

UNITED STATES
DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

101-01.2

REPORT OF EDUCATIONAL DIVISION: DEDICATORY CEREMONY OF GOING-TO-THE-SUN HIGHWAY

The tentative date for dedication of the Going-To-The-Sun Highway and placement of the Stephen T. Mather memorial plaque was set in late June, and the park naturalist appointed on the state committee with the park superintendent and O. S. Warden, Great Falls, chairman of the State Highway Commission. Immediately, Mr. Howard H. Hays, Park Transportation Company president, suggested that some Flathead and Blackfeet Indians be brot to the pass and induced to smoke the pipe of peace. The park naturalist was designated to work this idea into the program and the park superintendent wrote Indian Commissioner John Collier inviting the participation of the Bureau of Indian Affairs, and the Blackfeet and Flathead Reservations. He then discussed matters with Superintendent Stone of the Blackfeet Agency and made a trip with the park naturalist to see Superintendent Coe of the Flathead Agency. The park naturalist asked that the Kootenais on the Flathead Agency also participate. Full cooperation by these parties was assured.

On Monday, July 10, the dedication date was definitely fixed by Superintendent Scoyen and a meeting of department heads called in his office. Those present were the Superintendent and Assistant Superintendent, Chief Engineer Randels, Chief Ranger Dissmore, Chief Clerk Hodson, Fire Chief Paige, Information Ranger Tom Mooney, and the park naturalist. General plans were drawn and duties assigned to each. The park naturalist was designated to take charge of the Indian Ceremony, to assist the chief engineer in placing the Mather plaque, to prepare and distribute special invitations, to provide for public contact on the Pass, and to erect a flower show in the Pass. Several drafts for special invitations were drawn up as suggestions by the park naturalist. The superintendent chose and redrafted in final form the one best suited for the purpose. A ranger naturalist was designated to mimeograph and mail the special invitations (about 400). Monday noon, with Messrs. Scoyen, Vincent, Randels, Paige, Cruger, Mooney, the park naturalist made the trip to the Pass to select sites for the Mather plaque, the speaker's platform, the flagpole, the kitchen and mess, the parking space for automobiles, the Indian camps, the Blackfeet band, the flower show, the spectators' seating areas, etc. On returning, the park naturalist arranged by long distance for a conference the following morning with Superintendent Coe and Stone.

Tuesday, July 11. Superintendent Coe brot Duncan McDonald, pioneer and half-breed with him; Superintendent Stone brot the Blackfeet Dick Sanderville and Pete Flint. At the conference, general plans for the

UNITED STATES
DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

P. 2

pageant were made, and care and transportation of the Indians provided for. It was decided that the Indians should bring their teepees and teepee poles, their picturesque costumes, saddles, and trappings, and that the Indian Service would take care of rations, the Park Service, fuel and transportation. The park naturalist was to arrange for the latter.

It developed that the Indians had entered into their part of the program with great gusto. The peace ceremony was discussed in their councils. They decided to smoke the pipe of peace not in show but in true fashion and in earnest to celebrate their lasting state of peace.

Thursday, July 13. The park naturalist went to Logan Pass with Fire Chief Paige and a site finally decided upon for the Mather plaque. A huge slab of red Grinnell argillite was placed by the Engineering Department in a prominent section of the masonry wall directly on top of the Pass. C. C. C. Camp No. 2 was visited on the return trip and two truck drivers obtained from Lt. Reed. The services of Robert O'Malley, laborer in the Educational Division, were acquired and these three men given stake-bodied Chevrolet trucks, Nos. 98,104 and 105 to get the Indians from the Flathead Reservation, the former two to have Flatheads from Arlee, Mr. O'Malley to pick up the Kootenais from Elmo. The park naturalist asked whether an extra driver for relief was not wanted by the two Arlee drivers, but they said they were used to all night driving in New York, their home state, and preferred not to have the extra driver. They were advised it were better to be late several hours than to have any mishap, therefore, to drive slowly and sleep whenever necessary. A third truck for Flatheads was to be supplied by the Reservation. The drivers were each given a kapok bedroll, a mattress, breakfast, lunch, and ten gallons of extra gasoline. They were instructed to drive as far as possible that night until they grew sleepy, and that they were to pick up the Indians around ten in the morning. They left Belton at 8:15 o'clock. Mr. Coe was telephoned and informed of their departure.

Early in the day the advisability of distributing printed programs was decided upon by the park naturalist who phoned the Superintendent at Glacier Park regarding the plan. Mr. Kenney, president of the Great Northern, agreed to carry the expense. Tom Mooney, and the park naturalist drew up a specimen program, and the former took it to Kalispell to be printed.

Friday, July 14. The park naturalist was instructed to take care of decoration of the speakers' stand. The use of two mounted goats from Lake McDonald Hotel was obtained and advisability of using cedar bough decorations discussed, first with Mr. Randels, then with the Park Superintendent. It was decided that all such decoration was superfluous, that only a natural setting was to be utilized. Cedar boughs were to be used to soften the bleakness of the flower stand, however.

UNITED STATES
DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

P. 3

The park naturalist remained at headquarters all day, directing a ranger naturalist and park photographer, George Grant, to take his place at the Pass. Mr. A. J. Binder of the Hotel Company had agreed to purchase Bull Durham smoking tobacco to present the Indians, and this was shipped the park naturalist in the afternoon mail. The truckload of Kootenai Indians arrived at 2:00 P.M. A man was dispatched at 3:30 P. M. to get the programs from Kalispell and distribute them at various hotels and checking stations thru the night. The park naturalist arranged for shipment of seven park horses and horse feed to the Pass and to get as many mounted in evidence during the celebration as possible. The Superintendent contacted Mr. Noffsinger of the Park Saddle Horse Company to supply fifty -X6 horses and saddles for the Indians. The park naturalist left Belton for the Pass at 5 P.M. At Camp 8, he received a hurried telephone message that one of his Flathead trucks had tipped over and that two Indians had been killed and several injured. En route back to Belton, the first Flathead truck, that belonging to the Agency, was passed and information verified regarding the accident. The park naturalist was further informed that, after discussion, the Flatheads had decided to proceed to the Pass, regardless of the misfortune.

Back at Headquarters, the park naturalist learned that Mr. Vincent and Lieutenant Reed were at the coroner's inquest and that there was nothing to be gained by his participation. Furthermore, an emergency truckload of food supplies, ordered by telephone from Camp 8 from George Hodson was on its way to the Pass. This was welcome information, as the Kootenais had not had a meal since morning. Meanwhile, the two remaining trucks with Flatheads, including one sent by Mr. Vincent to replace the wrecked truck, passed thru Headquarters en route to the Pass.

At 8 o'clock the park naturalist started back for the Pass, stopping at Lake McDonald Hotel to talk to photographer Hileman regarding best pictures of celebration, and to purchase four extra cartons of Bull Durham tobacco.

On the Pass, the Indians had quieted down after a late dinner; most of them were in their tipis. A conference was held with the Blackfeet Dick Sanderville regarding the rehearsal in the morning. The park naturalist was assured by Dick that not only the Blackfeet, but also the Flatheads and Kootenais were behind him to see the ceremony thru to a most successful finish.

UNITED STATES
DEPARTMENT OF THE INTERIOR

P. 4

NATIONAL PARK SERVICE

The scene presented on the Pass that evening was one of romantic grandeur. Silhouetted against a sky studded with stars were the black serrate peaks with bright snow glowing in bizarre patches at random placement. On either side glowered inky, unfathomable abysses which were McDonald and St. Mary Valleys. Against the blackness which was Pollock Mountain, were marked two lines of the three dozen lodges of Kootenai, Flathead, and Blackfeet camps, their bases hidden in Alpine fir, their tops glowing in the dull yellow light of interior camp fires. The wailing of a squaw whose husband had been killed in the accident, the groaning of another whose back was severely injured, and the crying of a babe were the only sounds disturbing the gentle sighing of a midnight breeze over the Pass.

During the night, several trucks arrived with supplies, cedar blocks, and lumber. The park naturalist helped Mr. Paige and assistants unload.

Saturday, July 15: The Indians were up at 5 o'clock and the tribal leaders met to arrange a general council for 7:30. Mr. Sanderville took the naturalist over the camp sites.

The Blackfeet were camped in a grassy swale higher on Pollock Mountain; the Kootenais on the northwest and the Flatheads on the southeast occupied a verdant site nearer the road. A thick hedge of Alpine fir separated the two camps which, as elsewhere on the Pass, were carpeted a golden yellow with glacier lilies. Pointed sticks stuck in the ground between the two camps indicated that no peace had as yet been made by the three tribes, and that communion between them was taboo. The Blackfeet lodges were colorfully painted. They were placed in a long line, each with its doorway to the east, after the general custom. Inside, they were plainly furnished with skins and primitive articles of comfort. The squaws attended to strings of drying meat stretched across the centers of the lodges.

All Indians, and several hundred early-rising spectators, came to the great council at 7:30. Three interpreters were selected, and the Indians arranged on benches before the park naturalist, Flatheads on his left, Kootenais on the center, Blackfeet on his right. As a gesture of friendliness, the park naturalist gave each warrior a package of tobacco. As the former spoke, each interpreter told his tribe what was said.

First, there was given a message of welcome and a word of sympathy over the accident. The aims and purposes of the Park Service and those of the dedication were unfolded. The relationship between Glacier National Park and its officers to the Indians and their Service was stressed. It was emphasized that this was the Indians' own show, and the Park Service was acting only in an advising and assisting capacity. The ceremony and its rehearsal were next expounded.

UNITED STATES
DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

P. 5

After the council, the park naturalist on horseback took his place on the hillside above the Pass to witness and direct the peace ceremony. It was an unforgettable thrill to witness the pageant of aboriginal history unfolded before his eyes. Each of two rehearsals was carried out without a hitch. Three sign-talkers, one from each tribe, were then met and complete instructions given to and a rehearsal held with them as a prologue to the ceremony.

The ancient chief of the Kootenais, Aencas Paul or Kustati, was with his people on the Pass. He objected to the Kootenai use of horses, saying that his people entered the mountain fastness on foot, stole horses from the Blackfeet, and returned with them. Duncan McDonald, son of old Angus and a Nez-Perce-Iroquois squaw, was also present, and differed with the old chief. The result was instructions to the Kootenais to meet the Blackfeet on foot, if that was their desire.

While the rehearsal was taking place, a splendid flower show was installed on a cedar-decorated stand which presented the change of plant life along the highway as one crossed from Belton to St. Mary Junction. A half dozen "Do not pick the Wild Flower" signs were erected. Tobacco was distributed to the squaws. An informal lecture on the ceremony to 500 assembled was delivered, and the six naturalists on the Pass were kept busy in general directing and informing the public.

The celebration, opening on time with the "Star-Spangled Banner" by the Blackfeet band, moved rapidly and smoothly. Greatest interest was undoubtedly shown the colorful Indian pageant which climaxed the celebration and into which was injected all the wild freedom and spirit of the plainsman.

Preceding this great ceremony on the program, the park naturalist opened with a historical and explanatory prologue. Representatives of the three tribes, Two-Guns-White-Calf of the Blackfeet, Bear Track of the Flatheads, and Loose-Moccasin-Grizzly-Bear of the Kootenais, introduced themselves and their people in sign language, which was translated into English by respective interpreters. During the ceremony, Dick Sanderville (Chief Bull) interpreted included sign talk to the crowd.

According to the chiefs of the tribes, the last important peace between the three tribes of hereditary enemies was made in 1868.

UNITED STATES
DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

P. 6

A Blackfeet war party, with scouts in advance, approached from the east and sighted a party of Flatheads and Kootenais in the west. The scouts of the former advanced and placed on top the Pass a bent stick decorated with tobacco and horse hair. This signified that the Blackfeet desire peace, that they wish to smoke the pipe together and to exchange gifts. Were the stick straight, pointed, and undecorated, war would be signified. Upon the retreat of the Blackfeet scouts, the stick was examined by the approaching Flathead and Kootenai scouts, who talked it over first and then returned to their party to inform the chiefs. The two parties (Flatheads and Kootenais on foot) advanced towards each other chanting their songs, the chiefs conferred in sign, the Blackfeet dismounted, and the two parties, kneeling, facing each other in two parallel lines, smoked the pipe, passing it from the right to the left. As a symbol that the tribes are now at peace forever and that a new route of communication has been opened between their ancient tribal territories, the Blackfeet pass into the land of their former enemies over the highway; the other two tribes advance into the land of the Blackfeet. While all this is carried out, squaws and children on the side of the hill echo the yells of the warriors. Upon returning to the Pass, the tribes then hold their celebration of peace, beginning with the Grass Dance.

Many were the remarks of praise -- one of which is given here as an example, this from a grizzled, sun-reddened oldster to the park naturalist. "Son, I've seen every important Indian and pioneer celebration in this state since the seventies, but yours was by far the best yet." Several park service men expressed a belief that it was the most spectacular and colorful pageant ever staged in any National Park.

During the peace dance, Glen Scobey "Pop" Warner, famed football coach, with two of his assistants, "Rabbit" Bradshaw and Murray Cuddeback, was discovered talking to several of the Blackfeet, Oscar Boy and Dick Sanderville among them. For the latter, the chance meeting was a "red letter" event, for it brot back memories of the days many, many years before when they played football for "Pop" at Carlisle. Mr. Warner was presented with a decorated leather jacket and in a short ceremony given the apt Blackfeet name of Charging Bear. In a short talk in which he expressed his friendship for the Indians and named Oscar Boy as "the finest fullback I have ever seen", Pop accepted the honor, was promptly beseiged by autograph hunting C.C.C.'s.

UNITED STATES
DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

P. 7

During the remainder of the afternoon, the park naturalist aided Photographer Grant in making the best of the opportunity of witnessing three tribes of North American Indians in all their traditional splendor in a spectacular setting on a superb day. Besides "shooting" "Charging Bear" and friends and mounted Flatheads with their unequalled trappings, Grant made character studies of such great names in the history of the northwest and of the Blackfeet nation as Two-Guns-White-Calf (the Indian on the Buffalo nickel), Bird Rattler, Duncan McDonald.

A word more about the Indians follows: The zest with which they threw themselves into their dances was remarkable, and well exemplified by one Flathead buck stripped naked except for breach clout, buckskin vest, and circular feather fan hanging in the rear from his belt. His bare skin was painted bright yellow and streaked with vermillion. He stamped and caracoled with such vigor that he would fling himself exhausted on the circle of benches surrounding the dance. Within a few minutes he would pull himself together, tense and quivering with the emotion, would dash back among the weirdly gliding forms long before breath was again coming smoothly and easily.

All exhausted themselves in their frenzy. A big fire dance had been planned for nightfall after the spectators had left the Pass and deepening shadows had draped the mountain summits. Instead, the Indians flung themselves into their teepees, too tired even to prepare supper, which was consequently arranged to be secured thru Mr. Paige's crew. Before leaving for a trip to Belton at 11 in the morning, the park naturalist had warned Paige that he would have a hungry pack of 150 Indians on his hands at dinnertime and would need more food, and Mr. Paige said that he expected twenty-one. Somehow, all were taken care of and well fed.

In the evening the park naturalist moved about the Indians with Sanderville as interpreter and talked in sign to them. Sample of events: The two meeting with a half-dozen Indians of the three tribes and listening to their "counting coups." The park naturalist, first asking if they wanted him to tell them some stories, told how the Pawnees came to name their agent "Takes-his-teeth-out", and how the Cheyennes called a monkey "Long-tailed-white-man." The Indians' appreciation of humor and good will was strongly evident.

UNITED STATES
DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

P. 8

In council among themselves that evening, the three tribes decided that they had had a great and profitable time. They desire to make this an annual event, to meet again on the Pass as friends and to invite their other former enemies, Nez Perces, Pend d' Oreilles, Crows, Sioux, Assiniboines, Gros Ventres, Snakes, Stonies, Crees, Sarcees, Kainah, Siksikas, Arapahoes, and Cheyennes. They would hold a great tribunal with suitable dances and festivities. They asked the park naturalist if he would again take charge of their ceremonies.

Meanwhile, some 50 C.C.C. boys from Camp 3 were stranded on the Pass awaiting for transportation. They hovered with 50 other park guests around a banjoist and man with a harmonica playing "Turkey in the Straw." These the park naturalist invited to an informal camp fire. Several cedar blocks were split and ignited, the crowd gathered around and sat on benches. A half hour of singing, a half hour of "lecture" on Indians, and another half hour of song, and it was past eleven o'clock. The trucks arrived soon after. Major Yeager of Camp 3 reported that, instead of three trucks of weary, crabby boys arriving at his camp two hours later, there came an enthusiastic, exuberant bunch who "would like to have stayed all night on the Pass."

Sunday, July 16. The park naturalist arranged for the transportation of the Flathead and Kootenai Indians, but not until eleven in the morning were trucks free to go to the Pass. Because they did not get into headquarters until 2:30, lunch was served then at the mess. They left Belton, full of enthusiasm over the ceremony and for the Park Service.

Needless to say, the 5000 spectators of the brilliant pageant, colorful and moving in the extreme, had a great deal more respect for and interest in their American predecessors when night came on the 15th. Their attitude must have resembled in a reversed form that of Two-Guns-White-Calf, who told the assembled multitude that he thot "all white men were damn fools until he saw the road they had built." That the Indians' intense emotion and seriousness was transferred to the white man is proven by the fact that several "pale faces" joined the red man in his exotic dances, to the enjoyment of the latter.

This, in a measure, narrates the part played by the park naturalist and his Educational Department in the Dedicatory Ceremony of the Going-to-the-Sun highway at Logan Pass.

Respectfully submitted,

G. C. Ruhle