Early this year the press and the video were presenting in lurid perspective of the situation. what the real situation was. A

Small group of dissidents who had become fed up with what the Indians had to put up decided to use the technique which had gained much from the politicians for the blacks.

The region is rough, desolate, the landscape is as it was in the beginning. If it had been otherwise, it would not have been given to the Indians. Only the Indians deep feeling for the land keeps them in place so lonely. They cling to Grandmother Earth and this portion of earth is the only part that they can call their own. All the rest was taken away from them.

Today the Indian population is increasing more rapidly than any other minority group. With this and the growing pride in being an Indian comes increased dissatisfaction in the way they are being treated. The result is organization both in cities where Indians live and on the reservation.

Our historians have told us about Renne Marquette and Father Joges and their work with the Indians but they have told us little about a man who did much to help the Indians and strove to bring peace between warring tribes and the Federal government. This man was a Jesuit as were Marquette and Joges. HIS NAME IS ierre Jean DeSmet He was born in Belgium on January 25, 1691, in Tournomme; but unlike Marquette and Joges, did not become a Jesuit until he had come to America 30 years later and studied until 1827 when he became a Jesuit.

He began his work among the Indians in the late 1830's and became so respected by them that in 1839 and again in 1840 he brought about peace between the warlike Sioux and the peaceful Potawatomis. Then he worked among the Blackfeet for three years and finally brought about peace with them. His reputation among the Indians as a man of peace was thus established.

But settlers were pressing on to the west over the Oregon trail. This brought about great resentment among the Arapahoes, Cheyennes, Sioux and others. The Federal government having noted the work of Father DeSmet decided to get him to work with the Indians in prevent attacks on the caravan. He arranged for a meeting between the Indians and the Federal representatives in Fort Laramie on the Platte River: here a treaty of peace was signed between the Indians and the Federal government September 17, 1861.

Again when James Buchanan was president, De Smet in May 1858 was asked to become chaplain and attempt to bring about peace between the Federal government and the Mormons who were in rebellion against the government in Washington. He accepted the assignment and used it as the occasion to work upon the Indian tribes of Utah. The Mormons, however, submitted to Washington before De Smet had no more than begun his work.

This out of the way, he con- tended a time of rest but General William S. Harper who had recommended to Buchanan that DeSmet be used to settle the Morion situation, urged him to come with him and settle the war with the Indians in Oregon. The present accepted the invitation. He was able to win over Skookam and Kamaikan, the Indian Yakoma tribes of the Northwest. Thus he had accomplished peace with the Indians on both sides of the Rockies.

The peace, however, was of short duration for the Indians took advantage of the government's engagement in the War between the states. This brought DeSmet into action once more. He was called to Washington by President Abraham Lincoln on September 17, 1862, who had been advised to do so by Generals who had operated in the west and northwest. He took advantage of a conference with the president to inform him that our treatment of the Indians had been shabby, that the treaty which had settled the matter of conflict on the Oregon Trail had been and was still being violated by the whites. He stubbornly refused to act until he had secured what he wanted for the Indians and eventually Lincoln agreed. But his stubbornness led to the advice of: "Don't send any more Jesut prints up here. I've always been better able to handle horses than men."

When the Blackfeet, Cheyennes and the Sioux united, Washington appointed a special commissioner with rank of Major General in the United States Army and in 1867 he succeeded tolerably well in securing peace. The result was a formal official emissary to present terms of peace to the Sioux. At the great council that worked out the Treaty of Fort Laramie 1868, De Smet was there with Big Bull, leader of the Sioux, who made the treaty possible. And while carrying on this work, he had made eight trips to Europe to publicize the needs of the Indians. Have you read anything about this in your histories?