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# Wind speaker

August 28, 1987

Volume 5 No. 25

## RCMP to learn about Natives

By Terry Lusty

Cardston RCMP officers have been ordered to attend a Native orientation workshop after a recent human rights investigation over discriminatory practices against a Blood Indian ended in an out of court settlement.

Rene Tallow, a Blood band member who was paid \$1,500 in compensation, received a written apology and the assurance that a workshop would be conducted. The settlement came after Tallow complaint with the Human Rights Commission over the abuse treatment he had received at the hands of the Cardston RCMP.

According to Robert Bonner, an Ottawa human rights conciliator, details of the settlement cannot be released because "it's not in the public interest." However, Tallow, who was willing to talk to Windspeaker, said he had been told that the RCMP must "attend a workshop within 60 days." He added that he is not aware of any similar workshops being conducted in the Cardston area.

However, Tallow is unhappy over the fact that the workshop will only be held once.

"I think it could be (workshops) with all the detachments in Canada," he said, adding that information workshops should become part of regular RCMP training because "recruits have no knowledge of being around Natives. They should at least give them some kind of information to prepare them for different cultures."

Human Rights official, Harold Burden, who investigated the Tallow complaint, conducts similar workshops and says such seminars are constructive and can change people's attitudes and opinions about Natives' cultural values and social problems.

Burden says the Tallow case, which is now over two years old, may be the first of its kind to be won by a southern Alberta Native.

The discrimination charge came after Tallow broke his leg while drinking. He went to the Cardston hospital where he refused pain killing pills because of possible side effects. A request that a doctor freeze the leg was denied and Tallow began yelling, said Burden. This prompted a call to RCMP who arrested him for "causing a disturbance."

After being placed in a cell Tallow again complained of the pain and made a request to a guard to summon the RCMP. One guard made some "derogatory statements about Native people," explained Burden adding that the comments were witnessed by other inmates.

"If it had been a white guy in a similar situation, I don't think it would have been that way," said Burden.

Very few incidents come to the commission's attention because Natives do not come forward, mostly because many do not relate to non-Natives, he added.

Tallow is an exception to the rule. When he first complained to the RCMP he received a letter of apology. However, he took a further step and complained to the Human Rights Commission as well.

"Too much of that happens with these police and it's about time something was done...to make them realize that they can't treat Indian people like that anymore," he said.



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### FLYING COLOURS

Ron McNabb whirls and twirls in the grand entry at the Kehewin powwow. McNabb is a fancy dancer from Saskatchewan. See pages 10 & 11 for more photos

-- By Bert Crowfoot

### Police investigation

## Centre ordered to re-pay loans

By Terry Lusty

The Nistawoyou Friendship Centre has been ordered to recover thousands of dollars loaned to directors and members of the organization and is embroiled in an RCMP investigation over "misappropriation of funds."

The Fort McMurray centre has already been removed from the United Way member list for "ongoing non-compliance of United Way financial and management practices," explained its executive director, Beth Vandervoort. Management has also been ordered to refund \$14,727 to the Alberta Gaming Commission as "these were outstanding loans to directors and

members," said research officer, Jose Villa-Arce.

The centre is also experiencing internal dissension as treasurer Jim Rogers resigned his position July 29 and was swiftly followed by board members Lenore Mulawka, Trudy Cockerill and Peter Ladouceur.

Loans of between \$1,000 and \$3,000 were made, says Rogers and "advances in pay to the tune of \$8,000 or so" were also given.

An RCMP investigation into the allegations is currently underway, says spokesperson Constable Geoff Elliott. A complaint of "misappropriating funds" was filed Aug. 4.

The Alberta Gaming Control Branch licences the centre's bingo and pull tickets. However, the use

of the proceeds did not meet with Gaming Commission approval, according to research officer, Villa-Arce.

In addition to the \$14,727 in outstanding loans "\$3,904.37 covering a New Year's ball...and the balance of outstanding grants from PEP, STEP and SEED programs...and revenue received from the sale of a truck" must be returned to the commission.

Secretary of State spokesman Marc Arnal says his department, which funds the centre, is concerned.

"We'll ensure that we do whatever's necessary to ensure that public funds are not being used for purposes for which they were not intended," said Arnal.

Contacted in Fort McMurray, Nistawoyou president Adles Tremblay said the board had called him and told him "not to say anything." However, Tremblay added Rogers had been asked to step down as treasurer.

Rogers, however, claims he was impeached for "daring to open" his mouth and that one of the people who "abused" funds had asked he be removed from his position.

Meanwhile, Tremblay says the problems stem from the previous executive as his executive only came into power May 28.

The centre will hold another board meeting on Aug. 29 in the hope that these issues will be properly addressed, said Tremblay.

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WEEK

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president  
challenged  
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Sam Sinclair  
views new  
vistas  
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# National

## Hobbema woman heads youth parliament

By Jamie McDonell

OTTAWA — In a committee room on Parliament Hill, a group headed by an Alberta representative, discuss the highly contentious issue of immigration and refugee determination.

Located just yards from the House of Commons, the National Youth Parliament headed by Alberta's Carolynne Buffalo of the Montana band at Hobbema, this week drafted their own refugee bill many say is more humane than the current government bill.

Buffalo, 21, guided her committee through the bill, clause by clause, ensuring meetings never developed into chaos or ground to a halt. This is the second year Buffalo has participated in the annual convocation of young Canadian parliamentarians and she says her experience has stood her in good stead this year as committees are the most difficult aspect of the young parliamentarians' work.

"I knew from before that a lot of work can get done when things get flowing," she says.

A fine handling of enthusiasm of her colleagues enabled her to do something other committee

chairmen were unable to accomplish.

"The thing I'm most pleased with," says Buffalo, "is that we were the only committee that finished virtually dead on time...and we had the longest bill," she smiled.

And Buffalo had to face many problems this year as the summer session of the House and Senate squeezed the young parliamentarians into crowded meeting halls, and simultaneous translation facilities often broke down making committee proceedings slow as Buffalo tried to ensure the French speaking delegates understood the English discussions and vice versa.

Buffalo, who is in her third year of political science studies at the University of Alberta was also able to catch the joint committee hearings on the constitutional accord.

She listened in on the recent Meech Lake discussions with Aboriginal leaders such as Georges Erasmus of the Assembly of First Nations and was able to hear Metis National Council president Jim Sinclair make his stinging denunciation of the accord.

In youth parliament proceedings, Buffalo was involved in two private members bills, one declar-

ing that Treaty rights may not be overridden by federal legislation or any other unilateral move by government, the other condemning the Meech Lake accord.

Buffalo is the third of nine children of Montana band councillor, Marvin Buffalo and his wife Velma. Recently she was the regional coordinator for the Alberta and N.W.T. for the Native Internship Program under Employment and Immigration. The Internship program allows young Native people to work on practicum and related job experience programs. She represented the riding of Athabasca in youth parliament.



CAROLYNNE BUFFALO  
...leads colleagues through tough bill making

## NCC condemns Meech accord

By Jamie McDonell

OTTAWA — The leader of Canada's most broadly based Aboriginal organization has added his voice to those condemning the Meech Lake-Langevin Accord before the parliamentary committee studying it.

Louis "Smokey" Bruyere, recently elected to his

fourth two-year term as president of the Native Council of Canada, faulted the accord for its bypassing of Aboriginal peoples and its petrification of the constitutional process.

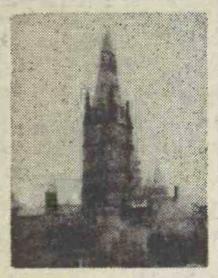
The NCC suggests several changes to the accord. It repeats the common Aboriginal position that Natives must be recognized like English and

French cultures as "distinct" societies.

They also say that Aboriginal interests must be protected in changes to the control over immigration and shared-cost programs, changes to the powers of appointment to the Supreme Court and Senate, and that improvements to Aboriginal representation in parliament be exempt from provincial veto.

Bruyere and the NCC suggest that, if the court is not modified, the minimum that Aboriginal people could accept would be a companion resolution recognizing Aboriginal concerns.

"If you choose an action, you will be paving the way for a contest between Aboriginal peoples and this parliament," said Bruyere.



### OTTAWA REPORT

By Owenadeka

I didn't do much writing this summer because I took a couple weeks off and went to British Columbia. Don't get excited, though, this is not going to be one of those "What-I-Did-On-My-Summer-Vacation" stories. But while I was in Vancouver, I was invited to a very special event.

The Law Society was holding a ceremony to call a hundred new lawyers to the bar. They sat as a group under the glass canopy of the brand-new provincial courthouse. There were only two Indian faces in the sea of black-robed lawyers.

As I watched the ceremony unfold, I couldn't help thinking that I never used to like lawyers because many of them became judges or politicians. And I didn't like judges, politicians or lawyers because they were upholding a system that was keeping us down.

A generation ago, the only contact between lawyers and Native people occurred in court, when some Indian, Metis or Inuk was facing criminal charges. Almost always, the Native defendants pleaded guilty. Sometimes, they even pleaded guilty when they were innocent just to get the whole thing over with. In the process, the lawyer was usually a little more than a sympathetic white face on the way to jail.

Very few Native people challenged the legal system in those days because they didn't know their rights and they didn't fight for them. That's changing these days, thank goodness. Fewer and fewer Native defendants

## A time of pride as Native enters law

plead guilty automatically. More and more Native defendants are putting up a defense.

It's taken a long time for Native people simply to defend themselves. It's taken even longer for the realization to sink in that lawyers and the courts can be used as a weapon in the fight for justice. Nowadays, Native groups are in court almost everywhere challenging the whiteman's hunting and fishing laws. They haven't stopped there. They're also arguing with the Prime Minister and the premiers for constitutional protection of Native rights.

As the ceremony continued, I thought about the fact that more than 100 Native people have graduated from law school in the past 15 years. We're going to need even more because many Native law school graduates are not practising law. They've gone to work instead for the government or a Native organization. Very few have become criminal lawyers.

It takes special skills and a special person to be a good courtroom lawyer. It's the kind of job that Hollywood and the public is fascinated with. It's also the kind of job that we need more Native people doing. As it turns out, one of the two Indians in the crowd of new lawyers that day plans to specialize in criminal law and for that I have a special respect for him.

His name is Len Maracle. He's not like the other new lawyers, and not just because he's an Indian. He's 60-years old. He has seven children and 19 grandchildren. He went to an Indian residential school and never finished high school. He worked most of his life as a carpenter contractor to support his family. When his children were grown he quit the construction

business and began working for Native organizations. Eventually he decided to go back to school. He got his high school equivalency degree, graduated from university and then went to law school. It wasn't easy. He failed his second year and had to repeat it.

I witnessed his entry into the legal profession when he stepped forward to accept his certificate. It took him eight years of hard work and study, but on that day he finally achieved his dream and became a lawyer. When the ceremony was over the 100 new lawyers were surrounded by family and friends. The circle around Len was larger than most because it was a day of celebration for the Native community. One of their own had been admitted into what used to be a closed circle of white power and privilege.

I know Len's entry into the legal profession won't begin to meet the many legal needs facing our people. In fact, his new status will probably have little meaning except to the Native clients he defends. But the importance of his achievement will be measured in more important places than a courtroom. It's already been felt in the hearts of young and old as a spark of inspiration and a flame of hope.

Like the others who've been touched by this achievement, I too shared in the joy and celebration. As a journalist, I can't resist a heartwarming Native success story. But my interest in this story goes beyond that because I know the amount of work Len did, I know the obstacles he overcame to achieve his goal. I know all that because the Indian grandfather who became a lawyer in Vancouver that day is my dad. I'm very proud of him and I just had to tell you about it.

# Provincial

## National president challenged by Alberta

By Christine Purvis

The election of a new president of the Native Women's Association of Canada (NWAC) is being challenged by Alberta members of the group. The challenge stems from dissatisfaction with the way Donna Weaselchild ran the Alberta section of NWAC. However, Weaselchild denies these allegations.

Weaselchild, former president of the Alberta Native Women's Association (ANWA), was elected president of the national group Aug. 13. However, according to ANWA board member Ruth Kidder, she was elected over the objections of her own constituents in Alberta. On the day of her election, "she was brought to the floor amid heckling and jeering. I've never been to an assembly like that before," Kidder said.

Kidder acknowledges that Weaselchild received exactly the 51 per cent majority she needed. However, many of the Alberta members feel that her election goes against the spirit, if not the letter, of the

group's constitution. There is an unspoken understanding that anyone who is elected nationally must have the full support of her provincial group. Kidder feels that by ignoring this, Weaselchild is going against the Indian way.

Doris Calliou, vice-president and now acting president of ANWA, agrees that Weaselchild did not have support from Alberta for her presidency bid.

"Donna hadn't proven herself locally; she didn't even tell us she was running. She did her campaigning in other provinces," The result was "it's leaving us in a bit of mess -- there are reports that haven't been written..I'm not looking forward to the coming year with Donna as national president."

Kidder and Calliou have specific complaints about the way Weaselchild ran the Alberta group, and indicate they can supply documentation to prove it. These complaints include alienating the funding agencies, preventing meetings from taking place (especially the annual meeting which was supposed to

take place in June), and writing official letters that went against the views of the majority of the group.

Weaselchild responds that delays in receiving government funding were the causes of most of the delayed meetings.

"We didn't receive our funds for the fiscal year beginning in April 1986 until December 1986. The Secretary of State didn't put the balance of the payment into our account until March 1987. We had 10 days to spend \$50,000."

This situation caused serious problems for those who were trying to organize meetings. It was the membership, not herself, says Weaselchild, that is responsible for the change in dates for the annual meeting.

"June is a bad time of year for an annual meeting. The membership preferred October."

This re-scheduling also means the annual meeting will take place closer to the actual time that government funds are deposited in the account. Weaselchild denied suggestions that the meeting was postponed so that she would be free to begin her national election campaign without the Alberta membership being aware of it.

Weaselchild also denied accusations that the Alberta organization was at a standstill while she was president. She lists the accomplishments of ANWA under her leadership -- decentralization of ANWA's functions, strengthening of the regions that formerly were inactive, increasing the awareness of battered women and child sexual abuse, and monitoring the effects of Bill C-31. Specifically relating to battered women, Weaselchild mentioned activities such as public speaking and working with women's shelters to increase the percentage of Native women on staff. There are now two Native women staff members in the Calgary shelter, and one in Edmonton, plus Native volunteers.



### SUPPORTER OF NATIVE ISSUES

Buffy Sainte-Marie belts out some of her big hits of the past like Universal Soldier, I'm Gonna Be a Country Girl Again, and Piney Wood Hills at Edmonton's Hawrelak Park at the Aug. 23 protest over Indian education cutbacks.

Buffy is scheduled to participate in another benefit concert called "The Last Stand of the Lubicon Lake Indian Band" in Calgary in October.

-- Photo by Terry

## Powwow highlighted in awareness days

An open house, a "mini-powwow," and a fiddling and jigging contest were highlights of Native Awareness Days in Rocky Mountain House Aug. 25 - 28.

The event was hosted by the Rocky Mountain House Friendship Centre. During the event, the centre held an open house, where crafts were displayed.

Presentations were made on the Alkali Lake and O'Chiese drug and alcohol

control programs, and George Calihoo spoke on Native culture.

Wednesday afternoon, a lunch including bannock and cold cuts was held at the centre.

The "mini-powwow" featuring a dance presentation by the White Braid Society of Edmonton and round dancing was held Thursday evening.

The event wrapped up with the fiddling and jigging contest on Friday evening.

By Donna Rae Murphy

The Blue Quills Native Education Centre will be closing its doors to many students this summer after receiving a \$1 million budget slash on top of its \$1 million deficit, says its president.

Joe Dion says the school is in a 'no-win situation' and is being forced to layoff more staff. Last year the school laid-off 20 staff members.

However, Dion feels that the drop in services to students is far more serious as the highschool component will only admit 150 students this year compared to 230 last year and post-secondary enrolment must drop to 120 from last year's 160.

"The government expects us to operate following a drastic budget cut, yet they

also expect us to have money left over to pay off the deficit," complains Dion, who explains that the center has a high graduation rate for students. The June graduation saw more than 60 students receive their diplomas.

Dion is also concerned that because about 30 per cent of the students are not native, the provincial government refuses to supply funding saying the school, including the non-native students, are a federal responsibility.

However, Canada Man-

power Career Counsellor Don Marshall says many of the problems facing Blue Quills and other reserve-based institutions is a lack of qualified personnel to run the programs.

"There are virtually no graduates of bachelor of social work programs... and the same is true for bachelor of education," said Marshall.

The Blue Quills cutback comes close on the heels of recent cutbacks of about \$70,000 to the Old Sun College based on the Blackfoot reserve near Calgary.

## TB reappears

Tuberculosis is hitting the tiny hamlet of Buffalo Lake with as many as eight confirmed cases and up to 25 infections of the disease says a provincial health official.

The victims are all residents of the Lubicon Lake Indian band and have been transported to Edmonton's Aberhart Centre for infectious diseases. A medical team has been flown to Little Buffalo and Cadotte Lake areas and testing of residents continues this week, says Dr. John

Waters, director of communicable disease control for Alberta.

"There had been cases of whooping cough so many people thought they were still suffering from that. In fact they had TB," he said.

There were approximately 200 cases of the disease in Alberta last year and Native people constitute a large percentage of this figure says Waters.

The disease is treatable, stressed Waters, who said victims must take medication for up to 18 months after being diagnosed.

# Wind speaker

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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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### OUR MISTAKE

In last week's issue, profiles of the Metis Association of Alberta vice-president candidates appeared on pages 10 and 11. Unfortunately, four pictures ran with incorrect identification. The pictures appear again, with proper identification, in the Dropping In column on page nine of this issue.

Also, a headline on page 15 implies that \$14 million has been set aside by the Alberta government for the Native Education Program. In fact, \$4 million has been allocated.

Windspeaker apologizes for any confusion or inconvenience these errors may have caused our readers.

# People

## Sinclair moves on

# President's lobbying days not over yet

By Dianne Meili

"Pardon me, Thou bleeding piece of earth, that I am meek and gentle with these butchers." — by Shakespeare

A poster that shows a once beautiful forest destroyed by a logging company's machines, and bearing the above words, hangs on the wall of Sam Sinclair's office.

The man who's been the president of the Metis Association of Alberta (MAA) for eight years is turning his thoughts from politics to land preservation. The poster symbolizes the direction he will take upon leaving his position in September.

"I can remember, like it was yesterday...my grandmother used to hold our hands when we walked with her...she put her hands towards the trees and sky and told us this is our land. If we take care of it, it will take care of us," recalls Sinclair. "How true ...too bad the whiteman wasn't listening."

These days Sinclair talks about "sitting down with the proper people and finding solutions" to stopping the destruction of Alberta's natural resources. He would like to be a consultant "for private industry and the government --because the government is involved in making legislation (regarding environmental issues)."

"Forests need to be preserved," he stresses, adding that the careless use of insecticides really bothers him. "The runoff gets into lakes and creeks. Our people are fishing in this water and drinking it and getting sick."

If anyone can make the government and private industry listen to the idea of protecting the land from a Native perspective, it could well be Sinclair. He is a determined and dedicated man. Though some will say there have been times when he should have taken a firmer stand on political issues as MAA president, few will doubt he has fought hard to better the lives of Metis people.

Sinclair has been determined and competitive in all facets of his life. Even when digging ditches, "I was always watching how the next guy was doing and trying to beat him." He became the middleweight boxing champion on the Pacific Command in the Canadian army and, also won the middleweight title in Europe after the war in 1945.

When he was 12-years old, Sinclair got an inkling he would some day be a leader. "There was a Half Breed Association in Slave Lake in 1938 that I had to go to because my dad couldn't make it. He told



**SAM SINCLAIR**  
...determined and dedicated

me just to sit there and not say anything and then report back to him. I remember the guest speaker was Peter Tompkins and the president was Pat Courtoreille. They were talking about trapping and I noticed how the people looked up to these leaders...and how the leaders listened patiently to all the people's concerns. I said to my cousin right then that someday I wanted to be one of those leaders."

But, many events were to occur before he would realize his dream; experiences that would mold him for a leadership role.

"For one thing, the army helped to discipline me and teach me to respect people. Young people don't really have discipline like that or respect their elders. In my day you couldn't even step in front of an elder or it was disrespectful."

In later years Sinclair took a number of jobs in which he began as a labourer and ended up a manager. He feels this "working up through the ranks" is important to a leader.

"Leadership in Aboriginal positions does not come automatically. I've been in charge of people. People should go

through the stages of leadership. There's no place for people who've just come off the street --they just become political casualties.

Sinclair says experience taught him to take a common sense and cool approach to the decision making process. "People have a tendency to fly off the handle and make decisions. I'm not in that category. I'm also willing to listen to advice. No one can be a know-it-all."

This common sense approach has seen Sinclair through the many changes of the MAA through the years. He has helped to take from a "social club" type of organization to one based on a sophisticated political system. He has gone from being an all-powerful president who could make independent decisions to being a "team member" who handles issues with a board of directors.

This board has not always stood behind Sinclair on important issues. In 1986, when the Canadian Housing and Mortgage Corporation switched from a sustaining grant to a fee-for-services system, Sinclair was held largely responsible for a resulting \$150,000 deficit. Sinclair was subject of a vote of non-confidence by the board and this jeopardized his position as MAA president. However, the vote was defeated and Sinclair finished his term of office.

"We had to cut staff to recover the deficit. And we did gain it all back within 14 months...I think the deficit was no single man's responsibility," Sinclair states, adding that the housing manager and accountant at the time should have had a better communication system with him.

If 1986 was a low point in Sinclair's reign as president, there are many high points to counterbalance this.

In 1982 he negotiated with the federal government to secure 300 houses under the Metis Urban Housing program, worth approximately \$20 million. He also helped to gain funds for economic development projects that are just now coming to fruition.

"There is an \$8.3 million tourism and small business grant that's rumoured to come through this year and we have \$510,000 which goes directly to administration in the regional offices," Sinclair explains. He points out this money will be put to good use in establishing such things as offices and manpower to encourage research into new economic ventures and services for Metis people.

With the influx of new monies and possible dissolution of the MAA due to lack of unity among its members, does Sinclair feel this is a critical time for his departure from the association?

He admits the next few years are going to be important, but states matter-of-factly that he's tired and along with weekend work has gone for years without a holiday.

He doesn't hide the fact that he enjoyed trips overseas that came with his job as president, but points out these were working holidays. He's been to Australia, New Zealand, and Europe as a Metis representative, and returned five weeks ago from Peru, where he attended 'World Council of Indigenous People' meetings.

He enjoyed the fast pace of his work and says the last eight years went "awfully fast," but at the same time bemoans the fact it seemed his work was never done.

"I started some things, but couldn't finish them. I think one thing that weakens our accomplishment is we are always looking for the proper resources so we can do something about education, child care



Political cartoon in response to the bid to remove Sinclair from office which was narrowly defeated — Windspeaker Oct. 1986.

and cultural issues. I've had some reliable sources, but I've often had a lack of help to do things," Sinclair says.

He believes that resource people and improved communications are an area which the newly elected president will have to improve upon if the association is to become more unified. He is also willing to work with the new president to overcome rifts between locals and members.

But the new president will have to wait for a month to ask Sinclair about his ideas. "When I leave here I'm going hunting," Sinclair says, indicating he'll use the time to rest up and forget about politics.

"But, I'll be back and ready to work by the first of November," he says with enthusiasm.



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## Canadians uninformed about Native issues-survey

By Lesley Crossingham

Most Canadians aren't 'rednecks' or 'bleeding hearts,' they are just ignorant of native issues and problems, says a Calgary university sociologist.

Speaking during the first day of the Alexander Education symposium, August 17, Rick Ponting told delegates that generally, Canadians are not extremists, and in fact,

there are more 'bleeding hearts' than 'rednecks.'

"The 'reneck' element makes up less than two percent of the population, whereas 40 percent are volatile, or inconsistent," he said.

Ponting's findings are based on two surveys, one in 1976 and one taken last October when 1,834 people were surveyed.

Most Canadians have little "knowledge of native people," said Ponting, who

noted the average Canadian was not aware that the Constitution had already been amended to include the recognition of aboriginal rights or were even aware of this year's First Ministers' conference.

"However, I must add that the majority of Canadians were not aware of Ernst Zundel or Jim Keegstra, two extremists who deny Nazi atrocities," he told delegates.

Ponting also pointed out that ten out of 12 Canadians are in favor of native self-government, but not in favor of any 'special' rights.

"The emphasis on equality is very dear. The majority go against special status, just as they are against special status for Quebec," he said.

In an interview after the conference, Ponting said he first became interested in native issues during the 1970s when many protests by Indian people were taking place in the Calgary area.

"I was curious to see what affect, if any, it would have on the general public," he said. He undertook the first survey in 1976 and found that the average Canadian had not been influenced negatively by the protests.

"I found no backlash, in part because Canadians are not aware and even those who were aware, didn't form negative opinions," he said.

"The average Canadian is so wrapped-up in his own daily routine and interests that they rarely think of native issues."

However, Ponting says

that because the majority of Canadians are volatile, they can be influenced and with the right public relations campaign, may be persuaded to take more interest in native affairs.

"There is no reason why a communications campaign could not be successful. You could have an impact. There is ample evidence that public opinion can be changed."

Ponting used examples of the environmentalist movement in the 70s— comprised of people who were labelled as 'tree-huggers.'

"Today the movement is generally accepted by most Canadians. Look at the capital punishment debate. That changed within a matter of days. And of course, the NDP who are now on top of the opinion polls."

## ARTS community radio set to start up this month

By Lesley Crossingham

The AMMSA-ARTS regional radio, is adding a new community station which will broadcast an additional 18 hours of community news to the Lac La Biche area.

The new community station is the result of a training program which involves four local up-and-coming broadcasters and is set to begin transmission Aug. 31.

Coordinator of the program and the new community station, Ray Fox says the station will run in conjunction with the three

hour regional broadcast which covers the province from Red Deer north.

"We are encouraging the community to get involved. Local clubs, such as the Elks, will go on air for funding pledges etc.," he said.

However, although the station is community orientated, it will continue to be primarily a Native station with local broadcasters speaking in Cree.

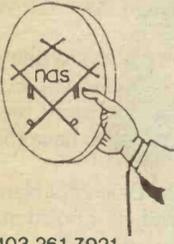
Eventually Fox would like to see the Native community radio concept expanded into other communities in the north,

including such places as Fort Vermillion, Wabasca, Desmarais, Assumption and Slave Lake.

"We already have trainees from Fort Vermillion and Slave Lake," says Fox. "So these people will be returning to their communities with this knowledge."

The community station will broadcast five days a week initially, however, Fox hopes that eventually a seven-day a week format will be incorporated.

"And of course, eventually 24-hours a day too," he added.



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# Editorial

## Definition of elder difficult judgement

Last week Windspeaker was criticized by someone who'd been the subject of an article in which he'd been labelled an elder. The reader indicated his embarrassment at being titled as such and gave numerous reasons as to why the name was undeserved. He had done nothing inspiring nor had he set an example to his peers. He went on in his letter to the editor to point out that an elder "must have achieved a goal or something" and be recognized for that by many different tribal elders.

An error had been made on the part of Windspeaker and an apology made, but the criticism has raised the question of what an elder is -- in today's terms. Are there standards which qualify someone to earn the title of "elder" or is this a term used entirely according to the eye of the beholder?

The reader who disputed being called an elder gave a definition of what he thinks the term means. Is it possible this is a description which stood in the 1800's? Does it still stand today? If an elderly Native person had lived a good life and never harmed anyone, but also had no opportunity to do something spectacular, are they undeserving of being called an elder?

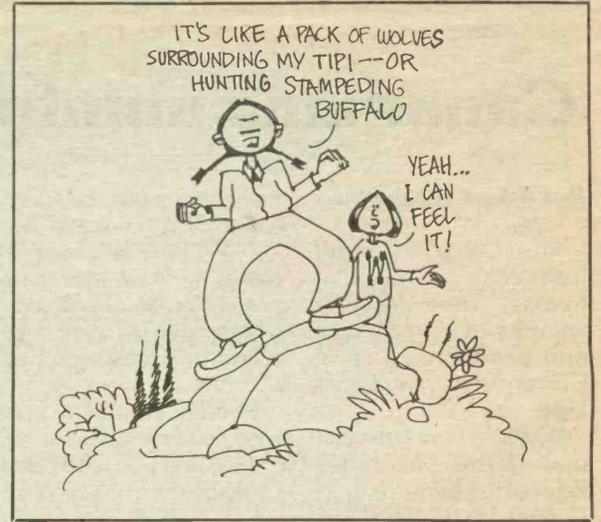
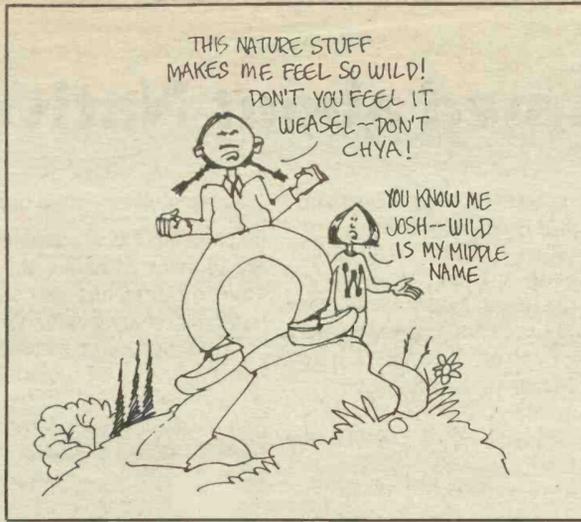
At any rate, the word seems to be used widely in present times to denote an elderly Native person. Perhaps it is being used improperly. If the term "elder" denotes a spiritually advanced and humble person who is living and teaching the traditional religious ways almost forgotten, then the term is indeed being used too loosely. And Windspeaker is guilty of inappropriate use, as well.

In all of Canada there must be not more than 50 traditional, true elders who are actively teaching. In many cases these "keepers of the heritage" speak only their traditional language and only a fortunate few are able to receive their knowledge. It's tragic to realize that in all probability, we will no longer have these elders around to teach in another 10 to 15 years because they will have passed on...a devastating blow to the Native communities.

Some elders believe it is good that sacred ceremonies are being recorded using today's technological equipment, others feel it is dead wrong and will have no part of it. They maintain the powerful secret ceremonies and teachings are to be kept as such and feel a violation is being done if rituals are performed before a clicking camera or video filmer.

They have a point. They are wary that the ancient teachings may be exploited by being shown to those who have only a passing curiosity for the mystical and "occult." Also, respect for the holiness of this ancient wisdom seems to be reduced to a "carnival show" when cameras and "nosey" reporters are present.

But, what will happen to the old ways when all the elders are gone? It will be a great loss to those who so badly need their wisdom. The recording of the ceremonies and teachings can be done with respect and passed on only to those who are sincerely interested in following the traditional path. Technology could and should be married with the ancient ways to preserve such an important aspect of Native lives from being forever lost.



### EDITOR'S NOTEBOOK

By Dianne Meili

It appears that many people see Windspeaker as an objective intermediary -- a third party who can step in and "expose" the truth. That's a nice compliment and certainly one we all want to live up to.

A telephone call I received from a Metis woman who felt she was being pressured into voting for a particular candidate in next week's election scheduled for Sept. 1, exemplifies this.

"A lot of us don't have an education," she said, indicating she is unfamiliar with politics and adding that she and other members had received a telephone call asking if they had their Metis card.

The issue becomes complicated here though because we are talking about Metis Urban Housing (MUH) tenants who are feeling pressured. And who should be running for MAA presidency but Larry Desmeules, who is currently under contract with MUH. Desmeules is on vacation this time and has vowed to relinquish his position should he win the election.

Are these self-labelled "uneducated" people confusing simple lobbying with pressure tactics and feeling they'll lose their homes. I think so. After making several calls to tenants who'd supposedly been "threatened," I could find no evidence that they were pressured one way or the other.

The issue here is one of "crossed-wires," rather than conspiracy and the fact that to many Metis members, the whole system of ballot-box elections, lobbying and vote-catching is still new and somewhat strange.

Politicians should remember they are dealing with people unused to the slick and sophisticated system of high politics. And members must also remember that the ballot box is secret and no one can ever know how you voted.

\*\*\*

Within our deadline constrictions, we at Windspeaker make every effort to get all sides of the story when a controversial article is being published. If we didn't do that, we couldn't call ourselves an objective newspaper.

But, more and more are coming up against a brick wall. The chiefs, councillors, officials and representatives who influence important matters are remaining silent. These are the "newsmakers" who could set the record straight by merely expressing their side of the story when we call. Perhaps they think if they don't comment to us then we won't go with the

## Newsmakers must be responsible and vocal

story which implicates them because it will be unbalanced. When they don't comment, it makes it look like they are the guilty party and have nothing more to say on the matter.

Windspeaker reporters don't simply make one or two calls and then drop it if no one calls us back. Four and five attempts are made to give the party being implicated in the story every opportunity to have their say.

And, as was recently printed in the Bear Hills Native Voice newspaper -- if you hide behind your position of power, agreeing that a story is newsworthy yet refusing to say anything that can be quoted, then you have no right to criticize the way the story comes out.

We are here to serve the public, but our newsmakers must learn to be a little more public too.

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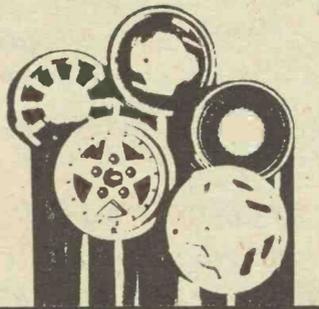
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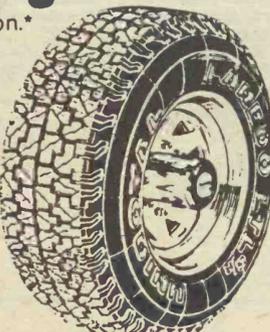
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**DROPPIN IN**

**By Rocky Woodward**

**H**i! Larry Desmeules we have always been good friends so why you giving me heck? (I talk sometimes like a gangster).

Larry called me the other day to correct some of my reporting on the MAA annual assembly and like a good Metis (halfbreed or whatever I am) I listened attentively.

After Larry and I got through talking I wasn't sure if he was correcting me on things I had written or things I had not written about? All I remember is that I kept trying to squeeze out of him where he lived so me and my five ugly dogs could pay him a visit. Did I say five? I keep forgetting that Cory is my son.

After our conversation, I decided that I had done my best considering the space given to me for my stories and stood by words of wisdom that Larry passed down to me when I first broke into the business of freelancing for newspapers.

"Rocky," he said to me once. "Whatever you do in life don't change. Just stay the way you are."

That happened over five years ago and today I see exactly what he meant. It is so easy to get caught up things that can destroy a person's life. When I think of those times, five years ago and before I see that I was probably more happy then I am today, which brings me to these words of wisdom a Metis prophet shared with me once, while I was climbing a mountain top in Spain.

When I reached the top I started stuttering because it was so cold. Then I screamed.

"It's cold and I...I...I need to know the truth!"

The Metis prophet said.

"Metis man who stutters will find it takes long time to find truth," and then he added that Metis man who thinks he climbed a mountaintop in Spain probably don't want to know truth.

So Larry, I'll bet that you didn't realize I would remember that conversation we had at the Friendship Centre five years back, did you? In all honesty I always try to remain as real as possible...so thanks for the reminder. You called didn't you?

**VALHALLA:** I am sure that friends and people who know Richard Callihoo take pride in knowing they have a North American Fiddle Champion in their midst.

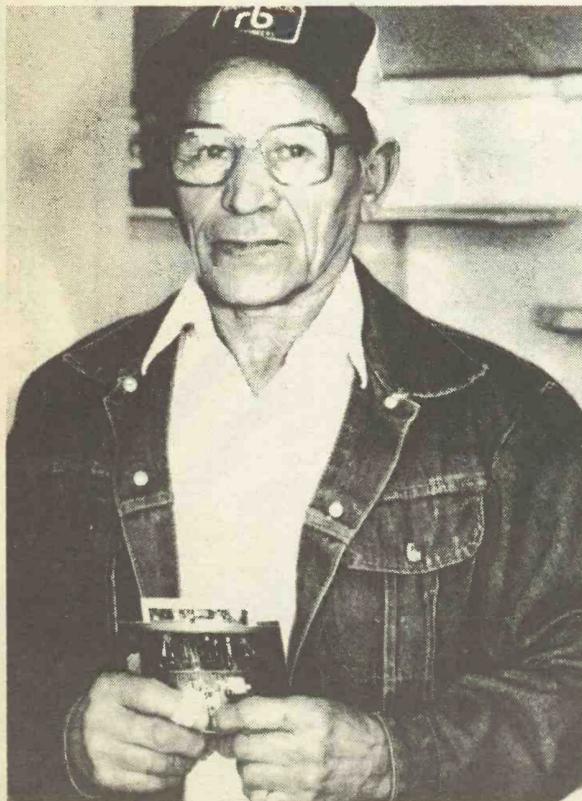
I met Richard at the Metis annual assembly near Peace River where he was entered in a fiddle contest and he laughed like crazy, when he told me that he just finished placing second in the competitions.

Why Richard?

"Because I recently won the North American Fiddle championship for 1987, and coming in second here, has brought me back to earth," he laughed.

That's not all. Richard also won the North American Fiddle championship in the Seniors class both in 1984 and 1986.

Congratulations to Richard Callihoo.



**RICHARD CALLIHOO**

# Sabey to be honored

**EDMONTON:** A reminder that Native Education project director Ralph Sabey will be honored at a retirement party Sept. 11, at the Holiday Inn beginning at 4 p.m.

According to Debbie Ferderber, Percy Potts and the Hawk River Drummers, along with the White Braid Society Traditional Dancers will perform for the event.

I also understand Bernie Makokis from the Yellowhead Tribal Council (YTC) will be making a presentation to Sabay. For more information please call Debbie Ferderber at 427-2043.

**ENOCH:** Over the last two months horse racing has taken place at the Enoch reserve and my good friend Roger Masse tells me last weekend one of the race horses escaped full with saddle.

"They were going to hire a plane to find it."

Guess who found it? That's right. Roger knew just where to look for the runaway horse and later that day, he roped it up by the sand dunes near Enoch.

It must be that Indian tracking sense you inherited from your ancestors. Either that or it's the outlaw in you...you old horse thief!

**DROPPING IN:** In last week's edition we ran two

pictures with the wrong stories, that of PETER PELLETIER and PETER CAMPIOU.

First of all I would like to apologize because when this paper went to press I was not available to tell my Editors who were in the pictures and had failed to write their names on the back of the photos I took of these great gentlemen.

Here they are in proper order. Peter does this mean when I visit you at Smith your door will be locked? Have a nice weekend everyone.

You won't believe this! I was just writing this and Andy Collins called from Bonnyville with both barrels blasting, and I don't blame him.

I made a mistake for not being around when the pictures went into the newspaper, along with names again!

PHYLLIS COLLINS and FLORENCE HENRY I am terribly sorry, and I agree with Andy that it is a big mistake.

I would like to turn back the pages of time but seeing as that is impossible I can only apologize.

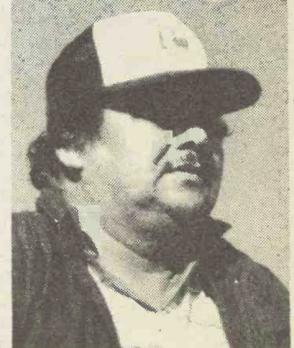
Let's see now...as I look for more mistakes...I can still visit Zone 4...Zone 6...Zone 1...



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**By Donna Rea Murphy**

KEHEWIN — Kehewin's annual powwow and rodeo held last weekend was a tremendous success.

More than 300 dancers registered to compete for the top prize money offered in ten categories. The rodeo has competitors from as far away as South Dakota and included former world champion calf roper, Jim Gladstone of Cardston and Ollie Benjamin, former world champion team roper.

Sunny skies prevailed all three days allowing the events to go as planned, however, the golf tournament was cancelled after a breakdown in negotiations with the St. Paul golf club.

Mid way through the dance competitions, the powwow/rodeo princesses were crowned. Candace Gadwa took the junior title while the senior title went to Shannon John. Winners were determined according to ticket book sales.

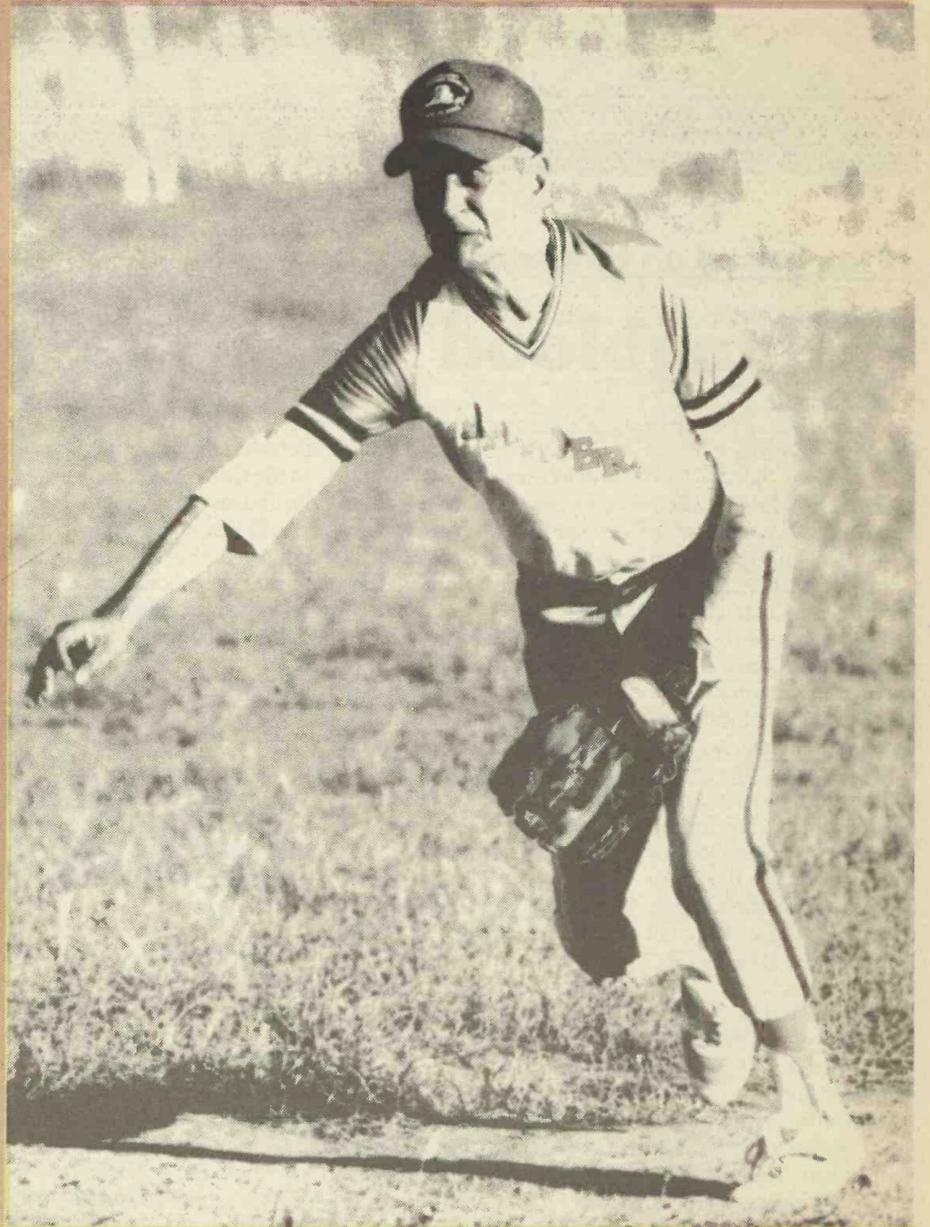
Only one incident marred the event. The last bull riding contestant, Rome Wager, a U.S. citizen, was thrown and landed heavily. He was attended to by the waiting ambulance staff and taken to Bonnyville for x-rays.

The All Native Modified Slow Pitch Tournament held in Kehewin saw the Frog Lake Wild Weekend-ers and Loon Lake vy for first place position on the A side.

The game was called off due to darkness at the bottom of the fifth inning when the score was tied at 5-5. Both teams decided to split the prize money and with a flip of a coin the Wild Weekend-ers took the championship trophy.

The Kehewin Top Guns captured the B side after defeating the Kehewin Cougars 7-4.

*Photos by Bert Crowfoot & Margaret Desjarlais*



**NORMAN QUINNEY**  
...pitcher for the Edmonton Night Hawks



WA



(l to r) ISABEL PEECHOW (Thunderchild, Sask.), MARY FRENCHMAN (Beaver Lake), MARY JOHN and CHARMAINE (Kehewin) and ANNIE SEAUTEAUX (Hobbema) — taking a break at powwow.

# Entertainment

## Play based on biography

### 'Youngblood' perceives history for fringe fans

By Anne Georg

Orange Hall stands humbly at the end of a dead-end alleyway in Edmonton's historic Old Strathcona District. The one-room, wooden building, painted basic white stands amidst the red brick of the Old Strathcona Library, a renovated firehall, and the ETS bus barns. The simple setting, which looks like an old church, is fitting for the premiere of 'Youngblood of the Peace' as the play unfolds for the thousands who attend the sixth annual Fringe Theatre Event, August 15 - 23.

'Youngblood' is the only play that represents Indian culture in the over 150 plays in this year's Fringe Festival, a departure from previous years when several plays by and about Indians were presented. According to festival organizers applications for plays by Indians were not forthcoming as they had been in the past.

'Youngblood' is a play based on the biography of Father Emile Jungbluth, an Oblate priest who served in the Peace River District as a missionary to the Cree, Sauteaux and Beaver Indians for 50 years. His story is full of perceptions into the rapidly changing northern lifestyle between 1935 and 1985. The monologue style of 'Youngblood,' which places emphasis on text, is an excellent vehicle for accenting the historical backdrop of the era. The style also facilitates the telling of anecdotal material

which provides insight into the Indians of the area and into the conflicts of Father Youngblood. (Youngblood is the literal translation of the Alsatian name Jungbluth.)

Author/historian Shirlee Smith Matheson became familiar with Father Youngblood's work and his parishioners while she lived in Hudson's Hope, B.C., a small town 300 miles from Peace River. A group of Catholic women approached her with the idea of documenting the life of Father Youngblood. After meeting the man and striking up a good rapport, Matheson was convinced that his was a story begging to be told.

When she first approached Father Youngblood about writing his biography he responded by exclaiming that he had done nothing in his life to interest the general public. Says Matheson, "When you meet someone like that you know instantly that there is something to write about." She spent three years interviewing people who knew him. "I must have drank 20 million pots of tea," she says laughing. She also developed a unique relationship with Father Youngblood, even simulating confessional with him to add a more intimate dimension into the biography.

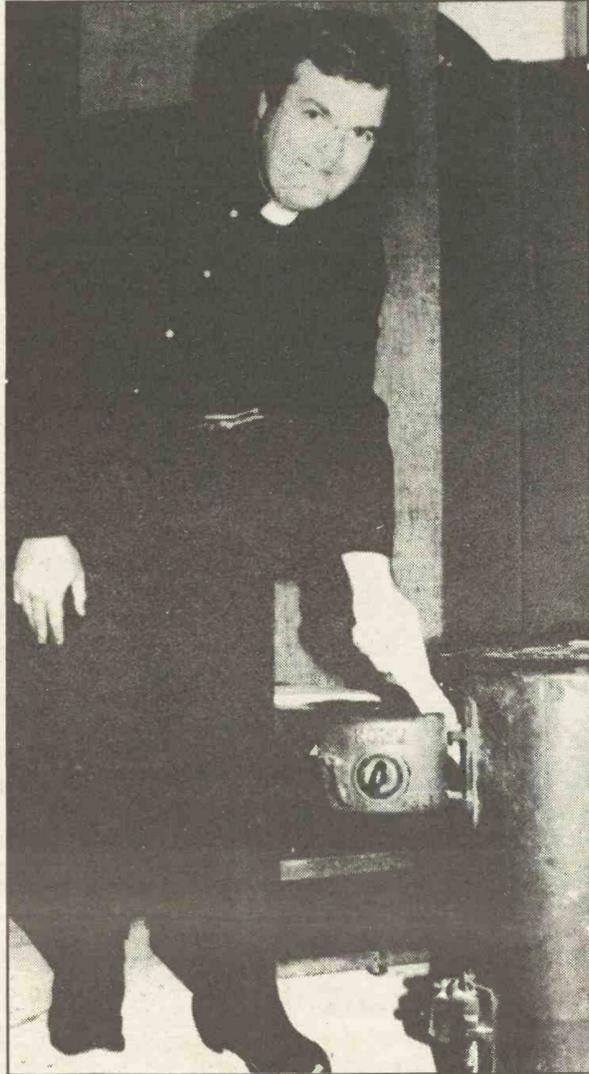
What Matheson has uncovered in her three years of research is the story of a sincere and sensitive man-of-the-cloth who is full of conflicts

between his responsibilities to the Catholic Church and his Indian parishioners. He could not condone birth control and yet he saw the effects of grinding poverty on large Indian families. He understood the devastating toll that progress was having on the Indians whom he called "my children of the forest." His fears were realized when he saw them become entangled in the vicious trap of welfare dependency and inappropriate technology as they lost their hunting and trapping traditions. "It is not modern to adapt to the Indian ways. Indians must adapt to the whites -- right or wrong," he notes tragically.

At the same time Father Youngblood realized the benefits of progress for his parishioners. The roads that were infiltrating the district saved the lives of the sick.

In one scene Father Youngblood laments the frequency with which he finds himself transporting the dead bodies of his friends. He comments that it was a task he had not foreseen, that he had not come to the north to "bring home dead youngmen. I have learnt to deal with the land and the people. I am part of their births, sorrows, joys and deaths."

Father Youngblood is truly part of the north. As well as speaking six European languages, he speaks Beaver and Cree. He invented tools to make



ACTOR GRANT LOWE  
...portrays Father Youngblood

the lives of his parishioners easier. He taught them English, he "baptized, married and buried them," and he championed their rights. Father Youngblood undertook legal battles for Indians who had been disenfranchised from their Treaty rights by dis-

honorable Treaty officers. Father Youngblood built five small churches in his parishes of Moberly Lake, Chetland, Fort St. John, Fort Vermillion and Grouard. His parish of Grouard had a circumference of 1,500 miles which he travelled by horse for the

decades before roads were constructed in the area.

In 1986 Father Youngblood retired and left the Peace River District with a heavy heart. He knew the small churches he built for his parishioners would be locked and replaced by a large central church, which he claims the Indians will not attend. He suspects the new priests will not learn the Native languages and be reluctant to travel the full breadth of their vast parishes. And he fears they will not be part of the Indians' lives as he was.

"Father Youngblood loved the Indians and they loved him. Sure they'd get angry at each other. But they took me aside to tell me they don't know what to do without him. Whatever happened he was there," Matheson says.

For actor Grant Lowe portraying Father Youngblood was a challenging role. "He was obviously a very strong, dedicated, intelligent man. From an actor's point of view he is an interesting character. He ages, there's change and conflict. And that's what you need," Lowe comments.

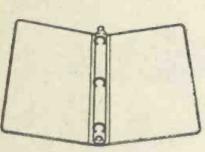
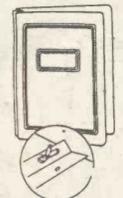
Through Matheson Father Youngblood's legacy will travel beyond his precious parishes. Her book entitled 'Young Blood of the Peace' is selling well and she is now taking her story into the schools and libraries of Alberta.

She is unabashed about her admiration of the man. "I feel as though I have touched the hem of greatness," she says fondly.



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### ARTIST DISPLAYS WORK

Dave Matilpi, a Kwakiutl Indian, originally from the west coast of British Columbia, recently displayed some of his art work at the Metis Association of Alberta's annual assembly. While onlookers browsed through his displays of carved Indian designs on rifle stocks and his paintings, others watched while Matilpi concentrated on a totem pole he was designing in the form of the Kwakiutl Indians.

Born at Alert Bay, Matilpi says he is a sculptor but he is also a painter. Some of his work is prominently displayed at the Peace River Correctional Institute and he once designed a mural of an old western town for the Silver Dollar Saloon at Dunvegan, Alberta.

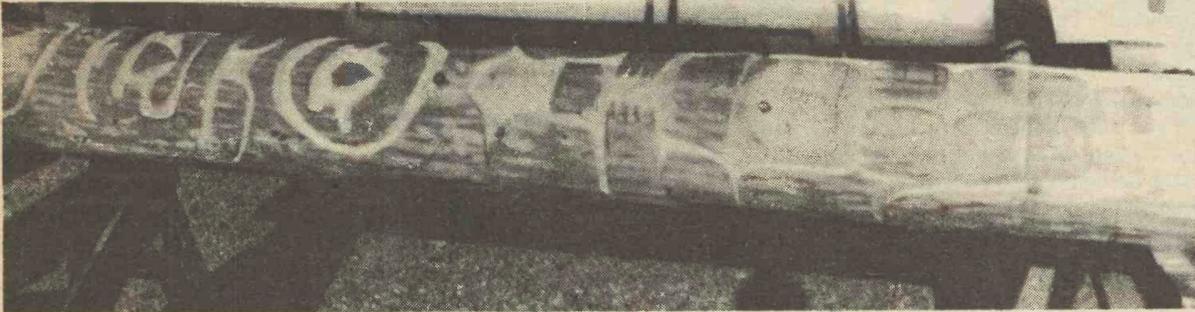
Matilpi is a master of detail. "I have great faith in traditional Native art and have no use for imitations," he says.

Matilpi is a descendant of Mungo Martin, the famous B.C. carver whose range of carving also

included rifle stocks and ceremonial masks.

He takes pride that he put on a one man show in the Grande Prairie Art Gallery and last year, he had a display at the Edmonton Trade Show.

"It's going well and I always welcome the chance to show my work to the public when the opportunity arises," he smiles. -- Photo by Rocky Woodward



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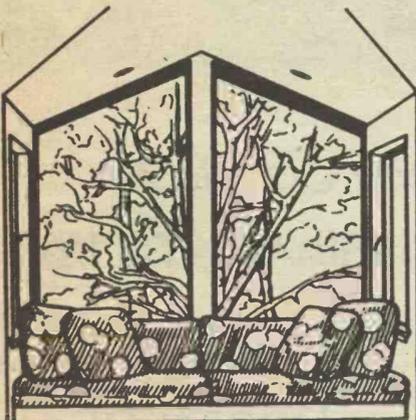
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# MAA annual assembly needs new promotion

By Rocky Woodward

For decades Metis people from across Alberta gather at the Metis Association of Alberta (MAA) annual assembly to vote for candidates to take care of old and new business and to visit with old friends they had not seen since the previous year.

It is this gathering of Metis people that many say they look forward to.

The MAA's 59th annual assembly held Aug. 15-16 this year had about 500 people in attendance compared to the past when figures reached as high as 6,000.

With regionalization of MAA, the ballot box system, and now a lack of travel funding for members, many people believe that the annual assembly just may be coming to the end of an era.

Up until three years ago, approximately \$120,000 was allocated to the assembly by the provincial government for travel expenses. Today this figure has dropped to \$40,000. One of the reasons why so many attended assemblies in the past was because the

MAA paid travel expenses but Sam Sinclair, president of the MAA says people travelled to the assemblies

**'Before people were concerned and I don't see that anymore. How can our leaders work without the support of the people.'**

for "a good time and no business."

"We have to have the resources to pay people to do business and pay them for only that. There used to be line ups of people but the funding is not there anymore. I think the ballot box system is here to stay," he said.

But, Sinclair believes that something should be done to promote the annual assembly.

"I think along with the assembly, cultural days should be held. The Metis have a great history and when the assemblies are

held this should be portrayed. It would also add for a bigger assembly," said Sinclair adding that he does not see an end of an era so much as a change.

The first ballot box election took place in September 1985 when more than 3,000 Metis turned out to cast ballots representing 58 locals. And last year the assembly was postponed because of MAA financial problems. This has led to speculation that the annual assemblies could soon become a thing of the past.

Fred Reed, a member of the Caslan (Buffalo Lake) Metis Settlement, has been attending the MAA assemblies since 1951. He remembers that in the past

he sees lack of support and weak leadership and says they are the ruin, not only of the assembly, but of the association.

"Before people were concerned and I don't see that anymore. How can our leaders work without the support of the people? People want change but I don't see it. I don't think the association will ever straighten out. I think the association is dying, just like the assembly," he says.

Sam Sinclair does not see a return to huge gatherings of yesteryear but believes the Regional Council concept of six Metis zones can work, "If the people demand hard work from their regional councils."

"I don't think we will see large crowds at the assembly anymore because funding that is available is now used for the six vice-presidents of each region. Money that used to be available for mileage is not there anymore. The elected people in each region should now have pressure put on them to produce more in their respective regions. It is now up to the elected people," stated Sinclair.

During this year's annual assembly at Lac Cardinal

there was a hint of the old atmosphere of the past. Metis tents lined the shores of Lac Cardinal and smoke from campfires filled the air. Laughter could be heard in the evening after business was put aside and the ever present fiddle backed up by the guitar echoed throughout the camps.

**'I think we are killing our leaders ... I think sometimes, the association is finished.'**

It was a small gathering of old and young faces but one would only have to look around to see that Metis pride, humor and togetherness was still alive. It was alive but, the large crowd of Metis people that once gathered at assemblies was missing. "This assembly has no people here. It lacks interest and one reason is because there are no recourses, we are facing hard times and there is no money for people to

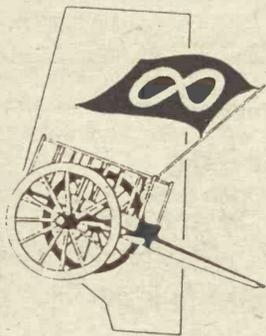
attend. I think it is time we encourage people to take part in the association and next year, hopefully, we will be a lot stronger," said Joe Blyan.

Is this an end of an era? Grande Prairie resident Lawrence Laboucane, son of the late Ambrose Laboucane, former MAA president, says the assembly and the association have been going down hill during the last few years.

"There is no gain for people at the assembly. The same stories are told over and over. It's true that some people did go to the assembly for mileage but the crux is that people are plain tired of getting nothing."

Laboucane says that it was a tradition in the past, "a gathering place like when people travel to Lac St. Anne but it's been lost."

"We had good leaders in the past like Stan Daniels and Ambrose Laboucane. There was nothing wrong with Sam's (Sinclair) leadership. He had good and weak points and he knew how to speak Cree. I think we are killing our leaders, people are not satisfied anymore. I think sometimes, the association is finished, said Fred Reed.



a lot of strong people attended assemblies. Now



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# Sports

## Cunningham makes quick work of opponent at Agricom

By Terry Lusty

A crowd of nearly 6,000 fans packed Edmonton's Northland AgriCom August 24 to see the de Wit-Lakusta Canadian heavyweight boxing title and four other bouts, two of them involving Native fighters.

The main undercard event between light heavyweights Danny Lindstrom of Fort McMurray and Tony Curovic of Cleveland was cancelled. Curovic was declared ineligible when it was discovered he had fought about a week earlier in Akron, Ohio. Boxing regulations stipulate that boxers must not fight within the last two weeks.

Lindstrom had planned a grand entry in which he was

to have worn an Indian headdress and to the accompaniment of an Indian singing group from the Ermineskin reserve at Hobbema.

But welterweight Stan Cunningham of Edmonton was no disappointment as his lightning left jabs made short work of Calgary's John Polinski.

Cunningham established himself early in the first round, then rocked his opponent with a solid uppercut at about 2:30, sending Polinski flat.

Within 20 seconds, Polinski found himself in trouble again as a barrage of hard shots sent him crumpling to the canvas.

Wisely and humanely, referee Kim Mah stopped

the bout which raised Cunningham's record to 4-1.

In the main event, Canadian Heavyweight Champion Willie de Wit of Grande Prairie successfully defended his title in a match with Ken Lakusta of Edmonton. Some doubts had been raised about de Wit following his loss to Bert Cooper coupled with the recent loss of his father and brother but soon those disappeared as de Wit went on to post a fifth round knockout.

de Wit's jabs were working, he found openings and his steady rain of body punches quickly wore away any opposition. The crunch came at 2:22 in the fifth when de Wit, still look-



STAN CUNNINGHAM  
...wins bout in record time

-- Photo by Perry Mah

ing fresh, hammered Lakusta with a devastating left to the kidneys followed by a right, left, and a right to the head which sent Lakusta reeling to the mat.

For Lakusta, it was over

-- all over. The 32-year old vows to retire from the game and says, "I went as far as I could and I can work with the younger kids now around the city and bring some champions up through

the ranks in boxing."

As for de Wit, his words say it all: "We're looking to fight someone near the top, in the top 10...maybe Trevor Berbick...or Tony Tubbs."

### KEHEWIN

#### Rodeo Results

**Chuckwagons** — Irvin John, Kehewin  
**Pony Chariot Races** — Keith Wood, Saddle Lake  
**Bareback** — Kurt Buffalo, Hobbema  
**Calf Roping** — Jim Gladstone, Cardston  
**Jr. Steer Riding** — Larron Cutarm, Hobbema  
**Team Roping** — Troy Crawler & Ollie Benjamin  
**Steer Wrestling** — Marvin Dodginghorse, Sarcee  
**Jr. Barrel Racing** — Leann Rollinmud, Cardston  
**Ladies Barrel Racing** — Chantelle Daychief, Cardston  
**Saddle Bronc** — Terry Dixon  
**Bull Riding** — Split between Reed Reagan & Marvin Smith

#### Powwow Results

**Jr. Girl's Fancy** — Candance Gadwa, Kehewin  
**Jr. Girl's Traditional** — Sekwan Ahenakew, Ahtahkakoop  
**Jr. Boy's Fancy/Grass** — Donovan Saddleback, Pigeon Lake  
**Jr. Boy's Traditional** — Darwin Daniels, Sturgeon Lake  
**Teen Girl's Fancy** — Suzette Bull, Little Pine, Sask.  
**Teen Boy's Fancy** — Terrance Goodwill, Carlyle, Sask.  
**Teen Girl's Traditional** — Rebecca Hamilton, Pigeon Lake  
**Teen Boy's Traditional** — Jason Daniels, Sturgeon Lake  
**Ladies Buckskin** — Ruth Bull, Little Pine, Sask.  
**Men's Buckskin** — Harold Healy, Standoff  
**Ladies Fancy** — Irene Goodwill, Carlyle, Sask.  
**Men's Fancy** — Marty Pinnecosse, Salem, Oregon  
**Men's Traditional** — Walter Bull, Little Pine, Sask.  
**Ladies Traditional** — Colleen Standrock, Rocky Boy, Mont.  
**Men's Grass** — Dean Fox, Mandaree, North Dakota  
**Jingle Dress** — Jennifer Zendoy, Rocky Boy, Montana  
**Handgames** — Eugene Cardinal, Saddle Lake



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### The Windspeaker Calendar of Events

✓ Check it out!

- ☐ **Metis Association of Alberta Election**, Sept. 1 at elector's home local polling subdivision. For further information contact John P. Sinclair at 455-2200.
- ☐ **Nakoda 5th Annual Powwow**, September 4 - 6, Stoney Tribe, Morley, AB.
- ☐ **North American Indian Athletic Association Fastball Tournament** (Women's), September 4 - 6, Hobbema.
- ☐ **Slow Pitch Tournament**, Sept. 4-6, Cluny (sponsored by Siksika Mixers). For further information contact Flora at 734-3862.
- ☐ **Annual Labour Day Ball Classic**, Sept. 4-5, Goodfish Lake.
- ☐ **National Coaching Certificate Program Level I**, Sept. 17 at 6 p.m. - 10 p.m. & Sept. 19, 9 a.m. - 5 p.m. Registration deadline, Sept. 14. Location: Standoff Elementary School.
- ☐ **1st Annual Mixed Volleyball Tournament**, Oct. 10, 11 & 12, Kehewin. For more information, call Herman or Alvin at 826-3333.
- ☐ **Bear Shin Bone Family Reunion Powwow**, November 1, Blood Reserve.
- ☐ **Blackfoot Veteran's Powwow**, November 11, Gleichen, AB.

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**SPORTS ROUNDUP**

By Margaret Desjarlais

**H**ill! All you sports fans out there. Just to let you know I'll be taking over this week's sports roundup 'til Mark gets back from vacation.

This year's baseball season is pretty well wrapped up (except for tournaments) and I've got plenty of results for you readers.

The Windspeaker baseball team entered the All Native Mixed Modified Slow Pitch Tournament in Kehewin last weekend and lost. Our team won the first and second games Saturday to the Big Head team by default and to Sunchild O'Chiese by a score of 7-4, which brought us to the 'A' side. Unfortunately, we were eliminated by the Frog Lake Wild Weekenders with a close game of 11-10. On a scale of 1-10, I'd give Frog Lake's pitcher, Willard Cross, a 9.5. His "wild and wicked" throws were superb. He earned the Best Pitcher award he captured.

More bad news! Windspeaker lost in the league finals on Monday, Aug. 24 -- the score 9-1. Yes, we were only one game away from the league championship title in our division. Actually, it was a very good year for us and there's always next year.

**GOODFISH LAKE** -- The Atimakeg Flyers Unisex

# Golden Eagles capture first at Hobbema tournament

Slow Pitch Tournament scheduled for Aug. 21-23 was cancelled, according to one of the organizers, Casey Halfe who says, "A few teams showed up and there was too many things happening in the surrounding area."

**HOBBEMA** -- I just received a call from Reggie Soosay, recreation director of the Samson band. The Hobbema Cree-Nations Fastball Tournament held Aug. 22 and 23 went "really well," says Reggie. "We had a good turnout with 14 men's and eight ladies teams."

The Lasso Golden Eagles of Beaver Lake captured the first place position, they walked away with \$1,200 and a trophy. The Canoe Lake Colts came in second, winning \$900 and a trophy. Third place went to the Alexander Teepee Crawlers, winning \$600 and a trophy and the Saddle Lake Warriors came in fourth, winning \$300 and a trophy.

In the ladies tournament, the Lac La Biche White Caps won the first place trophy with \$800 in prize money. Second place went to Edmonton CNFC with \$600 in prize money and a trophy. The Paul Band Sky Hawks came in third with \$400 and a trophy and the Ponoka Northstars came in fourth with \$200 and a trophy.

The Samson band would like to thank the Alexander band for cancelling their tourney to support Samson's. They would also like to thank the organizing committee and a special thanks to Lawrence Weenie (well-known in Indian country) who volunteered for the scorekeeping and announcing.

**GIFT LAKE** -- The Gift Lake Sluggers and the High Prairie Playboys are still battling for the fastball league championship title. The Playboys are now leading 2-0 in the best of seven series, says recreation director, Hector Lamouche.

In the Laker's Slowpitch League, the Gift Lake Renegades took the championship title against the Grouard Wolves. They also received the first place trophy for finishing first in the league. The league held an awards night and dance Aug. 22, says Hector, who picked up three awards; Left Field, MVP and Coach of the Year award. He proudly says he formed the Renegades this year consisting of young players.

I can understand why Rocky (our columnist) admires the Gift Lake community for being active in sports and special events. Keep up the good work!

'Til next week. Have a nice day!

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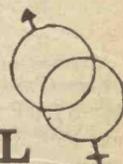


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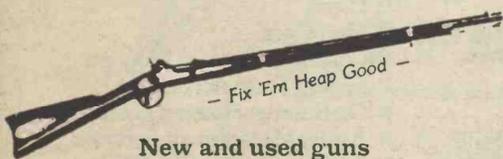
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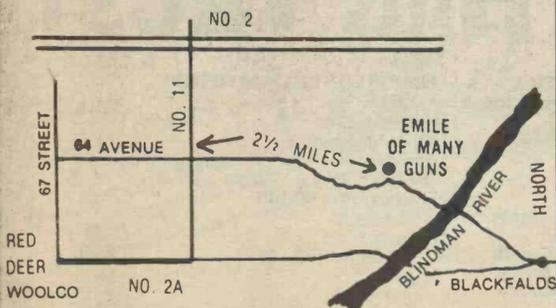
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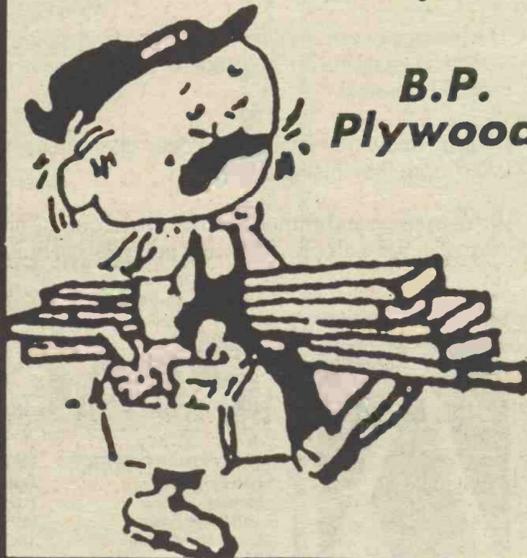
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# Arrows win the drive for five

By Bert Crowfoot

The British Columbia Arrows have just completed their drive for five North American fastball championships by defeating Manitoba's McKay United 3-2 in their hometown of Invermere, Aug. 13 to 15.

This victory completes their five-in-a-row championship dream and keeps their fans happy as the innovative team continues to find new and exciting ways to win the title.

Last year's tournament in Oklahoma saw an 18 inning marathon against the same McKay United team that ended at 4 a.m. with a 2-0 victory. Another year saw the Arrows knocked to the B side early and then play back to back games, finally defeating the A side winner in two games straight.

This year, the Arrows sailed through the A side of a 25 team true double knockout drawn to easily crush the Lasso Construction from Beaver Lake, 9-1.

All the Arrows had to do was to wait for the winner of the B side. The loss knocked off Lasso Golden Eagles to the B final to play against McKay United who they had previously defeated on the A side in a 1-0 game that lasted ten innings.

This time, McKay United literally rolled over the Golden Eagles 9-1 and advanced to the championship game against the Arrows.

The first game of the series saw the McKay team capitalize on Oggie Jack throwing error to score Rick McKay in the first inning. After that, pitchers, Arrows Lyle Norman and McKay United Terry Bone, shut down each others hitting and the contest ended 1-0 in favor of McKay United.

Terry Bone once again got the call for McKay but the Arrows went with their other pitcher, Darren Zack.

Again McKay United capitalized on a couple of Arrows catcher (Pumpy Jack) errors, a past ball and a throwing error, to score two runs in the bottom of the second inning. It looked pretty dismal for the Arrows as Terry Bone looked untouchable.

Tension between the two teams began to mount in the fifth inning, and almost exploded when McKay catcher Ray Breland elbowed Arrow's third baseman Rick Nicolas ending in pushing and shoving by both teams.

The incident seemed to give the Arrows the motivation they lacked in the first



**JUBILATED ARROWS**

...Oggie Jack (3rd from left) has just hit a double for 2 runs

game and a half, as in the top of the sixth inning, Arrows Pumpy Jack singled and then Rick Nicolas got on base after being hit by a wild pitch. This brought up the shortstop Oggie Jack up to the plate.

Oggie is probably one of the most dangerous batters in the Arrows arsenal and he didn't let his teammates down. He slammed a line drive double out to the right

field to score two runs. Oggie advanced to third on a passed ball and scored the go ahead run on a Darrel Jacques single. The Arrows held onto the lead and won the championship 3-2.

After the game, Arrows coach Chief Paul Sam, said he had faith in his boys, although he admitted it did begin to look doubtful toward the end.

A tired losing pitcher, Terry Bone said he felt it was a great tournament but his team had run out of steam.

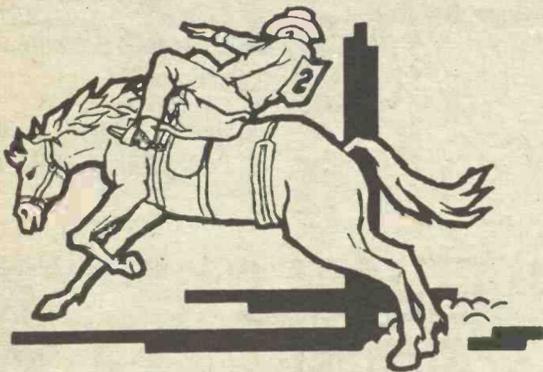
"We played seven games today and I pitched five of them. That final game I think I was pitching on will power alone," he said.

The seven games and the tension culminated in the collapse of Terry McKay who went into convulsions

in the dugout. McKay was taken to hospital for a combination of exhaustion, dehydration, stress and shock. Last word was that McKay had been released and is doing fine.

The Arrows will be heading south to Sacramento, California next year in September in an attempt to win their unprecedented sixth title in a row.

Good Luck to All the Contestants at the  
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From Tom Leckie & Staff at Peace Hills Turbo

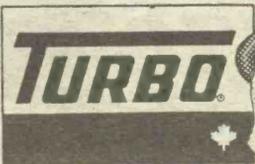


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# New program will have grads this year

By Christine Purvis

The 1987-88 university year will produce the first graduates of the BESS (Business Enterprises and Self-Governing System of Indian, Inuit and Metis Peoples) degree program at the University of Lethbridge.

The program leads to a Bachelor of Management degree (B.Mgt.), the same degree as the regular program in the School of Management awards.

According to Dr. Ken Nichol, acting co-ordinator of the program, the difference between the two programs is that the BESS program contains nine courses specifically designed to cover issues in Native self-government. For instance, the BESS finance course covers not only the

traditional topics relevant to business finance, but also non-collateral borrowing, dealing with the federal government on treaty allocations, and new proposals for funding. The administration course deals with running a reserve rather than administering a civic government.

"The University of Lethbridge has had a strong commitment to Natives for years," says Dr. Nichol. The Native American Studies existed as a part of the Arts faculty before the management program

## Education

began. "The university has always had a large component of Native students. These students soon began to request management courses specifically dealing with Native issues.

"They didn't see the normal management program as being really what they wanted ... something special had to be done," says Dr. Nichol.

This concern was shared by the academic staff and Native business leaders and resulted in BESS.

Students wanting to take

the degree program are first admitted into the Arts & Science Native American Studies program. Upon completion of these two years, they go on to the School of Management for a further two years.

Students who want a less intensive program, or who do not meet entrance qualifications for the degree program can enroll in the certificate program which takes one to two years to complete. Dr. Nichol notes

that the majority of applicants for the certificate program are mature students, many of whom have significant practical experience in Native affairs and wish to balance this with some theory.

Two tribal chiefs and several band managers have enrolled in the certificate program. The BESS program provides a list of tutors who understand the special needs of Native students.

## Program reduced

By Christine Purvis

The Native Studies certificate program at Grant MacEwan Community College has been reduced from 12 months to eight months.

Paul Saturley, co-program head, explains the reason for this: "Many of the students wanted to continue their education after finishing the certificate program. With a 12-month program, the students would finish at the end of August and have to begin full-time school right away in September." In order to allow these committed students a break in their studies, the program has been modified.

The subject matter will remain basically the same, with some topics receiving slightly less in-depth coverage than was previously the case. Saturley says that the

program is divided into components: academic upgrading, Native culture, and media. Although primarily intended for Natives, the program will take applications from anyone. High school or mature student status is the basic requirement. A study skills appraisal is part of the entrance procedure.

A new requirement this year is the English and reading comprehension test. Although it is not an entrance requirement "it is a condition of graduation. Students must prove their ability in reading comprehension before we give them their certificate," says Saturley.

The Native culture component does not restrict itself to lectures in classrooms. At the beginning of the term, students retreat

for one week to the Goldeye Lake Centre (west of Rocky Mountain House). The retreat, conducted by a Native elder, introduces the students to the Native culture.

"Perhaps just as importantly," says Saturley, "it gives people a chance to meet each other." A second retreat is planned for January in a place that is not quite as isolated (just in case the highways are covered with snow).

The media portion of the program is very basic and is designed to merely introduce the students to the print medium -- specifically low budget newsletter production, basic layout techniques and introductory writing skills. The course gives brief introductions to radio and television production as well.

## Native program intact

Recent funding cuts at the University of Alberta will not affect the Native Studies Program, according to Dr. Richard Price, director of the program.

"The university has been very good to us," he says. The university has designed Native Studies as a priority area, and has committed \$150,000 in ongoing funds, as well as various shorter-term funds. Price is planning to apply to foundations and individuals, as well as trying to develop an endowment fund to ensure the ongoing stability of the program.

At least 80 students are registered in Native Studies for this fall. It will not be until 1988 that students will be able to register for a

bachelor of arts degree in Native Studies; until then students enroll in the faculty of their choice and take the Native Studies courses as options. Courses cover three areas: Native Languages (Cree, Slavey), Cultural and Historical Traditions (Native art, etc.) and Native self-government. Dr. Price teaches a survey course of Native Studies; the other courses are taught mainly by qualified Alberta Native people.

The Native Studies program qualifies graduates to work for Indian bands, Metis settlements, or with urban-based organizations and government departments. Some Native organizations might prefer to hire Natives for any job open-

ings; however, qualified people are needed in these positions, whether they are Native or non-Native.

A governing council for the Native Studies program has Native community representatives making up one-third of its membership. The council is "quite unique at the university," says Price. "The group has a vital and important input."

The university administration has been supportive of the program. "We are feeling very good about the support we've had from the university president and vice-presidents. I sense a reservoir of goodwill," says Price. "There are probably skeptics too, but by and large, I've been pleased with the response."

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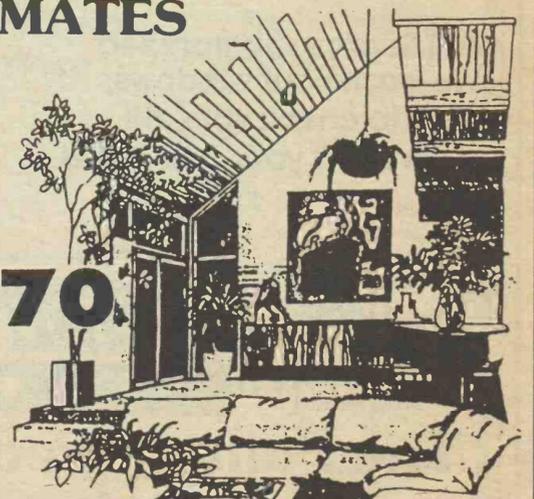


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# Programs continue despite cutbacks

By Colin F. Smith

Despite a drastic cutback in Edmonton Public School Board funding for Native education during the 1987/88 school year, the most important programs will continue, according to a spokesman for the Sacred Circle Advisory Committee.

Funding has been cut from \$610,000 in 1986-87 to \$370,000 for the fiscal year starting in September, and will result in the loss of some services.

Primary casualties were two cultural consultants, one full-time, the other part-time, and their support staffer, who were let go because of the cutback.

Though the cultural consultants have been lost, the Awasis program at Prince Charles Elementary school and the Native Liaison workers program will go ahead this fall.

Continuation of these programs was the best that could be achieved because of the funding drop, says committee chairperson Jenny Margetts.

Margetts says that the committee worked hard to make sure that program changes resulting from the cut would reflect priorities.

"We tried to continue the ones that are very successful," she says.

"There are the programs that parents themselves started for the children. They are programs for preservation of our language and our Indian culture."

"And we kept the counselling part of the program. The child has to be kept in mind at all times."

Through the Awasis program students at Prince Charles school in the levels kindergarten through Grade 6 receive instruction in Native culture and the Cree language.

About 300 Native students in all grades attended the school last year, and five out of its seven teachers were Native.

One aspect of the program includes busing students (at no cost) who wish to attend the school from any part of the city. This transportation service takes up \$90,000 from the Native education budget.

Margetts noted that this portion of the program will receive council scrutiny this fall.

"We have to look at that area this coming year, because we don't want people to use the services

just because they're free, but because they think the program is worthwhile," she says.

Workers in the Native liaison program function as counsellors, working with students, staff and parents on problems occurring in the schools.

The cultural consultants formerly worked as resource people for teachers and administrators, providing insight into Native culture and customs, such as the sweatlodge, dancing and drumming.

"We found it a very important program, but we had to make a choice," Margetts says. "And we felt we had to make the choice of keeping the liaison workers."

The committee has found that dealing effectively with school officials to achieve its goals is often difficult.

"We feel that the school board trustees are very unaware of Native issues."

The committee will address this problem directly when it meets with trustees at a school board meeting in October. The meeting, which will have an emphasis on Native awareness, will be open to the public.



## CERTIFIED TEACHER Required, E.C.S./Kindergarten School Program For 87/88 School Year

The Bigstone Cree Band, under the Education Authority Board, has a Band controlled E.C.S./Kindergarten School Program and is on the Bigstone Cree Reserve in Desmarais, Alberta. A certified teacher is required to teach classes, Monday to Friday, throughout the school year.

The Bigstone Cree Reserve is located in Desmarais, (400 km) north of the city of Edmonton. The school is located approximately 135 km from the town of Slave Lake. In its 12th year of operation, the school will cater to about (25 four year olds) and (22 five year olds) within the E.C.S./Kindergarten School Program.

**Job Requirements:** Must have a valid teaching certificate for the province of Alberta; must have some experience teaching Native students in E.C.S. and lower elementary levels; E.C.S. specialty or Special Education Degree desirable; familiarity with Cree culture, history and language desirable; must be willing to work with parents and community in all aspects of the E.C.S./Kindergarten School Program; may be required to perform administrative duties to fulfill the requirements of a school operation efficiently throughout the school year; will be responsible for the supervision of two (2) teacher aide/assistants and a janitor.

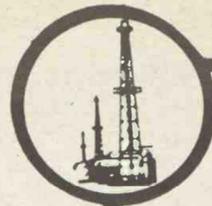
**Salary:** Commensurate with education and experience; competitive within the Northland School Division #61, regional salary levels.

**Deadline:** August 28, 1987; September 1-4, 1987 - interviews of applicants; September 21, 1987, school year commencement.

Please send complete resume and at least three (3) letters of reference to:

**H. Adrian Yellowknee, Director of Education**  
Bigstone Cree Band - Education Authority  
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Phone: (403) 891-3825/891-3980 if additional information is needed.



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The new C.E.O. must assemble and build a management team that can foster, seek out and oversee viable business ventures in the Metis and nonstatus Native community. Early responsibilities will include the development of an investment strategy with the Board of Directors and the preparation of a business plan. The President will be required to establish and enhance the new company's image in the Native business community and among financial institutions, government agencies and the general public.

We are seeking a capable senior manager who possesses a broad lending or credit background, preferably with concentration in the small to medium business sector. Knowledge and understanding of government and Native programs is also an important ingredient. The position will have a relatively high profile requiring strong interpersonal and communication skills.

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