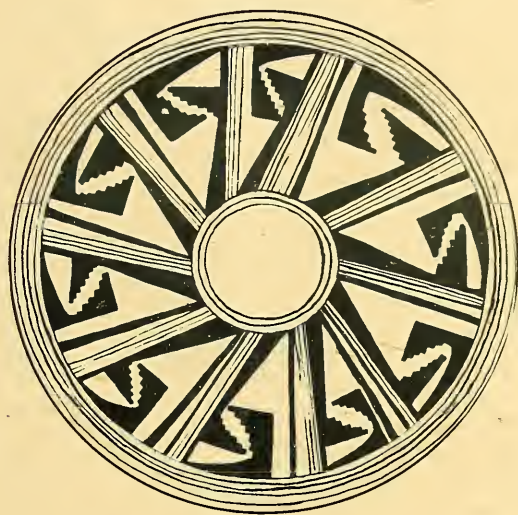


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INDIANS AT + WORK



MAY 15, 1935

A NEWS SHEET FOR INDIANS
AND THE INDIAN SERVICE

· OFFICE · OF · INDIAN · AFFAIRS ·
WASHINGTON, D. C.



INDIANS

AT WOOD



I N D I A N S A T W O R K

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A NAVAJO MOTHER AND CHILD





• INDIANS AT WORK •

A News Sheet for Indians
and the Indian Service

VOLUME II

MAY 15, 1935

NUMBER 19

The many Indian delegations have returned home. In their place, superintendents from many reservations of the Sioux areas are at Washington. Morning, afternoon and night, conferences are going forward.

I reported in the last INDIANS AT WORK how the Navajo Council conferences had proceeded toward an informal unanimity. That unanimity included a realization that many decisions must await future experience, and that suspended judgment was essential at numerous points. The group thought became central, magnetic, commanding, and the distinction between white and Indian, between official and unofficial minds, quite faded away.

And here in this superintendents' conference, a like process is taking place. In essence, the process is a breaking down of the thoughts which are based on mechanical limitations

and on routines and on arbitrary pre-determinations of responsibility and of hope. In other words, a breaking down of that unconscious imprisonment which exceeds all deliberate, wilful imprisonments - the imprisonment of the Past.

Strange paradox - that it is the past which defeats the Past - the nearer crystallizations of the accidental past which shut off from men those great currents which bear from the racial Past the seeds that contain the Future. The participation of all members of groups in group thinking, in group action, is among all achievements and traditions of the past the most important single one.

These superintendents' conferences, like the Navajo council's conferences, are a type of what should be going forward between employees and Indians on every reservation and between superior officials and all the employees on every reservation.

These superintendents' conferences: Here there is no "laying down of the law" by the Washington office to the field. Immediate, far-ramifying, and in many details possible of no one solution - even of no solution at all - are the problems of the Indian Reorganization Act. Shall the trading system be preserved: Shall cooperative organization be pushed fast as a substitute: If cooperation, shall it be protective or distributive in type; and in the next hour: Shall the handling of complaints be put in constitutions as a function of tribal councils; and if so, what shall

be the procedure: For example, shall the superintendent be wholly detached from such complaint investigations, or shall he help the council? And if complaint adjustments be a primary function of the councils, will the councils become drowned in complaints and in factionalisms and in political and personal gossip? Or will the balance be assured if energy is used to draw the councils into a responsible sharing in the decisions of policy, the making of budgets, the heavy work of administration? Should tribal officers be paid salaries; should Bureau employees be eligible for council membership; and how can Washington actually decentralize to the reservations and thus to the tribes, its authority now so centralized in law, in regulations, in custom? Not any single order, or formula, or aim to be sought is in the same grade of importance with this leading, pre-requisite task: Group consultation, regular, frequent and stubbornly persevering, upon all matters small and large. And do not fear that the small will crowd out the large. Group conference, given time enough, never fails to bring to each and to all that sense of proportion which is wisdom in public life.

* * * * *

THE DEATH OF DR. MARTIN

Dr. Martin, of Taos, in his seventy-first year, drove on April 11 with a number of sick Indian children across the high plateau and down to the Rio Grande canyon. Dr. Martin's aged heart was failing, and he should have done nothing at all that day, but

he went on, and at the canyon's mouth he and his Indian charges were enveloped by a blinding and suffocating sand storm.

They battled through the sand storm finally, and reached the Indian hospital at Santa Fe. Dr. Martin was experiencing symptoms of suffocation, but he insisted on going right to work with his charges. With Dr. Lewis, chief of the hospital, he shaped the case records, and various examinations were completed.

Then, sitting in the hospital office, and in the midst of his work, Dr. Martin died. He experienced no acute pain, and actually died working.

Since 1900, with intermissions, Dr. Martin had taken care of Picuris and Tacs Pueblos. For years he worked for an annual stipend of \$300. He cared for the Spanish-Americans too, and for the more modern population of the whole county and country-side. He knew more local history than anyone else. He knew more about general public affairs than any resident of the country. He was president, at intervals, of the state medical association. He was tireless in politics. Collecting bills was his last and least interest, and hundreds, probably thousands, of families of northern New Mexico received unpaid services from him.

Perhaps most interesting was the intensely, avidly modern character of Dr. Martin's interest in medicine. No young doctor, just starting his career, could have been more hungry for new facts, new techniques. Few are as hungry.

Behind and beyond everything else, Dr. Martin was a human being completely alive, and of mental and social dimensions most ample.

The undersigned identifies with Dr. Martin the beginnings of his contact with Indians and with Indian country, and laments the passage of a great and good man and friend.

* * * * *

SENATOR BRONSON M. CUTTING

As INDIANS AT WORK goes to press, there comes the news of the tragic death of Senator Bronson M. Cutting of New Mexico. One of the pillars supporting the whole American Indian cause is broken. The man with one of the most sensitive spirits and with one of the widest intellectual outlooks in Congress is dead. The personal blow is utterly staggering. How can such things be?

JOHN COLLIER

Commissioner of Indian Affairs

From The Night Chant--Navajo.

(Translation By F. Washington Mathews)

House made of Dawn!
 House made of Evening Light!
 House made of the Dark Cloud!
 House made of Male Rain!
 House made of Dark Mists!
 House made of Female Rain!
 House made of Pollen!
 House made of Grasshoppers!
 Dark Cloud is at the door.
 The outward trail is Dark Cloud.
 The zigzag Lightning stands up in it.
 Male Deity!
 Your offering I make.
 I have prepared a smoke for you.
 Restore my feet for me!
 Restore my legs for me!
 Restore my body for me!
 Restore my mind for me!
 Restore my voice for me!
 This very day take out your spell for me,
 Your spell remove for me!
 You have taken it away for me,
 Far off it has gone.
 Happily I recover.
 Happily my interior becomes cool.
 Happily I go forth.
 My interior feeling cold, may I walk,
 No longer sore, may I walk.
 With lively feelings may I walk.
 Happily may I walk.
 Happily with abundant Dark Clouds may I walk.
 Happily with abundant showers may I walk.
 Happily with abundant plants may I walk.
 Happily on a trail of Pollen may I walk.
 Happily may I walk.
 Being as it were to be, long ago may I walk.
 May it be happy before me.
 May it be beautiful behind me.
 May it be beautiful below me.
 May it be beautiful above me.
 May it be beautiful all around me.
 In beauty it is finished, in beauty it is finished!

THE INDIAN'S PHILOSOPHY OF LIFE

By

H. B. Alexander

Every people develops its own philosophy of life. This grows partly from its geographical environment and the world of Nature with which it is acquainted; hunter-folk of forest lands will not have the same mental outlook as sea-side fishermen, or as mountaineers, or as farmers in rain-scant regions; and this is true the world over. Partly it grows from human associations and traditions; for ways of looking at things not only change as ideas pass from people to people, but they develop from the history and experiences of every community. Underneath both the geography and the particular associations of a people is our universal human nature, which brings all men into common understandings, and forms the foundation of a universal human philosophy.

The Indian peoples, living in America long before the white, came into their own philosophies of man and nature, and brought them to expression in their own thought and action. To understand the Indian it is necessary to know something of his traditions and human contacts and what the natural world about him signifies to him. For this we must study his history and traditions, his beliefs, arts, rituals, symbols. This is true not only of the white man's understanding of the red and of the red man's understanding of the white, but also of the Indian peoples' understandings of one another. For even in the United States not all Indians are of one race, and there are very marked differences in the thought and customs of the tribal and regional groups. Four or five significantly distinct Indian cultures are native to the Indians of our country, and there has been a great deal of hostility and misunderstanding between these several groups, just as there is among white peoples. The Indians of canoe and wigwam of the Eastern forest lands, the Indians of pony and tipi of the buffalo prairies, the Indians of the farmer-folk pueblos of the Southwest, those of the acorn-grinders of California or of the fishing tribes of the Northwest where salmon is plentiful, each group grew into its own sense of what the world and life mean, and so into its own philosophy. The white man, for a long time blind to their differences, saw in the main only their superficial resemblances, and so built up his idea of the Indian as in a sort of composite photograph, not true of any particular man or tribe, though vaguely symbolizing each; and since his own contacts with most of the Indian peoples were too often war-like and unfriendly he came to picture the

red man as savage, scalp-hunting, crafty, or as stoical, expressionless, humorless, with all his ideas barbarous. People at odds with one another have always tended to create such cartoons of those whom they conceive as enemies, which, of course, bring to no one the truth. To know the real Indian is to enter into his mind.

No symbol of Indian thought has been more impressive than has the Peace Pipe, although at the same time its meaning has seldom been understood. For the smoking of the pipe is more than a recognition of community of spirit or purpose. It is very emphatically this, but it is far more. Beneath the ritual smoking lies the deeper meaning of an avowal of man's relation to all the powers of Nature, of his dependence upon them and his communion with them, and indeed of his whole philosophy. The rite has been known and practised by the greater portion of our tribes: the solemn lighting of the pipe from a live coal, the blowing of the smoke to the four Quarters of the Earth, to the Earth beneath and to the Heaven above, and then the passing of the pipe from hand to hand of all who are to enter into its pact and understanding. It is a simple act, like the laying of one's hand upon a Bible to attest faith, and its meaning is not unlike this. For the men who smoke the pipe wish to signify their faith in the Powers which preside over all Nature, in the East in the West, in the North and the South, and over all that sustains life in the breath of Heaven and in the fruitfulness of Earth,--in all that is moved by the Great Spirit, as the Indian conceives his being. This means man and his life also. Human dependence upon Nature is most keenly felt by people whose lives are in daily contact with natural forces and gifts -- men of the chase or of the field,--and such always the Red Men were. Consequently the most intense of meanings for them are derived from soil and waters, from tree and bush, from bird, beast, insect: nothing is too minute to carry significance or to be read as a symbol of Nature's meaning.

The number four, it is often said, is the Indian's lucky number, and in Indian art four-square or four-armed figures are more frequent than any other simple symbol. This is because the four Quarters do represent to the Indian the whole range of man, his world-space defined by the four hills or mountains that uphold his skies; it is his symbol of Earth's gift to him, and it is sacred. But the number four also symbolizes the lifetime and career of a human being. There are four ages, infancy, youth, maturity and the old age, thinks the Indian, and these four ages are described by some of the Plains peoples as the Four Hills of life. Each of these hills must be passed with the aid of the Powers which preside over all Nature, those Powers which are supplicated through the breath of the pipe and its ascending smoke-breath. Difficult is the hill of infancy, and many of the Indian peoples have their rite of presentation of the young babe to the world in which he is to move, corres-

ponding to the Christian rite of baptism, -- a prayer that the Babe be allowed to live and live fittingly until he has passed the Four Hills. Second is the Hill of Youth, and again in many tribes remote from one another has been found the beautiful ritual of the Youth's Vigil -- like the vigil of the young man entering into knighthood or into priesthood of the people of Medieval Europe. The youth or maiden was sent solitary into the wilderness to fast and pray and to await the coming of some sign or vision which should be his 'medicine', or spirit helper, through life, and indicate to him his duty and destiny. Oftentimes from such a fast there might come some special boon granted because of the earnestness of the youth, such as Longfellow narrates in his story of Hiawatha and Mondamin, and the coming of Indian corn. The Hill of Maturity represented another testing or trying-out, and this time of the man or woman's quality when in the fullness of their powers. This time the ritual was most often a test of strength, and of the Indian virtues of Courage, Endurance, Generosity, Loyalty. Indian warfare was not infrequently inspired by such necessity for the man to prove himself, to go upon the warpath just for the sake of showing what stuff was in him; yet it is of interest to note that when he came to 'count coup' he customarily gave thanks to his medicine, his spirit strengthener, rather than speak in personal vainglory. But the testing was not merely for warfare. Some sought to prove themselves by public service, something done in behalf of the tribe; and this was especially recognized in women; others through their prowess as hunters; others through the acquisition of power as healers and seers; and there were men who devoted their careers to meditation and the quest of knowledge or spiritual things. Finally, there was the fourth hill, that of Old Age, the most difficult of all, and by few attained. The old man or woman was respected not merely for personal virtue or wisdom, but perhaps most from the mere fact of having shown just by the successful passing of years that the old man's life was lengthened because of the strength of his spirit companion, the Guide of his life. Beyond this hill lay the other world, the spirit land, and this, too, for many Indian peoples is a fourfold land and reached by a trail of four divisions or passages.

Not among all Indian peoples was the conception just this, but the plan is sufficiently general to mark it as essentially 'the Indian' philosophy, analogous to the white man's as drawn from his Scriptures. In the ritual sense it is symbolic, and its elements are to be found in nearly all of the great 'dances' (as white men call them) of the Indian tribes; but in the deeper meaning of giving a guiding plan of life a true philosophy is incorporated and transmitted in the symbolism. This philosophy recognized the Red Man's dependence upon the native world about him, for his subsistence and for all that he might prize. It recognized, too, that the face of Nature is in a way but the mask of its inner and spiritual reality;

things are not what they seem to the senses; their meaning is in their use, and this use is for the needy, -- an understanding which made of the Indians wonderful givers, with 'give-away' feasts where men often impoverished themselves; and again it made of them easy borrowers when need pressed. All life was felt as a loan from Nature, and no man could monopolize its privileges, that was the essence of Indian generosity. A third trait of Indian philosophy has been its stress upon manhood and self-reliance; upon courage and endurance as a man's best means of meeting and fulfilling his destiny, strengthened perhaps by the genuineness of his belief that the career of a brave man is not defeated by the grave. Such conceptions are ideals; not all men, white or red, live up to them; but there is nothing ignoble in this Red Man's creed, and his annals record many a deed and many a life that met them squarely, and in so doing has contributed glory to our land. For the Indian philosophy, too, is a part of the meaning of America.

Health Study

For some time the U. S. Public Health Service has been interested in the extent of bacillary dysentery throughout the United States. Recent examinations of Indians in the vicinity of Santa Fe and Albuquerque have shown that this condition does exist and, if possible, to a greater extent, than has previously been recognized. In order to definitely determine to what extent this condition does exist among the Pueblo Indians of New Mexico, the Public Health Service, if funds permit, will conduct an intensive study in that area this summer. This study will be in co-operation with the Health Division of the Indian Office, and it is anticipated that much will be learned of scientific value as a result of these endeavors. J. G. Townsend, Director of Health.

REPORT OF WORK DONE WITH THE NAVAJO MOTHERS ON THE HOPI RESERVATION

By Ethel Belle Lorentino

The first meeting for Navajo mothers on the Hopi Reservation began Monday, June 11. There were twenty-one mothers present. I first explained to the mothers the type of work that we were planning to do. Then I asked them to tell me some of the things that they would like to do most. They all were interested in making children's clothing, doing any kind of cooking, and almost half were interested in bringing wool to card and make quilts. Some of the mothers said that they had sold all of their wool and could not bring any. At this first lesson I demonstrated making doughnuts and told them to bring supplies if they would like to make the food that we made in class the next day. The afternoon was spent in cutting and making children's clothing. (I asked the mothers if they would like to come to class every other day, and they answered that they would like to come every day. They were thoroughly interested from the very beginning.)

Each morning was spent mostly in cooking. The women brought supplies and each one made doughnuts, loaf bread, and cookies. All the cooking was done in Dutch Ovens or over the open fire. We cooked enough bread and one other food such as beans, stew and meat and dumplings for all the women and their husbands who work for the ECW.

The women brought wool and we washed and dried it. They carded the wool into small bats which were carefully laid and the tops of print and the bottoms of outing flannel were tacked very closely together. At the end of this week there were two of the quilts completed and several in progress.

One day was spent in laundering their clothes and bathing the babies and small children. Every family brought dirty clothes to wash, and as soon as the clothes were dry they put the clean clothes on and washed the dirty clothes. The babies were bathed before they changed their clothing.

The mothers were especially interested in cutting patterns for children's clothing. They cut many, many patterns for rompers and bloomers.

During the week we completed forty pieces which included quilts, baby dresses, baby quilts, little boys' shirts, rompers,

little boy's trousers, little girl's dresses and bloomers. All the children's clothing was made from scraps and extra pieces from the sewing room and Home Economics Department.

There were about twenty-seven women that attended our classes with an average attendance of twenty. The women were there waiting at seven-thirty o'clock and stayed until the five o'clock whistle blew. There wasn't one time when there was a lack of interest. The mothers were always willing and anxious to learn new ideas and ways of doing things.

There is one home that we helped that I especially wish to give a report on. The mother was very young and had two small children. The little boy, about two years old, was very ragged and the baby, about three months, had nothing on and was tied in a dirty cradle with bark for a mattress and a thin sack for a cover. The mother had tried to cover the baby with flour sacks which was all she had. I soon learned that the mother was willing to do her part but had nothing to do with. I began to help her as much as I possibly could and at the end of this week we had made a mattress for the cradle, a new dress for the baby, a new blanket and a cover for the cradle, the cradle was scrubbed, the baby was bathed, and a clean, sweet baby was made out of a cross irritable baby. We also made a new shirt for the little boy, and almost completed a pair of trousers. The mother has washed her wool and is ready to card it for her quilt. If I had nothing else except this, I would feel happy and say that the week had been well spent. We gave the mother the materials for the things mentioned above but everything was made from scraps.

South Dakota Paul Revere

Samuel Brown - Indian Boy,
Rode and rode and fought his way
Thru the wind and thru the rain
Over prairie land
To fame.

By: Irene LaBeau.

READING FOR PLEASURE



First Grade-

Riverside Indian
School.



Milk Camp Day
School, Rose-
bud. Second
Grade Boy
Reading To
Beginners.



First Grade-Crown
Point, New
Mexico.

INDIAN LETTER TO COMMISSIONER COLLIER

Browning, Montana
Blackfeet Agency
April 4, 1935

My Dear Chief:

The title you have means power, and I hope you as the Chief that will exercise it in the right channels, as God fearing as you have in the past, all for the good of the Indian. You have never cared a snap who you hurt as long as you got a square deal for the Indians, whom you are protecting.

This is the way I heard about you, and I am proud of you, because a Leader like you are far between Moons. I hope your Power continues for good, continue to have courage to use it so make the New Deal for Indians. Live up to its wording that you will make our lands produce a living for us and the only way that can be done so we can use our lands to this advantage is for you to stock them to their full capacity with live stock, with the good blood as you have started here on this Blackfeet Reservation, then our people can become independent and self-supporting. It is true no one can make a good Indian out of a starving Indian of any caliber.

I have told my people you are going to carry out the New Deal, the Wheeler-Howard Bill, that you were going to make our lands produce, which means plenty of credit in order to do this. These are big words to say, so work hard.

I was one of the young warriors who signed the Treaty of 1855, on the banks of the Missouri River, Big Brave, which has since caused me many thoughts and brought about this big Indian claim, which has been a common discussion among our Blackfeet for the past fifty years. Now that the Government has acknowledged a settlement of their failure to carry out their promises.

In my declining years, a cash payment could not come in a better time to repay some of the disappointments caused me and my people. Your recognition of me and my standing in this tribe as Chief, and your special invitation by wire for me to be at your Rapid City Indian Congress, South Dakota, a year ago made my heart glad and strong and gave me courage again to carry on and feel young again, and the joy it gave me to think you are working for all the Indians in the United States to recown their land again,

that they lost so easy to our white neighbors. No one is more pleased to see ownership coming into its own to the Indians of the United States who so rightfully owned his small part of this great country North American, than myself. I've ruled as Chief of the Blackfeet Tribe the past seventy years. I am nearing another big change in Moons. Please fill these my last requests.

May the great Spirit guide you in your leadership and continue to be square and fearless is my best wish for you, Chief.

Very respectfully,

Big Brave,
Mountain Chief.

Commissioner Collier's Reply To Mountain Chief

Mountain Chief
c/o Superintendent
Blackfeet Agency

My dear Mountain Chief:

In the course of your long life as Chief of the Blackfeet you have seen your people in their glory; you have seen them go down into the valley of hunger, death, and despair; now when the sun of your life is setting in the west, you are seeing your people come out of the valley, out of the shadows into the sunshine of a better life again. You are living to see the day when the American people are sorry for what they have done to the Blackfeet and to all the other members of the red race. Now the American people are ready to help your people. Because the American people are now ready to help you, the Government and the Commissioner of Indian Affairs are able to come to the assistance of the Indians. It is the American people and their great President, Franklin D. Roosevelt, that deserve your gratitude.

I am always glad to hear from you. I hope I shall continue to hear from you for a long time, and that whenever you write me, you will have good news to tell about the progress the Blackfeet are making.

Sincerely yours,

(Signed) John Collier,
Commissioner.

ARTS AND CRAFTS ON THE PIMA JURISDICTION

By Elisabeth Hart

Home Extension Agent, Indian Service

Two crafts have survived on this jurisdiction through years which cannot be accurately estimated. They are Pima basketry and Maricopa pottery. The first is dying out at about the same rate that the second is on the increase. Neither bring adequate recompense for the labor involved in their construction. This is particularly true of baskets which even though coarse and carrying little design, take many long hours for completion. They realize one, two, or three dollars for their maker.

Museums yield no Maricopa pottery. It has not yet "arrived" although there are possibilities of great growth in the industry through improvement of the product. Curio dealers of Phoenix maintain that even in its present stage increase in sales has been enormous. The reward for pottery-making is poor in the extreme. The rumor persists that some dealers buy by the basket lot at five cents per piece. These pieces are retailed as high as fifty cents. Some efforts have been made and continued effort will be made to secure a fair market price for good work. Problems to be solved in addition to this one on marketing are (1) to secure title to clay deposits; (2) to secure the cooperation of all potters with regard to, (a) firing, (b) use of native dyes, (c) use

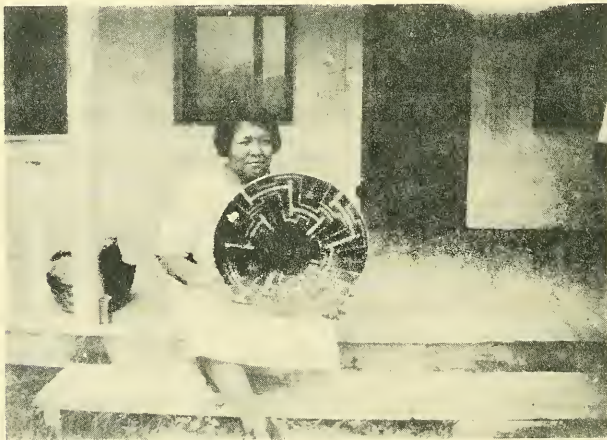
of Maricopa designs, (d) making waterproof pottery, (e) developing the industry as an art.

Some beautiful specimens of Pima baskets may be found in Southwest museums. These compare favorably with the better baskets of many other tribes. Elaborate and beautiful design, fine, close weaving characterize these museum pieces. The Pimas have a wonderful sense of proportion and design and, like most of the Indian tribes, work these out from a mental picture. The only instance known where a design was drawn out to serve as a pattern instead of being made from the mental picture is in the case of the "dream support" design. A woman began a basket. No design seemed suitable so the basket was laid aside and she lay down to rest. She fell asleep and saw a new design applied to one of the supports of the arbour. When she awoke she drew the design which she had dreamed so that it could be incorporated into the new basket before the pattern was lost. When the present grandmothers are gone, there will be very few basket-makers surviving. These old women sit on the ground surrounded by small pots of soaking willow bark and devil claw. A strip of wet bark is taken from the pot and one end is held between the teeth. The other end is pulled taut by the thumb and forefinger of the left hand. A small knife is used to size and scrape the bark. A small awl is used to punch the openings needed in the weaving.

Designs still use the same motifs as of long ago such as

labyrinth, the fret in all of its variations, and the squash bloom but only the simplified versions are made now. Pay is too poor to do the tedious and intricate designs. Basket making is "too hard to learn" for the young girls. The man can make money on subjugation, the Snake Town "diggings" or on the irrigation project so why should the women struggle with basket making. Pots and pans can be and are purchased to be used in the place of the shallow baskets.

What is being done to help this craft to survive? Efforts will be made to teach basket weaving through 4-H Clubs. Tours will be made to museums, and perhaps a roadside stand can be established. The problem will be met if at all possible. This craft must not be lost.



The Dream Support Design

SERVICE DAY

The following letter, which has to be anonymous, came to the Office as justification for a request for re-allocation of position. The duties it so laconically outlines are considered sufficiently typical of service problems to move us to publish the communication.

I reported at the office at 8:00 o'clock, signed correspondence, then checked two lists for the Director of Social Service for this county - one for assistance in direct relief for indigent Indians, and the other for a sewing project for Indian women. This was in accordance with arrangements which were made by me in a conference with the Director the preceding day.

I then went to the _____ sub-agency and conferred with the district farmer, the educational field agent on educational matters, and with one Indian regarding his personal affairs. While there, I also inspected an uncompleted CWA project which was a building we were remodeling for an office. The reason for doing this was to secure an estimate on the amount of labor needed for information for the FERA office in _____ county.

I then called at the home of a member of the tribal business committee for the _____ tribe. I proceeded from there to (a local town) and made an investigation for your Office in connection with a church which the Indians are interested in having repaired. While there, I also talked with several Indians concerning their personal affairs. I then proceeded to (a local town) and had a conference with the County

Administrator for the FERA at which time I submitted to him information concerning the CWA building. I informed him that if he would provide the labor, part of which would be Indian labor, we would furnish the materials and supplies which we have on hand for the completion of this building for an office and community building for the _____ tribe. He was very favorable and said he would place it before the State office for approval as a Federal project.

I next had a conference with the County Director of Social Service and made arrangements to secure some direct relief for some of our indigent Indians with the possibility also of taking on some Indian women who need relief in sewing work. I also made arrangements with the County to take over some of our relief work cases if the demands upon us were more than we could handle. All of this received favorable consideration. I then had a conference with the case aide of _____ in which we worked out plans of cooperation so as to avoid any possible duplication or misunderstanding between their office and ours.

I then went to (a local town) at the request of an attorney to settle an assault and battery case against an Indian for beating his wife. The Indian woman had sued for a divorce and alimony and had received a restraining

order prohibiting her husband from seeing her. I talked with this woman and her sister and encouraged them to go back with the understanding that I would get a definite promise from her husband that it would not occur again. She, however, at the time was unwilling to act favorably. I then went down to the city jail, talked with her husband at which time he promised me that he would never drink any more liquor or beat his wife again and urged me to do everything in my power to get them back together and have the suit withdrawn. I had him released from jail, took him along and had another conference with his wife and her sister, at which time a complete reconciliation was brought about and the restraining order withdrawn.

After this work was done, I talked with several Indians in connection with personal affairs. I then proceeded to (a local town in another county), and called at the office of the County Administrator and learned that the Director of Social Service had her office in _____ City. I proceeded there and called at her office and made arrangements for them to take on additional relief cases that we could not handle, and learned that about twenty had been on their relief rolls. I also made arrangements to place some Indian women on a sewing project provided I could locate enough sewing machines for the project. I then went to the city jail to see an Indian boy who ran into

another car while drunk and learned that he had been transferred to the County jail. From there, I went up to his attorney to find out what had been done but could not locate him. It was therefore necessary for me to return to the County jail to see this boy. I found that he had been given a short jail sentence for the crime committed.

I then went back to _____ City and contacted a former Superintendent regarding exceptions taken to his accounts while he was Superintendent of this agency, to determine whether or not immediate information could be given as called for by the Indian Office and the General Accounting Office.

From there, I returned home, came back to the office with the intention of signing the mail and clearing up my desk as Wednesday is "office day" for the Indians. When finding it would require several hundred signatures, I felt that I had had a day's work and went home.

Aside from all the work done, you will note that this required over two hundred and fifty miles of travel by car. I also desire to call your attention to the fact that Wednesday which is office day, takes more out of a person than the work accomplished the preceding day, and if I could find a stenographer who could be released for one day, I would like to get a complete stenographic report of what actually happens on the inside of the Superintendent's office for one day.

REINSTATING AN ANCIENT TRIBAL CRAFT ON THE PINE RIDGE INDIAN RESERVATION

By Henrietta K. Burton

Supervisor of Home Extension, Indian Service

It was to be an ideal day for drying meat. The sun rose clear and hot over the parched Sioux Indian land of South Dakota and the drought weary people on the Pine Ridge Indian jurisdiction on July 2. We were all up at day break. Everybody gets up early on an Indian reservation, and on this never-to-be-forgotten day, we were up at the first stroke of the rising bell. For days, plans had been going steadily forward for the holding of the first Sioux Indian Women's Local Leaders Training Camp for the conservation of the Federal Emergency Relief Administration cattle that is to be given to the Indians for home consumption.



Cattle's Coming

Cattle's Coming

"Cattle's coming!" Magic words to the Sioux! We had been hearing them all over the reservation. There is nothing the Sioux likes better than beef, unless it is more beef. Estimates were flying about as to the number of cattle they were to receive, ranging from six hundred to ten thousand head. "What will they do with the meat when they get it?" was being asked on every hand.

The superintendent and his extension workers realized that every ounce of that meat must be saved, because the drought in the Dakotas was not broken. In some areas it was not even arrested. The production of human food and forage crops

will be retarded or entirely eliminated due to the prolonged drought. And much relief must be given during the year.

The purchase of each head of the million or more cattle by the Federal Emergency Relief Administration is to cost the Government from four to twenty dollars. It was going to cost more than the cattle to ship them from the drought areas of the Dakotas; to feed them enroute; to process them and to send the canned goods back to the hungry Indians. In order to save the processing expense, it was planned to distribute the Indians' share as cattle on the hoof.

No Ice Boxes Means Jerked Meat

The Sioux is a pleasure-loving Indian and he likes to spend much of his time attending the rodeos or in camping out during the summer. He has no barrels for brining, no pressure cookers, no large kettles, no supply of jars or tin cans and no sealers. There are no ice boxes and no refrigerators. Canning was out of the question. The ancient tribal craft of drying or jerking the meat had to be reinstated.

When asked, "Will this dried meat really keep indefinitely?" Gov-

ernor Berry, the cowboy governor of South Dakota who knows his Indians said, "Just as long as you can keep the Indians away from it." The superintendent and the extension workers, charged with the responsibility of the meat conservation work realized that they had to turn back time and once again bring forth the craft of our forefathers. They knew that all races have at some period in their history dried food and stored it for winter consumption. Meat drying was practiced by the Indians for untold generations.

Leader Training School

It was grim necessity that forced the Federal workers to plan a local leader training school for Indians so that they could reinstate

their ancient tribal craft by teaching their own young people their neglected skills.

The Pine Ridge jurisdiction, for extension activities, is divided into districts, each in charge of a farm agent. Each agent was instructed to bring to the local leader training school three capable Indian women who had previously demonstrated their ability of leadership through extension work. The aim was to add to the Indian's knowledge of drying meat only such new elements as are demanded by the present situation, and to have the Indians themselves have the responsibility of each family caring for their portion of the meat.

The day for the local leader training school had come! The

school was unlike anybody's formal idea of a school. There were no books, desks or blackboards. This unique school was to be held two miles from the Agency office, under shade trees on a small bottomland peninsula surrounded on three sides by a clear running brook and sheltered from the dust-laden winds. Only such equipment such as is found in all Indian homes was used. It consisted of an ax, a large sheet of canvas, some paper, and poles from the nearby trees. The Indian women came in full skirted cotton dresses and bright colored shawls. Each had brought her own sharp knife and an ancient whetstone, relics of buffalo hunting days.



Indians Like To Work In Groups. All-Indian Leader Training Class

No Time To Talk

They lost no time talking. When they reached the grounds they immediately disappeared in the woods, soon to emerge with bundles of

sticks to be used in stretching the meat and for building a fire.

Many activities immediately

went forward simultaneously. All was system and order.

The young Indian men and women extension workers constructed the drying racks while the women made the fire. Millions of flies and mosquitoes swarmed over the grounds but soon the fire and breezes spread a soft fragrant smoke which carried them away. A beef carcass was brought to the grounds. The extension workers explained through an interpreter the purpose of the meeting.

An aged Indian brave, veteran

of many skirmishes, had, in spite of his eighty-four years, been chosen to demonstrate how a buffalo was utilized in the old days. With the help of the Indian extension men the skinning was quickly completed. The Indian's knowledge of anatomy is so definite that this old man was able to demonstrate a method of dissecting the carcass, in every respect as systematic as the methods used in modern packing plants. However, this method was entirely different and the cuts of meat which he made were much better adapted for drying purposes than are the standard cuts of the modern meat packer.

Craft Of The Forefathers

In the shade of the trees, the large paper covered canvas was encircled by twenty-one Indian women. Through the centuries they have evolved a definite method for preparing each particular cut. A special Indian name has been given to each piece. As an Indian woman skillfully slips her knife through the meat, it unfolds into a long wide sheet of uniform thinness. Each piece when dried has its special place and use in their culinary plan. When asked, "How much meat can one Indian woman prepare in one day?" the answer through the interpreter was, "One woman could

cut the meat of one beef in one day, but we have never cut a whole beef. We never work in that way. We always work in groups together. Our way is to have the animal slaughtered, skinned and dissected in the evening. To have the pieces hung in the wind all night and then to have a group of women prepare the meat for drying the next day." Each task, according to ancient custom belongs either to the men or to the women--they do not interchange them. The women began to cut the huge pieces into layers. The older or more experienced women instructed the uninformed.

They Like a Joke

They are a happy people and like to joke and laugh as they work with the extension personnel. For example, when they were washing their hands before beginning work they were told that there were wash

basins, soap and paper towels for their use. One of the Indian women walked up to one of the extension workers and asked her if she had not forgotten to bring some powder and rouge. Not one of them hesitated to work. The

bones were stripped of the meat, and sinew was preserved for bead work. The soup bones were cracked and the hide was put aside for tanning. No part of the animal was neglected. An Indian woman worked on each part of the carcass. Within two hours the craft of the forefathers was being taught as in the old tribal days. The women and an Indian farm agent prepared the noon lunch of tribal food over the open fire. What a full happy day they did have! They said they knew their neighbors and they knew just which of their young people had not learned their tribal crafts and that they would so organize their forces that the young married people would work in groups with the local leaders who had attended the local training school. Only about fifty per cent of the women present had ever tanned a hide. However, they assured each other they would bring back the knowledge of the fast vanishing process. Especially anxious were the women to express to us their appreciation for being chosen to come to the local leader

training school.

The first Sioux women's local leader training school for relief conservation was over. On the improvised racks were hanging the large thin pieces of meat gently swinging in the smoky breeze which drove away the flies. We examined each sheet of meat. The drying was in process. The thin layers were becoming crisp and dry like chipped meat. It had to be left on the poles until sunset, at night it was to be taken down and the next morning after turning it, be placed on the racks for another day of drying. Two young Indian boys were keeping a time honored ancient vigil. We turned to go back to the Agency office, confident that the Indian local leaders would take the story of the day's work into two thousand Sioux homes and that those charged with the responsibility of utilizing the Federal Emergency Relief Administration beef, would have the cooperation of the Sioux Indians on the Pine Ridge Reservation. The Indian women had spoken and said, "We help."



Hoofs and Tendons,
Choice Soup Ingredients
With Shelled Corn.

CREEK LANGUAGE CLASS

By Mrs. Vera E. Harmon

Social Worker, Okmulgee, Oklahoma

The only class ever organized for the study of the Creek Indian language was started in Okmulgee, Oklahoma on February 11, 1935. This class has had an average attendance of sixteen members during the past seven weeks. The class meets five nights a week in one room of the old Creek Council House whose committee in charge has been kind enough to furnish a room, chairs, electricity and so forth. The old Council House is an ideal setting for this novel undertaking as it was erected in 1876 and is the seat of Creek tribal government.

The class is financed by funds secured through the FERA for emergency education programs. It is not limited to age, sex, color or status.

The ages of the pupils range from children about twelve years of age to old men and women. They come from all walks of life -- school children, teachers, business people, farmers, housewives, professional people and so forth, some of whom drive as far as ten to fifteen miles to attend.

About one-half of the members are some degree of Indian blood. These Indians themselves have taken the greatest interest for while many of them speak their own language fluently, they

can neither read nor write the language.

The class in Okmulgee is under the supervision of Paul Kenneth Tiger, a full blood Creek Indian. This boy's grandfather was Moty Tiger whose election as chief of the Creek tribe was confirmed by President Theodore Roosevelt in 1907. Mr. Tiger, who is twenty-seven years old, graduated from the Okmulgee High School in 1926. Later he had two years at the University of Oklahoma and since then he has been assisting his father, Johnson Tiger, a presiding elder in the Methodist Episcopal Church, on their farm southwest of Okmulgee. The older students assist Mr. Tiger with the pronunciation and spelling of the Indian words.

After the class was started, we were surprised to learn that there was an English-Creek dictionary in print as well as a first and second reader. Most of these books have since been secured from the publisher. People who have studied other languages, believe the Creek language is one of the hardest to learn.

In addition to the language class, plans are also being made for starting classes in bead work, Indian lore, Indian history and other related subjects.

Sakakawea's Baby

Little brown baby
 Crying in the wind
 You are cold, little owl
 You are hungry, pretty one
 Be brave, little heart
 You are famous, small papoose
 You are Sakakawea's birdie.

By: Cheyenne Indian School, S.D.

FAMILY CAMP

By Burleigh Holmes

Indian Student

Camp One, located near the summit of Mount Putman on the Fort Hall Reservation, was established under the IECW as a headquarters for construction work in the Mount Putman area. From the date that it was started in the early spring of 1934, it has progressed into a first rate construction camp. The inhabitants find the climate so pleasant that they are always in a hurry to return.

Eleven Families Can't Be Wrong

Located in a clump of pine trees at an elevation of approximately 7,500 feet, the camp is able to take care of seventy men. Eleven families find living conditions there very favorable. Electric lights, running water and beautiful scenery add to their comfort and pleasure. Fifty-five minutes of driving over improved truck trails from the camp will place a car at the Fort Hall Agency Office. Two springs furnish fresh, mountain water in a quantity great enough to

supply the kitchen, family camps and washroom with showers enough to go around, and to start a lawn boasting several pine trees. Seven tents furnished by the IECW provide living quarters for single men and those whose families cannot move to the mountains. The number of occupants in each tent varies from four to eight men, in accordance with the number of those needed on the work. Each tent has a stove and lights.

They Sprinkle The Mountain Lawn

The purity of the water is insured by sanitary handling in transportation and also by an inspection by the agency doctor every two weeks. Both springs are located up the slope about one hundred feet

southeast of the camp. At first one spring was adequate, but later the other one was dug out and covered and now it furnishes most of the water. About five hundred feet of one-and-a-half-inch pipe was used in

bringing the water into the kitchen and washroom. A branch was run to

the family tents. Pressure is great enough to run a sprinkler on the lawn to good effect.

Cook And Pastry Cook

The cook has the help of a well-equipped and adequate kitchen and three assistants, including a pastry cook. The menus have unusual variety, considering that the meals are camp fare. Fresh fruit and vegetables are furnished in season and watermelon seems to be a favorite food. Two twenty-five foot tables are needed to accommodate the hearty eaters. (An unusual quantity of catsup is consumed by the men for some apparently unknown reason.) There has been little complaint about the food and cooking. Coffee, tea, hot chocolate

and each meal includes bread, butter, meat, canned or fresh vegetables with fresh fruits in season.

Adjacent to the kitchen is the cooler where the meat and other perishables are kept. The temperature is very nearly constant, seldom varying from sixty-two degrees Fahrenheit. The cooler itself is ten by twelve feet and covered with burlap. Water drips slowly onto the burlap keeping it moist and the evaporation point high. Meat in good condition, freshly slaughtered, keeps easily until the last has been consumed.

They Start Work At Four A. M.

In order to give more daylight after working hours the men have set their watches up an hour. This idea was their own and they put it into effect voluntarily. At first it was hard to get up an hour earlier but all have mastered this difficulty and now get off to work at

four o'clock or five o'clock - "Mt. Putman Standard Time".

Recreational activities consist of basketball, horseshoe pitching, and baseball. Lately the men have built a good sized dance hall during their spare time.

A Pie For Cleanliness

Men living in IECW quarters are encouraged to keep their personal belongings and bed in good order. Visitors are requested to inspect the tents and judge which is in the best order. The winners are recipients of a pie. Pie is a powerful incentive for cleanliness

and straightness. Each man is furnished with a bed, blankets, and a straw tick on his arrival at camp and he is responsible for them.

During a recent rain storm several men suddenly discovered their beds were beneath holes in the tents.

Apparently these holes had been burned by sparks from the stoves. Steps were taken to remedy the sit-

uation, the holes being mended by those affected and the stove pipes covered with screen to prevent further danger from sparks.

Reckless Card Players

A recreation tent is provided and seems to be used a great deal. It is a gathering place for some to

play cards, and others to smoke and talk. The card players recklessly gamble for matches. Camp morals are unaffected.

Noise Prevention In The Wilderness

The electric lighting system is a portable, gas-driven unit of the type used by the Army during the World War. Its capacity is four thousand watts. Some of the families found it noisy and bothersome, especially when it was necessary to run the system late. The problem was solved when the exhaust was extended, run up a tree twenty-feet and capped with two automobile exhausts.

The main road to Camp One is the Mill Creek truck trail, a newly constructed road completed this year. The roads are in good condition considering the extensive travel over them and the lack of rain until recently. After two good rains, maintenance work was done with a light two-horse grader. Although the showers extended over only a small mountain area, they were of considerable aid in putting the trails in condition for travel.

Little Is Known Of The Indian Camps

Most of us are aware of the activities and projects being conducted by the CCC Camps but few realize that similar activities are being conducted on the Indian Reservations. It has been my privilege to visit Camp One on the Fort Hall

Reservation on several different occasions and I wish particularly to commend the men and those in charge of the camp on the fine set-up, the spirit of cooperation, the recreational activities, and the efficient progress of the projects.

FORT PECK RELIEF PROGRAM

By John G. Hunter

The following is the relief program presented by John G. Hunter, Superintendent of the Fort Peck Agency in a meeting held early in the year with all the agencies and employees for the purpose of bringing out more coordination and better work.

The big thing facing us immediately is taking care of our relief problems. It is the matter of greatest importance, because life must be sustained if possible, and so I am anxious that the employees of every division cooperate closely with our Relief set-up, because the relief people have a great responsibility on their hands and they need a very great deal of cooperation. It perhaps will be of interest or information to some of you to know that the relief work is now being handled through the State of Montana, whereas, before it was handled from Washington, through our office. Relief for Indian people of all reservations is directed by the Federal Administrator in Washington through the various States. They are to extend the same relief in every respect to Indian people that they do to white people of the States. This was supposed to go into effect on December 1, but it has taken quite a while for the State people to develop the necessary momentum to enable them to bring about results. I am pleased to report, however, that during the past ten days a clerk and Senior Case worker have arrived and a great deal of relief has actually been extended to the needy people through this office. We are now making strenuous endeavor to get relief with reference to feed for stock. This is a matter of great importance because if these people do not obtain some feed for the stock next Spring they will have no horses to do their farming with and we will be up against a real proposition. We have been trying very hard to get approval on work projects through the Montana State Relief Office. We have submitted twenty-five or thirty projects involving a great amount of money, but up to the moment the projects have not been approved.

Most Indians who are able bodied would rather have relief through work projects than direct relief. As stated before no projects have yet been approved but we are still hopeful that adequate funds may be obtained for such purposes. There are among these projects such work as graveling roads, thirty, forty or fifty miles, digging wells, making comfortables and bed clothing, a program of home repair and home building and furnishing school lunches up and down the line, and quite a number of others. If we could get most of these approved, we would have work for the greater number of people. So as you talk to the Indians please assure them that we are putting forth every effort possible to get the work started but we naturally must depend upon the funds we are able to obtain to carry out this work. We have gotten a number of carloads of logs to help Indians make repairs to their houses and build some new ones. It is our hope that we shall be able to help the Indians build meeting houses in each district on the reservation, and also build community laundry and bath houses.

THE SOIL EROSION SERVICE NATIONALLY

According to a recent report submitted to the Secretary of the Interior by H. H. Bennett, Director of the Soil Erosion Service, erosion projects now under way cover approximately 40,000,000 acres of land in thirty-two States where the damage to land resources by accelerated erosion has been most severe.

"Since its inception, the Director stated, "the program of the Service has grown from a mere idea into a major effort on the part of the United States to curb the destruction of its land. Through the forty existing projects, which range in size from 50,000 to 16,000,000 acres, the Federal Government is showing thousands of farmers in every section of the country the practicable and sensible way to combat their most vicious enemy, soil erosion."

Within the established project areas, the report stated, approximately 12,000 individual farmers had signed formal cooperative contracts agreeing to carry out, for a period of five years, the erosion control measures recommended by experts of the Service as most adaptable to the needs of their land. These contracts covered an aggregate of approximately 1,750,000 acres. Additional contracts were awaiting completion in those projects which have only recently been set up and which have not yet gotten fully underway, the Director pointed out.

Under these cooperative con-

tracts, far-reaching cropping reforms designed to halt run-off of rainwater and consequent soil loss will be instituted throughout the project areas.

In addition, under existing contracts on March 1, the Service had secured agreement on the part of cooperating farmers for the terracing of 325,000 acres, the construction of 170,000 temporary and 30,000 permanent dams, and the planting of 1,700,000 trees on areas to be retired from cultivation.



Erosion Taking Fields, Fort Apache Reservation.

APPROPRIATION AND LEGISLATION

Congress has authorized for Indian appropriations an Indian credit fund of \$2,500,000, the purchase of land \$1,000,000, Indian organization \$150,000 and educational loans \$175,000. These appropriations await the President's approval. The amount appropriated for land purchase is only one-half that which was asked. It is small in comparison with the need for additional land holdings for individual Indian use. During the review before the Senate Appropriations Committee, both the Secretary of the Interior Icker and Commissioner Collier were heard. It was shown before the House and Senate Committees on Indian Affairs that data gathered by the National Resources Board indicated a need of approximately 25,000,000 acres of additional land for Indian use, the same having a valuation of approximately \$69,000,000.

Educational Loans

With passage by Congress of the 1936 Interior Department Appropriation Act, a system of educational loans for vocational, trade and higher and technical training of Indians goes into effect on a fairly comprehensive scale. Of the \$250,000 maximum allowed to the Indian Reorganization Act of 1934, Congress has made \$175,000 available for the new fiscal year, of which \$35,000 is available to students in high schools and colleges. With the retention in the act of the provision for tuition payments at universities and colleges in addition to the loans, members of the Indian Office staff estimate that 350 Indian young men and women can be provided with vocational, technical, and other advanced education in trade schools, professional schools and colleges in the coming year.

In anticipation of the increased provision for higher training of Indians, education and employment committees have been set up on most of the reservations, and candidates are being selected for assistance at appropriate institutions. The 350 places considered probable for the next year represents a considerable increase over the situation this year when only partial aid was available for not quite 200 Indian young people. With the new funds, it will be possible not only to provide opportunities for many qualified Indian young people who could not be helped heretofore but to select more carefully the institutions at which the training is to be done. The direction of the program is in the Education Division of the Indian Office, with the Director of Employment giving special attention to the problem in terms of occupational opportunities and needs. The actual handling of applications for scholarship loans will be in charge of two qualified Indian workers, Mrs. Ruth M. Bronson, one of the guidance officers in the Indian Service, and a graduate of Mount Holyoke College; and Miss Evelyn Pierce, formerly secretary to the Director of Education for the Indian Service.

The Thomas-Rogers Bill

The important Thomas-Rogers Bill, amending the three electoral sections (sections 16, 17 and 18) of the Indian Reorganization Act, was favorably reported by the Senate Indian Committee on May 1. The bill was drawn in Commissioner Collier's office and has received Departmental endorsement. In brief, the bill provides that for all referendums and elections under the Indian Reorganization Act, a majority of the votes cast shall be decisive, on condition that not fewer than thirty percent of the eligible vote shall go to the polls. The time for holding referendums under Section 18 is extended from one year from June 18, 1935. The amendments are made retroactive, so that the elections already held will be governed by a majority vote cast, but the thirty percent minimum vote turn-out requirement is not made retrospective.

The legal construction of sections 16, 17 and 18 previously made by the Solicitor's Office, has been sustained in a lengthy opinion by the Attorney General. That construction, clearly in line with the language of the Indian Reorganization Act, holds that the yea votes or nay votes, as the case might be, must be a majority of the total eligible vote, as distinct from a mere majority of the votes cast. Hence the remedy is legislative. The amendments are in line with recommendations made by Commissioner Collier at various times in the past year.



Front View Of New School At Salt River, Arizona

AN INDIAN-BUILT ARCHITECTURAL MASTERPIECE

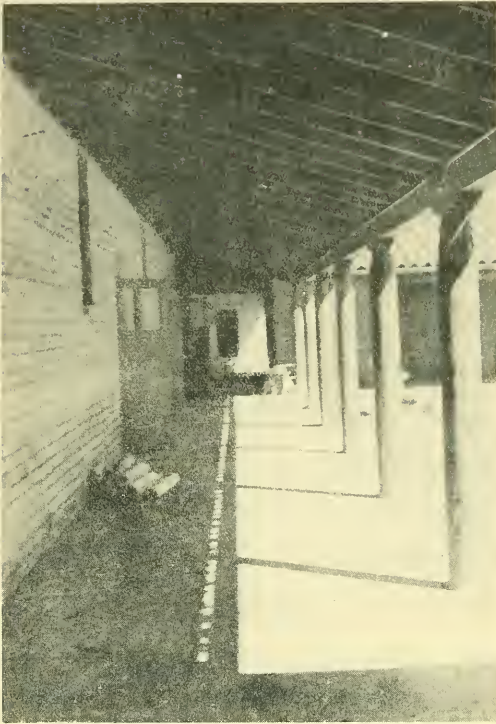
By Ward Shepard

The new day school at Salt River, now nearing completion, is a striking proof of the ability of Indians as builders. For this building has been built entirely by Indian workers - mostly young graduates of the Phoenix Indian School - under the supervision of one white man, Mr. Joe Pace, shop instructor at the School.

Designed by Messrs. Mayers, Murray and Phillips of New York, the Salt River School is a fine adaptation of the old South-western desert architecture to the modern needs of a high-grade day school. The soft tones of color - gray-black walls and tile roofs - combined with the long low lines of the whole design, achieve for the structure that feeling so rarely present in American architecture, but which one finds in Italy and other old countries where men have made their peace with nature: - the feeling, namely, that this structure has risen out of the earth and is a part of it, not something artificial, alien, and harsh.

I can imagine that the young men who have created this fine building must have felt this feeling as they built and must have known that the work they were doing reflected the closeness to the earth which the Indians so abundantly share and which we white Americans never really had or assuredly have lost. I can imagine that the new Indian day school program will teach the white world some new things in architecture, in education, and in living with the earth instead of merely living upon it.

VIEWS FROM NEW SALT RIVER DAY SCHOOL



View Showing Patio Veranda.

In The Patio With Detailed
View Of Cinder-Block
Masonry And Gray-Back
Tile Roof.



THE INDIAN CATTLE ASSOCIATION OF FORT BELKNAP RESERVATION

By Fred C. Varnum

Farm Agent, Milk River District, Harlem, Montana

One of the treaties made some forty years ago whereby the Indian lost another slice of the territory which had once all been his, contained this well founded and farsighted paragraph, referring to the Fort Belknap Reservation.

"As the scarcity of water on this reservation renders the pursuit of agriculture difficult and uncertain, and since the reservation is well adapted to stock raising, and it seems probable that the main reliance for these Indians for self-support is to be found in cattle raising, it is agreed that during the existence of this agreement no allotments of land in severalty shall be made to them, but that this whole reservation shall continue to be held by these Indians as a communal grazing tract, upon which their herds may feed undisturbed."
(Agreement of 1895, Laws and Treaties, Volume I, Page 602).

Indian Cattle Association

Since this was written, new administrations, with new policies, have come and gone, and the attempt has been made to make irrigation farmers, hay farmers, sugar beet farmers and wheat farmers out of the Indians with but little success and the range land has been subdivided and allotted until now it is a checkerboard of individual allotments of from forty to three hundred and sixty acres, sandwiched in between state tribal lands and inherited lands each with from one to one hundred owners, all in much too small units to be fenced and utilized by the owners, and so all of it has been leased to non-Indian

stockmen who have, in most cases, over-grazed to such an extent that the carrying capacity has been much reduced.

With the considerable increase in the Indian cattle herds under the encouragement of the Extension service during the past few years, the Indian cattle associations have been developed as a means of overcoming the considerable obstacles of this subdivision, and for the return of at least parts of the Reservation to the "communal grazing tract, upon which their herds may feed undisturbed" as wisely advised by the old-time treaty writers.

Situation

The Fort Belknap Indian Reservation is composed of some six hundred thousand acres, of land in North Central Montana. Some thirty thousand acres of this is irrigable farm land, one-half of which being at the northern edge along Milk River, and the other half being around the base of the Little Rocky Mountains which form the southern boundary. Most of the people live on small farms in these two districts. Except for a small amount of timber land, all of the rest is open prairie grazing land, which in the past has usually been leased to nonresident sheep and horse outfits.

Until the last few years but little control was attempted as to the number of stock on the range. Hundreds of semi-wild Indian horses as well as great number of trees

passing horses and cattle grazed on the same land that was fully or overstocked by the lessees. What few cattle were owned by the Indians tried to keep ahead of the sheep, while one of the main duties of the sheep herders was to keep the Indian cattle run out of the country. Usually by the middle of the summer most of the Indian stock and a considerable part of the lessees horses were back in the valley and into the crores and hay fields. Few fences existed of any kind and there was not a legal fence in the district. In the mornings a group of Indians might be seen driving a herd of cattle out on the range for a couple of miles and by noon a sheep herder and his dogs would come driving them back to the valley. This was hard on the cattle, and caused endless bickering between those who had cattle, those who did not and the sheepmen.

Grazing Association Formed

Most of the land is allotted to individual Indians in blocks of three hundred sixty acres each, but the family holdings might be scattered over most of the Reservation and checkerboarded with dead allotments, state and tribal lands; this with the scarcity of stock water and the extra cost of fencing small tracts, made it impractical for an individual to attempt to fence and utilize his own land.

Upon the decision of the Indians and the Indian Service to encourage the increase of cattle herds, it was soon apparent that a different way of handling would have to be

worked out. For one thing, the work of riding after and keeping track of each small herd of cattle by the owner (most of which were started with from five to ten cows) was too great for the possible return during the years of establishing a herd.

After considerable discussion and consideration, it was decided to form a grazing association and to lease and fence a block of land especially for Indian stock. This was done in the spring of 1931, and the fenced range was completed during that summer. The membership, number of stock handled, and the land under lease has increased each

year until now practically all of the stockowners on the reservation belong to one of the six Associa-

tions now operating, and nearly one-half of all the land is under lease to them.

Summer Pasture

The Association has under lease sixty thousand acres of land which is divided between a breeding pasture of thirty-two thousand acres in which only cows, calves and

horses are permitted and the balance in a dry pasture in which steers, heifers and horses are run. These have a combined capacity of three thousand cattle.

Winter Pasture

This is an area of five thousand acres of irrigated wild hay land along the south side of the Milk River Valley, several canals and sloughs, wind through it, each lined with borders of cotton wood and willows affording excellent shelter for stock during the winter. Part of this area is cut and stacked for hay by the individual owners but considerable portions are too rough or have too much brush to be harvested. The Association has this area under lease for

the winter months only, part of the consideration being the enclosing of it with a standard four wire fence. This has proved to be of great value for fall and winter use and will carry fifteen hundred head of cattle during the open part of the winter. The two lines of fencing enclosing the area and extending for seven miles along the valley are also a great protection to the homes and farm lands against range stock during the summer and winter.

Bull Pasture

Some four hundred acres of the winter pasture is reserved as a bull pasture where both the Association owned bulls and many privately owned bulls are kept except during the breeding season. Hay and feed yards and sheds for shelter have been constructed here.

These ranges have all been greatly improved during the past year by the construction of four stock water reservoirs in the winter pasture and ten in the summer

ranges. These were built without cost to the Association as IECW projects. As Public Works projects for the improvement of the country as a whole and a protection against soil erosion, caused by overgrazing near the water holes, these reservoirs are of the greatest value. All range land in Montana could be benefitted by similar projects.

All association ranges are fenced with four barbed wires on cedar posts set one rod apart. These fences were

all built under the supervision of the Extension Service and were financed by a reimbursable loan from the Indian Office. Experience has

shown that ranges of thirty thousand acres or more can be fenced at a cost of around one dollar per head for the capacity of the field.

Riders

The Association employs two riders throughout the year who work under the supervision of the President of the Association and of the Farm Agent. Their duties are primarily to maintain the fences and return stray cattle, they also salt the cattle, report sick or injured animals, keep the bulls scattered during the breeding season, prevent trespassing, and assist at round-ups and in handling the cattle. It is not expected that the riders will do all of the looking after the cattle but only the routine work which must be done every day.

Only registered Hereford Bulls

are allowed on the range, and each owner must furnish at least one bull for each twenty-five cows or pay a breeding fee of one dollar twenty-five cents per cow per year. As many owners have small herds, many prefer to pay breeding charges and the Association owns and maintains the bulls for them. It is anticipated that eventually all of the bulls will be owned by the Association.

The features of Association hired riders and ownership of the bulls are especially important features where the most of the herds are small. It might or might not be found suitable for range units on other reservations.

Finance

All of the land used is under lease and is paid for at the same rate as is the other land leased to white stockmen. This amounts to one dollar sixty cents per head for cattle per year. In addition a charge of twenty-five cents per head is made to cover the expense of the riders and to repay the cost of the fence, which is spread over a five year period. The leases are always somewhat in excess of the immediate needs of the Indian stock and non-reservation cattle are taken in at an increased rate. There have always been more requests from white cattlemen than could be taken in, indicating that the nearby stockmen

appreciate the value of this way of running cattle.

Since all members have land under lease somewhere on the reservation their assessments are paid by transfer of this lease money through the Agency office. Those who have more land than cattle receive the balance, while those who have more cattle than land pay the difference in cash, usually from the returns from the fall shipment of beef cattle.

So far collections have been good and all expenses have been met including the repayment of the government loans, leaving a small balance each year.

Marketing

All of the cattle sold by the members except a few local sales are made through cooperative shipments. These rather large shipments of from ten to twenty cars have proved to bring much better prices than local sales or shipments of a few cars at a time. The reason for this being that with larger numbers the commission house salesmen have a better chance to sort the shipments into uniform cars of size and quality to suit the requirements of the buyers, and can afford to spend more time and money in making the sales. Shipments have been made for three years now to the same commission company and at about the same time each year, and the Fort Bellmap Herefords are beginning to make a name for themselves and buyers make it a special point to be there at that time.

This matter of better marketing is one of vital importance to the producers of any commodity and one that could be followed to advantage by any group of cattlemen.

The great advantage of the Cattle Association or range unit method over the individual operator is that it gives to the small operator the same economies of operation, the advantages of more expert management and the higher price through greater sales volume that have been possible only to the large operator heretofore. These advantages would apply to many white communities as well as to the reservation, and it is a matter of some satisfaction to those of the Indian Service who have been working on this problem, that measures of a similar nature are now being worked out on a nation wide scale, under the Taylor Grazing Act.



Cooperative Round Up

THE REORGANIZATION ACT AND INDIAN YOUTH

By J. C. McCaskill

Supervisor Boys Activities

A year ago at the invitation of the United States Commissioner of Education, representatives of many agencies and interests both governmental and private came together to consider ways and means of developing programs and policies to be undertaken in the interest of millions of unemployed out-of-school youth. As a result of this conference there was appointed in the staff of the United States Office of Education, a Committee on Youth Problems. While the studies of this committee have not been completed, the Committee has already reached the conclusion that the problem calls for continuous study, and that youth has a right to a type of continuous service not now provided anywhere in the government. Accordingly, the Committee has recommended that a permanent division of youth service be established in the Office of Education. The Commissioner of Education has approved the recommendation and is seeking budget support for such a division.

Children's Bureau Helps

The Children's Bureau has also undertaken work in behalf of the youth of the country and has had the services of Dr. Mary Hayes, Director Vocational Service for Juniors of New York. Dr. Hayes has prepared a plan aimed to focus the various efforts of the government in behalf of the sixteen to twenty-five year group.

These activities and concerns indicate the seriousness of the youth situation in the country. Indian youth, no less than white youth, are facing tremendous problems of adjustment. Social, economic, and industrial changes that have taken place so rapidly during the past decade have greatly increased the complexity and difficulty of the problems of youth. Op-

portunities for employment even in juvenile occupations are being denied them. Rapid shifts in occupational trends, abrupt changes in types of work done, in the character of the preparation needed, and in the length of hours on the job, have made it increasingly difficult to plan an occupational career.

Educational programs have been slow to adapt to the needs of harassed youth. With its emphasis upon an annual quota of subject matter, supported by such artificial devices as marks, grades, promotions, and honor rolls, traditional education does not make sufficient provisions for differences in abilities and aptitudes and has discouraged many students and led to feelings of inferiority.

Conflict Of Cultures

Even among Indian youth where schools are making every effort to adapt an outworn educational procedure to individual needs the great gulf between school and permanent employment is so great that many years in the prime of life are wasted in uncertainty and bafflement. These inadequacies are accentuated at the present time by the depression which has closed the doors of gainful employment to the large majority of Indian youth.

One of the major problems of adjustment facing Indian youth grows out of the conflict of cultures. Many young Indians find themselves overtaken by white civilization before they are ready. They are the most pitiable of all Indian youth. Lured by a desire for adventure and the prospects of ready cash from in-

dustrial work, many have migrated to cities and entered the labor market as active competitors with adults. Others have returned to the reservations perplexed, confused, lonely, unoccupied.

The problems of youth when not adequately dealt with visit their curse upon succeeding generations of children. The results of social and individual disorganization are cumulative from generation to generation. The difficulties of adjustment which bring children into our courts and clinics grow out of the frustrations of parents and their failure to meet the demands which life makes upon the adult. We cannot expect young parents, their own lives disorganized by economic insecurity and decadent community life to provide the normal, wholesome environment essential to the rearing of normal children.

The Answer: Employment Guidance

What is the answer? There is no single answer. The solution is to be found in bringing all of the resources of Indian Service and other agencies of the government to bear upon the problem. Much of the solution is going to be of the proverbial boot-strap kind in which the Indian youth by virtue of his own efforts, inspired by sympathetic understanding, will reach out to take hold of the resources at hand to lift himself out of the morass. The resources which must be provided to aid in his adjustment are in the nature of the following:

1. Employment. The Indian

youth must have a chance to work, to earn a livelihood. Adjustments should be effected in the organized efforts of the Indian Service to permit youth such share in the work of the world as is genuinely necessary for their education and initiation at appropriate ages into full citizenship and social membership.

2. Guidance. Education for the Indian is fundamentally one of helping him to understand himself and the responsibilities he must meet. It is one of cultivating attitudes - the development of determination, and self-confidence. Our education for older boys and girls must increasingly

become a case method by which through friendly and sympathetic counsel we attempt to help the in-

dividual enter upon the more responsible experience of adulthood with insight and confidence.

Leisure Time Activities

3. Leisure time activities.

Failure to help our youth make a more constructive use of their leisure time has often led to minor forms of delinquency and a general lowering of morale. There are evidences everywhere, however, of intelligent attempts to develop more adequate library services, to provide opportunities for creative ex-

pressions in art, music, dramatics, crafts, and to extend the use of the school building and grounds for play days, forums, community meetings and summer schools. We must not, however, allow ourselves to think of constructive leisure time pursuits as a substitute for gainful employment which is the first and foremost service to be rendered youth.

Educational Opportunities Extended

4. Extended educational opportunities.

Activities such as the youth camps of the ECW should be multiplied and related to the total educational program of the jurisdiction. The period of education should be prolonged with emphasis during the final years upon self-support. As a part of their education in citizenship, youth should be encouraged to participate in Indian reorganization under the Wheeler-Howard Act. The Indian Service has set a high standard in the extension of educational facilities to its youth. Outstanding in these achievements have been the provisions for loans and scholarships and the creation of committees to administer these and to establish in-service training.

5. Finally in helping Indian

youth to make a more adequate adjustment we must make the Indian Reorganization Act work for them. Under its provisions we may establish youth cooperatives, subsistence communities, and small decentralized industries. Under the provisions of the act we now have the means by which to help the returned student and the out of school and unemployed youth unite their efforts in building a society in which youth shall find creative expression of hope and achievement.

A hopeless despairing generation of youth is a threat to every measure of planning upon which leaders in the Indian Service are now devoting so much effort. The welfare of youth is fundamental to the success of any plan of social reconstruction.

EDUCATION NOTES

A. C. Monahan

Reservation Summer Schools: Approximately 60 boarding school instructors have been assigned to conduct some 40 summer schools on Indian Reservations, to be conducted in accordance with the plans indicated in INDIANS AT WORK for April 15. Most of these schools will be in Oklahoma, the Lake States, the Prairie States, and in the Northwest. Most of them will open about June 10. The Washington Office has been somewhat astonished at the enthusiastic requests that have been received from teachers desiring to be assigned to this work and who seem anxious for the opportunity of getting first-hand information concerning Indian life in Indian communities and on Reservations.

Personnel Assignments: Transfers of personnel in the Education Service are to be effective July 1 as far as possible, in order that those going to new locations will have an opportunity to familiarize themselves with the new environment and with the local people served by the school. The transfers are being held at a minimum.

Boarding Schools: The education appropriation for 1936 provides for the operation of the following boarding schools on a day basis: Cross Lake, Fort Totten, Fort Hall, Towac, and Tohacni. The Tomah School, Wisconsin, is to be abolished, as well as the Blackfeet School in Montana. The boarding school enrollment is reduced by 50 in the Cherokee Boarding School, North Carolina; by 100 in Ft. Apache School, Arizona; by 100 at the Ft. Defiance School, Arizona; and by 200 at the Northern Navajo School. The appropriation provides that day school increases be made as follows: 80 pupils at Sells high school; 100 pupils at Salt River high school; 50 pupils at Cibique high school; and 240 pupils in Pueblo high schools.

MY HOME

I have a home,
It hasn't any floor.
It has only one room
And a low door.

Daniel Elbow Shield - Grade Four - Age 11

PARIS EXHIBITION OF INDIAN ARTS

At the present moment Paris is covered with posters of which samples are given below. One hundred posters of different designs were furnished by the Indian School of Santa Fe to advertise an exhibition of American Indian art of today, given by the Museum of Natural History, Department of Ethnology, Paris, France. The exhibition is from May 17 to June 23. The drawings of our Indian boys and girls are better known to some connoisseurs in France than in our own country. This exhibition was partly planned by Paul Coze, who took back a representative group of paintings with him and had more furnished him later. A famous French paper, *The L'Illustration*, will publish an article by Mr. Coze with four color pages.



SOME NOTES ABOUT IECW

Following is a letter from Superintendent Lippert of the Standing Rock Agency to Mr. Charles O. Roos.

....We are getting all set for the ECW program for the coming year which reminds me again of the desirability of having ECW continue as a permanent institution in the Indian Service.I would certainly hate to see ECW fall by the wayside. On my desk I have about fifty letters more or less from representative Indians on this reservation and from traders and missionaries. I am going to work these over shortly and send the Office excerpts from these various letters bringing out the several points that these many individuals have brought out. They are whole-heartedly behind the plan. I imagine if a survey similar to the one we made here was made at each of the other reservations and copies were sent out similar to the ones here to each of the other reservations, that much interesting information and very much valuable information would be received to prove the worth of ECW and the desirability of making it a permanent institution.

Our method of survey was this: We took the number of enrolled men on the reservation and classified them as to age. We found that about two-fifths of our people who worked on ECW were young men between eighteen and twenty-five years of age. We discarded those above twenty-five and endeavored to find out what education those twenty-five and below had had; what type of vocational training they had had and what work they were doing. We noted, especially those who returned from school; high school or vocational school, and those who went on to college. We noted also what progress these various boys had made in ECW; whether they had developed into "Leaders", supervisory personnel, truck drivers, clerks and so forth. It was well worth the time spent. They gave me the information and data I felt I needed in writing this memorandum. I personally believe that such a survey should be made on every jurisdiction and if the results on other jurisdictions anywhere equal those of Standing Rock we have a mighty good foundation to battle for ECW in the Indian Service.

Of course, the argument will come up that there is not enough work to do on these reservations to continue ECW on a permanent scale, which might be true on some of the smaller jurisdictions but on Standing Rock we have hardly touched the possibilities. For instance, we have done nothing on revegetation. Neither have we done anything on Forest Stand Improvement or reforestation. With the consolidating of Indian lands under the Wheeler-Howard Act by purchase of submarginal land by the Land Program Board I can see the desirability of fencing out large areas of our reservation of Indian use. This will mean more dam construction, more spring development, more range improvement and revegetation and more truck trail construction. We would not proceed on a big scale as we have during the past two years but we should plan programs for at least ten years with the idea of using most of the younger men with a thought of training

them in vocations and giving them the opportunity to earn funds to establish themselves in live stock raising.....

* * * * *

Salient subjects discussed and conclusions reached at a meeting of the general ECW supervisors, superintendents and leading supervisors in charge of work on various reservations of the Dakotas at Mobridge, South Dakota, on March 18-19, 1935.

There being assembled at Mobridge, South Dakota, the supervising officers and project managers in Indian Service IECW District No. 2 in conference March 18-19, 1935, and the conference being of such benefit to all in attendance it was unanimously decided to present to the proper officers in Washington an expression in writing of appreciation for the opportunity afforded to discuss the perplexing problems entering into an intelligent direction of the Administration's program in the field. The conference was presided over by Mr. Tom C. White, Production Coordinating Officer, assisted by Mr. O. H. Schmockler. It was the unanimous opinion of all in attendance that it was the most satisfactory conference they had ever attended.

There was great apprehension, particularly on the part of reservation superintendents, that IECW would not continue. The superintendents unanimously agreed that this program was absolutely necessary for the economic and social welfare of the Indians of their respective reservations, that it was a life-saving vehicle and should be continued over a period of years through gratuity appropriations from the Federal Government until such time and through such means communities are developed whereby they afford remunerative employment and opportunity for the Indians to provide their own livelihood and to the end that self-sustaining, productive projects may be developed.

A clear understanding of the responsibility of superintendents to see that in the expenditure of the Emergency Conservation Fund for all purposes incident to the conduct of Emergency Conservation Work on each jurisdiction the objective must be productive work of the greatest permanent value, and that projects and employment should be distributed to spread the pay to as large a proportion of the Indians needing work as possible, care to be exercised to keep salaried personnel and equipment to the lowest possible amount.

It was the opinion of all conferees that the exchange of thought was beneficial to all, resulting in a unity of effort not only in the rudiments of accounting and matters of local administration, but in reaching a common objective. The conferees desire to express their gratefulness to the Administrative Office for detailing Mr. J. P. Kinney from the Washington Office, who so carefully and patiently went into the details so necessary for local administrative and supervising personnel to understand and carry out.

The conferees were not unmindful of the interest and courtesy extended by

the State Relief Administrator in detailing Supervisor Van Voorhis to attend the conference and, as expressed by Mr. Van Voorhis and others, his attendance and participation in the conference made for a clearer and better understanding between the State Relief Authorities and the Indian Service.

It was the unanimous opinion of all present that there should be at least two like conferences in our district each year. Such conferences bespeak unity of effort on each reservation, unified accounting systems, economy in purchases and a smoother and better working organized unit.

We submit this as a resolution at the unanimous request of the conferees present. Walter F. Dickens, Superintendent Cheyenne River Agency, James E. Hyde, Superintendent Crow Creek Agency.

Right: Meeting Of Hardrock
Chapter In Corrals
At Dipping Vat.



Left: Meeting At Low
Mountain On The In-
dian Reorganization
Act. This was the
first community meet-
ing ever held at Low
Mountain.

RESULTS OF REFERENDA ON INDIAN REORGANIZATION ACT.

The results of the referenda on the Indian Reorganization Act show that the Indians are overwhelmingly for it. The one important tribe against it was the Yakima. Colville voted against it, but with a narrow margin. The most interesting reversal was furnished by the Fort Apache Indians who first voted 272 for and 401 against, and at the second voting changed to 726 for and only 21 against, casting more votes for it than the total votes in the first instance. Complete detailed votes are as follows:

Choctaw (Mississippi) total voting population 736; those voting Yes 218; No 31; Seminole (Florida) 295; Yes 21; No 0; Lummi (Tulalip) total votes 237; Yes 72; No 110; Hooksak (Tulalip) total votes 133; Yes 55; No 13; Grande Ronde (Salem) total votes 213; Yes 102; No 68; Siletz (Salem) total votes 233, Yes 54, No 133; Burns (Warm Springs) total votes 67; Yes 48; No 1; Sisseton, total votes 1,170; Yes 266, No 235; Colville, total votes 1,659; Yes 421, No 562; Spokane (Colville) total votes 376; Yes 92, No 163; Port Madison (Tulalip) total votes 110; Yes 30; No 0; Skragit-Suiattle (Tulalip) total votes 123; Yes 84; No 3; Tulalip, total votes 315; Yes 143; No 68; Makah (Taholah) total votes 219; Yes 75; No 47; Chehalia (Taholah) total votes 70; Yes 22; No 26; Souaxin Island (Taholah) total votes 32; Yes 10; No 6; Warm Springs, total votes 394; Yes 260; No 74; Santa Clara (Santa Fe) total votes 200; Yes 134; No 34; San Ildefonso (Santa Fe) total votes 32; Yes 57; No 4; Pojoaque, total vote 8; Yes 7; No 0; Muckleshoot (Tulalip) total votes 97; Yes 59; No 7; Puwallup (Tulalip) total votes 190; Yes 94; No 36; Shoalwater (Taholah) total votes 11; Yes 3; No 5; Hoh (Taholah) total votes 4; Yes 3; No 1; Orette (Taholah) total votes 2; Yes 2; No; Quinalt (Taholah) total votes 98; Yes 37; No 15; Yakima, total votes 1,352; Yes 361; No 775; Washtie (Fort Hall) total votes 189; Yes 37; No 26; Fort Apache, total votes 1,340; Yes 726; No 21; Jicarilla, 325; Yes 216; No 0.

THE INDIAN RACE

The following article is written by Bird Whitebear, Arapaho Indian, of Geary.

Centuries ago, when Rome was mistress of the whole known world, across the vast Atlantic; when invincible Caesar with his great host marched from country to country with fire and sword devastating the countries as he marched, our forefathers inhabited this great, great continent. The Indian was a child of the forest with a vast area of land at his disposal; he traversed her streams with bark canoe, wandered through the forest in search of wild game, not even dreaming of a distant day when the very ground under his feet would be claimed by a stranger from across the unknown regions of the morning. No forests were too thick to hinder his passage nor streams too swift for him to navigate, urged by his ambition to seek new adventures in distant lands. Nature was his guide, his keen eye, his sensitive ear and his undaunted courage were his great aids in overcoming the difficulties that threatened him. He loved nature by observing the stars of Heaven, the beasts of the field, the fowls of the air and the vegetation which Mother Earth yields. He was perfectly contented and enjoyed his unlimited freedom, no laws to govern his movements except by the will of his own.

As we glance through the history of various nations, even when civilization was at their command we learn how they worshiped gods of their own design who were lifeless objects of wood or metal. But we can proudly claim that our forefathers worshiped the Great Spirit of the Creator of mankind.

But in the midst of all this great freedom which he enjoyed, a stranger from across the great waters appeared on the scene and begged for a small piece of land, and the Red Man with open arms bade him welcome. But the stranger who was a helpless creature grew day by day in strength and size, and in return for that generosity, banished his red brother to the unknown wilds of the west and penned him up in a tract of land in spite of the protests which were useless. His pale-faced brother took advantage of his ignorance and wrestled the remainder of what was rightfully his own. The critical moment had arrived and the soul within him was restless. The War spirit within him that had slept during all these peaceful years was aroused. His war cry resounded through the forest whose echoes can still be heard as the summer winds toss the branches to and fro. He determined to battle for his rights which the Great Spirit had given him, but in spite of his courage and strength he was vanquished with the odds against him. Fortune deserted him and yielded to the demands of his enemy.

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