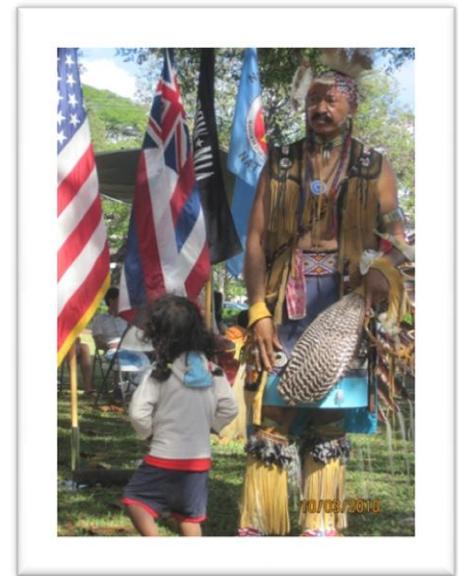


What's Happening?

Drumming & Dance Class
 Still Selling Buffalo Hunt/ Buffalo Meat Package Tickets to raise money for the pow wow. We have had a few members buy or commit to sell tickets. We have sold 142 tickets we need to sell 600 tickets. If every active member bought 2 tickets that would be 260 more tickets then we would be getting close to our goal. Bud and Rona have sold the majority of those tickets. We must raise the money to continue to have a pow wow.



Gunner teaching drum songs at the Drumming & Dance Class



Biography Head Man Dancer

Dr. David L. Bevett

Dr. David L. Bevett, also known as Flying With Eagles and Running With The Wind, was born in Newark, New Jersey. David's unique ethnic background comes from his father, who was a Cherokee and Cree Native American and Creole (Black, Spanish and French) and his mother, who is Black, French, Shawnee and Seminole Native American. Dr. Bevett is enrolled in the Northern Cherokee Nation and he is an Elder in the Oahu Warrior Circle. He is the Chief of the Graduate predominately Native American Fraternity called Epsilon Chi Nu, which is Internationally, Federally and State recognized. He is the Grand Chief of the Métis Tribe of the Pacific islands. David is also a member of the Native American Oahu Gourd Society. Dr. Bevett served in the Army for 17 years and in the Navy for almost 5 years. He is currently retired from the Navy as a Lieutenant Commander. Some of his military assignments include the 4th Infantry Division at Ft. Carson Colorado, Walter Reed Army Medical Center (Washington, DC), 3rd Infantry Division (Germany) , the 121



Bud telling stories at the Living History Fair in Brookings, SD.

We will be having the pow wow this year on a budget we will be doing no advertizing, and we will not be running a food booth. Everyone needs to bring food large pot luck style to feed drums and dancers. What will you bring?



Making Moccasins at the drumming & Dance Class



For Sale

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Evacuation Hospital (Yongsan, Korea), Tripler Army Medical Center (Hawaii), Naval Training Center (Mental Health Clinic, San Diego, California), Yokosuka Naval Hospital and Yokota Air Base (Japan). His military awards and decorations include the Parachutist Badge, the Air Assault Badge, the coveted Expert Medical Badge, the Navy and Army Commendation Medal and the Army Meritorious Service Medal. Dr. Bevet's extensive educational background consists of a Bachelor of Science degree in Biology and English from Seton Hall University, a Master's in Social Work from Rutgers University and a Master's degree and Doctor's degree in Clinical psychology also from Rutgers University. Dr. Bevet is also the father of four. His daughter has earned her BS degree in Psychology and is now a professional singer, writer and manager and owner of her own music group in the Washington DC area. His oldest son was a member of the Pershing Rifles in an ROTC program and he has earned his Bachelor's degree, two Masters degrees and will complete his PhD this year (2011). His second son is now a SGT in the US Marines. His brother was a SGT in the Army Signal Corps. His father served as a Combat Engineer SGT in World War II.

Think About This

I have been thinking about how I can make the world a better place for the next 7 generations. So I have begun to let everyone know what policies I want to see in my local, state, national and world communities. Here is a great web site where you can create or sign petitions which you believe in. We all need to take a stand to create a better world for all. www.change.org

Cherokee Enrollment

People have repeatedly asked me how to go about becoming a member of The Cherokee Nation and consequently, about receiving a CDIB Card, and if I could direct them to information that would help and although I'd searched, I could not locate exactly what was requested, until now.

I think that these links will help more than any single person ever could, so click on and see what you can do, my friend:

<http://www.cherokee.org/Services/146/Page/Default.aspx>

<http://www.cherokee.org/Services/151/Page/Default.aspx>

The whole website is helpful, but I've just added the two links above as starting points.

This is neat

I just looked at my childhood home. I guess someone has taken pictures of most every address around the country. Our home was not pictured only the county road out front.

When you enter an address you will see a picture of that place.

<http://www.vpike.com/>

Health & Food

Re-localized Food System:

1. Food Security: Few if any locations (we've yet to find one) in the US are food secure meaning they can't produce the food necessary to feed their population. A re-localized food system would secure a local food supply. If this local food production template were followed across the US, we could work ourselves back to on-shore food security within (my guess) 20 years.

2. Sustainable Local Economy with jobs: Few if any locations in the US

have a local economy. Though quite common in the 50s, local economies have been disrupted by participation in the Global Economy and local economic demise due to the big box retail outlets. A return to local food production and local commerce would allow hundreds of millions of dollars to remain in local economies creating a self-sustaining economic engine. Locally owned banks would thrive on locally created loans. Locally owned businesses would be created, locally owned processing, further processing and locally owned value added production would return and locally sustainable jobs would be created at every juncture. Additionally, the sustainable local economy produced would be secure in its financial future as locally produced food and products would not be subject to global price speculation and the artificial pricing those results.

3. Self Regulation: In a sustainable local economy, retailers, producers, processors and manufacturers would exist at the pleasure of the local consumer; Nothing is more efficient than the local market in getting rid of local undesirables. A locally based economy does not require a lot of regulation, oversight and the costs that comes with it. I'm reminded of the corp. saying, "In sight it must be right". On the local stage NO provider is big to fail.

4. Improved Health; I believe, through my own observation and experience, that fresh, natural raised or grown, unmodified food is far better for your health. One thing is for sure... it tastes better! An improvement to local health could have a drastic effect on the pricing of local medical services. Every local product or service price is relegated to local controls when it exists in a locally sustainable economic

system

Now, the downsides to the re-localization of food bringing local food security, a sustainable local economy with jobs and better health:

For all local businessmen/women and residents, schools, institutions and, most importantly our children..... I can see none

The only people that would detriment from a local food system would be those that bring the majority of food to market now. They could possibly lose some market share. But then, isn't that what America and its capitalist system is all about? Competition? In the best scenario, we would not be able to feed ourselves for years and years..... but, Springfield could inch its way back to a locally based, sustainable economy with jobs created around local food production. We are not out to destroy the current food system. We merely wish to offer an alternative that, we feel, is quite compelling.

Local food will create local employment through a more locally sustainable economy. It is just that simple. Even our current big box providers, it would seem, would be for anything that would result in new local employment. After all. If their customers are unemployed, it is hard to sustain sales. Wouldn't that seem to be logical?

What's in Your Medicine Cabinets?

<http://www.care2.com/greenliving/11-must-have-healing-remedies.html>
Peeked inside your medicine cabinet lately? Chances are — even if you eat locally, compost food scraps, and clean with nothing but vinegar and [baking soda](#) — its contents are a medicinal flashback to your childhood.

“When it comes to our medicine cabinets, it’s habitual to reach for over-the-counter drugs,” says Madelon Hope, M.Ed., LMHC, a clinical herbalist and director of the Boston School of Herbal Studies. “These medications are the ones our mothers gave us, and those memories condition our responses today.”

If this sounds like you, it’s time for a bathroom-cabinet makeover. While there are times you may still want to use conventional meds, such as ibuprofen and antibiotic ointment, natural remedies can be just as fast and effective as over-the-counter fixes — sometimes more so.

Best of all, they often have far fewer (if any) pesky or potentially harmful side effects.

You don’t have to replace everything in your cabinet all at once, of course, and not every natural remedy is right for everyone. But if you’re looking to transform your medicine cabinet from retro-conventional to at least partially *au natural*, here are a few items you’ll want to consider keeping within reach.

11 Medicine Cabinet Must-Haves

Please continue reading from the link below.

<http://www.care2.com/greenliving/11-must-have-healing-remedies.html?page=2>

History & Events

Remembering

This is yet another account of how indigenous peoples the world over have been abused throughout recorded history by invaders of a more "advanced" culture. Note that "advanced" is in quotes. Many would argue that the invaders were less enlightened than their victims. Many excuses have been given by the

invaders for their actions in displacing the indigenous people but it all boils down to a desire for the control of land and the wealth that it brings.

This nation is a result of white European invaders who have, until recently, done all in their power to transfer control of the entire geographical area comprising the United States into their hands. Displacing the indigenous peoples was just the beginning. Keeping the survivors in their place by forcing them from their ancestral lands onto distant lands of inferior quality at the point of a gun has been an ongoing process until the last 100 years or so. At that time most of their new tribal lands they were forced to move to in the state of Oklahoma were largely taken away and opened for White settlement. The object was to assimilate them into the white population so there were no more Indians - the problem would go away. The same thing happened to tribes located in other areas of this nation. Even after trying twice to get rid of the Indian by displacing them we have survived.

Why should we want to forget that these things happened? We should never forget. The world should never forget. We should be aware of what governments are capable of so, just maybe, we can do something about it before it happens again. Dwelling on it to the point of taking action out of frustration with the past is not the answer. An awareness of what might happen again might save the day in the future.

I am currently reading a book titled "Okla Hannali" by R.A. Lafferty, ISBN 0-8061-2349-4, which I would highly recommend. It traces the removal of the "five civilized" tribes

from the east and southeast to what was then called "Indian Territory", now Oklahoma, in the 1830's and continues until the early 1900's. This sounds like a really dry topic that would be of interest only to historians but that is definitely not the case. The story of the removal of the Choctaw people, and to a lesser extent the other southeast tribes, is told by a narrator using a Choctaw man, Okla Hannali, as the main character. Okla Hannali was important in his tribe's removal from Mississippi to Indian Territory and setting up their new government. It is a very humorous tale, some of it true and some not so true. But the part that does ring very true tells of the displacement of the five tribes to Oklahoma in the 1830's time frame. If you want to laugh uncontrollably at times and be on the verge of tears at others and at the same time see what some of our southeast relatives had to go through to appease our government then this is your book.

As a person who is not of Dakota heritage, I am not sure how I feel about this. On the one hand, these are the voices of long past. It is precious history. Of one's family. And learning more about one's family and all they went through can be a double edged sword...especially in this case. It is an exciting project, but to what end. Voices that should be heard...but also opens up old wounds. For those who will read this, would like to know how you feel about it. I copied the story below but here is a link that has a radio clip as well.

<http://minnesota.publicradio.org/display/web/2011/01/19/dakota-tribe-letters/>

Fargo, N.D. — For nearly 150 years, the voices of Dakota men imprisoned

after the Dakota Conflict of 1862 went unheard.

But the details of their imprisonment are starting to emerge, in letters written by those prisoners after six weeks of fighting along the Minnesota River Valley that left hundreds of Indians, settlers and soldiers dead.

In a tiny office at North Dakota State University in Fargo, Clifford Canku has spent 10 years poring over the faint handwriting with a magnifying glass.

"One letter would take about a week," said Canku, a Dakota elder who teaches Dakota language at North Dakota State. Canku is one of three lead translators on the project, which has unearthed never-before revealed details of a turbulent episode in Minnesota history.

Some of the letter writers talk about the war; others describe prison life.

"We're very cold, and they took the stove away from us," one prisoner wrote. "It's way below zero and we're freezing. A lot of people have died."

The letters add important first-person perspective to a troubling time in history, said professor Bruce Maylath, one of Canku's colleagues in the NDSU English Department. They plan to publish 50 of the letters.

"There's a lot to be bothered by," Maylath said. "This has been a one-sided story to this point. And for the first time this tells the other side -- directly from the Dakota side. And it tells it in the language they were most comfortable in."

The written Dakota language was

created by a Presbyterian missionary, Stephen Riggs. When the prisoners wrote to him, he would share the letters with families. The letters, along with other documents, were stored in a box at the Minnesota Historical Society for decades.

Hundreds of Dakota men were imprisoned after the war. Some 300 were sentenced to death. President Abraham Lincoln commuted the death sentence of 265 men, who were then sent to the prison at Fort McClellan in Davenport, Iowa.

Maylath said the letters indicate prisoners were under great pressure to convert to Christianity. Interestingly, while missionaries were trying to save their souls, the Dakota understood being "saved" to mean they would not be hanged. Maylath said the letter writers asked about young men who disappeared from prison.

"There's speculation in the letters about perhaps the young men disappeared because they refused to convert to Christianity," he said. "We do know those young men were never seen again."

Descendants of the letter writers are alive today. Some of the translators recognized names while reading the letters for the first time at the Minnesota Historical Society.

"This has been a one-sided story ... for the first time this tells the other side -- directly from the Dakota."

- Bruce Maylath, North Dakota State Univ. "One of them would turn to me with a letter and say, 'Flag this one. It's by my great-great-grandfather.'" Maylath said. "And to have the voices of the ancestors right there, visible in their own handwriting,

that was the most moving thing to me."

The letters reflect the Dakota prisoners' concern after Lincoln was assassinated. The men feared they might be killed now that the man who saved them was dead.

Canku said some letters are painful to read. He said the prisoners' letters tell how at night, guards would rape the Dakota women who worked at the prison camp, cleaning and cooking.

"When they [guards] came after the women at night, they didn't have any recourse but to sing and let them know, and pray," Canku said, "to let the women know 'we're leaving you in the presence of God. Because if we were able to help we would have stopped what's going on. But we can't.'

"When we read these letters to common everyday people, especially the women cry and go through a tremendous amount of anguish, because they have their own stories about what happened to their relatives back then," Canku said. "A lot of them were killed. Women were raped."

Canku said the content of some letters is likely to be controversial. Some letters are likely to upset Dakota people, since they identify Dakota men who collaborated with the U.S. Army. Their descendants don't want that information publicized, he said.

Execution The letters also raise uncomfortable questions for historians.

"What happened? Did they have concentration camps in Minnesota? Even today, people don't believe that,"

Canku said. "People died. They were in prison. They experienced genocide. And when you talk about these things you are going to get opposition saying, no, these things didn't happen. But they did happen."

For Canku, the project is about truth telling. He said it's time for these long silent voices to be heard.

"I think it's spiritually inspired by our ancestors," he said. "It's time to do this and give the information out. I feel a tremendous responsibility to carry this through."

The 50 letters translated so far were chosen because they represent a cross-section of the 150 letters in the collection.

The letters will be published early next year in book form with the original Dakota language, the literal translation, and the contemporary English explanation.

The Viking explorer

By LISA ABEND Lisa Abend

Pity poor Leif Ericsson. The Viking explorer may well have been the first European to reach the Americas, but it is a certain Genoan sailor who gets all the glory. Thanks to evidence that has until now consisted only of bare archeological remains and a bunch of Icelandic legends, Ericsson has long been treated as a footnote in American history: no holiday, any state capitals named after him, no little ditty to remind you of the date of his voyage. But a group of Icelandic and Spanish scientists studying one mysterious genetic sequence - and one woman who's been dead 1,000 years - may soon change that.

Ten years ago, Agnar Helgason, a

scientist at Iceland's deCODE Genetics, began investigating the origin of the Icelandic population. Most of the people he tested carried genetic links to either Scandinavians or people from the British Isles. But a small group of Icelanders - roughly 350 in total - carried a lineage known as C1, usually seen only in Asians and Native Americans. "We figured it was a recent arrival from Asia," says Helgason. "But we discovered a much deeper story than we expected." (From the Archives: See TIME's cover story on the Vikings.)

Helgason's graduate student, Sigridur Sunna Ebenesersdottir, found that she could trace the matrilineal sequence to a date far earlier than when the first Asians began arriving in Iceland. In fact, she found that all the people who carry the C1 lineage are descendants of one of four women alive around the year 1700. In all likelihood, those four descended from a single woman. And because archeological remains in what is Canada today suggest that the Vikings were in the Americas around the year 1000 before retreating into a period of global isolation, the best explanation for that errant lineage lies with an American Indian woman: one who was taken back to Iceland some 500 years before Columbus set sail for the New World in 1492. (See the top 10 things you should know about Columbus.)

"Quantitatively, the importance of the discovery is fairly minimal," says Carles Lalueza, a researcher at Barcelona's Institute of Evolutionary Biology, who collaborated on the project.

"You're talking about a few people on a remote island. But qualitatively, the fact that there is evidence for the transmission of genes between two continents at that early a date is very exciting. And it's not just the mere fact of contact that is intriguing. Until now, the historical evidence has suggested

that while the Vikings may have reached the Americas, they didn't really engage with the indigenous population. "According to the sagas, the Vikings had troubles with the locals and couldn't settle there, so they returned to Iceland," says Helgason. "But if we're right, it will mean they didn't just sail there and come back. They had real contact with them." (Comment on this story.)

For now, the story of the lone American Indian woman taken on a Viking ship to Iceland remains a hypothesis. To prove it will require finding the same genetic sequence in older Amerindian remains elsewhere in the world - family members, as it were, of that 1,000-year-old woman who ended up so far from home. That sounds like a daunting task, but Helgason and his team hope that as news of their finding spreads, other geneticists will re-examine remains they have already studied for evidence of the same lineage. In the meantime, Helgason will also be exploring one other possible explanation for the unexpected finding. Though unlikely, the presence of the C1 lineage could indicate that it originated in those ancient populations who dispersed from Europe into Asia and the Americas. In other words, instead of a single American Indian carrying the lineage to Europe, it may have risen out of primitive Europe and migrated to different parts of the world. "If that's the case, we'd be talking about 14,000 years ago," says Helgason. "So even if we're wrong about this one Amerindian woman, the other answer would be even more spectacular."

Creation Stories

Oglala Sioux have a myth of the end

times:

"At the beginning of Time, a buffalo was placed in the West to stem the flooding waters. Every year this buffalo loses a hair, and during every age, a leg. When he is without hair and legs the waters will flood in, and a world cycle will come to its end. It is said that the buffalo now stands on one leg and is almost bald." (13, 14)

Several other Indian seers, and whole groups of Sun-Dancers, have received visions which deserve notice here. The Seneca Grandfather Moses Shongo (died ca. 1925) foresaw a 25-year period of purification, lasting until the year 2012 or so, during which the Earth will purge itself.

In the late 1980s, while the Blackfeet

http://www.bibliotecapleyades.net/pr_ofecias/esp_profecia01h2.htm

Web site link about Native American Prophecies

people were convening their sacred Sun Dance, the skies darkened with black storm clouds that hid the sun. Then there was utter stillness. The clouds withdrew from around the sun, and a white cloud appeared in its place. The cloud drew near, changing its shape until it assumed the form of a man, suspended in mid-air and visible to the people. The being spoke, telling them "Do not be disturbed, but to be patient a little while longer, for He would come again and lead them out of the darkness into the light, and they would not suffer the same way again". Meanwhile, the people were to purify themselves with prayer and sweat lodges. Thus, they would be prepared to receive Him when He returned to live with them and lead them to peace

at home. (15)

The oral traditions of the Navajo also warn of the Time of the End. The Navajo expect a New Faith to come to them, like the dawn. At first, only a few people who are prepared and waiting the event will be aware of it. Then more and more people, and eventually everyone, will see it. The Navajo chants say that there are two signs of the new Spirit. The first is a Nine-pointed Star that will come from the East and unify all races and nations with love. The second sign will be a great chief, also in the east, who will wear a headdress with twelve feathers. Each feather represents a spiritual principle which he will teach. The Navajo Unity Chant says:

"In the Day of Unity you will walk in beauty; the beauty will walk before you; the beauty will walk behind you; you will be surrounded by beauty. Through the beautiful teachings of a new Prophet of God, these meanings will become very clear. Man himself in this Age has found many ways to create beauty. With these beautiful things we must now have beautiful minds. With beautiful minds we will have beautiful hearts. With beautiful hearts we will talk in beauty. The speech of all men will be in beauty... Those who speak with beautiful speech will lead the world to beauty... The center of this beautiful speech comes from a Holy Mountain..."

http://www.enotes.com/topic/Navajo_mythology

Prophecy

The Navajo oral folklore warns of the "Time of the End". They are expecting

a New Faith to come to them, like the dawn. Only a few people who are in anticipation of the event and ready will be aware of it in the beginning. As time goes on more people will see it and eventually the whole earth. The Navajo chant explains the two signs of the new Spirit: 1.) Nine-pointed Star that will come from the East and unite all mankind and countries with love.

2.) A great chief from the east will have on a headdress with twelve feathers. Every feather symbolizes a spiritual principle which he will teach.

Excerpt from The Navajo Unity Chant:

In the Day of Unity you will walk in beauty; the beauty will walk before you; the beauty will walk behind you; you will be surrounded by beauty.

Through the beautiful teachings of a new Prophet of God, these meanings will become very clear. Man himself in this Age has found many ways to create beauty. With these beautiful things we must now have beautiful minds. With beautiful minds we will have beautiful hearts. With beautiful hearts we will talk in beauty. The speech of all men will be in beauty...

Those who speak with beautiful speech will lead the world to beauty...

The center of this beautiful speech comes from a Holy Mountain...

A Prayer or Message

What Makes Us Poor

The poor are not those who have been "left behind"; they are the ones who have been robbed. The wealth accumulated by Europe and North America are largely based on riches taken from Asia, Africa and Latin America. Without the destruction of India's rich textile industry, without

the takeover of the spice trade, without the genocide of the Native American tribes, without African slavery, the Industrial Revolution would not have resulted in new riches for Europe or North America. It was this violent takeover of Third World resources and markets that created wealth in the North and poverty in the South.

Two of the great economic myths of our time allow people to deny this intimate link, and spread misconceptions about what poverty is. First, the destruction of nature and of people's ability to look after themselves are blamed not on industrial growth and economic colonialism, but on poor people themselves. Poverty, it is stated, causes environmental destruction. The disease is then offered as a cure: further economic growth is supposed to solve the very problems of poverty and ecological decline that it gave rise to in the first place.

The second myth is an assumption that if you consume what you produce; you do not really produce, at least not economically speaking. If I grow my own food, and do not sell it, then it doesn't contribute to GDP, and therefore does not contribute towards "growth".

People are perceived as "poor" if they eat food they have grown rather than commercially distributed junk foods sold by global agri-business. They are seen as poor if they live in self-built housing made from ecologically well-adapted materials like bamboo and mud rather than in cinder block or cement houses. They are seen as poor if they wear garments manufactured from handmade natural fibers rather than synthetics.

Yet sustenance living, which the wealthy West perceives as poverty, does not necessarily mean a low quality of life. On the contrary, by their very nature economies based on sustenance ensure a high quality of life measured in terms of access to good food and water, opportunities for sustainable livelihoods, robust social and cultural identity, and a sense of meaning in people's lives. Because these poor don't share in the perceived benefits of economic growth, however, they are portrayed as those "left behind".

Modern concepts of economic development, which is seen as the "cure" for poverty, have been in place for only a tiny portion of human history. For centuries, the principles of sustenance allowed societies all over the planet to survive and even thrive. Limits in nature were respected in these societies and guided the limits of human consumption. When society's relationship with nature is based on sustenance, nature exists as a form of common wealth. It is redefined as a "resource" only when profit becomes the organizing principle of society and sets off a financial imperative for the development and destruction of these resources for the market.

However much we choose to forget or deny it, all people in all societies still depend on nature. Without clean water, fertile soils and genetic diversity, human survival is not possible. Today, economic development is destroying these onetime commons, resulting in the creation of a new contradiction: development deprives the very people it professes to help of their traditional land and means of sustenance, forcing them to survive in an increasingly eroded natural world.

A system like the economic growth model we know today creates trillions of dollars of super profits for corporations while condemning Billions of people to poverty. Poverty is not, as Sachs suggests, an initial state of human progress from which to escape. It is a final state people fall into when one-sided development destroys the ecological and social systems that have maintained the life, health and sustenance of people and the planet for ages. The reality is that people do not die for lack of income. They die for lack of access to the wealth of the commons.

The indigenous people in the Amazon, the mountain communities in the Himalayas, peasants anywhere whose land has not been appropriated and whose water and biodiversity have not been destroyed by debt-creating industrial agriculture are ecologically rich, even though they earn less than a dollar a day.

On the other hand, people are poor if they have to purchase their basic needs at high prices no matter how much income they make. Take the case of India. Because of cheap food and fiber being dumped by developed nations and lessened trade protections enacted by the government, farm prices in India are tumbling, which means that the country's peasants are losing \$26 billion U.S. each year. Unable to survive under these new economic conditions, many peasants are now poverty-stricken and thousands commit suicide each year. Elsewhere in the world, drinking water is privatized so that corporations can now profit to the tune of \$1 trillion U.S. a year by selling an essential resource to the poor that was once free. And the \$50 billion U.S. of "aid"

trickling North to South is but a tenth of the \$500 billion being sucked in the other direction due to interest payments and other unjust mechanisms in the global economy imposed by the World Bank and the IMF.

If we are serious about ending poverty, we have to be serious about ending the systems that create poverty by robbing the poor of their common wealth, livelihoods and incomes. Before we can make poverty history, we need to get the history of poverty right. It's not about how much wealthy nations can give so much as how much less they can take.

If you're bored with life - you don't get up every morning with a burning desire to do things - you don't have enough goals.

"Peace... comes within the souls of men when they realize their relationship, their oneness, with the universe and all its powers, and when they realize that at the center of the Universe dwells Wakan-Tanka, and that this center is really everywhere, it is within each of us."

-- Black Elk (Hekaka Sapa) OGLALA SIOUX

Peace

If we are to know peace we must look within ourselves. In order to do this, we must learn to be still. We must quiet the mind. We must learn to meditate. Meditation helps us locate and find the center that is within ourselves. The center is where the Great One resides. When we start to

look for peace, we need to realize where it is within ourselves. When we experience conflict we need to pause for a moment and ask the Power within ourselves, "How do you want me to handle this? What would you suggest I do in this situation?" By asking the High Power for help we find peace.

Creator, help me to find peace.

The Introduction to Wisdom of Wolves by Twyman Towery

The attitude of the wolf can be summed up simply: it is a constant visualization of success. The collective wisdom of wolves has been progressively programmed into their genetic makeup throughout the centuries. Wolves have mastered the technique of focusing their energies toward the activities that will lead to the accomplishment of their goals.

Wolves do not aimlessly run around their intended victims, yipping and yapping. They have a strategic plan and execute it through constant communication. When the moment of truth arrives, each understands his role and understands exactly what the pack expects of him.

The wolf does not depend on luck. The cohesion, teamwork and training of the pack determines whether the pack lives or dies.

There is a silly maxim in some organizations that everyone, to be a valuable member, must aspire to be the leader. This is personified by the misguided CEO who says he only hires people who say they want to take his job. Evidently, this is supposed to ensure that the person has ambition, courage, spunk, honesty, and drive - whatever. In reality, it is simply a contrived situation, with the interviewee jumping through the

boss's hoops. It sends warnings of competition and one-upsmanship throughout the organization rather than signals of cooperation, teamwork and loyalty.

Everyone does not strive to be the leader in the wolf pack. Some are consummate hunters or caregivers or jokesters, but each seems to gravitate to the role he does best. This is not to say there are not challenges to authority, position and status - there are. But each wolf's role begins emerging from playtime as a pup and refines itself through the rest of its years. The wolf's attitude is always based upon the question, "What is best for the pack?" This is in marked contrast to us humans, who will often sabotage our organizations, families or businesses, if we do not get what we want.

Wolves are seldom truly threatened by other animals. By constantly engaging their senses and skills, they are practically unassailable. They are masters of planning for the moment of opportunity to present itself, and when it does, they are ready to act. Because of training, preparation, planning, communication and a preference for action, the wolf's expectation is always to be victorious. While in actuality this is true only 10 percent of the time or less, the wolf's attitude is always that success will come-and it does.

The Gift of Life & Death

The Creator gives us two gifts, LIFE and DEATH. The rest is up to us because we were also given the gift of FREE CHOICE, along with the gift of LIFE. According to the teachings I received from my teachers and the way I understand those teachings, we were also given Original Instructions to help us navigate our way through this gift of life that we all cried for, as spirits. All

other Life lives according to their original instructions, except us, because we were given that Free Choice. If we look around us at that other life we see that if we live according to those Original Instructions, as they do, Life is self-perpetuating and self-regulating. Vary from that path and Life dies. Our relatives that we share this gift with become our teachers and prove to us by their existence that this is so. The Creator, in his infinite wisdom, gave us a Living Bible as a guide, so we wouldn't forget our Original Instructions. We carry that Bible with us where-ever we go, as our Circle of Life.

MESABI - Bear clan

Membership

Your membership fees help us do many things and since no one at Keepers gets paid all the money we get goes to keep things running, put on our gathering and pow wow.

Membership dues are due the end of each July. Cash is the best way to pay your dues but for those who are short of cash we would be honored to except volunteer time and or other donations. Everyone's contribution makes a difference to the organization and each of its members. Thanks for all you do!

Members Application & Renewal

Name

Address

City, State & Zip

Phone

Email _____

Please include dues & mail
Yearly membership
(circle correct amount)

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

Lifetime Membership
(circle correct amount)

	Standard	Silver	Gold
US	\$250.00	\$500.00	\$1000.00
Outside 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

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