



THE DIRTY OLD INDIAN
A Canadian Hero

War Bonnet
of
MIKE MOUNTAIN HORSE
In the
MILITARY MUSEUM
Calgary

An Oral History About
MIKE MOUNTAIN HORSE

By

© *TOM SINDLINGER*

What others have said about “THE DIRTY OLD INDIAN”

Amazing and inspiring story. I am thankful that I read it.

—Ontario Indigenous woman

The manuscript is explosive and will no doubt cause a huge stir. I agree with all you have said.

—Kainai Elder

We get it!

—Two Alberta Indigenous women

You have an important message ... you really have an excellent book here with important Alberta history and social and political issues. It could be adopted as a textbook.

—Former university professor

I don't know what reaction you have had to date, but I suspect there may be either deafening silence or hyper-ventilating apoplexy. Your observations on "indigenous" (to use the politically correct term) culture and certain behaviors and attitudes may cause a lot of discomfort and some furious reactions. You've provided a narrative that runs counter to the mainstream, hobbled as it is by its own easy biases and assumptions.

—Former senior Alberta Legislature reporter

Fantastic title! It makes you think.

—Museum curator

(Continued overleaf)

Mike Mountain Horse's example is a commendable way an Indigenous person dealt with the racism toward him.

—Mount Royal University honour graduate, sociology

Relating and discussing a racial incident is not racism. Openly talking about these kinds of things is the first step to solving them.

—Former Israeli combat paratrooper

The tittle is not racist because they are Mike's words.

—Young missionary in Southeast Asia

The title could be changed to "The Unkempt Indigenous Person"

—Female non-Indian athlete with Indigenous teammates

The title is a powerful message.

Wow, I bet there is a story there to tell!

—Young soldier brat

Abrasive and courageous.

—Former Treaty 7 Chief

“THE DIRTY, OLD INDIAN”

A Canadian Hero



AN ORAL HISTORY ABOUT
MIKE MOUNTAIN HORSE
(Glenbow Museum, 1888 – 1964)

**A powerful
denunciation of
social injustice.**

An inspirational
biographical drama
honouring a leader,
patriot, and national
visionary.

High and unequivocal
praise for Mike
Mountain Horse, an
admirable and
courageous Indian who
fought at Vimy Ridge,
Amiens, Cambrai, and
Hill 70 in World War I,
contrasted to two
prominent politicians
who fought over oil
money - Prime Minister
Pierre Trudeau and
Premier Peter Lougheed.

by

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1 Synopsis of the Play

A play honouring a leader, patriot, and a visionary — MIKE MOUNTAIN HORSE, Kainai warrior.

- Leader

Elected a minor chief of his tribe, elected president of a non-Indian railway labour union, captain of Calgary Indian school soccer team, president of Residential school alumni association

- Patriot

Decorated World War I warrior, wounded three times (once dangerously, “not expected to live”), buried for four days from a shell explosion

- Visionary

Formed the Alberta All Indian Legion; founder of the Allied Tribes of Western Canada, a precursor of the National Indian Brotherhood and eventually the current Assembly of First Nations.

- *Hero*

Mike Mountain Horse is honoured in the Calgary Military Museums and has a school named after him.



2 Origin of the title “The Dirty Old Indian”

Mike was employed as a Wiper of coal-fired steam engines. He came home from work very dirty, his traditional striped, gray railway bib-overalls covered in coal dust. His face was covered too, but it was not noticeable as he was so dark skinned.

He was confident and was well liked by his fellow workers who elected him president of their union. After work he went with them to the small beer parlour across the street. But he could not sit with them because it was against the law



for Indians to go into beer parlours or to buy liquor.

Mike had to sit alone in the corner of the beer parlour, the bartender turning a blind eye because the railway workers who brought Mike in were his regular customers, and the bartender needed their business.

Mike took much pleasure many times describing the scene to me. Jabbing his finger with

vigour into the air, he would mimic the non-Indians in the bar who would point at him and say, “look at that dirty old Indian”, that dirty old Indian being him, and every time, as though it was the first time he was telling it, he would laugh loudly.

Mike would laugh every time he told the story, because *he was dirty he was old and he called himself an Indian.* He was saying he was proud of himself and the things he had done. That is enough for anyone.

*Mike's
favourite
story*

3 Cast

A) Narrator Version

Narrator *Occasion and venue appropriate*

B) Full Cast Version

An elder Native narrator *Graham Greene type, avuncular, evoking trust*

A native youth *To be discovered, brazen without fear*

*Opportunity for
Native actors*

An adult Mike Mountain Horse *An Adam Beach type, unobtrusively confident*

Elder Mike Mountain Horse *A Dan George type, like everyone's grandfather*

A pre-school native *To Be Discovered, like everyone's child*

Various scene supporters *Native and non-Native*

4 Biography of the playwright

In the Crossroads Market in Calgary there is a reward poster for the Sundance Kid. He is described as having black eyes and Grecian features which is, I suppose, related to things Greek. The notable identifying descriptor, however, is the line that says he "LOOKS LIKE QUARTER BREED INDIAN".

While the rendering of the Sundance Kid is rather nondescript, in visualizing what a quarter-breed Indian looks like, I refer to the picture of this author at the bottom of the page.



1 Wolf Moccasin and Double Gun Woman
[Provincial Archives of Alberta]

The author's mother was half-breed and her mother, Mary Mountain Horse, was full-breed, daughter of Wolf Moccasin (aka Flying Chief aka Potaina aka Joe Healy) and Double Gun Woman. Mom said he was a scary looking dude but her grandma, who never cared much for English, was a very kind gentle woman.

This makes the author a quarter-breed, which is obvious from his Grecian features.

Tom Sindlinger spent much time with his sociological grandfather Mike Mountain Horse, and his biological grandmother Mary Mountain Horse, daughter of Double Gun Woman, from their unpainted clapboard house in the displaced persons' neighborhood of Lethbridge to teepees just inside the Calgary Stampede main gate to the Sun Dance at Belly Flats.

He served as a Select Committee Member of the *Alberta Heritage Savings Trust Fund*, a multibillion-dollar bucket of surplus money representing the economic and political blooming of Alberta. It was a unique vantage point to a short-lived national political transformation.

He was the only *Member of the Alberta Legislative Assembly* to vocally support the patriation of the CANADIAN CONSTITUTION and the *Charter of Rights and Freedoms*.

Tom Sindlinger is a International Economic Analyst with a focus on marketing and transportation of natural resources, and governance.

He successfully completed 19 projects in 12 countries for both private and public entities.

The *Alberta* and *The Lethbridge Sports Halls of Fame* inducted him in recognition of his contribution to Alberta and Canadian basketball championship teams.



5 The Storyboard

The Dirty Old indian

A Canadian Hero

5.1 Old Chief Mountain – always there

*Born and
buried
under Old
Chief
Mountain*

Mike was born about 1888 (official date assigned by the Canadian army) and buried in 1964 on Kainai land in view of Old Chief Mountain in the remote corner of southwest Alberta, remote because it was cut off from the world by the Rocky Mountains on the west, the east-west transcontinental transportation lines through Calgary to the north, and the American border to the south.

A good place to grow up and avoid the vagaries of a modern non-Indian “lifestyle in a hurry”.



Old Chief Mountain From the Kainai web page

5.2 Mike's residential school

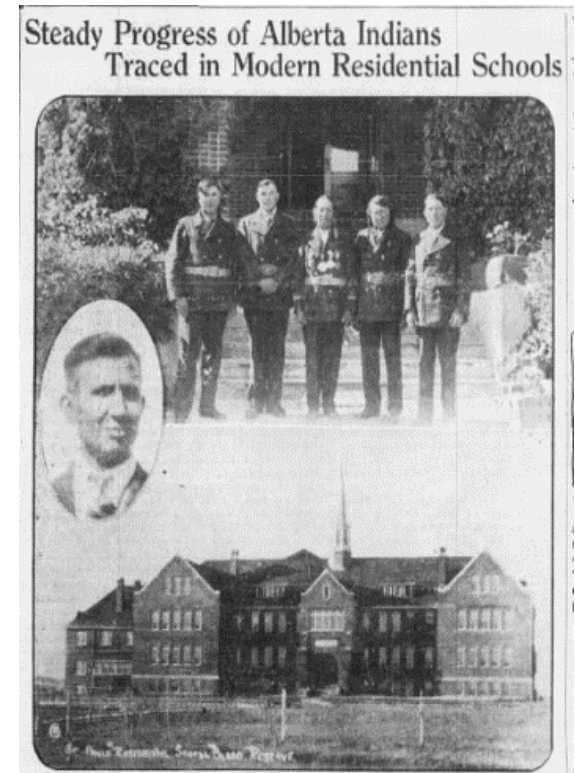
Mike, at six years old, was one of the first class of six boys to be "enrolled" (Mike's word) in the St Paul's Residential School, about eight kilometers north of Cardston, Alberta. I do not know how long he was there, but he left it with a favourable impression:

St Paul's
Residential
School

"The missionaries worked hard for the welfare of the Indians on all the reserves, and great moral changes have been wrought. A new era dawned and the Indians began eagerly to look forward to still further advances through the aid of those who were so nobly striving to help them We are not looking forward to the time the buffalo shall return. Nor are we anticipating a time when the white man shall disappear from the continent. But we are scanning the horizon for further chances of advancement and further opportunities of proving ourselves" [MIKE MOUNTAIN HORSE, MY PEOPLE THE BLOODS.]

My aunt, a Royal Registered Nurse who served in World War II, was eight years in the same residential school as Mike, as was my mother for a year and a half until the good Reverend at the time took her out to live with him "to help care for his ailing wife".

My mother's cousin, Potaina, who was in residential school with my mother, said that "Nina [my mother] stayed with the Canon's wife, Mrs. Middleton I often wondered about that and what arrangements were made to allow that to happen".



Calgary Herald Dec 26, 1936 (Mike is the insert)

5.3 Mike and the Senator

Mike and a future Senator (circled in the pictures to the right) were together in St Paul residential school.

Mike was captain of a soccer team in this photo

James Gladstone, grandfather of Jimmy Gladstone, Stampede and world calf roping champion, was appointed to the Canadian Senate. He was the first Treaty Indian to be so lucky.



Mike is at the right (1911)



(2015)

5.4 “Look at that Indian run!”

The earliest newspaper article of fifty-seven I found about Mike Mountain Horse referred to him as Mike Dearfoot. It was titled *Dearfoot vs. Marsh*, August 27, 1910.

John D. Marsh was a professional runner, “considered at the top of runners in Canada”. “Said to be the holder of the world’s professional Marathon record, [he] won the *Tacoma* Marathon His nearest competitor was more than two miles behind ... ” (RENO EVENING GAZETTE, July 6, 1909)

“The crowd lustily cheered the Indian”

A year later, Marsh, at the 10th mile of a 15-mile race, finally pulled ahead of Mike Mountain Horse to finish only one sixth of mile ahead at the finish line.

To put this into perspective, Marsh, a world-class runner, trained and ran competitively his entire life. Mike Mountain Horse probably had no coaching or training, or experience.

I can’t imagine why Mike was chosen to race a world-class marathoner; or that he had run such distance before or that he even had running shoes. Amazing!



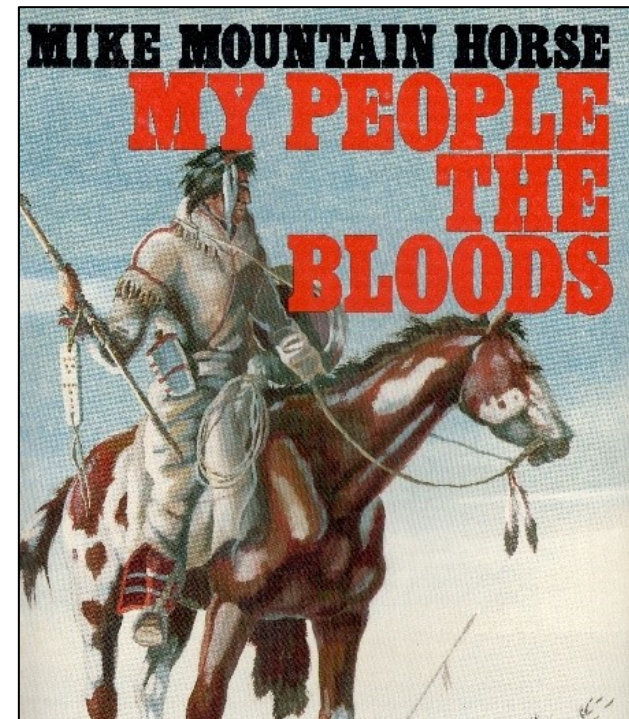
5.5 Scouting for the Mounted Police

After residential school, Mike went to an all-Indian school in Calgary to learn a trade – carpentry. I don't know how much he learned because I never saw a hammer in his hand.

*Scout for
the Royal
Northwest
Police*

For awhile, he was a scout and interpreter at the Royal North West Mounted Police in Fort Macleod, although the Fort has no record of that, but that doesn't mean he wasn't.

While a scout, he told me, he was tracking an escaped convict in the Porcupine Hills, just west of Claresholm. Having lost the trail, he reigned up and backtracked, racing right over a coyote burrow where the escapee was hiding. He tied him up and marched him back to the Fort.



Mike' book

5.6 Killing the Reverend

Mike's younger brother died from being gassed three times during the War. He was diagnosed as being unable to return to action and sent back to Canada, which made his tribe happy. They planned a big celebration for his return.

However, he made it back only as far as Montreal where he died from complications of the gassing. He was only two days from home. When his coffin arrived in Fort McLeod it was taken to the local church where so many people came, that tickets for the funeral had to be issued.

Revenge
for Albert's
death

From there, it was in the back of a one-horse buckboard to Kainai, Mike's mother and father on the front seat and Mike and his brother Joe in the back beside Albert in his coffin. It was 1915 and Albert was only 22 years old.

Mike's mother blamed the Reverend Samuel Henry Middleton for encouraging Albert to go to war. With a hunting knife she stalked the reverend, determined to kill him. She was close to succeeding but intervention by Mike saved the reverend.



Mike's mother and the Reverend

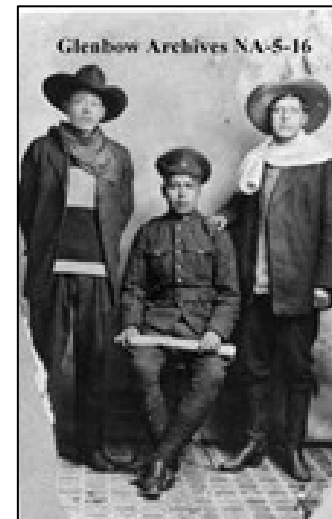
5.7 The Cowboys and Indians regiment

Army recruiters in south Alberta looked for cowboys and Indians – the cowboys because they could ride horses and Indians because they could hunt (that is, shoot). Those thus recruited were therefore colloquially referred to as the Cowboys and Indians regiment.

Indians with attitude

Mike enlisted at Fort McLeod six months after his brother Albert's death. Albert had said in a letter that he was going "to fight for my King and country", which was standard English rubbish for the era and had nothing to do with the reason Mike went to war.

Some have speculated that Mike enlisted for revenge. It's not hard to feel the emotion Mike's mother had when she took the same buckboard used to carry the dead Albert home to take Mike and her third and last son Joe to enlist in Fort McLeod.



5.8 “English ladies liked Indian boys”

From a buckboard to a train at Fort Macleod to Calgary for training at Signal Hill where the army practised lobbing shells across the Elbow River onto the *Tsuut’Ina Reserve*. A century later, the *Tsuut’ina* were still taking unexploded shells surfacing on their land.

Culture shock

A longer train ride to Quebec to board a large troop transport to Liverpool. What was Mike thinking, riding a train for the first time, seeing an ocean when the largest body of water he had seen before was the shore of Waterton Lake.

While training in England he found that English girls liked Indian boys, but it was so crowded they had to do it standing in doorways.



5.9 Buried alive for four days by an enemy shell

Mike was a natural leader. He soon became leader of a machine gun section which he led behind enemy lines. A shell explosion covered him there for four days before advancing comrades found him. In the meantime, his debris covered body served as a bench for enemy soldiers eating lunch.

Back in the ranks, he led the capture of enemies in a building, who, except for the captain, surrendered. The captain, who was shooting at Mike, was dispatched by Mike's knife.

The captain was the first of three soldiers killed by Mike's knife. The other two were in hand-to-hand combat, during one fight in which he was bayoneted, one of three different wounds. One of the wounds was labelled "dangerous", which at the times was a euphemism for "not expected to survive".

*Bravery
recorded on
a story robe*



Mike's Story-Robe in Calgary Military Museum, August 5, 2022

5.10 English General slumming with Indians

The feats of Mike and other Indians became well known, especially with the Germans because the Indians would strip down and slither into the German trenches at night and scalp them.

General Bing, commander of the British troops, which included the Indians and other colonials, asked General Currie, his commander in charge of the Canadians, to bring to their next strategy meeting a few of those “Indian fellows” he was hearing so much about.

*Highly regarded
Indian fighters*

The picture on the right (Mike is bottom row right) illustrates the Indian’s popularity. The non-Indian in the centre of Mike’s squad is a sergeant-major who would have nothing to do with a small squad, so this is just a photo-op for him. His presence here shows how highly regarded Indian fighters were perceived.



Glenbow archives

5.11 The War over, an Indian once again

The War over, Mike experienced the immediate end to the camaraderie under fire in the trenches. In the trenches, everyone huddled in terror.

*Disrespect for
the uniform
and the man*

On the train home, his comrades ignored his sergeant stripes and laughed at him because he was an Indian.

Jeering, they would shout “Hey Chief, where are your feathers?”.



5.12 No beer sold to Indians

After being exposed to the outside world, returning to the culture of the reserve was harder than leaving it. Mike eventually settled in Lethbridge for a career (not a word with which his People were familiar).

He was confident and well liked by his fellow workers who elected him president of their union. After work he went with them to the small beer parlour across the street. But he could not sit with them because it was against the law for Indians to go into beer parlours or to buy liquor.

Mike had to sit alone in the corner of the beer parlour, the bartender turning a blind eye because the railway workers who brought Mike in were his regular customers, and the bartender wanted their business.

Mike took much pleasure, many times, describing the scene. Jabbing his finger with vigour into the air, he would mimic the non-Indians in the bar who would point at him and say, "look at that dirty old Indian", that dirty old Indian being him, and every time, as though it was the first time he was telling it, he would laugh loudly.

Mike would laugh every time he told the story, because *he was dirty he was old and he called himself an Indian.* He was saying he was proud of himself and the things he had done. That is enough for anyone.

Working and living in non-Indian society



5.13 The public Indian – a civic leader

More than 50 newspaper articles about Mike Mountain Horse appeared in papers across Alberta, Canada, and far into the United States. For example:

Lethbridge Herald
Calgary Herald
Calgary Daily Herald
Macleod News

Edmonton Journal
Red Deer
Calgary Albertan

Eno Evening Gazette
The Miami Herald
Phoenix Star

Saskatchewan Daily Star
Winnipeg Evening Tribune
Montreal Gazette
The Province (B.C.)

North Bay Nugget
Sault Star (Ont.)
Windsor Star

Los Angeles Star
Desert News (Salt Lake City)
Press Telegram (Long Beach)

*“A man
before
his times”*

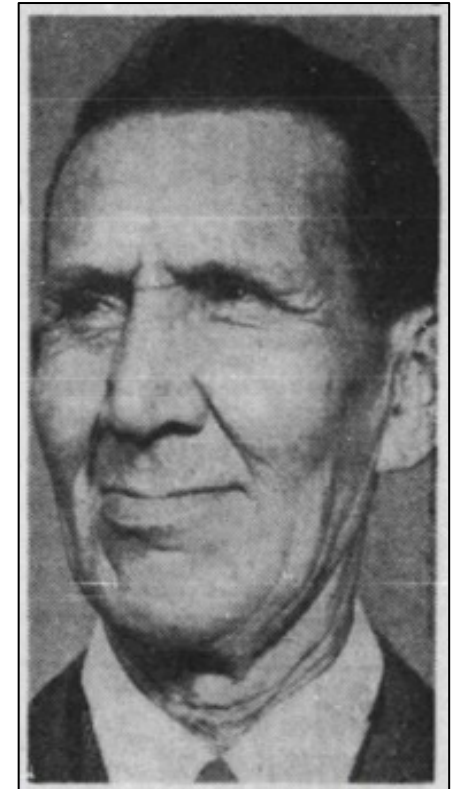
Mike wrote articles for the Lethbridge Herald and a few magazines. Schools invited him to talk to the students. Saturday mornings, he would tell stories to children at the Lethbridge Library. He would often travel to Calgary to visit veterans in the Colonel Belcher Hospital.

He was a founder and president of the *All-Indian Legion* in Alberta, the first in Canada. He was a founder of the Allied Tribes of Western Canada, precursor to the National Indian Brotherhood and now the current Assembly of First Nations.

He was elected a minor chief of the Kainai and elected president of a railway workers union in Lethbridge.

He was invited to speak at *Yale University* in THE UNITED STATES.

A school in Lethbridge honors him with the name Mike Mountain Horse School.



Calgary Herald, Oct 24, 1953

5.14 What they fought for

Oil money



*Who are
the
heroes*

The heart
and soul
of a
Nation

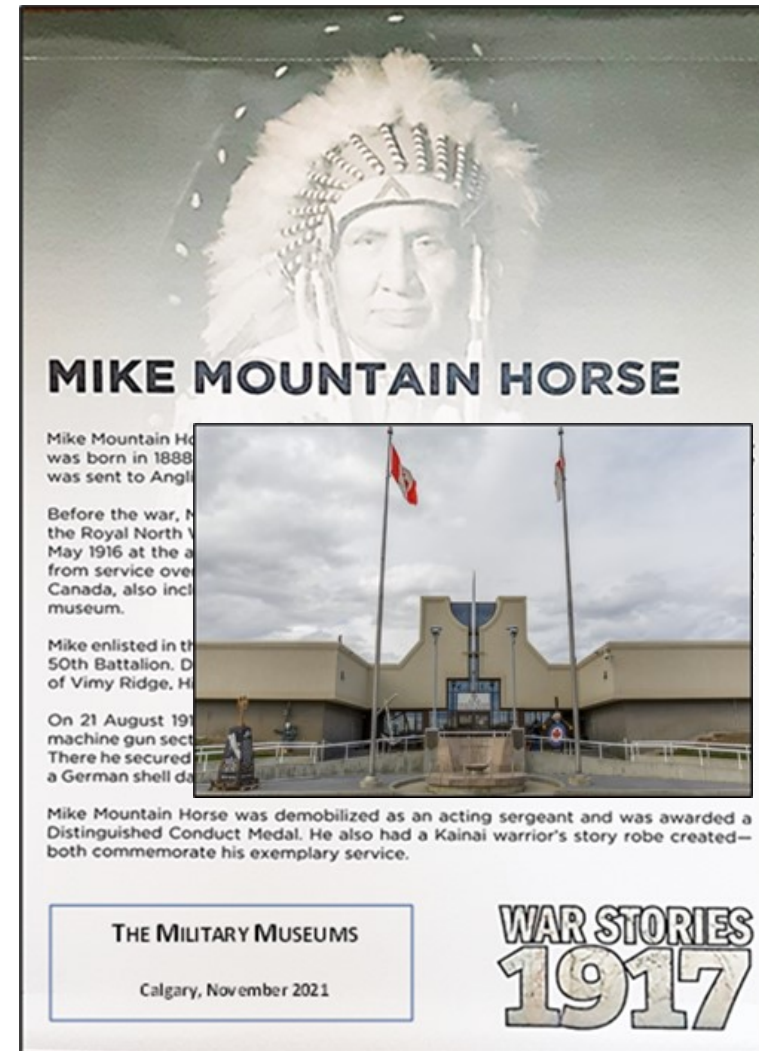


5.15 Calgary MILITARY MUSEUM honours Mike

“he was at the battle of Vimy Ridge [the Birth of a Nation], Hill 70, Cambrai, and Amiens.”

“..... buried alive 4 long days before he was discovered”

“Mike Mountain Horse was demobilized as an acting sergeant and was awarded a Distinguished Conduct Medal.”



MIKE MOUNTAIN HORSE

Mike Mountain Horse was born in 1888 and was sent to England before the war. He served in the Royal North West Mounted Police from May 1916 at the age of 28. He was demobilized from service over 10 years later in 1926. He is buried in the Calgary Military Museums, also including a museum.

Mike enlisted in the 50th Battalion. Distinguished Conduct Medal of Vimy Ridge, Hill 70, Cambrai, and Amiens.

On 21 August 1917, Mike was in a machine gun section. There he secured a German shell dump.

Mike Mountain Horse was demobilized as an acting sergeant and was awarded a Distinguished Conduct Medal. He also had a Kainai warrior's story robe created—both commemorate his exemplary service.

THE MILITARY MUSEUMS
Calgary, November 2021

WAR STORIES
1917

5.16 The Last Time I Saw Mike

Mike Mountain Horse had several names — *Captured Three Guns, Mike Deerfoot, Eagle Flying, Crow Flag*. Mountain Horse was his father's name.

When I saw him last he was sitting on the edge of a high bed in a three-story hospital on the north-east edge of Cardston. He was happy, smiling, his dark skin highlighted by the white of his hospital gown. Still telling stories, he told me that "his people" now called him *Mike Crossing Many Rivers* because of his full and eventful life.

*Mike
Crossing
Many rivers*

Leaving him, I paused and looked back. He was still sitting there, with a glow about him and an amused look as though he had just finished telling me the "dirty old Indian" story once more.

Two weeks later, I was at his burial.



"At Cardston, Alberta, the Blood Indian Hospital literally sat across the street from the local municipal hospital."
(Segregation institutionalized)

5.17 Mike's unmarked grave

In 1964, I watched Mike's burial in this cemetery (St Paul Anglican, north of Cardston). There were fewer than two dozen attending. I was by far the youngest (23).

At Mary Mountain Horse's funeral (1956) in Lethbridge there were two ministers leading a full Anglican church. She had six regular pall bearers and six honorary, all twelve of whom were white. I know Mary was withdrawn, and I never saw her with anyone other than Mike or if she was with my family. So, I knew that those at the funeral were there for Mike.

Mostly unmarked graves, including Mike's, in this cemetery

Mike's funeral was on a winter day, sunny with a brisk wind from the north. It was cold, one of those prairie winter days when there was little snow on the ground. Not good for the snow cover needed for moisture in the soil for spring planting, and not good for whoever had to dig this grave's frozen earth. There was no green carpet covering the light-coloured beige soil piled alongside the grave.

As the grave was filled, I looked long at Old Chief Mountain in the distance and wondered what Mike was thinking. When it was my turn I hoped I would be like him.



6 A Mike Mountain Horse Vision of Canada

Embrace this Canadian home,
take it to your heart.

It is my home,
your home,
our home.

It is a home rich with
magnificent mountains
wild horses, and
hunting hawks.

Our home represents our values,
tolerance and respect,
rights and responsibilities.

We share these riches and values,
then leave a little of ourselves
for future generations,
just as others before
did for us.

Embrace this Canadian home,
take it to your heart.

And its riches and values
will make your heart ...

strong like a mountain ...
spirited like a horse ...
and soar like a hawk!



*The heart and soul
of a Nation*

—TLS, Kyiv, 1994

7 Credits

The photos of Mike Mountain Horse are from his book MY PEOPLE THE BLOODS or the *Glenbow Archives* in Calgary.

The portrait on Mike Mountain Horse's book is by Gerald Tailfeathers of Kainai.

The photo of Old Chief Mountain is from the Kainai website.

*With thanks, and
apologies to those
obscured by the fog of the
internet*

The poem titled *Mike Mountain Horse Vision of CANADA* is by Mike's step grandson, the author, and was written while in awe of the huge World War II memorial in Kyiv.

The photo of Mike's unmarked grave is by the author.

Mike's Warrior's Story Robe is in the Medicine Hat Museum with a copy in Calgary Military Museums.

Twenty-eight books and fifty-seven newspaper articles.

Other illustrations are from the internet universe.

8 Bibliography

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Newspaper articles

(Note: CH is Calgary Herald; LH is Lethbridge Herald)

- 1) 1910 CH Aug 27, *Dearfoot vs Marsh* [Foot racing]
- 2) 1917 Calgary Daily Herald, August 31, [Mike dangerously wounded]
- 3) 1917 The Gazette, Montreal September 13, *Casualty list names five more local soldiers* [Mike wounded again]
- 4) 1917 The Macleod News Sept 6, *Heavy Toll of Macleod Heroes*
- 5) 1918 The Macleod News (Fort Macleod) Feb 21 [While still in hospital Mike wants back in trenches]
- 6) 1918 CH Oct 26, *Alberta Indian Women Whose Sons Are Fighting* [Mike's mother has three sons in the War]
- 7) 1918 CH Sept 30 [W. A. sends Parcels to Indian Soldiers]
- 8) 1921 Calgary Daily Herald Aug 27 [Types of Blood Indians]
- 9) 1922 CH Feb 15 [Blood Indians Show Interest in Education]
- 10) 1924 CH Dec 12 *The Piegan Indian Lease* [Mike argues against legality of leases]
- 11) 1925 The Herald, Miami, Florida, August 1, *Indians Plan Powwow* [Mike organizes "The Allied Tribes of Western Canada"]
- 12) 1925 Winnipeg Evening Tribune Jul 9 [3,000 Indians endorse Mike's Allied Tribes of Western Canada]
- 13) 1925 The Calgary Albertan, Feb 18, *Red Men to Show Palefaces How to Stage a Celebration* [Indians protest non-Indian compliance of Treaty Seven, the signing of which was attended by Mike's father]
- 14) 1925 CH Apr 1, *Indians to Participate* [Mike gets support for Allied Tribes of Western Canada]
- 15) 1925 Calgary Albertan Feb 18 [Mike organizes North American Powwow]
- 16) 1925 Saskatoon Daily Star Jun 20, *Redskins gather for big Powwow* [Mike Master of Ceremonies for 2,000 Indians]
- 17) 1926 Los Angeles times May2, *Discards Tomahawk for Rotary badge* [Mike is secretary of The Allied Tribes of Western Canada]
- 18) 1931 CH Jun 24, *Blood Graduates and St. Paul's Old Boys Meet in Jubilee Games* [Mike spoke about the early history of St Pauls]
- 19) 1931 Edmonton Journal, *Walsh becomes "Heap Big Chief of Blood Tribe"* [Mike serves as interpreter for ceremony]
- 20) 1934 The Province, Aug 31
- 21) 1935 Lethbridge Herald Jul 16, *Opening of Lethbridge Golden Jubilee Celebrations* [Mike Mountain Horse speak(s) over CIOC]
- 22) 1936 CH Dec 26, *Redman Writes Western Saga*, [Indian history set right by Mike]
- 23) 1937 LH Mar 12, *Lions Hear of Indian Life From Mike Mountain Horse* [Mike the public speaker]
- 24) 1937 CH Apr 3, *The Beaver Pipe Legend*
- 25) 1937 The Edmonton Bulletin May 19, *Indian Thriller* [Mike enthalls children]
- 26) 1937 CH Jul 22, *Lethbridge Rodeo Proves Success* [Mike the public Indian]
- 27) 1938 CH Feb 1, *His Honour Made "Chief Leader" at St Paul's reunion* [250 attend St Paul reunion, notably Mike Mountain Horse]
- 28) 1939 CH Apr 11

- 29) 1938 Star-Phoenix Feb 23
- 30) 1940 CH Nov 16 [Mike addresses school children]
- 31) 1942 LH Jan 27, Mike Mountain Horse Gives Talk On Indian Lore
- 32) 1942 Lethbridge Herald, Feb 14, *Victory Loan Rally* [Indians appreciate their fair treatment]
- 33) 1944 LH May 10, *Stores to Close Victoria Day* [Mike is the "star attraction"]
- 34) 1944 LH Jan 28, *This Open Winter* [Mike is historical resource]
- 35) 1951 Lethbridge Herald Oct 24, *Indians Had No Labor Trouble* [Mike, president of local union]
- 36) 1953 Lethbridge Herald May 13
- 37) 1953 Lethbridge Herald, June 19, *Mike Mountain Horse*, [receives railway service award]
- 38) 1953 North Bay Nugget Aug 17, *Mike Mountain Horse: Honoured Indian*, [earns fame while advancing in a white man's civilization]
- 39) 1953 The Sault Star (Sault St. Marie) Aug 13, *Indian Made Way in World of White Man*
- 40) 1953 Star-Phoenix Aug 19, Chief Mike Mountain Horse Famed Among White Brothers
- 41) 1953 LH Nov 19, *Mike Mountain Horse Retires* [A long and colorful career]
- 42) 1953 The Lethbridge herald
- 43) 1953 CH Oct 23, *Indian Chief Thanks Army For Birthday* [no records existed for Mike's birth, so the army gave him November 11, 1988]
- 44) 1953 LH Nov 19, Chief Mike Mountain Horse Retires
- 45) 1953 Calgary Herald, October 24, Children Used Buffalo Ribs for Sleigh Ride
- 46) 1953 Windsor Star Jun 15, *C.P.R. Honors Indian*
- 47) 1955 Lethbridge Herald Feb 4
- 48) 1955 CH Sept 15, *St Paul's Indian School Marks 75th Anniversary*, [Mike and Bella Healy (author's aunt) cited as outstanding graduates]
- 49) 1959 Desert News Mar 21 (Salt Lake City) [Mike Mountain Horse elected minor chief]
- 50) 1960 CH Feb 19
- 51) 1967 Press-Telegram (Long Beach California) May 19
- 52) 1979 CH, Jul 14, *Books in Review* [Mike's book "My People the Bloods"]
- 53) 1982 Star-Phoenix Dec 24
- 54) 2017 CH April 5 [Mike's military history enshrined in Calgary Military Museums]
- 55) 2017 CH Jun 3, [movie actor inspired by Mike Mountain Horse]
- 56) 2014 CH Jun 27, *First Nations on the front lines* [Mike Mountain Horse became a household name]
- 57) 2017 CH Jul 14, *Looking beyond the past to grasp Indigenous issues* [Mike refused to be a victim]