TABLE 6.—*Age of matrons in boarding schools* [a]

Age	Number
Total	110
Less than 25	4
25 but less than 30	1
30 " " " 35	10
35 " " " 40	9
40 " " " 45	29
45 " " " 50	17
50 " " " 55	12
55 " " " 60	14
60 " " " 65	6
65 and over	1
Not reported	7

[a] This information is from questionnaires filled out by employees reporting as "Matrons," "Head Matrons," and "Girls' Matrons."

CHAPTER XII

THE MIGRATED INDIANS

General social and economic forces will inevitably operate to accelerate the migration of Indians from the reservations to industrial communities. For two major reasons the Indian Service should keep well informed regarding the conditions confronted by these migrated Indians. The first reason is that the evidence thus secured will furnish the basis for the modification and development of educational resources, such as schools and the other activities maintained by the government, to fit Indians to meet life in the face of white civilization. The second reason is that the Indian Service can render an invaluable service to migrated Indians in aiding them to become established in and adjusted to their new environment. In the case of reservations possessed of meagre economic resources and opportunities, it may even prove advisable for the government deliberately to adopt a policy looking toward expediting this movement to such industrial communities as afford fullest opportunities for labor and development.

The nature of the activities which the government itself will undertake in aiding the migrated Indians should be determined upon the basis of a thorough study of the facts in each particular situation, because as the present brief survey discloses, conditions are far from uniform. A policy and program applicable to one set of conditions would be entirely inapplicable to a different situation.

The Indians living in camps on the outskirts of Needles, Kingman, Globe, and Miami are obviously just reservation Indians, more or less temporaily industrially employed in these communities. Their needs with respect to the promotion of health and the raising of social and economic conditions are virtually the same as those of their fellows still on the reservation, though the problem of rendering these services is somewhat complicated by their immediate proximity to the white towns. It is eminently desirable that insofar as possible they should participate in the normal life

of the white community. More general attendance of their children in public schools, for example, is much to be desired.

Obviously, these camp Indians have not yet so far advanced that the white communities will receive them without discrimination. In these communities the objections of the whites may be based less on really racial feeling than on grounds of health, sanitation, and mode of life. These white communities are not yet prepared themselves to assume the responsibilities for the social and economic advancement of Indians. They regard those responsibilities as belonging to the national government, and they leave them largely to that government. In all probability certain elements in these communities are far more interested in the Indians as a supply of cheap mobile unskilled labor than in the Indians as future productive, skilled workers, capable of maintaining themselves at a reasonable American standard of living. The national government must, therefore, be prepared for some time to devote special attention to Indians in these camps. The present conditions give rise to a close association in the public mind between the Indian race and low standards of health and manner of living, which is in itself unfortunate. The feeling will tend, naturally, to become stronger unless the national government exerts itself vigorously to raise the standards at these camps. Because these Indians are in direct contact with the whites, they should if anything be given more specific attention than their brothers on the reservations. If real progress can be made with them the way will be made easier for other Indians coming from the reservations, and as they come they will be influenced by the higher standards of these industrial Indians. At present one gets the impression that standards at the camps are no better than those on the reservations, except that earnings may be a little higher and that the children may get the more normal contacts of public schools.

The interest of the Santa Fé Railroad in the Indians about Gallup and Winslow would seem to afford a real opportunity for close coöperation between the railroad and the government schools in the vicinity. In several white communities schools and larger employers have been able to establish relationships which are mutually helpful. The larger employers find in the schools a source of supply of trained employees, and the schools can to some degree direct their training toward meeting the needs of the employers

in their immediate vicinity. The present survey has made no effort to determine whether any plan of part time service could be arranged whereby advanced students, divided in alternating groups, could work for a given period for the company and then attend school for an equal period while their places with the company were filled by the other group. Such a plan is sometimes used effectively in white communities. One of the activities of the recommended Division of Planning and Development would be to see to what extent arrangements of this kind could be perfected so that the industrial training of the schools could be freed from a certain element of artificiality and be more directly pointed toward the economic life of the community where the pupils are to find their places.

The evidence from the cities where the Indians have been absorbed into the white communities likewise tends to emphasize the need for better general education and industrial training in the government schools, a subject more completely covered in the chapter of this report relating to education. It brings out, too, the facts previously noted that the Indians on coming to a city are handicapped in getting positions commensurate with their ability because of timidity or shyness, lack of aggressiveness, and lack of contacts and experience. The almost universal testimony as to the integrity and faithfulness of the Indians as workers and the evidence of their mental capacity leads to the conclusion that an improved educational system, accompanied by some well-directed aid in placement, would be effective in adjusting Indian youth to modern industrial conditions.

The evidence further suggests that the efforts of the national government in the larger cities to which the Indians will naturally migrate should be directed not toward building up an independent organization in such cities for aiding the migrated Indians, but rather toward establishing coöperative relations with existing agencies which serve the population as a whole. Such coöperation will not only be economical; it will also tend to lessen the racial distinctions. To effect this coöperation the Indian Service should have well qualified specialists who are thoroughly familiar with their respective fields and have high enough standing to merit recognition among those engaged in like work. Such specialists will have greater vision as to what is practicable than would a

person experienced only as a general administrator, just as they will be more effective in establishing the necessary relationship with local organizations.

The friendly attitude of the migrated Indians toward the public schools of the communities in which they reside is particularly noteworthy and suggests several conclusions. In the first place it is an Indian indorsement of the recent policy of the Indian Service insofar as possible to place Indian children in the ordinary public schools. This policy should be continued and pressed as rapidly as it can effectively be done, or, in other words, as rapidly as the ordinary public schools are ready to receive the Indian children and give them at least as good an education as the national government schools. Insofar as this enthusiasm for public schools is based on the defects of the government schools, it suggests the remedying of these defects. The criticism of the migrated Indians regarding the half-time plan in the government schools, the quality of the teaching personnel, the long day, the excessive amount of labor required of the children, the insufficiency of food and care, and the comparatively low standards of the industrial training and academic schooling are reasonably justified by the facts as ascertained by the present survey. So long as it is necessary for the government to operate special schools for Indians they should be on at least as high a standard as the better public schools.

Although special schools for Indian children maintained by the national government will be necessary for many years to come, the policy of the government should look toward their gradual elimination. With this object in view it should progressively modify them so that more and more they will dovetail into the general educational system of the nearby communities in order that the Indian youth may without serious difficulty in adjustment transfer from the government Indian school to the public school or go directly from the Indian school to higher educational institutions without academic difficulties. Both on the reservation and in the cities, the evidence shows a growing realization on the part of the Indians of the importance of education and training in making a satisfactory economic adjustment. It is believed that the Indians are ready to take advantage of any material improvement in the educational facilities afforded them.

The fact that the migrated Indians are often bitter in their criticism of the field employees of the Indian Service is both understandable and regrettable. So far as the survey staff can judge, the feeling is much more bitter among the migrated Indians than among those on the reservations. Several explanations may be offered of this fact. Doubtless many of the migrated Indians left their reservation homes because of difficulties with government employees or because of government policies which were to them objectionable. They are probably, too, the more resourceful, energetic, and better educated of the race. They are not so fearful of what may result from frank outspoken criticism. They have had more opportunity to contrast what the government does for the Indians with what the ordinary city does for its citizens. Not unnaturally, they emphasize the defects and are not appreciative of the merits of government administration.

Certain of their criticisms should, however, be given serious consideration. The frequent charge that government employees will not discuss with the Indians matters that vitally concern them, reflects the failure of many Indian Service employees to regard their positions as primarily educational. The fact that the Indian wants to know about his affairs and is anxious to participate in the management of them is distinct evidence of progress. It indicates that the Indian is ready for promotion to a higher class where the lessons will relate to the management and control of property. The present field organization of the Indian Service is weak in persons capable of giving this instruction. As has been discussed more at length in the chapter on organization and management, the need is great for a very much stronger personnel in immediate contact with the Indians. Provision of skilled, well trained leaders in agricultural instruction, in industrial training and guidance, and in general health and social education would in a large measure overcome these difficulties, which may have been due, in part, to a wrong attitude among some government employees, but which might be accounted for solely by the smallness of their number, their multitudinous duties, and their lack of training and equipment as educators and leaders for the more advanced Indians.

Complaints regarding the methods used in investigating cases of friction and irregularities on reservations are similar to those voiced by the reservation Indians. In the chapter on organization

and management it has been recommended that these investigations be conducted openly and publicly by specialists from the Washington office,[1] that all interested persons be given an opportunity to be heard, and that the procedure be in the nature of formal, quasi-judicial hearings. It is of course recognized that such hearings will take more time than the present procedure, but in the long run they will save time because they will tend to settle difficulties.

The present situation, unfortunately, leaves the migrated Indian in a frame of mind which leads him to follow almost anyone who will vigorously attack the Indian Service. The only apparent remedy for such a situation is to set up official machinery which will afford these and other Indians full and free opportunity to voice their complaints with assurances that what they may say will be given full consideration and that insofar as their criticisms are well founded corrective action will be taken.

Their attitude with respect to claims and other legal rights gives further emphasis to the recommendation that these matters be settled definitely at the earliest possible date. The question of claims is considered more at length in the chapter on legal aspects.[2] Here it is only necessary to point out that the problems tend to become more difficult of settlement as they drag along. Many mixed bloods among the migrated Indians remain a problem to the national government only because their claims and rights remain unsettled. If the government would adopt a vigorous policy for the settlement of these old matters, the way would be open for these mixed bloods to be completely absorbed into the general life of the white population and, insofar as their immediate civic and economic interests are concerned, largely to forget their Indian blood. If the claims are not settled the difference in attitude and point of view between the full bloods and other reservation Indians and the migrated Indians with a modicum of Indian blood will become more serious. Intermarriage with whites is apparently rapidly taking place among the migrated Indians, and each such marriage complicates the settlement of the legal rights of the Indians. Prompt settlements are therefore essential.

Fortunately, the evidence secured in the larger cities shows little real racial discrimination against Indians. The tendency, apparently, is to accept them and let them have what they can secure through their own social and economic abilities. If the government can improve their training and better fit them for skilled productive labor its efforts apparently will not be seriously impeded by race discrimination.

[1] See pages 146 to 148.
[2] See pages 805 to 811.

Adjustment to White Civilization. The primary duty of the government in dealing with its Indian wards is to aid them in adjusting themselves to white civilization. To judge of the success or failure of this work as a whole and more particularly of the different methods and activities pursued in its prosecution, it is essential that detailed information be systematically secured and recorded regarding the Indians who have definitely made up their minds to follow the white man's road and are actually attempting to compete with white men in white communities. In the absence of such definite information, legislative and administrative decisions regarding policies and activities must frequently be based on theory or opinion rather than on definite facts. One of the obvious duties of the present survey of the general social and economic conditions of the Indians of the United States was, therefore, to gather information regarding what may be termed " the migrated Indians," or the Indians who have gone to white communities and are making their living or attempting to make it, in the ordinary occupations of an industrial community. To what extent are they succeeding from both the economic and social standpoints?

Governmental Methods of Keeping in Touch with Indians. The survey staff early discovered that the Indian Service has comparatively little specific detailed information regarding the migrated Indians. Although the problem of the " returned student " has long been recognized as one of the most difficult human problems the Service has to face, and although it has been perhaps dimly realized that, after all, the success or failure of the pupils from the Indian schools is the real measure of the efficiency of the schools, yet the Service has never put into operation an effective system for getting reliable information regarding the graduates and former pupils of its schools.

General instructions have been issued from the Washington office to the field directing the promotion of alumni associations and the maintenance of records of graduates or former students,

but the personnel to follow the instructions has not been available. A tendency is too often apparent thus to issue general instructions without detailed plans as to how the work is to be done and without provision of the funds and the personnel necessary for its accomplishment.

The field employees have four great obstacles to overcome in attempting to comply with such instructions: (1) The great difficulty of the task itself; (2) the lack of adequate records regarding all Indians under their jurisdiction; (3) the lack of funds and personnel; and (4) the high turnover among the employees at any jurisdiction resulting from resignations and transfers. In other chapters of this report attention has been repeatedly called to the fact that the employees in direct contact with the Indians rarely if ever maintain adequate current records of the social and economic conditions of the individual Indians and Indian families in their jurisdiction or specific records of the work done in their behalf. A request for detailed reports regarding graduates and former students, even at the time residing on the reservation, cannot be met by consulting the records. At best only fragmentary material can be secured at the agency office. The schools have little, if any, systematically collected data regarding former students.

Limited Data Available. The general experience of the survey staff, both at agencies and at schools, was that the best available information regarding graduates and former students is in the heads of some of the employees who have been at a jurisdiction for some time and have taken a real interest in the Indians. Such information is inevitably fragmentary and is likely to deal with extremes, the outstanding successes and the outstanding failures. Various school employees have kept some track of the progress of their pupils, usually of their more promising pupils, with whom they have established friendly relations. Some reservation superintendents are dubious as to the success of non-reservation boarding schools as training schools for Indians who return to the reservation, and are quick to recall several instances of conspicuous failure. Thus the question of unconscious bias is always to be considered in connection with such testimony, although many employees interviewed on this subject seemed entirely fair-minded in giving such information as they had.

Methods of Survey in Locating Indians. The early plan of the survey for a specific study of returned students on a sampling basis had to be abandoned, partly because of the lack of records and partly because of the difficulty of reaching the selected returned students on the reservation and finding them at home. An impossible amount of time would have been required for the prosecution of the plan. The only practicable course because of distance, time, and frequent absences of Indians from home, was to take the Indian families as they came, returned students and others.

In studying the migrated Indians, the same general course had to be pursued. From various sources it would be learned that a number of Indians were living in or near certain white communities. In many instances Indian Service employees could supply addresses of Indians at a given place and some data regarding them. Officers were helpful and coöperative in supplying these leads.[3] The representative of the survey staff who was studying the migrated Indians would then visit such communities as seemed to offer reasonable prospects of evidence sufficient to warrant the time and expense involved. With such leads she would visit those Indians named and all others she could find in the community, either through her initial contacts or through other information gathered in the locality. By this method a total of about one thousand contacts with Indians were made and somewhat extended interviews were secured from over eight hundred men and women living in the various cities.

Time limitations did not permit of visits to all of the cities to which Indians have migrated in comparatively large numbers. Selections were made of large cities and industrial centers in locations which have drawn Indians from the various Pueblos and other reservations of the Rio Grande Desert region, from the tribes of the Pacific Coast, and from the tribes of the Lakes and Plains.[4]

[3] The superintendents not only consulted the records; they called in clerks, cooks, teachers, doctors, and other employees long in the Service to search their memories for additional names and addresses not only of former students but also of any other Indians who had gone away from a given jurisdiction.

[4] Chicago, Detroit, and other cities reported to have considerable Indian populations could not be reached within the time allotted to the study. Nor were Oklahoma cities included. In Oklahoma cities Indians are not "migrated" as the term is used here, that is to say, they are not recent

The cities thus studied may be classified according to the manner of life of the Indian residents as: (1) White industrial communities with camps of Indian squatters on their outskirts; (2) cities with industrially housed Indians; and (3) cities with Indians not colonized; that is, living independently in the ordinary life of the community and scattered through many kinds of neighborhoods, more or less absorbed into the several social classes in which their labor and economic standing have placed them.

Locality	Both sexes	Men	Women
All cities	821	413	408
Cities with Indians in squatter camps	135	83	52
Needles	53	31	22
Kingman	28	21	7
Globe and Miami	54	31	23
Cities with industrially housed Indians	99	54	45
Winslow	68	37	31
Gallup	31	17	14
Cities with Indians not colonized	587	276	311
Cities of the desert	113	58	55
Phœnix	60	29	31
Albuquerque	36	19	17
Santa Fé	17	10	7
Pacific coast cities	131	55	76
Los Angeles and Torrance	105	41	64
Sacramento	10	5	5
Salem	4	2	2
Tacoma	12	7	5
Cities of the lakes and plains	343	163	180
Minneapolis	100	45	55
St. Paul	66	32	34
Duluth and Superior	40	17	23
Milwaukee	88	43	45
Sioux City	49	26	23

accessions to the city populations, but, on the other hand, belong in the cities of their present residence. In various prominent families of the Five Civilized Tribes the process of amalgamation has gone so far as to leave few characteristics that are distinctively Indian. The processes of adaptation studies elsewhere seem to have no counterpart in Oklahoma.

Extent of the Study of Migrated Indians. The table on p. 676 shows the cities visited, grouped according to the different conditions of living, together with the number of Indian men and women personally interviewed in each.[5]

At least forty-five tribes are represented in this group of 821 persons. The following list shows the number of men and women of each tribe who were visited:

Tribe	Both sexes	Men	Women
All tribes	821	413	408
Apache	57	35	22
Brotherton	6	3	3
Chemehuevi	4	2	2
Cherokee	2	1	1
Chippewa	137	59	78
Choctaw	4	2	2
Hopi	22	14	8
Klamath	2	...	2
Maricopa	3	...	3
Menominee	4	...	4
Mission [a]	20	12	8
Mojave	52	29	23
Navajo	22	12	10
Oneida	55	24	31
Onondaga	2	1	1
Paiute	6	...	6
Papago	14	6	8
Pima	42	14	28
Pueblo	122	67	55
Puyallup	8	5	3
Sac and Fox	2	...	2
Sioux	35	16	19
Skokomish	2	...	2
Stockbridge	7	3	4
Walapai	28	21	7
Winnebago	31	16	15
Yakima	2	2	...
Yuma	4	1	3
Zuni	3	3	...
Other tribes reported [b]	16	7	9
Tribe not reported	26	6	20
Non-Indian [c]	81	52	29

[a] Not otherwise reported.
[b] One person in each of the following tribes: Aleute, Assiniboin, Delaware, Hoopa, Mohawk, Mohegan, Omaha, Ottawa, Pauma, Pit River, Quinaielt, Rogue River, Seneca, Tuscarora, Ute, and Wintun.
[c] Non-Indian husband or wife of an Indian.

[5] Many other Indians met in small groups or in large gatherings are not included in this enumeration.

Mixed Marriages. The last line of the preceding table shows eighty-one mixed marriges in the Indian families visited involving fifty-two non-Indian husbands and twenty-nine non-Indian wives. These non-Indians are mostly white, although two Hawaiian husbands are included. Proportionally and actually marriage with whites was found more frequent among the Chippewas in the Minnesota cities than elsewhere. The majority of persons in these cities who claim to be Chippewas are persons whose Indian blood is so diluted that its presence would never be guessed from their personal appearance. Naturally their children tend to marry whites, or at any rate the Indians, so called, who appear to be white. A distribution of non-Indian husbands and wives according to city of residence follows:

Locality	Total mixed marriages	Non-Indian men married to Indians	Non-Indian women married to Indians
All cities	81	52	29
Los Angeles	10	8	2
Sacramento	4	4	..
Needles	1	1	..
Phœnix	2	1	1
Albuquerque	1	..	1
Sioux City	1	1	..
Minneapolis	24	14	10
St. Paul	22	13	9
Duluth and Superior	8	6	2
Milwaukee	8	4	4

Educational Level of Migrated Indians. It would be of interest to test the assumption that Indians in cities are as a rule the better educated of their race. Those who migrate are largely of the younger generation, for often the returned students who find that the reservation offers no means for advancement economically or otherwise try their fortunes in town. In short, it would be desirable to be able accurately to answer such a question as: Among Indians aged from 20 to 35 years, what is the difference in educational level

between those on the reservation and those in the cities? Such a comparison of the relative amount of schooling of reservation and migrated Indians could only be made after an extensive inquiry, both on the reservations and in the cities, which of course was not possible in this survey.

Among city Indians visited inquiry was made as to the grade completed in the last school attended.[6] The majority of them had attended Indian rather than public schools, especially those who reported the last grade attended as the eighth or lower. This is not a wholly satisfactory measure of their education, because the several grades in Indian schools do not necessarily represent the same levels of education or schooling as are represented by like grades in the public schools of the country. A tabulation of the replies of the 226 men and 294 women who responded, showing the percentages completing specified grades, follows here:

	Men	Women
Never attended school	5.3	3.1
First grade	0.9	...
Second grade	1.8	0.3
Third grade	4.9	1.4
Fourth grade	4.4	7.5
Fifth grade	10.6	7.1
Sixth grade	12.4	11.6
Seventh grade	11.0	16.7
Eighth grade	28.3	26.2
Ninth grade	5.8	8.5
Tenth grade	7.6	11.6
Eleventh grade	0.9	1.4
Twelfth grade	3.5	2.4
Normal school or college	2.7	2.4

If it be assumed that those who went to normal school or college completed the 14th grade, then the last school grade completed, in terms of the average, was 7.2 for men and 7.5 for women.

Indians Living in Squatter Camps. Communities visited where groups of Indians are living as squatters in camps on the outskirts of cities are Needles, California, and Kingman, Globe, and Miami,

[6] Information on this point was not sought of the fifty-two white husbands and twenty-nine white wives in Indian families visited, although these whites are generally included in the other tabulations presented in this chapter.

Arizona. A distribution by tribe of the men and women visited in these places is given in the following table:

Tribe	Number of Indians visited in											
	All camp cities			Needles			Kingman			Globe and Miami		
	Total	Men	Women	Total	Men	Women	Total	Men	Women	Total	Men	Women
All tribes	135	83	52	53	31	22	28	21	7	54	31	23
Apache	51	30	21	1	..	1	..	..	..	50	30	20
Chemehuevi	4	2	2	4	2	2	..	..	..	..	..	..
Mojave	45	26	19	42	24	18	1	1	..	2	1	1
Walapai	27	21	6	1	1	..	26	20	6	..	..	..
Other tribes reported [a]	5	3	2	4	3	1	1	..	1	..	..	..
Tribe not reported	2	..	2	..	..	..	..	..	..	2	..	2
Non-Indian [b]	1	1	..	1	1	..	..	..	..	..	..	..

[a] One person in each of the following tribes: Paiute, Papago, Pima, Pueblo, and Sioux.
[b] White husband of a Mojave woman.

Needles, with a population of 2807 [7] is in California across the Colorado River from the Fort Mojave Reservation in Arizona. On the city's outskirts is an Indian camp made up of about a hundred Mojave and two Chemehuevi families, comprising in April, 1927, about three hundred persons. Some of these families shift back and forth from Needles to the Fort Mojave Reservation in Arizona. The principal migratory movement occurs at about the time the river overflows, when they go to the reservation to plant gardens, often to remain until what they have planted has been consumed, when they move back to Needles. The minimum number of families there is probably never less than seventy-five and the maximum never more than 125. Four additional families and one detached young man were living within the city proper at the time the survey was made.

At Kingman, Arizona, with a population of 1908,[7] live fifty-four families of the Walapai tribe, with approximately 150 members. The superintendent of the Truxton Canon Reservation reports their make-up as follows: Nine widows and single women and ten single men reported at the Census as heads of families, twenty-six families consisting of husbands, wives, and a total of fifty-seven children, and nine families consisting of men and their wives without children.

[7] Population according to United States Census of 1920.

Globe with a population of 7044 [7] and Miami with 6689 [7] are the industrial centers for the Apaches from the San Carlos Reservation. The two cities lie but a few miles apart. About forty Apache families live in four separate colonies on the outskirts of Globe and about twenty-five more such families on the edge of Miami. The reservation is only a few miles away, and visits back and forth are frequent.

Living Conditions. The extent to which a minority and alien group may participate in the life of a community is determined largely by the group characteristics and habits of life of such minority. A discussion of certain characteristics and habits, as reflected in standards of living, may therefore precede a consideration of the part the camp Indian plays in the general community life.

Habitations. The habitations of the Mojaves at Needles, the Walapais at Kingman, and the Apaches at Globe and Miami in each case follow the same general type or style that prevails on the reservations of these respective tribes. Needles is the flat river valley, but in Kingman, Miami, and Globe the land is somewhat rolling and the homes are usually located on sloping ground.

The Needles camps are made up principally of one or two-room box-like houses, the house covering an area of about 20 x 30 feet. They are built with double frames of cottonwood poles, covered by a sort of network of brush. The walls are made solid by packing in mud dug from the land beside them, and the hole from which earth has been taken to build the house generally remains beside it after the house is finished. The roofs are usually thatched loosely or covered and patched with scraps of tin or of tar paper, generally picked up from waste material.

The homes of the Walapais at Kingman are generally of boards, although many of them are built partly of old pieces of corrugated metal. Old oil cans are sometimes flattened out and tacked over miscellaneous pieces of lumber to give additional security to wall or roof. Less uniformity of type exists here than in Needles.

Most of the Apaches' homes at Globe and Miami are wickiups built with a frame of saplings so bowed that the home has the

appearance of a rounded dome or old-fashioned bee hive. This framework is covered thickly with brush or mats, which are sometimes covered in turn with canvas, sacking, and pieces of tin. Some of the younger and more progressive Indians have put up houses built of a single thickness of board, rarely painted and papered on the inside, and never painted on the outside. Only in rare instances does a house have as many as two rooms. Nearly all the homes, whether of board or of brush, are without floors. Some Indians object to board floors, even in board houses, because the floor would burn if one had no stove and cooked in the usual Indian way over a fire built in the middle of the room.

Near the wickiup or the occasional one or two-room board house, a shed with one, two, or three side walls is commonly erected. These sheds are usually roofed with twigs, mats, saplings, tin patches, black tar paper, and mud. Two or three houses and sheds clustered together constitute a "camp" in which two or three related families live. During the long dry season these families do their cooking in common out of doors on the ground, but in rainy weather sometimes though not always they prepare the meals indoors.

Rent and Tenure. For the most part camp Indians pay no rent. At Needles and Kingman the Indians are said to be squatters, although they claim a right to the land. Their claim is challenged by the railroads and other interests and is not confirmed by the government. Recently whites have put in formal claims for some of the land and now some Indians have been ordered to pay one dollar a month as rent or to vacate. Some are resisting these demands, claiming settlement prior to the coming of the white man, but a few are paying. One family, rather than pay rent, bought land near by and built a pretty good board house.

Water Supply and Waste Disposal. Water for domestic use is secured by the Indian camp dwellers from occasional hydrants of city water placed at distances ranging from forty feet to about a quarter of a mile from the several families. The water is commonly carried in tightly woven baskets or pottery jars swung over the women's backs, and in some instances must be brought up hill. A customary charge of $2.50 a month per hydrant is made at each of the four cities. The several families that make up the amount do not deprive non-paying families of the water.

City sewer systems do not extend into the camps. Waste water is thrown everywhere. A number of families have not even provided themselves with privies. In all of the places excepting Needles, Indians' horses, grazing where they can, roam about at will and constitute a source of insanitation and uncleanliness if not of soil contamination.

Furnishings. The Indian families in these camps rarely own a bed, a chair, a table, or any other furniture or household goods, such as is found in white homes, excepting perhaps a sewing machine or occasionally a cook stove. Sometimes a few pots, pans, or dishes supplement the pottery and baskets of native make used for cooking, eating, and occasionally tin cans are shaped into eating or cooking utensils. Among the younger Indians an improved economic condition is generally followed by the addition of a few comforts and better housekeeping.

Dress. In all city camps the Indian women and girls are garbed in much the same way. Their calico skirts, gathered on a narrow band at the waist, are fully four yards wide and almost touch the ground. The calico blouse is a short-skirted basque hanging in gathers from a square yoke over the outside of the skirt and stopping a little below the waist line. Even tiny girls of pre-school age are thus clad. Whites among the town folk refer to this as the "Indian style" of women's dress. The older girls come home from school in modern dress, but in a day or two they are wearing the Indian costume with the long wide skirts. On being asked about the change to the Indian dress, the girls reply, "Well, what can we do? Don't we have to mind our mothers?" Many stories are told of the old Indian women tearing off the girls' up-to-date garments when they return from school.

Bare feet are not uncommon in the camps. When shod, the Mojaves at Needles and the Walapais at Kingman generally wear store shoes in camp. The Apache women in Globe and Miami frequently wear moccasins which they make themselves, although on visits to the business section of town they wear store shoes far more often than moccasins.

Cleanliness. Crowding and disorder and lack of cleanliness within and about the wickiups or shacks are the rule. Rare exceptions are found, usually where a young wife has had domestic arts as part of her school work. To attain and retain cleanliness of

home and person in the camps, with their loose sandy soil and limited water supply, is no easy task.

A few Mexicans at Needles and Globe have their homes beside or within the Indian camps. Most of the Mexican houses are of the same general style as those of the Indians. They are, however, readily distinguishable from Indian homes by greater tidiness in surroundings, by gardens, and by the presence of white curtains and other evidences of effort to beautify or decorate the home. Mexicans living near or among Indians were occasionally found doing their washing, but no camp Indian was found so engaged. Yet the blue chambray shirts generally worn by the Indian men nearly always look clean unless soiled by the oil and dirt of the day's work. The calico dresses of the women and children are generally not dirty, even though rumpled, but spic and span dresses freshly washed and ironed are not often seen in Indian camps.

Food Preparation and Selection. Cooking, as has been noted, is almost invariably done over a fire on the ground outside the house. Food preparation is poor according to white standards. Much of it is obviously dirty. Food is exposed to dust and flies and is not guarded from stray dogs, although dogs are very seldom owned by Indians and are not numerous around the camps.

Primitive methods are in use for crushing grain. Beans and tortilla or other similar flour or corn-meal cakes form a large part of the diet. When the Indians have money to buy meat, an excessive amount is used. As long as they have any credit they will buy beef daily, preferably the chuck cut, though they will eat whatever they can get, even going to the slaughter house and getting the entrails. If cattle die in the nearby country, they skin and cut them up and eat them. Bacon is bought with a certain amount of regularity; chickens or eggs, very rarely. "Five years ago not a single Indian had ever bought an egg in this shop," said one trader.

According to the Indians themselves as well as the traders, Indians working steadily tend to buy a better grade of food than do whites of the same type of occupation. The merchants state that more and more Indians are buying canned goods, including corned beef and other meats, and also that they have a sweet tooth and buy sugar, candy, cakes, and pie, often to the exclusion of wholesome vegetables. They use high grade coffee in large quantities, sometimes purchasing in five-pound tins. They buy much flour but no

baker's bread. They scarcely ever buy cow's milk and seldom get condensed milk. Babies are breast fed far beyond the first year of life.

The details concerning home-making and family life on reservations [8] are, in general, applicable to Indian camp life at the cities visited and need not be repeated here in any further detail.

Attempts to Raise Standards of Living. The living conditions just described may seem to indicate that migration from the reservation to localities in contact with white civilization has not tended to elevate the Indians. It is true that these special segregated groups have not yet attained planes of living much if any better than those on the reservations from which they come, although steady work for the men and schooling in domestic science for the women have in some families undoubtedly resulted in improvement. The attempts so far put forth by the Indian Office in these camp cities to raise standards of living have not met the issue and have failed to produce results.

Needles is the only city visited where a field matron is maintained by the Indian Office. She is under the Colorado River jurisdiction, but is charged solely with the responsibility of caring for about fifty-five family groups at Needles. She calls at some homes each day, reporting some calls as "friendly visits" and others as "investigation visits," but keeping no adequate records of conditions or findings. She prescribes medicine for minor illnesses and gives out monthly rations. Apparently little is done in the nature of home demonstration or guidance in better living.

No consistent attempt has been made to raise the standards of living with respect to sanitation or health. Indians at Needles, Kingman, Globe, and Miami may be sent without charge to reservation hospitals, or the several superintendents may have them cared for in local hospitals by paying the charges from the funds of their respective tribes, but in their homes it is difficult for them to get medical and nursing service or instruction. The physician from the Mojave Reservation makes occasional visits to sick Indians at Needles. No systematic work for the prevention of illness or for the adequate care of the sick in homes is undertaken, either

[8] See chapter on Family and Community Life and the Activities of Women, pages 547 to 666.

by the physicians from the reservations or by any trained public health nurse. Formerly a nurse was assigned to work among the Indians at Kingman, which is close to Valentine, the agency office of the Truxton Canon Reservation of Walapais. Now, however, the Indians camped at Kingman have no special employee. A truck from the agency distributes the monthly rations to the indigent. The public health nurse from the San Carlos Reservation comes into Globe and sometimes into Miami, but it is impossible for her to give any considerable amount of care or instruction to these Indians on the fringe of a large territory.

Participation in Community Life. Camp Indians are largely restricted to the following activities in the cities where they live: (1) Employment of men in local industries or labor projects and, to a slight extent, of women and girls in private families; (2) sale of native craft work along the streets or at railroad stations; (3) purchasing from local dealers; (4) public school attendance of some of the younger children; (5) occasional attendance at moving picture theaters or other places of public amusement.

Occupations, Wages and Attitudes of Employers. Indian men are employed to a considerable extent by the larger industrial firms of the towns where they camp, but more often in the lower paid jobs than at processes requiring a high degree of skill. They are usually considered satisfactory workers. Some men hold the same positions for several years and are steady workers, except that at intervals they must take a few days off to go back to the reservation. The majority of the camp Indians, however, belong to the class of casual labor, working as a rule at a very low wage. Workers in Globe and Miami, and to a lesser extent in Needles and Kingman, shift in and out of the industrial center to which they have migrated in the hope of finding work.

One of the duties of the agent at the San Carlos Reservation is to find jobs for the Indians of Globe and Miami. The matron at Needles is charged with a like responsibility for the adults in her territory. The Indians, however, say they generally find their own jobs in the cities in which they live. But it should be noted that although these camps have existed for years, the movement back and forth between the cities and the reservations goes on continually; hence an Indian may go back to the reservation to join a labor gang being recruited on the reservation for a big labor project.

Complaint is made of the meager compensation for such jobs as are secured through the Indian agency. An example was cited by a number of Apaches: They stated that they had gone back to the San Carlos Reservation to be in line for a job of which the labor agent from the reservation had told them. They were loaded on trucks and taken to camp to start work on the day after arrival. Although the superintendent had said that the wages would be about $2.50 a day, the gross pay proved to be at a daily rate of $2, from which $1 was deducted for board and five cents for hospital fees, leaving them ninety-five cents a day net. Many had been accompanied by their wives and children, and having no money for railroad fare they all had to walk back.

Needles. Men in camps in Needles have at various times been employed in unskilled jobs in the shops of the Santa Fé Railroad Company and in the ice plant which the railroad company formerly operated. More recently they have filtered into other projects, such as road building and odd jobs in the building and other industries.

In April, 1927, the industries or occupations of the 201 men living in Needles Indian camps were reported as follows:

Santa Fé railroad shops	36
Ice plant	6
Delivery or truck men	5
Lumber company	2
Bottling works	1
Watchman for city water works	1
Butcher in slaughter house	1
Garage mechanic	1
Laborers shifting from one enterprise to another	50
Idle, disabled, or aged	98

All the railroad employees were unskilled laborers except eight in the round house. Of these, one was a drop-pit machinist, one a tool passer, and the other six helpers, two being in the machine shop and four in the drop pit. Two of the Indian round house employees earn 79 cents an hour, or about $160 per month; the others 54 cents an hour. It will be seen from the following summary that

the tendency is to use the Indians as helpers to the machinists of the other races employed.

Kind of occupation	Total employees	Indian	White	Negro, Mexican, Japanese
All railroad shop occupations..	59	8	16	35
Tool passers	3	1	..	2
Drop pit machinists.....	3	1	..	2
Other machinists	27	..	9	18
Helpers: Machine shop.....	3	2	..	1
Drop pit	4	4	..	..
All other	19	..	7	12

In its store house the Santa Fé Railroad Company has twenty-two workers, of whom five are Indians. The Indians who "measure out oil" get 51 cents an hour; the other Indians 40 cents. Indians working at the ice plant get from 45 to 50 cents an hour. Generally they ice cars in which fruit and other perishable goods are shipped. One of the Indians here is referred to later as living apart from the camp. He is taking correspondence courses in engineering and refrigeration and has a better position than the others.

The five delivery and truck men work for stores about the town and two of them wait upon customers. In the other industries or plants, work by Indians is mostly unskilled labor. The men in the group of fifty reporting themselves as laborers shift back and forth from such jobs as street paving, road building, odd jobs for the railroad company and in the building trades, and farming. The wage most frequently reported by unskilled laborers is $1.50 a day and, as the Indians themselves say, one man's wages must support two, three, and sometimes four families.

Among the ninety-eight men classified as idle, disabled, or aged, are some with tuberculosis, trachoma, or other diseases. The majority are obviously disabled. Two of the men who cannot do active work engage in bow and arrow making.

Comments of Needles employers of Indian labor include the following statements:

The ex-school boys are quicker and better than Indians who have never been to school. The ice plant does not get so many of them because they are sought by the railroad shops. We have worked both Indians and Mexicans. One is as satisfactory as the other. Care is taken to select the best of each. If they want to quit or lay-off, the Indian and Mexican both do so without notice. The Mexicans drink more.

Indians are generally superior to Mexicans, but one of our Mexicans is superior to our best Indian. We have never found Indians a special problem on account of lost time.

It is fifty-fifty between Mexicans and Indians. The liquor problem is no worse among Indians than among other workers. Japanese, however, are invariably sober. The Indian is a low working person and lacks initiative. He must have guidance. From one to three Indians lay off a day or two a month to go back to the reservation for sickness, funerals, etc. If we had to choose between various classes of non-white help we would choose Indians, as they are easier disciplined and more reliable.

Kingman. Mining is the major industry in and about Kingman and is generally referred to in that section as the industry employing Indians. Inquiry of the several mining companies with offices in this section, however, indicated that at the moment less than a score were in the mines operating close to Kingman. Among the two dozen Indians interviewed only one was a mine worker. He earned $5 a day and worked a 30 or 31-day month.

The other Indians were found doing various kinds of work. One is a chaffeur. The railroad company employs a capable Indian in the baggage department at $160 per month. The power and water company has an Indian as a general laborer and caretaker. An Indian is employed in the slaughter house, said to be steady and "as good a beef skinner as any white man"; he gets $7.50 a week, upon which he supports a wife and seven children. A department store, a drug store, and a hotel each have an Indian employee for such work as errands, cleaning, odd jobs, and occasional waiting upon customers.

Most of the other Indians seen worked on nearby cattle ranches from time to time and sought odd jobs as laborers in the interim. The water works occasionally employs Indians on jobs of several days' duration at from 25 to 50 cents an hour, the range of rates usually paid for common labor in Kingman.

A young Indian, formerly a restaurant worker and later a pool room attendant, was taken by a mining engineer into his office. This engineer found that the boy had great talent as a draftsman, but he felt that he could not afford to pay him wages during a necessary period of apprenticeship, and the boy had such family responsibilities that he had no choice but to go back to the pool room where he could earn $80 a month. This boy's connection with the mining engineer was the most friendly in intention and the closest in personal contact that was encountered between employer and employee in any camp city.

Kingman employers' comments on Indian labor follow. The first concerns the baggage handler, the second a clerical worker, and the third a group of miners.

He loads baggage and makes out complicated receipts. He makes intelligent reports, records, and computations. His writing is grammatical.

He is a little set and insists on literally following all instructions. He is bothered if slight changes are made in routine or if new procedures are started. Indians can always be trusted to work without supervision but the Mexicans will loaf on the job if no one watches. Indian workers drink no more frequently than white, but are susceptible to smaller amounts. On the part of many Indians a tendency exists to refuse jobs when they can get food without them. This man earns $160 a month, but his wages feed some Indians who do not work.

Indians are too slow to use to any great extent on underground work. They can be used better in loading concentrates. At present we have only two Indian workers, one a crusher and one a roust about. The difficulty is Indians cannot be speeded up. They are, however, reliable, and if given a thorough explanation will carry out instructions and work steadily without being watched. Mexicans must be watched. The company gets around that by putting one or two Mexicans in an Indian gang. The Mexicans then have to keep up with the Indians. Some whites object to working with Indians, but the Indians will do a class of wet work that whites refuse to do. Indian never ask what wages they will be paid. They just go ahead and make no complaints, their wants are so limited. In the concentrating plant or mill, about six Indians are employed at $5 per day, and thirteen more at less. The I. W. W. objects to Indian labor because the Indian works to relieve his immediate wants, and his wants are so simple. Indians take longer than whites

to load and unload. It takes a white man two hours and an Indian two hours and a half at 50 cents per hour.

The company is required to insure the lives of the men and it pays 8 per cent of a miner's salary, and from 2½ to 3 per cent of a laborer's salary for insurance. In addition this company is assessed 10 per cent extra because their mine is more than 10 miles from a railroad. Whites cheat and bluff on insurance matters, but the Indians never do.

Globe and Miami. Globe and Miami, especially Globe, are referred to as industrial centers for the Apaches of the San Carlos Reservation. The Indians camped in either city work sometimes in the other. Mine, railroad shop, and road building work all employ Apaches.

A mining company at Globe was found to have in its employ in April, 1927, nine Indians working as "muckers" at $4.40 a day. Two had been there eighteen months; one, twelve months; one, ten months; one, nine months; two, eight months; and one each for six and three months.

In a foundry force of twenty-six men, five were Indians employed at $21 a week, one as a cleaner of castings, one as a molder and transferer of iron, one as a molder (a third class mechanic), and two as molder's helpers. The first three have been employed in this plant for periods of two, five, and six years, respectively. The two helpers were recently laid off when the force was reduced by one-third, and both returned to the reservation to raise cattle.

The Southern Pacific Railroad employs Indians as follows:

One machinist's helper, who will be Class B machinist in a few months, at 55 cents an hour.
One boiler washer at 55 cents an hour.
One boiler washer and helper at 50 cents an hour.
One machinist's helper at 48 cents an hour.
One engine wiper at 34 cents an hour who substitutes as machinist's helper at 50 cents an hour.
Three engine wipers at 34 cents an hour.
One helper at 34 cents an hour.
One laborer who cleans cinder pits and works about the round house at 34 cents an hour.
Several more working as hostlers at $6.02 a day.

Few Indians are working at steady jobs except with these companies. One employed as the court interpreter does some farming

and has cattle interests, another is working as a painter, and a third works as a carpenter. All the other Indians of Globe and Miami may be classified as laborers. Several report themselves as skilled blacksmiths, carpenters, and so on, but their personal records show a variety of jobs. Some work on roads and on big engineering projects, securing their jobs through the San Carlos agency.

Many San Carlos Apaches leave the reservation and seek industrial centers for the express purpose of accumulating money to buy implements and stock, without which they cannot make a living on their lands. The sojourn of a year or two for such purpose away from the reservation has resulted in the loss of the right to work certain locations (not allotments) previously allowed them.

Reports from employers in Globe and Miami are on the whole rather favorable to their Apache employees. Three statements are quoted, the first from a foundry manager, the second from a railroad shop foreman, and the third from the manager of a mine:

> Indian labor is very satisfactory and preferable to Mexican. Mexicans are a little more skilled, but lazier. The Indian is more reliable and trustworthy, but doesn't comprehend as quickly as the Mexican. No Indian has been given a chance to master a skilled trade.

> Indian labor is greatly preferred to Mexican labor. The Indians are intelligent and can read and write. The Mexicans are ignorant and do not comprehend as thoroughly as Indians. I have only one Mexican worker now. I have employed Indians 25 years. We have no special Indian problem or Indian policy. White men are in our better jobs. It so happens that we have no whites as boiler wipers. Indians are notional. The call of the wild comes to them and they want time off to go to the reservation for a little spell but they always return on the date promised. If you refuse a lay-off, they say: "All right: I quit," and they will quit.

> Indians and other miners work about 120 hours a month. Indians are a bit slower than whites on a given task, but steadier, and hence do about the same amount of work. Mexicans do about the same class of work as Indians and are about equally efficient. In fact, no employee is kept who does not come up to a certain grade of efficiency, regardless of race.

Occupations of Women. Only three or four young Indian girls and none of the married women engage in domestic service at

Needles. Two of these girls attend the public school. Although their positions were secured through the Needles field matron, the girls are in no sense "on outings" so called. They control their own wages and are not required to submit to any regulations governing their leisure time. No laundry work is done by Indian women for the whites of Needles.

At Kingman, on the other hand, Indian women and girls of the camps are regarded by a number of white families as potential servants. In perhaps half the camp families girls and women go out to do laundry work or domestic labor by the week. Their personal honesty and industry while employed were universally commended by the six or eight white families found to be employing them. The complaint is, however, that they tend to remain in regular jobs for only comparatively short periods.

Domestic service was not found to have attracted the Apache women at Globe and Miami. Apache girls on leaving school sometimes go into service in these towns, but early marriages usually occur to end their employment after a few weeks or months.

Nearly all the native craft work is done by the women. At Needles they do bead work, which they sell at the railroad station at train time. This bead work is truly a community enterprise. The women in almost all the families do the bead work at times, but not all of them go every day to meet the trains and sell their wares. The women who go take not only their own handiwork but also the articles produced by others, who because of age, sickness, young babies, or some other reason cannot go to the station. The women at the station display each lot separately, allowing the prospective customer to select what he will. No complaint is made of unfairness or cheating or unwillingness to render this community service. Only at Needles can native craft work be considered as an important source of the family income.

At Kingman basketry predominates among the crafts, although some bead and pottery work are also done. Here the women sell a little about the railroad station and streets, but they also take their wares to the local stores to trade for groceries or clothing. At Globe and Miami only a few women are engaged in native crafts as a gainful employment. These make baskets and once in a while get an order for a pair of moccasins.

Purchasing from Local Dealers. Shopping is done as frequently by the men as by the women; in fact it is often a family affair, and if the children express preferences these are usually respected by the parents. Both men and women select the articles of food bought but men usually shop for their own clothing, while more often the women buy the calico or percale that they use for their own and the children's dresses. Shoes and other articles of clothing for both sexes and all ages are usually of the cheapest variety, although some of the men have a liking for hats, shirts, and large colored handkerchiefs of good quality. Cheap coats, blankets, and quilts are purchased for extra protection in winter. Beads are bought in great quantities where Indian women engage in this kind of work. Articles of furniture and equipment are rarely bought, excepting cook stoves, sewing machines, and cooking utensils. Sewing machines are particularly numerous at Globe and Miami among the Apaches.

On the whole these Indians of the camps tend to develop greater variety of tastes both in food and clothing through their contacts with the whites. It cannot be said, however, that the tendency toward variety is altogether wholesome. Reference has been made to their liking for sweets and their neglect of milk and green vegetables.

Credit is extended on weekly grocery books, and Indians are reported good pay. If laid off from a job, they often leave unpaid bills but return months or years later and pay them in full or in part. A canvass of local banks in the four cities revealed the fact that about a dozen Indians had at one time or another put money in bank, but as a rule had drawn it out after a few weeks or months. Only one camp Indian was reported to have over five hundred dollars in bank and to have been a steady saver for several years.

School Contacts. In all the camps visited the small number of children in the homes was noticeable. The explanation proved to be that many of the boys and girls were away at boarding schools, usually at Fort Mojave, Truxton Canon, or Rice. In all the cities but Kingman, however, a few of the children were living at home and attending the public schools. Kingman Indians assert that the superintendent of Truxton Canon, their reservation, will not permit them to send their children to the public school, but that employees

of the agency gather them up, put them in a truck, and take them to the government Indian school at Valentine, despite the parents' wishes or the children's state of health.

In the matter of public school attendance, Indians in all the camp cities as elsewhere resent the fact that Indians are put upon a status different from that of other bona fide residents of the same school districts. Children of Mexican or other resident families, who are also squatters here and pay neither rent nor taxes, are not only given free access to public schools, but the parents are actually penalized for keeping their children out of school. Yet for each Indian pupil in public schools in the camp cities, tuition is paid from tribal or government Indian funds.

The superintendent of schools at Needles disavows Indian segregation or separation from white children. An Indian is in high school, and half a dozen others are scattered throughout the several grades in another building. Ten of the younger children, however, are in a school given over to "dark races." The basis of separation was stated by the superintendent as "language difficulty"; the principal of the building had understood that it was racial, as the school is almost exclusively given over to Mexicans.

In Globe schools Indian segregation from whites is fairly complete. A public school teacher there, unusually interested in and sympathetic toward Indians, believed that more educational progress would be made if the Indians were given a room of their own and had recess apart from other children. In this exclusively Indian room, established three years ago, are twenty-two children.[9]

The teacher prides herself on the fact that she has been able to break down among these children much of the customary shyness of the Apache. They responded readily to all advances made by the survey staff members who visited this school and recited all lessons without trace of embarrassment. At a recent meeting of

[9] These children are distributed by age and grade as follows:
Pre-primary, 3 children, ages 6, 7, 8.
First grade, 4 children, ages 7, 7, 8, and 8.
Second grade, 3 children, ages 8, 8, and 9.
Third grade, 4 children, ages 10, 10, 11, and 15.
Fourth grade, 1 child, age 13.
Fifth grade, 3 children, ages 13, 13, 14.
Sixth grade, 1 child, age 14.
Sixth plus, 3 children, ages 15, 15, and 17.

the Parent-Teacher Association one of the boys in this room responded without hesitation when called upon and did a rapid free hand blackboard illustration with great skill. Three of the boys and two of the girls were entered in the city track meet. Last year at an afternoon program of the Y. W. C. A. for the Women's Club, Indian children read, sang, and did clay modelling and rapid blackboard illustrating. Notwithstanding the obvious and immediate successes of the Globe experiment, the long-time effects of segregation may prove unsatisfactory.

In Miami all the Indian children are in the same building, but they are scattered about through the various grades with other children, all of whom are Mexicans, the Negroes being in a separate building.[10] The children in the opportunity rooms are placed there, either because they are unable to speak English when they enter school or on account of irregular attendance. Indians are reported to be slower than Mexicans to learn English and it is difficult to get either Indian or Mexican children to speak English on the playground. Indian children often enter late in the school year and leave before the close of the term because of their fathers' work on temporary labor projects.

The principal states that she must "spur and push" Indian parents on school matters. Unlike the loquacious Mexicans, the Indian parents are non-committal, and one cannot always tell whether their confidence has been won. Problems of pediculosis and general cleanliness are more serious among Indians than among Mexicans. Two Indian children have serious eye trouble.

At all the public schools Indian children were found playing at recess with their fellow pupils among the whites. Out of school, however, scarcely any contacts seem to have been made by Indians

[10] A distribution of these children by grade, age, and date of entering school follows:

First grade, one child, age 14, entered in September, 1926. Left March, 1927.
Second grade, three children, ages 11, 12, 13. Entered September, 1926.
Third grade, five children, ages 10, 12, 12, 13, 15. Entered from August 31 to October 4 (15-year old left March, 1927).
Fourth grade, two children, ages 11 and 12. Entered in September, 1926 (11-year old left February, 1927; 12-year old left December, 1926).
Low opportunity, two children, ages 9 and 11. Entered in August and September, 1926.
Upper opportunity, one child. Entered in August, 1926.

with white children. Indian parents dress their children for school neatly in prevaling styles, yet the moment they come from school in the afternoon and on Saturdays, Sundays, and holidays, the little girls put away their school dresses and put on the Indian costume. Teachers have stated that when they meet little Indians on the streets so garbed, the children frequently hide because of their embarrassment.

Recreational Contacts. Occasional attendance at the motion picture theatre is about the only social or recreational activity by which camp Indians touch elbows with whites. Such attendance is limited by lack of means and general lack of interest excepting when the film depicts Indian life. Only rarely are Indians seen loitering about the streets of the camp cities at night; generally speaking "the camp goes to sleep early."

In Needles an Indian band is the one spontaneous expression of recreation, or what might be called "culture" that was noted among camp Indians anywhere. This band sometimes plays at the motion picture house or at the white dance halls. In this city a year or more ago a "Forty-niners'" celebration took place, and Indians of the band and other Indians participated in the street pageant.

Automobiles are not generally owned by camp Indians. Although a means of transportation to and from the reservation whenever owned and to some extent a source of recreation, yet they of course provide little contact with whites.

Religious Contacts. No camp Indian was found to be an attendant of any of the city churches, nor was any missionary work carried on among the Indians of Kingman, Globe, or Miami. At Needles, however, a Presbyterian missionary has had a church for Indians for thirty years. He states that the work does not flourish; that frequently when he appoints a time for a church service, not a single Indian is present; and that only two or three families send their children to Sunday school even irregularly.

Forms of Organization Among Camp Indians. The form of "group expression" found in city Indian camps is similar to that found on reservations.[11] The Mojave tribal council as a whole

[11] The modes of "group expression" of Indians in association differ somewhat in the several localities, that on the reservation and in the pueblos being primarily through tribal councils. The domination of these councils

created a "Welfare committee," and in 1925 designated one of their number to act as chairman. Recently the Walapais have also created such a committee and designated the same man to act as their spokesman. He is paid a salary and traveling expenses and takes orders from these two councils. His headquarters are at Needles.

This chairman was born in 1888 and graduated from the eighth grade of an Indian school in 1905, but remained at that school until 1907 to study printing. He states that the principal teacher at the Indian school taught him that his highest duty was to look after the welfare of his people. He supported himself by his labor in various cities, but at the same time he constantly took up the grievances of his people, appealing to the Indian agents, the Indian Office, various state officers, the railroad company, or any person or group concerned with Indian claims. He thus earned the designation of agitator and at first did not seem to win the complete confidence of his people, one reason assigned being that he helped the government to abolish gambling among them. Now he is paid by his people to represent their interests aggressively and he seldom engages in any other labor. Around him centers the "group expression" not only of the camp Indians at Needles and Kingman but also of the Mojaves and Walapais on their respective reservations. Their major concerns are tribal grievances and property rights. Their meetings are conducted with all the formality of the old tribal council. The Kingman Indians have no other formal association, but in Needles the Indian band before mentioned is not only a source of interest and recreation for its own members but also a matter of pride, interest, and entertainment for other Indians in the Needles camps.

At Globe and Miami a leader conspicuous in a more or less indefinite organization and several other intelligent Indians meet at one or another wickiup to discuss grievances and to decide upon what action should be taken to deal with the Indian Office, to reach Congress, and to give publicity to Indian conditions.

by the old and frequently illiterate Indians is beginning to be challenged, if not lessened to some extent, by the younger educated Indians. No example was noted where the younger group had completely wrested the control from the older Indians.

Indians Living Apart from Camps. A few Indians live apart from the camp in each of the four camp cities, but it was only in Needles that they could be found and interviewed. One of the four families found in Needles freely associates with whites. The husband is a half breed, the wife is white, and the children show but little trace of Indian blood. The children attend the public schools and at the time of the visit, one had just graduated from public high school and was to enter college next year. They are members of a local church. The father is the successful proprietor of a restaurant and the owner of several parcels of real estate. Because the full time of both father and mother is devoted to their business, they at one time sent two of their children to the government Indian school. The father and mother met at an Indian school where both were formerly employed.

In another so-called "Indian family" the father is a fairly well-to-do white man and the mother is a full blood. The two little boys freely associate with their white neighbors. The principal of their public school states, "They do not pass as Indians." Their white father is utterly opposed to all Indian contacts, even restricting his wife therefrom.

The other two Indian families within the city limits of Needles are joint tenants in a house rented from the employer of one of them. They live according to white standards. They cook on stoves inside the house, have regular furniture, eat at a table, and maintain satisfactory standards of cleanliness of house, person, and dress. They have no white contacts except those afforded by their respective jobs and by shopping. All their social contacts are with camp Indians.

Industrially Housed Indians. The camp conditions described in the preceding section are not found in any of the other cities visited, for Indian migration to the other places has developed in an entirely different manner. Two of the other cities, Winslow and Gallup, present conditions peculiarly their own and constitute the group referred to as "industrially housed." Years ago the Santa Fé Railroad brought Pueblo Indians to Gallup and Winslow to work in the round house and shops. With the exception of a small number of Hopis, the Indians at present employed are prin-

cipally Rio Grande Pueblos, mainly from Laguna. The tribal distribution of the men and women visited in these two cities follows:

Tribe	Number of Indians visited in								
	Cities with industrially housed Indians			Winslow			Gallup		
	Total	Men	Women	Total	Men	Women	Total	Men	Women
All tribes	99	54	45	68	37	31	31	17	14
Hopi	11	5	6	11	5	6	..	..	..
Navajo	4	2	2	1	1	..	3	1	2
Paiute	1	..	1	1	..	1	..	..	..
Pueblo	80	44	36	55	31	24	25	13	12
Zuni	3	3	..	..	..	..	3	3	..

Living Conditions. To house the Indians the railroad company placed rows of box cars within the round house yards at each city. A partition divides each car into two rooms. At Winslow the railroad company has forty-three cars in a colony near the round house. Nineteen cars are occupied by one family, twenty by two families, and four by single men. At Gallup twenty-three box cars are occupied by twenty-eight families, numbering ninety persons in all. Here a whole car, or two rooms, is in the majority of cases occupied by a single family.

Unquestionably a box car of one or two rooms is inadequate for a family of any size. Japanese railroad employees at Winslow were formerly housed in the same manner, but the railroad company has recently erected a rather attractive modern apartment house for them within the railroad yards.

Sanitary facilities are wholly lacking for the individual houses or cars, but the company provides toilet and bathing facilities in a separate building for each sex. Water for domestic use and waste water are hauled in little hand wagons by the several families for a distance in no case much more than five hundred feet. In the bath and laundry houses plenty of hot water is always available. The company furnishes each family free scrap wood for heat and cooking and also for heating the several large community ovens located close to the homes. A community house in the railroad yard is also provided by the company and it is much used. No other "welfare work" is undertaken by the railroad company.

The railroad company exacts orderly living and cleanliness of surroundings and the homes are clean within. In many instances they are tastefully decorated, largely through the application of Indian arts and crafts. Several have oil paintings of real merit done by members of the family. All these families have beds in their homes, with sheets and pillow cases, as well as attractive bedspreads made by the women, but if the family is large some members sleep on the floor. If the Indians at either Winslow or Gallup are ever provided with more spacious and sanitary quarters, unquestionably they can and will develop their standards of housekeeping to compare favorably with the standards maintained among the wage earners of the white race.

The difference in standards of housekeeping between the Indians in Gallup and Winslow and those in squatter camps reflects the differences in standards of living in the villages and on the reservations from which they have come. The Pueblos and Hopis in Gallup and Winslow belong to a culture far less primitive than that of the camp Indians from the large reservations. Even more important, however, is the fact that in both Gallup and Winslow, the men are getting good pay in steady jobs which most of them have held for years. The economic status of the families is such that unlike the housewives in the camps, these women have the means to be, as they are even in their limited quarters, good home makers.

In addition to the families in box cars, at least a dozen others live in working class residential districts in each of these towns. Most of these families have one-story frame houses of from two to four rooms. Structurally and from a sanitary standpoint they are reasonably satisfactory. Water and toilet facilities are generally within the dwellings, which have proper sewer facilities. The rooms in these little houses are larger than the rooms in the box cars.

The homes are generally meagerly furnished, but they are reasonably clean. A few are rather well furnished in a simple way. Some housewives attempt to make the home attractive with brass bedsteads and occasional pieces of good furniture, as well as with curtains and with specimens of their native pottery and baskets. Sheets are used in every home visited.

Food and Clothing Habits. The Indians of both cities do their shopping near the round house or in the town proper. Meat and

vegetable wagons from the town come into the round house yards. Relatives and friends who drive in from the pueblos bring dried meats. Like all Pueblo dwellers, these Gallup and Winslow families tend to use much pepper, chile con carne, and tortillas, as do also the Mexicans and the whites in this section. With these exceptions, if they are exceptions, their diet is similar to that of whites in the same economic groups. When they attend the annual picnics of the railroad employees, they put up attractive picnic lunches, using waxed paper to wrap sandwiches and cakes, taking salads and glasses of jelly, and carrying table cloths and napkins of cotton or paper. Food is generally well prepared. Many of the women speak with pride of their courses in domestic arts, either at government or mission schools, and a few have profited from outings in families who were interested in them. The training thus received has been utilized and is reflected in their cooking, cleaning, and home furnishing. At the same time it should be noted that the Pueblo women, especially the Lagunas, are in their native villages good housekeepers, perhaps the best to be found among the Indians.

In Gallup and Winslow the purchasing power of the Indians is not so limited as in the camp cities; hence they are pretty well dressed and move about shops and street with more confidence than the self conscious, isolated camp Indians from the more primitive tribes. They dress mainly according to current white styles, especially the men in the railroad shops, although occasionally they wear gay head bands or bits of silver jewelry. Some of the women wear the attractive Pueblo dress and jewelry, but the young girls and children dress the same as whites.

Government Health Service. The government furnishes a traveling nurse to visit Indians in three states. She reaches Winslow and Gallup about once a month. This nurse is not under the supervision of the railroad company, but the company permits her to use a room for treatments and other office purposes. All her medicines and first aid equipment are furnished by the government. A doctor from the Indian Service is given the use of a room by the railroad company whenever he comes to Winslow or Gallup to look at the Indians' eyes.

Occupations and Wages. Santa Fé Railroad officers state that on an average ninety Indians are employed by the railroad at Winslow.

Many are in skilled jobs. They work 240 hours a month and "lay off" every other Sunday. The principal Indian, an assistant foreman, receives $265 a month. The pay of the others averages 54½ cents an hour. The ninety Winslow Indians reported are paid at the following hourly rates:

1 welder	84	cents
1 blacksmith	84	cents
7 machinists and carpenters	79	cents
28 car inspectors and repairers	72	cents
1 babbit man	67	cents
8 machinists' helpers	54	cents
11 machinists' helpers	39½	cents
33 laborers	37½	cents

At Gallup fewer Indians are employed by the railroad. Their pay averages, for the twenty-three reported, 64⅓ cents an hour, with hourly rates as follows:

1 air brake test and rack man	79	cents
1 electrician	79	cents
1 boilermaker	79	cents
5 car inspectors	72	cents
2 car repairers	72	cents
1 car oiler	72	cents
1 stationary fireman	71¼	cents
3 boiler washers	67	cents
1 stationary fireman	65	cents
1 cellar packer	56	cents
1 machine helper	56	cents
1 boilermaker's helper	56	cents
1 supply man	41	cents
2 coal chute men	41	cents
1 laborer	37½	cents

Attitude of Railroad Company. The railroad company finds that Indians compare very well with white men doing the same class of work. They are far better than Mexicans as common laborers, for the Mexican is slow and easy-going. Five Indians now with the company have been granted the privilege of a course in the railroad apprenticeship school; two of these have already completed their courses.

The railroad company in its years of Indian employment has found that drunkenness is no special problem among the Indians, although two highly skilled men have been dismissed recently on account of drink. In the past year drinking is reported to have

increased very much among all classes of the population in Winslow and Gallup. Regardless of race, road men have always been more inclined to drink than shop men.

Occupations of Women. The wives of Indian railroad employees at Gallup and Winslow almost never engage in any outside gainful work, with the exception of half a dozen who make pottery and bead work, some of which they sell at the city railroad station. The importance of this work as a source of family income was not ascertained.

Recreation. These Indians turn out in full force to attend the annual picnic of the railroad employees. Motion picture attendance is rather moderate. At nine o'clock at night the families in the box cars have as a rule gone to bed. The men work too steadily to have time to participate otherwise than as spectators in the annual ceremonials staged at Gallup. They claim that these are commercialized, and that the meaning and value of the real ceremonials are lost in the adaptations made for tourist audiences. In so far as their work permits, men go back to their own Pueblos at ceremonial times, but the women and children are freer from work obligations and go with greater frequency. The Pueblo celebrations still mean much to the Indians, even after several years of city residence. Trips back to their villages are also made at other times, such as Sundays or holidays, for nearly every family owns an automobile. These range from used cars which cost as little as $15 or $25 up to new cars of expensive makes.

The Indians in each city assisted and encouraged by the railroad company have their own brass band. One family in ten has either a phonograph or a piano, and two families in the Winslow railroad yards have radios. Books and newspapers were often noted in the houses in these two cities, a contrast to the camp houses, where they were seen only upon three or four occasions.

Religious and Educational Contacts. The Indians in these cities attend the white Roman Catholic churches with more or less regularity, but they do not mingle socially and recreationally with whites or Mexicans in church or elsewhere.

Some of the older children are away in Indian boarding schools, but generally the younger children attend the public schools, upon which the Indians place high value. At the same time, some of the parents have tried to secure coöperative action by the Indian Office and the local school board so as to establish within the round house yard a special public school building exclusively for Indians. The government wisely declines to participate in this plan for Indian segregation.

City Indians Not Colonized. No Indian camp, colony, or quarter exists in any of the other cities visited. Indians have not been brought into any of them in groups or gangs, but have themselves more or less independently sought out on their own initiative such cities as are not generally too remote from their respective reservations where a general demand for labor exists. The success of two or three in finding work spurs others to come.

Conditions of Indian life in the several cities where Indians are not segregated are not all alike, yet few striking contrasts are offered and the cities may be discussed as indicated on page 676 in geographical groups, designated for convenience as Cities of the Desert, Pacific Coast Cities, and Cities of the Lakes and Plains.

The cities where the Indians are scattered or not colonized were generally found to absorb the individual Indian or family into the several social or economic classes to which the Indians would naturally belong by virtue of the kind of work and earnings his talents and personality have made available to him. The Indians in these cities maintain friendly relations with their white neighbors, but naturally their closer friendships are made with their former classmates in the Indian schools. Some Indians are members of masonic orders.

Away from camps the Indian families are unable to maintain that hospitality which the Indian code seems to require. In city life the "sponging" permitted by this traditional Indian hospitality in its most aggravated form is rapidly disappearing. An occasional relative or friend, however, still tries to secure a foothold during periods of voluntary idleness, but the steady working Indian who rents a home and tries to survive in the presence of white civilization is more and more resisting this pressure to furnish food and shelter to drones.

Cities of the Desert. Phœnix, Albuquerque, and Santa Fé are railroad and trade centers near the heart of the Indian country of the Southwest. Because government Indian schools are located within their limits or on their edges, these cities are places of inter-

est to Indian boys and girls. Boys frequently get Saturday jobs in town while at school and thus establish contacts sometimes leading to permanent ties with white employers. The Santa Fé Railroad Company seems to favor Pueblo Indians in its employment policy and has Indian employees in the cities it serves in Arizona and New Mexico.

The three cities just named are commonly referred to as "colorful." They are all easily accessible to the Indian country, both by railroad and by automobile, and all are tourist centers. The Indian men frequently encountered on the streets wearing gay head bands and much silver and turquoise jewelry, and the women with jewelry and other touches of color in their costumes make their contribution to the picture, especially in the New Mexico cities. The visitor thus gets an exaggerated impression of their numerical importance. The fact is, some do not live in the town at all but walk or drive in daily or come for several days or weeks to sell stocks of jewelry or pottery made up for the tourist trade by their own and neighbors' families in their respective Pueblos. Parents occasionally come in to see their children at the government and mission schools for Indians.

In Phœnix a list of forty Indian families was furnished by the outing matron who has been maintained by the government at this post for some years past. Careful search revealed only two other families to be added to this list, and they were new arrivals. In addition about thirty girls were found to be either "on outing" [12] or in domestic service. From such information as the Albuquerque and Santa Fé school authorities, other local persons interested in Indians, Indian traders, and Indians themselves could furnish, it would appear that about twenty Indian families live in Albuquerque and about twelve in Santa Fé. Roughly estimated the resident Indian population is probably 250 in Phœnix, one hundred in Albuquerque, and not over fifty in Santa Fé. The tribes represented among the 113 Indians visited in the three cities, arranged according to city and by sex, are as follows:

[12] The outing system is described on pages 627 and 628.

Tribe	Number of Indians visited in											
	Desert cities			Phœnix			Albuquerque			Santa Fé		
	Total	Men	Women	Total	Men	Women	Total	Men	Women	Total	Men	Women
All tribes	113	58	55	60	29	31	36	19	17	17	10	7
Apache	4	3	1	3	2	1	1	1	..	..	..	..
Hopi	9	9	..	4	4	..	2	2	..	3	3	..
Maricopa	3	..	3	3	..	3	..	..	..	..	..	..
Mission [a]	4	3	1	4	3	1	..	..	..	..	..	..
Navajo	8	5	3	1	1	..	4	2	2	3	2	1
Papago	3	1	2	3	1	2	..	..	..	..	..	..
Pima	32	12	20	32	12	20	..	..	..	..	..	..
Pueblo	39	21	18	3	3	..	27	14	13	9	4	5
Other tribes [b]	5	2	3	5	2	3	..	..	..	..	..	..
Tribe not reported	3	1	2	..	..	..	1	..	1	2	1	1
Non-Indian [c]	3	1	2	2	1	1	1	..	1	..	..	..

[a] Not otherwise specified.
[b] One person in each of the following tribes: Chippewa, Delaware, Hoopa, Oneida, and Yuma.
[c] Non-Indian husband or wife of an Indian.

It will be noted that Pimas predominate in Phœnix and Pueblos in the other two cities, while some Hopis and Navajos were found in each of the three cities.

In none of these cities is there an "Indian quarter." The families are scattered about, generally comparatively remote from each other. The houses themselves can seldom be criticised on grounds of insanitation or insufficiency.

Phœnix Indian households maintain a higher scale of living than those of Albuquerque or Santa Fé. Phœnix is larger than either of the other two cities named and offers not only greater industrial opportunities but also more reasonably priced sanitary homes. In Albuquerque and Santa Fé, Indians are less numerous and live in the cheaper working class neighborhoods, and although their homes are generally clean, comparatively few are really prosperous. Well kept homes are the rule. Uncleanliness of home or person is rarely seen.

Observation and inquiry when visiting the Indians in these three cities and detailed inquiries at the stores where they trade disclosed no peculiarities of diet characteristically Indian excepting the dried meats sometimes brought in by relatives and friends from the home village, or ash cake, corn soup, and other native dishes prepared on special occasions. The food prepared by these Indian women seems to be of comparatively high grade. Their selection of food is prob-

ably little different from that of whites at the same economic levels, for with some exceptions they had domestic arts in the Indian or mission schools and before marriage were "on outings" or in domestic service. The excess of starch and the preponderance of meat noted among camp Indians is not found here. Meat is sometimes used twice a day. Salads are eaten rarely, but fresh green vegetables usually have a place in the diet and fruit constitutes an important food in summer. Some pastry and pie is made and some is bought at the store.

It will have been noted that Pueblos, who were found principally at Albuquerque, were the most numerous among the Indians visited and that Pimas were second. The good housekeeping qualities of Pueblos have been mentioned before. Missionaries and others testify to the ready adaptability of the Pimas to the appliances and modes of civilization. Whether the Indians in these cities are superior members of their tribes who have been influenced by the better Indian schools or whether the general steadiness of their gainful employment is the impelling force in their creation of pleasant wholesome homes, they definitely contribute to city life and definitely gain by their residence in these cities.

The majority of the men in these cities have a much better grade of employment than that of a common laborer, as will be seen from the occupations of the fifty-eight interviewed:

Occupation	Number of Indians interviewed in			
	Desert cities	Phœnix	Albuquerque	Santa Fé
Clerk or salesman	7	4	3	..
Trucker	7	4	2	1
Domestic or restaurant service	7	3	3	1
Railroad employee	6	1	5	..
Janitor or porter	5	3	1	1
Silversmith	4	..	2	2
Laborer	4	4	..	..
Building trades	3	3	..	..
Printer	2	1	1	..
Factory operative	2	2	..	..
Other occupation[a]	8	1	2	5
Student	2	2	..	..
Unemployed	1	1	..	..

[a] One person in each of the following occupations: Motion picture actor in Phœnix; lineman for telephone company, and farmer in Albuquerque; lawyer, artist, meter reader, tailor, and stationary engineer in Santa Fé.

In Phœnix the occupations are strikingly diversified. A printer, a painter, and a plumber are working on their own account. The printer is the president of an important and high grade corporation in Phœnix, the other officers of which are white men. Four other Indians are shipping clerks and salesmen in mercantile establishments of Phœnix and one is a porter who has some clerical duties. The express company employs four Indians on its auto-delivery trucks, one of whom is sometimes assigned to clerical duties. Three other men are engaged in domestic service, acting as gardeners and outside men in families where their wives are also employed.

In Albuquerque and Santa Fé all the men are doing work requiring more skill than common labor. A Navajo law graduate at Santa Fé is on the staff of one of the leading lawyers of the state. Some of the Indians at Santa Fé maintain themselves as artists. At least two, one of whom was interviewed, have produced pictures purchased by the Museum at Santa Fé and exhibited in New York. Two skilled silversmiths and turquoise workers were also seen.

A few employers gave information concerning the amounts paid their Indian workers. In railroad shops the hourly rates were as follows for the twelve men in the occupations indicated:

5 machinists	76 cents
1 boilermaker	76 cents
1 blacksmith	76 cents
1 machinist's apprentice	61 cents
1 blacksmith's helper	53 cents
1 boilermaker's helper	53 cents
2 laborers	38 cents

Other employers reporting on a monthly basis say that they pay the following wages: A porter, $115, three truck drivers, $127, $137, and $150 respectively, a clerk $90, and a salesman $55 plus sleeping quarters. A tailor says he gets $30 a week for repair work; a salesman in a store reports $20 a week. The two silversmiths both say they net an average of $5 a day. A printing concern has three Indian employees. One, a journeyman pressman at $42.50 a week, is a member of the American Federation of Labor; another feeds the press at $24 a week; and the third is a helper and driver at $20 a week.

Employers in these cities commented on the satisfactory services rendered by Indian employees. A manager of a book and stationery firm which has had Indians as porters from time to time says:

The average Indian worker is happier and steadier in his work than a white man, but lacks initiative. Indians seem to have no ambition to advance and are satisfied always to be porters if they come as porters. They are, however, ambitious for their families and want their children to go to the regular public high school. The daughter of our present porter expects to be a teacher. The Indians cannot save because they take care of each other. Our present porter, a Mission Indian with a Papago wife, gets $115 a month and takes care of his wife and six children, one brother, a sister and her husband, and, usually, one or more visitors. These people live on him much of the time.

The Indian just referred to, it might be added, had several years ago tried to work his land, upon which he had built a shack for his family. The lumber and other material cost him $195, which he had saved for the purpose. While working his farm he had, at the same time, a job in a hardware store and rode horseback four miles to and from the store. After six months in the hardware store at $15 a week the book store asked him to return to his old job at a higher wage. Because city work offered a surer income and more advantages for the children, the family returned to town. They leased their land, which is the wife's allotment, for one-third of the crop. Last year their share was $70, but they say that they have received only $20 because the agent took out "charges," for what they do not know and cannot ascertain; for, they say, "You know Indians are not allowed to investigate their own affairs."

Another firm has four Indians in its employ. One is on clerical work and the others are on motor trucks. These men all have good, clean homes and children in the public schools. Two are world war veterans. Their employer says:

I would not employ any more Indian labor because it is our policy to advance our people to clerical work. The Indian we have on clerical work is perfectly satisfactory, but I'd rather not have Indian clerks. They enjoy their work on the wagons and are satisfactory. Clerical work takes more skill than Indians can muster.

The proprietor of the printing firm employing Indians says:

The Indians will not go far in the white man's community for some years. They are not trained to assert themselves and are timid. They never presume, but they are never servile. They are always dignified and never discourteous. The Indians have stolid expressions, but are not stolid. They are sensitive to all the details of the job and to the personal feeling that people extend to them. They usually reply to a salary raise with a broad grin.

Married women are not gainfully employed to any great extent in any city of this group. The exceptions are a practical nurse whose white husband is a plumber, a woman who has three boarders, two who do char work, and one who irregularly goes out as a domestic servant. Six work on the same jobs as their husbands, three of these couples being in regular service together in families where the men tend garden and do outdoor work and the women cook; two couples are in the Indian Service, one of the women being a cook and the other a matron; and the sixth couple acts as caretakers of a country club. The single or widowed Indian women employed in these cities are engaged in domestic service. In one of the hospitals at Santa Fé, six Indian girls educated in private convents and Indian boarding schools are in training as nurses.

Forty of the women interviewed reported their occupations as follows:

Occupation	Indian women interviewed in			
	Desert cities	Phœnix	Albuquerque	Santa Fé
Domestic service	13	8	3	2
Indian service[a]	4	1	2	1
Nursing[b]	2	1	..	1
Other occupation[c]	3	3	..	..
No occupation	33	18	12	3

[a] Two teachers, a matron, and a cook.
[b] One graduate and the other still in training.
[c] One person in each of the following occupations: Charwoman, laundry worker, and boarding-house keeper.

Among the thirty Indian girls reported by the outing matron to be in service in Phœnix, are some "on outing" from the Indian schools. They are paid from $4 to $6 a week, one dollar of which is retained by the girls, the rest being sent back to the government school from which they have come, where it is placed to their credit to be drawn upon for spending money, as for example, for such

extra clothing, shoes, or food as the girls desire. Out of the one dollar per week retained they are urged to save money. The other girls working in service at Albuquerque and Santa Fé generally get $5 to $8 a week. They have no contact with an outing matron.

Wages in Phœnix range from $16 a month for Indians girls to $60 a month for older women in service. Only one Indian woman is known to receive $60, and she has quarters for herself and husband. The places of most of the women in domestic service here have been secured through the Indian outing matron.

Indians girls at work on their own account at places apart from the reservation cannot be brought strictly under the direction of Indian Service employees in the handling of their earned income or the utilization of their leisure time. The field matron at Phœnix states, however, that she tries to use persuasive measures in helping them.

In these three cities the patrons of the girls in service without exception expressed general satisfaction. The girls are reliable, industrious, and kind to children, and "make better servants than the class of whites available."

The Indian residents of Phœnix generally send their children to the public schools, and twenty-one Indian boys and girls are scattered through the various buildings, several being in high school. If Indian children of resident families are placed in the Indian schools, it is usually for economic reasons, as in the case of an intelligent widowed mother of nine children. The children had always attended public school until the death of their father six years ago. Much as the mother values the free contacts to be had in the public schools, she finds it impossible with her wage of $30 a month as a servant to clothe and maintain the children at home in order to keep them in public school. As it is, she has to buy some shoes and clothing for the five older children in the government Indian school and for the four, aged from six to nine years, who are with her relatives on the reservation.

Several Indian students at the University of New Mexico at Albuquerque have done satisfactory work. In the high school at Albuquerque are five Indian students, only one of whom does work which is below the average. Principals and teachers in the grade schools here find that Indian children hold their own in their studies and mingle freely with other children.

In Santa Fé the Indian couples visited had only children of preschool ages, but stated their intention to send them to private convent schools or to public schools in the city.

The recreational life of the Indians of Phœnix, Albuquerque, and Santa Fé is not notably different from that of their white neighbors. The motion picture theaters attract them as they do other people. A few of them have automobiles. They return for ceremonials to their respective pueblos and reservations less often than do the Indians at Winslow and Gallup. They are interested as spectators in fiestas of any kind held in the cities where they live.

In Phœnix the Cook Bible School and the Presbyterian Church have a club for employed girls, which meets weekly. Other Indian women and their children also attend the meeting, which is principally religious, with talks on foreign mission work in which the girls participate. Tea and cakes prepared by the girls are served. The white women identified with this work are intelligent and interested. They deplore the loneliness of the employed Indian girls and the paucity of real recreation for them. This same sentiment was expressed more than a few times by Indian matrons at Phœnix, Albuquerque, and Santa Fé. In each of these three cities the Indians have talked of having a social club, with one of its objects the recreation of the young Indian girls working in service.

Many of the Papago and Pueblo Indians in Albuquerque and Santa Fé are members of the Catholic Church, which they attend with more or less regularity. No social or recreational activities seem to attach to church connections, except in Phœnix where such activities are identified with the Y. W. C. A. and with the Cook Bible Institute and the Presbyterian Church.

Pacific Coast Cities. Five cities are included in the group designated Pacific Coast cities, namely, Los Angeles and Torrance in Southern California, Sacramento in the northern part of the state, Tacoma, Washington, and Salem, Oregon. In Los Angeles and Torrance 105 Indians were seen. In the three cities farther north only a few Indians could be located. In Sacramento ten persons were visited, in Salem four. Of the twelve persons seen in and near Tacoma, the majority were Puyallups. The tribal and sex distributions of the Indians interviewed in this group of cities are as follows: