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INDIAN RECORD

October 1969

Special Issue --- URBAN INDIANS

\$1.1 Million Plant Opens On Navajo Reservation

SHIPROCK (N.M.)—"You are showing the rest of the United States that you can be successful in modern industrial work. . . you have demonstrated that you have the skills and interest to work and to improve your lives. . ."

The president of the huge Fairchild Camera and Instrument Corp., Dr. C. Lester Hogan, paid an estimated 3,000 Navajo Indians this compliment at the dedication of the firm's \$1,100,000 semiconductor plant here on the Navajo Reservation in the northwest corner of New Mexico Sept. 6.



Mrs. David (Julie) Eisenhower and Navajo Tribal Chairman Raymond Nakai wield the scissors that cut the ribbon that signifies the official opening of the new Fairchild Transistor plant at Shiprock, N.M. on the Navajo Reservation. Joining the President's daughter and Tribal Chairman on the platform are Mrs. Nakai (left); Dr. C. Lester Hogan (center), President of Fairchild Camera and Instrument Corp.; and David Eisenhower who holds a Navajo "Yei" rug presented by the tribe to the young couple.

Urban Migration Problems Intensified For Indians

Indian America is generally rural America. Most Indian reservations, most of "Indian country", is located away from our major cities. Yet, like it or not, America's Indian citizens are caught up in the mass movement from country to town that has characterized the middle of this century.

As do most rural Americans, Indians migrate to the city in search of better opportunities to support themselves and their families. Undoubtedly most people moving from rural to city life suffer from dislocation and have problems adjusting to a new pace and style of life. These problems are intensified for many Indians who have left not only a home, but also a way of life whose cultural patterns do not exist in the city. Added to this is the fact that the Indian represents the smallest of the minorities and thus may feel even more alone and out of place in an urban setting.

As more and more Indians move to the city, those who have survived the trauma of dislocation band together to find comfort in a shared heritage and a common experience and to work together to help those who follow them avoid the pitfalls and heartaches of adapting to a new way of life.

Employment Assistance programs of the Bureau of Indian Affairs and the job training and employment programs operated by the Department of Labor and the states obviously play a major role in Indian urban migration. But just as is happening on the reservations, the Indian people in America's cities are taking a more active role in the search for social and economic progress. This special issue of "Indian Record" explores the private, self-help aspects of this story. Even with this limitation, lack of space makes complete coverage impossible. The editors would welcome information from groups and organizations not covered for use in future issues.

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The colorful program, complete with Navajo band music and dances, was given added lustre by the appearance of David and Julie (Nixon) Eisenhower. Mrs. Eisenhower helped cut the red ribbon formally opening the 34,000-square foot facility.

Other dignitaries included Louis R. Bruce, new Commissioner of Indian Affairs; Charles A. Fagan, III, Washington, D.C., Deputy Assistant Secretary of Commerce; New Mexico Governor David Cargo; U.S. Senator Joseph Montoya of New Mexico; Congressman Ed Foreman of New Mexico; and Raymond Nakai, chairman of the 120,000-member tribe, largest in the U.S.

Prior to moving into the new building, the firm's 1,200 employees at Shiprock had been housed in a tribal community building. The plant, which produces transistors and integrated circuits for computers, stereo equipment, communication satellites, and the Apollo moon vehicles, opened in 1965 with a work force of 50 and is now the largest employer of Indians in the nation and the largest manufacturing entity in New Mexico.

Dr. Hogan, whose home base is Mountain View, Calif., near San Francisco, continued, "I think I can say for all of us at Fairchild that we are greatly impressed with what you have created here in Shiprock. Your plant is one of the most efficient operations in the world-wide facilities of Fairchild Semiconductor.

"Without your abilities and without the cooperation of the United States Government and the Bureau of Indian Affairs, specifically, there wouldn't be a plant here today. Nor would there be the jobs and the degree of prosperity in the community."

The prosperity in the area has a base of almost \$4,300,000 in annual payroll for the 1,200 employees (all of them Navajo except 23) and the manpower total is expected to hit 2,000 by 1972.

The "cooperation of the United States Government" also includes the Economic Development Administration (Department of Commerce), which loaned the tribe \$800,000 of the \$1,100,000 building price tag. The other \$300,000 was put up by the tribe.

Speaking for the EDA, Fagan said that organization has provided almost \$9,000,000 to "support Navajo projects designed to stimulate economic and social growth. . . and you will continue to have our support."

The leader of the Navajo people, Nakai, praised Fairchild for "breaking the log jam".

He said, "thanks to our host we will witness a great industrial growth on the reservation. For some reason, Fairchild did not believe the rumors that the Navajo is lazy and now it can laugh at its timid neighbors who passed up a dependable labor force."

BIA Commissioner Bruce, a Sioux-Mohawk, remarked, "This kind of economic development will have

its impact upon the social betterment of Indian communities—for there is no way to draw the line between the term 'social progress' and the term 'economic development'.

"There are jobs and job opportunities of many kinds yet to be created in Indian areas."

He pledged the Bureau of Indian Affairs' efforts to assist Indians to develop themselves and their resources to the maximum.

Miss Interior 1969



Miss Interior 1969, Pauline Velardez of Isleta Pueblo, receives a gold watch from Commissioner Bruce who also designated her official hostess for the Bureau of Indian Affairs. A secretary in the Bureau's Public Information Office, Washington, D.C., Pauline competed against 20 other entrants from the Department of the Interior. She is also the Indian Society of Washington's Indian Princess for 1969.

Commissioner's Comments

Bruce Will Make Report To The Indian People

There is an old Indian saying—found in the folk lore of several tribes—that you "don't judge a man until you have walked two weeks in his moccasins". The same is true of a new job. At this writing I have had my BIA moccasins on for just about two weeks. I haven't come up with all the answers to Indian problems but I think that these first impressions of my new job have strengthened my convictions that the Indian people and Indian leadership can get the job done.

About the time you receive this the National Congress of American Indians will be winding up its annual convention in Albuquerque, N.M. That conven-

tion will be my first opportunity as Commissioner to meet with Indians from across the Nation. I intend to spend a lot of time listening and a little time talking. I believe that some other members of President Nixon's administration will also have something to say. At that meeting I hope to set forth the paths I hope we can travel together toward new lives for the Indian people. You will be receiving a full report of my proposals and you will be taking an active part in laying out the route as we move forward together.

As a country boy who has spent a lot of time in town, I know that a big city can be a strange and frightening place. So I want all Indian people to know that if they come to Washington—whether on BIA business or not—that the welcome mat is out. We are here to serve you.

Louis R. Bruce

New Organization To Unite Urban Indians

Editor's note: The following article is from the Summer 1969 issue of THE NCAI SENTINEL.

The American Indian who leaves the reservation for the city faces different problems and needs than the ones faced by those who stay behind. Living in an environment foreign to him where he barely knows his next-door neighbor, he seeks to hang on to his Indian identity while attempting to adjust to a different and often frightening way of life.

Up until now, the urban Indian has had no means of communicating with other Indians in his city or other cities who share his fears and hopes, and no means of making his needs and demands heard by the non-Indian society that surrounds him.

An organization called American Indians United (AI-U) hopes to change all that.

The group began as an idea hit upon by delegates attending a National Urban Indian Consultation in Seattle, in January, 1968, and has since blossomed into a full-fledged organization representing 62 Indian urban centers and groups in cities throughout the nation, including Alaska.

A \$90,000 grant was awarded to AI-U in May by the Ford Foundation to help the organization get on its feet. The funds will be channeled through the National Congress of Indians Fund over a one-year period.

The big job now is getting organized.

"We are busy setting up priorities for the coming year," says AI-U Executive Director Jess Sixkiller, a Cherokee from Jay, Oklahoma. "We need to firm up our affiliations with urban centers around the country so

that we can truly become a national unified voice for all off-reservation Indians."

This is no small job—the lines of communication between centers stretch 7,000 miles.

Sixkiller, on leave of absence from his position as detective on the Chicago police force, has set up AI-U headquarters in the American Indian Center at 1630 W. Wilson Avenue in Chicago. He has two field workers at present—George Effman (Klamath) and Sidney Beane (Sioux)—and two secretaries. The staff itself may be small but their plans are big.

Eventually, American Indians United hopes to serve as a central information and staffing center for Indian centers and similar organizations. To do this, AI-U plans to initiate an "exchange of talent" program through which an experienced person can be borrowed from an Indian center in one city and sent to another part of the country to lend a hand in setting up programs in centers there.

Some of these programs would include pow-wows, crafts classes and other activities aimed at preserving and strengthening the urban Indian's culture so that he will look upon his heritage as a source of strength and identity rather than a source of weakness and confusion.

Sixkiller, who came to Chicago 12 years ago, sees a different type of tribal life slowly evolving within Indian communities that have grown up in the nation's cities.

"We're no longer just Sioux or Cherokee or Navajo—we're multiracial," says Sixkiller, pointing to the fact that among Chicago's Indian population alone, 90 different tribes are represented.

Since moving to the city, Sixkiller has found himself more aware of his Indianness. "Although I still think of myself as Cherokee first," he says, "I have come to consider myself more totally Indian."

Obtaining Services

In addition to helping to strengthen the urban Indian's identity, AI-U's most important long-range task is to obtain for him, both from private and Federal sources, the same services that are now provided for the reservation Indian, such as housing and education.

Sixkiller stresses that these programs would not be in opposition to those provided for the reservation Indian but *in addition* to them.

"We're not trying to take away from reservation people at all," he says. "But the needs are as great for the Indian in the city as they are for the Indian on the reservation—perhaps even greater, because he is away from friends and family in what amounts to a foreign world."

Up until this time, each individual urban center or organization has been submitting proposals to various

government agencies for funding and, thus, assistance has been given on a piecemeal basis. AI-U now hopes to gather these proposals into one package.

With the nationwide burst of interest being generated of late in urban problems generally, 1969 appears to be an opportune time for urban Indians to coordinate their efforts.

According to Sixkiller, many city officials today are trying to find a definite focus for their programs and need to be able to say their programs are affecting minority groups.

Reservations Will Benefit

Vocational training and other assistance programs directed toward the Indian while he is living in the city can have a direct benefit to his reservation in years to come. By the mid-1970's, a number of Indian people who relocated to the city during and after World War II and have been living and working in the city for 30 years will be retiring and heading back home.

"These people possess a wealth of experience, talent, and skill," says Sixkiller. "It behooves the reservations to get busy and make use of their knowledge. They should be encouraged to help in setting up and working on new educational and industrial programs on the reservations. It's sheer waste of talent otherwise."

Sixkiller feels there is a great big communication gap between the urban Indian and those he left behind on the reservation, which results in a great deal of misunderstanding and mistrust on both sides.

He hopes that NCAI, as the representative of the reservation Indian, and AI-U, as the representative of the off-reservation Indian, can work together to close this gap.

"The need for unity is great—it is vital that we become some kind of unified force," says Sixkiller. "We sincerely thank NCAI for all its assistance and support in helping us get set up and we certainly hope we can continue to work together as closely in the months and years ahead."

Indian Centers, Clubs Help Urban Adjustment

Editor's Note: The following is a brief description of the activities of some of the major Indian centers and urban organizations.

AMERICAN INDIAN CENTER, Chicago, Ill. Established in 1953, the Center now owns its own building. Special programs include a Family Services program and a year-round Explorers program for grade school children which maintains a summer day camp and tutoring

during the school year. Members serve in community agencies, on local youth councils and committees for urban progress centers, Model Cities programs, human relations groups, and in church organizations. The Center actively participates in urban affairs, and successfully shared sponsorship of an Indian Festival with the Chicago Field Museum, took part in an urban study of Indian education, provides training experience for VISTA workers, shares in the annual Chicago Folk-Fair, Christmas parades and similar ceremonies, and provides speakers for service groups and public school classroom programs.

AMERICAN INDIAN SOCIETY, Washington, D.C. Formally organized in 1966, the Society is unique in that it serves a special purpose as an Indian host organization in the Nation's Capital to both non-Indian and Indian individuals, groups, or dignitaries who may have occasion to visit Washington, D.C. Entertainment may include a dance program, dinner, reception, or other formal activity. Each year the Society stages a reception for Miss Indian America which is attended by the Secretary of the Interior and other officials. A major participant in Inaugural activities for President Nixon, the Society also takes part in foreign embassy programs, national festivals, area-wide educational programs, and benefit programs for the underprivileged. A major Society goal is the establishment of a scholarship fund for young Indian boys and girls. The first scholarship will be awarded in September.



Waiting for the answer. Tutor and students focus on a question during a tutoring session at the American Indian Center, Chicago.

CALL OF THE COUNCIL DRUMS, Denver, Colo. A new agency, the Council was formed to help solve the problems of those who leave the reservations to move into the Denver area. Through an Indian staff, both paid and volunteer, counselors work with newly-arrived families and individuals finding summer jobs for the young, arranging welfare assistance for a family or locating adequate housing. Visits are also made to



American Indian Society of Washington, D.C. prepared and entered this float in President Nixon's Inauguration Day Parade, Jan. 20, 1969.

homesick students at a boarding school or to counsel Indian boys at the nearby Federal Correctional Institute (FCI)—art classes were recently organized at FCI which resulted in an exhibit of the youths' works at Denver's International House. The Council has recently started a fund drive to purchase larger quarters to expand its activities.

LOS ANGELES INDIAN CENTER, Los Angeles, Calif. Established in 1935, the Center is maintained by a volunteer staff of members. It provides the Indian people of the area with such services as job placement and training, recruitment for higher education, recreation and social welfare. The Center has recently submitted a proposal to the California Council on Criminal Justice for a grant to operate a half-way house. It now provides administrative assistance to the Los Angeles police and probation departments. Now in rented quarters, the Center is working toward building its own home which will allow it to greatly expand its programs and services.

NORTH AMERICAN INDIAN ASSOCIATION, Cleveland, Ohio. Recently formed, the Association participated in Cleveland's first Christmas Parade last year; has started a publication, "The Buckeye Smoke-Signals," distributed to the local Indian community, and held its first beauty pageant in January to select a Junior Miss Indian Cleveland. Without a central home at present, a major goal of the Association is to establish an Indian center for the Cleveland area.

PHOENIX INDIAN CENTER, Phoenix, Ariz. In May 1969 the Center initiated the Phoenix Urban Indian Project to be of service to the urban and migrant Indian population. During the summer it conducted a drama and culture program for Indian teenagers "to develop a positive self-concept through creative dramatics and to express their feelings on social issues." Guided by an

Indian director, 16 participants representing 12 different tribes, met daily for field trips, panel discussions, Indian culture studies, and drama activities.

SEATTLE INDIAN CENTER, Seattle, Wash. Opened in 1960 by the American Indian Womens' Service League, the Center provides a lounge area for Indian men fresh from the reservation, between jobs, or seeking advice and counseling, where they can meet, read, listen to the radio and relax. A large social lounge provides a meeting place for Indian-oriented groups and is a showroom for the sale of Indian arts and crafts especially Northwest Coast arts. The Center is especially proud of its Upward Bound Indian education counseling program, the only one of its kind in the United States, which assists Indian students to develop realistic plans and to carry them out. Counselors cover the entire Washington State area making direct contact with students at the junior, senior, and post high school levels. The Center also sponsors a three-credit course annually at Western Washington State College for those who teach in or near reservation areas. Among its activities, the Center sponsors education workshops and presents an annual arts and crafts show. Since 1961, the Center has been a United Good Neighbor Agency.



Seattle Indian Center social lounge and arts and crafts sales area.

TULSA INDIAN CENTER, INC., Tulsa, Okla. Established in 1966, the Center conducts a summer recreation program for disadvantaged Indian children. Since January 1969 its referral service maintained by volunteer staff, has made a total of 9,913 contacts in helping Indian people utilize programs of existing agencies to meet their needs. A community-initiated organization, the Center's goals are to implement an Indian education program and to establish a permanent center.

WHITE BUFFALO COUNCIL, Denver, Colo. Formed in 1955, the Council has a strong program of traditional social functions and sponsors monthly pow wows and a continuing arts and crafts program. An annual pow wow is held during the summer and the competitive dance exhibitions for cash prizes draw Indian participants from throughout the West. Educational meetings, introduced in 1964, bring to members information about topics of importance to their life in an urban environment. The Council has no center, but meets in various set locations for its monthly activities.

Universities Begin Indian Programs

Editor's Note: The following two press releases indicate a growing awareness on the part of universities and colleges of the neglect of both the historical and contemporary role of Indians in American society. The first is from the University of Minnesota, Minneapolis, Minn. and the second is from St. Lawrence University, Canton, N.Y.

MINNEAPOLIS, MINN.—The complexity of Indian affairs in the United States derives from many sources: the persistence of traditional Indian culture; different rates of change in Indian communities in different parts of the country; the increasing rate of migration to urban areas; and a long history of government policies and Supreme Court decisions which affect Indian affairs. An adequate curriculum to cover these many areas would require a contribution from many different disciplines.

Within the past several weeks, the University of Minnesota, Minneapolis, has undertaken the establishment of a new Department of American Indian Studies in the College of Liberal Arts and Sciences. The University feels that it has a special responsibility to offer to the people of the region, both Indian and non-Indian, an education that is adequate to deal with the complexities of contemporary Indian affairs. Initially the proposed curriculum in American Indian studies will place an emphasis on, but will not be limited to the kinds of issues that have special relevance in the State of Minnesota and in the upper midwest. These issues will be treated in a broad cultural and historical perspective that will include consideration of Indian groups in other parts of the United States.

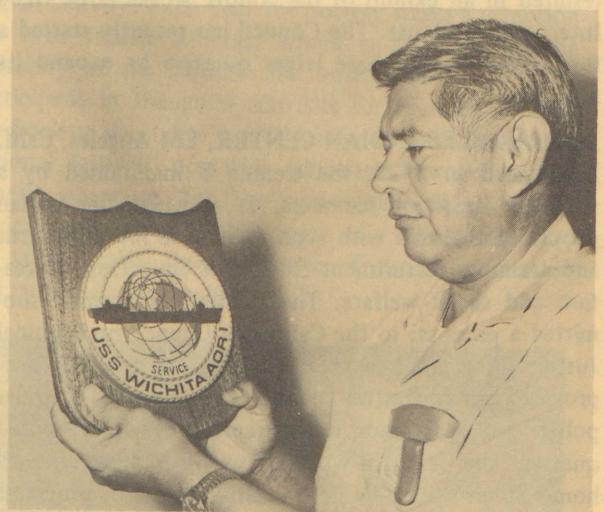
Several faculty positions for the new Department are now open and a Search Committee has been formed within the College of Liberal Arts and Sciences that will seek to build a strong interdisciplinary faculty in the Department. Some of these positions will be within the Department alone; others will be joint appointments with other University departments. The Chairman of the

Search Committee is Professor Frank Miller, 1233 Social Science Tower, University of Minnesota, Minneapolis 55455.

CANTON, N.Y.—A survey course detailing the history and contemporary problems of the North American Indians has been prepared and will be introduced into the curriculum at St. Lawrence University this fall.

Instructing the new three-hour course at the liberal arts college in northern New York will be Dr. Robert N. Wells, Jr., assistant professor of history and government, who said enrollment for the course was filled almost immediately after its announcement.

According to Dr. Wells, the course is designed to meet two objectives. "First, I hope to provide maximum exposure to the complicated and long-standing problems confronting the American Indians in modern-day America, and to help provide a broader assessment of the contributions and rich history of these people."



THE MOTTO, "Eternal vigilance is the price of freedom," encircles the top half of USS Wichita's insignia, which centers the plaque presented to Lewis Zadoka of Anadarko, Okla., president of the Wichita Indian Tribe, by the ship's commanding officer. Presentation was made during commissioning ceremonies recently at the Boston Naval Shipyard, Mass. Accompanying Zadoka to the ceremonies in Boston was a delegation of Wichita tribal members and a special representative of the Bureau of Indian Affairs.

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Indian Women

The world of finance, until recent times the exclusive domain of men, is today providing new and lucrative careers for many women who are able to break into this highly complex field.

Among the most successful of this new breed of women is Mrs. Gladys Sky Wallace, Peoria, of Tulsa, Okla. Mrs. Wallace was born near Peoria in Ottawa County on the land grant presented to her father, Chief George Washington Sky, by the U.S. Government. She received her only formal education at Haskell Institute, graduating in 1920. A strong Haskell booster, she is proud to be an alumnus.

It is remarkable that Mrs. Wallace's achievements in the financial field came only after she had retired from an equally successful 20-year career as an executive secretary and staff assistant with Sinclair and Gulf Oil Companies.



Gladys Sky Wallace

Too energetic to remain in retirement, Mrs. Wallace at first had little success in finding another job commensurate with her abilities because she was both over 35 and a woman.

In 1955, however, an acquaintance in the financial world approached her and suggested she become a broker, citing her business experience and stressing that she would have an

advantage dealing with women investors. Incredulous—she had never sold a thing in her life—but willing to try, Mrs. Wallace began her new career working with women's investment clubs which were growing rapidly at that time. She also handled mutual funds.

As stated in a "Tulsa (Okla.) Tribune" story of March 11, 1969, about her career, Mrs. Wallace's clients were so satisfied with the service and knowledge she gave them that she was encouraged to study and become a licensed broker. She passed the State and National Association of Security Dealers examinations, and, the supreme test, the New York Stock Exchange examination.

In 1960, when Dempsey-Tegeler and Co. opened an office in Tulsa, she joined the firm. Today, Gladys Wallace has the highest commission rate of all the rest of the company's local brokers—all men. She has carte blanche with many big investors to buy and sell for them at her discretion.

Happy in her work, Mrs. Wallace, whose Indian name "Kil-So-Quah" means "the bright one", is also proud of her native heritage. Part of this heritage, nurtured by many youthful hours spent hunting and fishing with her father, is her love of sports and the outdoors. She has a shelf full of trophies for her prowess in fishing, golf, and bowling.



Miss Indian America XVI is Winona Margery Haury of Navajo, Sioux, Cheyenne and Arapaho descent. From Albuquerque, N. Mex., she is a pre-law student at the University of New Mexico.

Flag Designed By Aleut On Historic Moon Flight

Benny Benson, Aleut, who designed Alaska's State flag, was the only State flag designer to see his flag go to the moon.

Fifty State flags and a number of flags of foreign countries—as well as the "Stars and Stripes"—were taken by the astronauts to the moon on their historic flight. The flags remained in the mother-ship while the astronauts made their moon walk and were then brought back.

Benson designed the emblem for the Nation's 49th State in 1927 as a 13-year-old student in a Bureau of Indian Affairs school. It includes a big dipper and the North Star. "I had the universe in mind even then," he said.

Urban Indian Centers

ALASKA

Anchorage Welcome Center, Inc.
105 West 4th Avenue
Anchorage, Alaska 99501

ARIZONA

Arizona Indian Association
3224 West Larkspur Drive
Phoenix, Ariz. 85029

Phoenix Indian Center
376 N. First Avenue
Phoenix, Ariz. 85003

Tucson Indian Center
120 W. 29th Street
Tucson, Ariz. 85713

Winslow Indian Center
529 W. Second Street
Winslow, Ariz. 86047

CALIFORNIA

American Indian Center
3053 16th Street
San Francisco, Calif. 94118

American Indian Council of Santa Clara Valley, Inc.
4897 Bass Court
San Jose, Calif. 95130

Friendship House of the Christian Reformed Church
1340 Golden Gate Avenue
San Francisco, Calif. 94115

Indian Welcome Center
1012 South Hill
Los Angeles, Calif. 90015

Intertribal Friendship House
523 East 14th Street
Oakland, Calif. 94606

Los Angeles Indian Center
3446 West First Street
Los Angeles, Calif. 90004

Oakland American Indian Association
1314 Clay Street
Oakland, Calif. 94612

Orange County Indian Center
7931 First Street
Stanton, Calif. 90680

Sierra Indian Center
3958 East Shepherd Avenue
Clovis, Calif. 93612

United American Indians of Santa Clara Valley
448 North San Pedro
San Jose, Calif. 95110

United Native Americans
2150 Taylor Street, No. 6
San Francisco, Calif. 94108

COLORADO

American Indian Development, Inc.
500 Zook Building
431 West Colfax Avenue
Denver, Colo. 80204

Call of the Council Drums
1450 Pennsylvania Street
Denver, Colo. 80203

DeSmet Indian Center
1645 Williams Street
Denver, Colo. 80203

White Buffalo Council of American Indians
P. O. Box 4131
Santa Fe Station
Denver, Colo. 80204

DISTRICT OF COLUMBIA

American Indian Society
519 Fifth Street S.E.
Washington, D.C. 20003

ILLINOIS

American Indian Center
1630 W. Wilson
Chicago, Ill. 60640

St. Augustine's Center
4512 N. Sheridan Road
Chicago, Ill. 60640

IOWA

Sioux City American Indian Center
1114 West Sixth Street
Sioux City, Iowa 51103

MARYLAND

American Indian Study Center
211 South Broadway
Baltimore, Md. 21231

MINNESOTA

St. Paul American Indian Center
475 Cedar Street
St. Paul, Minn. 55102

NEBRASKA

Indian Community Center Association
2957 Farnum Street
Omaha, Neb. 68131

The Neighborhood House
1001 North 19th Street
Omaha, Neb. 68108

NEW MEXICO

Gallup Indian Community Center
200 West Maxwell
Gallup, N.M. 87017

OKLAHOMA

American Indian Center
1608 N.W. 35
Oklahoma City, Okla. 73117

OIO Referral Center
St. Jude Church
1410 East 46th Street N.
Tulsa, Okla. 74103

Tulsa Indian Center
Room 35, Federal Building
333 West Fourth Street
Tulsa, Okla. 74103

OREGON

American Indian Arts and Crafts Center
734 E. Burnside Street
Portland, Ore. 97214

SOUTH DAKOTA

Community Services Center
Rapid City, S.D. 57701

Minnehaha Indian Club
Sioux Falls, S.D. 57100

Mother Butler Indian Center
Rapid City, S.D. 57701

Yankton All American Indian Center
P. O. Box 288
Yankton, S.D. 57078

WASHINGTON

American Indian Center
1900 Boren Avenue
Seattle, Wash. 98101

American Indian Community Center
North 1007 Columbus
Spokane, Wash. 99202

American Indian Community Center
S. 2308 Balfour Blvd.
Spokane, Wash. 99206

Pacific Northwest Indian Center, Inc.
Gonzaga University Campus
Spokane, Wash. 99202

WISCONSIN

Consolidated Tribes of American Indians
P. O. Box 3318
Milwaukee, Wis. 53208