

talking about patents and fee at all today, because the man just came down to see how we felt in regard to taking lands in severalty. For a long time, I grew up with this big question before our people whether to take the land in severalty or not and become citizens. I objected to that and stood my ground but in late years, I began to have developed a different vision about those things and knowing conditions on the reservation at that time when I was a boy and knowing the conditions as I do today, and now, by the way, I have become a citizen myself. Judging the conditions of the reservation twenty-five or thirty-five years ago, I see that the taking of the land in severalty, and the becoming of citizens of so many and the organizations of society as they are now and the improved conditions, we have made successful progress. The people in general of the community have made a wonderful progress up to this time. Great changes have taken place in the people in the last twenty-five years. The general appearance of the individuals, the appearance of their homes, the appearance of the roads and other public improvements all tell and anyone can see that great improvements have taken place in the last twenty-five years. We Onaidas have adopted the white man's

civilization. I can mention and I remember of other people mentioning and I can mention today the war of 1812, where a man fought side by side with a white man and after that war they lived together and made a living side by side and in the Civil War he fought again. And the Oneidas, I know something like one hundred thirty went from here and joined the armies from the north in the Civil War. They went through all the hardships with our white brothers and in every respect we have tried to imitate the white man in his struggle for existence and in every respect we have tried to take up his every day life, the example that we have along side of us, until now, we have gone so far and we have found that everything that we have adopted of his good ways, not meaning the bad ways, of course, but his good ways, it is good, it is an improvement over the other, until now we can see the roads, and where the roads have been the towns were organized. I know in some places the roads were so bad, you had to drive around some places; I know one place in front of a well-to-do Indian there was a big mudhole; he knew a whole lot but he didn't know enough to take a shovel and fix the hole in front of his door. Now, he comes out with his jitney and all kinds of rigs

and goes bumping down the road; he never sees a bad road. White man's ways have been adopted and so far as I can see let us advance and adopt the white man's way of taking full citizenship with all its privileges and obligations. Today I have gone as far as paying taxes to the amount of \$75.00 and I hope by next year I may be able to pay \$100.00 or more toward the support of the white man's town.

H. VAN LAARHOVEN:

Mr. Chairman. I listened here all day and there is one thing I want to say. I picked up English on the road but I have traveled in many states. Now, if we go back in history, we find that the Indians are human, that they are people, that they are a class of people just as well as the whites. If we go further back to the Civil War, we can figure on more places down south that they certainly showed what they was but now I have lived on the reservation for four years. I have lived with them, slept with them, eat with them and everything. I can't see that the Indians live different from the white man and everyone is just as good as the white man. The majority of Indians will

say, "Stay away from white man" and the majority of whites may say, "Stay away from Indian". I want to say this, if I need any help I go to the Indians, if I need help in the middle of the night. He is just as good and just as handy to work as white man. He knows more about machinery and farm than I do. I think that the class of people, the Indians and white are not much different. I would say a little more, but I am not Indian and a gentleman wants to stop me.

INSPECTOR McLAUGHLIN:

We understand the white man's side of this question very well and I rather hear from the Indians.

PAUL DOXTATER:

I am not very used to saying much but I see the way things go. When a fellow got a fee simple patent and does as he is a might to, his land goes like a feather in the wind; in a few days he has got nothing. You see him going around with a fist full of money. In a few days he is begging bread somewhere, and wondering where he is going to

stop at night. I see these facts as they are not capable to have their piece of land. In a short time they have nothing left. How many are left now? The biggest share is gone; there might be a few left and what little they have got left has a big mortgage on it. They don't pull out like white man. A white man, a neighbor of mine, has got a farm mortgaged for \$7,000. He went down town with little basket of eggs and sold them at eighteen cents a dozen. When he got back, he put money in his shoe and stepped on it and says it never go out until he paid the \$7,000. That is way white man works. Indian puts money in fist and shows it around. I have little place and it makes me work to keep even with the board. Of course, I go down town and get things without mortgaging my land, but I hope we will find out who wants to hold place, so I say, leave it to them.

SAMPSON STEVENS:

I am standing here, an uneducated Indian and unable to speak English, though you may say I am capable of taking care of my own affairs but I see

there are others who are educated, can speak good English, they haven't got anything today and I would only ask the commission to recommend to the department that they give us an extension of ten years more.

CHAUNCEY DOXTATER:

I only want to say a few words and that is we want to hold this trust patent here as long as we can. Let us hang together and hold trust patents as long as we can. But let us do one thing; let us get Hart out of office. He is the one who is putting us all to this and whenever he get letter from Washington, he say, "We got to do this" and we go ahead and do it. That is my wish to get Hart out of office.

ISAAC ARCHIBUETTE:

I would like to ask a question as to what this competency means. What man is to be out and who is going to tell whether he is going in or out.

Inspector McLAUGHLIN:

A competent man is a man whom God has endowed with good sense. Education is not everything.

I know a great many well educated men who have got very little sense and I have known a great many men without any education who have got sense, who have made a good living for themselves and their families. That is what we call competency to take care of their affairs. There are a great many things that constitute competency. If you are in the town of Green Bay or De Pere and you pass a picture show, if you need a pound of sugar for your family, you ought not to spend money for the picture show. That shows competency also. My friend made a sensible remark. He says if a white man sells eggs for eighteen cents a dozen, he puts the money in his shoe and saves it; but the Indian is very generous, he is kind to the poor and kind to his neighbors. Some white men are too, but the white man doesn't throw away his money foolishly.

ISAAC ARCHIQUETTE:

I can't talk English very good but I always try the best I can. My head is covered, it is very sick. It beats on my head for the money. When I get my land to sell, I want money; then I feel kind of big because I got some money. Going to town to cities I be proud myself and show all my money and

begin to spend in foolish ways just because my head
'aint strong enough to hold it. I am a pretty long
age all ready and I have four little ones, very young,
they couldn't take care of themselves. We have fifteen
acres where house stands and me and my wife talked about
it lot of times since this thing is running. We made
up our mind if the government would allow us to let this
trust patent stay a little later on account of this poor
income. I don't know, if I gather up my children and
tear up and gather up things to get out--home, that is
what makes a people. I can't get my children to grow
up when I 'aint got a home. When I got dead on little
bit of place there is so many things comes along like
this and things slip out of my hands. Not only that,
a law passed that if heads of family both died, it gives
children equal share. That is why I beg you two officers
here that came quite a ways, let me have my trust just
as long as government is willing I can have my home.

INSPECTOR McLAUGHLIN:

How many children have you got?

ISAAC ARCHIQUETTE:

Four.

Q How old are they?

A Fifteen is the oldest.

Q How old are you?

A Sixty-three.

Q How old is your wife?

A Thirty-eight.

Q How many acres have you got?

A Fifteen.

THOMAS W. CORNELIUS:

May I say a few words? It is awful discouraging to all tribes. Now, about four or five years ago, five maybe, your Senators were here, about twelve of them. They had a conference here at the time. Those who wanted trust patent were anxious to make a few remarks and those smart people, those educated people, they crowded, they kill time all day; they didn't give time to say any one what they wish; then they close. Now, this two gentlemen came here specially to see those under the trust patent. I am satisfied as to that; as I say always discouraging. Now, this meeting men here now

men here not under the trust patent. They come here and crowd again and it seems to me there is not much more to say because people all push to get the patent beat. So only one thing I want to ask. Are you going to make the report that way? So I ask you to make it that way to let the trust patent stand for such old people, might you say seventy years or sixty-five years--what the department sees the right way to be done. We all old; we have homs only a few years more; maybe some of us hold a little longer. Now, that is what you call great benefit and great improvement, good roads. Gentleman says the greatest thing we have is roads; before we have mud holes before our door. It may be that way, but here when you come to good roads, improvements, barns and nice houses, good roads, I don't deny that. Who owns that? Does it belong to the Indian? No. New settlers just come in; they are ones that own that. Those that took patent deed; they are gone and scattered today. They 'aint got no pillow to lay down to rest. So I don't call it great improvement. These rights we got here is about 65,000 acres before allotment made, and since that we got not only more than 5,000. We got Mr. Hart's, it might be called a little

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more, but I think it might be 5,000. It seems to me by that figure that in improving they are going down. Where is the 60,000? We got nothing at all. And the same ones are hungry for the rest of them what trust patent they have. So if you go and make report when you get to Washington, they are fit to get patent deeds, it is awful hard feeling we are going to take. That is about like I see.

HARRISON SMITH:

I would like to say a few words myself. I was born about five months after the allotment was made and I didn't get any land and I would like to say a few words of the experience of twenty-five years of trust lands. From my point, I see that the majority of the Indians have patents, who are now citizens, and many of us were under the age at the time of the allotment, and I don't know how many of my school mates, and from that time, twenty-five years ago, to this time we have realized, we have noticed the improvements, especially since ten years ago. Now, I believe that those trust holders ought to change their land and pay taxes. Now, I am a taxpayer myself. Just as soon as I was twenty-

one years old, I paid taxes on what property I have. We know where money is going; money is always for improvements. I have an education; I graduated from Carlisle, from the eighth grade and second grade high school. You take old Indians, the only Indians that are uneducated are the trust holders. I know that they don't really understand the right thing of citizenship; they don't get the idea. I am twenty-five years old now. I understand the situation of the Oneida reservation and the situation is this. I see the improvements of those who are citizens and also the improvements of those who have their trust lands. Now, the idea is this. This is not the idea that just because you think you have your fee simple patent given you will be wiped out of the reservation. It depends upon your own responsibility. I don't believe that we are now not so far advanced that we will be dependable upon the government. I believe that this present generation who are well educated at this time ought to know to hold onto that mighty dollar. That is the main thing. We got so through educational courses, how to save and how to be thrifty. I know there are a lot of Indians who are educated who have gone out of business; that

may be so, but so far as the physical is concerned they are capable of supporting themselves and supporting their families. Another point, those Indians that are holding trust land today are old Indians and if they die, their land is inherited by the children. If the land is changed now, then they can do whatever they please with it. It is a thing that ought to be changed so that they can manage their own affairs. So far as I can see, it is not impossible that we can all speak the English language. I know everyone can if they want to. So many don't care to learn. I think it not impossible that every Indian ought to be able to transact his own business and speak the English language. Several remarks have been made since I have been here in regard to that extension of ten years. Now, that is the point I can't see. They don't give any reason why they want it extended ten years. I would like to get that, why they want it extended ten years more. Is it because they are not capable, or is it because they have to pay taxes. That is what I can't understand.

INSPECTOR McLAUGHLIN:

My friends, since coming upon the reservation, I have heard a good many Indians make remarks reflecting upon the delegation that visited Washington last spring, and in justice to that delegation and at the same time that you people may know what was done, I am going to ask Superintendent Hart to read the proceedings of that hearing.

Superintendent Hart here reads Hearing of May 7, 1917, between chief clerk Hawke of the Indian Office and delegation from Ninth District of Wisconsin.

SUPERINTENDENT HART:

We have called you together today that we may consider, soberly and seriously, conditions as they are. Last spring, as you will recall, Captain Trowbridge of the Interior Department and Mr. McPherson of the Indian Office spent several days with us, as members of a Competency Commission, to investigate condi-

tions here and to make reports as to the competency of those who still held lands in trust. As a member of the board, I aided them in the investigation and signed the report with them. As I understood the directions at that time, we made the recommendations fairly, though perhaps not as broadly as I would have liked to have done. I will be perfectly frank about that. Possibly, without claiming any great credit to myself, I understand the conditions of the Oneida better than any other, members of the tribe not excepted. While I can see that some of you have had much longer experience, probably the matters that have come to my attention have brought me in contact with the Oneidas more directly, and it is possible that my individual estimate--I am not flattering myself, but I have been studying you a long time--may be a trifle better than that of anyone else. I have watched the whole matter from the time the first sales were made. I have watched their effect on people and what became of the money. It was my business to do it, and my pleasure as well. The results have not all been satisfactory. A lot of things have happened that have been painful to me, some things I didn't think would happen. Many men whom I thought were strong in many

ways haven't accomplished as much as I thought they would,- young men too, young men of education, young women of education, and older men, men whom I thought were strong and able to accomplish almost anything. Things have got away from them and I have been disappointed. It is just a question, you know, of whether it is leading up to good or evil in the march of progress. We can't stop progress. We are going ahead as a child grows up and he gets to manhood whether he is well prepared or not. We are all going through this same period. It is a test. The child has got to take his chance. The government has done as well as it could in the furnishing of schools and the giving of instruction. We haven't any complaint to make. I think something like twelve hundred of our young people have been away to school, averaging, I think, about three years each. That means a whole lot and it should have its effect here. We have quite a number in the school here and it should have its effect. We have got to the point now where this allotment period expired by limitation in June. The President was kind enough to extend it one year. He proposed to extend it for a longer period if we thought it was necessary or right. We haven't any

legal right to demand it, nor have we any moral right to demand it. Possibly we will have to ask it for some individuals. I am frank to say that if I were in your position, and a young man and it came to the question, I should stand up and say that under those circumstances I would not ask the Government to give me something that could not be given to others. As to some, we may feel justified in asking for a longer time. But, young people, I wouldn't for a minute think of saying to the Secretary that I would ask to keep the privilege longer. I say that as a friend who has known you a long time. There is no reason why you should. You have brains and education and all that, and you can take care of yourselves as well as anybody could. What does worry me, and I say it because I know conditions here and I know the people as well as anybody perhaps, I am very much concerned about some of the older people who still have their allotments. If anything could possibly be done to save a portion of the home so they would feel perfectly safe all the time, that would be the first thing I would recommend, but I don't see how I can do it. It will be up to the members of the committee to consider the evidence that will be adduced in behalf of the older men and women, which will justify the keeping of their patents