

UNITED STATES
DEPARTMENT OF THE INTERIOR
OFFICE OF INDIAN AFFAIRS
FIELD SERVICE

*Oct 22, 1934
Meeting*

Cheyenne & Arapaho Agency,
Concho, Oklahoma.
October 24, 1934

Honorable Elmer Thomas, United States Senator,
721 West 29th Street,
Oklahoma City, Oklahoma.

My dear Senator:

We are enclosing the minutes of the conference you held with the Cheyenne & Arapaho Indians on October 22, 1934, as requested by you when arrangements were made to hold such a meeting. We are sending a copy of this letter, together with another copy of the minutes, to the Honorable John Collier, Commissioner of Indian Affairs. It is hoped that same will be found satisfactory.

Yours very sincerely,

Chas. H. Berry
Chas. H. Berry,
Superintendent.

HDM:c

Encl.

cc - Commissioner of Indian Affairs,
Washington, D.C., with copy of enclosure

Cheyenne & Arapaho Agency,
Concho, Oklahoma.
October 22, 1934

Senator Thomas:

We will now open our conference with the Cheyenne and Arapaho tribe of Indians. I am here as your United States Senator representing the Government in the policy making branch of the Government. Mr. Monahan is here representing the Executive branch or the Indian Office, and we are here to confer with you to explain the Wheeler-Howard Bill and to answer questions about it so that you can understand it. This conference is for the particular purpose of explaining the Bill and to answer questions you may have, and after the conference is over, Mr. Monahan, who represents Mr. Collier, will be at the Indian Agency Office to take up details of other matters. If you have business matters with the Indian Office that you want to present, if you will call and see your Superintendent, he will arrange with the Representative of the Indian Office. But I am at this conference to deal principally with this Bill. Mr. Collier is very busy. He has under his care and supervision all of the Indians of the entire United States. About 20 states have Indians left, and those 20 states have 300,000 or 350,000 Indians, so Mr. Collier came to Oklahoma, and went with us from Muskogee to Miami, Miami to Pawhuska, from Pawhuska to Pawnee and from Pawnee to Shawnee. I regret that he could not come to Concho, but he had to get back to Washington to attend to business that demanded his attention. I regret that he is not here, but he has a representative, so I think we are going to get along all right.

Mr. Collier, your Commissioner, is very much interested in the Indian problem. He has been interested in the Indian problem for many years. He was selected to be the head of the Indian Bureau because of his great interest in the Indians, and because of his long work with them, so I can assure you that your Commissioner and the Indian Office is working day and night for the better-

ment, the prosperity and the best interest of not only Oklahoma Indians, but all the Indians of the entire country. At the present time, I am a member of the Indian Affairs Committee of the Senate and have been since I have been in the Senate and will be as long as I am in the Senate. After January, when the new Congress meets, I will probably be the new Chairman of the Senate Committee. So as your Senator living among you--I have to live among you, being from Oklahoma, and you have to live with me--what is good for the white folks is good for you and what is good for you is good for the white folks.

Our purpose is to help the Indians to get along better, to have more money, more to eat, have better clothes, have a new car once in a while, so we can just enjoy living a little better. That is what we are all working for. The Indian Office at Washington, and the Congress, and the President, and those that understand the Indian problem are all trying to be helpful, and of course we have passed some laws in Washington; and I think I am safe in saying that all those that represent you through the Field force--through your Agency and through the Indian Office in Washington--are sympathetic and want to help you. The Indian's problem is not the same in all the states. For example, here in Oklahoma, you Indians used to live on great tracts of ground owned by you in common. Later on, your lands were allotted, each Indian received a particular tract of ground called an allotment. But out in the Western states the Indians still have their reservation, still live on these reservations, and so far, the lands out west have not been allotted, so their problem is different from yours.

Last winter, the Indian Office wanted to do something to help the Indians, and as a means of helping them, the Office prepared a new Bill, a new law, and asked Congress to consider and to pass the Law, and after working on the Bill all winter and all spring, the Congress finally passed a short Bill hoping to help the Indians through this short Bill. This Bill is known as the Howard-Wheeler Law or Bill. Because we have so many different conditions exist-

ing among Indians, some, as I have said, living on reservations in common, like the Navajoes and the Zunis and the Apaches and others, it was hard and difficult to prepare a Bill that would exactly fit each tribe and each particular group of Indians. The Indians of Oklahoma have now lived among the white people for a long time. You have had your lands allotted for, I think, 25 or 30 years. In this reservation, the allotments were made in 1891, that is, 43 years ago, and you have lived among the white people all these years. Your children have gone to schools where they have been taught English and you have come to know the white man's ways, and the white man's method of doing business, and the white man's government. In that particular, in almost every respect, you are the same as the white people. You have left your reservations and are now living as the white people do. That is not true out in the Southwestern states where they have their reservations. They still live on their big farms or big pastures or whatever you want to call them. They do not have their lands allotted, and they do not come in contact with the white schools or the white people in general as you do. The Bill that was passed last winter-- and this Bill is now a law--was called the Howard-Wheeler Bill. It is called Howard, because Congressman Howard is a Chairman of the House Committee on Indian Affairs, so the Bill got the name from that fact; Senator Wheeler, from Montana, is a Chairman in the Senate, so the Bill was named Wheeler from him. For that reason, the Bill was called the Howard-Wheeler Bill, named after the two Chairmen. The Howard-Wheeler Bill, in my opinion, is more applicable to the Western states having reservations than it is applicable to Oklahoma. In other words, as I understand the Bill, it has more to do with the reservation Indians than it has to do with the allotment Indians. Because the Howard-Wheeler Bill has more to do with reservation Indians than it has to do with those Indians who have allotments. There are some sections of this Bill that I did not think applied, or should not have applied to our Oklahoma allotted Indians, and for that reason,

some sections or provisions of the Law have not as yet been made applicable to our Oklahoma or allotted Indians, and it is those sections that I want to explain to you to get your opinion as to whether or not you want to come under those sections or to refrain from being included under the sections. How many of you Cheyenne and Arapaho tribes lived on this reservation before it was cut up into allotments? All of you that are over 43 years of age lived on this reservation when you owned all the land and mentioned your affairs as a tribe. Of course, the Indians present, who are not 43 years of age, they could not have lived on the land in the older days, although for a number of years after allotments, I presume the reservation was practically the same as it was before, so the problem that we have today, here in Oklahoma, is not the problem of the Southwestern Indians, the ones I have told you about--the Navajoes, the Zunis and the Apaches, and all the reservation Indians. Their problem today is the same as your problem was before you were allotted. The problem of the Western or reservation Indians can never be the problem that you have. For example, out here in this country you had good land, good bottom lands that would raise corn, wheat, alfalfa, cotton, whatever you wanted to plant. Out in this Western country, like the Navajo reservation, they have a great reservation, many thousands of square miles of land, but the land is not much account. They do not have rains out there very often, and because the land is poor, made out of just sand and rock and alkali, and no rains, it produces almost nothing. You find some timber here and there, and you find some cactus plants and some little tufts of grass. That is all they raise out in that country. Because the land is poor and because they cannot raise very much, it will be almost impossible to allot those Indians. That makes the problem out there different from the problem here. Because of the character of the land on these Western reservations, it is not thought possible or a good policy to try and allot that land among the Indians, but instead, to keep the land in a large reservation in a community,

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or under the jurisdiction of the government, and then to try and help the Indians to live on that land, to make a better living and to make progress on the reservations as they now exist. The Wheeler-Howard Bill proposes to keep these reservations in the West exactly as they are. It proposes to never allot those lands to individual Indians. It proposes to keep the title to those reservations either in the Indian tribe as it now is, or in the Government, as the case may be. And it proposes to help the Indians to live on the reservation by providing schools and providing means of helping the Indians to develop themselves and to develop the lands so that the lands can be able to support them on the particular reservations where they are now located. As I see the problem, there are two differences between yours and the problem of the Western Indian. The first difference is that we have good land here while they have very, very poor land. The second problem is that the Western Indians are exactly where you were 50 years ago. You Indians in Oklahoma have made progress over 40 or 50 years ahead of these Western Indians, and as I see the matter, these Indians of the Southwest can never have the advantage that you have had, because of the poor quality of their land. I have visited practically every Indian reservation in the entire United States. I have seen their lands, I have seen how they live, and have met Indians face to face. Because the Western and Southwestern Indians have poor land, because they can never have what you have in Oklahoma, their problem is not your problem, and the Indians of Oklahoma have their land in severalty, and having good lands, your problem can never be the problem of the Western Indians. Now, the question is, do the Indians of Oklahoma want to live the present mode of living or do you want to leave your allotments and go back to a reservation, which may be gotten for you, and begin to live again the way you lived 40 or 50 years ago? During last week, Mr. Collier and I and others met with the Indians at five agencies representing probably 25 or 30 Indian tribes, and we actually had present at our meetings from 500 to 1500 Indians at

each agency. I talked with a good many Indians and a number of Indians talked in public to Mr. Collier and myself. Among all the Indians that I talked to, I only found two that wanted to give up their allotments and their farms and go back to the reservation to live; That is, to have the government take your present lands off your hands and then buy for you some place a large tract of ground and then move you on that tract of ground to live like you used to, or to live like you want to now on a reservation. Because the Indians of Oklahoma have had advantages that other Indians do not have, our Indians have made greater progress. We have some very intelligent and influential Indians in Oklahoma. Everything is open to the Indians, everything in public life is open to you, everything in business life is open to you, and as a result of the opportunities that Oklahoma affords, we have some of the greatest men in the country that are Indians, and I refer to former Vice President Charles Curtis. He comes from Kansas, but he has lands that are still under trust. Then we have Will Rogers, a great Indian, a very smart man, a very funny man. Then we have Senator Owen, who used to represent you, a great man of the country. Then for years we had Charles Carter, a member of Congress who served for 20 years. For a long time we had Bill Hastings, a Cherokee, in Congress. Then we have had numerous Indians. I served with many of them. Bill Durant is State Senator. Governor Murry married a fine Indian lady, so in this State, Indians have the same chance to make progress in a political way as the white people, they have the same chance to make progress in a business way as the white people, and they have the same chance to make progress in an educational way as the white people, and of course, I am very proud of the Indians of Oklahoma.

Now, the question is, "Shall the Indians of Oklahoma go back to the reservation to live, or shall they remain as they are and live among the white folks and continue to make progress as you are making progress?" That is the question that is presented to the Indian citizens of Oklahoma today. Someone sent me a

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yesterday
cartoon/which is a picture sought to explain this Bill. This picture showed a road, and the road came to forks; one road went this way and one road went this way. The road leading out this way had an Indian reservation. The Indian road was made up of sand and mountains and cactus, and on this reservation they had some pictures of tepees and tents and wigwams, the kind of houses the Indians used to live in before allotments; and the other road lead to a nice farming community, the land was cut up into farms, good houses, good livestock, horses and cattle and pigs, like we have here. Coming down this road was a number of famous Oklahoma Indians. The first one was Vice President Curtis. He had on a high selk hat like they used to wear in Washington, had a long tail coat and striped trousers, carrying a cane. Behind him came Will Rogers. Will Rogers never did dress very good, but good enough, and he came along with an old suit on and a had, and then came Congressman Hastings and other famous Congressmen. These men were right there at the forks of the road. The question was, should they go to the right, back to the reservation, or to the left to the fine country like we have out here in Oklahoma. This picture or cartoon, drawn by some artist, had this group of Indians at the cross roads debating, whether or not they would go to the kind of life they are now living, and it showed them debating whether or not they would take off their silk hats and throw them away along side of the road, take off their long striped trousers and throw them off over the side of the road, let their hair grow and braid it and wear moccasins and ride ponies and buckboards and old second hand cars, or whether or not they would keep their silk hats and silk trousers and go out among the white people. That is the question presented to these people, and that is the question presented to you. Do you want the Wheeler-Howard Bill and have farms to live on in the reservation, or do you want to keep your farms and to live better on them.

I have visited these Southwestern Indians and have seen how they live on their reservations. Some of the Indians have what they call Adobe houses. They

take dirt and mix that with water and make it into mud, then they mix the mud with straw, then shape this mud and straw into a square like a great big brick and they put those squares, out of mud and straw, out in the sun to dry. Then they take this mud made into brick and build them what they call an Adobe house, and because it never rains much in that country, when they get this Adobe house built it stands forever. They put some poles across the top, then they put some more poles underneath, then they put some branches across the top and cover them with dirt, so they have a warm house, its true, in winter, and a rather cool house in summer. It is a very good house for that Western country, because it never rains much. In other places they have a Wikiup. The Apaches make these houses. They take small poles and set them in a circle and bind them over. Then they cover this oval-shaped or cup-shaped affair with branches and leaves, and on top of that, they put canvas or oil cloth, and they leave a space in front so they can crawl in and out. Then they have another house down in the Navajo country, it is called Hogan. They build those houses out of reeds or poles, and they cover them on the sides, and then they cover them with dirt, and of course, that is the only kind of a house they can build because they have no lumber or brick. That is the kind of houses they have on those reservations now. How many of you Indians have been in the West and seen the Navajos and the Pueblos and other Indians live? I gave you this explanation to show you that the problem of the Oklahoma Indians is not the problem of the Western Indians, and this Bill is trying to help all Indians; so to help the Western Indians, we must help them get better houses on their reservations and to help them to make a better living on their reservations, because they are going to live there. Our problem here in Oklahoma is to help you to better your conditions. We are not going to bring those tribes back here to live and you are not going out there to live, so the policy of Congress and all those who represent you is to help you to better your living conditions at the point where you are now living, or

at the point where you want to live, but not to try and make you all live alike because we do not have the same foundation, the same land, so our problem, our policy, is to help the Indian live as much as he can like he wants to live, and let him live as happily as he can where he wants to live. I have been to Washington now for a long time, and I know the people there that have to deal with the Indian problem. It does not make any difference who is the President, or who is in Congress, or who the Commissioner is. They all want to help the Indian. The present Administration, the President, Mr. Ickes, the Secretary of the Interior, Mr. Collier, the Indian Commissioner, the Committee of the Congress, all want to help the Indians. You have no enemies in Washington. They are all your friends. This series of conferences with all of the Indians of the State was arranged so that we might learn from you direct what you want, and so that we might tell you, if we can, what we can do to help you. We all want to do what you want done if that be possible, and we are here to outline the benefits in this Bill and to see whether or not you want to come under all the provisions, or whether or not you want to remain out from under some of the provisions of the Law, as it applies to some other tribes of Indians.

I now exhibit to you a copy of the Howard-Wheeler Bill. This Law has been passed by the Congress and has been signed by the President, so it is now the Law of the entire United States and applies to all Indians in the United States. This law contains 19 sections. Some of these sections, I think, are good for all Indians everywhere, but some of these sections apply particularly to the reservation Indians and do not apply to the allotment Indians. Some of these sections, in my opinion, should not apply to our Oklahoma Indians. Nineteen sections all together---I thought 13 could apply to our Indians and help us, and I was afraid that six sections of the Law might not be satisfactory to you, so when the Bill was passed, only 13 sections apply or govern Oklahoma Indians, and six sections do not apply to our Oklahoma Indians, and I now propose to explain those six

sections that do not apply to our Oklahoma allotted Indians. This Bill proposes to extend all restrictions now on or against our Indian land indefinitely in the future, you might say for everything--against sale and against mortgage and against taxes and all the restrictions now on our lands, it extends those indefinitely or forever. If this Bill should have passed with that section in it, no Indian now owning land could ever sell his land, he could never mortgage it, he could never deed it to his children, he could never will it to his children, and if that law had applied to our lands here, the Indian could still live on his allotment and the children could still live on the allotment after he died, and their children could live on it after they died, but no one could have any title. It would destroy, in effect, every kind of a title which you may have, provided that title is a restricted title. Under the present law, when an Indian dies, his land goes to his children, and they can either partition the land and keep it under trust, or they can have it sold and get the money, but if this law should pass, if that action should apply to us, these lands would be kept in trust by the government forever or unless some future Congress should amend that Law. But as I understand, these lands will be retained and the title in the government indefinitely. Of course, you can live on the lands and your children, after you die, can live on the lands, and their children, when they die, can live on the lands indefinitely. Under the old law, and under the law that you are now under, the lands are restricted. The restricted period will expire in about three years under the old Law, and under the present Law, the President can extend your restrictions for another period of five, ten, fifteen, twenty or twenty-five years. And the Indian Office, desiring these lands to be continued under trust when the period expires, will make a request to have these lands extended under trust. In other words, have the trust period extended. Under the present policy, your lands ~~are~~ are restricted. That restriction period will be continued just as long as you want to keep those lands under restriction. What-

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ever you may think, I want none of you to be afraid, for a moment, that the restrictions are going to be removed. These restrictions are not going to be removed, and when your present restriction expires that can be extended. I especially want to make it clear now that your restrictions will be kept on the land as long as you want it kept on the land, and no Indian will get his restrictions removed unless he wants them removed.

Senator Thomas (continued)

This meeting was proceeding to explain some of the sections of this Bill. Under this law, the conditions of your land titles have not been changed. In this law, your farms, under restrictions, are just exactly as they were. This is the same in all the other Reservations and all other tribes of Indians in the United States. The trust period has been extended on their lands everywhere and are not changed in any land except Oklahoma, but so far as you are concerned and your lands are concerned, your trust period will be extended as long as you want it carried on your lands. There is another section of the Bill that does not apply to the Indians of Oklahoma. This Bill authorizes all of the Indians of the country to organize and adopt a constitution and bylaws, but this section does not apply to Oklahoma. When the Bill was drawn, it was thought that the purpose of the Department was to place the Indians on a reservation and for you to govern yourself on the reservation. Now, it appears that this was or is not the purpose. It gives you a right to elect tribal members and the tribal members to meet in the form of a council and discuss the affairs of the Indian people in their tribe. Then they are to confer with the Indian Agent or Superintendent and pass resolutions and motions for improvement and have the Indian Agent report these conditions to the Indian Office in Washington. This is to enable the Indians to have a business committee and to be considered in a matter concerning them. The Indians of these two reservations already have the

right to organize a tribal council. You already have your tribal committee and we all approve of that. This Bill gives you that right by law and I approve personally of this. It simply gives you a right to have by law what you already have without a law.

The trouble came up over the definition of the term "Reservation". A reservation used to be a large tract of land owned by the Government; a tract of land upon which the Indians lived but the land was not owned by them personally. All the Indians have all the land. The term "Reservation" was not clear and you became confused. I do not think that it is for the best for the Indians in Oklahoma to give up their allotments and good land and moving on a reservation. For this reason; to get a large tract of land, you would have to go some place where it is not good in order to get a large tract all together. We would have to buy it and the majority of the people would not want to give up their land when or where we wanted to buy it. We could not get a large body of good land together. We could buy cheaper land like a big ranch or pasture land, but we would not be able to raise so much on it. I do not think it is good policy for the Indians to give up good land and go some place where the land is not as good and live on a reservation. A large number of Indians had land given to them years ago and many of them had the restrictions removed. This land was given to the Indians and they were given a deed to their farms. Many of these Indians mortgaged their land or sold it and most of the younger Indians

do not have land. So we find in Oklahoma, a great number of Indians, young and old, do not have any land. The Indian Office and the Government wants to help all Indians who do not have land to get some land. In other words, the Indian Office, Mr. Collier and Congress wants to help the Indians get land, who want land. Now the question is, you that do not have land and want land- do you want the Government to buy a tract of ground and let you live on it as a reservation along with the other Indians of your tribe or do you prefer the Government to buy a tract of land and give it to you as an allotment? Do you want to go back on the reservation or do you want to go back on allotments and live on individual farms? I think there is no difference now between any one on this Indian problem. It is understood that you are to have your land. We all agree that the trust patents will be extended as long as you want them extended. As for the Indians who do not have land, we are debating a question whether we buy a tract of land for a reservation or whether we buy land in farms and give each Indian a tract of land by allotment or move the landless Indians on a reservation and buy an individual piece of land for each family and let them live as in the past.

When this Bill came up before Congress, for passage, I had no time to come before you. I had to act up there in Washington. We did not think that the Indians of Oklahoma wanted to go back on the reservation. I thought that they had made such great progress that they would prefer to live on their allotments as

in the past. I came to you to look you in the eye and get your answer; to get your understanding. This Bill is made to give to the Indians all the good points, all of the value of all the things that would be good for you. All of this is compressed in the Bill. You are to decide what you like about it and what you do not like about it. This meeting is to see that you will thoroughly understand the Bill. I am going to ask you Indians to pass a resolution stating just what you think of this Bill; if you are for it or if you are for part of it; what part you like and what part you do not like. We want to know what part you are against or if there is something you want that is not in the Bill. In other words, I want to get your viewpoint and your questions so that I can fully advise when Congress convenes in January. We have discussed the matter now and it seems that there is no disagreement on the part of any one. It is understood that the trust period will be extended just as long as the Indians want this trust period extended. We are going to let them have their land and we have all agreed to that. We have all agreed that it is desirable for Indians to have land if they want to farm and live in the country. The old Indians that have lost their lands will have a place to live. Indians should have land, so the policy is now to use Government money to buy land. The only question now is whether we buy land in large blocks and put them on that land as a reservation or whether we buy individual land and let them live on allotments. This matter is one for you to decide and it is for those who do not have land and want land

to make a decision. You Indians who have land left are very well satisfied. It is those who are without land that should try to decide whether they prefer the Government to buy them a large tract and move them on it like they did in the old days. So as the matter has developed, there is not much controversy so far as Oklahoma is concerned. Mr Collier and his advisors have agreed that there must be some settlement. The purpose of these meetings was to understand this Bill and to make some ammendments to help the Indians in Oklahoma. This law provides two million dollars a year for the purpose of buying land, so next year Congress will appropriate two million dollars to be placed in the hands of the Indian Office to be used for buying land. I have the impression that the Oklahoma Indians want this land bought individually instead of a reservation. Landless Indians will either have land allotted them or live on reservations. It is up to them to decide what they want to do. I favor very strongly the policy of appropriating money and buying land for the Indians. This two million each year means two million next year, the next year and so on. It will be as much as forty million in twenty years, twenty million in ten years and ten million in five years. We will buy land for the Indian so that he can have land of his own to make his home upon in the future. This law provides for an appropriation of \$250,000.00 a year to be used to make loans to Indian boys and girls to go to higher schools and receive a higher education. For example; the children whose parents do not have money to send them to college

or higher institutions of learning. These children can make application for these loans from the Indian Office for the purpose of going to school to complete their education and to receive a higher learning. I approve of this law, which will be of benefit to the younger Indians.

This Howard-Wheeler Bill has a lot of good things in it for the Indians and especially for the Cheyennes and Arapahoes. We want you to keep the good things in this law or bill and the things that you do not think are good, we want your opinion of these parts. We do not want you to have things which you do not want or to do the things that you do not want to do. The point is to give you the good things that you want so that this will be a Bill that you are all pleased with and you will not have laws that will hurt you. Nobody wants to hurt any Indian any place.

In Conclusion, I want to say that I approve of all of the sections of this Bill that will help you. I approve or recommend the ammendment of some of the other sections to make them fit the Oklahoma Indian. As the Bill now stands, it will be made so as to be a vast benefit to the Indians of our state. I think the best policy for our Oklahoma Indians is to encourage this and it will help you to educate your children so that they can take their place along with the White people in the United States. They will be so educated that when they do become men and women, they can fight for their own rights and help themselves and you. They can take part in public affairs and be a part of the Government

and a benefit to their country. You should choose the things that will be best for the Indians. That is my policy but I want to get your views; I do not want to hurt you in this matter. I have covered this Bill and given you an explanation of it. There are some parts of this Bill that I do not think that you would be interested in. For instance; some of the reservations have been handicapped. This Bill provides that Indians living on reservations have the right to adopt a constitution and bylaws or a charter to go in business of some kind to better the conditions on their reservation. I do not think the Indians on this reservation would be interested in forming such a business. It is fine for them to band themselves together and form a corporation and develop their reservation, like one instance where the reservation had very little water supply. They went together and dug wells to furnish water for their stock. I do not think that you would be interested in trying to form a charger to go into business of some kind, so I am not taking any particular time to discuss this part of it. It is in the law and you can read it and decide for yourself what you want to do. There are many things that pertain to Indians and which you are interested in are not covered in this Bill. I know that you are interested in the continuation of boarding schools. I favor a continuation of the boarding schools and I favor three classes of Indians. First, the Indian children that live close to White schools and a child that the parents can furnish with

books and clothing. They can go to the nearby White schools so that they can learn with White children. Second, orphan boys and girls. The Indian boy or girl who has no relatives or friends. This boy or girl is handicapped, embarrassed and neglected, unless we can have an orphans home where they can receive clothing, food and a good place to stay and have the opportunity of receiving an education. Third, the poor boy or girl. The boy or girl whose parents are unable to furnish their children with food, books or the kind of clothing that Indians want. They are one of the classes that should be in the boarding schools. The boy or girl 9 or 12 years of age, who has never been in school is the ones that are to be considered. They have to enter school in the little childrens' classes and they make fun of the boy or girl who has never been to school. They are embarrassed and do not like to go into classes with the smaller children and be made fun of. Orphans and poor children; who have never been to school and have never had a chance to receive an education; that is my reason for having the boarding schools continued. It is for them, otherwise, they will never receive the benefit of an education. This law does not deal with hospitals. A few years ago the Indians had never had hospitals and they had no idea what they were. During the past years, we have built some hospitals and now the Indians are willing to go to the hospitals for treatment. We have hospitals at Clinton, Talihina, Shawnee and many other places, for your

use and it is my policy to not only retain the ones that we have now, but to expand them and to build others. It is my policy to build other hospitals at other points where they can be nearer the Indians. The plans for the present institutions are to equip them with the best facilities for carrying out their work. I have occupied a lot of your time and have gone over the main points in the Bill and one or two things which I thought you might be interested in. Mr. Monahan will be able to give you a little more information on this Bill. After we have completed this conference today, my request is that your tribal council meet in the next week or two and pass resolutions setting forth just what you think about the Bill, what policy you want adopted. The question of schools and hospitalization or any other matters are to be set forth in a resolution. Then we will be able to act upon this matter when it is brought to our attention in Washington. In other words, I am your boss and I am working to help you so you must tell me what you want and what you think best for you to have and suggest some policy for us to follow. The people in this department are working to help you and if the things you suggest are not considered and you do not receive a square deal, then you can fire them at the first chance you get. I mentioned election a little while ago. I do not want you to misunderstand me. I think it is a good policy for every Indian that is old enough to go out and vote

exactly like he wants to vote. If you take no part in public affairs, you are just as much use as a bunch of cattle out here in the pasture as far as voting is concerned. If you go out and vote like you want to, but whatever you do go out and vote, then these politicians that support you will know that you have power and will try to get you the things that you want. It is to your best interest to have every Indian man and woman go to the polls and vote exactly as they want to. I have taken a long time to talk to you and I would like to have you ask me any questions that you wish. This way we can learn what you want and what you are against. I want to do what you want to do, but first I must know what you want. Mr. Monahan here is from the Washington Office and he has a big part to play in the Indian Affairs. Mr. Collier has asked him to come down to speak for him. I am very glad to introduce Mr. Monahan, who has come down to speak to you.