

During the years that followed he returned annually to his people to spend the summer months with them, taking part in their ceremonies, or listening attentively to the tales of the old men as they sat around the lodge fire in the evening.

Not until last summer did he visit the northernmost tribe of the Confederacy, at Gleichen, 50 miles east of Calgary. Then how the old people gathered around him, those who had hunted buffalo with him; and how they exclaimed and laughed until the tears rolled down their withered old cheeks as one or another recounted incidents of their last great hunt on Crooked Creek. And real tears, too, as they told of the passing of all but a few of the then young buoyant warriors.

"Do you remember that spotted buffalo that Stabs -by-mistake got?" Old Rainy Face asked him, his face tense and shining.

"Ah," Apikuni replied, "In Blackfeet. " Down on lower Crooked Creek, it was. He separated it from the herd. Shot it straight through the heart. In the spring he brought it to our post, and Kipp and I gave him plenty for it."

And so, on and on, one thrilling reminiscence after another. Always the Blackfeet speak of Kipp and Apikuni as "The gentlemen traders" who ~~were~~ treated the Indians as real men, and were themselves a part of the tribal life. They spoke Blackfeet perfectly and were always ready to intercede in behalf of their Indian friends when the white man attempted, and generally succeeded in one or another of his depredations. But of that later

Because of the friendship that these northern Blackfeet bore James Willard Schultz, Old Bull, one of their foremost medicine men gave him in detail the ritual of the Planting of the Sacred Tobacco, the most ancient and most deeply revered ceremony of this tribe, lost long ago by the other tribes of the nation. Blackfeet

~~Of this and other ceremonies and customs of the Indians Willard~~
~~Schultz is willing to talk, but of himself and the part that he~~
~~played almost never.~~ In discussing that ceremony, Mr. Schultz
expressed his views regarding the religious beliefs of these peo-
ple. His view is the Indian view. He resents ^{How} ~~bitterly~~ the in-
trusion of gold seeking white ~~people~~ into the life of a people
that he claims were happier in ~~their~~ the old days than any people
he has ever known. "Plenty to eat, and of food superior to that
of the whites, comfortable lodges ^{winter and summer, beautifully} ~~artistically~~ decorated, cloth-
ing easily procured, ~~and~~ comfortable, artistic. A reverence for
sacred things, ~~and~~ ^{for the Sun, the giver of life, of power.} A faith that dominated every act of their lives
that gave courage in ~~their~~ war. ^{his sacred helper,} Would not [^] the little beaver tied
securely to the warrior's body, under his war shirt, come to his
assistance in time of danger? And would not Sun in return for a
sacrifice that he might make carry him safely through, and give
him horses and scalps? Thus was it that the Indian ~~warrior~~ had no
fear. ~~Far different from the white man~~ Honor, yes. He stole only
from his enemies of another tribe. Truthful he was, ~~and unconscien-~~
~~tious~~ until the white man showed him the advantages in deception.
He had no ten commandments, nor any other written religious doc-
ument, but he followed a code of ethics more diligently than 99
% of the white people I have known. And there was none of this
fundamentalist rowing. Every man sought his own vision, himself
created his own sacred helper and no one ^{it was} ~~considered it his~~ affair
how or what he believed.

If a man lost faith in tribal beliefs the ~~divine~~ Sun struck
him down, punished him as he deserved. Thus was it with the
Tobacco ceremony. ~~In the~~ Two deaths bear witness to the effective-
ness of this method of punishment. When the people have complet-
ed the ceremonies

the inventor's relatives, but ~~certainly~~ it would incur the wrath
engendered
of Sun, whose malevolence is not to be ~~xxx~~ occasioned knowingly.

are we observing
Not often ~~is~~ given ~~xx~~ the opportunity of ~~seeing xxxxxxxx~~
~~xxx~~ the working out of beliefs held by the natives of North Amer-
aggressive
ica. So ~~firm~~ have we been in inflicting our so-called superior
white man's culture on our Indians that little remains of the
Only the very aged
real life of the Red Man. ~~The few remaining old people~~ remember
the glorious freedom of their childhood, ~~xxxxxxx~~ In tribes
living in remote places where the contact with the whites is not
so insistent, however, the adherence to ancient customs is natural
ly much more pronounced. The Canadian government has wisely pro-
vided a protection for its Indians not to be found in ~~a~~ the United
States. The Medicine Lodge ceremonies of the Canadian tribes
may not be witnessed by the white people. During these annual
religious gatherings, the Indians effect as nearly as possible
the manner of dress, the tribal traditions of their ancestors. No
scoffers, smug in the complacent belief that the white man is
superior in all his ways, ~~xxxxxxx~~ may attend.

Thus has it come about that the Canadian tribes of the
Blackfeet Confederacy, ~~xxx~~ still tenacious of their ancient rights,
resent the appropriation by the Stonie Indians of certain rites
and insignia invented by the Blackfeet in the long ago; ~~and~~ not
sold to the Stonies, but stolen by them.