

recognized this debt by making numerous references to the freedom and democracy of the Indian society when he said: "had achieved the maximum degree of order with the minimum degree of coercion." Felix Cohen, the late noted scholar and Indian legal authority, remarked: "Those accustomed to the histories of the conqueror will hardly be convinced, though example be piled on example, that American democracy, freedom, and tolerance are more American than European, and have deep aboriginal roots in our land." The habit of treating chiefs as servants of the people instead of Masters, the insistence that the community must respect the diversity of men and their dreams, all these things were part of the Indian way of life before 1492.

The Council recalls at this point a recognition of credence given the Pueblo Indians, first, by the Spanish Government then next by the Mexican and the United States Governments respectively, "that the Indians' right to self-government is not a right derived from these Caucasian Governments, but a right which they held prior and maintained subsequent to the discovery of this continent. Since this discovery said the Council, the Indians did not ask for recognition, but it came forward spontaneously because of the respect and understanding the conqueror and the whiteman had for Indians' primacy of self-government. Upon this a covenant was made respectively by the Spanish, Mexican, and United States Governments to recognize the sovereignty of government of the Pueblo Indians by bringing the Canes of the Country's King or President to each Pueblo Government as a symbol of the solemn covenant and recognition. The Spanish kingdom in the 16th century and then the United States Government under the administration of President Abraham Lincoln in 1863 gave its recognition of the Pueblo Indian Governments. Today the Governor of San Felipe Pueblo uses these Canes as a symbol of authority of the office of the Governor. Now this covenant is about to be amissed by Titles I and II of the Senate Bill 1843.

At this point one may well ask: "Of what relevance is this buried legacy to the present and future?" First, there is still much that the Indian can contribute to America's cultural enrichment. Second, recognition by legislators, administrators, and the American public of the true nature of our Indian heritage has great importance in freeing the Indian from a haughty and stupidly silly stereotype. It also may diminish the persistent themes of pity, superiority and the whiteman's burden, which have been twisted into vicious weapons of legislations against Indian culture. Third, the respect for different cultures may bring about a reasoned and humane policy which will fulfill Indian desires to achieve a higher living standard and still maintain his ethnic identity. Fourth, the Indian needs of stability and rights to their government should be left to the tribes to rectify through their unique aspects of the Indians' membership in special political bodies, or tribes, which largely take the place that states and municipalities occupy for other American citizens.

What then does the American Indian want of the United States Congress? Certainly, their dependency on and control by, the Federal Government is much greater since 1848 because of the tacit and implicit trusteeship relationship between the United States Government and the Indian Tribes. Since then too, the Indian has sacrificed many of its youth in the whiteman's wars so as to have a free Nation of discriminating views, and today continues to sacrifice its youth in the commitments of the great "White Feather" to wars of foreign Nations. How is it then the American Indian is involved in these wars? Certainly it is not for want of war, nor for greed of wealth, nor for fear of disgrace, but of respect to fellowman and to its Nation under one God that the Indian took up the challenge so that we may all enjoy the freedom, liberty and justice for all together. With these point of views the American Indian wants to be given justice of being involved in making his own plan of change and be given greater voice on all and any legislation to be proposed in committee or the Congress affecting both his Reservation and his freedom of self-government. Perhaps then the type of Indians' needs of real liberal system of justice can best be summed up in the view of the 1958 congressional proposal establishing a technical assistance program modeled after the so-called Point Four Program of Foreign Aid. The pertinent section of that proposal reads: "It is declared to be the sense of Congress . . . that Indian culture and identity shall not be restricted or destroyed; that technical guidance and financial assistance shall be made available; that the request for such assistance shall come from the Indians, after each Indian group has studied itself in terms of its own needs. . . ." Unfortunately the proposal dies in committee. Such a legislation of this calibre is most urgently needed for the Indian Reservations,