



SEASON'S GREETINGS

Dear Friend,

This is a joyous and happy season! That's why it's a perfect time for us to reflect on the past year. And in doing so, we always want to remember good friends like you.

We appreciate the pleasant association we've had with you. Your confidence in us is most gratifying. And it is our earnest desire that we continue to deserve your friendship and good will throughout the New Year.

Please accept our thanks and warm wishes for a Holiday filled with peace, happiness and joy . . . and may the New Year bring you many rich blessings.

Sincerely,

UTE INDIAN TRIBE

Eastern Baptist College

ST. DAVIDS, PENNSYLVANIA, 19089

TELEPHONE, MURRAY 8-3300

Hon. Robert L. Bennett
Commissioner of Indian Affairs
Dept. of the Interior
Washington, D. C.

Dear Robert,

Sagole. This is to congratulate you on your appointment as Commissioner of Indian Affairs. I am sure that all the Oneidas will be with you all the way.

It so happens that I am your cousin Emerson Metoxen writing this epistle. My sister, Sadie, wrote to me not so long ago from Albuquerque telling me of your possibilities and I must say that L.B.J. made a wise appointment.

As for me, I was retired from the Radnor School District last June after I became sixty-five (mandatory). At this writing I am acting Director of Athletics and Physical Education at Eastern Baptist College here in St. Davids.

If you ever come this way be sure to visit me for some Indian corn soup. As usual I am still waiting for my annuity of fifty-two cents.

With all my good wishes and success, and may God bless you every day. Ho-yawn.

Cousin Emerson Metoxen

45 Briar Rd.
Wayne, Pa.

Emerson Metoxen

N.F.F.E.



ARIZONA FEDERATION OF

FEDERAL EMPLOYEES

DEAR Bob:
Sincerely hope you
will be the next Commissioner -
I still recollect our pleasant
past association -

A handwritten signature in blue ink, appearing to be 'M. Miller', written in a cursive style.

Box 111
Lapwai, Idaho

Dear Rob:

Please accept my belated congratulations to your post as the Commissioner of Indian Affairs.

I tried to make or think up some excuse to see you while you were at Aberdeen as a Superintendent. Then when you went to Alaska, I thought that I might be able to see you at one of the conferences in the Northwest. I am not on the Governing Board at the present time. It would be difficult for me to come Washington at the present time. However, before my delegation from the Nez Perce went to Washington, I told them to give you my regards.

The brochure containing a program is one of the activities of the Nez Perce people during the summer. It is held up in the higher elevations at one of the tribal units that we have. It is cool up there, and it even gets pretty chilly during the evenings.

I would like to extend you a personal invitation to attend in the event that you may just be out this way or may be on a vacation trip. You could be one of the speakers during the 4th of July, or maybe you might be here on July 7 for the Annual Dinner, which, incidently is free to all that come. The sale part is for raising funds for the camp expenses. In any case, I am sure that you would enjoy the dinner.

Some of the names may be familiar to you which appear on the program. There are some names on the program who went to Haskel at one time or another.

Sure wish that you could start your visit to the Northwest at the time we are having the camp meetings.

Closing with best regards and hoping to see you in the very near future.

Sincerely,

Earl M. Gould

"MADBEAR"

Earl M. Gould

P.S. You might show the program to Hiram Moffett who is a Nez Perce. There may be some others.

FT. DEFIANCE
SUB-AGENCY
1946



Hon. Robert Lafollette Bennett,
Commissioner, Bureau of Indian Affairs,
Washington, D.C.

Dear Sir:

I do want to congratulate you on your appointment as Commissioner, Bureau of Indian Affairs and wish you the best.

Being a collector of Historical Documents and other items of great importance, such as collecting Presidents of the U.S.; Cabinet Members, Statesmen, Ambassadors, Judges of the U.S. Supreme Court, Governors, Presidential Appointments and a great many others.

I have President Lyndon B. Johnson, the Vice President H. H. Humphrey, all the Cabinet Members, also a great many of the Presidents' Appointees. I would like to have your name among them and to say a few words.

Yours Sincerely

Benjamin Kohn

8907 Glenville Road

Silver Spring, Md.

Dignitaries Advised AEC

The Atomic Energy Commission was but a year old when it moved into the present BIA building under the chairmanship of David E. Lilienthal. The purpose of the Atomic Energy Commission is to provide for the development and utilization of atomic energy so that it shall, subject to the paramount objective of assuring the common defense and security, be directed, so far as practicable, toward improving the public welfare, increasing the standard of living, strengthening free competition in private enterprise, and promoting world peace. Among those on the general advisory committee while the AEC was at 1951 Constitution Ave., N.W. were Drs. James B. Conant, Enrico Fermi, and J. Robert Oppenheimer.

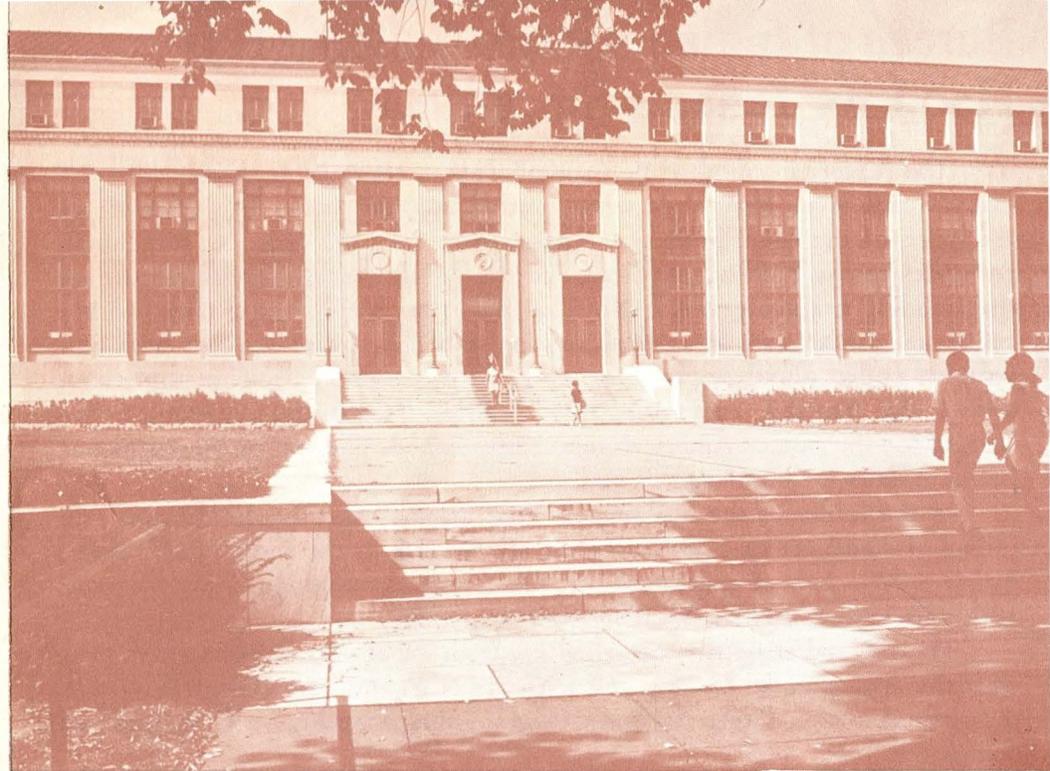
The National Science Foundation, established to "promote the progress of science; to advance the national health, prosperity, and welfare; to secure the national defense; and for other purposes," had as its director Dr. Alan T. Waterman when it moved into the present BIA building in 1958.

Robert L. Bennett is Commissioner of Indian Affairs and occupies the executive office at 1951 Constitution Ave., N.W. at the present time.

Among the neighboring buildings on the north side of Constitution Ave., N.W. only the National Academy of Sciences building—without the west wing, built in 1962 and the east wing, built in 1965—was standing when the Public Health Service moved into 1951 Constitution Ave., N.W. The National Academy of Sciences building at 2101 Constitution Ave., N.W. was dedicated in 1924. The American Pharmaceutical Association headquarters 2215 Constitution Ave., N.W., was dedicated in 1934.

Interior Built in 1937

The home of the Board of Governors, Federal Reserve System, was built between 20th and 21st St., N.W. on Constitution Ave., N.W. in 1936. Latecomer among the neighbors of 1951 Constitution Ave., N.W. is the Pan American Union Administration Building, Constitution Ave. between 18th and 19th St., N.W., into which the Union moved in December 1949. The main Interior Building, C St. between 18th and 19th St., N.W., which housed BIA prior to its occupancy of 1951 Constitution Ave., N.W. was completed in 1937.



Bureau of Indian Affairs Building Has Had Five Tenants Since 1933

The exterior of the Bureau of Indian Affairs building at 1951 Constitution Ave., N.W. is of white marble in a neoclassic design, set off by the green of the lawn, hollies, and magnolias. Over the center of three main entrances to the building is the seal of the Public Health Service, for which the building originally was built. The seal is an anchor and a chain with a caduceus—the symbol of a physician, the staff or wand of Mercury with two serpents coiled about it and two wings at the top. The anchor and chain reflect the nautical beginnings of the Public Health Service, which was created for the care of American merchant seamen. The seal of the Bureau of Indian Affairs is to replace this seal.

In the lobby of the building are four display cases that hold handmade Indian arts and crafts. Similar objects are for sale in the Indian Craft Shop, Room 1023, U.S. Department of the Interior Building, C St. between 18th and 19th St., N.W., Washington D.C. 20240.

The original structure, designed by J. H. de Sibour, is E-shaped in plan with the arms parallel to 18th and 19th St., N.W. and a small central wing at the rear. A planned rear portion of the building fronting on C St. was not completed.

Some Space Temporary

The permanent part of the building is three stories high with the exception of the two-story central wing at the rear. During World War II a

Thomas Parran, Jr., Surgeon General of the Public Health Service at the time the Public Health Service was at 1951 Constitution Ave., N.W. (Photo: U.S. Public Health Service.)



General George C. Marshall, Chief of Staff, U.S. Army, and member of the Allied Nations War Strategy Board. (Photo: U.S. Army.)



Admiral William D. Leahy, Chief of Staff, Commander in Chief of the U.S. Army and Navy, of the Allied Nations War Strategy Board. (Portrait: U.S. Navy.)



temporary structure, providing about 5,000 square feet of space, was built on this center rear wing. It is the center wing of the present third floor and includes a fourth floor. A raised basement is partially hidden in front by the surrounding terrace.

There are 245 offices and rooms in the building, including a small auditorium on the main floor, conference room on the second floor, and snack bar in the basement. The auditorium has an outside entrance to the parking lot at the rear of the building.

The Public Health Service first moved into the building on May 15, 1933, and it was successively occupied by the Combined Chiefs of Staff for the United States and Great Britain from February 1942 to December 1945, the Public Health Service (a second time), January 1946 to March 1947, the Atomic Energy Commission, March 1947 to January 1958, and the National Science Foundation until May 1965, when the Bureau of Indian Affairs moved in.

The Public Health Service, under the U.S. Department of Health, Education, and Welfare is the Federal agency specifically charged with matters relating to the protection and improvement of the public health. Thomas Parran, Jr., was surgeon general while the Public Health Service was at 1951 Constitution Ave., N.W. When the Bureau of Indian Affairs building was the home of the Combined Chiefs of Staff for the United States and Great Britain during World War II it provided office space for Admiral William D. Leahy, Chief of Staff to the Commander in Chief of the U.S. Army and Navy, General George C. Marshall, Chief of Staff, and Admiral E. J. King, Commander in Chief, U.S. Fleet and Chief of Naval Operations.

David E. Lillenthal, Director of the Atomic Energy Commission when it moved in 1951 Constitution Ave., N.W. (Photo: Atomic Energy Commission.)



Alan T. Waterman, former director, National Science Foundation. (Photo: National Science Foundation.)



Robert L. Bennett, Commissioner, Bureau of Indian Affairs.



Indian Achievement Award Winners

Sam Ahkeah (Navajo)
Jarrett Blythe (Cherokee)
Mrs. Ruth M. Bronson (Cherokee)
Louis Bruce, Jr. (Mohawk-Sioux)
Mark L. Burns (Chippewa)
Dr. Henry Roe Cloud (Winnebago)
Mrs. Henry Roe Cloud (Chippewa)
Ella C. Deloria (Sioux)
Rev. Vine Deloria (Sioux)
Henry Chee Dodge (Navajo)
Dr. Charles A. Eastman (Sioux)
Dr. George Frazier (Sioux)
Rev. Philip B. Gordon (Chippewa)
Peter B. Graves (Chippewa)
Dr. L. Rosa Minoka Hill (Mohawk)
Judge N. B. Johnson (Cherokee)
Fred Kabotie (Hopi)
George P. LaVatta (Shoshone)
Maria Martinez (Pueblo)
Rev. W. David Owl (Cherokee)
Dr. Arthur C. Parker (Seneca)
Archie Phinney (Nez Perce)
Evelyn Y. Robe (Sioux)
Thomas Segundo (Papago)



The Indian Achievement Award of the Indian Council Fire

30 West Washington Street
Chicago 2, Illinois

The Indian Achievement Award of the Indian Council Fire

The Indian Council Fire was founded in 1923, as an organization of Indians and interested friends. Functioning along social service, legislative and educational lines, the organization has many things to its credit in the field of Indian affairs and human relationships.

In 1933, at the Chicago Century of Progress, the Indian Council Fire founded its annual Indian Achievement Award. This has received national and international attention ever since the initial presentation ceremonies, which were witnessed by an estimated 10, 000 persons.

In 1954, the Indian Council Fire was re-organized to carry on the Indian Achievement Award as its main function.

The purpose of the Indian Achievement Award is to recognize individual achievement. This may be personal attainment or humanitarian effort. Prominence is not necessarily the deciding factor, for sometimes the most prominent have had the least struggle. Service to the Indian people is also not a deciding factor, as such. Those who have received recognition in other areas also indirectly serve the Indian cause.

The selection of the recipient of the Award is made by a Committee of Nine. This Committee is made up of representatives from various units in the Indian field. Four Achievement Award winners are also members -- one going on, and one going off each year.

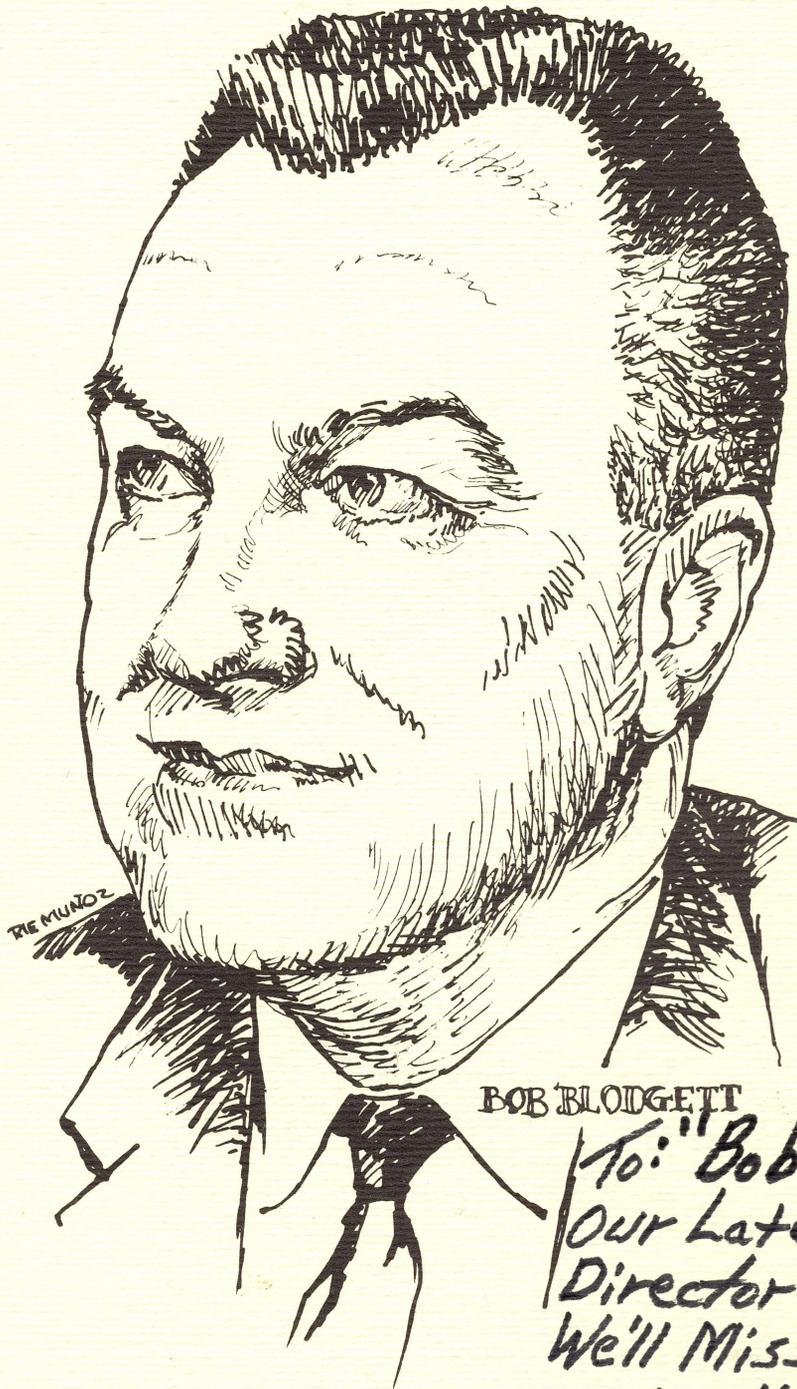
Nominations for the Award can be made by any interested person, but the nominees shall be of no less than one-quarter Indian blood. Biographical data should be as complete and "human interest as possible," for it is on the basis of the record that the Committee will make its selections.

Recommendations for the Award, or any endorsement of a candidate, should be sent to the Indian Council Fire. Recommendations to a member of the Committee may disqualify a candidate.



MEMBERS OF THE COMMITTEE OF AWARD

- Mrs. Ruth M. Bronson - National Congress of American Indians.
 - Dr. E. Russell Carter - National Fellowship of Indian Workers.
 - Dr. Hildegard Thompson - Director of Education, Office of Indian Affairs.
 - Jonathan B. Steere - President, Indian Rights Association.
 - M. L. Woodard - Gallup Intertribal Ceremonials.
- and four varying Award winners.



BOB BLODGETT

To: "Bob" Bennett
Our Late BIA Area
Director For Alaska.
We'll Miss You Forever.

"Bob" Blodgett
your State Senator

Father & Mother & my sister

You had the opportunity of working
with Mrs. Bennett in Sherry last year
and I am sure you like her. I will
leave it up to you as to who we
the better. She has already told me who we
after 5 1/2 years in a school at
Rochester, I qualify as a graduate of
a learning school something program.

minutes

whether or not that was a credit to the
program depends on when you are
working at at the moment I will
say that in the past ^{year or two} I have
taken different jobs (teacher, janitor,
nurse, life saver, singer, etc.)
No talk with the military doctors
job, but I am not sure.

committing me more to you.
I am learning them, I am the king.

making a living and the past of your
and how much the system has
affected my personality. I am

some kind of a nut, I find it
most helpful in my present job
as Area Director in Juneau, Alaska.

After hearing so many talks &
discussions about problems of
people, I am happy to stand before
you as a man with many
solutions. The only difficulty I have
is that I can't find any problems
to fit my solutions.

Not having any particular professional
discipline, I have no inhibitions about
talking on any subject and I am
happy for the privilege of talking with
you on the subject: "Poverty! Its
Effect on Indian Life. I hope its content
will stimulate you - I know its
length will provoke you.

Our Big 5 min class ^{today} & poverty, than yesterday
as I was an outlier from him saying of

Gronny

Three Mr. Bennetts, Area Director, Appear

- 1 - Mr. Bennett, Area Director
- 2 - Mr. Bennett, ~~Poker Player and General Card Shark~~ *General sports.*
- 3.- Mr. Bennett, Salmon fisherman par excellence- Famous for having caught a sea lion during the ~~xxxx~~ Golden North Salmon Derby

Panel, composed ~~for~~ of four members - two men and two women

Moderator: - Introduces program, gives credit to sponsor, introduces panel, reads affidavit, rings bell, etc.

Questions by Panel:

Panel member No. 1: To Mr. Bennett No. 2 - How cold does it get at Barter Island?

Answer: Colder than a well digger's --oops - I mean it gets pretty cold there - ~~usually below zero.~~ *colder than a dealer's heart.*

To Mr. Bennettt No. 3 - How hot does it get in Washington?

Answer: I understand the heat can get pretty intense there. A lot of times people ~~pre~~spire even though the temperature is quite mild.

Moderator rings bell and advises time for this panel member is up.

Panel member No. 2: To Mr. Bennett No. 1 - How much profit did the Native canneries in Southeast Alaska make last year?

Answer: I don't believe they made any profit - But that wasn't my fault. *Just because Art Walker is out of town - I still want take the blame.*

To Mr. Bennett No. 2, - Where is Barter Island?

Answer: ~~Near None~~

Barter Is. Yeah that's north of Mike's Place.

Panel Member No. 3: To Mr. Bennett No. 3 - What is the meaning of the word "Ratchet"

Answer: This word is very confusing to me. I guess Ratchet means turning ~~on~~ the screws or tightening down.

To Mr. Bennett No. 1 - I am interested in why you chose to go to Washington instead of Barter Island. Could you explain this to me?

Answer: Well, I understand one can get the frigid treatment in Washington and it means something quite different from the frigid condition one runs into at Barter Island. Also, when the heat is on in Washington you can feel it lots more than in Barter Island. The cost of living, of course, is more in Washington, but then, ^{there is} ~~you have~~ a new school at Barter Island and I have to consider my children. I'll tell you, the decision ~~is~~ a hard one to make but all-in-all I thought I would try the Washington bit first.

Panel member No. 4: To Mr. Bennett No. 2 - How many salmon does it take to pack one can of Salmon?

Answer: I don't know - ^{Not over} ~~over~~ five or six. ^{Wouldn't it depend on} ~~the size of the can.~~

To Mr. Bennett No. 3 - Why do you think the earthquake in Anchorage had nothing to do with your coming to Alaska?

Answer: Well, I never caused any earthquakes before where I was. Besides, Causing an earthquake would be a very serious thing and I certainly don't want people to think that I ~~would~~ had anything to do with it. ^{I'd rather shake up people in a different way.}

^{Looking - panels' reasons for choice,}
Moderator signifies time is up and after appropriate comments asks the real Mr. Bennett, who is Area Director, to stand up. After which, he asks the other two to identify themselves.

P A N E L

Moderator: Time is up! Panel Members, are you ready to take your vote on the real Mr. Bennett?

Mrs. _____: Who is your choice?

Panel Member #4: I vote for #2. He knew where Barter Island was and also could tell how many salmon are needed to fill a can. Besides, I got the feeling he was trying to get a message across about the fact Mr. Bennett has quite a reputation at the card table.

Moderator: All right, Mr. _____, whom do you select as Mr. Bennett?

Panel Member #1: My choice is #3. He knew all about the Ratchet. Everyone knows, too, the real Mr. Bennett was quite a fisherman, at least when he wasn't fooling around in the boat chasing seals.

Moderator: Tell me, Mr. _____, who is your pick as a selection?

Panel Member #2: Those three guys are a hoax. The real Mr. Bennett was a Green Bay Packer fan. He would have been here with a football helmet on. Of course, after the last two weeks, he would have been wearing it over his eyes since they've been losing. Otherwise, something would surely have been said about his piano playing, dixie music-loving, orchestra leading qualities. I don't really know any of those Mr. Bennetts.

Moderator: Well, we've got a bit of difference here in our panel. Mrs. _____, can you tell us your pick?

Panel Member #3: There can only be one Mr. Bennett and I say Mr. Bennett is No. 1. He's the fellow who knows how to handle things both when the heat is on and when one of the perennial freezes come out of Washington. He does a lot of fine things for which we know both his family and we, his staff, are proud of him. We know too, he shall do equally as fine a job for Alaskan Native people, and Indian people every where, when he now goes into Washington.

*Hot Rod
Jam ~~Bette~~ Bennett - Card Shark and
general all-around sport*



CONGRATULATIONS, BOB

**A NEW DRIVER!
LIKE PUTTIN' A TIGER IN THE
TANK!**

That's the way I feel about your appointment as Deputy Commissioner, Bob. I want to express my sincerest congratulations!

I know that you will do a tremendous job in there and that the Indian people will have an outstanding champion for their cause at the steering wheel.

Sincerely,

Ralph M. Shane
Billings, Mont.

Congratulations
and

Best wishes



American Greetings

COPYRIGHT
AMERICAN GREETINGS CORP.
CLEVELAND, O. U.S.A.

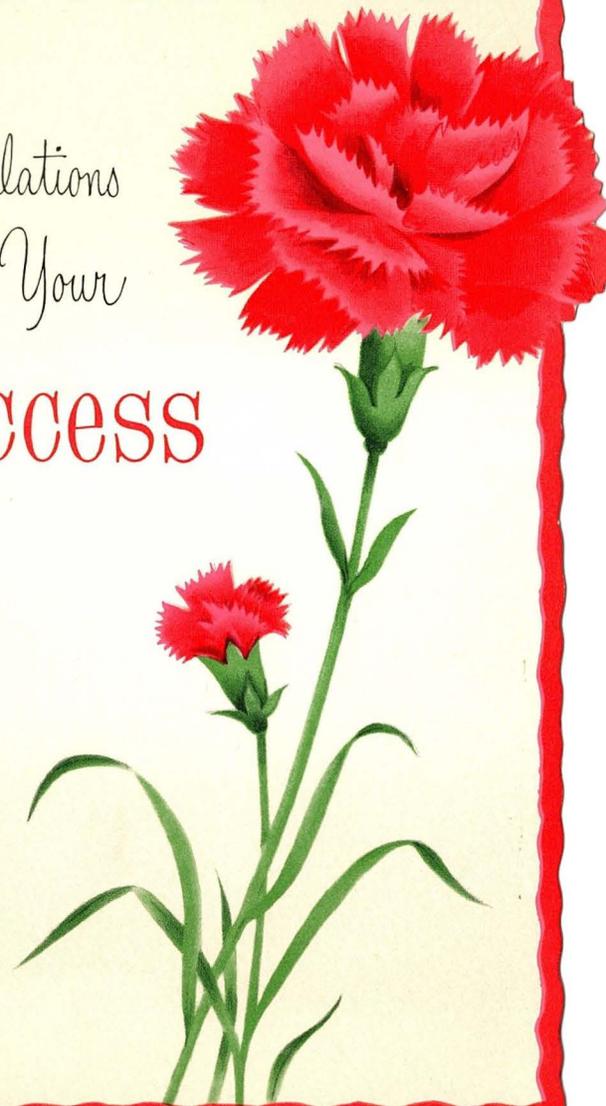
35 M 703-2E



Sharing in your happiness
And warmly wishing too
That future years
will always hold
Life's finest things for you

Mr. & Mrs. Frank Bear

Congratulations
on Your
Success



Congratulations on your success

May it bring you
lots of happiness —

Here's hoping there'll
be many more

To brighten all the years in store

With all our loves
and Dorney.
your sis -

Dear Mr Bennett
and "Bob" -

Thank you sincerely for
your kind expression of sympathy

It was deeply appreciated

Wm H. Arnold

GREAT NAVY OF
THE STATE OF NEBRASKA



ADMIRAL

SKIPPER Robert L. Bennett

PORT OF

Frank B. Morrison

GOVERNOR

Patriotism-Valor

-Fidelity-Ability



Being a good fellow and a loyal friend and a wise counsellor, the Skipper whose signature appears on this card has been appointed an Admiral in The Great Navy of the State of Nebraska. All officers, seamen, tadpoles and goldfish under his command are hereby instructed to obey his orders and commands as provided for in his certificate of appointment.

Admiral in The Great Navy of the State of Nebraska

Be sure to sign this card at once and notify headquarters if it is lost



We love to celebrate De Pere's old photos!

White Pillars Museum
403 N Broadway
De Pere, WI 54115

Post Card

*Come join the
De Pere Historical Society
as we view recently added
photographs of De Pere on :
Tuesday August 26, 2003
7:00 PM at the
De Pere Community Center
Please bring old De Pere
Photos to share.*



Oneida Nation Museum
Director
P.O. Box 365
Oneida, WI 54155

TCC



Welcome to Tulsa, Mr. Bennett

It's a real pleasure to welcome you to "America's Most Beautiful City" . . . and we would like to invite you to "drop by" our hospitality suite -- located in Room 2, *Service* ~~second~~ floor of the Mayo Hotel from 8 p.m. until ????

LOBBY

Again, we are real pleased to have you in Tulsa and I am looking forward to the pleasure of meeting and visiting with you this evening.

Cordially,

N. G. (Bill) Henthorne, Jr.

N. G. (Bill) Henthorne, Jr., President
Tulsa Chamber of Commerce



" A Petition "

To all whom these presents shall come greeting:

Know ye, that reposing special trust and confidence in the integrity and ability of the court:

We the undersigned, the duly qualified and occasionally acting eleven Area Directors of the Bureau of Indian Affairs, hereby give the said Bureau to know and be informed that one Robert L. Bennett (hereinafter referred to as the defendant) did, over a period of 35 years, commit the crime of competency and now that of independence in violation of Title 25 of the Code of Federal Regulations, Bureau regulations, and common custom, and do therefore inform in fact as follows to wit:

WHEREAS, Said defendant has been employed by and did work for said Bureau for a period of 35 years;

WHEREAS, Said defendant has, as a known fact attested by competent authority, reached a point in time commonly referred to as being 55 years from that point in time when he was born upon this earth;

WHEREAS, Said informants state that to their knowledge said defendant has made certain contributions, commonly known as input, and whereas that certain commodity, commonly known as output has yet to be fully determined, completely evaluated, and properly assessed;

WHEREAS, Said defendant has been restrained hitherto and during the aforesaid period of time from acting in a competent and independent manner due to the constraints placed upon him by a variety of factors related to his place, location and manner of employment;

WHEREAS, Said defendant now has the alternative open to him of either continuing his employment with said Bureau or seeking employment as a piano player in a honky-tonk cafe;

WHEREAS, Said defendant may unlawfully escape the necessity of continued servitude in said Bureau, and whereas he is now capable of unlawful, illegal and wrongful flight from said Bureau and its affairs;

WHEREAS, in further aid, or hindrance, as the case may be, said defendant is hereby encouraged or enjoined from precipitous action.

WHEREFORE, This complaint prays that this court will cause to be issued a directive that any duly authorized and appointed official of the law may take charge of said defendant should he make any attempt to escape, and further directs that he be not allowed bail but that he be placed in the care and custody of his wife until further action can be taken.

And further deponents saith not

<u>Orlando Morken</u>	<u>James A. Canary</u>
<u>Wade Reed</u>	<u>Oliver R. Lindblom</u>
<u>Luigi Strington</u>	<u>John H. Bellini</u>
<u>Martin S.B. Holm</u>	<u>Walter O. Olson</u>
<u>Graham Sylver</u>	<u>Sidney Canary</u>
<u>Leonard M. Hill</u>	

The Original Unexpurgated Classic

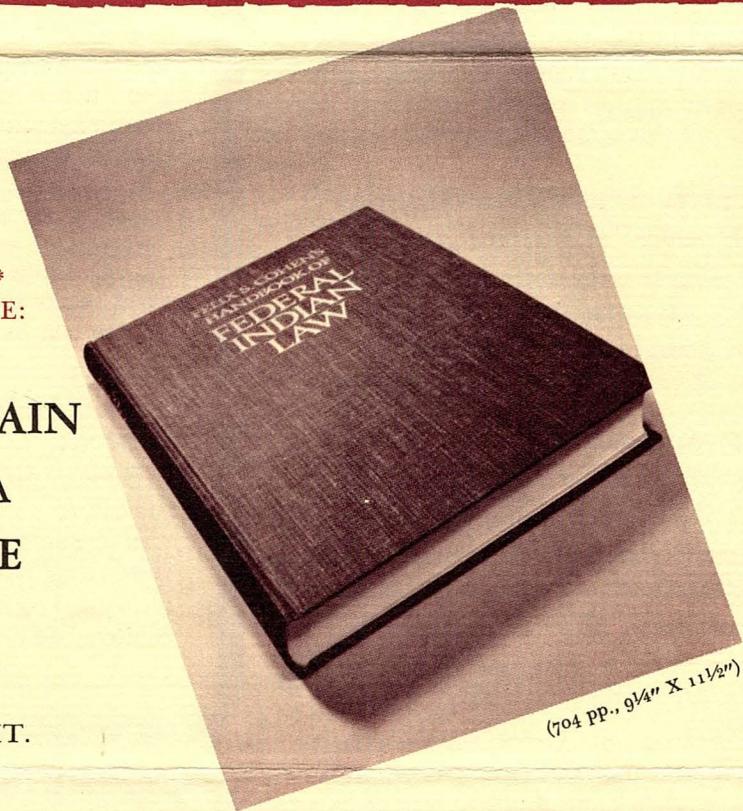
THE AMERICAN INDIAN LAW CENTER
and
THE UNIVERSITY OF NEW MEXICO PRESS
can now take pleasure and pride in announcing the long-awaited republication of the first, 1942 edition of "*the single most important document in the field of Indian Law.*"

REGULAR PRICE: \$25.00*
PRE-PUBLICATION PRICE:

\$19.95

AVAILABLE AGAIN
AT LAST -- IN A
NEW FACSIMILE
EDITION

PRINTED EXACTLY AS
FELIX COHEN WROTE IT.



FELIX S. COHEN'S 1942 edition of his HANDBOOK OF FEDERAL INDIAN LAW

*"The value of Cohen's work is such that we would gladly pay \$100.00 or more for each additional copy we could obtain."—Joseph Sabatini, Assistant Law Librarian, University of New Mexico.

SEE
SPECIAL
OFFER
INSIDE





for the Re-election of the President

Suite 572, 1701 Pennsylvania Avenue, N.W., Washington, D. C. 20006
(202) 333-8590

I am writing to you on behalf of the Committee for the Re-Election of the President. I do know of your concern and commitment to the Indian People and it is with this in mind that I am writing to you for your assistance in this campaign.

As you probably know, President Nixon has an outstanding record on Indian Policy as evidenced by the return of Indian lands to Taos and Yakima. These past four years have been the beginnings of a new direction for the Native American. It will take the efforts of us all to achieve our goals.

Your participation in this campaign to re-elect President Nixon will greatly contribute toward the better life for the American Indian by keeping the President in office for another four years.

Here's the kind of volunteer help we need -

- to help register voters
- to convince friends to vote for the President
- to get friendly voters to the polls

Will you volunteer? Here's how.

Fill out the enclosed volunteer card, place it in the enclosed envelope, and return it immediately. This will enable me to send information to you to be distributed among your friends and people.

Now more than ever ... The Indians Need President Nixon
President Nixon Needs You.

Sincerely yours,

Sue Lallmang
National Coordinator for American
Indians, Aleuts, and Eskimos

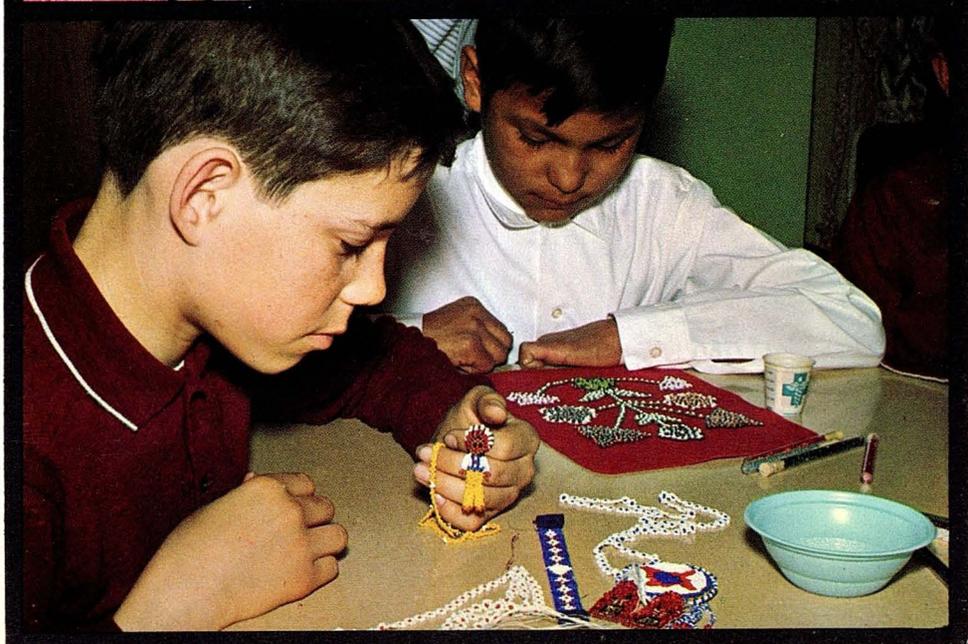
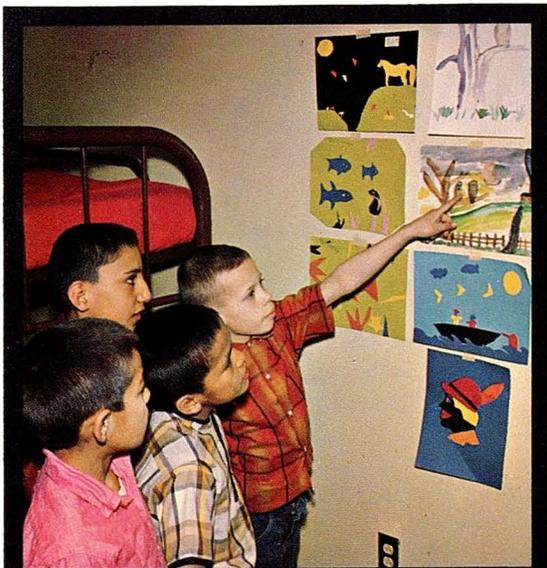
STATE	CITY	STATE STAFFER	PHONE
CALIFORNIA	San Diego	Jerry Treadway	714-238-1532
	San Jose	Tom High	415-574-3300
	Los Angeles	Allen Hoffenblum	213-484-1330
CONNECTICUT	New Haven	Charles Coe	203-828-0531
	Hartford	" "	" "
GEORGIA	Atlanta	Mrs. Nora Allen	404-688-7816
ILLINOIS	Chicago	Bill McConkey	312-263-2353
	Peoria	" "	" "
	Decatur/Champaign	" "	" "
	Rockford	" "	" "
	Dupage/Will Counties Springfield	Terry Skocher Tom Booth	312-724-1726 217-789-0530
KENTUCKY	Louisville	Jan Friedberg	502-583-7713
MARYLAND	Rockville	Bill Carroll	654-9110
	Towson	" "	" "
MASSACHUSETTS	Boston	Greg Gallagher	617-482-7990
MINNESOTA	Minneapolis/ St. Paul	Bob Forsythe	612-920-9536
MISSOURI	Kansas City	Warren Morgens	314-725-0797 816-531-3401
	St. Louis	Ralph Kalish	314-725-0797 314-725-2816
NEW JERSEY	Somerset/Morris Union County	Mike Ryan Pete Von Sothen	201-234-1131 201-754-4142
	Bergen County	Alan Andreini	201-648-5549
	Passaic	Dale Gresko	201-672-9400
	Monmouth/Ocean	Jim Moody	201-431-4000 ext. 366
	Camden/Burlington	Hersh Kozlov	609-665-333
	Middlesex	Jeff Brindle	201-828-0979
NEW YORK	Buffalo	Brian Jakes	716-633-5430
	Albany	Collins Lyden	518-459-5724
	New York City	Enid Fiest	212-725-7000
NEW MEXICO	Albuquerque	George Shaffer	505-345-4563
NORTH CAROLINA	Greensboro	Steve Stephenson	919-275-0663
	Greenville	Craig Souza	919-758-0217
OHIO	Columbus	Mike Colley	614-221-6013
	Dayton	Candy Frame	513-223-7905
	Cleveland	Bob Hart	216-621-8218
	Cincinnati	Pete Glaubitz	513-621-5925
OKLAHOMA	Oklahoma City	Jack Love	405-232-8822

OREGON	Portland	Bob Moore	503-726-7601
PENNSYLVANIA	Pittsburgh	Pan Zolotas	412-391-9591
	Scranton	Mr. E. Pratz	717-346-3816
	Harrisburg	Bonnie Alderman	717-234-7979
	Altoona/Erie	Robert Jubelirer	814-943-1149
	Philadelphia	George McNamara	215-568-5430
RHODE ISLAND	Providence	Bob Kreher	401-351-8700
SOUTH DAKOTA	Aberdeen	Dorothy Wood	605-225-2361
TEXAS	Houston	Jim Baker	713-572-0357
	San Antonio	Scotty Light	512-826-6756
	Dallas	Bobbie Biggart	214-661-1194
	Austin	John Kingsberry	512-477-9684
	El Paso	Shirley Abbot	915-779-3771
WASHINGTON	Spokane	Bob Ogden	509-534-0720
	Seattle	Thomas Pelly	206-623-8819
WEST VIRGINIA	Wheeling	Jim Pieffer	304-233-5610
	Charleston	Rita O'Glee	304-344-8681

FIRE!
FIRE!
FIRE!

Simp & Co.

**FORWARDING
INDIAN
RESPONSIBILITY IN
EDUCATION**



In the six short months that the provisions and benefits of the Elementary and Secondary Education Act have been available to Federal schools serving Indian children, the impact has been conspicuous.

In some ways the educational needs of Indian children are unique; but on the whole their needs are no different from the needs of other children.

We are attempting to give to the word education its generic meaning — to lead forth each of our children to the point in life where the horizon is widest. This means educational programs and opportunities that fulfill society's demand for skills and knowledge, while at the same time fulfilling the less easily measurable but no less important need for emotional satisfaction.

The added funds and technical know-how made possible through Title I of the Elementary and Secondary Education Act have helped us move toward these goals.

We believe some important concepts in education have developed from our program during the past few months. This publication discusses some of them.



Robert L. Bennett
Commissioner of Indian Affairs



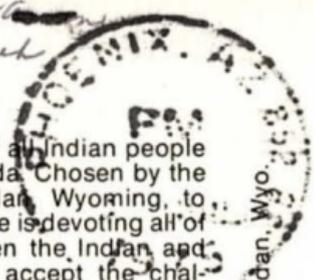


Claire & 2 attended NAAWA
Marquette, Mich all week

CLAIRE MANNING
Miss Indian America XXI

This beautiful and vocal representative of all Indian people is a Shoshoni-Paiute from Owyhee, Nevada. Chosen by the All American Indian Days Board, Sheridan, Wyoming, to reign until the end of its 1975 festivities, she is devoting all of her time to better understanding between the Indian and non-Indian and helping Indian children accept the challenge of progress.

The 1975 All American Indian Days will be held in Sheridan, Wyoming, July 31, August 1, 2 and 3.



POST CARD

Dear friends - Spent a nice
Green Bay - saw your land
where the airport sits. Claire stayed
on w/ the 4,000 closets. Many
quander & she are fly driving to
The Wisconsin Dells today but
I'm enroute home. Talked w/
Arb last nite & he's still waiting for
our claims (he's) our best
Photo by Archie L. Nash to you two
Leah Manning

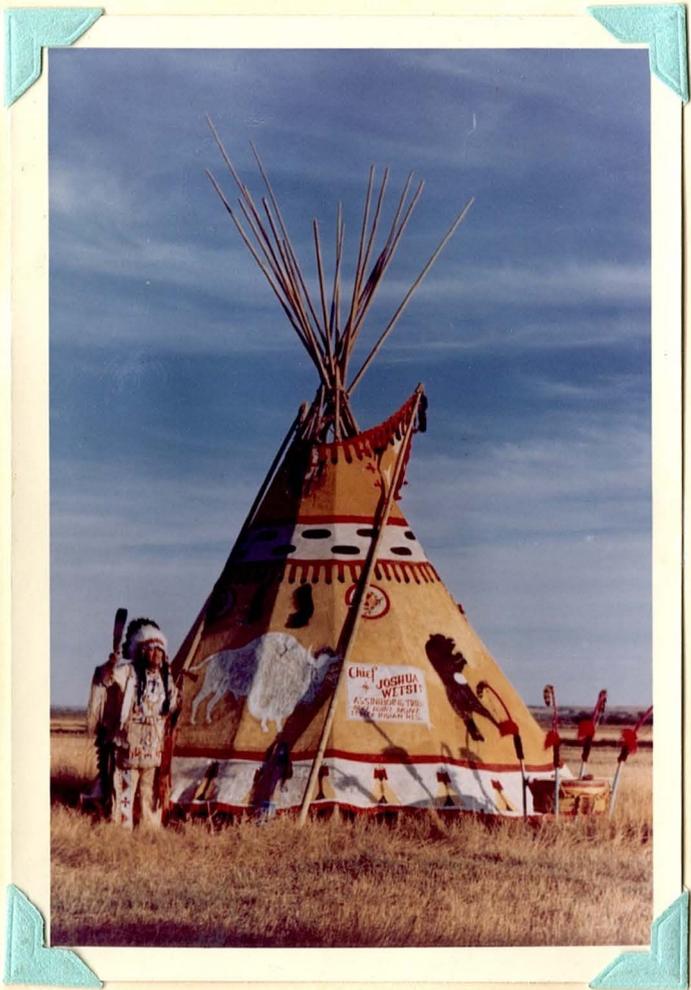
Dist. by Rangeland Photo Service, Sheridan, Wyo.

Bob & Cleota Bennett
604 Wagon Train Dr.
Albuquerque, New Mex.
87112

MCGRAW HILL
MCG
KANSAS CITY, MO 64108
831074

1870

THE UNIVERSITY OF CHICAGO
LIBRARY
540 EAST 57TH STREET
CHICAGO, ILL. 60637
U.S.A.



Mr Bennett
My Teepee to your Teepee.

The Teepee is made of hand sewn Elk skins. The Buffalo is the Tribal emblem of the Assiniboine Tribe. The Bear is Chief First-To-Fly's personal emblem of his cult. The peace pipe is one of the main symbols used in all ceremonies. Notice that the peace pipes are facing toward the door, to welcome all guests.

The white represents the snow of wintertime. The black markings on the white circle near the apex of the Teepee represent Chief First-To-Fly footprints on the warpath. The white at the base of the Teepee represents again the snow of wintertime, and the little Teepees represent the successful conquest of the enemy with confiscation of their horses.

The open boxes near the apex of the Teepee represent the hoof prints of the horses Chief First-To-Fly captured.

The white Crescent represents the moon, the white circle on the ventilator the Sun God.

Chief First To Fly Wetsit
Joshua & Isabel
Wetsit



Mr Bennett^{my}
Family —

May the Divine
Christ Child

And His Mother

Bless you and yours

Joshua^{my} & Isabel
Hetsit.





SEASONS GREETINGS
from the CODYS

Wishing you a very happy
Holiday Season
Iron Eyes, Marine Pvt. Arthur,
Psindie

Mrs. W. Wade Head, Sr.
1342 E. Georgia Ave.
Phoenix, Arizona 85014

July 17

Dear friends,

I just want you both to know how grateful I am that you came to Wade's retirement dinner. Bob has meant a lot to Wade in the past and I know Wade will always cherish that friendship.

Bob's speech, which I have placed in Wade's book of memoirs, was excellent as his speeches always are.

Sorry we did not go on to the party afterward but Wade was tired and we did not realize you were going.

all good wishes to you both.
Sincerely, Beulah

Can Zypentel

Patrick Quiny

Cathy Dodge

Vivian Cannon

Jim Sluss

Eine Kolstad

Jo Thomson

Mae Hamilton

Thomas Worderley

Carlone Plain Feather

Earl Adams

Gene Creek

Mallen Worderick

Verl P. Brady

Carl Tiltson

Jimmie Jones

H. B. Osmundson

Roy & Deemal

Ruth H. Deignan

Pat Ybarra

Wilberna Harwood

Fran Broote

John O'Hibern

L. Kent Hamilton

Arne M. Dogn

Edward G. Parsons

Marion J. Hedegaard

Bess M. Kiffer

Ebeth M. Egger

Myrtle Belcher

Frances Kinner

Leilah Kiber

Marilla Ewing

Karen Shiffwood

Sherman Wilson

Zane F. Spang

Roderick P. Shaw

Ruth Eckholm

Doris Miller

Caulette G. Bellroak

Sam Redsharse, Jr.

Nennet Stewart

Jacquelyn Swan

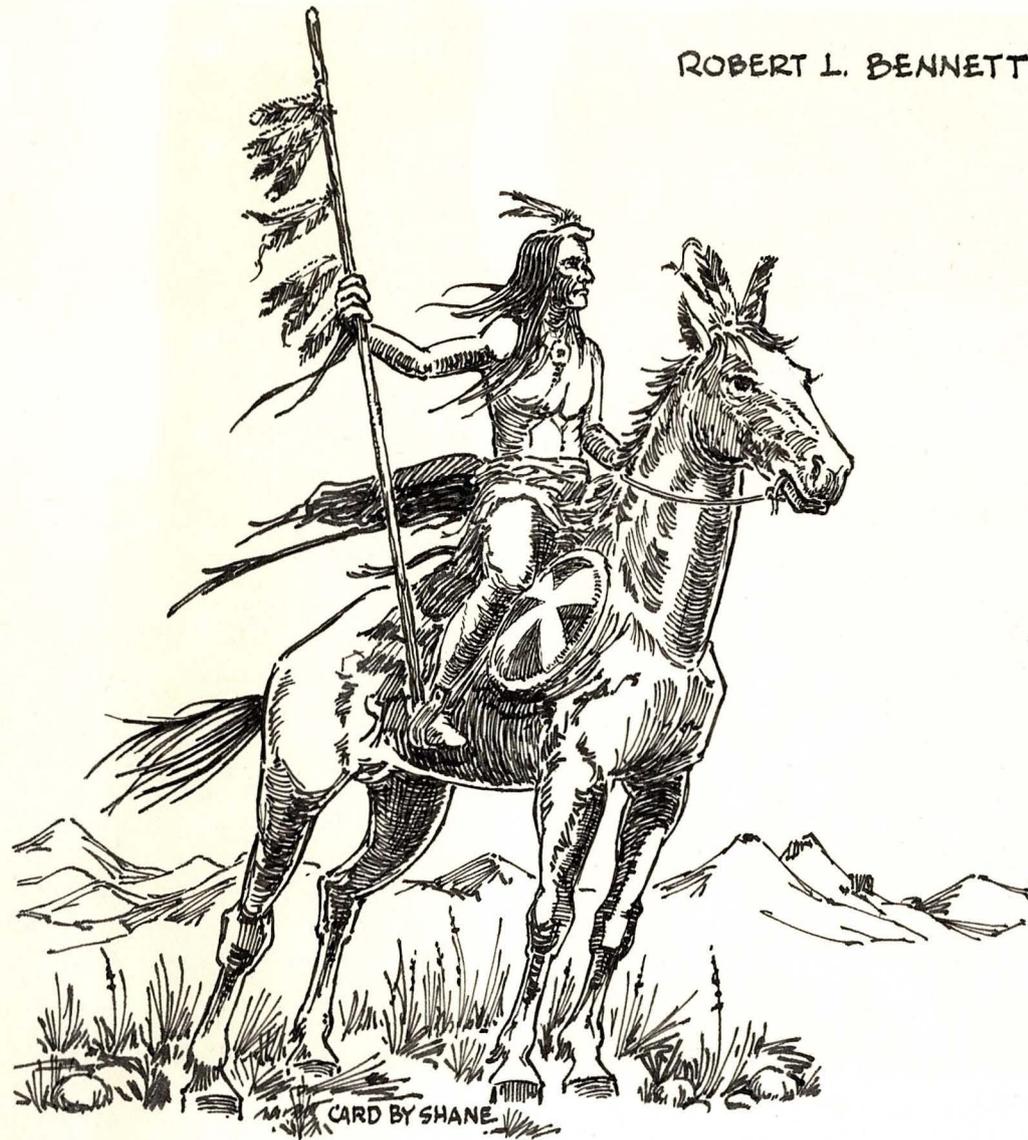
Terese Murphy

Carl W. Vance

Wayne Dastin

Ed Peterson

ROBERT L. BENNETT



SENTINEL OF THE TRIBES

Eve Lee Behm

Art Cornelius

L. K. Steier

Loy Buffels

Margaret Bird

L. Lewis

Irene Swanson
Irene J. Pehfeldt

Lee Simons

Helma Montgomery

Clara R. Bull Tail

J. Lawson Lee

Joyce Hofferber

Elizabeth Volchakov

David E. Walker

O.P. Ekern

Vernon J. Person

F.F. (Dick) DuBray

Mym A. Johnson

Jack Bunkhart

L. G. Jackson

W. H. Haurst

Jack Thornburgh

Betty Canon

Verna Sigvaldick

Marion S. Sheets

John Harwood

Donald A. Ross

George LaVerdure

Paul G. Funch

Donna Wagner

Lois Nordahl

Charles A. Schramm

E. Bohannon

Lee D. Gray

Ina M. Chism

Helen Bril

George Smith

Mary Nagashima

Gene Mahoney

Lillian Starkman

Ira F. Loon

Mary L. Toppell

Bertha L. Harmon

**WE ARE SENDING A
BLUE RIBBON GIFT TO A
FIRST CLASS COMMISSIONER
WITH BEST WISHES FROM
THE BILLINGS AREA OFFICE STAFF**

Hakala Mueller

John Canavan

Karl Fopp

Dorothy Vail

Annis J. Babby

Ralph M. Shane

Connie Smith

Joseph Anton

Leslie Cobb
Estelle R. Hayes

John E. Duffy
Dolores E. Jacobs

Ned O. Thompson

Irving Burt

Dale J. Bupton

Elsie Cadeaup
James W. Crawford

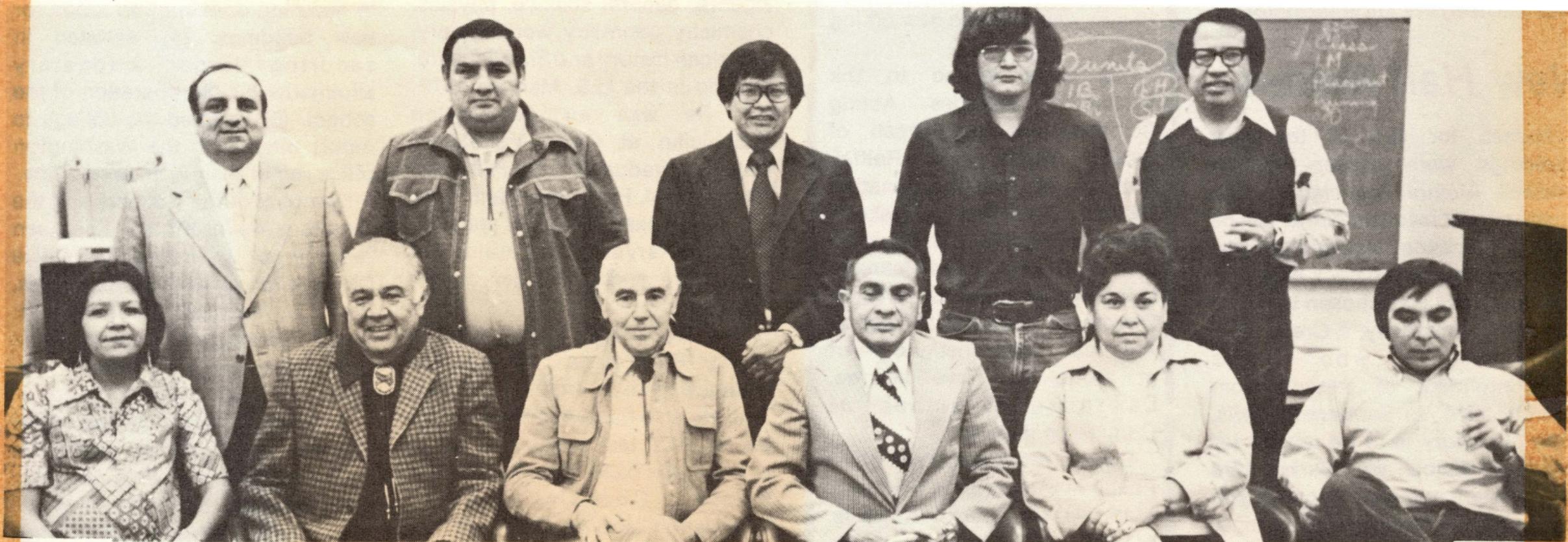
Ernestine Cornelius

Laura Lone
Margaret Thant

C. E. Vandegriff

Yvonne Fjarm
Helen Dress

Judith Zundel
Dorothy R. McLean
Betty Pearson



Board of Regents-LaVerne Parker, Robert Bennett, Turner Cochran, Sidney Carney, Mary Norton, Fred Bigjim (Second Row) Res. Wallace Galluzzi, Frank Lawrence, Daniel Peaches, Ray DePerry, Phillip Martin. (Photo by Ricky Dailey)



Service Above Self



May it be known that

Robert L. Bennett

was the Guest Speaker at the

Rotary Club of

Espanola, New Mexico

and as an Expression of Appreciation for Courtesies extended
to this Club we hereby present this Certificate,

Jill Duran

SECRETARY

Joe Komuro

PRESIDENT

ROBERT L. BENNETT

Robert L. Bennett was the first American Indian in over a hundred years to be appointed Commissioner of Indian Affairs.

Born on the Oneida Indian Reservation in Wisconsin he attended Haskell Institute before receiving his LLB Law Degree from Southeastern University School of Law in Washington, D.C.

He was the first junior clerk to work himself up from a minor position to that of Commissioner in the history of the Bureau of Indian Affairs.

His entire career was spent in working for Indian people with the Bureau except for a short time in the Veterans Administration in Arizona and his service with the Marine Corps during World War II.



United States Department of the Interior

BUREAU OF INDIAN AFFAIRS

HASKELL INDIAN JUNIOR COLLEGE

Lawrence, Kansas 66044

IN REPLY REFER TO:

Mr. Robert Bennett
604 Wagon Train Drive, S.E.
Albuquerque, New Mexico 87123

Dear Bob:

We have enclosed your American Indian Athletic Hall of Fame ring that was received at Haskell Indian Junior College just recently. We are sorry for the delay; however, the manufacturer had difficulty in making the delivery. We hope that you are pleased with the ring and that you will wear it with pride.

We certainly were thrilled to be able to honor you at the recent American Indian Athletic Hall of Fame enshrinement and hope that you also enjoyed the ceremony.

We are looking forward to a continuing relationship with you and your family.

Sincerely yours,

Wallace E. Galluzzi
President

Turner Cochran
Executive Secretary
American Indian Athletic
Hall of Fame

Enclosure

STATEMENT IN BEHALF OF THE RE-ELECTION OF THE PRESIDENT

My name is Robert L. Bennett, an enrolled Oneida Indian of Wisconsin, now residing in Albuquerque, New Mexico. It is a pleasure for me to be working with Indian leaders throughout the country as one of the Area Coordinators for the Indian, Aleuts and Eskimo's Citizens Committee for the Re-election of the President. They have asked me to prepare this talk for you and ask that you vote for the re-election of the President.

The President's policy for Indians which is "self-determination" - without fear of termination - is one which can be supported by all Indians and their friends. To implement this policy the President has redefined the government's attitude toward American Indians and he has translated these new attitudes into action designed to solve the problems of Indians.

In his message of July 8, 1970, to Congress on American Indians, he described his goal "to create the conditions for a new era in which the Indian future is determined by Indian acts and Indian decisions." This should be pleasing to you.

He also stated that the policy of forced termination is wrong and he rejected any idea under which the federal responsibility for Indian lands would be ended just by action of the Government alone. This should be pleasing to you also.

As pleasing as these commitments are, they were only promises over two years ago, but the president has taken action to see that these commitments were made an action program on the part of the Government.

The President has acted to give American Indians the controls which they rightfully deserve and one of these controls is in the area of education. There are some 200 schools operated by the Federal Government which have boards of committees overseeing the training of Indian students. Given the opportunity for self-determination in the area of education, the Indian leadership of this country has decided that cultural values and tribal traditions must be used as a positive force in the education and training of Indian students.

I serve as a consultant for the Inter-Tribal School Board of the Southwestern Indian Polytechnic Institute and the Board of Regents of Haskell Indian Junior College. Here, we work with the students and staff to develop education and training programs for young Indian people, second to none, and

insist upon the retention of cultural values and tribal traditions in the training process.

By carrying out this decision of the Indian people, more will be done to help them preserve their identity than any other single thing. You know how important this is to all of us because of an Indian person his identity is his life.

Other actions of the President which have meaning not only in terms of being morally and legally right, but which have deep meaning and significance to Indian people everywhere and which is the very essence of Indian life are:

1. Restoration by Executive Order of 21,000 acres of land, including Mount Adams, to the Yakima Tribe of Washington.

2. Endorsement of legislation to restore 61,360 acres of land described as the McQuinn survey, to the Warm Springs Tribes of Oregon, which the President signed into law.

3. Endorsement of legislation to restore 48,000 acres of sacred Blue Lake lands to the Taos Pueblo which the President signed into Public law.

4. Endorsement of legislation to restore 13,077 acres of land to the Stockbridge-Munsee Tribe of Wisconsin. Formerly homeland of these Indian people, these lands were acquired by the United States as sub-marginal land during the 1930's. The President's signature will soon return these lands to Indian people.

5. Requested the Supreme Court to adjudicate rights of the Paiute Tribe to use of the water of Pyramid Lake, and the Truckee River in Nevada.

6. Asked Congress to approve a settlement of Alaska Land Claims which would confirm native title to 40 million acres of land. Compensation would be paid to the native peoples of Alaska for 320 million acres of land which they have previously given up. Alaskan natives will receive 42 1/2 million dollars in cash and a 500 million dollar share in future oil revenue. The President signed this fair settlement and made it a public law.

The President is meeting his commitment to Indian peoples with actions that are putting them in the best position they have enjoyed for many years. But this good and true story does not stop here.

The President has asked the Congress to authorize an Indian Trust Counsel Authority to defend the natural resource rights of Indians in Court. The Democrat-run Congress has delayed action on this vital matter and pending

enactment of this important legislation, an Office of Indian Water Rights has been created within the Interior Department.

President Nixon has also proposed to the Congress the creation of the position of an Assistant Secretary of the Interior who will be responsible to the Secretary for all programs relating to Indian people and the people of the Trust Territories within the Department of the Interior.

The President has remembered also our fellow tribesmen, relatives and friends, who are living away from their home communities. Funds have been provided to twelve urban Indian centers in major cities to see to it that the Federal, State and local governments provide services to the Indian people living there.

In another area important to you, the President declared that, "This Administration is determined that the health of the first Americans will be improved." Six major health areas were selected for immediate attention: middle ear disease, mental health, alcohol control, maternal and child health, development of community health projects, and manpower development. A substantial increase in funds to carry out these programs is being requested and, just as important, Indian Health Boards, at the National, Area and Local Unit level are being created to provide Indian leadership with a voice in all of the health programs for you.

You may now be thinking that this is all well and good up to now, but what about the next four years, and the future of our children and grandchildren.

The President is committed to support future programs for you. These includes requests to the Congress to permit Indian tribal governments to assume control over the programs of the Departments of Interior, and Health, Education and Welfare in their homelands, whenever they feel they are ready and willing to do so. This will assure Indians a role in determining how funds can best be used for their children's schools. President Nixon's support of Indian self-determination would lead to revision of the Johnson O'Mally Act regulations, the expansion of Indian economic opportunity, tripling the funds for Indian credit; and a complete and sympathetic examination of the plea of the Menominee people in seeking to have Federal recognition restored to their tribe. It is important to know and understand that these commitments of the President have been developed in consultation with Indian delegates.

While the President honors America's treaties with Indian Tribes, develops and implements special laws and programs which relate to Indian peoples; yet,

he wishes for us along with our fellow-citizens, greater participation in the general prosperity of this country. He wants you to enjoy increased protection from the evils of illness, ignorance and crime, and most important, he believes that America's first peoples deserve a place in America's great and future destiny.

ROBERT L. BENNETT
COMMISSIONER OF INDIAN AFFAIRS

Born November 16, 1912, on the Oneida Indian Reservation in Wisconsin.

Education:

Attended public and parochial schools in Wisconsin. Was graduated in 1931 from Haskell Institute (Indian school) at Lawrence, Kansas, where he specialized in business administration. Holds degree of L. L. B. from Southeastern University School of Law.

Occupational Background:

- 1933-38 - Served with the Bureau of Indian Affairs agency at the Ute Reservation in Utah. Also served in various capacities with the Ute Tribal Council and as treasurer of three Indian livestock associations in the area.
- 1938-43 - Assigned to Washington office, Bureau of Indian Affairs, as specialist in realty operations.
- 1943-44 - Transferred to the Navajo Agency, Window Rock, Ariz.
- 1944-45 - PFC, U.S. Marine Corps
- 1945-46 - Navajo Reservation
- 1946-48 - Directed training program for World War II Indian veterans, as a member of staff of Phoenix, Arizona office, Veterans Administration.
- 1949-51 - Rejoined Bureau of Indian Affairs in capacity of Job Placement Office, Aberdeen Area, serving Indian groups in the Dakotas.
- 1951-54 - Reassigned to Washington, D.C. office, Bureau of Indian Affairs, to assist in tribal development programs.
- 1954-56 - Appointed Superintendent of Consolidated Ute Indian Agency, Ignacio, Colorado.

- 1956-62 - Reassigned to Aberdeen Area Office and appointed Assistant Director.
- 1962-65 - Appointed Area Director of Indian Affairs for the Alaska region, with headquarters in Juneau.
- 1966 - Appointed Deputy Commissioner of Indian Affairs, Washington, D. C.
- 1966 - Appointed Commissioner of Indian Affairs, Washington, D. C.

Organization Affiliations:

American Academy of Political and Social Science;
 American Society for Public Administration;
 National Congress of American Indians;
 Member of the National Advisory Committee for Indian Youth;
 Board of Directors, ARROW, Inc.
 Rotary International

Family data:

Married to the former Mrs. Cleota Minor Brayboy of Baltimore, Maryland, a social worker. Six children: John, a Navy veteran, married, now living in Ann Arbor, Michigan; William, a Navy veteran, married, now living in Ann Arbor, Michigan; Leo, a Marine veteran, married, living in White Plains, New York; Joanne, in college; and David and Robert, living at home.

ROBERT L. BENNETT

"The reality of the young Indian people in Indian country is ... that they must learn to live in two worlds so as not to become the victims of both." [From speech of Robert Bennett]

Robert LaFollette Bennett was born on November 16, 1912, on the Oneida Indian Reservation in Wisconsin. His mother was a full-blood Oneida Indian. His father was white. Though Robert's parents were not rich in money or goods, Robert inherited one richness which belongs to all who are born American Indian. Robert inherited the ancestry of his Indian people. This ancestry was rich in pride, honor, strength, and the courage to endure great hardships.

ROBERT'S TRIBE

From his own tribe, the Oneidas, Robert inherited a background of great statesmanship. Sometime in the 1400's, the Oneidas joined with five other tribes to form the League of the Iroquois (named after the largest of the six tribes in the League.) The League of the Iroquois was the only successful union of North American Indian tribes, and it eventually controlled an area of land which included what we now know as New York, Pennsylvania, and much of Ohio. When the American Revolution began, four of the tribes in the League - the Mohawks, Onondagas, Cayugas, and Senecas - sided with the English.

Most of the Oneidas, however, sided with the American colonies. This split among the tribes destroyed the League. After the Revolution, many of those Indians who had fought with the British fled to Canada. The Oneidas, who fought with the colonies, were allowed to stay in their old homeland in upper New York.

The League had existed for over three hundred years. During those years, they had developed a highly organized system of government. Each tribe in the League elected their own representatives to the general council - just as the states today elect representatives to the United States Congress. The women in the tribes of the League had the right to vote on important matters - this was several hundred years before American women were allowed to vote. Finally, it is said that parts of the United States Constitution were influenced by practices of the League. One such practice was that the League would not enter into any war without the unanimous consent of all the tribal representatives in the League. Today, the Constitution of the United States says that the President cannot declare war without the approval of Congress.

This was the background of the Oneidas - a background of pride, wisdom, and leadership. This, too, was the background inherited by Robert. He had a right to be proud of his heritage. And, as time passed, Robert was to show that he was truly worthy to stand in the footsteps of his great ancestors, and to carry on their tradition of leadership.

For Robert L. Bennett became a leader, not only of the Oneida Indians, but of all the hundreds of tribes in the United States.

ROBERT'S GRANDMOTHER

In the early 1700's, the League of the Iroquois signed a treaty with part of the American colonies. The colonists, to show their friendship, offered to send some of the Indian children to school in England. The colonists wanted the Indian children to learn about the English language, about art, science, and proper manners. The representatives of the League talked among themselves about this offer, and finally decided to refuse it. The Indian representatives explained that some of their children had already been educated in the white man's schools. When these children returned to their tribes, they could not do anything that was really important. They had not learned how to stalk and kill the deer and the buffalo, how to tan the buffalo hide for shelter and clothing, or even how to count coup on the enemies of their tribes. The representatives of the League had appreciated the offer of the colonists, however. To show their appreciation, they offered to take some of the white children back to their tribes and there teach them the skills that were really important and useful.

When the representatives of the League refused the offer

of the white colonists, they spared their children the pain and confusion of being caught between two worlds - the world of the Indian and the world of the whites. But, as time passed, the Indian tribes were gradually forced to surrender to the greater numbers of the white men who had swept across the Indian's native land. And, when the tribes surrendered to the white man's guns, they also surrendered to the white man's way of life.

By the time Robert LaFollette Bennett was a boy in Oneida, Wisconsin, young Indians like himself found themselves, as never before, torn between the two worlds of the Indian and the whites. No longer could Indians refuse to attend the schools of the white man. Now all children, Indian and white, were required by the law of the United States to send their children to white schools.

Robert's own Indian grandmother was forced to submit to this law. By the late 1800's, the Oneida tribe had moved from their original homeland in New York, to Wisconsin, where they thought they would be free of the white man and his strange ways. But this was not to be. Robert's grandmother was one of the elder Oneidas who still resisted the ways of the white man. She was a full-blood Oneida Indian who spoke no English and who, like the Oneidas in the 1700's, saw nothing of importance to be learned in the white man's schools. So, she refused to send her eight children to school. One day, the white man's law caught up with her. She was taken

before a judge who ordered her to send her children to school. If she refused, she would be sent to jail. Robert's grandmother, however, was stubborn. She stood up firmly, to her full height of less than five feet, and was determined to have her say before the judge. She spoke to the judge in her native Oneida language, while a friend translated her words into English. When she finished speaking, she had persuaded the judge to compromise. The judge would let her keep the four oldest children out of school if she would send the four youngest to school. To this, she agreed. So, Robert's grandmother sent her four youngest children to the white man's school. No doubt she was pleased that she, like the Oneida's in the 1700's, was able to spare her four oldest children the ordeal of having to learn the white man's way and then return to live in the Indian world.

Robert's mother was one of those four youngest children. Because of the judge's compromise, she earned a high school education, and instilled in her son Robert, a strong belief in the value of education. Thus, Robert's mother, and Robert, had to learn two ways of living - one white, and one Indian.

TWO DIFFERENT WORLDS

As Robert grew older, he had to face the same conflict faced by his mother and grandmother. He found that, although he was born and lived in an Indian world, it was not the only world. There was a larger world, a world that surrounded

his Indian world. This was the world of the white man.

There were many differences between these two worlds. In the Indian world, men had to be brave and daring in order for their tribe to survive. Their jobs, such as finding food and shelter, called for great skill and bravery. In the white world, what is brave or daring about selling shoes, or digging holes in the ground? To the Indian, such jobs were not jobs for warriors.

It seemed strange to Indians that the most famous and respected men among the whites were those who had the most money, goods, and power. Among the Indians, only the most generous and kind man was worthy to become a leader of his people. To the Indians, a leader was a man who shared all that he had with his family and with all the people of the tribe who were in need.

The wise and elderly of the Indians had always been the most respected in the tribes. It was these elders who taught the young Indians all they needed to learn. Yet if the young Indians went to the white man's schools, they would be taught by books, and perhaps they would no longer respect their elders.

No wonder, then, that Robert's grandmother had chosen to ignore the white man and his strange ways. But even she was forced by the laws to send Robert's mother to the white man's school. At school, Robert's mother learned to speak English and to sew well enough to work as a seamstress. And

when Robert's mother returned to the Oneidas, she saw that the knowledge and skill she had acquired at school did not separate her from her Indian people. Instead, they enabled her to help her Indian people as they dealt with the white man's world. Thus, Robert's mother gained a deep respect for education, and this she taught to Robert.

ROBERT'S PARENTS

How can one person learn to live in two different world's? Robert's best teachers were his mother and his father. Through their examples, Robert learned that both worlds had many good things to offer.

When Robert was only a small child, he lived with his parents in a one room house at the edge of a woods. His father tried to farm the swampy land around the house for almost seven years. When Robert was about two years old, a very close friend of his mother died in childbirth. As was the custom of the Oneidas, Robert's mother and father took the new born baby girl into their small home and cared for her as they cared for Robert. This baby girl became Robert's own sister.

At the age of seven, Robert moved with his parents and sister, into a new house located in the Oneida community. Their farm had finally failed. Robert's father began working at several jobs around the Indian community. Robert's mother

soon became a leader among the Oneidas, and his father, though not an Indian, tried to help his wife and her people in any way he could.

Robert's father owned one of the few automobiles in the Indian community, so he was often called upon to give rides to the neighboring Indians. Robert's mother was often called upon to interpret in court for those Oneida Indians who could not speak English. Often, Indian families on their way to a tribal meeting, would leave their children at Robert's house until the meeting was over. Sometimes there would be fifteen to twenty children in Robert's house at one time.

Robert saw that much of the help his parents were able to give to the Oneidas was made possible because his parents were educated in the white schools. But at the same time, Robert's parents encouraged him to be proud of his heritage, and to help his people in whatever way he could.

ROBERT' EDUCATION

Robert's mother firmly believed that Robert would have to learn to live in the white man's world. Thus, when Robert grew old enough to talk, he learned the English language at home, and not the Oneida language. When Robert became old enough to attend school, his mother looked at all the schools in the area to find the one which would give Robert the best education. After this careful study, she sent him to a private school.

When Robert started school, he noticed something he had never noticed before. He was different from most of the other students. He was an Indian among many whites. But to his delight, he quickly made friends with his classmates. He became active in many school events, and was even elected to several class offices. Yet, after school, Robert went home to his family in the Indian community, and played with his Indian friends.

The teachers at the school made Robert work hard and learn much about the ways of the white world. But in his heart, Robert was as proud of being Indian as was his grandmother. It was just that he knew, as his mother knew, that for the American Indians to survive in the modern world, they must learn how to read and speak and do things as the white man did them. No longer would it be possible for American Indians to live apart from the white man and his ways.

In 1927, when Robert was fifteen years old, his father died. Because the family had little money, Robert was taken out of the private school and sent to Haskell, an Indian boarding school run by the federal government in Lawrence, Kansas.

Here, as never before, Robert had the opportunity to meet Indian students of many great tribes from all over the United States. Tribes like the Sioux from the Dakotas; the Navajos from Arizona and New Mexico; the Kiowas, Cheyennes, Cherokees, Creeks, and many others, from Oklahoma; the Apaches

from Oklahoma and New Mexico; and even tribes which had once been a part of the League of the Iroquois, such as the Seneca and Iroquois from New York.

In later years, Robert would recall the five and one half years he spent at Haskell as a time when he came to know and understand Indians of all tribes. This was an experience which was to greatly benefit him, as well as the Indian people he would serve in the future. Robert learned that Indians all over the United States had certain things in common. They were all "American Indians" regardless of their tribes; they were all overcome at some point in their history by the white man's force of arms; and they were all struggling for a way to survive in the world of the white man, yet still retain their dignity and pride in being American Indians.

Robert graduated from Haskell in 1931. Since this was during the great depression in the United States, Robert found it almost impossible to find a job. Fortunately, there was a position open for a clerk at Haskell. Robert took this job and worked for a dollar a day plus his room and board.

Then, in 1933, Robert got a job as a junior clerk with the Bureau of Indian Affairs. This marked the beginning of his long and fruitful career with the Bureau. When asked why he chose to work for the Bureau of Indian Affairs, Robert said that the job seemed especially ideal because it

would allow him to earn enough money to support himself, and - at the same time - he could be working for the welfare of the Indian people.

THE B.I.A.

The Bureau of Indian Affairs is one of the oldest agencies in the United States government. When Robert first went to work for them in 1933, the agency was one hundred and nine years old. In 1824, the Bureau of Indian Affairs was created as a part of the War Department because, in 1824, the United States was still fighting wars with the Indian tribes. The first purpose of the Bureau was to aid those Indian tribes who had already been defeated in war or who had surrendered peacefully. These Indians were forced to remain within a small area of land called a reservation. Because they could not move outside their small areas of land, these Indians could not hunt for food, and so, could not make clothes or provide their own houses. Thus the Bureau of Indian Affairs was supposed to supply the Indians with food, clothing, blankets, and shelter.

By 1849, most of the Indian tribes had either been defeated or were about to be defeated by the United States, so the Bureau of Indian Affairs was taken out of the War Department and was made a part of the Department of the Interior. Many of the treaties which were signed between the defeated Indian tribes and the government contained

promises by the government that good schools would be provided for the Indian children so that they could learn the ways and language of the white man. So, the Bureau of Indian Affairs took on an additional job and began to provide schools for Indian children.

As the years passed, the Bureau began to act towards the Indians as a very strict but foolish father acts toward a very young child. The Bureau did not ask the American Indians what they needed. Instead, the Bureau told them what they needed. And the Bureau was not always right. There was, however, little that the Indians could do. They had to wait for years until their children had learned enough about the ways of the white man so that they could, themselves, influence the work of the Bureau of Indian Affairs. The American Indians had to wait over one hundred years for young Indians like Robert L. Bennett.

From 1933 to 1965, Robert worked almost continuously for the Bureau. During this period, he worked with the Utes in Utah; the Navajos in Arizona, the Sioux and other tribes in North and South Dakota, the Southern and Mountain Utes in Colorado, and the Eskimos and Aleuts of Alaska.

During these years, Robert was gradually promoted to higher jobs in the Bureau until, in 1962, he became the Area Director of Indian Affairs in Alaska. While serving in that job, he supervised the affairs of 14,400 Indians, 23,300 Eskimos, and 5,700 Aleuts. At the same time, he ~~was~~ At the same time Robert was working for the Bureau, he managed to attend Southwestern University School of Law in Washington, D.C. He graduated with a law degree in 1941.

In October of 1965, Robert moved from Alaska to Washington, D.C., where he became the Deputy Commissioner of Indian Affairs. This was the second highest job in the Bureau of Indian Affairs - right next to the Commissioner of Indian Affairs himself.

At this time, the United States government was worried about the extreme poverty on the Indian reservations across the nation. The government was also worried about the many Indian children who did not receive a good education, or who received no education at all. The government was worried because the Indian people, after all those years since the United States had defeated them in battle, were not yet providing many young Indian leaders. So, the government looked at the Bureau of Indian Affairs and decided that it must be failing in its responsibility to help the American Indian. Perhaps the reason for the failure lay in the fact that the leaders of the Bureau were almost all white men who could not really understand what the Indian people needed and wanted.

THE PRESIDENTIAL APPOINTMENT

Now was the time for change. President Lyndon B. Johnson looked for a new leader to head the Bureau of Indian Affairs. On March 15, 1966, the Commissioner of Indian Affairs resigned and, three days later, President Johnson announced that Robert L. Bennett, Oneida Indian

from Wisconsin, would be the new Commissioner of Indian Affairs - the highest job in the Bureau of Indian Affairs. Robert agreed to accept the appointment only if he could continue to represent the ideas of American Indians to the Bureau. It was generally hoped that the appointment of Robert Bennett would begin a new period in the history of the Bureau of Indian Affairs.

THE SENATE CONFIRMATION

Before Robert could begin work, his appointment by the President had to be approved by the Senate of the United States. In early April of 1966, the Senate held hearings. During these hearings, the Senators questioned Robert Bennett to see if he had any plans and ideas to help American Indians. The Senators clearly expressed their disappointment with the failure of the Bureau of Indian Affairs in the past years. The Senators pointed out that \$1.5 billion had been set aside for Indian affairs over the past six years, and that many many government employees had been hired just to help the Indians. The Senators then pointed out that even though these things were done, the Indians of America were still one of the poorest groups of people in the United States. Many American Indians still had no jobs. Many lived in the poorest housing, with few clothes and often not enough food for their families. And still, many Indian children were poorly educated.

In answer to the Senators' questions, Robert said that he would do his best to solve the problems. He told the Senators that he was planning to reorganize the Bureau of Indian Affairs so that the problems of the Indians could be solved, and solved quickly.

On April 13, 1966, the United States Senate unanimously confirmed Robert Bennett's appointment. Many years before, there had been another Commissioner who had been part Indian. Robert, however, was the first Indian to become Commissioner who had been born and raised on a reservation; who had lived among his Indian people all his life; who had attended an all-Indian school; and who had worked with many different Indian tribes. He was truly the first American Indian to have reached such a high governmental post.

When the fanfare of his appointment had ended, Robert settled down to do his job. Rather than having the Bureau of Indian Affairs continue to act as a strict father to the Indians, Robert wanted the Bureau to act more like a partner who was to advise the Indians when advice was needed.

COMMISSIONER

Thus, during Robert Bennett's term of office, he changed the way the Bureau of Indian Affairs had acted for over one hundred years. In a sense, by his own presence, Robert announced that the American Indian had "grown up."

One of the first things Robert did was to try to improve the education of Indian children. He encouraged young Indians to go to public school so that they could become acquainted with students of other races. He believed in the brotherhood of all races. But he also believed that the Indian heritage should survive, because even brothers are not exactly alike.

In addition to improving educational opportunity for young Indians, Robert developed the first Presidential message on Indian Affairs ever sent to the Congress of the United States. This was the message by President Johnson in the spring of 1968.

Robert also gained the support of all the governmental agencies that had programs of benefit to Indians, and with them, assisted in setting up the National Commission of Indian Opportunity in the office of the Vice President of the United States. This Commission was to be a kind of watchdog over Indian affairs. It would check to see if government programs were actually helping the American Indians.

Robert began a program which would eventually give the Indian tribes themselves, the responsibility for all the services then being provided by the Bureau of Indian Affairs. Under this program, the Indians would run their own schools, direct their own medical programs and housing

programs, and do many things which were then being done for the Indians by white government employees.

While working for the Indian tribes as their own personal representative in the government, Robert found that he had to fight some men in the government who wanted to terminate some of the Indian tribes. Terminating an Indian tribe meant that the United States government would no longer help the Indians of that tribe in any special way. But Robert knew from experience that Indian tribes were still not ready to be completely on their own. He knew that termination had to come very gradually. It had to accompany the growth of young Indian leaders who would be capable of learning the white ways and of leading their people. Thus, Robert was able to stop the termination process for several tribes, including the Seneca tribe of New York. (The Senecas were one of the original members of the old League of the Iroquois.)

Robert fought not only for Indians in the continental United States, but also for the Alaskan natives. Oil had been discovered in Alaska, so the natives there began to feel the force of the white man, just as Robert's Oneida tribe had felt that force so long ago.

Robert strongly supported the Taos Pueblo Indians of New Mexico. These Indians were fighting for the return of their sacred land in the Blue Lake region of New Mexico - land which had been taken from them by the government..

While Robert was in office, he encouraged the teaching and development of American Indian arts and crafts. He knew that the American Indians had many talented artists. He had seen the beautiful and delicate jewelry of turquoise and silver, made by the Navajos and Zunis of the Southwest. He had seen the equally ~~delicate~~ ^{beautiful and delicate} beadwork and leatherwork of the Plains tribes. He had seen young Indian artists master the white man's way of painting on canvas with a brush. He had heard Indian music and songs which told the story of the Indian people. These talents were unique, so unique that they could not be duplicated anywhere in the world. Indian arts were not taught in white schools, and when all the older Indians had gone, so would their Indian art be gone. With the passing of these gifts of art, Robert knew that something good and beautiful and unique would be lost to the world.

Yet Robert encouraged the arts of the Indian people for a greater reason than simply to save some beauty for his people and the world. He encouraged the arts to encourage the spirit of the American Indians; to help them endure as they learned and accepted the ways of the white man; to show them that they should be proud of themselves and their heritage.

Robert traveled and visited many tribes all over the United States during his term as Commissioner. He was the first Commissioner to communicate with so many different tribes and to meet with so many Indian leaders. He listened to

what they said and he understood as no white man could have understood.

Though Robert Bennett was the first American Indian to be appointed Commissioner of Indian Affairs, he was not to be the last. He had proven to the United States government and to all the United States, that the American Indians had come of age in the white man's world. Most of all, he had shown the American Indian people themselves that they could live in two different worlds by accepting the best of both.

From his experiences, Robert had acquired a great faith in the future of the Indian people, and in all the people of the United States. He had come to believe that most of the problems faced by his Indian people, and by other races in America, could be solved through the belief and practice of brotherhood. All men are brothers because they are all human beings.

ROBERT L. BENNETT TODAY

Even after his term of office as Commissioner of Indian Affairs had ended, Robert still continues to serve his people, the American Indians. He accepted the position as Director of the Indian Law Center at the University of New Mexico. Here, his job is to guide American Indian law students in their studies - to offer them the benefit of his wide

knowledge and experience in working with American Indians.

Here also, Robert is working to improve the legal situation of the American Indians. Under his guidance, many research projects are being planned and carried through. The aim of these projects is to use the law to help American Indians in their long struggle to become once again a people completely able to care for themselves.

By Yvonne T. Knight

Yvonne T. Knight

ROBERT L. BENNETT

Special Instructions

Regional Executive Committee
And Special Guests

- Attend Alignment Com. Mtg.
Oct. 27, 6:30 p.m. Gold Rm.
- Attend Regional Exec. Com. Mtg.
Oct. 28, 10:00 a.m. Embassy
West
- Attend Opening Luncheon
Oct. 28, 12:30 p.m. Grand
Ballroom
Sit at head table - Opening Luncheon
- Attend Reception, New Exec.
Committee
Oct. 28, 5:00 p.m. Embassy
Garden
- Sit at head table, Banquet
- Report with your wife 6:30 P.M.
Embassy West
- Attend Regional Banquet
Oct. 28, 7:00 p.m. Grand
Ballroom
- Attend Boypower Campaign
- Breakfast
Oct. 29, 7:00 a.m. Court Rm.
- Attend Region 9 Business Mtg.
Oct. 29, 9:00 a.m. Grand
Ballroom
- Attend Closing Luncheon
Oct. 29, 12:30 p.m. Grand
Ballroom
- Sit at head table, Closing Luncheon.



Mr. Robert L. Bennett : Commissioner
of Indian Affairs -
6015 Landon Lane, Bethesda,
Md. 20024
United States -

M^r Daniel DUBOIS, 25 rue d'Alembert - 92 Meudon
FRANCE.

Indian Pow-wow!



Geary Van der Heuvel

requests the pleasure of the company of
The Commissioner of Indian Affairs
and Mrs. Bennett
at a dinner given by

Accepted
The Women's National Press Club
on Monday, May 6, in the
Interior Department
Reception and Indian Art Exhibit
sponsored by the Center for Arts of
Indian America at 6:00 p.m., 7th floor gallery
P. S. V. P. Dinner at 7:30 p.m.

393-3417

Informal

In
Memory



The Twenty-Third Psalm

*THE LORD IS MY SHEPHERD; I SHALL NOT WANT.
HE MAKETH ME TO LIE DOWN IN GREEN PASTURES:
HE LEADETH ME BESIDE THE STILL WATERS.
HE RESTORETH MY SOUL: HE LEADETH ME IN THE
PATHS OF RIGHTEOUSNESS FOR HIS NAME'S SAKE..
YEA, THOUGH I WALK THROUGH THE VALLEY OF
THE SHADOW OF DEATH, I WILL FEAR NO EVIL:
FOR THOU ART WITH ME; THY ROD AND THY STAFF
THEY COMFORT ME. THOU PREPAREST A TABLE
BEFORE ME IN THE PRESENCE OF MINE ENEMIES:
THOU ANOINTEST MY HEAD WITH OIL; MY CUP
RUNNETH OVER.. SURELY GOODNESS AND
MERCY SHALL FOLLOW ME ALL THE DAYS
OF MY LIFE: AND I WILL DWELL IN THE
HOUSE OF THE LORD FOR EVER.....*

IN LOVING MEMORY OF
ALICE JANET REIFEL
BORN

June 24, 1909

Erwin, South Dakota

PASSED AWAY

February 8, 1972

Washington, D. C.

SERVICES FROM

St. Mark's Episcopal Church

Aberdeen, South Dakota

10:00 A.M. Saturday, February 12, 1972

OFFICIATING CLERGYMEN

The Rt. Rev. Harold S. Jones

The Rev. Fr. Robert W. Dunn

ORGANIST

Mrs. Robert W. Dunn

HONORARY PALLBEARERS

George B. Hartzog

Leonard Norwood

Henry J. Schmitt

L. H. Ickler

Richard Hodgson

E. C. Pieplow

Louis Long

Joe Ziegler

Harlan Peterson

Royal J. Wood

Robert L. Bennett

Brice Lay

ACTIVE PALLBEARERS

Vi Stoia

Ellsworth Karrigan

Charles A. Howard, Jr.

Robert Murray

Sidney Mortenson

Leonard Lay

USHERS

Emil May

Elmer Newcomb

LAI'D TO REST IN

Erwin Cemetery

Erwin, South Dakota

PALLBEARERS AT ERWIN

Joseph Weisbecker

Paul Brown

Kenneth Coulson

Lyle Theever

Gordon Mydland

R. D. Herold

FUNERAL ARRANGEMENTS BY

Huebl Funeral Chapel

Aberdeen, South Dakota

Fos:

Mr. Bennet

from

Ben Reigel & family

(1 Pink Rose)



And the angel said, Fear not:
for behold I bring you good
tidings of great joy. **ESSE**

The Rt. Rev'd. William H. Brady Bishop
The Very Rev'd. Larry A. Westlund Vicar
The Rev'd. Jon E. Hanshew Assistant
Sisters of the Holy Nativity
Mrs. Robert Thomas Choir Director
Mrs. Benjamin Misikin Organist

CHRISTMAS 1972

BLESSING OF THE CRIB

Processional HYMN #12

PRIEST: The Word was made flesh and dwelt
among us;

PEOPLE: And we beheld his glory, full of
grace and truth.

PRIEST: The Lord be with you.

PEOPLE: And also with you.

PRIEST: Let us pray. Glory to God in the
highest;

PEOPLE: And on earth peace to men of good-
will.

PRIEST: Let us bless the Lord.

PEOPLE: It is meet and right so to do.

PRIEST: Prayers of blessing.

HYMN #33

THE CHRIST MASS

ONEIDA HYMN

KYRIE ELEISON (Lord have mercy)

Collect for the Day

Almighty God, who gave us your only be-
goten Son to take our nature upon him,
and to be born of a pure Virgin: Grant
that we, who have been born again in
him, and made your children by adoption
and grace, may daily be renewed by your
Holy Spirit; through our Lord Jesus
Christ, to whom with you and the Spirit
be all honor and glory, one God, now and
forever. Amen.

Epistle: Titus 2:11-14

Gospel: Luke 2:1-14

OFFERTORY HYMN #30

ONEIDA HYMN

The Eucharistic Canon

ONEIDA COMMUNION HYMNS

SOLEMN TE DEUM

Mr. Wendell McLester

* * * * *

CHRISTMAS DAY MASS 10:00 A. M.

Collect for the Day

Epistle: Hebrews 1:1-6

Gospel: St. John 1:1-14

* * * * *

A number of people have helped to make the
Christmas Masses beautiful. We wish to thank
Mrs. Robert Thomas, the choir, and all others
who made and hung the greens in the church, and
Mr. Nelson Ninham and Mr. Darwin Minham for
assembling the Christmas Crib. We also appre-
ciate the work of the Altar Society in prepar-
ing the Altars and Chapels for this season.

Christmas Party and Pageant: The annual Christ-
mas party and pageant for the church school will
be held next Saturday afternoon (Dec. 30) at
2:00 P.M. in the Parish Hall. All children en-
rolled in the church school should be there.

Church Calendars for 1973 are being sold by
members of the Altar Society. Cost is .25¢,
do be sure to pick one up.

Father Westlund and Father Hanshew and the
Sisters wish to thank all those who have sent
greetings and gifts. They wish all a joyful
Christmas season and a very happy and blessed
New Year.

MASSES THIS WEEK

MONDAY	CHRISTMAS DAY	Mass 10:00
TUESDAY	Saint Stephen	Mass 8:00
WEDNESDAY	Saint John	Mass 6 P.M.
THURSDAY	The Holy Innocents	Mass 9:00
FRIDAY	St. Thomas Becket	Mass 9:00
SATURDAY	Octave of Christmas	Mass 9:30

CHURCH SCHOOL CHRISTMAS

PARTY AND PAGEANT

* * * * *

Symbols of Our Faith

The symbols on the cover with their meanings are described below: ☩ Hand of God in blessing in three rayed nimbus (signifying the Trinity). ☩ The Angel of the Lord, God's messenger. ☩ The Dove, the symbol of the Holy Ghost with three rayed nimbus. ☩ Stars, the universe, heaven. ☩ IHC, monogram of Jesus. ☩ Lamb with three rayed nimbus, Our Lord in humility, on a book (the word of God). ☩ Lilies, symbol of Mary, for purity. ☩ Flowering Staff: a sign from God that Joseph was chosen to be the husband of Mary. ☩ Carpenter's Square: signifies Joseph's trade. ☩ Trefoil: three circles joined together, the Trinity.

MEMORIAL CHRISTMAS FLOWERS

The flowers are given this year to the glory of God, and in memory of Baptist and Sarah King, brothers and sisters, and Emmett and Eruce Skenandore by Flora Skenandore; Baptist and Whitney Smith, Mr and Mrs William Smith by Mr and Mrs Helmuth Peterman; The Rev. Cornelius Hill and Mrs Hill, and Rose, Rosetta, and Mary Frances by Mrs Clifford Cornelius; Pearl, William and Celicia House, Rufus and Effie Myra House by Mr. Walter R House, Sr; Dennison, Louis, Ervin, and Kathryn Hill by Mrs Sadie Hill; Eli Hill, Virgie Powless, Nancy Metoxen, Lucy Denny, Katie Cornelius, J. Kroll by Adam Gutowski; Lydia and Fred Mennett and Roman J. Doxtator by Mrs Prudence Doxtator; Mason, Sophie, Guy Josephine, Melinda, Jessie, William, and Margaret Cornelius, Robert Danforth by Mr and Mrs Edmund Skenandore; Mr & Mrs Ben Powless, Sr, Delmer Powless, Betty Smith, Claude Charles by Mr & Mrs Ben Powless; Alex and Cornelia House, Lavinia Cornelius, Jerusha Bair, Fred Arndt, Forrest Cornelius, Alex Peskuric by Vera Perkins; Frank Summers and the three boys, John and Electa Smith, Hattie Baird and Labon Baird, Jane Hill, Jonas Smith, Clayton Hill, Lucy Denny and the other departed by Mrs. Margaret Summers; David, Milton, Raymond, Rudolph, Leander, Malinda, Elvira, Josephine, Elizabeth, Peter, David, James, Paul, Glen, Raymond, and William by Mr & Mrs Clifford Doxtator; Katherine Swamp and Louis Skenandore by Arthur Skenandore; Roy Skenandore, Jr, Ernest Skenandore, Mr & Mrs Eastman Skenandore, Mr and Mrs Elbert Luedke, and son Albert, by Mr & Mrs Roy Skenandore, and family; also Mr & Mrs Joel House, Leonard John and Donald; Mr & Mrs Cy Smith, Mr &

Mrs Sherman Coulon, Inez Coulon, Howard Coulon, Mildred John by Mr Carl Smith; Nelson, Eastman, and Ernie Skenandore, Mamie Leudtke, Herman Denny by Mr & Mrs Emerson John; Nelson Skenandore by Mrs Olive Skenandore; Patsy Jean, Caron Lee, Lee McLester, William Danforth, Jr, by Mr and Mrs Lee McLester, William, Anderson, Leland, Cynthia, Regina, Karen Skenandore, and Kenneth Bente, Jr. by Mr & Mrs Lester Skenandore; in memory of the departed Altar Guild members: Lavinia Cornelius, Jennie Metoxen, Ida Hill, and Sarah King; Eva and Albert Cornelius,

+ + + + + + + + + +

On Thursday, Dec. 28, Sister Theresa (Powless) and Sister Alicia (Torres) will make their life profession in the Order of the Teachers of the Children of God. Mass will be offered for them on that day. Please keep them in your prayers.

+ + + + + + + + + +

Marien, Sophie and Mason Cornelius, Nancy, Virgie, Lucy, Robert, Gordan, David, and Cora House by Mr & Mrs Harrison Skenandore; for the departed members of the Senior Guild; Mr & Mrs Dixon Swamp by Mr & Mrs James Summers; Roy Skenandore, Jr, William Skenandore, William Danforth, Patsy McLester, Lee McLester by Mr & Mrs Ronald McLester; Harriet & Robert, Lloyd and Helen, Josephine and Frank, Samuel and Belle, Lucile, Hilma, and Mary by Mrs Ivan Dunbar, Sister Edith, Sister Phillipa, Noran, Louisa, Thaddeus, Alpheus, David, Lois Jean, Vernon, Glenn, James, Raymond, Roland, and Pearl by Mrs. Noran John; Mr & Mrs Cy Smith, Mr & Mrs Sherman Coulon, Howard and Inez Coulon by Mr & Mrs Ernest Smith; Mildred, Jennie, Hyson, Isadore, Alvina, Evelyn, Benjiman, Ronald John by Mr & Mrs James Barber;

(continued on back)

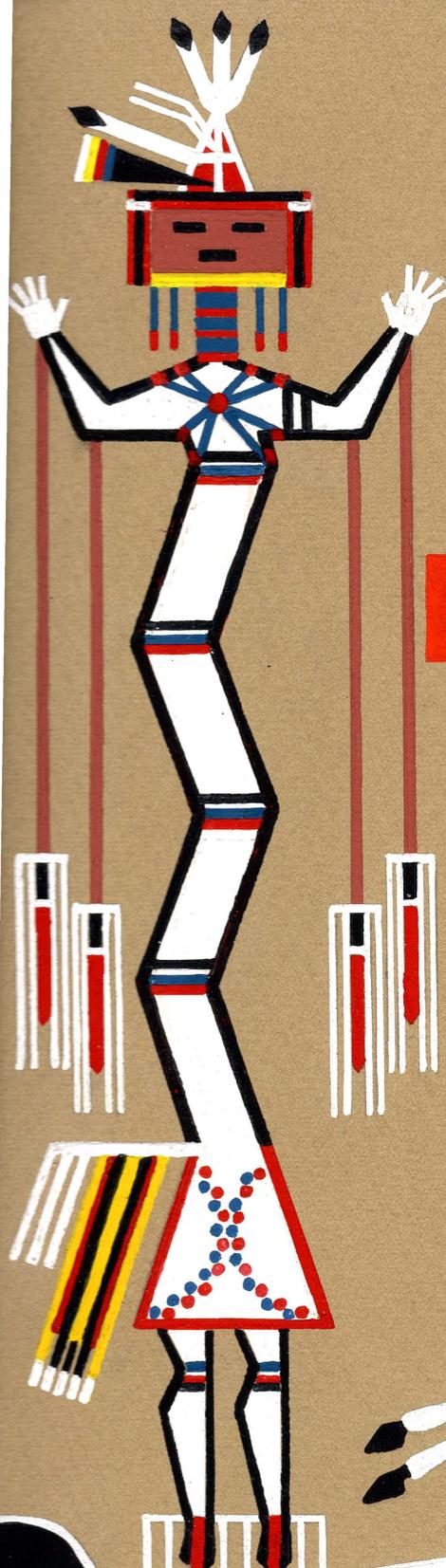
for the departed clergy and religious who have served this parish and the people of Oneida; Daniel, Harold, Melvin Schuyler, Edgar, William, Myles, and Florence Skenandore by Mrs Katherine Schuyler; Abraham, Melinda, Eleanor, Delbert, David, Marjorie, Lena, Elliott, Omar, Ada, Aaron, Sophia, Oscar, John, Clyde by the Vernon Ninham family; Steven and Vincent Reed, Patricia and Dorothy Metoxen, and Emerson Jourdan by Mr and Mrs George Reed; for all the faithful departed by Mr and Mrs Robert Thomas and family; Melinda Jordan, David, Stacy Lee, Elliot, Clyde, Johnny, Mary Jane, Wayne, Ninham, Beverly Anderson, Martha Doxtator, Nancy Metoxen, Samuel and Delphine Schuyler by Mr & Mrs Nelson Ninham and family; in memory of the faithfully departed by Mrs Vera Kebel; Albert, Tom, Willie and Herman Danforth, Celisha and Nancy Metoxen by Mr. Lambert Metoxen.

SHRINE LAMPS burn before the Christmas crib for the Parish; in memory of Mr Oscar Archiquette by Mrs Oscar Archiquette, and in thanksgiving to God for the birth of his Son.

THE DIVISION OF
PLANT DESIGN AND
CONSTRUCTION
GRATEFULLY
ACKNOWLEDGES THE
SKILLFUL & EFFICIENT
ADMINISTRATION OF
COMMISSIONER

ROBERT L. BENNETT

ON THE OCCASION OF
HIS RETIREMENT AFTER
THIRTY SEVEN YEARS
OF FEDERAL SERVICE.



LAMPHEAR AND TOLL

political sophistication. The Bureau can be an instrument to bring Indian and non-Indian groups together, but we must be careful that we do not fall into a pattern of regulatory approach which acts as a "buffer". The continuing wardship status of Indian people will always remain an obstacle to integration because there is no responsibility on the part of the Indian people for decision-making. The role of the Bureau then needs to be an increasing one of advice and guidance, and less of decision-making, so that the Indian people can make decisions and thereby contribute to their own growth for development.

I hope that this conference will provide an atmosphere for creative thinking to encourage imaginative solutions to problems unhampered by barriers of convention, stereotype and precedence. In addition to technical skills and concern for humanity, we must also develop the skill to know what our job is. We must have a concept of the job which needs to be done. When we arrive at this concept then we can define the problems which confront us down to workable size and we can work on those problems which we can change and do something about. We must approach solutions to our problems by developing evidence of the problems and the cause. We can then suggest solutions, but these solutions must meet the test of reality. We should seek to eliminate all negative forces which hold back our progress and to strengthen the positive forces which push us ahead. I hope that we in the Bureau can help Indian people as they are, and not require that they be different before being helped.

I hope that at this conference we can develop the capacity to communicate feeling and ideas to others, receive such communication from others, and respond to their feelings and ideas in such a manner as to promote congenial participation in a common task. We cannot forever bask in the security of the "known", but we must have the courage to venture into the "unknown". We cannot forever develop plans based upon the physical resources of people and neglect those islands of humanity who do not have physical resources. Finally, to paraphrase President Lincoln - "The rules of the quiet past are inadequate for the stormy present. We must think anew, we must act anew."

night Call

A NATIONAL RADIO TELEPHONE CALL IN SHOW ON VITAL ISSUES

NELSON PRICE, Executive Producer

475 Riverside Drive, Suite 420, New York, New York 10027 Telephone: 212/663-8900

BEN LOGAN, Producer

Del Shields, Host for NIGHT CALL, will continue to serve as Executive Secretary of the National Association of Television and Radio Announcers (NATRA), which has a membership of 500 Black broadcasters.

For two years Mr. Shields has hosted a daily 4½ hour radio show on WLIB-FM, New York. The program combines interview and listener call-in. Shields was Director of Special Events, WDAS, Philadelphia 1963-1965 and Producer and Host of a daily 4½ hour record and interview show, 1959-1965. He served as Program Director for WEBB, Baltimore, 1955-1957.

Mr. Shields is Host of a special series of five NBC FRONTIERS OF FAITH television programs, March, 1969.

Mr. Shields' other television work includes Co-Producer and Host, "Del Shields Summer Showcase", WRCV-TV, Philadelphia, 1962; Associate Producer and Host of "Who Speaks for the Negro?", WCAU-TV, Philadelphia, 1962; Producer, Writer and Host, "Taste of Jazz", WCAU-TV, Philadelphia, 1957-1962.

As Executive Secretary of NATRA, Mr. Shields develops programs to increase responsibility standards of ethnic appeal stations. He represents NATRA on the President's Council on Youth Opportunity, the NAACP Pupil Incentive Program and Gov. Rockefeller's Committee on Minority Employment Opportunities in News Media.

Mr. Shields has five children and lives in New York City.



United States Department of the Interior

BUREAU OF INDIAN AFFAIRS
WASHINGTON, D.C. 20242

IN REPLY REFER TO:

Mr. Edward A. Milligan
North Dakota School of Forestry
Bottineau, North Dakota 58318

Dear Mr. Milligan:

I wish to thank you from the bottom of my heart for the support and encouragement which you have given me during the uncertain days following the change of Administration in January.

The almost unanimous and spontaneous efforts made by you and the Indian leadership to have me retained as Commissioner of Indian Affairs was a most gratifying development. I will always treasure the many expressions that have been made in my behalf. It makes the disappointment at not being able to continue as Commissioner less severe and it assures me that I was doing the things and providing the kind of leadership that the Indian people wanted.

My three years as Commissioner of Indian Affairs have been the most wonderful experience of my life, for they put me in contact with so many fine people. The courteous and welcome manner in which I was received in Indian country was an inspiration to me, and I brought back to Washington renewed desire to be of service to the Indian people.

So I leave the position of Commissioner of Indian Affairs not by my choice, but at the request of the new Administration. In so doing, I extend to my successor every good wish for the difficult job ahead. If he merits the same kind of support from you that you gave to me, then his job will be made less difficult.

I intend to keep up my long association with the Indian people and to serve them in other capacities. I look to the future, therefore, with hope and enthusiasm and to the opportunity of seeing many of my Indian friends again.

Sincerely yours,

Robert L. Bennett
Commissioner of Indian Affairs

This age of self-determination means that the Federal Government will stand behind its responsibility -- as well as the principles -- of equity and justice in guaranteeing to our first American citizens independence, dignity and cultural integrity without the benign paternalism or forced termination of previous Administrations.

The first measure of commitment in Government is funding. The President's personal goal of making self-determination a reality is evident in the changes in funding priority over the last four years:

-- From 1969 until this fiscal year, we have doubled Bureau of Indian Affairs funding from \$249 million to over \$560 million. In addition we have more than doubled Indian funds from other Federal agencies -- Housing and Urban Development, Office of Economic Opportunity, Economic Development Administration, Health, Education and Welfare, Labor and others for reservation Indians from \$240 million in 1969 to over \$565 million in FY 1972.

-- The Bureau of Indian Affairs has turned over more and more activities to Indians by contracting with the tribes. Since 1969 we almost doubled the number of contracts and increased the amount from \$8.9 million to over \$50 million this year.

-- In the last two years we have increased education funding by \$19.7 million, and over \$174 million in this year's budget will be devoted to Indian education programs.

-- In its last year the previous Democratic administration provided only \$3 million for Indian college scholarships. Last year, alone, we provided over \$15 million - increasing scholarship funds over five times, and increasing the number of assisted students from less than 3,500 in 1969 to 10,500 in 1972. In addition we have 110 students in the Indian law student program, and almost 80 in education administration programs at the post-graduate level.

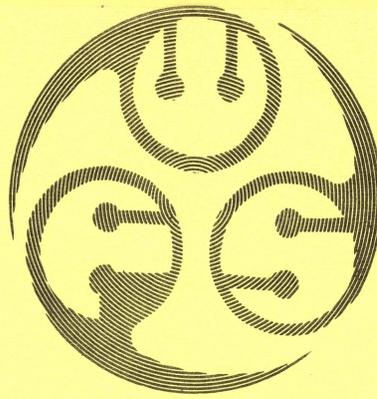
Beyond that the priorities in funding are provided not by BIA but by the tribes themselves. More important, however, we are acting on their priorities.

The President's commitment to self-determination means three things:

First: America's Indians no longer have to grapple with their role in society -- we are dedicated not only to preserving their opportunities to maintain their unique and rich cultural integrity, but also to providing them with clear and unobstructed paths to achieve their own personal identity.

Second: We are providing the emerging Indian leadership at the tribal and council level with unequivocal support and funding to make their leadership a reality rather than a symbol.

Third: To meet the Indian needs of the future, we vigorously support scholarship and education programs to provide avenues for action and continued self-determination for the generations to come.



File

The World Future Society

P.O. BOX 19285
TWENTIETH STREET STATION
WASHINGTON, D.C. 20036

Presents a New Radio Series

DISCUSSIONS OF SOCIETY'S ALTERNATIVE FUTURES

Moderated By

Joseph F. Coates

Every Monday - 8:00 PM
WAMU-FM - 88.5 on the Dial

(The American University Community Service Station)

September 1

"The City of the Future"

John W. Hill, Dean
School of Architecture
University of Maryland

John P. Eberhard, Dean
School of Architecture and
Environmental Design
University of Buffalo

September 8

"The Future of American Business"

Arthur Barber, President
Institute for Politics and
Planning

Carl Madden, Chief Economist
U.S. Chamber of Commerce

September 15

"The Future of the American Indian"

Robert L. Bennett, Former
Commissioner of Indian Affairs
U.S. Department of Interior

David Lester
National Congress of American
Indians

September 22

"The Future of Radicalism"

Carl Stover, President
National Institute of Public Affairs

Fulton Lewis, III, President
Fulton Lewis Productions

September 29

"The Future of Moral Values"

Philip Wogaman
Wesley Theological Seminary

Clare W. Graves
Department of Psychology
Union College

Roll of Merit

We wish to express something more than appreciation. We are deeply and justifiably proud -

That we have a Commissioner who is neither too lofty nor too busy to extend his warm, personal welcome to children, and who, with his appearance, supported the efforts of his "troupeurs;"

That we have Indian co-workers and friends from other agencies who give so generously of their time and talents to enrich the lives of culturally undernourished children;

Of our supervisors who, in spite of heavy workloads, allowed their employees time to rehearse and perform;

Of the ready cooperation we received "behind the scenes" from people like Bob Kearney who took our little sketch personally to Interior duplicating and, by noon of the following day, had 600 programs printed for us; and George Bumbry, to whom we appealed the morning of the performance, and who, half an hour later had an emergency printing job ready for us.

Any thanks that we could phrase would only be an echo of that expressed by the children themselves in round-eyed delight and the sounds of wonder that greeted the appearance of our performers.

We would therefore like to appoint to a roll of special merit the participants in our November 17 special program for school children:

Master of Ceremonies

Norman L. Sahmaunt

Speaker

Rose Robinson (Indian Arts and Crafts Board)

Singers

Perry Horse
Barney Old Coyote (Secretary's Office)

Don Neconie

Panel Members

Ory Cueller
Evelyn Pickett

Dancers

Lynda Bernal
Rosanna Brandon (HEW)
Fred Chino
Priscilla Doctor
Juanita Echo-Hawk
Gay Griffin
Mary Natani
Barbara Owle
Joyce Ryan
John Shopteese (HEW)
Grace Sine
Loretta White Eagle (HEW)
Madeleine White Eagle (HEW)

"Pie" Brandon

Other Services

George Owle