

not understand. Beyond the memory of man the Indian has had his way of life and belief, and his heritage follows him to his grave.

Likened unto the crow who dropped his piece of cheese into the brook, so must in the future a like fate come upon those who have done evil to the Indian.

Mrs. Ross is very outspoken against the ways the Indians are treated and dealt with in regards to their homes, welfare, and lands. She spends much time in behalf of her people assisting and advising them in matters strange and foreign to them. She is particularly saddened by seeing the Cherokee Nation she once knew go down the drain of whiteman invasion and greed. She does not understand how the government can condone the acts of forcing the Indian to sell his little tract of land in order that he may receive the whole amount of \$45 a month to subsist him. The Nighthawks seem to be justified in their outlook. She says that the Indians have never desired the whiteman's way of life as there is too wide a gap in their beliefs and outlook. And yet they have been forced to accept customs, regimentation, and things they do not like. The Indian could care less about the advances of the atomic and space age. His concern is still close to that of his forefathers in the things of nature, his home and neighbor, the unity of his race, and his way of life dating back beyond the written record. Worthless as the paper on which they were written are the almost endless treaties the white man has shoved at him, have not helped the Indian in his fight for survival.

This full-blood Cherokee is typical of many who are concerned with their neighbors. She receives donations of clothes and cloth which she makes into children garments, does quilting, and distributes clothes to the elderly when available. She is quick to go see about her sick friends and finds time to visit the aged. She showed a newly completed quilt top which reflected designs of Indian art.