a-half of fine entertainment and relatively good weather, Saturday loomed dark and damp. No sun; only a

blanket of grey, gloomy clouds which let fly with a steady barrage of that yucky wet stuff. It was not a torrent of rain but, it was long and steady, never really pausing for any length of time.

Unkind though the Gods may have been, the rain did not deter thousands of ardent fans who refused to be denied. They were there to enjoy 36 artists all told. For 40,000 fans, 36 artists they would get.

In the afternoon, with rain threatening, the crowd caught the acts of Blue Garter, Brian Sklar and Prairie Fire, Glory Anne Carrier -- a Metis married to Ronnie Prophet, and Gary Fjellgaard.

From supper hour on, it was Carroll Baker, Williams and Ree, Valdy, Lacy J. Dalton and George Jones who performed. Sadly, Jones came up a little flat and did not meet the expectations of many of his followers. Following his departure, the rains set in.

Although the rain proved a nightmare to some, and especially the management, it did not shake the kindred spirits of the thousands who turned out to welcome the beginning performances from 10:30 a.m. onward on Saturday. They listened to the Johner Brothers, Corelie Keller and David Boone.



METIS SINGERS — Glory Anne Carriere (top) and Laura Vinson join country music legends.

Big Valley 'jam' makes big bucks for good causes

By Terry Lusty

Father Lucien Larre, the originator of the highly successful Big Valley Jamboree, estimates a net profit of approximately \$600,000 as a result of this year's show.

That money, says Larre, will be divided so that about \$200,000 goes to the Dan Boscoe Home in Regina to help emotionally disturbed youth aged eight to 17. The home cares for 35 children plus an additional six to ten who put up in apartments. Some are Native children.

Another \$200,000 is earmarked for church groups and charities. Many of them help the Boscoe Home says Larre.

The remaining \$200,000 he says, will be spent on improvements for next year's jamboree. Of particular concern are the sewage systems and muddy roads.

For a while, the management had grave doubts about turning a profit or just breaking even. It began to rain after George Jones closed the show on Friday night and continued all the next day, night and into the wee hours of Sunday morning.

It got so wet out that a shut-down was considered but thanks to eight large air blowers the stage and sound equipment was kept dry.

"We completely lost Saturday," in terms of attendance said Larre. However, the sun peeped through Sunday morning to greet an estimated crowd of 40,000 who "hung in" to see the show through.

A noticeable difference this year was the giant TV screens on each side of the main stage, more electricity, an enlarged main arena for the audience and a greater number (almost 600) of security people.

All together, close to 3,500 volunteers assist in the operations of Big Valley which Larre claims to be the largest known jamboree in North America. It has come to be so well-known, he adds, that when people phone for information, they ask about everything else but who is to perform.

The performers are an afterthought says Larre, who quickly asks with a chuckle, "Oh, by the way, who's coming?"

Two other changes

...The jamboree should have a net profit of \$600,000 which will go to the Dan Boscoe home for the emotionally disturbed children and for church groups and charities...

cannot go unnoticed. One was the increase in performers -- 36 artists as compared to 20 last year. The other was the greater concentration on Canadian talent which jumped from six to 19 acts this year.

"The talent we have in Canada is fantastic," exclaims Ria Kaal, stage producer and a board member of the Bosco Society. When questioned by Windspeaker about Native participation each year she said, "I try to have at least one represented every year."

Last year, Winston Wuttunee opened the program, the C-Weed Band and comedians (Bruce) Williams and (Terry) Ree.

This year's Native artists included Laura Vinson, Glory Anne Carriers and the return of Williams and Ree.

Larre expressed exuberance over the distant points from which people travelled to take in the show. He mentioned those from Florida, Arizona, Texas, Belgium, England and even one person from Germany.

And, when a show attracts the many thousands that Big Valley does, safety and control are of importance says Larre. "When we become larger than Prince Albert or other places, we are always at risk." For that reason, security was beefed up and 50-60 RCMP assisted according to Larre.

"Most people come to have a nice time," said the priest and any incidents were of a minor nature. The RCMP were "amazed at how well they (the crowd) were behaved," he added.

Finances for the Boscoe home continues to be a priority says Larre. A new building is needed in Regina to replace the old Strathcona School used by the society which wants to also acquire two houses in Saskatoon.

Expansion includes the Edmonton area as well. The society purchased 87 acres in Sherwood Park and have just poured foundations for two homes there.

Before adjourning a press conference Sunday night, Larre praised the media for their co-operation. "You have actually made the Big Valley what it is. We have to say a big 'thank you' for that."

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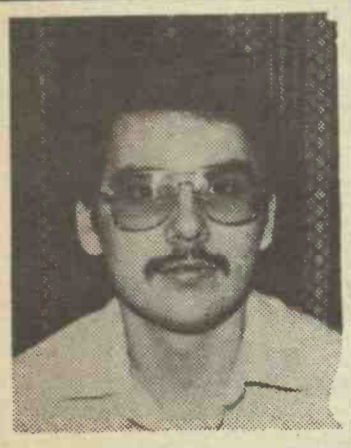
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Sports



**SPORTS
ROUNDUP**

By Jerome Bear

The 'Bear' is back!! That's right, I'm back with more sports for those of you who enjoy sports. And yes, I brought another bear back with me from the east coast. That bear is my wife and that's all I'm going to say about this subject, so let's get on with the sports round-up.

Well, the Windspeaker crew are now finished with the regular league schedule and are now heading into the division play-offs. Our final record for the season

'The Bear' facts about ball season finishes

was four wins, one tie and 13 losses. If we make it through the division play-offs, we will then advance to the league play-offs in mid-August.

"I think we could do fairly well considering we've only won four games, but we will give it our best," said Gwenn Thiele, short-stop for Windspeaker.

GRAND PRAIRIE: The softball season there came to a close and the Lady Falcons finished tie for first place in the Wild Rose ladies fastpitch league. The winners of the A and B divisions will be determined in the year end tournament this weekend in Grand Prairie.

The Phantom mixed slowpitch ball club finished their season in first place with a record of eight wins and two losses. Also the Lady Falcon slowpitch team is currently in third place in their division.

The Lady Falcons would like to thank the High Prairie Stingers for a well run tournament held there last weekend.

HIGH PRAIRIE: Keeping on the track of softball, there was a tournament held on July 18 and 19. They had a terrific turnout for the tournament with a total of 32 teams. There were 20 teams in the mens division and 12 teams in the women's division.

The divisions were split into the "A" and "B" sections. The organizers of the tournament, Melvin Laboucan and Raymond Carrifou from High Prairie, were kind enough to give me the results of the tournament to give to you.

In the men's A section, the winners were the Gift Lake Lakers. They took home a total purse of \$1,500 and the first place trophy. Following close behind were the High Prairie Selects who won a trophy and \$1,000.

The Men's B section saw the Gourard Trappers take first and the Fairview ball club take second. A competition for the home run king saw Ralph Courtrelle of the Gourard Trappers win.

In the women's division, the Gift Lake Raiders took first place and the Drift Pile Mohawks took second. The Raiders took home \$600 and a trophy and the Mohawks took \$500. The B section winners were Moon Lake first with the Pevine Rangerettes second. The home run king was Shirley Cunningham from the Drift Pile Mohawks.

Laboucan told the 'Bear' that the tournament was a huge success and that they really packed the crowd in for the games. The 'Bear' congratulates the organizers on an excellent job, wish them luck with future tournaments.

There is a ball tournament scheduled for this weekend in Gift Lake and I will have the results for you next week. Also, I will be in Sarcee this weekend covering the events they are having there, so watch for these stories and others next week.

This is the 'Bear' signing off...

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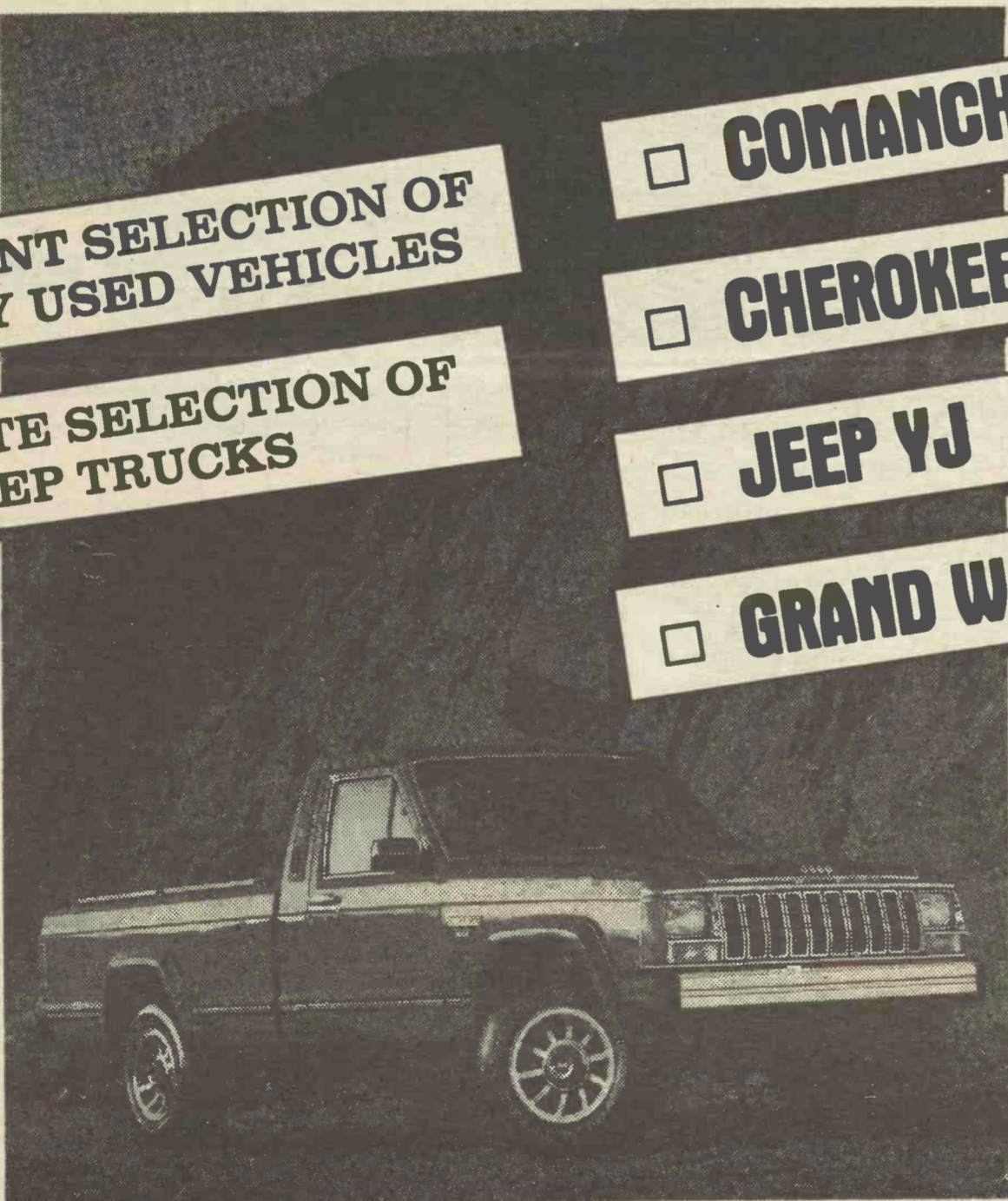
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Pincher Creek major film festival is in the works

By Christine Purvis

The little town of Pincher Creek situated near Fort Macleod is hosting a major Native film festival in October that will enable film makers to share productions for, by or about the Aboriginal peoples of the world.

Four of the eight staff members of the Pincher Creek Film Society are

currently working on the event which will highlight about 65 films and entries from not only North America, but from as far away as Sweden, Mexico, Australia, New Zealand and India.

No awards will be presented for this year's festival but the theme of "Search" indicating a focus on finding Native film

makers and giving them a chance to network rather than to compete with one another will be emphasized. It is hoped that the event will become an annual one and in future years special awards for merit and excellence will be presented.

The Society will be working within a \$28,000 budget and will include some Native cultural entertainment, workshops

and panel discussions. Native actress Tantoo Cardinal of "Loyalties" fame will be one of the many panel members.

The film entries will range in calibre from low budget enterprises from Friendship Centres all the way up to the high quality professionally produced movies, says organizer Suzanne Lorinczi of the Society.

"We have the ingredients for a really dynamic festival" says Lorinczi who dismissed speculation that Pincher Creek is too small and insignificant for such a large international event.

"The Society is already known for its quality production work, some of which has received Honourable Mention at other international awards," she adds.

The four-day Festival begins October 8 with the opening ceremonies.

Powwow gives gifts

By Lesley Crossingham

The Paul Band's Annual Powwow held July 17 to 19 attracted hundreds of people again this year and despite the heavy downpour which forced the event indoors into the hockey arena, the event was dubbed a huge success by organizer Kerby Bird.

"We had twelve drummers visit. Most of them were from Saskatchewan and our host drum was from the Sarcee reserve," said Bird.

The traditional powwow

had the usual dances as well as honor dances for visiting princesses. The annual chief and council giveaway also took place this year. Chief Walter Rain and members of the council distributed gifts of blankets and tobacco to the elders and to many of the visitors.

"All in all, we had more than 180 dancers," says Bird. "And that's not bad considering the weather," he laughed.

The annual Paul Band powwow takes place each July on the reserve located at Duffield, near Edmonton.

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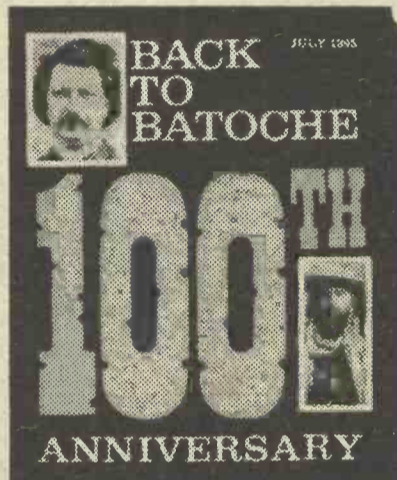
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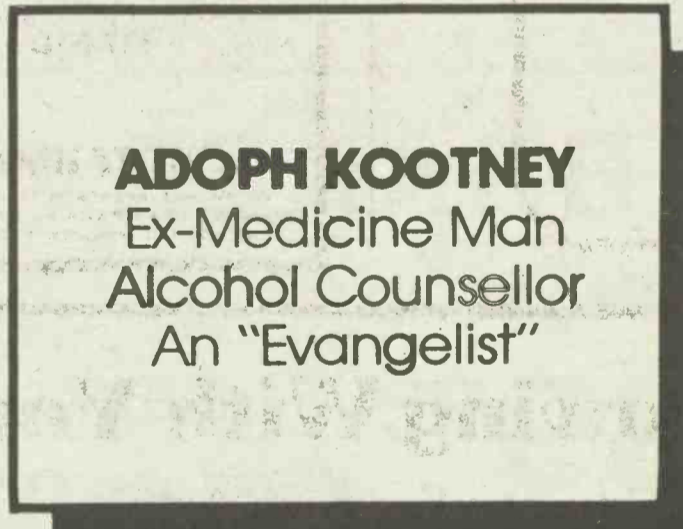
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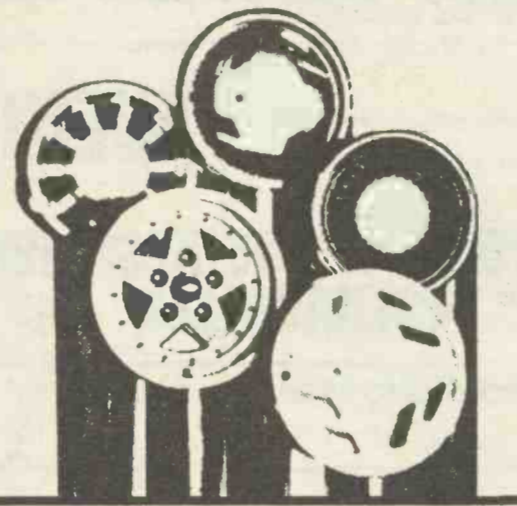
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