OUR INDIAN NEIGHBORS

An Independent Study
Prepared for

THE CITIZENS' COMMITTEE ON GREAT FALLS INDIAN AFFAIRS

by

Andree Deligdisch

Great Falls, Montana

1964

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ACKNOWLEDGEMENTS

This study is truly the result of a cooperative community effort. Many individuals donated their time and experience to the project, while agencies and enterprises gave us the use of personnel and facilities.

We want to thank all those who helped.

Especially we thank our Indian citizens who admitted us into their homes and shared with us information about their life, family and aspirations.

Andree Deligdisch.

The Bureau of Indian Affairs provided the grant to finance the project.

Sister Providencia, sociologist from the College of Great Falls, contributed a wealth of material from past projects, as well as her time and advice.

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Chapter 1

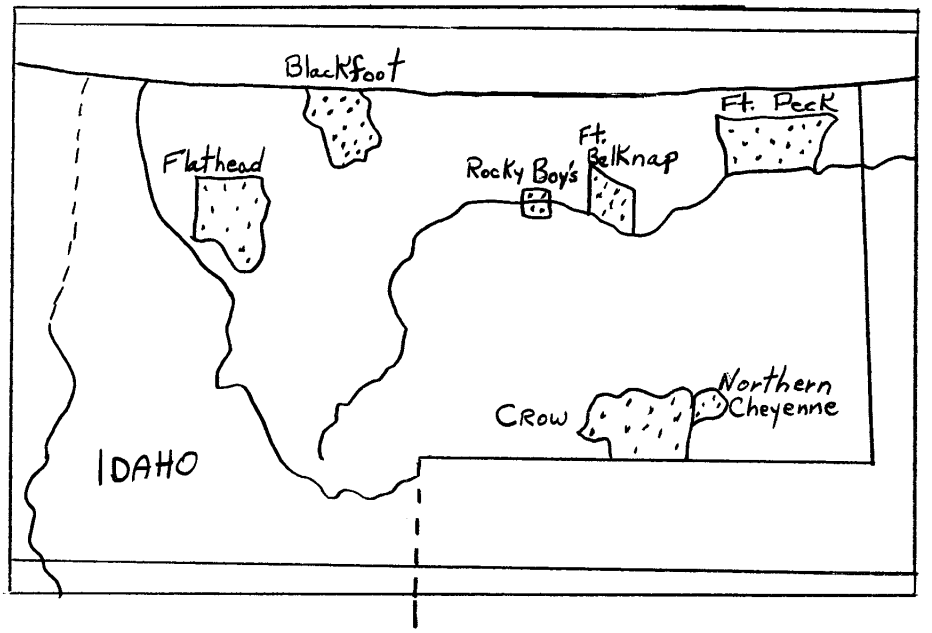
INTRODUCTION

Minorities and Social Problems.

There is currently much concern about the social problems of minority groups and the difficulties these groups encounter in finding their place in American society, witness the civil rights conflicts, concern about school drop-outs, automation and unemployment, to name a few areas which seem to afflict especially certain minority groups.

Indians in Montana.

Indians comprise one of several minorities in Montana. Many live on one of Montana's seven reservations: Flathead, Blackfoot, Rocky Boy's, Ft. Peck, Ft. Belknap, Crow and Northern Cheyenne.



Aside from the Indians on the reservations there are also many Indians who, in the course of time, moved away from the reservations, and settled elsewhere. Often their children or grandchildren never have lived on reservations.

Then there are also "non-treaty" Indians, descendants of Indians who claim never to have made or been included in any treaty with the United States Government, and who therefore cannot claim any reservation ties. Many of these have, however, at one time or other, lived on a reservation and have benefited from Indian Bureau programs.

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Indians in Great Falls.

Great Falls, Montana is the home of many Indians. As can be expected, the Indian population is of mixed origins and varying levels of assimilation. Some have lived here a long time, others are relatively new-comers. Some are well-settled economically, and are well integrated into the community, others live literally and figuratively speaking on the fringes.

In Great Falls several Indian "colonies" on the edge of the city have aroused considerable interest in the community. These colonies are the Hill 57, Mt. Royal, and Wire Mill groups. Although many more Indians live in the city, than in these fringe locations, these colonies are readily identifiable, as here living conditions are particularly primitive and squalid, and the social problems and material needs more conspicuous than is the case with the Indians living in town.

Community Involvement.

Since the early 1950's, Sister Providencia, sociologist from the College of Great Falls, as well as other private citizens have made continuous efforts to interest the community in the problems of the colony Indians. Projects were instituted mostly through private groups or individuals in the community, and efforts were made to interest national and state legislators in the Indians' special needs and to enlist their support to alleviate these needs. For a digest of prior and current projects see Appendix I.

The Citizens Committee.

As a result of these community efforts extending over the past 12 years, the then Mayor of Great Falls, William Swanberg, appointed in February 1963, at the request of United States Senator Lee Metcalf of Montana, a committee of citizens to study the needs of the Indians of Great Falls, report on the findings, and make recommendations to meet the needs. The present Mayor, Mrs. Marian Erdmann, sanctioned continuance of the committee.

The Board of County Commissioners subsequently added its endorsement to the Committee, so that currently it is a City-County Committee.

Throughout the spring and summer of 1963 the Committee met with various groups and individuals who had frequent contact with the Indians and had shown interest in their problems. They also met with some of the Indians themselves, individually and in groups.

Through these discussions definite areas of interest and concern emerged: health, education, housing and employment.

The Committee studied some of the government programs which eventually might be of use in assisting the Indian.

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As a result of these meetings and interviews it was decided that a more formalized study was needed to obtain concrete data, so that recommendations could be made on a realistic and factual basis.

In the early Fall of 1963 the Bureau of Indian Affairs, also interested in obtaining information about the Indian population in Great Falls, made available to the Citizen's Committee on Great Falls Indian Affairs a grant to finance a study.

Great Falls*

With a population of 55,357 (1960 Bureau of the Census) Great Falls is the largest city in Montana and geographically almost in the center, located in the plains east of the Rocky Mountain chain.

Malmstrom Air Force Base lies on the edge east of town.

Major industries are: the Anaconda Company, Great Falls Breweries, Montana Gas Company, Montana Power Company, General Mills, Montana Flour Mills, Phillips Petroleum Company refinery, and four hospitals, Deaconess, Columbus, the County Convalescent Hospital and Malmstrom Air Force Base Hospital.

Primarily, the town is a trade and service center for the surrounding farm and ranch country, serving about 200,000 people. The economic base of the community are the agriculture and livestock industries.

History of the Indian Colonies in the Great Falls Area.**

The three fringe groups (as opposed to Indians living in town) are of relatively recent development as far as their present locations on the east and northwestern sides of the city are concerned, dating for the Mt. Royal and Wire Mill sections to the 1920's. However, according to Sister Providencia, the Indians of the Plains were accustomed for thousands of years to use the site of Great Falls for a camping area in the winter.

Old Deone LaFramboise, an Indian from Hill 57, used to say that there was a famous spring down by the railroad tracks below Hill 57 which the buffalo hunters used. Mrs. Jerry Thumm, an Indian resident of Great Falls, remembers her mother telling of camps of Indians in Great Falls when she rode a Red River cart through the territory in 1893.

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* Data Chamber of Commerce.

** This section was prepared by Sister Providencia, sociologist at the College of Great Falls.

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The last Sun Dance of the Cree Indians who lived the winters in Great Falls was on a Missouri River Island in 1914.

When the Rocky Boy's Reservation was won for them by Charlie Russell and O. S. Warden in 1916, most of the Indians in this locality moved up there. However, many Indians remained in Great Falls, particularly the "landless" from North Dakota, to be near the meat plant where they could work for or beg the meat.

During the 1920's the Indian camps by the river were burned out by city authorities, and the families took refuge on Hill 57 where a woman of Indian descent offered them land whereon to build shacks. Also in the 1920's families from Augusta came to settle on Hill 57, and in the 1930's there was a large migration from the reservations, for the depression forced them to look for odd jobs and other help in the cities.

The relief programs of the 1930's, especially the CCC's, drew many Indians back to the reservations for the projects initiated there. World War II drafts and work opportunities brought them back again, so that the Hill 57 and Mt. Royal colonies became fixed as increasingly large settlements.

The Wire Mill group is the smallest of the three "colonies"; it derives its name from its proximity to the wire mill of the Anaconda Company.

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Chapter 2

STUDY DESIGN

Purpose.

The purpose of the study was to collect data on housing, education, employment and health of Indians in Great Falls.

No attempt was made in the study to determine who was Indian through degree of Indian blood. Instead the U.S. Bureau of the Census definition was used: "An Indian is anyone who is regarded as an Indian by the community."

The committee's main interest was in obtaining data on the less affluent Indian, the group which needs help. However, in order to give some balance to the picture of the Great Falls Indian's circumstances every effort was made to obtain names of the more affluent Indians as well.

Basic List Make-up.

The basic list of names was compiled from the following sources:

a. Department of Public Welfare records on cases active in October 1962, January 1963 and October 1963.

b. Numerous lists of names provided by Sister Providencia. These lists were compiled in connection with various projects since 1952.

c. Individual informants, such as caseworkers from the Department of Public Welfare who had over the years had much contact with Indians. For instance, many names of persons related to Indians receiving assistance were obtained in this manner.

   Indians who themselves gave names of relatives in the community.

d. The Bureau of Indian Affairs obtained from the seven reservations in Montana and from the Turtle Mountain Reservation in North Dakota, lists of Indians from those reservations recently living in Great Falls. These lists were derived from the Individual Indian Money Account files, and can therefore be considered reasonably accurate, as Indians with such accounts keep the Bureau of Indian Affairs informed of their current whereabouts so that account statements can be mailed twice yearly.

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Once this basic list was compiled it was checked for duplications. This was especially necessary because one person might be listed under different names. It happens quite often among Indian people that one person uses two or even three different names interchangeably. Perhaps one is the name of a grandparent in whose home he grew up, the second one his parents name. Sometimes married women continue to use their maiden name. Culturally a name among Indians is not a matter fixed as it is in white society.

Individual informants, Indian and white, were of great help in eliminating duplications.

The next step was to determine who lived in Great Falls at the time the list was compiled (December 1963). Again individual informants helped.

Current Department of Public Welfare office records were checked. The process of eliminating people who had moved away or died continued as individuals were contacted during the survey in January and February 1964. The list was also checked against the 1964 telephone directory and 1963 City directory.

Schedule-Completion.

A schedule was prepared to obtain needed data and after a "trial-run" of eight schedules, some changes were made. For final schedule as used see Appendix II.

Contacts.

The research-analyst contacted most of the Indians. Formerly, as a caseworker, she knew many of the Indians personally. Thirty-three (33) Indians receiving Cascade County Public Welfare assistance were contacted by their respective caseworkers.

The following plan was followed:

1. The interviewer contacted the Indian and explained briefly the purpose of the schedule and asked his or her cooperation in completing the schedule. A letter repeating this information and giving the names and addresses of committee members was inserted in the schedule. If possible, an appointment was made to pick up the completed schedule, generally within two or three days. It was made clear that the interviewer would help with any questions difficult to answer.

2. At the second visit the interviewer would go through the schedule and see that the questions were answered, as completely as possible.

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This plan worked fairly well. It did sometimes necessitate visiting a home more than the two times called for. At times no one would be home at the first visit. Sometimes no one would be home at the "pick-up" visit, and it was necessary to go back two or three times.

Not all schedules were completed when the interviewer called for them and sometimes the interviewee obviously did not wish to complete certain items. One especially "touchy" item was on income. The interviewer then asked related questions around this, but if a few attempts produced no result the question remained unanswered.

Most people interviewed were very cooperative. On Hill 57 and Mt. Royal where the committee had met with groups of Indians, few explanations were necessary.

With Indians living in town more verbal explanation was often requested. However, as the weeks went on, word about the schedule spread, and several times the interviewer was obviously expected. Some Indians left word with relatives that they would like to complete one.

Refusals.

Twenty people refused to complete the schedules.

On Hill 57, where Indians were aware of the Bureau of Indian Affairs involvement in the project some refused because of an openly expressed distrust of the Bureau and skepticism that anything good would come of this. Two men refused because they were afraid it might jeopardize their steady jobs. One who refused stated that if anything special for the Indians came out of this he could always still participate (a "look-see" attitude!). Several expressed no such clear ideas why they refused, but either the schedule was never completed, even after two or three return visits, or else it "got lost" or "children tore it up". If several such incidents made it clear to the interviewer that the person was unwilling to complete the schedule, the matter was dropped. A few younger people obviously refused because a parent or other relative had done so.

At all times, if the question arose at all, it was emphasized that completing the schedule was strictly voluntary.

In connection with this a comment of one Indian, who did complete a schedule, is interesting. He asked if many Indians were willing to cooperate. When told that some were not he said: "Yes, many are ignorant and then they are afraid that somebody will take advantage of them."

Schedules Completed from Records.

Due to the rather large number of Indians in Great Falls it was not possible to contact every one. As a selection had to be made we tried to first contact family heads, i.e. those who were known to have children in the home. Hill 57, Mt. Royal and Wire Mill families were nearly all contacted personally.

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Some schedules were completed through information from the Department of Public Welfare records, tribal census and enrollment lists, and relatives. By necessity there are, of course, gaps in those schedules as questions of opinion remained unanswered.

Schedules on all those who refused were completed in this manner, as well as on some others who could not be personally contacted through lack of time.

Tabulation.

Tabulation of data was done by IBM machine, through the courteous cooperation of The Anaconda Company who donated the use of their machine and personnel for this purpose.

Limitations.

This study does not purport to include the total Indian population in Great Falls. We are confident that it includes a large percentage, probably 70-80%, of those recognized in the community as Indians, but we cannot be certain.

Furthermore, although an effort was made to include some information on the more affluent Indians, this report is slanted toward the poor. Since Indians contacted were not chosen by random sample, findings cannot be generalized to all Indians.

A further element of bias may result from the fact that the main interviewer was formerly a caseworker and several caseworkers helped with the interviewing. Undoubtedly people have certain attitudes toward caseworkers, which might influence their answers on the schedule. Despite this disadvantage, there was the advantage that most people knew their interviewers, and for instance, did not hesitate to let them enter their homes. In many cases it was obvious that they felt free to comment on items in the schedule, which probably would not have been the case had the interviewer been a stranger.

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Chapter 3

NUMBER OF SCHEDULES, HOUSEHOLD COMPOSITION AND LOCATION

Number.

The final basic list of names numbered 256 with an additional 108 names from the Individual Indian Money Account lists.

TABLE I

TOTAL NUMBER OF NAMES OF INDIANS, BY SOURCE.

SOURCE	NUMBER	PERCENT
Basic List	256	70.4
IIM Accounts	108	29.6
TOTAL	364	100.0

Since very little is known about the 108 names supplied through IIM accounts these will be kept separate, and what information we do have will be given separately.

Of the 256 individuals on the "Basic List" 124 schedules were completed by Indians themselves, 48 completed from records, and the remaining 84 people were not contacted, due to lack of time.

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TABLE II

MANNER OF SCHEDULE COMPLETION

SCHEDULE COMPLETION	NUMBER		PERCENT
Self Completed, by Respondent	124		48.5
Refusals, Completed from Records	20	172	7.8
Contact failures, Completed from Records	28		10.9
Schedules not Processed	84		32.8
TOTAL	256		100.0

Table II indicates that a total of 172 schedules were completed and the date of this report are based on these 172 schedules. However, before continuing, a little more information will be given about the two groups of Indians on which few data are available, i.e. the list of names obtained through the IIM accounts and the 84 on the basic list, which were not contacted.

IIM Accounts List:

The list, of course, provided no information on the total number of people in this group, their family composition or occupations. It was possible to subdivide the list into "men", "women", and "couples". This is no accurate indication of true marital status as undoubtedly many appearing on the lists only as "men" or "women" are married and have families.

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TABLE III

NUMBER OF INDIVIDUAL INDIAN MONEY ACCOUNT

NAMES BY RESERVATION OF ORIGIN

RESERVATION	MEN	WOMEN	COUPLES	NUMBER	PERCENT
Blackfoot	13	12	--	25	23.2
Crow	1	--	--	1	.9
Flathead	8	6	--	14	12.9
Ft. Belknap	6	7	--	13	12.1
Ft. Peck	--	4	--	4	3.7
Northern Cheyenne	--	--	--	--	- -
Rocky Boy's	11	12	2	25	23.2
Turtle Mtn., N.D.	11	11	4	26	24.0
TOTAL	50	52	6	108	100.0

Location and Town Description.

All the reservations listed addresses except Rocky Boy. However, in a few cases the address was "General Delivery" or "unknown".

The place of residence in Great Falls gives some indication of economic status.

The Hill 57, Mt. Royal and Wire Mill colonies consist of extremely poor housing, and are true shanty towns. Houses are made from makeshift materials. Hill 57 has one communal water tap, electricity, no gas, no plumbing. Mt. Royal has water and gas, no plumbing. Wire Mill Hill has only electricity.

The lower West Side (the area between Central Avenue West, 14th Street and the Great Northern Railroad Complex) and the lower South Side (enclosed by Central Avenue, 15th Street, 10th Avenue South and 2nd Street) are both older, deteriorating neighborhoods with much rental

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property and private homes converted into apartments. These areas are turning into slums although there are still some good homes in these neighborhoods.

The so-called "Sandhills" are ill-defined. Roughly it is the area bordered by 19th Avenue South, 29th Avenue South, 26th Street, and 13th Street. Part of this area still lies outside the city limits. Homes are varied. Some are true shacks without water, plumbing or gas. Most do have electricity. Other homes are modern and well built with septic tanks and wells.

Those listed under "West Side Other" and "Other in Town" live by and large in at least average or good housing.

Those outside of town do live within Cascade County.

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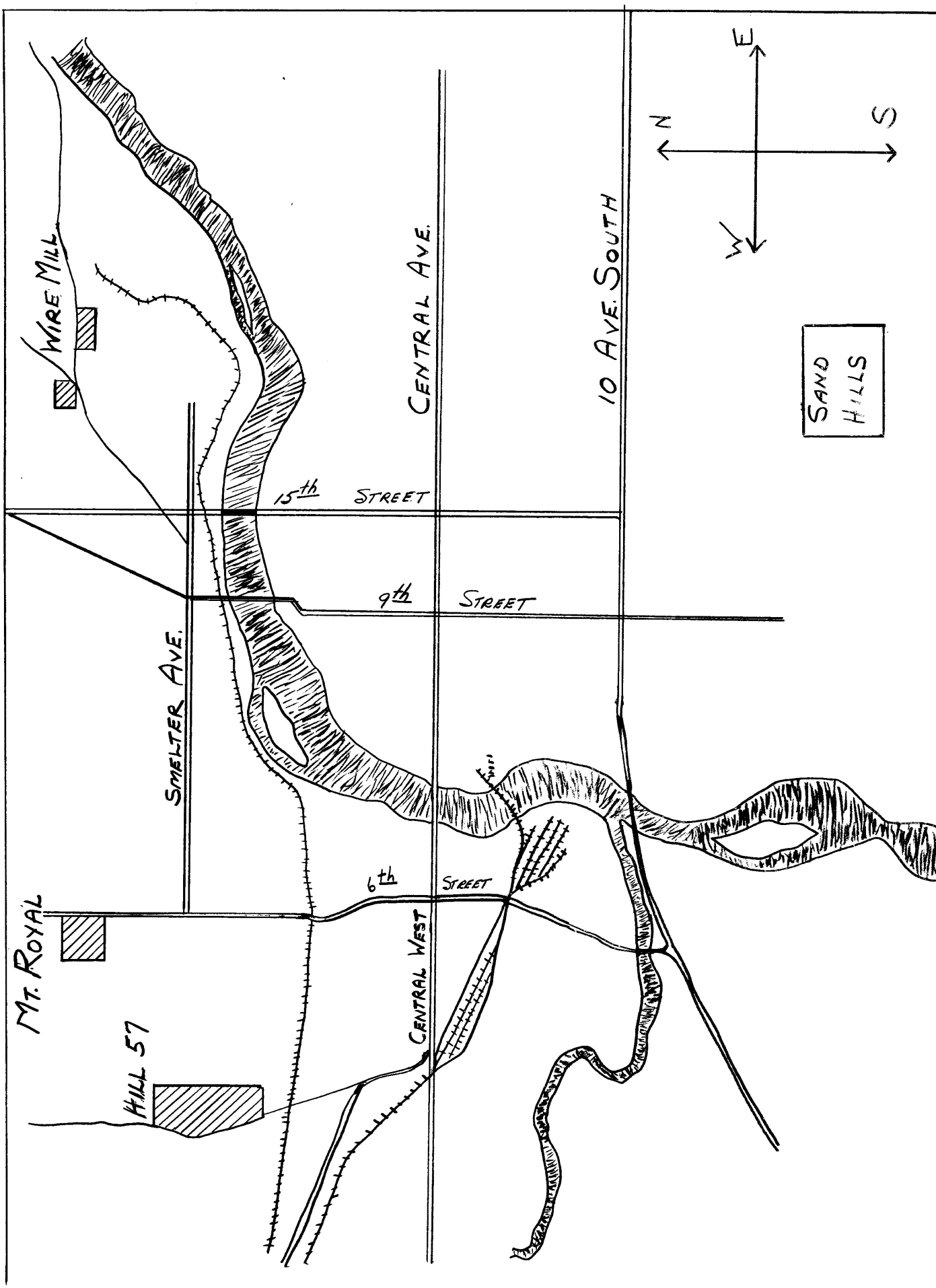

TABLE IV

INDIVIDUAL INDIAN MONEY ACCOUNT NAMES,

BY LOCATION IN GREAT FALLS

LOCATION	NUMBER	PERCENT
Wire Mill Hill	--	
Hill 57	--	
Mt. Royal	--	
Lower West Side	1	0.9
West Side Other	7	6.5
Lower South Side	20	18.6
Sandhills	--	
Other in Town	44	40.8
Outside Town	2	1.8
Unknown Address	34	31.4
TOTAL	108	100.0

Although the number of "unknown addresses" is high, nevertheless the number of "West Side Other" and "Other in Town" (average or good neighborhood) accounts for almost half of the total (51).

Any conclusion based on such scanty data must be conditional. Nevertheless there is some indication that at least half of this particular group is fairly well situated economically. Also, this group as a whole has not been known, at least in recent years, to the Public Welfare Department, another indication that they are "on their own". Also since they have accounts, these people have some income from trust lands on their reservations.

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No Schedules Completed.

The group on the "Basic List" who were not contacted and did not complete schedules numbered 84. Some information is available on this group, through personal knowledge of the individuals involved and information from relatives.

TABLE V

THOSE INDIANS WHO WERE NOT CONTACTED,

BY FAMILY COMPOSITION

FAMILY COMPOSITION	NUMBER	PERCENT
Single Men	25	29.8
Single Women	21	25.0
Couples without Children	2	2.4
Families		
1 or 2 Parents with Children	36	42.8
TOTAL	84	100.0

Some information was available on the addresses of this group, and this information is combined with information on the location of those on which schedules were completed.

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INDIAN HOUSEHOLDS ON BASIC SURVEY LIST

BY LOCATION IN GREAT FALLS

LOCATION	NO SCHEDULES COMPLETED		SCHEDULES COMPLETED		TOTAL	
	NUMBER	PERCENT	NUMBER	PERCENT	NUMBER	PERCENT
Wire Mill Hill	--	--	12	7.0	12	4.7
Hill 57	5	5.9	28	16.3	33	12.9
Mt. Royal	5	5.9	20	11.6	25	9.8
Lower West Side	1	1.2	12	7.0	13	5.1
West Side Other	12	14.3	15	8.7	27	10.5
Lower South Side	16	19.1	64	37.2	80	31.2
Sandhills	1	1.2	6	3.5	7	2.7
Other in Town	12	14.3	8	4.7	20	7.8
Out of Town	8	9.5	4	2.3	12	4.7
Unknown	24	28.6	3	1.7	27	10.5
TOTAL	84	100.0	172	100.0	256	99.9

In comparison with the IIM group both of the above groups show more scattering, with more people living in the dilapidated sections in town. Also appreciably fewer people (27 plus 20; total 47) are definitely known to be living in average or good sections of town.

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Chapter 4

FAMILY COMPOSITION

The remaining data were obtained from the schedules. Findings thus pertain only to the group of Indians who either completed schedules themselves or on whom schedules were completed from records.

Respondents.

A total of 172 schedules were completed, and in nearly all cases the head of the family completed the questionnaire, sometimes with the help of a spouse, relative, or the interviewer.

TABLE VII

SCHEDULE RESPONDENTS, BY AGE AND SEX

AGE	MEN		WOMEN		TOTAL	
	NUMBER	PERCENT	NUMBER	PERCENT	NUMBER	PERCENT
Under 17	--	--	--	--	--	--
17 - 21	12	9.9	6	11.8	18	10.5
22 - 25	11	9.1	6	11.8	17	9.9
26 - 35	32	26.4	14	27.4	46	26.8
36 - 45	25	20.6	14	27.4	39	22.7
46 - 55	25	20.6	4	7.8	29	16.9
56 - 65	5	4.1	4	7.8	9	5.2
66 and over	11	9.1	3	5.9	14	8.1
Unknown	--	--	--	--	--	--
	121	99.8	51	99.9	172	100.1

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Number

The total number of individuals was 710, broken down as follows:

TABLE VIII

TOTAL NUMBER OF INDIVIDUALS IN STUDY

BY CHILDREN AND ADULTS

INDIVIDUALS	NUMBER	PERCENT
Adults	256	36.1
Children over 18 in parents home	12	1.6
Children under 18	442	62.3
TOTAL	710	100.0

Family Composition

Of the total group of 172 schedules 121 were of families with children, 51 of families without children.

TABLE IX

FAMILY COMPOSITION OF RESPONDENTS IN STUDY

FAMILY COMPOSITION		SCHEDULES	
		NUMBER	PERCENT
Man only	51	32	18.6
Woman only		12	7.0
Couples		7	4.1
Man with children	121	5	2.9
Woman with children		39	22.7
Couple with children		77	44.7
TOTAL		172	100.0

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Considering only the children under 18, there were 442 children in 118 families; the mean number of children per family was 3.75. Comparing this with the mean number of 2.35 children per family in the U.S. in 1959,[1] we can see that the mean for the study group lies significantly higher.

Conclusion

1. The largest group of respondents falls in the age group 22 to 55 years.

2. Of the total number of families with children (121) 44 or 36.4% are one-parent families. Of these, 39 are families without a father so that the burden of raising the children falls entirely on the mother.

3. The mean number of 3.75 children per family is high.

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[1] William F. Ogburn and Meyer F Nimkoff, Sociology, Houghton Mifflin Co., Boston, 1964, p. 618.

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Chapter 5

EDUCATION ADULTS

Educational Level

The educational level for the total group of 172 respondents is low; 81 individuals, or 47.1% fall in the 5-8 grade level; only 43 persons, or 25% had had any high school at all (9-12 grade). A few stated they had graduated from high school, but those were the exception. None had any college education.

A word of caution. Average actual educational achievement probably lies about 2 grades below that given by respondents. Many of these men and women attended school rather casually and intermittently when they did go to school.

Many of them were passed on to higher grades because of their age and size.

There was no discernable correlation between age and education, other than the fact that the 8 men who had no education at all were all 46 years or older. In other words, with the exception of this uneducated group of men, the educational level showed no trends by age of respondents. Some of the young people had little education, while some of the older ones had had some high school. One can definitely not say that the younger people are better educated than their elders, nor is the contrary true.

TABLE X

EDUCATIONAL LEVEL OF RESPONDENTS, BY SEX

GRADE	MEN		WOMEN		TOTAL	
	NUMBER	PERCENT	NUMBER	PERCENT	NUMBER	PERCENT
None	8	6.6	4	7.8	12	7.0
1 - 4 Grade	19	15.7	5	9.8	24	14.0
5 - 8 Grade	57	47.1	24	47.1	81	47.1
9 - 12 Grade	27	22.3	16	31.4	43	25.0
No Response	10	8.3	2	3.9	12	7.0
TOTAL	121	100.0	51	100.0	172	100.1

Conclusion

In this age of constantly increasing educational demands, the level of education for this group of Indians is low; 47% of the total of 172 falls in the 5-8 grade level. Only 25% had any high school at all.

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Chapter 6

HOUSING

Households

Of the 172 units on whom schedules were completed 40 were living in with friends or relatives at the time the schedule was completed. This "living-in" group was not asked to complete the last section of the schedule, on housing, so that this section pertains only to the remaining 132 heads of households.

Overcrowding

A total of 741* individuals lived in 132 dwellings. Excluding the four respondents who did not list the number of rooms in their dwelling, the remaining 128 dwellings contained 415 rooms, or an average of 3.24 rooms** per dwelling.

TABLE XI

NUMBER OF ROOMS PER DWELLING

NUMBER OF ROOMS	DWELLING		ROOMS	
	NUMBER	PERCENT	NUMBER	PERCENT
1 Room	10	7.6	10	2.4
2 Rooms	26	19.7	52	12.5
3 Rooms	42	31.8	126	30.4
4 Rooms	32	24.2	128	30.8
5 Rooms	12	9.1	60	14.5
6 Rooms	4	3.0	24	5.8
7 Rooms	1	0.8	7	1.7
8 Rooms	1	0.8	8	1.9
	128		415	
No response	4	3.0	- -	
TOTAL	132	100.0	415	100.0

* The discrepancy between these 741 individuals and the total of 710 persons in the 172 completed schedules lies in the fact that in some of these households people lived in who were not interviewed. The question asked in the schedule about the total number of people living in the home was designed to give an idea of crowding in the homes.

** Porches and bathrooms were not counted as rooms.

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The average number of persons per dwelling was 5.61.

The average number of persons per room was 1.77.

In 1950, the Institute for Research in Social Science of the University of North Carolina undertook a national study of the Aid To Dependent Children Program on behalf of the American Public Welfare Association. Analysis of housing conditions constituted one part of the study and the study used the measure of 1.5 persons per room as a maximum line between critically crowded and non-crowded living.[1] Using this as a base, housing for our group thus falls definitely in the "critically crowded" category.

Home Ownership

The vast majority of dwellings were rented.

On Hill 57 a special situation has developed over the years, that of "squatters". A few Indians there own property, but most do not. When asked if they own their home, the answer will be in the affirmative, and this is true as far as the house itself is concerned. In nearly all these cases, the Indian built the house himself, out of scrap lumber. Yet the land belongs to someone else. In most of these cases the Indian does not pay any "rent" or "lease" for the land, and few know who owns the land on which their house stands. As a result, housing costs for this group are very low, as they only pay for utilities. Legally their status is, of course, very precarious, as at any time the owner of the land can ask the Indian to move, and this has in the past from time to time caused sadness and upset for some families, who were asked to do just this.

TABLE XII

STATUS OF RENTING AND HOME OWNERSHIP

STATUS	NUMBER	PERCENT
Own or buying	16	12.1
Rent	98	74.2
Rent free	6	4.5
Home owned but not land	12	9.1
TOTAL	132	99.9

[1] M. Elaine Burgess and Daniel O. Price, An American Dependency Challenge, American Public Welfare Association, Chicago, 1963, p. 83.

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On Hill 57, 10 Indians are listed as property owners at the County Assessors Office; only 4 actually live there, 2 are deceased, and the other 4 live elsewhere. However, in some cases relatives or friends do live on their property.

On Mt. Royal, 4 Indians own property. Nearly all the cabins on Mt. Royal belong to Arnold Schmidt, son of John Schmidt, who started to build cabins there in the late 1930's and early 1940's. These cabins are now rented out, mostly to Indians.

On Wire Mill Hill there is both owned and rented property.

Housing Conveniences

Hill 57 and Wire Mill Hill have only electricity. Hill 57 has one communal water faucet, with city water. Mt. Royal has cold water taps in the cabins, electricity and gas, but no sewer.

In the Sand Hills, all homes had electricity, but other conveniences were variable. A few had septic tanks, but others still have out-houses.

The basic conveniences are water, electricity, inside bath and gas.

TABLE XIII

BASIC CONVENIENCES IN DWELLINGS

CONVENIENCE	NUMBER	PERCENT
None	1	0.8
Water only	-	---
Electricity only	30	22.7
Gas only	-	---
2 conveniences (excludes inside bath)	7	5.3
3 conveniences (excludes inside bath)	19	14.4
4 conveniences (includes inside bath)	74	56.1
No response	1	0.8
TOTAL	132	100.1

Thus 57 dwellings out of 132, or 43.2% had no inside bathroom facilities, with the resulting low sanitation standards and health hazards.

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Heating

Of the 132 dwellings, 28 (21.2%) were heated with coal and/or wood stoves exclusively. Cooking in these homes was also done on coal and wood. Gas and/or oil was used in 98 dwellings (74.2%), and 5 used other methods, such as bottled gas or a combination of methods. One did not respond.

Condition of Home

The condition of each home was rated by the interviewer according to observation, in one of three categories: dilapidated, deteriorating, and sound. These were defined by the U.S. Census of Housing 1960 as follows:

Dilapidated does not provide adequate and safe shelter. Defects in sufficient number to require extensive repair or rebuilding, or structure of inadequate original construction - built of makeshift materials. For example, all of the homes on Hill 57 and Mt. Royal were included in this category.

Deteriorating as that which has one or more defects that must be corrected if the unit is to continue to provide safe and adequate shelter.

Sound housing as that with no defects or defects which may be easily corrected, such as no paint.

TABLE XIV

CONDITION OF DWELLING AS RATED BY INTERVIEWER

CONDITION OF DWELLING	NUMBER	PERCENT
Dilapidated	56	42.4
Deteriorating	62	47.0
Sound	14	10.6
TOTAL	132	100.0

Expense

To give a true and accurate picture of the actual expense of housing, it would be necessary to go into more detail than this study provides. For instance, no information is available on the cost of utilities. A few Indians heated their homes with oil, an expensive fuel. In some of

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the rental units gas bills in the winter are very high, due to the bad condition of the home. On the other hand, on Mt. Royal utilities are included in the rent payment as is the case in a few apartment buildings in town. Inclusion of utilities in the rent is, incidentally, one reason why many Indian families will stay in grossly inadequate housing, although they know it is inadequate and they are dissatisfied. Deposits are necessary to get gas and electricity turned on. Even if this is accomplished, the unemployed family man finds it nearly impossible to keep up with the high gas bills in the winter (often $20-30 per month). Many owe gas bills from past years and cannot get the gas turned on unless the previous account is paid up. Thus a vicious circle develops, and in the end it narrows the "choice" of housing, such as it is, down to rentals where utilities are included in the rent.

This study only provides data on amounts paid out monthly for the rent or house payment, but, with payment of utilities, actual housing cost will be higher in many cases.

TABLE XV

AMOUNT OF HOUSE PAYMENT

OR RENT, PER MONTH

AMOUNT	NUMBER	PERCENT
Nothing	31	23.5
$ 0-20	--	- -
$21-40	18	13.6
$41-60	39	29.5
$61-80	40	30.3
No Response	4	3.0
TOTAL	132	99.9

No one paid over $80.00 per month

Satisfaction with Housing.

We asked each head of the home if they were satisfied with their housing, and asked for specific explanation of dissatisfaction. Of the total 132, 22 (16.7%) did not respond, and 52 (39.4%) were satisfied. The remaining 58 (43.9%) were dissatisfied with their housing, and the two main reasons given were overcrowding (16) and the bad condition of the home (30). The rest had various other reasons, such as inconvenient location, too expensive, dislike of neighborhood.

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Comments:

It is well to here quote verbatim some typical comments from respondents on housing conditions:

_____ "The cold goes right thru the house. Can't keep it warm."

_____ "House is cold, having only a small gas heater in the living room for the whole house. High rentals in this town force us to live in houses that are too small and are run down so that other people would refuse to rent them".

_____ "Too crowded, bad place for kids to grow up".

_____ "Too small for the amount of money you have to pay, but with kids it's hard to rent a house".

_____ "No place for children to play".

_____ "Too small, can't afford anything else".

Bad housing was one item on which most people interviewed waxed eloquent. They stressed the poor housing conditions and the difficulties they encountered in trying to rent places for their large families.

A few large families (6 children and up) continue to live in the small inadequate cabins on Mt. Royal, simply because they cannot find cheap housing elsewhere. Those living in town find their "choice" very limited by finances, and they appear to be engaged in a constant game of "musical chairs" in an effort to somehow, somewhere, find a somewhat more adequate home or apartment, one not quite so cold or dirty as the previous one.

The fact is that moving is easy, as they have little or nothing to lose.

Conclusions.

The group of Indians included in this study lives in overcrowded conditions.

Housing is bad, with only 14 (10.6%) out of 132 dwellings rated as sound.

Most Indians in town are renters, who, since they have little or nothing to lose, move easily and often.

These factors in turn create a number of problems such as: frequent transfers of children from school to school, no roots in any neighborhood, no ties with a church or club.

Hill 57 is different to the extent that the population is stable and settled. Even though many do not own the land, they "own" their homes, and stay on Hill 57 year around.

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The Mt. Royal population is much more fluid. There is more movement back and forth between the town and Mt. Royal, and cabin renters change continuously.

On Wire Mill Hill a few people own property and stay the year around, a few rent. Generally there is less cohesion as a "colony".

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Chapter 7

EMPLOYMENT

Data on employment cover the 1963 calendar year.

Of the 172 respondents, 95 men and 9 women (total 104, or 60.5%) had been employed sometime during 1963.

Where Employed.

Where did these Indians find employment? If they were unable to find employment in Great Falls did they make an effort to look for work elsewhere? The data indicate they did; 35 persons or 33.7% of the 104 employed worked outside Great Falls exclusively, while an additional 26 (or 25%) worked both in and away from Great Falls in 1963.

TABLE XVI

THOSE EMPLOYED IN 1963, BY LOCATION OF EMPLOYMENT

WHERE EMPLOYED	NUMBER	PERCENT
In Great Falls only	39	37.5
Outside Great Falls only	35	33.7
Both in and away from Great Falls	26	25.0
No response	4	3.8
TOTAL	104	100.0

Type of Employment.

The respondents were asked to list the kind of work they did in 1963. Some persons did two kinds of work. For instance, he may have worked a few months on construction and then switched to the potato harvest in the fall. However, classification by type of job below was based on the type of work the person had done the most of in 1963.

Jobs were categorized according to the Department of Labor Manual for Professions.

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TABLE XVII

TYPE OF EMPLOYMENT IN 1963, BY SEX

EMPLOYMENT	MEN		WOMEN		TOTAL	
	NUMBER	PERCENT	NUMBER	PERCENT	NUMBER	PERCENT
Farm or Ranch	28	29.5	4	44.4	32	30.8
Unskilled Labor (other than farm or ranch)	39	41.4	-	-	39	37.5
Semi-skilled labor	11	11.6	-	-	11	10.6
Skilled labor	12	12.6	-	-	12	11.5
Clerical	2	2.1	-	-	2	1.9
Service	1	1.1	5	55.6	6	5.8
Professional	1	1.1	-	-	1	0.9
No Response	1	1.1	-	-	1	0.9
TOTAL	95	100.2	9	100.0	104	99.9

Thus 32 persons, or 30.8% of the total were engaged in farm or ranch work, 39 people (37.5%) in unskilled labor. Most of those working as unskilled laborers worked in construction. Farm work as well as construction are seasonal, and thus irregular sources of employment.

The farm work engaged in by most of this group of Indians was short term. Often a group gets together (two or three men with their respective families) and contracts to do a job. It may take a few days or a few weeks to do the job, and then they must move on, hopefully to another job. Sometimes days or weeks go by without work between these jobs.

The farm and ranch season starts with rock picking in spring (clearing fields of rocks), then follow harvest of the strawberries, cherries, beans, the haying, apple picking, and potato picking, then sugar beet harvest, and cutting of Christmas trees, to name the main harvest jobs. During this time families are constantly on the move.

Of those who had semi-skilled or skilled jobs most were also employed in the construction field, for instance as perfatapers, carpenters, truck drivers, and thus were also subject to seasonal fluctuations.

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The one man who worked professionally was a weather observer. He had learned his trade in the military service.

The women who were engaged in the service professions worked as waitresses, or nurse aids.

Number of Jobs.

In view of the high number of people engaged in seasonal work one can expect frequent changes in jobs and such was found true; 47 (45.2%) individuals held more than one job in 1963.

TABLE XVIII

THOSE EMPLOYED IN 1963, BY NUMBER OF JOBS

NUMBER OF JOBS	NUMBER		PERCENT
1 Job	42		40.4
2 Jobs	17		16.3
3 Jobs	11	47	10.6
4 Jobs or more	19		18.3
No Response	15		14.4
TOTAL	104		100.0

We asked those who had changed jobs why they did so; out of the 47, 39 stated that they were laid off or the job was finished. The remaining 8 gave various reasons: health, insufficient pay, while one said he was fired.

Length of Employment in 1963.

Number of months employed in 1963 ranged from 3 weeks to full-time employment; 31 people or 29.8% of those employed worked less than 4 months, while on the other end of the scale only 13 people, or 12.5% worked between 10 and 12 months.

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TABLE XIX

THOSE EMPLOYED IN 1963, BY NUMBER OF MONTHS, EMPLOYED, AND SEX

MONTHS EMPLOYED	MEN		WOMEN		TOTAL	
	NUMBER	PERCENT	NUMBER	PERCENT	NUMBER	PERCENT
0-3 Months	25	26.3	6	66.6	31	29.8
4-6 Months	20	21.1	1	11.1	21	20.2
7-9 Months	27	28.4	1	11.1	28	26.9
10-12 Months	12	12.6	1	11.1	13	12.5
No Response	11	11.6	-	--	11	10.6
TOTAL	95	100.0	9	99.9	104	100.0

Thus 52 people (50%) were employed only half of the year or less.

As can be expected the largest percentage of men working 0-3 months was in farm work.

When combining the employment figures for men working on farms and as unskilled laborers, about half were employed less than 7 months.

Union Membership.

Was lack of union membership a reason so many men were employed in farm or ranch work? The initiation fee for the local laborers union is around $75, and for most of the other craft unions (such as carpenters) the amount is higher.

In fact, a surprisingly large number, 49 people, (or 47.1% of the 104) did have union membership. Some men had kept up their membership in the labor union although they had worked only in agriculture in 1963. Many of the younger men are very much aware of the importance of union membership.

Military Service.

In connection with employment we asked the men about their military service record, and their employment while in the service. It was thought that perhaps some men acquired a skill during their service years which they used in civilian life, or which would be valuable as a basis for future training.

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The findings were disappointing. 48 men had been in the service. Only 3 men had acquired a skill (one was warehouse clerk, one followed a course as dental technician, one a course for weather observer). The others all had done unskilled work, and had not received any training.

Conclusions.

58.7% of the 104 Indians who were employed in 1963 worked either outside Great Falls or both in and away from the city. They do go elsewhere to look for work and to work.

68.3% of the employed were employed in farm and ranch work or unskilled labor, both unsteady and seasonal types of employment.

47 people, or 45.2% of those employed had more than one job in 1963. Job changes create instability in the life of the person involved, and in that of his family.

50% were employed 6 months or less.

47.1% of the 104 employed had union membership. This indicates that these Indians realized the value of such membership in job hunting. Some had kept up membership although they had not worked in union jobs in 1963.

Military service had benefited a negligible number of men, as far as employment experience or training was concerned.

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Chapter 8

INCOME

Source.

Respondents were asked to check the source or sources of their household income in 1963.

There were five main groupings; income from:

a. employment.

b. pensions or benefits, such as Social Security, veterans payments, industrial accident, or unemployment compensation.

c. tribal payments, such as per capita or lease payments.

d. public assistance payments, in cash or kind. Several public assistance programs (old age, blind or disabled, dependent children) provide monthly cash payments. The "General Assistance" program provides only weekly grocery orders and sometimes rent payment directly to the landlord, so that general assistance recipients receive no cash.

e. other sources. For instance, a few women received support payments for their children.

A small number (24 out of 172 or 14%) derived their income from employment only, while 80 individuals (46.5%) had at least some income from employment, which was supplemented by one or more other sources.

For 43 people (25%) public assistance was the only source of subsistence in 1963; of these, 37 received cash grants, while 6 received general assistance only.

Three people had no income at all. These had depended entirely on relatives or friends for food and shelter.

A total of 99 people (57.6%) derived their subsistence from more than one source.

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TABLE XX

SOURCES OF SUBSISTENCE IN 1963

SOURCES	NUMBER	PERCENT
Employment only	24	14.0
Benefits or pension only	1	0.6
Tribal only	-	-
Public Assistance cash only	37	21.5
Public Assistance in kind only	6	3.5
Other only	-	-
No income	3	1.7
Employment plus 1 or more other sources	80	46.5
Two or more sources, but employment excluded	19	11.0
No response	2	1.2
TOTAL	172	100.0

Amount of Cash Income.

The data on cash income in 1963 are not complete. People generally are hesitant to disclose the amount of their income, and this group was no exception. Every effort was made to get this information, but nevertheless, 29 individuals did not wish to answer the question on cash income available to them in 1963. There seemed to be no pattern among those who did not give the information. They definitely did not as a group, appear to be more well-to-do than those who did give this information.

A word of caution regarding those who did give the amount of their income. Some gave estimated amounts, and their tendency seemed to be to estimate down rather than up. For instance, if a man made $2066.00, his estimate tended to be $2000.00 rather than $2100.00. Therefore it is believed that actual income lies probably somewhat higher than the data indicate, but not a great deal higher.

On the other hand, the schedule was filled out in January and February, 1964, and most people had already received their income tax forms. As a result, many were able to and did give very exact income figures, in fact, copied those from their tax statements.

TABLE XXI

AMOUNT OF CASH INCOME IN 1963

AMOUNT	NUMBER	PERCENT
None	9	5.2
$0-499	19	11.0
$500-999	17	9.9
$1000-1499	15	8.7
$1500-1999	16	9.3
$2000-2499	27	15.7
$2500-2999	12	7.0
$3000-3499	13	7.6
$3500 and over	15	8,7
No response	29	16.9
TOTAL	172	100.0

Nine people had no cash income (3 without any income at all, and the 6 who received general assistance only).

The actual amounts of income ranged from a low of $45 to a high of $7514. The median income of the 134 cases who reported (50% of the cases below and 50% above this amount) was $2020.

These 134 cases who reported income contained 572 individuals, and the average income per case was $1962.00, while the average per capita income for 1963 was $460.00.*

For comparative purposes, the Chamber of Commerce income figures for 1963 in Cascade County show an average of $6801.00 per household, and an average per capita income of $2156.00.

*NB. Income here means any and all cash coming into the home, regardless of the source. It does not mean income from employment only.

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The median monthly income per person for the whole United States in 1960 was $185.30 ($2223.60 for 12 months). For the Northwest this figure was somewhat lower, at $173.80 per person per month (2085.60 for 12 months).[1]

Furthermore, the Department of Labor estimated in 1960 that a family of 4 persons needed a yearly income of $5,036.00, or a monthly income of $419.66 (before taxes), to live modestly. Anything below the "modest" figure was considered deprivation or poverty.[2]

Whichever figure is used, it is obvious that the cash per capita income ($460.00) as well as the average per case income ($1962.00) of the Indians in the studied group is extremely low.

Conclusions.

24 individuals (14%) of all 172 responde ts derived income from employment only; 57.6% (99 individuals) had income from more than one source.

Cash income is very low. Median income per case for those who reported was $2020.00, average income $1962.00 in 1963. Per capita income was $460.00, also in 1963.

These data point out the fact that a large number of these Indians lead a precarious existence. They have no steady, dependable source of income and this factor alone is a deterrent to stable family life or planning for the future. Life is a continuous scramble for a dollar here, a grocery order there. A person never knows if next month he will be able to pay rent or utilities. Perhaps he will temporarily, have to move in with a relative, and perhaps the month thereafter he may get unemployment compensation and move into a cheap apartment. Meanwhile the children may again have changed schools and neighborhoods.

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[1] Ibid, 68. These figures are not exactly comparable to figures used in the Indian study, as these were medians, while the Indian study figures are arithmetical averages. However, they do give some indication of the Indian's financial situation.

[2] Ibid, 62.

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Chapter 9

RESIDENCE AND RESERVATION CONNECTIONS

Length of Residence in Great Falls.

The question is often asked: "How long have these Indians lived here? Did they recently come from the reservations? Why do they not stay on the reservations?"

A variety of reasons prompt Indians to leave reservations. However, two recur continuously: bad and insufficient housing, and insufficient work on the reservations. Furthermore, 11 years ago the United States Congress, under HR 108, adopted a "termination of trusteeship" policy. Since 1952 the Bureau of Indian Affairs has offered assistance to Indians who desire to leave the reservations under a "relocation" program. Presently there is less emphasis on the termination policy.

How long did the 172 Indians in the study group live in Great Falls?

TABLE XXII

YEARS OF RESIDENCE OF RESPONDENTS IN GREAT FALLS

YEARS	NUMBER	PERCENT
Under 1 year	5	2.9
1-4 years	22	12.8
5-9 years	26	15.1
10-19 years	50	29.1
20 years and over	37	21.5
Born and lived in Great Falls	32	18.6
TOTAL	172	100.0

Thus 119 respondents or 69.2% have been born here or lived here ten years or more, and can hardly be considered "new-comers".

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Where did they live before coming to Great Falls? Each respondent was asked in the schedule where he had lived immediately before coming to Great Falls. The number of respondents who stated that they came from a reservation was small. Actually a larger number than the table below indicates did live on a reservation at one time during their life.

TABLE XXIII

PLACE OF ORIGIN

BEFORE COMING TO GREAT FALLS

PLACE OF ORIGIN	NUMBER	PERCENT
Not applicable, born here	32	18.6
On reservation in Montana	24	14.0
Off reservation but in Montana	97	56.4
Canada	6	3.5
Other	13	7.6
TOTAL	172	100.1

Those listed under "other" came from Washington, Oklahoma and the Turtle Mountain Reservation in North Dakota.

The Canadian Indians.*

The Canadian Indian has special status under the United States Immigration law, going back to the Jay Treaty of 1794, between the United States and Great Britain. Under that law North American Indians born in Canada were allowed to cross the border into the United States without any restriction. Subsequently this law has been modified to the extent that the right to cross the border without restriction extends only to North American Indians born in Canada, who possess at least 50 per centum of blood of the American Indian race. The Indian must upon request be able to prove this to the Immigration Officer's satisfaction.

Once in the United States, he has non-citizen status, and is subject to laws and regulations pertaining to all non-citizens.

* Information in this section was obtained through correspondence March 10-64 with the District Office of the Immigration and Naturalization Service, Helena, Montana.

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There continues to be contact between Montana Indians and the Canadian Indians across the border. This includes contact with the Indians in Great Falls, a few of whom have married Canadians. However, this is a very small minority of Great Falls Indians.

Reservation Ties and Enrollment.

There is a whole host of misunderstandings in circulation about Indians generally, and "reservation Indians" in particular; a few comments are made here to clarify some of the more common misconceptions.

Indians are not wards of the United States government in the legal sense of the word "ward." An Indian is free to live where he wants to, and is a citizen with the same rights and responsibilities as any other citizen.

The Bureau of Indian Affairs does consider itself the guardian of Indian holdings and land, but not of the Indian person.

An Indian can live on or off a reservation, as he pleases. Economic factors often prompt his move away from the reservation.

Enrollment on a reservation is a tribal affair, and each tribe has its own enrollment rules which from time to time may be modified by the tribe. Not all Indians on reservations are enrolled as members of a tribe, and conversely a number of Indians away from reservations do maintain tribal enrollment. Since each tribe has its own regulations about enrollment it is almost impossible to make generalizations about this matter. For instance, enrollment of one or both parents in a tribe does not (in most cases) automatically give their offspring enrollment. Some tribes require a minimum percentage of Indian blood, some require that the child be born on a reservation; in most cases the parents must petition the tribe for enrollment, often within a certain length of time after the child's birth.

Once enrolled, some tribes periodically review their enrollment lists. In the case of the Chippewa-Cree Tribe of the Rocky Boy's Reservation, the tribal constitution provides that a person who remains away from the reservation for as long as 10 years may lose his tribal membership.

Other tribes keep enrolled members on their lists, regardless of length of time away from the reservation.

So it may happen that a once-enrolled member loses enrollment in his tribe, and therewith loses tribal rights. Also, we often find that in one family some members are enrolled while some are not.

Enrollment may, but does not, necessarily, confer financial benefits. So often one hears that "all Indians get government checks." Nothing is farther from the truth. Tribal revenues (for instance from timberstands

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on tribal land) are used for the tribe as a whole, to pay personnel, to improve the reservation, or for scholarships, etc. If the tribe has sufficient money it may then decide to pay out part of the revenues in "per capita" payments, a set amount for each enrolled member. These payments may run from $5.00 per year on up. However, a number of the reservations in Montana have not made per capita payments for years as they are simply too poor to do so. They do well to make ends meet, to pay their tribal officers, meet upkeep expenditures, etc.

Per capita payments must not be confused with other revenues which some Indians do have, but which have no connection whatsoever with enrollment.

Some land within reservation boundaries belongs to individual Indians. This land, often is leased out to Indians or non-Indians.

If the Indian owner does not use it himself he may lease it out as grazing or wheat land. These lease arrangements are handled through the Bureau of India Affairs. The Indian owner then gets, at stated intervals, his lease-payment in the form of a check. (This is undoubtedly the source of the "Indian government check" misconception). For instance, many of the Indians who have Individual Indian Money Accounts do get such payments regularly. These payments vary; some are large, some are very small. Sometimes ownership of such land comes through inheritance, and a person may have to share the lease payment with 10 or 15 other descendants of the original owner of the land, until the estate is probated.

In the 172 cases studied, 115 cases had no enrolled family members; in the remaining 57 cases one or more family members were enrolled, to a total of 146 individuals.

TABLE XXIV

NUMBER OF INDIVIDUALS WITH TRIBAL ENROLLMENT STATUS

ENROLLED	NUMBER OF INDIVIDUALS	PERCENT
On Montana Reservation	114	78.1
On Reservation outside Montana but in U.S.	24	16.4
Canada	8	5.5
TOTAL	146	100.0

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Those enrolled on reservations outside Montana but in the U.S., were from the Turtle Mountain Reservation in North Dakota, Pawnee in Oklahoma, and Klamath Reservation in Oregon.

Thus of the total of 710 individuals in the study, only 146, or 20.6% claimed tribal enrollment. No attempt was made to verify enrollment, and therefore actual enrollment may be slightly lower, if a few individuals were dropped from tribal enrollment without knowing it.

Conclusions.

Of the 172 respondents in the study, 69.2% had either been born here and lived here continuously or had lived here 10 years or more.

Few came directly from reservations; 97 of the total 172 in the study group, or 56.3% had lived elsewhere away from reservations in Montana, before coming to Great Falls.

Only 20.6% of 710 individuals in the study claimed enrollment in a tribe.

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Chapter 10

TRAINING PREFERENCES

Respondents were asked about their interest in further training, and the kind of training desired.

Of 172 respondents, 83 (48.3%) expressed interest; 61 of these were men, 22 were women.

Men

In training, age and education are important factors.

Only one man in the 56-65 year group expressed interest. The others all stated they were "too old" or "it was not worth it."

The largest single group of men interested in training, 21 in all, falls in the 26-35 year bracket.

Education-wise, 7 men had some education, between grade 1-4. The largest group, 35 men, had between 5-8 grades in school, while 18 had had some high school.

We reiterate here that actual educational achievement lies lower than that given by respondents.

TABLE XXV

MEN INTERESTED IN TRAINING, BY AGE, AND EDUCATION

AGE	EDUCATION				TOTAL	
	Grade 1-4	Grade 5-8	Grade 9-12	No Response	Number	Percent
17-21	1	5	5	--	11	18.0
22-25	-	7	3	--	10	16.4
26-35	4	10	7	--	21	34.4
36-45	2	7	1	--	10	16.4
46-55	-	5	2	1	8	13.1
56-65	-	1	-	--	1	1.6
TOTAL	7	35	18	1	61	99.9

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What kinds of training were these men interested in? Generally their aspirations were rather modest. Three trades recurred often enough to be listed separately: mechanic, heavy equipment operator and welder.

Some of the occupations listed under semi-skilled and skilled in the table below were: electrician, baker, carpenter, butcher, barber, mail carrier, brick layer, pipefitter, and assistant surveying engineer.

A few who had indicated interest in training did not specify the kind of training they would like or else were very vague and put down "anything" or "anything I can do."

TABLE XXVI

MEN INTERESTED IN TRAINING
BY TYPE OF TRAINING DESIRED

TYPE OF TRAINING DESIRED	NUMBER	PERCENT
Mechanic	16	26.2
Heavy Equipment Operator	6	9.8
Welder	6	9.8
Semi-skilled or Skilled (other than above)	16	26.2
Service	5	8.2
Clerical	-	- -
Other	4	6.6
Not defined -- "anything"	3	4.9
No Response	5	8.2
TOTAL	61	99.9

This study did not include any evaluation of feasibility to train people for jobs they would like to do. We do not know if the respondents realize what is entailed in becoming an electrician, or what the requirements are to become a mechanic's apprentice. Undoubtedly some men would change their mind if they were counselled about job requirements.

Women

We did not classify the 22 women interested in training by age and education. Their main preferences for training were for nurse aid or practical nursing or beauty operator, while one was interested in

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secretarial work (she had had some experience in high school), and one in "research." A few wanted to become seamstresses.

TABLE XXVII

WOMEN INTERESTED IN TRAINING
BY TYPE OF TRAINING DESIRED

TYPE OF TRAINING DESIRED	NUMBER	PERCENT
Semi-skilled or Skilled	6	27.3
Service	4	18.2
Clerical	2	9.1
Other	2	9.1
Not defined - "anything"	6	27.3
No Response	2	9.1
TOTAL	22	100.1

Since training programs in Great Falls are limited, it might be necessary to leave town and go elsewhere for training. Would those interested in training be willing to leave town?

Of the 83 men and women interested in training, 72 (86.7%) would be willing to get training elsewhere; of these 72, 15 had no families, 49 would take their families with them, and eight would leave their families in Great Falls.

Conclusions.

_____ Of 172 respondents, 61 men and 22 women expressed interest in training.

_____ The largest number of men interested in training (21), fell in the 26-35 age group.

_____ Three trades were particularly popular: mechanics, heavy equipment operating and welding. Service trades were not popular.

_____ The educational level of those who wished training was low; 35 of the men had an education between 5 and 8 grades, which is probably lower still in actual educational achievement.

_____ The majority of those who wished training would be willing to go elsewhere to get it. Most would prefer to take their families with them if possible.

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Chapter 11

HOUSING PREFERENCES

Ownership vs. Renting.

One question asked of all 172 respondents pertained to their preference for renting or buying a home. Of those who answered the question the majority expressed a preference for buying property. However, no attempt was made to assess whether they realized what was involved in buying and owning property, and some might change their opinion if they did know.

Generally most of those who would rather buy talked enthusiastically about the idea of "a little place" to own. They seemed to think in terms of an older place which they could "fix up" and improve, rather than brand new homes. Some would like to have vegetable gardens. A few mothers said it would be good to have a yeard for the children, so that "nobody could tell them to go away." Generally, aspirations seemed to be rather modest.

TABLE XXVIII

PREFERENCE RENTING OR BUYING HOMES

PREFERENCE	NUMBER	PERCENT
Not applicable (owns or buys now)	16	9.3
Prefers renting	14	8.1
Prefers buying	78	45.3
Indifferent	28	16.3
No response	36	20.9
TOTAL	172	99.9

Preference Where to Live.

In view of the tendency of many Indians to seem to cluster together in groups the study included a question on where the Indian himself preferred to live. In view of the existing situation the answers were surprising and conclusions are guarded. Perhaps these data only indicate the discrepancy between consciously expressed aspirations and unconscious behavior.

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TABLE XXIX

EXPRESSED PREFERENCE FOR PLACE OF RESIDENCE

PREFERENCE	NUMBER	PERCENT
Near relatives	9	5.2
Near Indians generally	9	5.2
In mixed neighborhood	45	26.2
On reservation	7	4.1
Indifferent	61	35.5
No response	41	23.8
TOTAL	172	100.0

In fact the large majority of the Indians in this group now do live close to other Indians, and often close to relatives.

Undoubtedly a number of interrelated physical and psychological factors "force" such a closeness and clustering together. This phenomenon is not peculiar to Indian people, as we find the same traits in the "little Italies" and "little Irelands" in our large cities.

Some of these factors are:

a. Lack of money, which forces people into older, deteriorating neighborhoods.

b. Lack of money which makes people dependent on friends and relatives for such things as babysitting while going to the store and for rides. There is an exchange of such services. Thus living close to relatives and friends is a necessary convenience.

c. Companionship on own economic level. No problems about "keeping up with the Joneses."

d. Companionship of your "own" people gives support to people in transition.

e. The strength of the tribal, clan and family ties, which continue to influence these individuals, is a social factor, more specific to Indians.

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Chapter 12

HEALTH

This study only gives information regarding the number of people who claimed to have a physical handicap, and the effect on employability. The information given by the respondents was not checked against physician's records.

No information is available on the health records of family members, and this is a gap in the study. Medical care is costly and judging from the general low level of income of this group of Indians, one can deduce that the majority can not afford private medical care.

Do they and their families get the medical care they need? This is definitely an area which needs further study.

Medical and hospital care through the Public Health Office is available to Indians actually in residence on the reservations. This source of medical care is not available to the Indians in Great Falls.

TABLE XXX

RESPONDENTS CLAIMING PHYSICAL HANDICAP, BY SEX

HANDICAP CLAIMED	MEN		WOMEN		TOTAL	
	Number	Percent	Number	Percent	Number	Percent
Handicap Claimed	39	32.2	18	35.3	57	33.1
No Handicap	81	66.9	32	62.7	113	65.7
No response	1	0.8	1	2.0	2	1.2
TOTAL	121	99.9	51	100.0	172	100.0

Of the 57 men and women who claimed that they had a physical handicap, 11 stated it did not affect their employability; the remaining 46 did state employability was affected.

These handicaps were rated in the coding process as temporary and chronic; two were rated temporary, and 44 chronic.

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TABLE XXXI

TEMPORARY VS. CHRONIC HANDICAP

AND EFFECTS ON EMPLOYABILITY

EFFECTS ON EMPLOYABILITY	HANDICAP TEMPORARY	HANDICAP CHRONIC	TOTAL NUMBER	TOTAL PERCENT
Employability affected	2	44	46	80.7
Employability not affected	-	11	11	19.3
TOTAL	2	55	57	100.0

Conclusions.

The whole area of health is inadequately covered by the study and needs further investigation.

From the low level of income for the total group it can be surmised that private medical care is too costly for most families. Observation bears this out.

33.1% of the total group of 172, claimed some kind of physical handicap at the time they were interviewed; the handicap affected employability and was rated "chronic" for 44 individuals, representing 25.6% of all 172 respondents. This is a high percentage.

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Chapter 13

SCHOOL ATTENDANCE OF CHILDREN

Sources of Information.

The information on school attendance of Indian children was gained from two sources.

a. The schedule itself gave information on children between 15 and 18 no longer in school. Also parents were asked to give their reasons why their school children missed school in the week preceding completion of the schedule.

b. A short questionnaire (see Appendix III) was completed by each teacher for each Indian child in his class. These school questionnaires were not circulated in all schools, but only in public schools in those locations where they could be expected to draw many Indian children. A total of 203 school questionnaires were returned. According to Mr. R. Farnsworth, Superintendent of Schools, a count of Indian children in all public schools in Great Falls was done recently, resulting in a total count of 238 Indian children. Thus the 203 in the questionnaire group represent 85.3% of the total in the public schools.

   Parochial schools were not contacted, and undoubtedly some Indian children do attend parochial schools.

   Kindergarten children were excluded from the questionnaire, as attendance is voluntary.

School Drop-outs.

Parents listed 22 children between age 15 and 18 no longer attending school. In addition there were several children below 15 which were technically still in school, and were included in the school questionnaire. However, in fact, these children missed more school days then they attended. For instance, one 13 year old youngster missed 78 days out of 88 in the first semester of the 1963-1964 school year. For the purpose of this study, these children were considered as still in school, if the school listed them as such. Yet, for all practical purposes these children are not attending.

Absenteeism.

The total number of school days in the first semester of the 1963-1964 school year was 88 days.

The average rate of absenteeism in all public primary schools for this same period was 12.77% or slightly more than 11 days.

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Schools included in the school questionnaires were:

a. Franklin School, Southwest side. This primary school has all the children from Hill 57, Mt. Royal, and the lower West side.

b. Collins, Black Eagle. Primary school, has the children from Wire Mill Hill and Black Eagle.

c. Largent and Emerson, lower South side. Primary schools.

d. Longfellow, lower South side, Primary school.

e. West Junior High, West Side. Has junior high children from the whole West Side.

f. Paris Gibson Junior High, Central Avenue. Has all junior high school pupils from the lower South Side.

TABLE XXXII

NUMBER OF INDIAN PUPILS BY SCHOOL

SCHOOL	NUMBER	PERCENT
Franklin	68	33.5
Collins	9	4.4
Largent and Emerson	13	6.4
Longfellow	72	35.5
West Junior High	22	10.8
Paris Gibson Junior High	19	9.4
TOTAL	203	100.0

Thus Franklin and Longfellow primary schools are comparable in their number of Indian pupils, as are the two junior high schools.

The overall rate of absenteeism among Indian children is high; 81 children or 39.9% of the total 203 missed more than 11 days of school. 33, or 16.3% of the total missed 21 days or more. Since there were 88 school days in the semester, this means in effect that this 16.3% missed roughly one day out of every four, and in many cases it was more than that, but figures were not broken down beyond 21 days absent.

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TABLE XXXIII

DAYS ABSENT FROM SCHOOL

IN FIRST SEMESTER 1963-1964

DAYS ABSENT	NUMBER CHILDREN	PERCENT
0-5 Days	78	38.4
6-10 Days	42	20.7
11-15 Days	28	13.8
16-20 Days	20	9.9
21 and over	33	16.3
Not Reported	2	1.0
TOTAL	203	100.1

A comparison was made between absenteeism by schools, and the only significant difference occurred between the Franklin and Longfellow Primary Schools. Franklin School had a much higher number of children absent 11 days or more.

TABLE XXXIV

ABSENTEEISM FRANKLIN AND LONGFELLOW

ELEMENTARY SCHOOLS COMPARED

ABSENT	FRANKLIN		LONGFELLOW	
	CHILDREN	PERCENT	CHILDREN	PERCENT
0-10 Days	30	44.1	53	73.6
11 Days and over	38	55.9	19	26.4
TOTAL	68	100.0	72	100.0

Achievement.

The teachers were asked to rate each Indian child's scholastic achievement "average", "below average" or "above average". No further instructions were given, as it was felt that the school's scholastic performance standards and grading system could be expected to be reasonably uniform. The results on this section of the school questionnaire

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support this supposition, as there was no significant difference in achievement ratings between schools.

Overall a very high percentage of the children was rated as "below average" in scholastic achievement.

TABLE XXXV

SCHOLASTIC ACHIEVEMENT AS RATED BY A TEACHER

ACHIEVEMENT	NUMBER		PERCENT
Below Average	126		62.1
Average	69)		
	)		
Above Average	7)	77	37.9
	)		
Not Reported	1)		
TOTAL	203		100.0

Are these poor achievers incapable of better scholastic performance? The teachers' answers to this question suggest the contrary. Of the 126 children rated as below average, 88 children or 69.8% were thought capable of better achievement. Some teachers added comments to the questionnaire, and poor school attendance was the factor most frequently blamed for poor school performance, with the child's disinterest in school running a close second. One school principal mentioned poor communication. Did these children really understand subjects taught in school? Could they relate school knowledge to their home life?

Parent-teacher Contact.

Are the parents of Indian children interested in their children's school performance? Do they "push" their children to achieve? Or is formal schooling and scholastic achievement a subject alien in their life-pattern?

One measure of a parents interest in his child's school performance is his contact with the child's teacher, particularly if the child does poorly in school.

For this particular group of Indian children parent-teacher contact was very poor; for 156 children, or 76.8% of the total of 203 pupils, the teacher had not seen the parent(s) in the first semester.

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TABLE XXXVI

PARENT-TEACHER CONTACT IN FIRST SEMESTER

CONTACT	NUMBER	PERCENT
Contact	46	22.7
No Contact	156	76.8
Not Reported	1	0.5
TOTAL	203	100.0

Several teachers commented that they had sent notes home with the children inviting the parent to see the teacher. Usually this had no success.

Are the parents perhaps afraid to go to the schools? Since so many children do poorly in school, a visit to the school usually means hearing bad news. Perhaps many of the parents feel ill at ease in the strange school surroundings. There are many unanswered questions, but the fact remains that there is very little contact between parents of these children and the teachers.

Reason for Absenteeism.

In the schedule itself we asked parents with children in school if any had been absent the preceeding week. In 33 families with children in school, one or more of the children had stayed home. Of these 33, 21 gave health as the main reason for the child's absence from school, 4 the weather (it had been very cold one week), 2 did not respond, and the remaining 6 gave a variety of reasons.

It is interesting that no one gave lack of clothing or school supplies as a reason.

These findings should be treated guardedly. The interviewer was a social worker, and most parents know that "illness" is the one reason acceptable for a child's absence from school. Some of the children were indeed ill; some had colds, a few had impetigo. But others, ostensibly sick, had been "sick" for weeks, and the interviewer knew that the child's main illness was a profound dislike for all matters academic.

The parent's answers were not questioned, but it is very likely that another interviewer would get entirely different answers.

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Undoubtedly one reason for the high rate of absenteeism is a lack of finances. One parent with five children in school (three in primary, two in junior high) said that getting the children ready for school each fall "made $100.00 look sick." This figure, of course, includes some expense for clothing, but many of these Indian families operate the year around on such a marginal budget that the purchase of each new pair of shoes is a catastrophe. Yet most of these parents do feel that their children should be presentable to go to school.

We know that often these children work in the potato harvest in the fall, and earn some money for school clothing. In the Idaho potato area this pattern of child employment in the potato harvest season is a recognized factor, and school starts only when the harvest is over. In Great Falls, however, those children enter school late as a result of this.

An employee of the State Employment Office estimated that about 50% of the workers in the potato fields around Great Falls each fall are children, many of them Indian children, as this is one of the main sources of employment for Indians.

Two children, aged 13 and 15 missed the whole first semester, as they helped their father first haying, then picking potatoes, and then cutting Christmas trees.

How is it possible that children can miss school for weeks on end without authorities checking on why they are not in school? The fact is that there is no fool proof system to keep track of children who should be in school but are not. School principals, public health nurses, social workers, juvenile police officers and juvenile probation officers each engage in some of this "checking up," but there is no truly comprehensive and effective system in operation, which determines quickly why a child is not in school.

Conclusions.

Absenteeism is high among this group of 203 Indian children; 81 or 39.9% missed more than 11 days of school in the first semester.

Scholastic achievement was rated below average for 62.1% of the total group.

Of these poor students, 69.8% were though capable of better achievement.

Parent-teacher contact was very poor for the whole group; for 76.8% the teacher did not have contact with the child's parent(s) during the first semester of the 1963-1964 school year.

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Chapter 14

SUMMARY

This study gives some indication that there are many Indians in Great Falls who are financially independent and are "on their own."

The group of Indians this study mainly deals with are, on the contrary, poor. Thus the findings are slanted toward this particular group, and cannot be generalized to all Indians in Great Falls.

Highlights of the findings are:

____ The mean number of 3.75 children per family is high.

____ Housing conditions are bad; 89.4% of the 132 dwellings was rated dilapidated or deteriorating. The average number of persons per room was 1.77, while a base of 1.5 persons per room is considered a maximum line between critically crowded and non-crowded living.

____ At a $460.00 per capita cash income in 1963, and an average per household income of $1962.00, cash income was very low.

____ The educational level of adults is low; 47.1% had between 5 and 8 grades education, while only 25% had any high school education (9-12 grade).

____ There is interest in training but any training plans must take into account this low level of education.

____ A surprisingly large number of individuals, 104 out of 172 or 60.5%, had worked sometime in 1963.

However, employment was irregular and most frequently in seasonal work. Hence there resulted frequent changes of jobs, irregular income and general uncertainty and instability in day to day living.

____ School attendance of children is very poor; 39.9% missed 11 days or more out of 88 school days in the first semester of the 1963-1964 school year. 16.3% missed 21 days or more.

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APPENDIX I

DIGEST OF PROJECTS AND ACTIVITIES WHICH PRECEDED FORMATION OF THE CITIZEN'S COMMITTEE *

1930's - Jesuit missionaries from reservations visit Hill 57 families periodically. Vists ceased after 1945.

1940's - Mrs. Mary L. Cobb gives annual Christmas party in her home to Indian Children. In 1955 transferred to the DeMolay, and continues.

1940's - Interracial Committee in Cascade County Community Council Reports on Indians.

1950 - Montana Landless Indians have organizational meeting in Great Falls. Many of Hill 57 Indians participate.

1952 - Mr. and Mrs. Jerry Thumm, Chippewa residents of Great Falls, introduce Sister Providencia to Hill 57 and Mt. Royal populations. Request is made for religious teaching and weekly religion classes are organized by Confraternity of Christian Doctrine from the College of Great Falls. Continuing.

1953 - Sister Providencia and College students begin welfare projects on Hill 57 and Mt. Royal. Continuing.

1953 - A cooperative food store started in cabin of John LaPier on Hill 57. Project failed.

1953 - Prominent Great Falls citizens, Matt Brown and Ed Novis, organize a "Hill 57 Relief and Welfare Committee." Discontinued in 1956.

1954 - The costs of digging a well in the center of Hill 57 were donated by Mrs. George Nilson. Water proved too alkaline for consumption.

1954 - Mr. Novis, Relief Committee, secured aid of the West Side Junior Chamber of Commerce to build a washhouse on Hill 57. Used instead as a community hall since 1954.

1955 - Senator James E. Murray introduces a bill, S. 2556, for relief and services to landless Indians of Hill 57. Passed by Interior Committees. Objected by Department of Interior. Congressman Metcalf introduced Bill in House. Failed to reach a vote.

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* Complete listing of Projects and Activities in connection with Great Falls Indians available at the Sociology department, College of Great Falls.

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1955 - Indian Relief Committee distributes clothing from Jaycee blockhouse on Hill 57 and holds Christmas party there. Discontinued.

1956 - Mrs. Homer Morton, Boston Heights Missionary Society of Church of God begins her religious, welfare, and educational activities on Hill 57. Continuing.

1956 - Mrs. Morton and her volunteers arrange for electricity on Hill 57. Indians wire their own houses and bear the cost. Mr. Morton pays for wiring the blockhouse and continues to pay electricity bill.

1957 - Land for an Indian Bureau Office was donated on Mt. Royal by John Schmidt. The deeds were sent to Senator Murray, who urged the Indian Bureau to designate the land on Mt. Royal as an Indian reservation. Offer refused.

1957 - Research study of Indian welfare in Cascade County released by Sister Providencia of the College of Great Falls.

1957 - The "Friends of Hill 57" were organized. Max Gubatayao first president. Active until 1962.

1957 - Miss Cornelia Robinson, Health Educator, appointed by State office to work among Hill 57 and Mt. Royal families. Discontinued.

1957 - Dr. Paul Ensign, County Public Health Officer, begins a children's clinic monthly on Hill 57 and Mt. Royal. He conducted a successful experimental Kynex drug program. Discontinued.

1957 - A water line was extended from the city limits to Hill 57 as a community effort with contributions of labor and materials from unions, contractors, and the city. One water spigot remains in service today for Hill 57 families. Packy Meyers, Indian of Hill 57, collects the 50¢ fee from each family for the water bill. This is paid to the Great Falls Labor Assembly which carries the responsibility for the water bill. Continuing.

1957 - The Great Falls Business and Professional Women adopt an Indian project to send a delegate to Washington, D. C. to testify at Congressional hearings. Contributions from a city-wide drive enable Mrs. Eunice Lamere, Indian from Mt. Royal, to fly to Washington and testify before Interior and Commerce Committees. No concrete results at Washington level.

1958 - "Friends of Hill 57" join with city groups in request for a surplus foods program in Cascade County. Effort unsuccessful.

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1959 - Sanitation and clean-up campaign spearheaded by County Sanitarian on Hill 57 and Mt. Royal.

1958 - The Mother Emily Gamelin Sewing Club at Columbus Hospital makes bedding, collects clothing, buys shoes and milk for Hill 57 families and others. Continuing.

1959 - Public phone booths placed on Hill 57 and Mt. Royal. These were eventually removed.

1959 - Meetings on Hill 57 and on Mt. Royal to promote the assignment of an Indian deputy sheriff for both areas. This goal was not accomplished.

1959 - Catholic Daughters' organization launch a city-wide food drive for 80 destitute Hill 57 and mt. Royal persons. "Sunshine barrels" were placed in leading food stores. Continued annually for four years. Excellent radio appeals were made.

1959 - Home Demonstration Agents start assisting Miss Cornelia Robinson with adult education programs on Hill 57 and Mt. Royal. Discontinued.

1959 - The Sociology Department of the College of Great Falls assisted the "Friends of Hill 57" in a research effort entitled "An Employment and Social Study of 55 Terminated Indians."

1960 - Catholic Central High School Confraternity of Christian Doctrine assumes responsibility for the Catholic instruction on Hill 57 and the College of Great Falls retains the task on Mt. Royal. Continuing.

1962 - Campfire girls fix up the Jaycee blockhouse preparatory to holding meetings there for the children. Story hour, crafts, games. Continued until 1964.

1962 - Firefighting crews organized on Hill 57 and Mt. Royal under Forest Service training programs. Crews served with distinction in several regional fires. Continuing.

1963 - A St. Vincent de Paul Society was re-activated in Great Falls and a second-hand clothing store on the Southwest side helps Hill 57 and Mt. Royal families with clothing and other needs. Continuing.

1963 - Two private citizens in town "adopt" Indian families and bring the children to their homes weekly for meals and to St. Thomas Home for religious instruction. Continuing.

1963 - The College of Great Falls Confraternity of Christian Doctrine begins a program of games for children on Mt. Royal on Sunday afternoons. Continuing.

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APPENDIX II

CITIZENS COMMITTEE ON GREAT FALLS INDIAN AFFAIRS

This questionnaire was made to give the Citizens Committee on Great Falls Indian Affairs information about the health, education, work and housing of the Indian citizens in Great Falls. The information can help the committee to recommend things that can be done to help Indian people.

Where possible, the head of the family should fill in the questionnaire.

In a few days someone will pick up the questionnaire. If you have difficulty with some of the questions, please wait until this person comes.

Thank you.

IBM Col No.	Code	
1-3		A. Schedule _____

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IBM Col No.	Code	
4		B. Check the right word for you. 1. Man_____ 2. Woman_____
5		C. What is your age _____
6		D. Circle the number of years in school you have had 1. None_____ 2. Grade School 1 2 3 4 5 6 7 8 3. High School 9 10 11 12 4. College 13 14 15 16
7		E. In 1963 were you employed? 1. Yes_____ 2. No_____
8		F. If you did work, please state how many months you worked in 1963. _____months.
9		G. If you worked in 1963, what kind of work did you usually do? Please fill in _____
10		H. In 1963 did you belong to a union? 1. Yes_____ 2. No_____
11		I. If you worked in 1963 where did you work? Please check one. 1. In Great Falls only_____ 2. Outside Great Falls only _____ 3. Both inside and outside Great Falls_____
12		J. If you worked in 1963 how many different jobs did you have? Please state: _____ jobs.
13		K. If you had more than one job in 1963, why did you have to change jobs? Please fill in _____
14		L. Were you ever in the military service? 1. Yes _____ 2. No _____

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IBM Col No.	Code
15	
16	
17	
18	
19	
20	
21	
22	

M. If you were in the service, what kind of work did you do there? Please fill in _____

_____

N. Are you trained for any special work?
1. Yes _____
2. No _____

O. If you are trained, what are you trained for? _____

_____

P. Do you want job training?
1. Yes _____
2. No _____

Q. If you want training, what would you like to be trained for?

_____

R. If you want training, would you be willing to leave town to get trained somewhere else?
1. Yes _____
2. No _____

S. If you had to leave town, would you take your family?
1. Yes _____
2. No _____

T. The following family members live in your home with you at this time:

		Member of Family (First name only)	Age
Wife (or Husband)		_____	_____
Children	1.	_____	_____
	2.	_____	_____
	3.	_____	_____
	4.	_____	_____
	5.	_____	_____
	6.	_____	_____

(Continued on Page 4)

IBM Col No.	Code	
		T. Continued) Member of Family (First name only) Age
		Children 7. _____ _____
		8. _____ _____
		9. _____ _____
		10. _____ _____
		11. _____ _____
		12. _____ _____
23-24		Tx.
25		Ty.
26		U. If you have school children at home, did any of them stay home from school this past week? 1. Yes _____ 2. No _____
27		V. If any of your school children did stay home, please state why. First Name Why _____ _____ _____ _____ _____ _____
28		W. If you have children at home, are there any between ages 15 and 18 who are not in school any more? First Name Grade they were in when they quit school _____ _____ _____ _____ _____ _____

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IBM Col No.	Code	
		X. Are you or any of the family members listed above enrolled on a reservation? Please fill in.
		Enrolled / Where
		Yourself _____ _____
		Wife or Husband _____ _____
		Number of Children Enrolled _____ _____
29		Xw.
30		Xx.
31		Xy.
32		Xz.
33		Y. How long have you lived in Great Falls?
		1. _____ Born and lived here all the time.
		2. _____ Years.
		3. _____ Months.
34		Z. If you did not live here all your life, where did you live before you came to Great Falls? Please check one.
		1. On a reservation in Montana _____
		2. Off reservation but in Montana _____
		3. In Canada _____
		4. Somewhere else outside Montana _____
35		AA. In 1963 where did your household income come from? Please check all of these that in any way helped your household get along in 1963.
		1. Own Job _____
		Wife (or husband's job) _____
		2. Social Security _____
		Veterans payments _____
		Industrial Accident _____
		Unemployment Compensation _____

(Continued on Page 6)

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IBM Col No.	Code	
		AA. Continued 3. Reservation lease payments _____ Per capita payments _____ Other tribal payments _____ 4. Aid to Dependent Children _____ Old Age Assistance _____ Aid to Disabled or Blind _____ General Relief (Rent, Clothing or Food Orders) _____ 5. Some other source (Please state) _____ 6. Nothing at all _____
36		BB. In 1963 about how much cash income came into your home? Please fill in: _____dollars.
37		CC. How many times did you move in 1963? Please check. 1. Never _____ 2. Moved _____ times.
38		DD. If you had to move, what were some of the reasons? Please explain. _____
39		EE. If you could choose, would you rather rent or buy a home? Please check one. 1. Rent _____ 2. Buy _____ 3. Makes no difference _____
40		FF. If you could choose your own home, which one of these would suit you best? Please choose one. 1. In any neighborhood near relatives _____ 2. In any neighborhood near other Indian people _____ 3. In a neighborhood where white people also live _____ 4. On a reservation _____ 5. It makes no difference _____
41		GG. Do you have a physical handicap? 1. Yes _____ 2. No _____

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IBM Col No. | Code

42 _____ HH. If you do have a handicap, what is it? Please fill in.

_____

43 _____ II. Does it make you unable to work?

1. Yes _____
2. No _____

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HOUSING: This section to be completed only for owners or renters of home. Those living with relatives are excluded.

IBM Col No.	Code	
		Schedule Number
44-45		JJ. How many persons live in your home? Please give number. _____
46		KK. How many rooms are there in your home? (Do not count a porch or bathroom) _____ rooms.
47		LL. Is your home (Please check one) 1. Owned _____ by you 2. Rented _____ 3. Rent free _____
48		MM. Do you have any of these facilities? Please check. Yes No a. Running water _____ _____ b. Electricity _____ _____ c. Inside bathroom _____ _____ d. Gas _____ _____
49		NN. How is your home heated? Please check. 1. Coal _____ Wood _____ 2. Gas _____ Oil _____ 3. Other _____
50		OO. How much rent or house payment do you now pay per month? 1. _____ nothing 2. $_____ per month.
51		PP. Are you satisfied with your housing? 1. Yes _____ 2. No _____
52		QQ. If you are not satisfied, why not? Please explain _____
53		RR. _____

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APPENDIX III

TEACHER

QUESTIONNAIRE

IBM Col No.	Code	Information will be used for statistical purposes only.
1-3		a. Schedule Number (coder only)
		Name of Pupil _____
4-5		b. Age: _____ years
6		c. Grade: _____
7		d. School: _____
8		e. Number of days absent in first semester: _____ days
9		f. In your opinion, is this child's overall scholastic achievement: 1. Below average _____ 2. Average _____ 3. Above average _____
10		g. If below average, do you believe the child is capable of better achievement? 1. Yes _____ 2. No _____
11		h. Did the child's parent(s) ever come to see you this past semester? 1. Yes _____ 2. No _____

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APPENDIX IV

INDIAN ATTITUDES ON HILL 57 AND MT. ROYAL TOWARD THEIR WHITE NEIGHBORS

Max Gubatayao
Former President of "The Friends of Hill 57"

The following report on the attitudes of a small group of Indians toward white people is written at the request of the Citizens' Committee on Great Falls Indian Affairs. After all these years of living side by side the Committee would like to know how these Indians in general regard their white neighbors.

There is ample evidence that these Indians have a great deal of contact with the white people in town.

On the day-to-day level the children meet and mix with the white children at school, at church, and in the movies. The Indian children make use of the recreational sports facilities in town where they confront the white children. The Indians go to the parks, they frequent the city's swimming pools, and they can be seen from time to time whenever there is some special celebration in the city.

The Indian mothers shop in the city's supermarkets, and they go to the laundromats. They come in to town many times getting and buying used clothing from the PTA clothing distribution center, the Salvation Army salvage store, Columbus Hospital, or even from the city parish houses. A few of them work in town and even one mother attended vocational classes at one of the local hospitals. Another woman did housework for families living in the city.

According to a survey done in 1959 (page 2), some of the men worked at jobs for city employers. One man has worked for many years for a local house mover and a few of his relatives have been employed sporadically by the same company. When the county welfare department inaugurated its work program a quote of Indian men trudged down the hill from their shacks to do duty, as they put it, on the county "bean gangs." Another father worked for the Montana Concrete Company regularly while another worked faithfully at the Anaconda Company Smelter. One Indian father even donned a business suit at one time and applied for a job as a deputy sheriff. An old-timer whose horses used to be a familiar sight on Hill 57 made extra cash from time to time hauling away old stoves and refrigerators for city housewives.

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In addition both men and women from the Indian colonies worked for a local scrap-metal dealer picking up tin cans at the dump. A few of the more enterprising men collected copper wire at the same place and held it until the newspaper metal quotations showed that the price for this item was starting an upward trend. The women had their own enterprise in the form of rag collecting for city garage owners.

In a lighter vein both men and women attended bingo games in the city parishes almost religiously. The recreational needs of some of the parents was readily met in the area near and around First Avenue South. In general most of the parents, however, were stay-at-homes who retired with the proverbial chickens, following a rather rural pattern in this respect.

The Indian families on a higher level cooperated more or less with local government agencies. The mothers brought their children once a month to the Child Health Conferences held in the house of one of the families where the children were examined by the Health Officer. The mothers also attended a series of adult education classes where a Health Educator spoke to them on safety around the home. They listened as the Home Demonstration Agent showed them how to prepare good meals cheaply. They worked with the Health Department Sanitarians and one man as a result succeeded in hauling away an old car body crammed full of tin cans from his front porch. In November, 1957 the mothers cooperated admirably with the Health Department in an experiment involving the sulfa drug "Kynex."

In brief, the Indian people from the two camps could be seen like droplets of oil mixed into the ice water of the city's social complex. At one time the men and women met in one of the shacks to give their reaction to a suggestion from the sheriff that one of their own members be appointed to act as a deputy for the enforcement of law and order. This meeting occurred after one of the Indian women had been brutally beaten and killed on Hill 57.

These contacts with the white world in the city, according to Indian accounts, have been anything but pleasant. In fact the contacts have served to make the Indians draw in tighter and tighter. As they have reached out but found themselves rejected more and more by the townspeople, they in their own turn have become more rejecting of the white community.

At one time when they first began to tell some of their friends about their own version of tribal dancing and ceremonies conducted on the Hill,

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the Indians were quite willing to accept white visitors from town. After the passage of several years they became more restrictive and eventually one of their men guarded the door to prevent the intrusion of any white people at all. This was one of the strongest evidences that the oil droplets were coalescing and separating out.

The Indian children are frequently fighting with the white children they meet at school, at church and in the movies. When asked once what they did at school a few of them gave the stock laconic reply, "We fight".

Their accounts of these fights with city children were usually a complaint against injustice too. As they told the stories, the Indian children were usually accused of starting the fights whether they did or not. They received the greater share of discipline. In their minds there is little doubt that in any fight they will be held responsible. To be Indian is to be wrong and to be white is to be right. One need not tell them that justice is blind, because in their day-to-day experience they know this truth first hand.

It is little wonder in view of this that some of the children harbor a feeling of awe and fear for any white men who have any position of authority or prestige. This was brought out clearly one time by the young Indian boy in scouting who was petrified speechless when he sat opposite a scout leader who was examining him at one of the regular meetings. Add to this general fear of the Indian child for white people the knowledge that he is not wanted, and you have a rather gloomy outlook. More than one child has cried out indignantly, "They don't want us in town just because we are Indians."

The Indian children are merely inheriting the atmosphere in which most of their parents grew up. There are some differences, for unlike their parents they are not herded into one room of the public school called an "Indian room," but they are still made to feel as unwelcome nonetheless. One Indian mother with very white-looking children was told one time to send her children to a school in Black Eagle instead of the one on the west side of town. The teacher told her, "It is better over there because they don't have any Indians there, and you don't want your children going to school with the Indians."

It is little wonder that the parents who have grown up in the same white climate as their children have very little close contact with white people. Very few adults attend church. They do not take part in PTA

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activities and when their children become involved in fights with white children at school they do not run to the school authorities like their white counterparts with complaints against the offending children. They leave their offspring to fight their own battles.

It is very difficult to get the Indian parents to come down from their shacks on the hill to any gathering where there is the possibility that a great many white people will be present. They have been approached many times to attend meetings where some of their problems will be discussed and in spite of numerous invitations, pleas and exhortations very few of them appear at the appointed time. Aside from their general distrust, and fear of the whites they choose not to come because of their fear of ridicule. As one man put it, "They don't want to help us. They just want us to come in so they can look at us and make fun of us because of the way we have to live."

In most cases the Indians who do attend such gatherings have grown up on Indian reservations where they did not get such a big dose of anti-Indian prejudice.

In general the contacts of the Indian adults are limited to the welfare and health departments. In these contacts there is a great deal of misunderstanding. This failure to understand white people was highlighted by Dr. Paul Ensign at a meeting of the Cascade County Community Council one time when he said, "Too often we assume that the Indians know what we are talking about but they don't. They won't ask us about them and so we are all laboring under a misunderstanding."

There is a great deal of evidence of this misunderstanding on the part of the Indians who have no idea of what the various agencies giving them certain services are trying to accomplish. The mothers brought their children to the well-baby clinic but they could not understand why the doctor there wouldn't treat their children when he stood in front of them and told them that the child was definitely sick. "What kind of doctor is he?" one mother asked a few days after the health conference. "He said my baby was sick and when I asked him what I should do he told me to take the baby to my own doctor in town. Doesn't he know what to do for sick babies?"

Even though the same mothers cooperated with the health department in the experimental use of the sulfa drug "Kynex" they did so without understanding that the program was being carried on for their ultimate benefit. In fact they even adopted a hostile attitude toward the experiment after it

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was over. One mother on hearing that the "Kynex" program had proved very successful declared indignantly, "That makes me mad. They use us Indians as guinea pigs. If something doesn't kill us Indians then they use it on the white people."

The mothers listened to the Home Demonstration Agent tell them how to make creamed cabbage and other food dishes that were low-cost items. They even tasted the cabbage and agreed it was good but in the end they missed the whole point of the demonstration, or as one mother put it, "What she cooked was good but doesn't she know I haven't got the money to buy food to cook like that." Here it might be added that many of the Indians are greatly perplexed by the apparent density of white people who cannot grasp the all-too-evident fact of Indian hardship.

In the discussion on the appointment of a dollar-a-year Indian for the post of deputy sheriff the Indians showed some of their feelings for the white people and this particular proposal of theirs. They were amused by the seeming cheapness on the part of the white people for the offer in the first place. In addition they knew that one of their own members, because of family ties and personal instability, was not capable of assuming the burdens of the job. They also knew that an outsider who did not know Indians would be continually frustrated by the Indians in any attempt to keep law and order. They knew all these things and marvelled that the white people who are supposed to be so smart did not know them also.

In addition to this misunderstanding of white motives, distrust, and distaste for ridicule on the part of the Indians, they are fast becoming more disillusioned toward the white people. They are beginning to doubt that the city people will ever do anything to help them.

In this regard, as far as the white people are concerned, it is a fixed axiom that once Indians are educated they will begin to want the better things in life and will begin to work for them and thereby cease to be a burden. Yet, one old Indian grandmother had this to say about Indian desires. She had never spent a day in school and it is questionable whether she could read or write.

> The white people want to know what us Indians want. I'll tell you what I want. I want a decent house with a toilet inside the house so I don't have to freeze going to the toilet in winter time. I want water in the house that is fresh and not water I have to drag in from a faucet and let it stand till it gets so bad my children get sick drinking it.

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I want my children to go to school so they can learn something good but I need clothes for them. All I can get is a bunch of junk the white people don't want and when I put them on my boy the white kids at school make fun of him because of the clothes he is wearing and pull them off of him. Then they wonder why he quit school.

I am tired of living like this all the time. I want a good house but as far as the white people have anything to do about it I am never going to get one.

In a similar vein a young mother, after the breakdown of the discussions for appointing a dollar-a-year Indian deputy pronounced dismally, "We won't get a deputy. I know that for sure now. I am afraid to open the doors at night. I know now that the people in town are never going to do anything for us Indians out here. We could die tomorrow and they would never care."

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SOI Tax of Univ. of Chicago
has a map of U.S. Indians
circ 1950 that includes
Hill 57.
Montana 1957 Almanac from Mrs. Y.
mentions of Hill 57.

CITY-BORN INDIANS DO NOT INTEGRATE!

THE CHILDREN OF HILL 57

ARE NOT IN SCHOOL

Workshop in Understanding
Great Falls, Montana
September, 1957

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THESE CHILDREN OF HILL 57 FAMILIES WERE

NOT IN SCHOOL

OPENING DAY - SEPT. 3, 1957

Hill 57 Families	Age	Grade
Family I - Ray*	15	4th
David*	13	4th
Billy*	10	2nd
Sammy*	8	None
Esther*	7	None
Family III - Rose*	12	6th
Toni*	10	5th
Delores*	8	2nd
William*	7	2nd
Family V - James*	8	2nd
Raymond*	7	None
Family VI - Joyce	12	6th
Family VII - Rose	15	9th
Elaine	13	6th
Arlene	13	5th
Kenneth	12	6th
Raymond*	10	4th
Teresa*	6	2nd
Family VIII - Joy Ann*	6	None
Family IX - Charles*	9	2nd
Donald*	6	None
Family X - Eugene	7	1st
Family XI - Della*	15	7th
James*	13	6th
Paul*	9	3rd
Phyllis*	6	None
Family XII - Phyllis*	11	5th
Andrea*	8	3rd
Selena*	6	None
Family XIII - Pete Jr.	7	None
Tyrone*	16	8th
Family XVIII - Jay*	9	4th
Henry*	8	2nd
Dorothy*	7	2nd
Patsy*	6	1st

Hill 57 Families	Age	Grade
Family XIX - Tony*	18	Quit
George*	15	Quit
Family XX - Sherry	8	1st
Albert Jr.	7	1st
Family XXII - Norman Jr.	14	6th
James	12	4th
Joseph	10	3rd
Mary	6	None
Family XXIII - Albert*	16	Quit
Patricia*	14	8th
Family XXIV - Bruce*	11	3rd
Ralph*	10	3rd
Julia*	8	None
Joe*	7	None
John*	6	None
Family XXV - Eddie*	6	None
Family XXVI - Darrell*	10	4th
Edna*	8	3rd
Phyllis*	6	1st
Family XXVII - Mary	5	K
Family XXIX - Lawrence*	15	7th
Ruth*	11	5th
Peggy*	7	1st
Family XXX - Flora	10	2nd
Eva	6	None
Family XXXI - Anna	15	Quit
Mary	12	?
Maggie	10	?
Betty	8	?
Family XXXII - Carmen*	14	9th
Family XXXIII - Shirley	11	5th
Irving	9	3rd
Helen*	6	None

* Born on Hill 57 or other Great Falls area. Hill 57 is a part of the Great Falls city fringe. It is not a reservation. The nearest reservation is 100 miles away. A school bus passes the homes of these children.

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Family XXXIV -	Roy	10	4th
	Arlene	8	3rd
	Lloyd*	7	1st
Family XXXV -	Cheryl	11	4th
	Linda	8	3rd
Family XXXVI -	Larry*	15	?
	Alfreda*	12	?
	Janice*	9	?
Family XXXVII-	Shirley*	7	1st
	George*	6	1st

- - - - - - - - - - -

IN SCHOOL

Opening Day - Sept. 3, 1957

Family II -	Charles	15	7th
Family IV -	Frank	16	11th
	Sharon	13	7th
	Robert	11	6th
	Richard	8	3rd
	Ellen	7	1st
Family X -	Sharon	10	4th
Family XIV -	Harold*	15	9th
	Barbara*	12	7th
	Billy*	9	4th
	Sylvia*	7	2nd
Family XV -	Martin**	10	3rd
	Alvina	8	3rd
	Beverly	7	1st
Family XVI -	LaVonne **	14	8th
	Carol	9	4th
Family XVII -	Raymond **	14	8th
Family XXI -	Sharon	15	10th
	Kenneth	13	7th
	Jack	11	6th
	Gary*	9	4th
	Norma	8	2nd
	Renee*	6	1st
Family XXIII -	Gilbert*	12	4th
	Estelle*	11	4th
Family XXVIII -	Clara	16	10th
	Alberta	14	9th
	Anthony	12	6th
	Larry	10	4th
	Elaine	8	2nd
	Sylvia	6	1st

*Born on Hill 57 or other Great Falls area.

** Non-Indian families

- - - - - - - - - - - - - - -

THE PROBLEM OF SCHOOL ATTENDANCE

Members of the Workshop talked and planned and worked with residents of the Hill from June 30, 1957 until August 31, averaging from three to five days every week, trying to understand the living problems of the Buckskin Fringe.

A week before school started, lists for clothing needs and income questionnaires were distributed. From 38 families with school age children, 19 responded to the questions and interviewing. Of the families whose report is presented, 3 had only pre-school children and 16 had school age children as well. In 4 of the families the wage earners were not Indians.

The following questions were answered: Why will your family not be ready for school? How much cash was brought into your house since August 1, 1957? How was the money spent? What kinds of employment did you have during August? How many meals did you average daily? How often did you have meat, milk fruit?

TYPICAL REASONS FOR SCHOOL ABSENCE

"Because I don't have shoes for the boys.
"I need overalls for the boys - shoes for brother."
"I'm not quite ready. I don't have money for school supplies."
"The kids are going out working in the potatoes."
"Their clothes are not good enough."

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Economic and Social Picture
for Hill 57 Families

WHY CAN'T THE HILL 57 PEOPLE SAVE FOR SCHOOL CLOTHES AND SUPPLIES?

The workshop investigation during August 1957 revealed these reasons that pointed to factors beyond family control:

1. Low income from unskilled employment.

2. Unavoidable automobile expenses because of distance from the city, from places of employment, from utility services.

3. Abnormal and unavoidable hospitality demands by relatives and friends who live on reservations or the Buckskin Fringe of other towns.

4. Ineligibility for Federal Indian Bureau aid. No Federal money comes to the Hill, for Indians.

5. Ineligibility of employable fathers for State or County aid except for renewable 3-day food orders, from April to November.

6. Ineligibility of ward Indians for any kind of State or County aid at any season of the year.

7. Ineligibility for credit at stores, etc.

The Workshop prefers not to present an analysis of the social and economic investigation of families but to show the whole family picture in the thumbnail sketches which follow. These 8 families, out of the 37 with school age children, have incomes higher than most, speak English, have some education. Only 1 family has a father who is not at home and not trying to earn a living for his children. (Expenses below specifically excluded "money paid out for food".)

A DIGEST OF SOCIAL CONDITIONS IN ELEVEN FAMILIES DURING AUGUST 1957

FAMILY A

Two-room house
8 persons - 6 children
Income - Between $25-50
Income spent - For fuel, travel, to work outside Great Falls, car repair, clothing.
Employment - harvesting, junking, cleaning box cars.
Public Welfare - One 3-day food order.
Other aid - friends.
Average amount of food -
Meat - once a day
Milk - not every day
Fruit - not every day
Average 2 meals a day
Remarks: "Odd jobs are twice as hard to get this year."

FAMILY B

Small trailer
6 persons - 4 children
Income - Between $175-200
Income spent - rent, fuel, car payments, other installments
Employment - common labor in a factory
Public welfare - One 3-day food order
Average amount of food -
Meat - once a day
Milk - not every day
Fruit - not every day
Average - 2 meals a day

Remarks: "Strikes set us back."

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FAMILY I

Two-room house
8 persons - 6 children
Income-Between 175-200
Income spent-rent, fuel, travel for work outside of Great Falls, car payments, car repairs, clothing, medicine, other-guests(mother and baby for two weeks).
Employment-Rock picking
Public Welfare-Aid to Dependent Children
Aid to the Disabled
Help from other sources-Salvation Army, Relatives
Amount of food-Meat-twice a day
Milk-not every day
Fruit-not every day
Average 3 meals a day.

FAMILY J

Two room house
5 persons - 3 children
Income-Between $250-300
Income spent-Travel for work outside Great Falls, car payments, installments, doctor bills, hospital bills, other expenses.
Employment- labor in manufacturing
Public Welfare-none
Average amount of food-Meat twice daily
Milk " "
Fruit once "
Average 3 meals a day

FAMILY K

Four room house
4 persons - 2 children(pre-school)
Income-Between $150-175
Income spent-Fuel, travel outside Great Falls for work, clothing
Employment-Junking, harvesting or haying.
Public Welfare-none
Amount of food-Meat not every day
Milk not every day
Fruit not every day
Average 1 meal a day
Remarks-"No jobs. Employment office every day. We have to junk to tough it out."

- - - - - -

COMPARATIVE SCHOOL ATTENDANCE STUDY

In order to match city school attendance of Indian children with attendance of reservation Indian children, a questionnaire was sent to Heart Butte School on the Blackfeet Reservation asking for a list of Indian children, age and grade, enrollment on the first day and whether or not each child on the list was in school at the end of the first six-week period. The following tables show the results matched with the figures for Hill 57's two settlements.

TABLE ON COMPARATIVE SCHOOL ATTENDANCE OF CITY INDIANS AND RESERVATION INDIANS

LOCALITY	NO. OF SCHOOL-AGE CHILDREN IN AREA	NO. ENROLLED FIRST DAY OF SCHOOL - SEPTEMBER 1957	PER CENT	NO. PRESENT AT SCHOOL ON DAY MARKING SIX WEEKS PERIOD	Per CENT
Hill 57	109	25	22%	59	54%
Heart Butte, Montana	132	78	61%	128	97%

(?) Nov. 15. - Only 27% in the Camp settlement were in school

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FAMILY C

Four-room house
14 persons - 9 children
Income - Between $250-300
Income spent - car payments, other installments, medicine, hospital bills
Employment - construction labor, harvesting, rock picking, cleaning boxcars
Public welfare - none
Average amount of food:
Meat - not every day
Milk - not every day
Fruit - not every day
Average 2 or 3 meals per day
Remarks: "We may go out to Chinook to pick potatoes, to buy shoes.

FAMILY D

Three-room house
8 persons - 6 children
Income - Between $50-75
(a daughter 16 earned $177 in a laundry. She paid for food, dentistry)
Income spent - travel for work outside Great Falls
Employment - harvesting, haying, junking
Public Welfare- none (wards ineligible)
Average amount of food:
Meat - twice a day
Milk - not every day
Fruit - twice a day
Average 3 meals a day

FAMILY E

Two room house
5 persons - 2 children
Income - Between $50 - 75
Income spent - rent travel for work outside Great Falls, installments
Employment - rock-picking, junking
Public Welfare - pension of $61 from son killed in World War II (also wards so not eligible for other relief)
Help from other sources -Salvation Army and Gamelin Club of Columbus Hospital
Average amount of food:
Meat - not every day
Milk - not every day
Fruit - not every day
Average 3 meals a day

Remarks: "I went to the Court House for welfare and they said, 'You are wards of the Government. We can't help those kind of people.' The Salvation Army gave us a $6.00 food order and it sure helped a lot

FAMILY F

Four room house
11 persons - 10 children
Income - Between $200- 250
Income spent - rent, fuel, car repair, helped sister's destitute family
Employment - odd jobs
Public welfare - Aid to Depdendent Children (all these children were in school)
Help from other sources - Gamelin Club
Average amount of food
Meat - once a day
Milk - not every day
Fruit - once a day
Average 3 meals a day

FAMILY G

Two room house
9 persons - 7 children
Income - more than $300
Income spent - rent, car payments, other installments
Employment - common labor in a plant
Average amount of food
Meat - not every day
Milk - not every day
Fruit - once a day
Average 3 meals a day

FAMILY H

Two room house
3 persons - once pre-school child
Income - Between $250-300
Income spent - car payments, other installments, doctor bills, hospital and dental bills
Employment - smelter
Average amount of food
Meat - twice a day
Milk - twice a day
Fruit - once a day...average 3 meals
Remarks: "We co-signed a note for his brother to get a car to go to work. Brother lost his job, we had to pay and lost our new house downtown with a garden and our new car. We had to move back on the hill.

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Joe Marino

HILL 57 GOES TO WASHINGTON

This report was delivered at a meeting of the Business and Professional Women's Club of Great Falls, Montana, May 21, 1957, by Mrs. Dave LaMere of Hill 57 upon her return from the Nation's Capitol. There she testified before the Senate Sub-Committee on Interior Affairs, May 9th, and the Senate Commerce Committee, May 10th.

Hill 57 is a squatter's settlement on the outskirts of Great Falls. From 300-400 relocated Indians live there, mostly of Chippewa origin. The Chippewa have been on the displaced list for 250 years, moving from Wisconsin and Michigan, across Minnesota and North Dakota into Montana. Mrs. LaMere is one of the "relocatees" from Rocky Boy's Reservation, Montana, and her six children are enrolled there. Her father, Malcolm Mitchell, is a member of the Tribal Council. His family is Minnesota Chippewa.

Local and even national interest in the Hill 57 colony culminated in a BPW project to send a Hill representative to Washington, D.C., to speak before Congress and the Departments on the state-wide destitute conditions of the "city Indians." Hill 57, according to local opinion, has national significance as a symbol and a type. Hats off to the courage of a mother!

Distributed by -

Mrs. Ella Homann
Montana Bank
Great Falls, Montana

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CALENDAR OF WASHINGTON TRIP, MAY 13-17, 1957

May 11

Plane left Great Falls. I took a statement for S. Res. 3 and one for S. 964. Mr. Dick Shipman and wife met me in Washington and found me a hotel.

May 12

Mr. Shipman introduced me to the Indians at the Legal Workshop on American Indian Legislative Problems put on by the National Congress of American Indians and the Association on American Indian Affairs at the Raleigh Hotel. Mr. Schifter, Sioux Attorney, told us about Senate Concurrent Resolution 3. We had a sociodrama by Indians on "How to Testify". From 5:00 to 8:00 P.M. Mr. Shipman made me work over my speeches and defend all my statements to him. 300 Indians of 37 tribes from 13 States were gathered to talk on Res. 3 the next day.

May 13

Miss Patricia Oliver and Mrs. Catherine G. Kuhne, BPW, took me to Senator Murray's office for my official welcome to Washington. Mr. Reinemer, his Staff Assistant, told me to come in anytime for help.

I talked second at the Hearings before the Senate Interior Committee after Senator Mansfield opened the talks on S. Res. 3 and Senator Murray had introduced the Montana delegates and "our special delegate from Hill 57, Mrs. Dave LaMere". Senators Neuberger, Church, Goldwater, Watkins, Malone and Congressman Berry were there. Senator Neuberger shook my hand after and said my testimony was so good. "It was just what we wanted", he said. Indians wanted copies of my speech and Mr. Shipman's office made them for all the tribes.

Lunch with BPW ladies at the Supreme Court Building. Dinner at Herzog's with Miss Oliver and a member of the French Embassy who wanted to meet me. She said she knew wealthy Indians in the East but no poor Western Indians.

May 14

Hearings before the Commerce Committee on the Douglas Redevelopment Bill, S. 964. I testified after Joseph Garry, President of the National Congress of American Indians and Walter McDonald, Montana Intertribal Policy President. When Betty Peech, Tulalip Tribe Council, began to tell how the Indians were being pushed off their land, Rex Lee, Assistant Commissioner of Indian Affairs, jumped right up for names and addresses and scared her from talking.

Talk and tea with Mrs. Glenn Emmons, wife of the Indian Commissioner. She said she would arrange my appointment at the Indian Bureau. Banquet at Sheraton Park Hotel for all the Indians. Took my picture with Miss LaVerne Madigan, Joe Garry and Father Dunne from Utah. This priest said, "You are a protege of Sister Providencia?" He went to all the meetings.

May 15

Breakfast with other Indian women delegates: Vyola Olinger, Agua Caliente; Alfreda Junis, Pine Ridge Sioux Council and Betty Jean Peech. Later, Robert Burnett, Sioux Tribe, said, "The ladies brought out things that we never thought of. This is the first time they testify. We ought to have more of them".

Visits to Indian Bureau Departments: Education - where it was said Rocky Boy's Reservation could have vocational training if requested by the Tribal Council. Welfare - No Federal welfare program for Hill 57 "because you Indians pay taxes and the States should take care of your needs". Health - downstairs in Department of Public Health; 45 minutes with Dr. James R. Shaw, Director, Division of Indian Health, Public Health Service.

I asked Mr. Reinemer to make an appointment with Senator Douglas because we were not satisfied with Indian testimony on Tuesday.

Lunch Wednesday until 2:15 with Lutheran Missionary Society women of Washington, D.C. Called to see Mr. Edward Snyder, American Friends Church. He is the top man.

MAY 16

Montana delegation (Senators Murray, Mansfield, and Congressman Metcalf) gave the morning to the Montana Indians: Blackfeet, Flathead, Crows, and I. Senator Murray said to me, "What is your most important work for Hill 57?" I said, "Health."

Another visit to the Indian Bureau offices on adult education for Rocky Boys. The Commissioner wanted to see me, but there were always other tribes there.

Thursday evening - a big picnic in Rocky Creek park for all delegates...drums, songs and dances and fry bread. I told them that I had arranged with Mr. Brown, assistant to Senator Douglas, for an interview with the Indians who did not have time to talk, and say all they wanted to say Tuesday. Mrs. Peterson, N.C.A.I., helped line them up.

MAY 17

Tape recording made in Congressman Anderson's office. Mr. Deevy, his Assistant, gave me six silver dollars to buy souvenirs for my six children. Lunch with Florence Rengo of ARROW, INC. about foundations to help '57. Address:605 14th St. N.W., Washington.

Informal meeting with delegates from twenty tribes in Senator Douglas' office. The Indians really talked and when we finished there were tears in his eyes. Plane- 8 PM.

WORDS I REMEBER

Congressman Berry: "There is no way to settle the Indian problem except to get the Indians off the reservations. Relocation is the only answer. (on S. Res. 3)

Commissioner Emmons: "There is a $1,000,000 for vocational or on-the-job training starting July 1, 1957. It will get them ready for termination in two years. (S. 964)

Robert Burnett, Sioux: "If the Indian Bureau would give us one-eighth of what is being spent on relocation, we would be all right. Relocation, besides, is taking off the educated Indians who used to come back to the reservations for office jobs there. It does not leave us any leadership."

Patrick Gourneau, Chairman of Turtle Mountain, No. Dak.: "Our factory at Rolla has cut our welfare in half. It is just like the sun shining through the clouds."

Joe Garry, N.C.A.I.: "I know you have a big problem on Hill 57. You are just starting, Eunice. You will need a lot of help and I know that N.C.A.I. will back you right through. You can just get in touch with me any time."

Florence Rengo: "Arrow will take up your project with the foundations. You did a great thing arranging the informal hearing with Senator Douglas."

Dr. Shaw, PHS Indian Branch: "You're off the reservation. Our hands are tied. The Indian Bureau doesn't let us take care of you. Would you consider it an emergency situation?...We will have to go through a lot of red tape to get you any help. We will try."

SOME FACTS OF MY SURVEY OF 45 INDIAN HOMES - May 9, 1957
- 3 Indian colonies in Great Falls

There were 45 houses with 325 people. In the houses were 194 children, 72 only in school. Only 8 houses had men who have year-around jobs like the smelter. On farms or construction right then were 24 men. In 62% of the houses somebody getting categorical relief like Old Age pensions or Aid to Dependent Children. The County family assistance was cut off in April because the Indians are supposed to go out and look for jobs.

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WHAT I LEARNED IN WASHINGTON, D.C.

The Indians have it made with the Interior Subcommittee after their testimony on S.3. Indian testimony was only part of the Hearings on S. 964. Anything can happen there.
The Indian Commissioner knows only one direction for Indians - TO THE CITY!
The Plains are the Indian depressed areas. S. Dakota Sioux are inviting tribes from Mont., S. Dak., Wyo., Neb., to Pierre to form Affiliated Plains Tribes in June.
South Dakota Indians were starved into Rapid City (7,000 of them there now).
What happens to Hill 57 and Great Falls Indians depends upon Democratic Committees and Republican Departments.
The Indian Bureau is not interested in an office on the land donated on Hill 57 but the Public Health Service is interested, if the Indian Bureau will authorize them.
Senators Murray and Mansfield are not ready to send back the deeds yet.
Indian lobby groups, church and civic groups like National BPW will push for Hill 57.
National BPW highly appreciated the work of Mrs. John Homann and Mrs. George Lindgren.
Hill 57 Indians best get themselves a lawyer in Washington, D.C. if they expect to get these friendly Congress and Department people and lobby groups together. I heard Richard Schifter and he "talks good Indian". Helena and Havre Indians should go in with Hill 57 to defend the wards.
The children's prayers on Hill 57 during the days I testified helped me most.

WHAT THEY LEARNED FROM ME

Senator Murray - The facts about living conditions, food and jobs from my visits to 45 homes before I left. He wanted originals on this and other surveys.
Senator Neuberger - That there was a jurisdiction war over services to Indians in Montana between the Federal government and the State government.
Senator Mansfield - The main points I was stressing for him concerned our little land-our lots for an Indian office or a Public Health center.
The Interior Departments - Welfare: Hill 57 Indians were only getting grocery and fuel orders in the winter for General Assistance. They were going to write to Helena about this. Education: That our children were not in school because of sickness and lack of money for relief families to buy lunches. Health: That there was a health emergency on Hill 57; that the deeds for land were made out "to the Indian Bureau and/or Public Health Service". I had to show them the papers on this. They were shocked at the idea that relocation was the answer to our problems.

UNFINISHED BUSINESS

1. Appointments with Congressman Le Roy Anderson; Mr. Edward Snyder of American Friends or Quakers; Mr. Glenn Emmons, Commissioner; and Mr. William Zimmerman, Jr.
2. Invitations: a. To New York with delegates from Arizona and New Mexico, May 18, from Helen Peterson, N.C.A.I.
   b. To South Dakota, June 6, from South Dakota Indians.
   c. To Sheridan, Wyoming Indian Days, August 6, from Wyoming Indians.
   d. To Washington, D.C. in August from President Joe Garry, N.C.A.I., for more testimony on Indian bills.
3. Requests: a. To get more statistics on unemployment and welfare conditions.
   b. To get a notarized statement of health conditions on Hill 57 for Arrow before June 1.

PEOPLE AND PLACES

National Offices of the Business and Professional Women, Dupont Circle Building, Wash. Miss Patricia Oliver, Program Coordinator; Mrs. Catherine Kuhne, Legislative

Association on American Indian Affairs, Inc., 48 East 86 St., N.Y.: LaVerne Madigan, Sec. Richard Schifter, Legal Counsel; Mr. William Zimmerman, Jr., Legislative.
National Congress of American Indians: Joseph Garry, Mrs. Helen Peterson, Ex. Sect. 1346 Connecticut Ave., N.W., Washington 6, D.C.....and Indian delegates named.

Hill 57

about 15 families who claim to be Cree

Names - Belgarde, La Pier, Salois, Culette, Paranteau, Nault, Guardeppe

Little Shell's Band.

1882 - 22 townships set apart for Turtle Mt Chipp by Pres. + tribal roll prepared.

1884 - Executive Order - Reservation diminished + (20 townships opened + 2 res. for Ind.

All Ind. not on 2 townships told to homestead areas they had been living.

Little Shell protested. As whites poured in, he + his band left + came west to Mont.

1910. Allowed to make allotment selections on the public domain under 4th Sec. of allotment act.

Applications rejected.

Land west of Havre.

1. Land had valuable mineral rights & not subject to homesteading.

2. They were Canadian Indians.

1924 - Advised to make applic for enrollment under I. B.

Advised they could not be put back + I. B. could do nothing for them

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THE INDIAN VILLAGES ON HILL 57

at

GREAT FALLS, MONTANA

A Report for the Second Annual Northwest Regional Indian Youth Conference at Montana State University, May 1-3, 1964:

1) Brief History of the Hill Indian Settlements

2) Dates and Doings for the Hill

3) The Mayor's Committee on Great Falls Indian Affairs

4) Assets and Liabilities

Sister Providencia, F.C.S.P.
Sociology Department
College of Great Falls

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A HISTORY OF THE INDIAN COLONIES IN GREAT FALLS

Sociologists speak about the characteristics of fringe areas of cities, between the city proper and the suburbs. In Great Falls, Montana, American Indians live in three villages to the east and to the northwest of the city center. They call themselves either "Mount Royal Indians", "Wire Mill Indians," or "'57 Indians." Their fringe colonies date from the 1920's, although the area of the Great Falls of the Missouri was for centuries a camping place for the Indians of the Plains. There were good crossings of the Missouri, the game was plentiful, and there was plenty of wood along the river banks. Moreover, the chinooks could be counted upon to break the snapping cold of mid-winter.

One of the early residents of Hill 57, Old Deone LaFramboise, used to say that the west side of the Hill was always used by the buffalo hunters, for there was a spring nearby. One of the Blackfeet chiefs today who still remembers the hunting times is Fish Wolf Robe. He tells of crossing from Indian camps by the river to spend one winter in the Belt mountains about 1870. A Great Falls woman of Chippewa descent remembers that her mother saw the Indian camps of the early days when she rode a Red River cart through Montana in 1893. As late as 1914, the Cree Indians held a Sun Dance on an island of the Missouri, not far from the Mount Royal village of today.

When the Rocky Boy's Reservation was won for the Cree and Chippewa tribesmen by Charlie Russell and U.S. Warden in 1916, most of the Indian residents of the Falls area moved up to the reservation. However, members of other tribes remained in Great Falls, particularly those who had migrated from North Dakota. During the 1920's the Indian camps by the river were burned out by city authorities, so the families took refuge on Hill 57 where a woman of Indian descent offered them land whereon to build shacks since the tepees were no more. Also during this decade, families from Augusta, Montana, came to settle on Hill 57, and in the 1930's there was a large migration from the reservations. The depression was forcing them to look for odd jobs and other help in the cities. At this time, according to the research of Joseph Marino, there were seven Indian settlements about the city.

This increase of Indian population started agitation that eventually produced Congressional legislation. Forty acres along the Sun River at some distance from Hill 57 was bought for the "landless Indians of Great Falls" to be used for subsistence homesteads. Some of the families did move on the Federal property, but as the city grew toward this miniature reservation, there was more agitation against the Indians. Finally the citizens persuaded the Indians to move away from the forty acres, and by 1951, it had again been returned to tax status by Montana Members of Congress. The reason given was that the Indians were not using the land. The proceeds of the land sale were given not to the Great Falls families but to the treasury of the Rocky Boy's Reservation for land purchase.

The draft of World War II and work opportunities at Great Falls brought another movement of Indian families from the reservations. The population of the two villages at the summit and at the base of Hill 57 averaged four hundred persons during the 1940's and 1950's. At the present time, each village varies from one hundred to one hundred-fifty persons. There has been a new trend toward town residence during the past two years, but there are many returns to the Hill according to the season and the whim of the Indian families.

Strange as it may seem, in view of the desperate hardships of life on the city's Indian fringe, it may exist for many years to come. Too many persons find the hospitality functional - Indians who become stranded in the city, Indians who stop by for a week or two while looking for work, daughters and sons who bring their families home to the Hill when the struggle "outside" becomes impossible. The Hill is hard, but things can be worse.

Volunteer projects to alleviate conditions on the Hill began on a city-wide basis after 1950. They culminated in 1963 in the appointment of a Mayor's planning committee.

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A RECORD OF CITIZEN INTEREST IN HILL 57*

1930's

Jesuit missionaries from reservations visit the Hill families to encourage Church activities.

City school system provides an ungraded classroom in West Side hall for Indian children.

1940's

Mrs. Mary L. Cobb gives annual Christmas party in her home for all Indian children.

Sisters of Columbus Hospital aid families with food and clothing and medicines.

First social study was made by Mrs. Peggy Smovir, Cascade County caseworker.

County Community Council provides for annual report on Indians of Great Falls.

1950's

U.S. Census worker, Mrs. Lisa Lekis reports an average of five persons per room on the Hill.

Montana Landless Indians organization invites membership by Great Falls Indians.

Ungraded room abandoned in favor of integration.

Mrs. and Mrs. Jerry Thumm introduce Sister Providencia to Hill families and religion classes are requested by them. College students teach.

Citizens of city form a Hill 57 Relief and Welfare Committee - from 1953 to 1956.

Campfire Girls begin projects for Hill children.

Columbus School of Nursing provided first party at Christmas held on Hill 57.

Publication in Social Order, St. Louis, on the subject of off-reservation Indians by local citizens - a pioneer study. (Feb., 1954)

Costs of a well donated by Mrs. George Nilson.

Ed Novis, Relief Committee, interests West Side Junior Chamber of Commerce in building a hall.

Richard Shipman tells Congressional Committee about Hill 57 in trying to combat termination of Montana's Flathead Indian Reservation (1954)

Dorothy Bond sends report of Hill 57 conditions to first Indian Institute at Montana State University.

1950's cont.

College of Great Falls Sociology students begin intensive population study on Hill.

Senator James E. Murray introduces S. 2556 on behalf of Indians of Great Falls. Cong. Lee Metcalf introduces House bill. (1955) Objected to by Department of Interior.

House Sub-Committee Hearing on the Hill itself with Rep. Haley, Metcalf, and Fjare. (1955)

Dorothy Bond checks reservation enrollment of Hill 57, Mount Royal and Wire Mill Indians.

National Congress of American Indians recognizes work of College of Great Falls for Hill.

Mrs. Homer Morton, Church of God missionary, begins religious, welfare, educational work among families on west side of Hill 57.(1956)

Rev. Burl Wright, Church of God, holds services for Indians in Jaycee blockhouse on the Hill.

Senator Mike Mansfield upholds Federal responsibility for all Indians in letter to the Department of Interior.

Rep. Lee Metcalf introduces HR 7433 on behalf of services for off-reservation Indians.(1956)

Mrs. Morton and helpers interest Montana Power Company to bring electricity to Hill.

Friends of Hill 57 organized as result of a "Workshop in Understanding" held at the College of Great Falls (1957).

A school readiness study by Workshop in Understanding motivates city to new efforts to spur attendance by Indian children. City PTA organizes a clothing drive.

Max Gubatayao, Pres. of Friends of Hill 57, begins transporting Mount Royal children to Sunday Mass (1957-1962).

Great Falls Business and Professional Women sponsor a Mount Royal resident, Mrs. Eunice LaMere on a flight to Washington to testify in favor of Hill 57 redevelopment projects. (1957)

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* A more complete listing of projects and participants may be had from the Sociology Department at the College of Great Falls, Great Falls, Montana.

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1957 cont.

Senator Mansfield requests representative from Interior Dept. to make study of Hill conditions.

1958

Friends of Hill 57 request surplus foods program for Indians and other needy persons. Denied.

School bus begins circling Hill and Mount Royal.

Religious census of Catholics among Indians made by Legion of Mary for Blessed Sacrament Parish.

Girl Scouts have helping projects on the Hill.

Friends of Hill 57 provide cars for Indian voters.

Mother Emily Gamelin Sewing Club at Columbus Hospital makes bedding and clothes for Indians. A weekly supply of bread for families is bought.

Robert McCormack of NBC includes story of Hill 57 in his documentary, "American Stranger." Richard Charles, Friends of Hill 57, assists effort.

Public phone booths placed in two villages. They are later removed.

1959

Indians hold meeting to request deputy sheriff be appointed from one of their numbers to help improve law and order problems on the Hill. Friends of Hill 57 assist, but request denied.

Dorothy Bond reports total city Indian population.

Indian Bureau publishes a commentary on the Hill 57 sequence in "American Stranger." The Friends of Hill 57 publish as reply to this.

Richard Charles and Mr. and Mrs. Morton are invited to attend medicine dance on Hill 57.

Catholic Daughters organization launches city-wide food drive for 80 destitute and ineligible residents on Hill 57. Annually 1959-1963.

Montana State Board of Health assigns a health educator to Hill 57. Home Demonstration assists.

County Community Council requests Public Health Indian-Branch medical services for Indians of the Hill and Mount Royal. Medical Area Officer and Senator Mansfield's representative attend a meeting. Services not approved.

Friends of Hill 57 organize the Hill Indians to testify in Great Falls at Civil Rights hearing.

1959 cont.

Friends of Hill 57 and College of Great Falls sociologists collaborate on "An Employment and Social Study of 55 Terminated Indians."

Personnel of Malstrom Air Force Base assist Indians of the villages with food, clothing and furniture, and a Christmas party at the Base.

1960

Senator Lyndon B. Johnson, in Great Falls, proposes Federal assistance for Hill 57.

Pete Mallete and John Schmidt donate a house for the religious instruction of children, on Mount Royal. Sisters of Humility donate chairs. Horizon Scouts paint the house.

Catholic citizens act as Baptism sponsors for children of the Hill.

Columnist Robert V. Wenwick includes story of Hill 57 miseries in his Denver Post series entitled "America's Lost People." The articles are reprinted in Congressional Record. (January 22, 1960, p. 956.)

Catholic Central High School students assume religion teaching responsibility for Hill 57 while College CCD continues Mt. Royal classes.

1961

The President's Special Task Force on Indian Affairs, including Commissioner Philleo Nash, visits Hill 57 and Mount Royal and consults with Friends of Hill 57.

Dr. Ensign, Public Health officer, holds clinics on Hill 57 for children.

Mrs. John Wells collects food, clothing, and other items at Air Force Base on behalf of Hill families dropped from relief rolls in June.

Forest Service organizes fire-fighting crews on Hill 57 and Mount Royal. Distinguished record is made by Indian crews.

1963

Senator Lee Metcalf requests that a Mayor's Committee be formed to make a study and suggestions for alleviation of Indian hardships on Hill. The Area Office, Bureau of Indian Affairs participates.

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THE MAYOR'S COMMITTEE ON GREAT FALLS INDIAN AFFAIRS

In 1963 the Mayor of Great Falls was asked by Senator Lee Metcalf to appoint a Mayor's Committee on the problems of Hill 57 and the Indians of the city. Efforts were made to enlist the participation of the Indians themselves, but these efforts did not succeed. Francis O. Mitchell of Great Falls was appointed chairman. Members include the Administrator of the Cascade County Welfare office, a lawyer, a doctor, an insurance man, three persons of religion, a school superintendent. Personnel from the Area Office of the Bureau of Indian Affairs have attended meetings as resource persons. A former caseworker on Hill 57 was employed as secretary and research specialist to conduct a survey. Mrs. Andree Deligdisch has completed a study of 172 Indian families resident on the fringe areas of Great Falls and within the city.

As of May, 1964, the study is printed at the College of Great Falls and will be available for public study during the summer. At the present time, the Committee is preparing its recommendations for the City, County, and Congressional leaders.

The following items were covered in the schedule of the research project which was conducted by Mrs. Deligdisch:

1. Household Composition and Location
2. Family Composition
3. Educational attainments of adults
4. Housing
5. Employment
6. Income
7. Residence patterns and reservation connections
8. Training preferences
9. Housing preferences
10. Health status in some aspects
11. School data furnished by the teachers

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SOME ASSETS AND LIABILITIES OF INDIAN FRINGE SETTLEMENTS

What the Families DO HAVE:

Unobstructed prairie winds and wide open spaces for the children to play.

Electricity in the homes.

One water pipe for 25 families on west side of Hill 57.

Gas for heating and cooking on Mount Royal.

One cold water pipe in each Mount Royal house.

Indulgent white renters who permit Indians to "work off the rent" on occasion.

Three houses with telephones.

Assistance of College men in hauling wood when severe cold weather stops the Hill cars.

Food distribution on west side of Hill 57 by Mrs. Homer Morton every Friday.

Food distribution from St. Vincent de Paul depot.

Several used-clothing centers which favor them.

Institutional contacts

Weekly religion classes taught by Catholic college and high school students.

Weekly Bible stories told by Mrs. Morton.

Occasional Indian-religion ceremonials.

Devoted welfare caseworkers and concerned school principals.

Weekly recreation program on Mount Royal by College of Great Falls students.

Food assistance from several Catholic organizations and Dorcas Society and Salvation Army.

Calls for labor on the farms.

Medical contributions from doctors and private hospitals.

School bus pick-ups for graders.

One Hill 57 boy in Senior High School - the first for families on west side of the Hill.

Family and Community Bonds

More social control than among town families.

Ties with the reservations and Canada's reserves.

Community interaction among the many clans.

A climate of acceptance for the children.

Hospitality for the suffering

What the Families DO NOT HAVE:

No self-government.

No recognized spokesman.

No representation on the Mayor's Committee because the invitation was declined.

No housing of even minimum standards.

No indoor plumbing.

No garbage disposal service.

No supply of wood for fuel closer than five miles. No trucks for most people.

No bus transportation.

No graveled roads.

No street lights.

No fluency in the English language

No proper diet:

- food orders on general relief during the winter months only, average $2.00 per week per child. (1964)

- from laboratory tests of 20 Hill persons in 1962: Vitamin C intake was less than 1/100th of the normal. A number of positive TB indications. A case of pellagra which is rarely found outside the State of Georgia.

Merrill G. Burlingame Special Collections Montana State University-Bozeman Do Not Duplicate Without Permission

FROM - A KMON Broadcast on the subject of Hill57 in Great Falls; released November, 1956

Featuring Students of the College of Great Falls. Write to KMON for a free recording.

Selection:

"FIVE PLANKS TO NAIL DOWN 57 PROBLEMS"

Charles Joslyn (student): "We have found a regular interchange of residence between the Indian colonies of Helena, Havre, and Great Falls, and these in turn with the population of the Rocky Boy's Reservation. For other families the circuit is Butte, Great Falls, and Turtle Mountain Reservation in North Dakota.

There is no easy administration solution here. No agency can say, 'We'll block off this area and bring TB or malnutrition under control."

Let's face it. The area to cure and improve is state-wide, region-wide, and a whole network of family and clan relationships to reckon with. We have come up with a few ideas of our own on how these problems may be met. We have talked them over withour Indian friends of the reservations as well as in the towns and they agree that we've got something. Here they are. We call them: The Five Plansk to Nail Down 57 Problems:

No. 1 Every Indian family should have enough food for survival, even if it requires a whole new family assistance machinery.

No. 2 Every Indian child should have nine months of school instead of the five months that most of them will get this winter.

No. 3 Every Indian father should have employment in Montana so that he need not drag his family across two or three States every fall. Actually, to solve this one for local employment, we would like to see a professional, year-around job consultant working right out here on the Hill.

No. 4 Every reservation in Montana - all seven of them - should have development of Indian enterprise so that the long-term future and stability of the people may be assured from their own resources.

No. 5 Every Indian, regardless of residence, should be entitled to participate in special Federal programs for the First Americans.

In conclusion I would say that many of the college students would welcome an opportunity to meet with any club or organization wanting to talk about our Five Planks for 57 Problems.....

(other speakers continue the tape)

Announcer: " You have just heard a program presented in the public interest by K'MON, K-M-O-N, in Great Falls. You've heard public officials, students and citizens discuss the problem which presents itself in varying degrees throughout our State - the problem of a Hill 57 such as we here in Great Falls recognize . Portions of our program were recorded - on the spot - on Great Falls' Hill 57. We have been asked to announce that through the combined courtesies of Mrs. Mary Connolly Sullivan and the students that copies of this tape recroding are available for public discussion groups. If you would wish to receive one for discussion purposes simply address station KMON, Great Falls"