

education. He left it up to his mother and father, without means, to educate him, and therefore, didn't have no means so he had to drop out, but the Indian Bureau had a way of educating Indian children by getting--paying this, what they call, when the child goes to school?...they pay tuition?

(Yeah.)

That's what I mean, and scholarship out of government funds. But they must go through certain grades and tests before. And it was hard for me to get that tuition fees for him, yet I had to go through Congress to convince the Indian Bureau to get his scholarship and tuition fees for him to continue on. So he went on and finished, and he still continued and he finished the University of New Mexico and now he's working in Nevada. That's the change of Indian life!"

VIEWS ON THE INDIAN'S PROBLEM TODAY (Now he stops reading and makes spontaneous comment)

Now I'm goin' to give you another idea. The Indian, average Indian, has no tuition fees, the mothers have no income and they have no plans for the future. Occasionally he works out, but he drops out and then he has no job, and run around, and gets into trouble. Once in awhile, now, you go to town and see--right here in Carnegie--thirty or forty boys on the street. And there's a man that's in the peanut business. He hires maybe thirty or forty, for the peanut, haulin' and peanut plant--and how to take them out cotton-pickin', haulin', hayin', and pullin' broom corn and other--But there's no steady job for the Indian because he's non-educated. But it's a good thing now that this new program they got of job training--on the job training--equal opportunity for work, and that's doin' a great deal for our people. "I wish that I was an Indian", lot of people say, "They don't worry about the future". These citizens that make that kinda remark. "That's all they have to do is lay around and the government issue money and commodities and then feeds them and dole out money to them whether they work or not". Well, that's not true! (emphatically) That's not