

Mr. TILLMAN. And the shacks greatly outnumber the houses?

Mr. GIRTMAN. Oh, yes.

The CHAIRMAN. Is that all?

Mr. Harjo, will you take the stand?

STATEMENT OF MR. HENRY M. HARJO, OF OKMULGEE, OKLA.

The CHAIRMAN. How long have you been in Florida, Mr. Harjo?

Mr. HARJO. Three years.

The CHAIRMAN. Since you have been here you have been a missionary to the Seminole Indians, have you not?

Mr. HARJO. Yes, sir.

The CHAIRMAN. You tell in your own way about what your observation has been of the Seminole people in Florida.

Mr. HARJO. You want me to tell the conditions?

The CHAIRMAN. Yes.

Mr. HARJO. In the year 1901 I came here and stayed about two weeks only, but at first we had a Baptist association in our country and thought it best to send a man down here, and we picked out a full-blood Indian to work among the people down here. When they come down they wouldn't come down by themselves, because they couldn't speak English very well. So we had another man to bring them down here, and they took him out here to the Indian town near Lake Okechobee and left him out there and went back. And in about two days afterwards he got homesick—couldn't stay out there, and went back. And then our board—I found our board was going to give it up, and then I came down myself.

Mr. HASTINGS. Are you a full-blood Creek?

Mr. HARJO. Yes, sir.

Mr. HASTINGS. And you speak the Creek and Seminole language?

Mr. HARJO. Well, the Creek and Seminole language is nearly alike.

Mr. HASTINGS. Now, you were sent here as a missionary?

Mr. HARJO. Yes.

Mr. HASTINGS. And you have been here this time about three months?

Mr. HARJO. Yes.

Mr. HASTINGS. Now, where is your headquarters?

Mr. HARJO. Stuart, Fla.

Mr. HASTINGS. Is there a considerable band of Seminoles around you there?

Mr. HARJO. About 19 miles southwest of Stuart, and just about the same distance west of Jupiter.

Mr. HASTINGS. The Seminoles have no schools?

Mr. HARJO. No.

Mr. HASTINGS. They have no churches?

Mr. HARJO. No, sir.

Mr. HASTINGS. Do they have any form of public worship?

Mr. HARJO. No; none that I know of.

Mr. HASTINGS. Have you tried to preach to them in a public way, or has your work among them been of an individual character?

Mr. HARJO. Well, I can not preach to them like I do over yonder because I can not get an audience, so I have to see them individually—talk to them individually.

Mr. HASTINGS. Now, have you had occasion to visit nearly all of these Seminole camps in Florida?

Mr. HARJO. No; not the western part. I haven't been over there.

Mr. HASTINGS. About how many have you visited here in the eastern part of Florida?

Mr. HARJO. Well, the Okeechobee Indians, Fort Lauderdale, and Miami, when they are camping out here.

Mr. HASTINGS. That numbers three?

Mr. HARJO. Yes.

Mr. HASTINGS. Now, we were out at this camp here and the one at Fort Lauderdale. Now, about how many were in the camp at Okeechobee?

Mr. HARJO. Well, the best information I got from the Indians out there there were about 200.

Mr. HASTINGS. Are they camped together there?

Mr. HARJO. No; different camps—four or five little camps five or six miles apart.

Mr. HASTINGS. Do they have any houses?

Mr. HARJO. No.

Mr. HASTINGS. You have seen the camp at Fort Lauderdale?

Mr. HARJO. Yes.

Mr. HASTINGS. And their other camp up near Lake Okeechobee is like this one?

Mr. HARJO. Yes; only a little better.

Mr. HASTINGS. A little more permanent?

Mr. HARJO. Yes.

Mr. HASTINGS. Now, do any of those Indians up there talk the English language?

Mr. HARJO. Yes; most of them understand it and speak a little.

Mr. HASTINGS. Speak a little?

Mr. HARJO. Yes.

Mr. HASTINGS. You mean by that they speak broken English and understand it?

Mr. HARJO. Yes.

Mr. HASTINGS. They can not carry on a conversation in English, can they?

Mr. HARJO. No.

Mr. HASTINGS. How do they live—what do they do for a living? You have heard it described here this morning that they hunt, fish some, and that they cultivate some land. Did you see any of them cultivating any land?

Mr. HARJO. Yes; about 4 or 5 acres, that is all, and then they raise sugar cane. You see, all they have got to do is to set them out; when they cut it it grows again, and potatoes the same way.

Mr. HASTINGS. Then they don't cultivate it at all? They just set it out?

Mr. HARJO. Yes. The weeds grow after awhile and then they have to cut them down.

Mr. HASTINGS. What do they eat?

Mr. HARJO. Well, sometimes they buy groceries, and sometimes they hunt venison. They fish also. Then they get the soft shell turtle. I guess these two Indians know it, but they won't say it.

Mr. HASTINGS. You have not, then, been all over these Everglades, and you haven't been over any of this country except the eastern portion of it?

Mr. HARJO. That is all.

Mr. HASTINGS. Do you have any judgment, then, as to where—if the State or Federal Government were to acquire any land for these Seminoles, do you have any idea—would you be willing to give this committee your judgment as to where they ought to be located?

Mr. HARJO. At Big Cypress over here, what they call "Big Cypress." Then little Billy—I asked him questions about that and he told me that there was some land set apart for the Indians out there, and he went over to see, and the land was not fit for cultivation. They call it "hammock," and in our country we call it "rich land," but down here they call it "hammock" land. That is what they want, but they say there is none over there where the land was set apart. I now have some land over here by Stuart, and it cost me \$250 for fertilizer. And with the labor, it will cost me nearly \$500. But hammock land does not take much fertilizer. Then, these Indians can't afford to buy fertilizers. So I think it best for the Government, if they buy at all, to buy these hammocks for them, so they can raise something. But it seems like all the best land is sold now.

Mr. HASTINGS. I believe you have already stated that you enrolled in Oklahoma as a full-blood Creek?

Mr. HARJO. Yes.

Mr. SEARS. Do you believe, from your observation and investigation, that the Seminole Indians should receive an allotment of lands from the Government?

Mr. HARJO. No; not now. I think it is best—well, if they can let the Government buy it and let them stay on it. Let them hold the land as common land.

Mr. SEARS. My point was this: Do you think the Government should do something for the Seminoles?

Mr. HARJO. Yes.

Mr. SEARS. You say you are from Oklahoma?

Mr. HARJO. Yes.

Mr. SEARS. Have you owned any property since you came down here?

Mr. HARJO. Yes.

Mr. SEARS. What does that property consist of?

Mr. HARJO. Orange groves; 24 acres in orange groves.

Mr. SEARS. About how much do you estimate the value of that orange grove?

Mr. HARJO. About \$300 an acre—\$10,000.

Mr. SEARS. Did you ever go to school?

Mr. HARJO. Yes.

Mr. SEARS. What school did you go to?

Mr. HARJO. Liberty, Mo.

Mr. SEARS. You never went to Carlisle?

Mr. HARJO. No.

Mr. SEARS. Was it a Government school?

Mr. HARJO. I went to the public school first, and then to college.

Mr. SEARS. What is the college you went to—a Government college?

Mr. HARJO. No; Baptist college.

Mr. SEARS. Have you any property back in Oklahoma?

Mr. HARJO. Yes.

Mr. SEARS. Is that restricted or not?

Mr. HARJO. No.

Mr. SEARS. Your restrictions have been removed?

Mr. HARJO. Yes, sir.

Mr. SEARS. What does that property back there consist of?

Mr. HARJO. You mean the number of acres?

Mr. SEARS. Well, is it in the oil-well region or—the number of acres you have?

Mr. HARJO. My own allotment is 160 acres, but there are no wells on my own allotment; and then I bought some more, but missed the oil field every time.

Mr. SEARS. Have you a family?

Mr. HARJO. Yes.

Mr. SEARS. Any allotment made to them?

Mr. HARJO. Yes. I have got some inherited lands—that is, my deceased children's land—and there are some wells on that.

Mr. SEARS. How much land was allotted to each of your children?

Mr. HARJO. One hundred and sixty acres; not all of them; just one.

Mr. SEARS. One child got an allotment?

Mr. HARJO. Yes. The rest didn't get any; they were born a little too late.

Mr. HASTINGS. Born since March 4, 1916?

Mr. HARJO. Yes.

Mr. SEARS. So from your investigation, although you are not a Seminole, you believe that the Government should render some assistance to the Seminoles?

Mr. HARJO. Yes.

Mr. SEARS. That is all.

Mr. NORTON. Most people who are not in just affluent circumstances feel that the Government ought to do something for them, don't they?

Mr. HARJO. Yes.

Mr. NORTON. A lot of white people think the Government ought to do something for them.

Mr. HARJO. Yes; if they can buy land for them, let them hold it in common, and then the Government not have traders among them—so that nobody would come around—and then just like they did with the Hoppie Indians in the Grand Canyon. I noticed they were trading with them so the Indians would stay around, and they ought to do the same way down here. And they know they will come to it by and by.

Mr. NORTON. You did not quite understand my question; but your statement, of course, is that you think that some land should be acquired for these Indians?

Mr. HARJO. Yes.

Mr. NORTON. And they should be given an opportunity to go upon it, cultivate it, and should be assisted in developing agricultural traits?

Mr. HARJO. Yes, sir.

Mr. NORTON. How many Indians have you seen while you have been down here?

Mr. HARJO. I don't know.

Mr. NORTON. About how many?

Mr. HARJO. About 200, I guess; maybe over 200, because they come here to camp a week and go off and some others come in, and I go out and see them every week. Those from Big Cypress, where this boy is living, about 40 miles from here. But over yonder the Okecho-bee Indians have a permanent camp. This camp out here is only a temporary camp. When they want to trade, they come over and camp out there.

Mr. SEARS. There is one question that we might get an answer on, Mr. Chairman—this witness is absolutely impartial. Do you know why the Indians are suspicious of the Government; or, as a witness before you mentioned, "superstitious"? Have you talked with them any?

Mr. HARJO. Yes.

Mr. SEARS. Can you tell the committee why that is?

Mr. HARJO. Well, the only way to do is to tell them about the history of the Israelites, and then come down to the Indian. They used to have customs, and then the children of the Israelites were told, "When you get your lands over yonder, the people over there have too many gods, you must not go to them, but the one that brought you out of the land of Egypt he is the only one; remember him and worship him." But when they got over there they got too many things there, and they looked around and the girls looked around and saw nice looking boys, and the boys looked around and saw nice looking girls, and they married with those people. That is where they violated the commands—and the Indians the same way. The older folks taught the young people not to, or the white man would get them; but he has not got them—whisky is the main thing; that is where they violated the commands. That is the great curse of the Indians. They never will quit. But the only way to do is to establish mission schools for them, from my observation, in our country, to establish mission schools among them and educate them. But the white man's school is all right if they teach right.

Mr. SEARS. Now, getting right down to it, do the Seminoles feel—in your conversation with them, or have they intimated to you that they feel that the Government owes them land?

Mr. HARJO. No.

Mr. SEARS. Don't know anything about that?

Mr. HARJO. No; I have mentioned it, but they don't think so. They think this country here belongs to the Indian, but the white people coming in and getting too numerous just crowded them out.

Mr. SEARS. They feel that the country belonged to the Indians, but gradually were forced back by the whites?

Mr. HARJO. Yes, sir.

The CHAIRMAN. Then their antipathy is not so much to the Government as it is to the white man?

Mr. HARJO. Yes, sir.

STATEMENT OF MR. J. W. WATSON, MERCHANT, OF MIAMI, FLA.

The CHAIRMAN. You are a member of the State legislature?

Mr. WATSON. Yes, sir.

The CHAIRMAN. How long have you lived in Florida?

Mr. WATSON. About 36 years.