CARL COX, Crow - Choctaw

November 21, 1975

Seattle, Washington

This transcript is one of a series of interviews with American Indian people throughout much of the United States by S. I. Myers of the History Department of St. Louis Community College at Florissant Valley, St. Louis, Missouri, 63135.

The purpose of these interviews is to bring the Indian peoples' own comments to students in classrooms, and to foster greater understanding among the peoples of the United States by providing Indians the opportunity to express their ideas and opinions to a wider audience.

This transcript has been edited for clarity and ease of reading, but every effort has been made to preserve the original feeling. Conversations and opinions were encouraged on any subject of interest to interviewees; questions and responses do not necessarily reflect the viewpoint of the interviewer, the National Endowment for the Humanities, or St. Louis Community College.

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LISTENING TO INDIANS

NO. 110

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Sam Myers:

I'm talking in Seattle with Carl Cox, a man who has an interesting experience in his background—he worked on the arch in St. Louis. Is that right, Carl?

Carl Cox:

That's right.

SM: Carl, you're Choctaw and Crow?

CC: Correct.

SM: Crow from Montana. That's the reservation you're registered at?

CC: No, the Choctaw Reservation, Tennessee, and the Crow Reservation in Montana. My mother was full-blooded Choctaw, and my father was Crow. He had some Mescalara Apache in him, but it's not traceable to the amount of enrollment. The reservation in Montana is for the Crows, yes.

SM: Did you grow up on the Crow Reservation in Montana?

CC: No, I grew up in the Phoenix Valley. I went to Phoenix Indian School as well as the South Mountain High School as a child. My mother had moved there from the reservation.

SM: But you do remember the Crow Reservation?

CC: Oh, I visited it about four or five times. I was infatuated with the Crow Fair, which is an annual Indian powwow.

SM: It's quite a thing?

CC: Right. It draws Indians from all over the United States. It's one
of the renowned regattas of the native American culture.

SM: One man down in New Mexico or Arizona said that he had gone up there, and he was treated so well that he was planning to go back every year that they held it. He said there were hundreds, if not thousands, of tepees they set up in a group.

CC: More like thousands.

SM: In fact, they were going to build him one, he said. Is that possible?

CC: Yes, that's possible. You're talking about a powwow, a festival where native Americans get together to celebrate a custom. It's a cultural custom, a religious custom. It's a time of giving and taking, a time for thanking; it's a time when we can all meet to prove amongst ourselves that there is something more than just the life that we may live in now.

SM: In other words, if things aren't going well, it kind of gives people a lift, a reassurance, that sort of thing?

CC: Oh I think it does. It offers me a time to escape from, if you will, the concrete jungle of a modern urban city, and relate to what I know is the only custom in my life, that of bein' the native American. I use the term "native American" over Indian. I could use the term "Indian," but native American is because our people being the founders, the original people anyway here.

SM: That's the preferred term now?

CC: I don't think so. I think that Indian is the preferred term. Native American is usually categorized as being Alaskan.

SM: Oh, is it? In other parts of the country it isn't so much. The
Aleuts, are they Indians or not?

CC: The Aleuts? Yes they are.

SM: I thought they would be brought in by the use of this "native American" term.

CC: No, the Aleuts are a form of the corporation that's been founded in Alaska since the Land Claims Act, and they're trying at the present time for what they consider a 13th region, which means an urban region, relocated into an urban area such as Seattle, which would handle the people who are, if you will, catchalls there, different nationalities, being Indian in the sense of being native Americans, but being in line of not having enough blood to be Haida, maybe not having enough blood to be Tlingit in their background, but definitely being native Americans.

SM: Some people from farther south would refer to them as "blends."

CC: Right.

SM: Is that term used here too?

CC: We don't use terms when dealing with that . . . . You know, I fail to use terms, because an Indian is an Indian, if they're 1/16 or 1/8, and they relate to the ethnic background of the American Indian, and I look upon them as being Indian. In government work, often through the Bureau of Indian Affairs we have to look at 1/4 blood enrolled, but in other government offices, such as the Department of Labor, Indian can be of their words as "anyone recognized by a community as being such." That pretty well is a catch-all for anybody.

SM: Someone said when they take the census they ask people what race or
group they belong to, and if they say Indian, then they accept that. Is that true?

CC: That's true.

SM: So I could even say I'm Indian if I wanted to, even though I'm not, and they would put me down as such.

CC: Right.

SM: Which wouldn't mean anything, except it would distort the figures once more.

CC: Well, it wouldn't distort the figures in the Indian world, whether it be urban or reservation. It may create an additional head count, which would only be good for the Indian, because we are annually funded through various federal grants, especially in urban areas, and now reservation areas both, for head count. The greater the count the more funds. In the city of Seattle and in King County we have approximately 12,000 Indians, I've heard as high as 15,000 American Indians. There is no doubt in my mind that there's 12,000, and possibly 15,000 because the migration of Indians to the urban area since 1940 has created a situation where Indians are rapidly leaving reservations where the resources are not as good as they are in the urban area. There again, with that inflection of people into this area, I can't help but feel that those resources are not as good as they should be, because of the numbers. We can't serve the people.

SM: The unemployment rate is about the same in either case?

CC: No, there's much higher unemployment on the reservation level than there is in the urban area, but the unemployment in the urban area
for American Indians is an alarming figure. It's something like 48.3% unemployed, of those eligible or able to work. There's been quite a few efforts made to eliminate that figure, or at least to bring that figure down, which is my job.

SM: Is that what you do here?

CC: That's my job. In 1973 an act was passed through Congress. It was called the Comprehensive Employee Training Act of 1973, it's referred to as CETA, and Title III of that act is definitely just Indians only.

SM: You're the CETA director here, aren't you?

CC: I'm the Executive Director of Prime Sponsorship for Indians, Title III, in the King County area.

SM: So this employment figure is one that worries you?

CC: Not necessarily. It doesn't worry me in a sense, it's a challenge. I look upon it as a challenge. You write a proposal to the Department of Labor for money, you request funds to do something--what is determined by your proposal. My priority in requesting these funds was to train through educational purposes, GED, approximately 120 people, and then, from that 120 people, I proposed, and was granted the funds to train through vocational institutions such as community colleges, universities, your private schools and your AFL-CIO apprenticeship programs, the trades unions, 60 of those people, 50-60 of those people into valuable skills level, and then to take those people on a third phase. The first phase being education, the second phase being training, the third phase being on-the-job training, direct location to a site, and then from that point to unsubsidized employment, to which, through the CETA act, it offers me an opportunity to pay a stipend and allowance situation to a student, to retain that skill.
SM: This high unemployment rate of 48+%. Is that due to lack of education, preparation, these kinds of things, or is it due to other factors?

CC: I'd say 40% of it—I used that recently in Washington, D.C.—is due to lack of education, lack of direct skill knowledge in certain trades, as ironworkers, boilermakers, you know, those apprenticeable carpenters, whatever, and so forth, where you come back to your unskilled labor, or your what they call scab labor. It could be government jobs, it could be janitorial, secretarial, stenographers, we even have a salvage diver. But on those skills, I would say that better than 60% of the market is not hired because of being Indian. I can state that as prejudice and back what I say. Often people categorize and tag you, you know. We have a very high alcoholism rate in the Seattle urban area, and in the Indian people, and a very identified rate, because the large volume of Indians who are drunk consistently in the Pioneer Square, First Avenue, Second Avenue, Third Avenue, Pike's Street areas.

SM: Is that this area right around the building?

CC: Right. And in the city, deeper into the heart of the city, and into the south urban areas, and the high rate of crime being that while people are on alcohol or drunk, you know, and so people visualize this type of activity, and they hear about it day in and day out, and they tend to want to say, "All Indians are drunks," and "all Indians have that problem, they're undependable, they don't show up, they'll go off on these drunks and benders," and they tend to categorize everybody into one lump area, which I think is very unfair to the people who are trying very hard to find, if you will, a way in a social and economic situation, like an urban area, that has its own pressures and presences of patterns of lifestyle, and they're coming from a totally different world, the world of being Indian.
SM: And here, probably more than some areas, you have a large metropolitan area like Seattle, but it isn't very far, you can get out into almost a wilderness area, can't you?

CC: Seattle is surrounded by mountains and water.

SM: You can get out on an island or a point some place, or you can get into the mountains, and it's just a drastic change.

CC: It's a matter of a 30-minute drive to any locality outside of Seattle.

SM: So that an Indian person could be out there on a reservation or in a community lacking a reservation, and suddenly move into this huge metropolitan area, and it would be quite a shock, wouldn't it, quite an adjustment to make?

CC: To answer your question, yes, it would be a shock, but we have to go way back to find why. Truly the migration of the American Indian to urban areas is something else for us to ponder. Something that was forced upon my mother, who had to attend Phoenix Indian School. She was taken away from her family and located there, if you will, without her parents. Through the history, the Bureau of Indian Affairs and the tribes, when children become of age in the 40's and 50's, they were sent to Indian schools, government-sponsored schools, and they were taught how to live in urban cities, or so we were told anyway by the Bureau, and we were told to not identify Indian-ness so much, and, you know, we lost an awful lot of Indian people, because they were as scared to say they were Indian because of the prejudices of several communities. And what's happened, I think, is in this migration period the Bureau's trained people, through their vocational schools, for various skills, say if we're talking manpower, the world is saturated with welders today, especially Indian welders, because everybody was a welder. And we find that the Indian has been trained ideologically, the idea's been stuck in his
head that there's a great living out here in this world, and anybody can go to an urban area and get $8.00 an hour to do a job, and that's false. That's very false. And those people who do come to an urban area under relocation programs are coming from a situation of a reservation where socially it's acceptable to drink, to do other things traditionally and not looked upon badly as being a drunk, an alcoholic, if you will, whatever term you want to use, and they come into a social area, such as Seattle, an urban area, and they come here with a skill like welding, and say they do get a welding job. The pattern, over the five years I've been in Seattle, has been that these people get lonely, tired, very depressed, and the one thing that they can escape by is the thing that was socially acceptable on the reservation, that booze. Unfortunately that's how we lose the people, we lose people every day to that.

SM: All these pressures.

CC: No, I think it's not so much the pressures of the urban area, I think it's a misconception of the urban area. I think you've got to cross a gap, there's a bridge there, if you will. You've got to cross that bridge, but you've got to retain both sides of that river, you've got to retain your Indian heritage, your culture, your background, your beliefs, but you've got to ideologically look at what the other side is, how to use both, and use them to the success of the individual. I think that that's something that each person has to identify. No one person has the ideal way of relocating to an urban area. Those of us who have been fortunate enough to at least make it, I should say, still find those pressures tremendous. I often, on week-ends, escape to rivers or isolated spots, where I need not have to look at the 4,000 cars in front of me on a freeway, or the 2,000,000 people in the area, and I fail to want to communicate in that sense of mind. Ideally the television sets, the modern conveniences are nice in raising a child, because of the things he can learn. Some of the garbage on T.V. hurts, but you teach a child to accept only those
things the urban area has to offer, those comforts, like the educational facilities, the playgrounds, the movies, the things like that I think are good for children, because they're not seeing that on reservations. But then again, they're not learning about the land, the Mother Earth, the Father Spirit, and the eternities. There's an old saying, back when I was a child, that I learned--even in my everyday talking to people, I try to relate to that--that Mother Earth, your mother, and the father, the Spirit, that all living things here on Mother Earth are your brother and sister. Only take amongst those things what you need to survive. And sometimes we forget that, sometimes we go out after everything, and we want to become everything, and we forget that we were put here for a reason, and life for our people is very dependent upon us trying to help them make that transition. So those are things that we could talk about for years, and get other ideas.

SM: Well you conveyed a feeling there as well as the words themselves, Carl, that helps understanding. Following you as closely as possible, trying to empathize with the kind of situation and the reactions of the people . . . even then one encounters problems coming into a new, strange city like Seattle, trying to find your way, a place to park, even that difficulty gives you a tiny clue about what must face a lot of these folks when they come to town and are under delusions about what it is like . . . to compound the thing.

CC: Oh, definitely.

SM: And many of us are not under the illusions, but it's still a struggle. I still prefer the wide open spaces to the big cities.

CC: Well, the wide open spaces, if you will, are the base root of the people. I think we've done an injustice to America, if you will, or what is known as the North American Continent, or United States of
America, a lot of terms it's referred to as, but we've done an injustice to this land. We've destroyed it, and I think that the people are hurt, not just the Indian people, but all people are hurt because the resources are gone, and, you know, everybody lives so fast. What I'm saying by that is if you get a chance and if you can express this to anybody, go to a river and get in a boat, and go down a river, and you'll notice at every bend of the river there's a difference. In every tree there's a difference. In every bush, in every ripple, there's a difference. It's so peaceful there, so quiet and calm, and it's like life. There's two sides to that river, and there's a difference in every corner. Now which side are you going to choose? It's like having an opportunity to choose that, but not wasting that opportunity in a revolving world that's rapidly destroying itself. And not only its resources, but its whole intent for a person's human life. You know, the life expectancy rate has just deteriorated to a fascinating figure of— to an American Indian— 38 years. To a non-Indian, 64 I believe now is the national figure. Why? It's got to be attributed to the method or way of living and to the rate of living, and that's why I find a river my home. I always want to refer to that as my home, because I do choose that way of life. I go back to that.

SM: It's a beautiful analogy.

CC: But it's an analogy, if you will, that I hope other people that's related or that can see that, can identify that it's so much to offer, and yet all you have to do to reach for it to get it, and you don't have to compromise, you don't have to compromise, people don't have to compromise, yet we have to adhere to, but we don't have to compromise. You can do what you must do, but do it because it's you.

SM: Good. And speaking of these situations and of the attitudes and problems people face, you were telling me before we started our tape
here about Ira Hayes. Would that be a classic or an extreme case of these kinds of situations, this problem that actually destroyed this individual?

CC: I think it is, it's a classic example.

SM: Can you repeat that for us?

CC: Well, as a child, being raised in the Phoenix area, I was brought up in a very Indian fashion, and one of my soul heroes, if you will, being from that area, was an Indian, a Pima Indian named Ira Hayes. I was told legends of Ira. I did not know Ira, but he was a person that I idolized. Now let me tell you what I heard about Ira. He was born in the Arizona Valley, raised on a reservation, of a very poor family. Ira felt a responsibility to fight, because his country needed to fight in a war that neither he nor I chose, or my family chose. Ira Hayes was a Marine that was criticized for being Indian. He had a very dear friend who was white, and the friend kind of helped him understand, maybe, but Ira, being a Marine, was one of the first wave that hit Iwo Jima, and in taking the mountain, in emphasis of the great victory, the flag was planted at Iwo Jima. Ira happened to be close, and they happened to choose him at that time, to be one of the people putting it up. A photographer photographed that shot of the men emphasizing that lives had been lost, but that this country had won a victory, a victory in a great war, and so Ira, in planting this flag, and being in this photograph, some of the brass, generals or colonels, whatever, or some of the chief people in charge of the military operation, decided that this picture best emphasized the point of Americans being Americans and fighting a war, and they felt that that would sell war bonds to help fight a war, to help pay for a war. And they were called back to the front, as the people probably know in the legend, or in the stories, and Ira's friend, who had helped him all through this,
been through this fight, and had seen people die together, was killed, and Ira felt—I can relate to this as an Indian—a tremendous loss, almost as if he himself had lost, and he was pulled back, and when he found out why, I believe he became hateful, revengeful for that fact. And they symbolized him as a hero, which he did not feel a hero. He felt only a person doing a job, and in doing so he found that the only realistic way to escape that, the only realistic way was through alcohol, you see. So Ira became rapidly known as a person constantly drinking, and at points he went to jail off and on, and I understand that he did come back to Arizona, that he did come back to the reservation. He worked very hard, doing anything for anybody, to try to show that he was back, and to try to find himself in being Indian. And unfortunately, Ira ran for one of the tribal council spots, and all during this time he did not drink, had not touched a drop. But he had run for this council spot, and he lost, he lost the election. It was that night Ira died because he learned to find an escape. He learned to find a way to not have to accept that, to not have to accept being that hero, you see; to not have to accept being called "chief." To not have to accept all the criticisms in the world, or all the pats on the back, and "How was Iwo Jima" or "hero," when he felt totally responsible for the loss of his best friend. He hated that moment, he hated that memory, but he could escape that memory through alcohol. Well, on that night he hated that memory of losing and he found his escape, but in finding his escape Ira died, but he died a hero. He died a hero, a hero to me, because he expressed so much of what it's about to fight against everything, and yet knowing that he's such a small part of it, and he tried to escape, and he found that that escape was false so he tried to come back and fight it the right way, the way of his life, the way of his choosing, the way of being the person, and the people rejected it, and he lost again. Ira died when he fell asleep intoxicated on a mountain in Arizona. As a matter of fact, I think he drowned. It rained a little bit, and I think it was a puddle of water that his head was in.
SM: That's a very ironic and sad story. He was a hero to everyone, I think, but to himself. He didn't see it that way.

CC: No. No.

SM: He saw it as a disastrous sort of thing.

CC: No. Ira Hayes seen himself as a Marine. He seen himself as a person, a human being no different from anybody else, and for any reason, if you want to name a hero, that whole mountain was full of heroes the day the Marines landed, and not just Ira Hayes, and that's the way, I believe in all sincerity, because I believe as an Indian that that's the way he looked at it and he wouldn't accept it any other way.

SM: He couldn't quite stomach the idea of being singled out, patted on the back, made a fuss over?

CC: Right.

SM: That was a kind of heartbreaking but revealing story about Ira Hayes, and I appreciate your telling it that way. Then, going on here now with the problems that you face every, because many of the people that you help, work with, are going through a kind of problem like this, some sort of degree of it at least in their adjusting to the urban life, trying to find employment and so on.

CC: Totally. People, as I mentioned earlier, are migrating to an urban area in hopes of a fantastic dream of a fantastic living and lifestyle, and that's a falsehood. The reality of the urban area being a paradise is totally, well ironically, it's like a dream, like a fiction.

SM: It doesn't often come true.
CC: Very seldom does it come true. The people I see, which goes anywhere from 20 a day to 200 a week, they need jobs, they need homes, they need clothing, they need food, they need assistance, they need just about any area you could name, they need it. They come here with nothing in their pocket, with no way of surviving, with no way of knowing what's here to offer, and for some ungodly reason they think that it's all here, which it's not. It is not.

SM: It's hard to handle the frustration that follows.

CC: Well, it's my responsibility to see that something occurs, that something happens, to see that these people do get some type of assistance, and that assistance can range in various areas—employment, housing, clothing, medical care, dental, health. My major concern right now is to see that I don't chop any part of the service off; that I can offer a full realm of service, but that that service it offers is only removing barriers to employment, that these people do gain the employment and lifestyle needed their own selves, by their own initiatives.

SM: You must be uniquely qualified for this. You've been around the country a great deal. You were in the Vietnam war too, weren't you?

CC: True.

SM: And you also were a steelworker on that arch right in St. Louis, weren't you?

CC: I was.

SM: So you know what it's like to come to a metropolitan area as a construction worker, and cope with the problems too. That was strange country for you, wasn't it?
CC: Well, ironically I was in the Arizona area and I was recruited, if you will, by the iron workers. There was an old saying back in the '60s, if you will, the saying was that if you wanted somebody that would really run on steel get an Indian, and there was two of us, two young men, myself included. I don't want to say the other person's name, since then he's died on a steel accident, but we were hand picked by the union hall to do the steel bridging on the Taos job and the missile sites at Whitesands, New Mexico, the battery jobs. We were hand picked for the Consumer Power Plant job, the dam that went up there in Michigan. We were the two people that did the iron-work under the dam, concrete under water for the Consumer Power Company to put the new generators in. Then after that job we were called two days prior to the job ending to do the structural, the beam walk and the rods for the arch.

SM: That's where it came together there?

CC: Right. The portion of the top was done by us, and I should say it was almost like a different world to me.

SM: The town?

CC: Right. I'm not scared of heights, I never have been scared of heights, and I always take seriously anything I enter into. It's like I said earlier, it's a challenge to me. It's not a thrill, but it's a challenge, and I like to achieve things, and I think that that was a moment when I felt like history was being made. It was a moment when I wanted to be the best in what I was doing at that minute. I wanted to have that be the one monument that I could look back at and say, "Hey, you know, I helped build that," not so much to brag about helping build it, but to say that you contributed something to American history, whether it's an arch or it's life.
SM: You and your friend were there then as the two sides came together at the top?

CC: Yeah, we were there from the actual groundwork of it.

SM: Oh, all the way up?

CC: All the way up. And W. McCulley, the shop foreman that was on that job, was the man that recruited us.

SM: Have you ever seen the movie they took as the arch was going up?

CC: No I haven't.

SM: Well, if you have a chance now you'll get a kick out of it. You might even recognize yourself, because in the underground of the arch they have a museum and a nice theater there, and they show a movie continually. One is about the West, and there is one about the building of the arch, and it's really dramatic, you know, as it comes up and you see the whole thing, and you see the last minutes when those beams come together. You were there.

CC: I was there.

SM: I was in the theatre watching the thing, and it was a thrilling moment to see it go up, and I never knew anybody that was there, and here I find you in Seattle.

CC: There was quite a few construction men that was there.

SM: You ought to see that movie some day.

CC: I probably would get a kick out of it. It was a thrilling moment.
It's a moment I can relate to as a moment... how would you put it? It's like watching a child take its first step. It's like taking every bit of breath out of your body. It's like sending a thrill that just comes from your very essence of life, you know. That's hard to say, you know, in regards to putting a piece of steel together, girder together, beam together, bolting or riveting them in. In this case we locked them in, but it is, because you just made something, you just accomplished something that is not so much for... what would you say... for the essence of life, but it's something that relates to what was, what will be. You know, it's the old and the new coming together, and it's the era of, what do they call it, the Gateway to the West. We used to jokingly call it "the great McDonald arch," when we were on it. I remember it was cold. That Mississippi River, boy that would come off that water, and it would be just cold, and you'd go up, and there's days when... they call the ironworkers the prima donnas of the skilled trades, because if it rains one little drop we come out of there, because there's a lot of danger up there.

SM: You can't walk on a wet beam very well, can you?

CC: Well we have. I've walked on 'em with ice on 'em. True. The Michigan job I did after the archway, before I retired, if you will, from ironworking and they finally recruited me into something else. I did the J. Hancock building, I worked on the Hancock building that's located there in Chicago.

SM: Is that the one that kind of slopes?

CC: Yeah, the highest building. Until the Sears building went up it was the highest building, the Hancock building there. I worked up to the 45th story of that building, and if you've ever been to Chicago then you know that the wind blows about 40 to 80 miles an hour every day, it
seems like, and off Lake Michigan and around that area. Those jobs like that, yes, I've walked on beams with ice. Lot of times I walked on beams with snow on, with rain on 'em. Maybe that's why they keep picking us. Maybe they figure we're crazy, but they paid us an enormous amount of money to do it. We didn't do it for the money, I don't think, we did it for the challenge of doing it. I know that what may sound like extraordinary money—we once had complaints about ironworkers making more money than college professors. And one of the wives of a man that I remember—he was an ironworker and he fell to his death from 35 stories up on that building—his wife once wrote that they haven't got the degrees or the expertise to teach school, but they got the guts to make something that helps people—offices and things that create a labor market. I remember checks of $1,000 for three day's work, four day's work. But nobody told the story of working from 7:00 a.m., to 7:00 p.m., and one slip and it's over.

SM: Like that man that fell.

CC: Right. We had a crane incident in New Mexico where the crane with a boom on it—when I say a boom, that's an extension of the arm of a crane, the extension ran 200 feet on a boom—it was lifting battery boxes that we called the iron slide doors to a missile site to a silo, and these things weigh between 60 and 70 ton apiece. There were several ironworkers in the ground, working on the electrical systems and the iron girder beams, and the crane boom broke, and the guy in the crane, the operating engineer, rather than let it fall all the way, rolled the crane, which tipped over, killed him, crushed him, and killed 15 ironworkers, buried them alive. And things like that, you know, are why they're paid the enormous amount of money they are. But there's always somebody else waiting to take their place. I don't think it's the money, I think it's that challenge, that great challenge. Like I say, it's a feeling that's... it's not a feeling of being insane, a feeling of thinking, "Hey, I'm the best in this job," but it's the feeling of knowing that you have built it, you
have created it. And, like I say, it's a moment in history that you have participated in.

SM: The cathedral builder idea?

CC: Right.

SM: As compared to the man who lays another brick.

CC: True. True.

SM: Anyway, it's fascinating to discover you here in Seattle in this office of employment at the Indian center, you, one of the people who put that arch together in St. Louis, which we see almost every day down there.

CC: I've seen it since it's been done, and I marvelled at it.

SM: It shines and sparkles in the sun.

CC: I've wondered a hundred times when I've travelled, now that I travel all over the United States. There were some dramatic moments, believe me. There was moments when none of us wanted to go up. I would like to add one thing. The American Indian, in the reality of life ... it's like believing in the goodness, you know, it's like knowing that you've got to be good, you've got to give and take and consider. And that is being Indian--not to destroy, but to be. And you know, there's goods and bads in everybody, and we hope that the goods always show, eventually. An American Indian is no different than anybody else. They have been stepped on, they have been destroyed, their lands have been taken away from them. Now that's progress. Things had to happen, because people were growing, nations were developing. Now it happened, but look back at it and think, these are people we're talking about, these are human beings, and the one thing I want to say is even though
it's been taken away, and there still is survival, treat that survival with respect. We're still hanging in there; we still want to do things, but we want most of all for our children to be able to say, not only as Truman and Roosevelt allowed us to say, that we are Americans, we can vote, but as Bob, Jan and Carl Cox, or anybody else would say, "I'm an Indian, but more than that, I'm a human being, and I just want a right to be that. And I don't want to be categorized, I don't want to be tagged. I want to be kind to you, I don't want to be called names, I don't want to be put into a minority group. I just want to be put into a group of being me." And I'm sure that I cannot express that as well as some of the people can, but everybody just wants to be treated equally.

SM: So you can be yourself.

CC: So I can be myself, and I think that's all of us.

SM: I think you've expressed it with remarkable eloquence, Carl, better than you think. I do appreciate your time and your help and your thoughts. They've been very good and helpful.

CC: Any time.