

Oct 2, 2014  
Rexburg, Idaho

About the Joseph Young (JY) Card headdress:

About 5 years ago, August of 2009, my mother, Ruth Card Ashby, and I (Eda Ashby) travelled to Cardston from Rexburg on the Old Chief Highway. We hoped to give to the Cardston museum the Indian relics that my mother had inherited from her father, Joseph Young Card (son of Charles Ora Card, founder of Cardston). There was a red wool Indian dress, somewhat moth-eaten, with shells on it, and some wampum, which he had kept on display in his insurance office in Cardston. The prize, however, was a headdress which had been given to him (JY Card) along with a Blackfoot/Blood Indian name which referred to his bald head. At the border, the headdress was delivered Dexter Bruised Head, representing the Kainai tribe.

Just a week ago, Sept. 26, 2014, the headdress was transferred to the town of Cardston. This was an auspicious occasion, for reasons explained below. There was a great feeling at the celebratory dinner, program, and transfer ceremony. Local officials, tribal leaders, and members of the Pantherbone, Weaselfat, and Card families, mingled there and exchanged historical stories, and felt warm feelings of love, friendship, and brotherhood that were reminiscent of the old times in the early 1900's when the headdress was first presented.

Several of us noticed some difficulties in getting to the transferral ceremony. I was very sleepy during my 9-hour drive from Rexburg to Cardston. One of Charlie Pantherbone's daughters, Margaret Morning Owl, riding with her son, Patrick Morning Owl, had their car break down on the way. They just barely made it to the ceremony, missing the dinner and program.

I had a great desire to know who was there at the celebration—to meet them and know their names and relations. This was a time to renew the old bonds of friendship and to build bridges. These relationships are precious. I hoped that our interactions at the celebration would build bridges and foster the love that my mother Ruth wanted so much to convey to our Blackfoot friends and the people of Cardston. I was pleased to assure the Pantherbone and Weaselfat descendants that the names of their ancestors who were particular friends of the Card family were still known and remembered with honor—Charlie Pantherbone, my grandfather JY Card's dear friend, and Fred Weaselfat, who found JY Card's 11-year-old son Lester when he was lost on the reservation.

My mother, Ruth Card, the oldest living child of JY Card as of September 2014, above all, wanted me to convey to all present the great love she and her family have for the Blackfoot people. She recalled her favorite birthday, in which, at the June fair and rodeo, she and her friend, Rojeanna Bingham (now Jacobs), had won many prizes and wondered what to do with them. They noticed that all the men of the reservation appeared to be in town and surmised that they had left their wives on the reservation. So Ruth Card and her friend (and cousin) Rojeanna Jacobs went out to the reservation and gave their prizes to the women there. The women were each extremely appreciative and kind; and, in spite of the language barrier, great bonds of friendship and appreciation were affirmed on that day. Mother

remembers this day as her favorite birthday ever, as celebrated with the women of the reservation. She tells wonderful stories of many such happy times growing up in Cardston. (She was born in Cardston in 1917, and left there for nurse's training in Utah in the 1930's.)

Because of their father, Joseph Young Card's teaching and example, all the Card family have felt warmly toward First Nations, particularly toward their neighbors of the Blackfoot tribe. This feeling has been passed down to the younger generations. In my youth the stories of my grandfather's dear friend Charlie Pantherbone, and of Fred Weaselfat's rescue of the boy Lester Card, were told and retold. Because of this, I knew and remembered the names of our Indian friends through I have never lived in Cardston. This friendship is anchored deep in our hearts and our traditions.

We feel it is important this friendship continue through the present generation and through all future generations. We celebrate this friendship. We want it to continue through all generations and pray that we may mutually appreciate all the good aspects of each other's cultures, lifting one another through all time, as we remember the friendship of our fathers and their pledge to each other.

At the Sept 26, 2014 celebration, Margaret (Pantherbone) Morning Owl, daughter of Charlie Pantherbone, who in her youth helped her father as he made headdresses, positively identified her father's workmanship in this headdress. She said he had a unique way of setting the eagle feathers, which was apparent in this headdress. She affirmed positively that the headdress was made by Charlie Pantherbone. Inside the leather headpiece is a word, apparently not English. We assume the word indicates something of the importance or meaning of the headdress, and perhaps indicates something of the relationship of Charlie Pantherbone and JY Card. It is a lasting treasure and symbol of a precious relationship not just of two friends, but of two peoples.

#### History:

As we understand it, when Charles Ora Card (my great-grandfather and founder of Cardston) and his wife Zina Young Williams Card arrived in Cardston, they built the log home that became a kind of center for the town in its early stages. At this home they hosted visitors to the town, whether they were government officials or church visitors from Salt Lake. To keep up with the necessary housework and hosting preparations, Zina hired Charlie Pantherbone's mother, and apparently later some of her daughters, to help. When Mrs. Pantherbone first came to help, she brought young Charlie with her. Charlie was close in age to Zina Card's son, Joseph Young (JY) Card. At age two, Young Joseph Card had ridden in the covered wagon that brought his mother, Zina, to Cardston. From this early age onward, young Joseph Y and young Charlie played together many days. They became fast friends. There is even a story that Charlie once saved young Joseph's life.

Once while the boys were still quite young, Zina Card put fresh bread on the wide windowsill of the log house to cool. It smelled so good that the boys really wanted some. Joseph took one loaf, and together with Charlie, went to a protected place in the back of the house, where Joseph broke the bread in half and gave half to Charlie. Charlie ever afterward talked of this with great love and appreciation, for to him it was a symbol of the continually equal and loving treatment that existed between the two friends and which should also exist between their peoples.

As they grew up, they remained great friends, feeling a close brotherhood. Apparently during their early manhood days, Charlie made this headdress and presented it to Joseph Y Card in token of their friendship, along with a Blackfoot name which referred to JY Card's bald head [information from H. Lamont Matkin]. The headdress became a family heirloom. This headdress was a symbol of their deep and lasting friendship and brotherhood. The Card children remember the headdress as being in their home from the time they were very young, so it may have been gifted as early as the mid 1920's or the 1930's.

When JY and Charlie each began married life, they continued to remain close. JY's oldest daughter (third child after the two boys Brigham and Eldon), daughter of JY Card and Pearl Eliza Card was named Ruth. One of Charlie's older daughters was also named Ruth, an uncommon name on the reservation. Charlie's youngest daughter was named Pearl, same as Joseph's wife. Children of both families say that, often, the Charlie Pantherbone family was invited to dinner for special occasions like Thanksgiving and Christmas. At times, Charlie's father even came, even into his old age, the last year before he died. There is a story that he really enjoyed the homemade pickles. The JY Card children remember anticipating the Pantherbone family's arrival with joy, and everyone had a good time.

Lincoln Card, a younger son of J.Y. Card, recorded in his life history that his father was to be inducted into honorary chieftanship in 1945 but he was unable to be present due to assignments (I assume as mission president) in Edmonton. The son, Lincoln Card, now of Orem Utah, was going to stand in for his father in 1945, but found he was required to be at school in Utah on the day of the induction and could not do it. For this reason, it appears that any actual induction was probably after 1945. It appears from a family history book that Joseph Young Card joined the Indian Association of Alberta about 1948.

On Nov 13, 1956, about a month before Joseph Y died of his final illness, Charlie Pantherbone offered a prayer over him in Blackfoot, which moved Joseph Y deeply. When Joseph Young Card died at a relatively early age, December 23, 1956, Charlie Pantherbone mourned for his friend. Concerned for the well-being of Pearl Card, Joseph Y Card's widow, he visited the home about two weeks after the funeral to express his sorrow and make certain that she was cared for. As he was leaving, still in deep sorrow, Joseph Y's wife, Pearl, went to the closet and took out Joseph's wide-brimmed felt hat, front brim turned down and side brims turned up—the hat he wore every day as he went to work in town—and presented it to Charlie as a token of the continuing bond. Charlie wept openly. [information from Rhea Card Matkin] It was only right that the maker of the headdress should have Joseph's hat.

Throughout his later life, Charlie checked on Joseph's widow, in memory of his friend Joseph, to make sure that she was all right. A faithful friend, he always remained concerned for the family of his friend Joseph.

Charlie Pantherbone's true Kainai (Blood) Blackfoot name was Sinew Feet. He was known as Charlie Pantherbone because his personality reminded the early Cardston colonists of an African American man named Charlie Pantherbone. Charlie apparently liked his new Pantherbone name and so kept it all his life.

Today the posterity of Charlie Pantherbone and JY Card are proud to remember this friendship, and to continue it. Present today in the flesh were several daughters of Charlie Pantherbone, including Justine Pantherbone, Kathleen Pantherbone, and Margaret Morning Owl. (I think there was another daughter present, too.) Also present were two daughters of JY Card—Rhea Card Matkin, wife of Heber Lamont Matkin, who was inducted into the Blackfoot (Piegan) tribe (H. Lamont Matkin’s father , Heber, was also inducted into the Blackfoot nation, as Ahpueena [not sure of spelling]); and Marie Card Burnham of Edmonton, wife of Kay A. Burnham. Ruth Card Ashby, the oldest living child of JY Card, was alive at 97, and wanted very much to be present but was unable to attend due to her low energy level. Her heart was in Cardston, however. We believe also that the spirits of Charlie Pantherbone and JY Card and probably other friends attended this event, to celebrate the memory and continuance of the friendship of these two great men and their families and peoples.

Ruth Card Ashby inherited this headdress upon the death of her parents, and it has been a family heirloom for many years. It was protected and stored in a closet for many years, as the family lived in Connecticut, Delaware, and Tennessee. It was brought out for the children to see and know the story of the family’s Indian friends and to share this heritage at school. In the late 1990’s, it was displayed in the living room on a styrofoam ball. A health care worker of southern First Nation descent took notice of it and asked if he might use his training in Indian traditional arts to refurbish it and restore it to greater beauty. Although he was not of the same tribe (I believe he was Cherokee or of one of the other southern tribes), he used his best skills to restore the headdress. After several years of continued display, it was determined that this headdress should be returned to the place of its historical significance. As Ruth Card Ashby and her daughter Eda Ashby brought it across the border at Carway, it was returned to the Blackfoot tribe. Dexter Bruised Head received it graciously. He protected and guarded it for five years, then it was determined that it should be returned thru its previous owners’ descendants and then presented to the town of Cardston, where it would be appreciated for its historical significance, and its symbolism of the eternal friendship of the Blackfoot people and the town of Cardston.

The Card family is pleased to receive the headdress, with all it symbolizes, from its originators. We are pleased now to present this headdress to the town of Cardston in celebration of the firm friendship of the Pantherbone and Card families, and as a symbol of the friendship of the Blackfoot tribe and the people of Cardston. We rejoice to remember and continue this friendship. May it last forever.

Eda Ashby, daughter of Ruth Card Ashby, who is daughter of JY Card, who is son of C.O. Card

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Some of the people present on Sept 26, 2014 at the Silk Purse and their relationships

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May Weaselfat, older lady who is sister-in-law to Fred Weaselfat

Maxine Weaselfat, daughter of May Weaselfat. Fred Weaselfat is her uncle.

Caroline and Mark Evans, Cardston temple president.

Clifford Morning Owl, grandson of Charlie Pantherbone, thru Margaret Pantherbone Morning Owl

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Roberta McConnell, daughter-in-law to Kathleen Pantherbone

Kathleen Pantherbone, daughter of Charlie Pantherbone

Justine Pantherbone, daughter of Charlie Pantherbone

Michael Pantherbone, son of Justine Pantherbone

Russell Red Crow, Blood Tribe, MC (announcer) for the dance program to follow

David Johnson, President of Cardston Historical Society

Bill Peavoy, Cardston Town Council, who wants JY Card's biography

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Troy Delaney (dancer?)

Wiley Weasel Moccasin (I think may be dancers?)

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Margaret Morning Owl (I believe wearing stripes and braids on the day of celebration), daughter of Charlie Pantherbone. Margaret is older and is mother of Clifford Morning Owl. Car trouble caused her to arrive just in time for the ceremony but she missed the dinner.

Verdun Hind Bull Morning Owl—her mother-in-law is Charlie Pantherbone's daughter Margaret. Verdun does research on this history, and her parents were the first native couple to be sealed in temple. She notes that Rex Sommerfelt took pictures in those early days and was a friend of Charlie Pantherbone, and would have more information on this history. Verdun's aunt is Priscilla Blackmore Hatch, of Cardston (involved in the historical society, I believe). Verdun is a granddaughter-in-law of Charlie Pantherbone, thru her mother-in-law Margaret Morning Owl.

Frank and Mianna Bevins (she was a Blackmore). They are curators of the museum. Priscilla Hatch (married to Neldon Hatch) was also a Blackmore. We delivered the red wool beaded dress and wampum to Priscilla Hatch back in 2009. Priscilla Hatch's parents, Bill and Ada Blackmore, were friends to Verdun's parents when her father first joined the church in the early 1960's. Her parents and their children were the first native family to be married and sealed in the Cardston Temple. It was 1964 and Verdun was 7 years old. Verdun Morning Owl's father's sister, Verdun, was married to a Fred Weasel Fat, but we are not sure whether he was the same Fred that found 11-year-old Lester Card on the reservation when he was lost about 1930, since there may be an older Fred Weaselfat.

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Alexis Buzzee, who works for Cardston

Ryan and Adrian Heavy Head. Ryan is coordinator of studies at Red Crow College. Adrian is over the Blackfoot Digital Library at University of Lethbridge.

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Don Kronen—husband of the mayor of Cardston

Maggie Kronen—Mayor of Cardston

Fred Lacey, a “reeve,” which is a Cardston County councilor. There are 7 divisions in Cardston County: Hill Spring, Leavitt ( two villages), two towns (Cardston and Raymond).

Jim and Carolyn Bestor, of the County Council, from Hill Spring

Jim and Livi Hillyer, of Parliament

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Andrew Weaselfat and Margaret. Andrew is son of Fred Weaselfat.

Tracy Weaselfat and his wife Chantelle. (Tracy is son of Margaret Weaselfat)

Horton Weaselfat and wife Andean White Quails. Horton is son of Margaret Weaselfat also

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Brian and Karen Card ( his wife). Brian is son of Eldon Card, who is son of JY Card.

Lowell Card and his wife. Lowell is son of Eldon Card, who is son of JY Card.

Marie and Kay Burnham. Marie is daughter of JY Card

Rhea Card Matkin. Rhea is daughter of JY Card.

Marilyn Bissett, who is daughter of Rhea Card

Rob and Colette Burnham (Rob is son of Marie and Kay Burnham)

Joseph Burnham and Celeste Swainson, both children of Rob and Colette Burnham

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Dexter Bruised Head, Kainai Blood tribe official in this ceremony. [dexterbh@bloodtribe.org](mailto:dexterbh@bloodtribe.org)

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I didn't get to the middle tables.

Charlie Pantherbone's grandfather or great grandfather—or at least his direct ancestor—was one of the seven chiefs who signed the big treaty. The treaty-signing ancestor's name was Sontana or Rainy Chief.

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From: Eda Ashby, daughter of Ruth Card Ashby, who is daughter of JY Card

Sent: Wednesday, April 02, 2014 11:34 PM

Additional material regarding history:

This headdress was presented to Joseph Young (JY) Card, son of Charles Ora Card, to the best of our knowledge in the 1920's, while he was still a relatively young man with just a small family. According to family reports, he was honored by the Blood tribe and made an honorary chief with this presentation. He was also given an Indian name that referred to his bald head.

At age 2, JY Card had ridden in a wagon to Cardston, with his mother, Zina Young Card, wife of Charles Ora Card (Cardston's founder). His mother, Zina Y Card, often hired Charlie Pantherbone's mother to help her with her hosting preparations and housework. While their mothers worked together, JY Card and Charlie Pantherbone played together, from age 3 onward. They became lifelong friends. Some believe that this honorary headdress may have been one of the early headdresses made by Charlie Pantherbone. In his adult life, JY Card travelled extensively in southern Alberta for his insurance business and church work, and became acquainted with large numbers of its people, including the native people. He was a lifetime friend to many of the Indians of southern Alberta. Another family friend still remembered by the Card grandchildren is Fred Weaselfat.

After Joseph Y. Card received the headdress, it was kept in the family heirloom box as a valued treasure. Upon the death of JY Card, the headdress was given to Ruth Card Ashby, his daughter, who then lived on the east coast of the United States, and later moved to Tennessee. About the year 2000, some kind Cherokee friends in Tennessee were impressed by the headdress and offered to refurbish the eagle feathers and the other parts showing signs of wear and age. After its renewal, Ruth C. Ashby and her daughter Eda Ashby brought the headdress back to Canada to the Blood tribe and Chief Dexter Bruised Head, who then presented it to the City of Cardston in 2014.

At age 97, Ruth Ashby is in August 2014 the oldest living child of JY Card. Other living children of JY Card are Lester Card of Calgary, Rhea Card Matkin (Lamont Matkin) of Lethbridge, Lincoln Card of Orem, Utah, and Marie Card Burnham (Kay A. Burnham) of Edmonton. I hope to ask them what they remember of the history of the headdress. Deceased children of JY Card to date include Brigham Young Card, most recently of Lethbridge, Eldon Card, of Provo, Utah, and Aaron Card, most recently of St. George, Utah.

Two links to photographs from the transfer ceremony:

<https://plus.google.com/100795172978734937177/posts/ULNz6JAGMsj>

<https://plus.google.com/100795172978734937177/posts/gUBwDmwy9Ut>

video from the transfer ceremony:

<https://www.youtube.com/channel/UCQITli2fzueceCouBZoVITw>

Missing the speech of Dexter Bruised Head and some other photos.