



Keepers News

Spring 2009

What's Up



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Internet business has been steady this winter. This is the first year that the income is coming as fast as it gets spent on winter bills. We have the Gift shop open most weeks on Wednesday, Thursday, and Friday. We no longer have Fred Portz working for us so we have had to cut hours. We were sad to see Fred go. He was good with the computer and did many jobs which now must be done by Bud & Rona. He was paid by South West Minnesota Opportunity Council and he no longer qualifies for the program. We are currently looking for someone who lives in Pipestone County, is 55 or older and is within their income guidelines. We must do something before the summer tourist season about getting more help. It will cost money which will have to come from somewhere. We have to have some kind of help even if only a couple days a week if SMOC can't find a qualified willing candidate soon.

We have been looking at changing the discount of 10% in the gift shop for a rewards program which would give a \$10.00 discount off the next purchase with every \$100.00 purchased

Bud & Rona are planning to attend the **Hilo Pow Wow** the end of May again this year. During the trip they will also be meeting with the new board for the HI Chapter of Keepers.

We will be doing three days of presentations and workshops for the **Marshall, MN. School** district In April. Participating will be Bud, Rona, Camas, Lila and possibly Michael. We will be talking a little about history, do some storytelling, some dance presentations and some Pipestone carving.

We have made some changes to the culture camp, because of the many suggestions received by some of the groups who have shown an interest in coming to the camp. This includes leaving the dates open and allowing for one or more days instead of a set number. The price has also changed and includes all the supplies needed for the workshops with the only exception being

leather clothing.

We will not be getting a grant from Minnesota Arts and Humanities for the 2009 Pow Wow, because we did not get the grant completed in time. Partly due to computer problems, no extra help and the increased winter business requiring more hours to just take care of orders and customers. Because we try to give our customers more than just items for sale and sometimes people come looking for information this leads to hours of talking and sharing and meetings some wonderful people.

We bought a storage building to store the stuff used for the Pow Wow and for upkeep around the depot. It has been sitting around outside since August. We hope to get some extra help and get it put up before the summer season starts.

This year the Pow Wow will be two days: **Saturday July 25th & Sunday July 26th**. We still do not have any firm commitments for a host drum or an MC. Don't forget to bring your regalia and kick it up a little. Remember the origin of today's Pow Wows started as ceremonial dancing and singing; a way of praying and receiving healings. Also dancing is good for your body.

The Gathering starts on **Wednesday July 22nd** for those that can come early it is a great time to get to know each other, connect with old friends, attend sweat lodges, attend Keepers annual meeting and discuss ideas. We will be running a sweat on Friday night. The annual meeting will start at 4:30 PM Friday for all voting members, board members, spiritual advisors and anyone wishing to be voted in as a voting member. Please contact us if you have questions.

Ceremonies at the quarries will be held Sunday morning 8:30am and last till about 10:00am so we can get your help and participation at the Pow Wow.

Hope to see you there!

Laws Reflect Changing Status of American Indians in U.S. History - American Indians are citizens of their tribes and of the United States

Article submitted by Northstar

Nov. 04, 2008

The history of U.S. legislation regarding American Indians reveals changing societal attitudes on their status - from members of fully sovereign nations, to dependents of the U.S. government, to holders of a quasi dual-citizenship.

Following are some of the more significant laws affecting American Indians:

1830 - The Indian Removal Act authorized the president to negotiate with Indian tribes an exchange of their lands located east of the Mississippi River for lands west of the Mississippi River.

1862 - The Homestead Act allowed adult citizens and aliens who had filed for citizenship to submit a claim for 65 hectares in return for a \$10 fee. After living on the land or farming it for five years, the homesteader could pay additional fees and receive the title to the land. This act spurred settlement of land formerly designated as "Indian territory" at a time when American Indians were not considered citizens.

1887 - The Dawes Act, or General Allotment Act, established a census of American Indians known as the Dawes Rolls and allotted tribal lands to individual Indians.

1898 - The Curtis Act reaffirmed allotment of tribal lands on Indian reservations and ended tribal sovereignty in the territories.

1906 - The Act for the Preservation of American Antiquities made excavation, theft or destruction of historic or prehistoric ruins or objects of antiquity on federal lands a criminal offense. However, Indian corpses and Indian artifacts were defined as "archeological resources" and thus considered federal property.

1924 - The Indian Citizenship Act gave U.S. citizenship to American Indians, including the right to vote in national elections. However, it did not provide full protection under the Bill of Rights to Indians living under tribal governments. Several nations, including the Hopi and the Iroquois, declined U.S. citizenship in favor of retaining sovereign nationhood.

1934 - The Indian Reorganization Act, or

Wheeler-Howard Act, reinstated the role of sovereign tribes as governments for Indian people and their lands. The law ended Indian land allotment and provided for the strengthening of tribal governments and the restoration of tribal lands and powers.

1968 - The Indian Civil Rights Act prohibited Indian tribal governments from enacting or enforcing laws that violate certain individual rights. It contained language similar to the Bill of Rights in the U.S. Constitution but did not prohibit an Indian nation from establishing an official religion.

1970 - President Nixon's Special Message on Indian Affairs set a new direction for national policy: self-determination for Indian tribes. In his statement, Nixon condemned the "forced termination" of tribes and described them as separate political entities with special standing under U.S. law.

1971 - The Alaska Native Claims Settlement Act settled the claim of Alaska's Native Indian, Aleut and Eskimo population to the aboriginal lands on which they have lived for generations by granting title to 16 million hectares of land to be divided among some 220 native villages and 12 regional corporations.

1975 - The Indian Self-Determination and Education Assistance Act gave American Indians more control in administering federal programs and services to their people.

1976 - The Indian Health Care Improvement Act declared elevating the health status of the American and Alaska Native people to a level at parity with the general U.S. population to be national policy.

1978 - The Indian Child Welfare Act set up mandatory procedures for state agencies and courts in Indian child custody matters and established that American Indians are allowed to act as foster parents and qualify for adoption. The act also provided Indian communities with child welfare and family services.

1978 - The American Indian Religious Freedom Act protected and preserved the right of American Indians to believe, express and exercise the traditional religions of the American Indian, Eskimo, Aleut and Native Hawaiians, including but not limited to access to sites, use and possession of sacred objects and the freedom to worship through traditional ceremonies and rites.

1988 - The Indian Gaming Regulatory Act allowed tribes to conduct gambling on their land after negotiating agreements with their state governments.

1989 - The National Museum of the American Indian Act ordered the Smithsonian Institution to return American Indian remains to American Indian tribes.

1990 - The Native American Graves Protection and Repatriation Act addressed the rights of lineal descendants, Indian tribes and Native Hawaiian organizations to American Indian human remains, funerary objects, sacred objects and cultural items. The statute required federal agencies and museums to provide information about American Indian cultural items to parties with standing and, upon presentation of a valid claim, ensure that the items undergo disposition or repatriation.

1990 - The Indian Arts and Crafts Act established protections for the work of Indian artists.

1994 - The Indian Trust Reform Act outlined the responsibilities of the U.S. secretary of the interior with respect to the individual trust accounts established in the General Allotment Act, or Dawes Act, of 1887.

2000 - The Indian Tribal Justice Technical and Legal Assistance Act increased American Indians' access to legal assistance and sought to enhance the capabilities of tribal courts.

2004 - The American Indian Probate Reform Act established uniform procedures for inheritance of land allotments authorized in the General Allotment Act, or Dawes Act, of 1887.

2008 - The Native American Housing Assistance and Self-Determination Reauthorization Act reauthorized the Department of Housing and Urban Development's affordable housing programs for Native Americans and created a new guaranteed loan program for community and economic development activities for tribes.

www.america.gov/st/washfile-english/2006/November/20061106163901bp_uh0.5341455.html

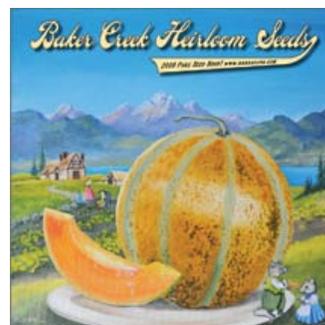
Real Seeds not Hybrids

Submitted by Olee Jobe

I just received my Baker Creek Heirloom Seed catalog . It has nice big pages about 10 inches square, really slick paper with lots of interesting pictures and over a 100 pages long. Catalogs can be requested on line at (<http://www.rareseeds.com>) or by mail at:

Baker Creek Heirloom Seeds
2278 Baker Creek Road
Mansfield Mo. 65704

For fun tell them Olee at Spring Fever Greenhouse told you about them.



Crane - Ainu Why the Ainu hold the crane in such high regard

Submitted by Marty Cline



The crane is thought much of by the people. He goes by the name of *sarorun chikap*, that is to say, "the bird among the tall grasses" ... The inner lining of the crane's nest is said to consist of wool, and the name given it is *setsambe*, i.e., "the pulse or the heart of the nest." Should an Ainu find one of these, he considers himself a rich man at once, for such a treasure will, it is supposed,

speedily bring prosperity and riches. The nest lining is taken, wrapped up in inao shavings [inao are ceremonial totems made of whittled willow sticks], and carefully put away in a box at the northeast or sacred corner of the hut. I am told that this treasure is sometimes taken down, placed by the fireside, and devoutly worshipped by those who possess it. Inao also are then made and presented to it, and sake drunk on its behalf. When they can get it, the women stow it away in their little storehouses as charms. They believe that the possession of one will procure an abundance of garden produce and give them special skill in their embroidery.

The Ainu and Their Folklore, by the Rev. John Batchelor (London: The Religious Tract Society, 1901).

"One Who Helps People Throughout This Land"

By Michael Laris
Washington Post Staff Writer
Tuesday, January 20, 2009; Page B01

Back home in Lodge Grass, Mont., they keep talking about Hartford Black Eagle's luck. "People around here, even the white people, say, 'You're the luckiest person in the world. You adopted the president of the United States!' " he said. "Thank you," is his usual response.

But Black Eagle doesn't see his role in today's inauguration in terms of good fortune. He sees something sacred. He and Mary, his wife of 57 years, were set to be whisked to the Capitol by inauguration organizers early today for the swearing-in, where they will be seated near the center of American power.



The couple adopted Barack Obama in a traditional Native American ceremony in May, when the candidate made a campaign stop at the vast Crow reservation. The adoption marked an unusually intimate intertwining of politics, history and family -- but one that perhaps seems less jarring in the case of a president who reached today's

swearing-in, at least in part, on the power of his personal story and its broader appeal. Obama's outreach to Native Americans was part of a political strategy during critical primary battles in Western states. Native American leaders, too, want more power to control their lands and lives, seeking policy influence on such issues as coal mining, the environment, and the economic stimulus package.

But an adoption is no slapdash honorary degree or campaign prop. It's a revered compact that has linked the first family with five generations of First Americans. Obama's daughters, Sasha and Malia, beamed as they met their adoptive grandparents over the summer. Four of those generations of Black Eagles came to Washington to witness their new relative's elevation. Hartford and Mary will have prime viewing seats for the ceremony. She will wear a traditional elk tooth coat, made of deep-pink wool. (The teeth and sinews have gone

plastic.) Hartford will don a buckskin vest he's saving for the occasion, with six elegant rows of blue and red beads.

Yesterday, they took a moment to see the sights. "That's where your son lives," Mary, 74, told her husband yesterday as they glimpsed the White House on their first trip to Washington.

"There are a lot of ghosts in there," Hartford, 75, responded.

Mary first learned that her family was about to grow as she was on a long drive to Arizona. Her son, Cedric, vice chairman of the tribe, was on the cell phone.

"I was already around Wyoming someplace. He called me and said we're going to have to rush right back," Mary said.

"He said, 'You're going to have to adopt Barack Obama.' "

They were tentative about taking on the sudden responsibility. "I couldn't comprehend it for a while," Mary said.

On the day Obama arrived at the reservation, she froze. "When my alarm came on, I didn't want to go through with it. 'I would like to go sleep another eight hours,' I said. 'Not me. I don't want to go,' " she recalled telling Hartford. But, "my husband got after me."

She couldn't eat. Waiting for Obama in the Secret Service's security area, "we were so nervous my mouth dried up," she said. No purses were allowed. "I needed Chap Stick so bad." Then Obama walked in and greeted the dignitaries, before the room was mostly cleared out. "He started walking toward me. Oh man, I was kind of tongue-tied, and he said, 'Are you my new mother, Mary?' And I said 'Yes.' He just gave me a hug."

At the private adoption, Hartford waved smoke from burning cedar needles over Obama, twice in the front and twice in the back, with a bald eagle fan. Afterward, Obama told reporters he was deeply moved by the ceremony, and he vowed that if he won, he would have his new parents come to the White House.

Hartford is a spiritual healer and had been given the crucial, sacred responsibility of christening Obama with a Crow name. The act of naming is supposed to reflect the past of the person bestowing the name and the future of the person receiving it, Hartford said. The request for Obama's name came with an added sensitivity: the possibility of a pre-presidential veto. Obama's people were on the lookout for potential embarrassment, said Aubrey Black Eagle, Mary and Hartford's grandson. As it happened, "**Awe Kooda Bilaxpak Kuxshish**" was the name Hartford chose. It reflected Hartford's own travels as a healer, and translates as: "**One Who Helps People Throughout This Land.**"

We can all contribute in our own way (VIC Story)

Below is a post from a member, Tom Cramer, who works as a Volunteer in Corrections (VIC). Bud Johnston has been doing this for a number of years in the South Dakota Penitentiary and in the County Jail. There is much good information from Tom below.

" I haven't been very active with posts but have been working with inmates at the federal prison here in Indiana since '05 so thought I might submit this as to any changes that have come about since then. Maybe some things I might write about would encourage others to do the same in their areas.

To begin with, one has to attend a program for contractors/volunteers and submit a form for the prison to do a background check on anyone going into a federal correction system. I can't stress enough to be open and truthful about any condition they ask about for any false thing will cause you to be refused.

Another condition is don't consider yourself the great answer and salvation to those inmates. They will see through any phony that tries that and their ego at work. They have asked me about ones that have gotten in there and they are frank and blunt about how those people are conceived. What makes a difference is that point where they are requesting you come in instead of you appealing to the Chaplain staff to get entry. You will have to have some sort of documentation of reason the staff should allow you to go in there. Have some sort of certification from a tribal acknowledged Medicine Man or some organization that is federally recognized. I really enjoy going in to talk to them and also sharing ceremonies in there even though it has been a long and rocky road to that point. Many are doing time that by any sense of justice would make a person question our judicial system but one has to set that aside and dwell upon what they wish to learn and experience. Many have never been in an Inipi Ceremony before prison and I found that although some may have heard about Lowampi Ceremonies, no one seems to have ever been a part of one. Of course this is Lakota ceremony and there are many other tribal ways shared in there in the time allowed by the prison. One should make any attempt to become informed about those ways also and be of help in them being able to do things as their tribe does. When I first went in, I was to pour an Inipi for them. The first one was at the farm on minimum location and I refused to go back there under any condition. It was made up of people that haven't a clue and used that time to be able to get some tobacco to smoke and "do their thing". I informed the head Chaplain I was not interested in returning there. He laughed and said he would have been wondering if I had said otherwise. He knew what was going on and the inmates that did show up, (which all were even paler than I), stated to him they didn't want me

to come back. I didn't have that warm of Inipi but all were suckin' dirt and informed me that "what went on in there, stayed there". I replied I couldn't care less for did not intend to do anything the staff need not know. At the USP or maximum it was a perfect reverse there. I asked first if any singers were there and they replied "yeah, but they were all in the hole". That got a laugh so I had to sing/drum and pour and the first round, I heard someone smacking their chest. They use a heavy wide plastic type of bucket for water that held about five gallon. I set aside the dipper and drum the next round and poured the water to the stones. At the end when the door opened everyone was streaming sweat and had a grin a mile wide. What I didn't know was the Chaplain in charge since I was there, became concerned from the whoops and yells in there and had called security thinking "someone might being getting killed in there". I also wrote an article to the Chaplain's office explaining the basics of what we do in the lodge and the need for flags and ties, new each time a ceremony is done. That time I went in here was one yellow flag in there that was nearly brown from being there so long. No one was allowed to make ties since tobacco is contraband and not allowed for fear inmates would not use it to make ties with it. Most Chaplains are from Christian beliefs and haven't a clue about native ceremonies. I made a point to explain the difference in concepts and to try to furnish material to verify those things needed. Anyone going in there will be watched closely and you will earn that trust if you hope to be allowed to do normal things that are in conflict with prison rules that normally apply. It aint' gonna happen overnight but in time, if one is honest and doesn't try to cover up what they are doing, that trust can be earned. I now am allowed to bring in a Canunpa and all things needed including tobacco mix plus that for ties and flags. The Head Chaplain went from saying there were no funds to buy cloth or other material for those things and that the only way those things can be brought in is through a commercial outlet that deals directly with the prison's chaplain staff. Use that as a guideline to "prove" this is real and correct for many people.



Federal Prison in Terre Haute, Indiana

This same head Chaplain bought two bolts each of the six colors along with string and sage and cedar and tobacco now. He also brought in a Medicine Man from Rosebud and paid his expenses too I believe. That was a great lodge and the inmates made sure the Chaplain understood they wanted me to be there also. I also stress that it is through being a member of the Pipekeepers organization that is a federally recognized organization, it goes a long way for it is using the government "rules to the advantage of Native Americans". I receive no money and drive that hundred and twenty miles at my own expense and feel I am paid back many times over in seeing the changes that can happen if one doesn't spend time griping about things but reasoning and educating those in charge instead. A feller pretty well known used to go in there but demanded that the chaplain change this and that. That only hardens their hearts and made it worse to bring about any changes. At no time do I ever use Christian beliefs to compare native ways for I personally will not. I also accept there are other beliefs that are right for others but it isn't a debate on "who is right". It is not to prove I did anything anyone else couldn't. It is to place focus on what one might do to help those in there bring about a change in their lives when and if they are released. Be prepared to prove why each

thing is done and when if you assume you are going to be doing this. Something others see differently is the way and reason for certain songs being sung and when and why. I will not vary from what I was taught and do not judge others. I will decline to go in with some people for desire is not a qualifying reason for pouring. I believe one should use the language of the tribe that does that ceremony and as a qualified person as a mentor has shown them. I personally believe that is the reason so many are confused in just what is expected in a ceremony. After twenty years I humbly hope I do enough right to not offend anyone. I will never know all there is to learn but by the same token, there are few out there that can boast they do. I heard Roy Stone say something I never heard most medicine men say. He said he was a Pejuta Wicasa. That meant he worked with plants and he did not do a lot of other things some do. That, in my mind, is a true medicine person and one many could learn from. He does not claim he does it all and is a humble man and one people should seek if they want to hear it straight. I hope all this might hold something that will help others on this road and encourage them to seek out tribal medicine people that don't get the words "ego mixed up with eagle". That is a little joke in the prison to explain how they feel about these things....."

Dreams and the story of the first Jingle Dress.

Written by Jim Tree



Several years ago I had a dream. It was one of those vivid dreams where you remember every detail, a dream that comes to you from the spiritual realm.

In this dream my daughter came to me and handed me a silver ring. It was a plain silver band with only one form of design on it, bear tracks. Specifically the hind foot track, repeated all the way around the ring. The tracks were very realistic, not stylized as I have seen in many Native American patterns.

It is understood that when you dream a very specific pattern on an item of jewelry or clothing, it is meant to be medicine/assistance for you. As with the pattern given to a Sundancers for their apron, or as with the pattern of a jingle dress for a

young woman, these patterns contain special assistance for the recipient of the vision/dream.

To illustrate this point I will share the legend of the first jingle dress as it was told to me.

Long ago a young woman went into the woods to pray for her family. Her whole village had been devastated by an illness and her own family were on deaths doorstep. As she prayed and fasted alone in the forest, a spirit appeared to her wearing a beautiful deerskin dress. It was covered with patterns of the dried deer hooves and as the spirit moved, the hooves made a jingling sound.

The spirit told the girl that her family would get well. She instructed the girl to make a dress exactly like the one the spirit was wearing and that in times of need in the future, if she danced in it, her family would receive assistance in whatever they faced.

The spirit went on to tell her that when the people were in need of assistance, other young girls would be given similar visions or dreams, they were to make the dress after the unique pattern shown to them, dance the jingle dance and they too would receive healing and assistance for their loved ones.

It took over 9 years, but I finally received the ring from a Hopi Clan leader and silversmith.

Pozole

Article submitted by Diane Pooler

Pozole is a stew-like dish made with hominy, choice of meat cuts, Chiles, seasonings and garnishes such as cabbage, onions, lemons and radish. It is traditionally served in Mexico on Christmas Day as a "celebration of life's blessings". Well, I truly am grateful to be inside my warm, safe home!

Makes 4 Servings

Ingredients (adjust according to group size)

3 lbs combination of pork shoulder meat bone-in ,neck bones and ham hocks, or pig's feet cut into serving sizes

5 to 6 pcs dried California chile or ancho chilies

2 cups canned white hominy

4 cloves garlic, minced

1 onion, peeled and quartered

1/2 onion, finely chopped

1 bunch radish, sliced

1 cup cabbage, sliced to shreds

2 limes, quartered

1 bunch cilantro, stalks discarded and coarsely chopped

salt and pepper

water



Procedure

In a deep pot, Boil pork in water with garlic and quartered onion until tender, adding more water as necessary. Remove garlic and onions from pot and set aside.

Remove ends and seeds of chilies. In another sauce pan, boil chilies with around 3 cups of water until soft. Run in blender with garlic and onions from the pot of pork until pureed. Using a fine mesh sieve, run the boiling liquid through pureed chilies to obtain color and flavor. Discard chili pulp and set aside liquid.

Add hominy and continue to cook until hominy are of desired texture. Pour Chile liquid onto pork stew.

Continue to simmer for an additional 5 to 10 minutes. Season with salt and pepper to taste.

Ladle on bowls and serve garnished with cabbage, sliced radish, chopped onions and cilantro.

Squeeze in lime juice and add hot sauce as preferred. Serve hot with corn tostada.

QUEST FOR THE PIPE OF THE SIOUX

The book is about Wilbur's life and his interviews and pictures of Martha Bad warrior when Martha was the keeper of the White buffalo calf pipe. It has been out of print for years and Bud tried to get copy-write permission to reprint it

years ago. A friend of his located a case of them. Bud put one up on EBay so all can take a

look. Item # 120384041679

Bud would like to get \$25.00 each for them or equal value trade. No Tax and free shipping for Keepers members.

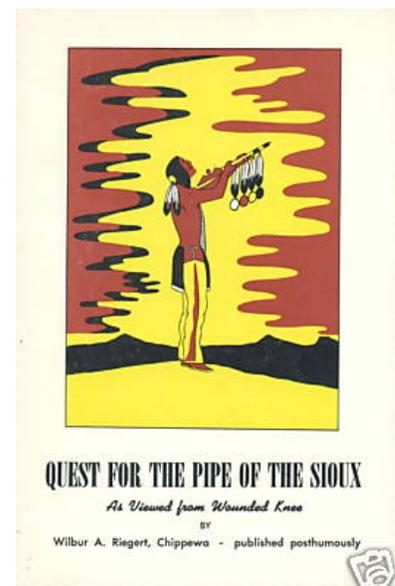
Only 9 left!!!

To order:

Keepers

PO Box 24

Pipestone MN 56164





Pipestone Pow Wow

Sponsored By Keepers

Sat. & Sun. July 25th & 26th 2009

400 N. Hiawatha Ave
Pipestone, Minnesota

Sat. 12:00PM - 8:00PM
Sun. 12:00PM - 4:00PM
Grand entries Sat. 1:00 & 5:00
Grand entry Sun. 1:00

Free Admission Please Bring
Canned Goods for Food Bank
Everyone Invited

Come enjoy Music, Dance, Art, Crafts,
Indian Tacos & Buffalo Burgers

All Drums & Dancers Welcome
First two registered drums \$400.00
Sandwiches Served Dancers Sat. 4:00 & Sun. at 5:00
Sat. Meal Buffalo &/or Indian Tacos at 8:00
Host drums TBA
Head Woman Dancer Peta Woritika Wln Mahpiya O'wacin
Head Man Dancer Breon Lake
M.C. TBA



507-825-3734 * pipe@iw.net * www.pipekeepers.org vendor booths Available

I want to thank all the members who have made donations to the Keepers. Those who have helped with the newsletter now and in the past, those who have donated items to sell in the gift shop, those who consign Items, those who help out with presentations, and the many members who have volunteered their time or donated cash. It takes all of us working together to make this or any organization a success. Without its members we are less than a whole. We need more members to be involved by volunteering, donating items, or donating money. Your involvement now will make the Keepers stronger.

~Rona Johnston

Connecting the Circle Through Music

When: Friday July 24th 7:00 p.m.
Where: Pipestone Performing Arts Center
104 E. Main Street - Pipestone MN
Tickets \$10.00

Join us to hear the amazing sounds of flute player/maker Reggie Boyd and singer/song writer/guitarist Mick Daniels in a contemporary American Indian style music concert.



Also please join us before the concert at the Depot – 400 Hiawatha Ave from 4:30 – 6:30 for all you can eat Indian Tacos! \$10.00 per person

Tickets available at Keepers Gift shop – 400 N Hiawatha Ave or call 507-825-3734 email pipe@iw.net

Members Application & Renewal

Name _____
Address _____
City, State & Zip _____
Phone _____
Email _____

Please include membership dues & mail to Keepers PO Box 24, Pipestone, MN. 56164

Yearly membership (circle correct amount)

Associate & Voting	Standard	Silver	Gold
US and territories	\$25.00	\$50.00	\$100.00
Outside the US	\$55.00	\$110.00	\$220.00

Lifetime Membership (circle correct amount)

Associate & Voting	Standard	Silver	Gold
US and territories	\$250.00	\$500.00	\$1000.00
Outside the US	\$550.00	\$1100.00	\$2200.00

CC# _____ expire date _____

Security code _____ Signature _____

For those who the dues is a financial hardship we will except trade of items which can be sold in the store or your time volunteering on one of our projects. Contact us about Trades

Keepers of the Sacred Tradition of Pipemakers

PO Box 24

Pipestone, MN. 56164

My friend, this pipe, which I wish you to accept, was dug from the ground, and cut and polished as you see it now, by my hands. I wish you to keep it, and when you smoke through it, recollect that this red stone is a part of our flesh.