

**Oneida Indians
1956, 1966**

A STUDY
OF THE ONEIDA INDIANS OF WISCONSIN

by the
LEAGUE OF WOMEN VOTERS, APPLETON, WISCONSIN
1956

The Oneida Indians originally came from the state of New York. In 1821 the Oneidas sold their land in New York and moved to the east central portion of Wisconsin. After several treaty negotiations final settlement came in 1838 establishing a 65,000 acre reservation for the Oneidas in what is now Brown and Outagamie counties. They cleared the land, built log houses, formulated their own laws and became chiefly self supporting.

When, in 1906, as a result of the General Allotment Act, the land was turned over to individual Oneidas in fee simple and the charging of taxes began, the life of the Oneidas began to change. Inability to keep up with the taxes, unscrupulous practices by the whites, mortgaging of the land to obtain money, foreclosures, poor management, and inexperience in legal affairs caused such a rapid loss of land that by 1930 only a little over 1,000 acres remained in Oneida hands. The old ways of living had largely disappeared. Loss of their land and growth of the surrounding white population forced increasing inter-action with the whites and absorption of white culture. Men found employment in Green Bay and surrounding towns and Oneida children attended district schools.

The economic crisis of the thirties brought severe privation to the Oneidas and they were forced to seek relief from the Federal Government. Government aid was the only alleviation of their serious economic problem. Under the provisions of the Indian Reorganization Act of 1934 the Oneidas drew up a constitution and by-laws and formed a tribal organization, thereby re-establishing an agency for united group action. Over 1900 acres of good farm land were purchased by the government for the tribe and a revolving loan fund was established.

Today there are approximately 4,000 on the tribal roll, 1500 of whom live on what was formerly the reservation, an area around the village of Oneida between Appleton and Green Bay. Approximately two-thirds of this group live in the Town of Oneida in Outagamie County and one-third in the Town of Hobart in Brown County.

Due to the fact that the Oneidas are not living on a reservation, nor are subject to any federal regulations, they enjoy all the services set up for all citizens of the state in the fields of Public Welfare, Education, Law Enforcement, and Highway Maintenance.

According to 1950 statistics, of the 3,527 on the tribal roll,
1423 or 40.5% were living in the area mentioned above (200 families).
902 or 25.6% were living in large cities (Milwaukee has about 500.
The Oneida began to settle there in the 1920's and was
the earliest Indian group in the city).
457 or 13.0% were living in small towns.
13 or 0.4% were living in Canada.
760 or 20.5% addresses unknown.

In May 1953, at one of the semi-annual tribal council meetings at Oneida, the decision was made to increase the amount of Oneida "blood" from one-quarter to one half for any new additions to the tribal roll. The payment of a one dollar fee by parents of a new child entitled that child to a place on the tribal roll and eligibility to any benefits or advantages that might be forthcoming such as Federal Government payments, etc. The reason for increasing the necessary percentage of Oneida "blood" may have been due to the hope that pending tribal land and timber claims are likely to be settled in the near future.

Most of the information regarding land ownership and agriculture was obtained from Oscar Archiquette, former tribal chairman.

The Oneidas are divided into two groups; those with land assignments and the landless. Of the approximately two hundred families in the Oneida area, 43 have been granted land use assignments on about 1,600 acres, 18 have been granted life use on 416 acres of tribal land. Approximately 75 families are landless and rent from non-Indians. The rest own taxable land and there are others owning taxable land who live elsewhere.

This common tribal land, under the direction of the Tribal Executive Committee is assigned to families with a prescription as to how many acres must be farmed. For land assignment, tribal members pay the Tribal Council a small fee to defray costs of land transfer, papers, etc., and assignments vary in size from one to ninety acres. (Only one of the latter). But the average allotment of 10-26 acres is too small for self support through farming, and some Oneidas with only one acre would farm if they had more land, while others with large enough assignments let the land lie idle and are employed elsewhere.

An assignee does not have to pay property taxes for the land which remains in the tribe's possession, but any improvements, or a dwelling he builds on that tribal land are his and if he is removed from the land, he must be reimbursed by the Tribe for his improvements. Land use assignments can be revoked by the Tribe whenever the assignee fails to comply with land assignment stipulations. The assignee is usually granted 30 days after 4 written notices are received from the Executive Committee.

According to Mr. Archiquette, however, the Tribal Executive Committee cannot, or will not evict those who are not using the land, nor revise the assignments so as to set aside small plots for those who only want to live on the land, and give larger allotments to those who want to farm. The Oneida group is so interrelated and jealous of one another that objectivity and enforcement of regulations by the Tribe itself seems to have been impossible.

Much of the land is still held up in probate; some of the land assignments have been passed down to heirs so many times that there may be as many as 30 or more heirs, and gaining the permission of each in order to sell unused land is sometimes a hopeless task.

The revolving loan fund mentioned above contains over \$33,000 and is available only to assignees, not to the homeless segment or to those on taxable land. In January 1950, over 200 loans had been made by the Tribe to individuals and 63 borrowers were delinquent in the amount of \$10,374.88. The Tribe is authorized to demand payment of the entire loan after a 30 day written notice to the borrower if he has failed to comply with any or all parts of the loan agreement. Original loans were to be repaid with interest, refinanced, and new loans were to bear interest for the Tribe at 3% per annum. Unfortunately, the same problems have arisen in regard to the loan fund as to land assignment. For a time, the fund dwindled to almost nothing because the Tribal Council was unwilling or unable to enforce repayment.

Agriculture as a Source of Income

In the opinion of Mr. Archiquette, "The Oneidas were never an agricultural people, but were hunters and unskilled without resources for farming. Whereas white men might build a farm with a big barn and silo first, the Indian would build a house first. They have not yet learned to make an investment in their land and livestock, and very little, if any, agricultural extension or other farming education is being done among them.

The Oneida land is in a good agricultural area where dairy farming predominates. The farms in the area send milk to the cheese factories and trucks from dairies in surrounding cities make milk pickups. Most of those Oneidas who farm, however, lack farm machinery, buildings, (especially silos and milkhouses), live stock and necessary capital for financing the purchases.

Mr. Archiquette felt that two things are essential to improve the farming situation: land redistribution and a tribal manager from the outside who could exert control --- perhaps an experienced farmer who could help with land re-assignment, farming problems, etc. He also thought it improbable, however, that such a man could be found who would also be accepted by men from the tribe.

Employment Opportunities

There are no employment opportunities in the Towns of Hobart and Oneida in factories or industry.

All local employment is on a seasonal basis. Oneida men may be employed as hired men for local farmers, the stone quarry nearby employs some and the Township of Oneida uses some occasionally for brush-cutting. The Guardian Angels Seminary in the Village of Oneida hires some Indian women for kitchen work, and recently, lacemaking under the supervision of Mrs. I. N. Webster, former post-mistress in Oneida Village has been gaining in popularity among the women. This is the extent of local adult employment and wages are very low in all types of work.

Many families do migrant labor around the state, picking apples, cherries and strawberries in Door County, and cranberries at Wisconsin

Rapids. The Green Bay WSES (Wisconsin State Employment Service) maintains a branch office in Sturgeon Bay during the cherry season. An Oneida crew leader is obtained and he makes all arrangements for dates of picking, housing and transportation.

Many Indians commute to Green Bay, West De Pere, Seymour, Appleton and Kaukauna to work if they have transportation.

Interviews were held with workers in the WSES offices in Green Bay, Appleton and Neenah-Menasha. The Green Bay WSES handles most of the Indian applications due to its proximity to the Oneida community. No record is kept of the race of an applicant and there is no discrimination in job placement by the WSES office, although employers may discriminate. According to caseworkers in the Brown County Public Welfare Department this is often the case.

Mr. Jarovetz of the Green Bay WSES reported no difficulty in placing qualified Indians as skilled industrial workers. But most of the male Indian applicants want only temporary employment as stevedores, construction workers or farm hands. Some do permanent farm work, while a maximum of 15-20 workers take day to day employment. One Green Bay firm uses a pool of Indian workers as stevedores, the majority coming from Oneida, the rest from Green Bay. Even alcoholics are used, since if one employee does not appear, another can be obtained from the pool.

In the summer of 1953 Oneida men could earn \$1.50 per hour in road construction which was enough to get them through the winter.

A majority of Indian women WSES applicants are unskilled and take either seasonal or permanent jobs in factories or as domestics or restaurant workers. The Green Bay WSES has placed some Indian office workers.

Mr. Gehrke of the Appleton WSES reported that he found difficulty in placing Indian men because they often proved unreliable by not reporting back to work after pay day. His office did about the same type of placement as the Green Bay WSES.

The Neenah-Menasha WSES reported that no discrimination by employers had been noted and that the small number of Oneidas (8 or 10) who use this branch of WSES move up the employment ladder if they have the necessary qualifications.

Resettlement

In 1952, the Department of the Interior, Bureau of Indian Affairs, sponsored a Relocation Program for Wisconsin Indians, working through the Travelers Aid Society in Milwaukee. Government appropriations were made to enable Indians to move to outside communities from the reservations of home areas. Budget allowances were set up to provide for transportation and cost of moving household goods plus, roughly, \$30 per week for three weeks. Additional allowances could be made for dependents accompanying the head of the household. Since 1952, 50 Indians have used this program and only two were Oneidas, reports

Miss Maureen Sinnott, caseworker with the Travelers Aid. She points out that the Oneidas, being more acculturated may need less help in relocating.

Nevertheless, the fact remains that although some Oneidas are leaving their home area for jobs elsewhere, the great majority are not interested in resettlement. Dennison Hill, Tribal Chairman in 1953, felt that resettlement might be all right, but "if happy here, why should they live elsewhere?" Fear of insecurity may be a factor since most lack any skill or profession. One young man who commuted to West De Pere reasoned that living expenses in Oneida were lower.

Social Security and Public Welfare as a Source of Income

Social Security benefits cover a larger group of those eligible for Old Age Assistance now than in the past.

Public Welfare. 1950 population figures show the Town of Oneida to contain about 2.8%, both Indian and white, of the total Outagamie county population, whereas in July 1956, that township had 40 cases or 5% of the county's active Public Assistance case total of 745. This did not include 21 Foster Home cases.

The Aid to Dependent Children program consisted of 13 cases, mainly due to divorce, desertion, or illegitimacy, and cost the county in July 1956, \$1,169.75. The Old Age Assistance program, consisting of 25 cases, cost \$11,572.46 for that same month.

Total assistance, exclusive of Foster Home care for the county, during July 1956 was \$50,771.28 and of this \$2,841.46 was paid within the Town of Oneida. Assistance in that town equalled 5.6% of the total payroll for 5.4% of the total recipients in an area containing only 2.8% or less of the total population. Living expenses, particularly for shelter, are lower in Oneida than in more urban areas of the county, but assistance payments are higher because of decreased resources. Recipients living in more urban areas receive proportionately larger Social Security payments and also receive much greater contribution from relatives. These two factors more than offset the decreased living expenses in Oneida.

John Huff, Casework Supervisor for Outagamie County, who furnished the above information, stated, "While intensive casework in the Town of Oneida has been effective to a certain degree in preventing dependency and in other cases rehabilitating dependent persons to self-sufficiency, it has not shown the dramatic successes which are possible in areas of greater employment and higher salary schedules."

County Children's Board

Robert Barry, Director of the County Children's Board felt that there has been some change for the better in the Town of Oneida. His agency handles most delinquency and child neglect cases but he reported no delinquency cases had come through the County Juvenile Court in the

past 8 months. Neglect cases are still above the county average, probably due to drinking.

Foster Home placement is handled by the Children's Board and financed by the Public Welfare Department under the Aid to Dependent Children in Foster Homes (ADCF) program. In July 1956, ADCF was paid on behalf of 21 county children, 13 or 2/3 of whom were from the Township of Oneida. Only one foster home, however, is located in that township although foster homes are difficult to find for Oneida children and they usually feel happier in Oneida homes than elsewhere, according to Miss Renetta Meyer of the Wisconsin State Department of Public Welfare.

The total long term full time case load of the Children's Board, including ADCF mentioned above is 178, and of these, 30 cases or more than 1/6 are located in Oneida. Only one of the county's 39 cases on a short term basis or needing small attention over a longer period is from Oneida.

Town Relief

One of the main functions of the town government in regard to the Indian population is the administration of general relief to the needy, mostly in the form of groceries, fuel and some money. The Hobart and Oneida Town chairmen do the administrative work and the townships are reimbursed by the state for relief granted to eligible Indians on land assignments. In 1953, 25% of the relief load of the county was centered in the Town of Oneida.

Private Agencies

Various private agencies from Appleton and Green Bay, such as the Apostolate, handle cases from the Oneida area too. These include foster home placements and cases of unwed mothers. Private agencies and service groups also provide such things as used clothing and holiday food baskets.

SOCIAL PROBLEMS

Housing

Some of the homes are well kept and well furnished but housing conditions in many instances are incredibly bad. A large number of the homes are rented, some of the worst belonging to non-Indians who charge relatively high rent for poorly maintained buildings.

There is a general lack of sanitary facilities, central heating, insulation, storm windows, screens, electricity, telephones, refrigeration, running water and living space. Many large families live in tar paper shacks of two rooms, one room downstairs for living and one upstairs for sleeping.

Running water in the homes is rare due to high costs of well drilling and piping. A community well in Oneida village paid for originally and operated by the Federal Government furnishes water to village residents who carry it home in pails. Outside the village, residents carry all

their water from the nearest farm or home with a well.

Coal and wood are the usual source of heat and kerosene is used frequently for cooking and light. An Outagamie County Public Welfare Department caseworker told of visiting homes in the winter in which kerosene fumes were strong enough to make one ill. Bottle gas stoves and ice boxes have started to appear within the last few years. The Outagamie County nurse stated, "Many of their homes are sparsely furnished and poorly heated. It is not unusual to see young pre-school children playing barefooted or with very little clothing on in mid-winter."

The living standard is low generally, especially in the isolated homes, but improves around Oneida Village and West De Pere. Oneida residents of Green Bay live along the East River or on South Broadway and most of those in Milwaukee reside in the congested 6th Ward.

Health

Maternal and child. All Oneida children attending rural or city grade and high schools participate in the same health program that is available to all school children throughout the state, carried on by the teachers, county and school nurses.

The following comments were contributed by the Brown and Outagamie County nurses on the various phases of the school, pre- and post-natal and preventive T.B. health programs:

In regard to the vaccination, triple toxoid and polio immunization programs, the county health departments do not always receive the cooperation and participation they would like.

The majority of Oneida pre-school children are not immunized. (In Appleton the percentage is 75%). In school districts where teachers bring the children to clinics, attendance is much better than where transportation is left to parents. This may be due to lack of transportation or to the fact that Oneida parents do not realize the importance of immunization.

Not many Oneidas take advantage of the T.B. X-Ray Service which visits the community every two or three years. There seems to be no greater incidence of T.B. among the Oneidas than among non-Indians.

Referrals for pre-natal and post-natal care are very few. Most cases are found when the county nurse is visiting the home for an entirely different reason. It appears that pregnant women do not receive early pre-natal care. There are some home deliveries without proper medical personnel.

When school vision testing reveals the need for glasses, families usually are unable to provide them. Although both county nurses' offices offer financial assistance from organizations, the demand far exceeds the supply. The nurses also may secure financial assistance in providing corrective shoes, braces and other orthopedic aids.

The Outagamie County nurse reports that a majority of Oneida children are in dire need of dental care and that the situation could be improved if diets were adequate and good dental hygiene maintained.

Many schools participate in the surplus milk program to supplement lunches brought from home. Some of the schools participate in the hot lunch program but can claim federal reimbursement for only those Indian children who live on land assignments.

According to the Outagamie County nurse, diets, although better in summer, are generally inadequate, being especially deficient in milk, green and yellow vegetables, meat, fruit and citrus fruit. According to Mr. Archiquette, some of the families main diet during the winter is cornmeal or oatmeal, while gardens provide some variety in summer.

Town and Public Welfare Facilities. Both townships have Boards of Health, but authorization for medical care must come directly from the town chairman. No inspection is made of sanitary facilities or water supplies.

Public Assistance clients are given medical referral slips for prescriptions, medical and dental care or hospitalization. Costs are paid by the Public Welfare Department.

There are no doctors, dentists or drug stores in Oneida. Seymour, Green Bay and West De Pere facilities are used most frequently. The nearest hospitals are in Green Bay.

The Outagamie County nurse had this to say about Oneida acceptance of county health services: "The people in general are very sceptical of our services...It is quite difficult for them to understand that we are only trying to help them."

EDUCATION

Elementary

All of the Oneida area, including the village in which there is no public school, is organized into school districts with school bus service and all the grade school children attend rural public schools except for a number whose district has been attached to the City of Seymour district.

The Episcopal parochial school in the village, with three teachers teaching by their own request under county supervision, is the only school with all Indian pupils. Some attend a Catholic school near the village.

Most of the Indian children remain in school until they are sixteen. Their schooling often ends with the 8th grade unless the pupil is very bright and eager to go on. Adequate clothing is a problem, especially for high school students, and those from the poorer families experience feelings of inferiority due to their lack of clothing and other material possessions. Community and adult attitudes about the need for a high school education are also a contributing factor.

School buses transport junior and senior high school students to the schools within their district lines, either at Seymour, Freedom, Green Bay or De Pere.

According to the Outagamie County Superintendent of Schools, there has been considerable improvement in enrollment and attendance in the last few years, due to concerted action by the Superintendent's office, school administrations and teachers. Extra-curricular activities, better bus service and the hot lunch program all have helped to increase attendance.

Secondary

At Seymour High School during the 1955-56 school year, there were 49 Oneida students, 3 of whom were June graduates. At Freedom High School there were 20 enrolled, 3 of whom graduated. Both principals felt that the future would bring a higher enrollment and fewer dropouts than the considerable number in the past.

At Freedom High School all Oneida students participate in the hot lunch program although the school administration can claim reimbursement for only the 2 who live on land assignments. It was felt that if the school charged for the meals of the others most of them would go without. One or two of the students at Freedom have had to have help in keeping clean and sufficiently clothed.

Both the Seymour and Freedom principals stated that there was ready acceptance of the Oneida students. They participate actively in all phases of the extra-curricular program.

Miss Viola Krumm, assistant principal and guidance director at Washington Junior High School in Green Bay is mainly responsible for a plan in effect since 1945 to integrate Oneida pupils into the school program. This includes a pre-enrollment Orientation Day for all tuition pupils with a special bus for Oneida and special efforts to include Indian children in all phases of school life.

Miss Krumm supplied the following information in 1953: There were about 22 Oneidas in the 9th grade annually, with the usual number of dropouts in the sophomore year and few graduating.

A hot lunch program at East High School was not used by the Oneida students, but the girls have taken advantage of free lunches and milk made available to those in need of diet supplementation. Boys from Oneida were not interested.

Here too, acceptance of Oneida children has been good and extra-curricular activities have been participated in except when limited by transportation difficulties. In the past, extra buses have been sponsored by the school so that the Oneida students could attend a few of the school sports events.

Very few Oneida children attend any Bureau of Indian Affairs schools which give vocational training at the high school level. One Freedom High School graduate planned to attend Haskell Institute in Kansas this year.

Education Beyond High School

One of the Oneida adults with whom we talked said he felt there was little interest in higher education. Another said that if this were so he believed it to be because of commercial advertising and job offers which led young people to believe that there were sufficiently prepared academically for life at high school graduation.

One or two Oneida students attend the Green Bay Vocational School, and some of the girls are enrolled in Practical Nurse training programs at Theda Clark Hospital, Neenah.

There is some scholarship and loan fund help available. A Mrs. Ridgeway of De Pere has been instrumental in providing scholarships for college and nursing school for promising Oneida students through the D.A.R. and the Wisconsin Federation of Womens Clubs. The Federal loan fund is seldom, if ever, used.

Most of the young men go into military service and do not return to Oneida after having served except for family visits.

RELIGION

The Oneidas are chiefly Protestant, unlike most of the non-Indians among whom they live. According to Mr. Archiquette, there is little cooperation and fraternizing among the Catholic non-Indians and the Protestant Oneidas. This causes some housing and employment difficulties for the latter.

The largest groups of Oneidas belong to the Episcopal and Methodist Churches, but the Mormons, Lutherans and Church of Christ are active too. None of the churches are staffed by Oneidas. Two Catholic churches in the area serve mainly non-Indians.

Brown County Public Welfare Department caseworkers mentioned the incidence of religious "floating" particularly among the younger group who seemed to base their church preference on the type of program (religious, social, recreational) offered by the various churches.

According to Miss Meyer, the churches have opposed the exodus of Indians to other communities on the grounds that it tends to break up tribal customs and the emigrants seemed to fare no better elsewhere anyway.

RECREATION

There are few recreational facilities for youth, such as bowling, swimming, team sports, movies or skating. The churches have some activities including handicraft, in their parish halls but their use largely is limited to their own members. About half of the population is served thus but there are no large scale facilities for everyone.

What was formerly a C.C.C. camp was turned over to the Oneidas by the Federal Government in spring 1953. It consists of a small hall, wooded area and a baseball diamond developed by the Oneida young men. A baseball team was formed at that time, and a second team of Oneida boys is sponsored by the Episcopal Parish Hall. A third team is sponsored by one of the local taverns. All play regularly in the County league.

A recently opened drive-in food stand in Oneida Village serves as a hangout for the young people in the summer, but the only other gathering places are the four taverns in Oneida and two others within a half mile radius. A hall in connection with one of the taverns is used for dances and card parties. Some of the church groups and the V.F.W. Auxiliary sponsor occasional events primarily for adults such as card parties, suppers, dances, etc.

TRANSPORTATION

The problem of transportation affects many phases of Oneida life due to the relative isolation of the area, the poor quality of some of the roads and the oftentimes unreliable second-hand cars.

In wet weather, some of the red clay roads are as slippery as ice. In winter's snow, those who live some distance off the road must shovel their way out to get water, food, etc.

Car pools are used to a certain extent, but if a special trip into Green Bay or elsewhere must be made, it is usual to find someone who owns a car and pay him a certain amount to be taken to one's destination. The second-hand cars are costly to maintain.

There is regular school bus service, but a lack of adequate public transportation otherwise. A bus runs twice daily in each direction between Green Bay and Seymour, but not at convenient times for those employed or seeking recreation in either city.

Those Indians who can pay cash trade mainly in Green Bay at the large supermarkets. There are three stores in the Oneida area that carry charge accounts, but their prices are somewhat higher.

SOCIAL ORGANIZATION

An experiment in community organization was begun in 1943, instigated by the factors of lawlessness, alcoholism, child neglect, and juvenile delinquency. The Oneida-Hobart Welfare Committee was

organized --- the church groups giving leadership --- and aided by the Federal Indian Service and various public agencies of Brown and Outagamie Counties. Participants were both Indian and non-Indian.

"... This committee inaugurated recreational programs for the entire family, aided in the establishment of active 4-H Clubs, set up a nursery school for Indian mothers in war work, established a library, and promoted various health clinics. The indirect results of the work of the committee showed a lessening in truancy, fewer cases of minors found in taverns, and a decline in arrests for drunkenness. The committee unfortunately had lost many of its outstanding leaders by 1946, and gradually the organization became inactive. Nevertheless, the Oneida Tribal Council itself still carries on a few of the original projects of the committee, recognizing the value to the community of recreational programs." (Footnote, page 28, Handbook on Wisconsin Indians, 1952, Governor's Commission on Human Rights).

At present, there are no existing 4-H Clubs among Oneida children in the Town of Oneida. Mrs. Schuster, of the Brown County Agricultural Extension Office, supplied the information that one of the three active 4-H Clubs in the Town of Hobart has Indian members. Difficulty has been experienced in getting leadership among Oneida adults or encouragement from parents.

A successful venture in community organization that has lasted is the Oneida Self-Help Association. Membership is on a voluntary basis. Members pay a small sum periodically, and then receive a certain amount for funeral expenses at the time of death.

SOCIAL DISORGANIZATION

Although no statistics are available, it is generally conceded by some of the Oneidas, as well as by those who work with them, that alcoholism is one of the worst problems of the community.

Illegitimacy, desertion, divorce and the ensuing broken homes pose problems of proper support and care of the children involved. This problem has to be met in large part by the County Public Welfare Departments.

Some tribal leaders are much concerned with small children in bad homes. They feel that nothing can be done with the parents, but that the children could be worked with.

Juvenile restlessness is high. The incidence of vandalism, drinking, "riding around" in cars, and delinquent behavior in Green Bay's Pamperin Park were cited by various individuals with whom we talked in 1953.

A somewhat brighter side of the picture was presented by the Outagamie County Sheriff in 1956, who stated that fewer calls had been made to the sheriff's office in recent times concerning drunkenness and family problems. No vandalism reports have come

from Oneida since 1953. Traffic violations and drunken driving seem to be on the decline also. Bad brakes and bad lights on the cars have been a problem, but he thought an improvement in car ownership was contributing to the easier law enforcement situation there.

RELATIONS WITH THE FEDERAL GOVERNMENT

Although most of the Federal Government's relations with the Oneidas have ceased, the relationships still in effect are causing much concern among the Oneida people and those concerned with their affairs.

A treaty signed in 1794, honoring the Oneidas for their help to the United States in fighting the Revolutionary War, specified annual payments of fifty-two cents in cash to all members of the Wisconsin tribe. When issuing individual checks became unwieldy and expensive, the Federal Government, in 1952, offered the Oneida Tribe \$60,000 to buy out the treaty. This was rejected on the grounds that the cash settlement was too small, and in the hope that rejection would better the chances of negotiations on pending claims the tribe has against the Government.

When the annual payment of 1952 was made in a lump sum of \$1800, the Oneidas returned it. Since then, the payments have continued to pile up, and now total about \$9,000 available any time the tribe wants to accept it. No decision has been arrived at as yet on how it shall be disposed of.

Several methods of settling the treaty agreement have been proposed. Among those proposals made by an Oneida fact-finding board which met in Milwaukee in early 1952 are the following: Provision of more land for tribe members near Oneida, education of Oneidas in modern farming methods, provision of equipment and stock, provision for higher education among tribesmen, and a social center at Oneida.

Another matter of concern has to do with the possible termination of land holdings in Federal Trust status and the disposal of the revolving loan fund.

Although according to the Bureau of Indian Affairs spokesmen at a recent regional meeting of the Great Lakes Area Indians, preparation for termination is perhaps a twenty-five to fifty-year proposition, involving more adult and child education and raising of living standards, some of the Oneidas are already fearful that when termination time arrives, those now holding land assignments will receive full ownership rights, and the landless will be left out except to divide the \$33,000 revolving fund.

There has been dissatisfaction on the part of the landless group too because only that segment on land assignments has benefited from the revolving loan fund, the hot lunch program, and various other Federal Government services.

Another fear is that if the presently tax free land becomes

taxable, its owners might lose it by inability or neglect in paying taxes. One tribal leader stated that he felt only a few of the assignees would be able to operate successfully without some aid. The same viewpoint was expressed by Fred Hill, Oneida Town Chairman, who was concerned about the possibility of the Town or County having to support those who became landless.

But some of the Oneidas are looking ahead and seeking solutions. Mrs. Chester Smith, secretary of the Tribal Council in 1953, stated that in the February 11, 1952 issue of the Appleton Post-Crescent there was a statement that "much of the reputed shiftlessness of Indians is a result of confusion. They don't know what to expect next..." One administration tells them to forget their language and customs and live like white men. Another comes along and encourages them to develop their own culture. The resulting confusion has killed much of the Indians' initiative, Mrs. Smith believes. She evinced the further belief that her people must learn the importance of three things: taxation, hospitalization, and insurance.

Mr. Archiquette, seconded by several other Oneidas present, had this to say about past and present governmental relationships, "The more we deal with the State of Wisconsin, the better off we'll be."

CONCLUSIONS

Over and over again, three main problems were reiterated by members of the Oneida Tribe, their leaders, by Town, County and State officials and case workers, and by everyone concerned with the situation.

The first is the need for sufficient employment opportunities. Second, they desperately need good recreational facilities. The cost of law enforcement, of destruction of property by vandals, of disabling accidents due to both drunken drivers and pedestrians, of illegitimacy, and of other direct and indirect results of the lack of proper recreational outlets is obvious.

Third, an improved or supplemental health education program, especially on a preventive basis, is particularly necessary in this blighted area, whose residents seem unable to derive the optimum value from the health program which serves the rest of the two counties. Fourth --- greater participation in adult education and vocational training programs.

At the risk of seeming to simplify a truly complex problem, the Appleton League of Women Voters, nevertheless, has a fourfold program suggestion.

We believe that it is important that the Oneida Indians have integrated aid that will better concurrently their economic, educational, health and recreational status. Help in one field without the others might prove futile.

Therefore, we are suggesting that a small industry located in the community, comparable to the one at the Lac du Flambeau Reservation, could help to change the economic picture dramatically. Obviously a successful business venture, chosen to suit their abilities, would increase their incomes and could thereby decrease the incidence of public relief dependency, poor health and living conditions, and even delinquency.

Local assets, according to Mr. Archiquette, are an estimated available work force of three hundred, including eighty women; a truck line and railway running parallel through the area; and the Oneida Indians' particular adaptability to small machines. It was the feeling of those Oneidas to whom we talked that many who had left the area would like to move back if a good source of income was available.

The community also needs recreational facilities for both children and adults. They should have, if possible, the advantage of vocational training, leadership training, and such programs as 4-H Club work, Agriculture Extension education for both men and women, a knowledge of taxation, citizenship, and land use, and a better working relationship among themselves. The youth, particularly, needs recreational facilities and organization to help them set a pattern of wholesome living. Health standards might be improved by community-wide education and an improved economy.

To end on a brighter note, we agree with Miss Rennetta Meyer of the State Department of Public Welfare who has worked many years with the Oneidas. She points out that the Oneidas coming into the city to schools and their participation in the advantages offered by a large school program eventually will lead to improved employment opportunities and better acceptance by non-Indian neighbors. More and more of the children are learning to take part as citizens in communities, and are acclimating themselves to a better way of life. She feels, and so does the Appleton League of Women Voters, that the children will provide the hope for the future.

THE ONEIDA INDIANS OF WISCONSIN

A Study by the League of Women Voters

Appleton, Wisconsin

1966

BACKGROUND

The Oneida Indians of Wisconsin originally came from New York State. They are one branch of the Oneida Nation which is composed of four groups under four hereditary chiefs or tribal chairmen. Two of the other Oneida groups remain in New York State and the fourth is in Canada. In 1821 the Oneidas left their homes in New York and moved to the east central portion of Wisconsin. After several treaty negotiations final settlement came in what the Oneidas consider the disgraceful treaty of 1838, establishing a 65,000 acre reservation for the Oneidas in what is now Brown and Outagamie Counties. They cleared the land, built log houses, formulated their own laws and became chiefly self-supporting.

As a result of the General Allotment Act of 1887, Oneidas were allotted land under restricted title (exempt from taxation). About 1908, with the approval of the Superintendent of the Great Lakes Agency, full title to deceased allottees' land was issued to heirs. As taxation began on the inherited land, the life of the Oneidas began to change. Inability to keep up with the taxes, unscrupulous practices by the whites, mortgaging of the land to obtain money, foreclosures, poor management, and inexperience in legal affairs caused such a rapid loss of land that by 1930 only a little over 1,000 acres remained in Oneida hands. The old ways of living had largely disappeared. Loss of their land and growth of the surrounding white population forced increasing inter-action with the whites and absorption of white culture. Some of the men found employment in Green Bay and surrounding towns and Oneida children attended district schools.

The economic crisis of the Thirties brought severe privation to the Oneidas and the Town Board was forced to seek relief from the federal government, the only source of help in the alleviation of their serious economic problems. Under the provisions of the Indian Reorganization Act of 1934 the Oneidas drew up a constitution and by-laws, approved by the Secretary of the Interior, and formed a tribal organization, thereby re-establishing an agency for united group action. Over 1900 acres of good farm land were purchased by the government for the tribe and a revolving loan fund was established.

TODAY'S ONEIDAS

The Oneida tribal roll lists those Indians with a minimum blood quantum of one-fourth. The payment of a two-dollar fee by a child's parents entitles that child to a place on the tribal roll and eligibility to any benefits or advantages that might be forthcoming such as federal government payments, etc.

In 1905, there were 2090 Oneidas on the tribal roll according to old records.

In 1950, of the 3527 on the tribal roll, 1,423 or 40.5% were living in the area mentioned above (200 families). 902 or 25.6% were living in large cities (Milwaukee had about 500. The Oneidas began to settle there in the 1920's and were the earliest Indian group in the city). 457 or 13.0% were living in small towns. 13 or 0.4% were living in Canada. 760 or 20.5 % Addresses unknown.

Today there are 5,187 Oneidas on the tribal roll, but only 1,240 of them (298 households) live in an area around the unincorporated village of Oneida, west of De Pere. About 700 live in Milwaukee. The former reservation area is composed now of the adjoining Towns of Hobart in Brown County and Oneida in Outagamie County, where tribal land is checkerboarded with taxable land privately owned by tribal members and by non-Indians. 1960 census figures for the Town of

Oneida listed a total population of 2,520, including 786 Indians; for the town of Hobart, a total population of 2,343, with 552 Indians.

Norman Austin, Chairman of the Town of Oneida reports that there are several members of the Stockbridge and Menominee Tribes living in the Oneida area, included in this census.

The following table shows the age and sex distribution of the Oneida Tribal members in 1965.*

<u>Age</u>	<u>No. of Persons</u>	<u>Population Percentage</u>	<u>Females</u>	<u>Males</u>
0-5	201	16.2%	97	104
6-13	305	24.6%	157	148
14-18	146	11.8%	77	69
19-50	332	26.8%	169	163
51-64	151	12.2%	81	70
>65	105	8.4%	49	56

Median age: 17 years

It is important to note that 52.6% of the population is under the age of 18, and 8.4% is over normal retirement age of 65. Thus only 39% is within what is usually regarded as the productive or income-producing age. The other 61% is either too young or too old.

SOURCES OF INCOME

In a survey of any population, the distribution of income indicates much about the problems and potential. Following is a table which gives a good picture of Oneida community financial resources:*

<u>Income (earned)</u>	<u>Number of Households</u>	<u>Percentage</u>
\$ 0-499	10	3.4%
\$ 500-999	10	3.4%
\$1,000-1,499	11	3.6%
\$1,500-1,999	10	3.4%
\$2,000-2,999	40	13.4%
\$3,000 +	126	42.3%
No earned income	91#	30.5%

Median earned income: \$3,000+

Many families in this figure are retired on Social Security or receiving various forms of public assistance, VA benefits, unemployment compensation, etc.

Note that 57.7% of the families earned income of less than \$3,000 per year. This includes those with no earned income.

* From statistical data compiled by the Oneida Tribal Council, 1965.
 • Ibid.

As state citizens, members of the tribed have access to the governmental agencies serving all citizens of Wisconsin in the fields of health, public welfare, education, law enforcement, highway maintenance and other governmental services. However, this is complicated by the county line division of the group into two-thirds living in Outagamie County and one-third in Brown County, making them subject to the jurisdiction of two town governments and two county governments, in addition to some regulation by the Bureau of Indian Affairs, Great Lakes Agency, at Ashland.

Land Ownership

Most of the original information regarding land ownership and agriculture was obtained from Oscar Archiquette, former tribal chairman.

The legal title to Oneida tribal land is held in trust for the tribe by the federal government. Assignees are entitled to use and occupy the land only in the manner set forth in the assignment form.

The Oneidas may be categorized into four groups: Those with land assignments, those with individually owned restricted land which may be sold to another Oneida (if sold to a non-Oneida the owner must make an application through the Bureau of Indian Affairs for a taxable deed); those who are landless, and those owning taxable land. Of the 298 households in the Oneida area, about 60 at present have been granted land use assignments on 2,400 acres. Approximately 100 families are landless and rent from Indians and non-Indians. The rest own taxable land and there are others who own taxable land in Oneida but live elsewhere.

The tribal land, owned in common and under the direction of the Tribal Executive Committee, is assigned to families with a prescription as to how many acres must be farmed. For land assignment, tribal members pay the Tribal Council a small fee to defray land transfer and other costs, and assignments may vary in size from 1 - 90 acres. But the average allotment of 10 - 26 acres is too small for self-support through farming, and some Oneidas with only one acre would farm if they had more land, while others with large enough assignments let the land lie idle and are employed elsewhere.

An assignee does not have to pay property taxes for the land which remains in the tribe's possession, but any improvements, or a dwelling he builds on that tribal land belong to him and if he is removed from that land, he must be reimbursed by the Tribe for his improvements or he may be granted permission by the Executive Committee to remove his buildings.

Land use assignments may be revoked by the Tribal Executive Committee whenever the assignee fails to comply with land assignment stipulations though this is a rare occurrence. In the past, the Tribal Executive Committee could neither evict those who were not using the land, nor revise the assignments to set aside small plots for those who only wanted to live on the land, and to give larger allotments to those who wanted to farm. The Oneida group has been so interrelated and jealous of one another that objectivity and enforcement of regulations by the Tribe itself seemed to be impossible. There has been some improvement in the situation in recent years.

Some of the individually owned restricted land is still held up in probate because of assignees dying intestate. Some of the land has been passed down to heirs so many times that there may be as many as thirty or more heirs, and

gaining the permission of each in order to sell unused land is sometimes a hopeless task.

The Great Lakes Agency of the Bureau of Indian Affairs has been working to develop plans for full use of acreage not being presently put to good advantage by the Oneidas. This proposed program is under way, according to the Superintendent, and work is being done with county, state, and federal agriculture agencies to make a total program which may be accomplished within the next year or two.

The revolving loan fund mentioned above now contains over \$22,000, compared to the sum of \$33,000 ten years ago. It was originally available only to assignees, but a later ruling by the Great Lakes Agency Superintendent has made it available to Oneidas on taxable land also. The Tribal Council is authorized to demand payment of the entire loan after a 30-day written notice to the borrower if he has failed to comply with any or all parts of the loan agreement. Original loans were to be repaid with interest, refinanced, and new loans were to bear interest for the Tribe at 3% per annum. Unfortunately, the same problems have arisen in regard to the loan fund as to land assignment. For a time, the fund dwindled to almost nothing because the Tribal Council was unwilling or unable to enforce repayment.

Agriculture

In the opinion of Mr. Archiquette, "Most of the Oneidas were never an agricultural people after coming to Wisconsin and were without resources for dairy farming. Most of them have not learned yet to make an investment in their land and livestock, and very little, if any, agricultural extension or other farming education is being done among them."

The Oneida land is in a good agricultural area where dairy farming predominates. The farms in the area send milk to the cheese factories and trucks from dairies in surrounding cities make milk pickups. Most of those Oneidas who farm, however, lack farm machinery, buildings (especially silos and milkhouses), live stock and necessary capital for financing the purchases.

In 1956, Mr. Archiquette felt that two things were essential to improve the farming situation: land redistribution and a tribal manager from the outside who could exert control; perhaps an experienced farmer who could help with land reassignment and farming problems. He thought it improbable, however, that such a man could be found who also would be accepted by the men of the tribe. Today he feels that the new tribal management may be able to solve the problems, and is confident that the future will be brighter if proposed constitutional revisions are passed.

Employment

Following the distribution of the Appleton League's first Study of the Oneida Indians in 1956, Douglas Thorson, a graduate student in Economics at the University of Wisconsin, made a study in 1958, under the supervision of Professors Harold Groves and Donald Knight, and Human Rights Commission Director Rebecca Barton. Titled Report on the Labor Force and the Employment Conditions of the Oneida Indians, it was the result of interviews with 600 Oneidas over fifteen years of age, 28 employers, 6 representatives from schools, 4 representatives

from Chambers of Commerce, 4 clergymen, 3 representatives from the Wisconsin State Employment Service, 2 representatives from county welfare offices, 2 union leaders, 2 town chairmen, 2 representatives from the Bureau of Indian Affairs, the personnel director of the Simpson Electric Company at Lac du Flambeau, and a judge.

The study covers many aspects of Oneida life as related to employment and, with 28 tables is impossible to adequately summarize here. It is recommended that those interested read Mr. Thorson's report. His recommendations are quoted later in this report under Community Needs.

Since his report is so extensive we will attempt here only to add what appears to have changed or not changed in the past seven years in relation to it.

There are still no employment opportunities in the Towns of Oneida or Hobart in factories or industry. Almost all local employment remains on a seasonal basis. A few Oneida men are employed for maintenance work at Guardian Angels Seminary in Oneida Village, some as hired men for local farmers, and as workers at the nearby stone quarry. In the winter, the Town of Oneida pays some of those who need work to cut trees and brush on town roads. The Oneida Town Chairman also has a private woodcutting project for which he hires unemployed Oneidas. This is the extent of local adult employment and wages are very low in all types of work.

Some families do migrant labor around the state, picking apples, cherries and strawberries in Door County and potatoes in Antigo. As mentioned elsewhere many Oneidas have moved to other communities to find employment: small cities in the vicinity and big cities like Milwaukee, Chicago, Detroit, and Minneapolis.

Those who have remained residents of Oneida are oriented toward Green Bay employment, but some commute to Seymour, Appleton, West DePere, Pulaski, Howard and Kaukauna to work if they have transportation. They thus take advantage of lower costs of living in Oneida as well as maintaining ties with what is familiar to them.

The following table indicates what the employment situation in 1965 was:

Unemployment and Underemployment (Projected Figures)*

<u>Males</u>	<u>Median Period of Unemployment</u>
Ages 19-64	5 months
130 men were employed full time, or 55.8%	
73 men were employed six months or more per year, or 31.3%	
30 men were unemployed six months or more per year, or 12.9%.	

Though more than half of the men were employed full-time, 44.2% were unemployed part or most of the year.

Some Oneida men seek employment in the Green Bay area, through their labor unions. Others apply at the Wisconsin State Employment Service office which serves all age groups and provides testing and counselling services for applicants.

* Ibid.

Also Vocational Rehabilitation and counselling is available for those injured on the job who need to change employment. During months when jobs are not as plentiful, those who have been laid off apply for Unemployment Compensation. For some, whose Unemployment Compensation runs out in January, Indian Relief is a replacement.

No record is kept of the race of an applicant and there is no discrimination in job placement by the WSES though Oneidas feel that some employers discriminate in ways which cannot be discerned easily. Interested persons who have talked with employers give a picture of subtle discrimination and the usual prejudices.

The majority of the Oneidas are employed in road and building construction, in truck farming, as stevedores, and at a grain elevator. Many have worked for the same employers for several years or until retirement. Some are crew foremen. In summer, 1965, those on road construction were paid at least the state minimum of \$2.50 per hour. Skilled men like cement finishers earn a higher rate. The union rate on building construction is about \$3.19 per hour.

Ten years ago it was reported that most of the male Indian applicants wanted only temporary employment and a maximum of 15-20 took day-to-day employment. This has decreased markedly, and the Green Bay WSES worker reported that most applicants are looking for permanent work but will take temporary if that's all that's available.

Indian women WSES applicants are mostly unskilled and take either seasonal or permanent jobs in factories or as domestics or restaurant workers. Some high school graduates are placed in office or sales work.

Significant changes are seen in recent years. The expanding economy means more employment is available, and equal opportunity legislation has helped, according to the WSES worker interviewed. For those Oneidas who are acquiring training and skills which put them on a competitive basis, the future holds promise. For those who cannot compete in the labor market because of lack of qualifications, or motivation, or personal problems, the future is bleak.

Relocation

Since 1952 the Bureau of Indian Affairs has sponsored a Relocation Program for Indians. Originally working through the Travelers' Aid Society in Milwaukee, government appropriations were made to enable Wisconsin Indians to move to communities anywhere in the nation from the reservations or home areas. Budget allowances were set up to provide for costs of transportation, moving household goods, and subsistence for three weeks.

The program is now called Direct Employment Assistance Services. A representative of the Bureau visits Oneida once a month to interview those interested in relocation and vocational training. Notices are posted in the area after an announcement of his visit is received by the tribal chairman and the rector of the Episcopal Mission at Oneida in whose parish hall the interviews are conducted.

Direct Employment Assistance Services provides assistance not only to the jobseeker, but to family dependents, as well. It includes transportation to the relocation destination, subsistence grants prior to receipt of the first pay check and practical guidance in community adjustment.

Counselling is provided before and after relocation, to help in the transition from home area to an urban environment, and such counselling is available as long as needed.

Whereas ten years ago the majority of Oneidas were not interested in relocation, today the picture is different. Norbert Hill, Tribal chairman, expresses the viewpoint that in order to earn a living, Oneidas have no choice but to go elsewhere for employment. However, many return for weekends, or permanently at time of retirement, and it seems that if adequate employment were available in the area, interest in relocating would not be great.

Social Security and Public Welfare as a Source of Income

Population figures for 1960 show the town of Oneida to contain about 2.4%, both Indian and white, of the total Outagamie County population. In August, 1965, Outagamie County had a total of 549 active Public Assistance cases, exclusive of Aid to Dependent Children in Foster Home payments. The Town of Oneida accounted for 42 of these cases, as follows: Aid to Dependent Children--13; Old Age Assistance--11; Disabled Aid--8; and Blind Aid--0. The ADC program, covering 13 cases, deals with family problems arising mainly from divorce, desertion, or illegitimacy; the same factors accounting for ADC cases in the nation.

Due to substandard conditions, living costs in Oneida are lower than in other parts of the county, but assistance payments are higher because of decreased resources. Recipients living in more urban areas receive proportionately larger Social Security payments and also receive much greater contributions from relatives. Those two factors more than offset the decreased living expenses in Oneida.

William Phrang, the caseworker for the Outagamie Department of Public Welfare, who spends the major part of his time in problems directly related to the Town of Oneida, states that, since 1956, the proportion of cases in Oneida to the rest of the county has declined. He cited the fact that more of the Indians are now eligible for Social Security payments. It is evident that most of these payments barely meet the needs of the people and medical costs, in particular, are of great concern in Oneida.

Child Welfare Services

Since March, 1957, child welfare services have been provided by the Outagamie Department of Public Welfare, as a result of a resolution adopted by the County Board. This same resolution abolished the former County Children's Board, as its functions were merged with those of the Department of Public Welfare. According to Chester Luce, child welfare supervisor of the county, the community of Oneida presents neither more nor less problems than other areas at the present time.

Foster home placement is also handled by the Department under the ADC-F program. In August, 1965, a total of 44 payments were made by the Department, of which 7 were on behalf of children who originally lived in the Town of Oneida. Accurate statistics cannot be reported on the number of foster homes in the area.

The Welfare Department has one licensed foster home in the area and it is known that the State Department of Children and Youth has at least one licensed home.

General Relief

General relief to the needy, mostly in the form of groceries and fuel, is administered by the town officials and the County Welfare Department. For those Indians residing on tax free land, the State of Wisconsin has a program called Indian Relief. The actual investigation and granting is done by the Department with the state reimbursing the total cost of assistance granted. Food standards are determined by allowing 85% of the state standard allowance for the Social Security aids.

The balance of general relief is handled by the town boards which determine their own standards of assistance.

Private Agencies

Various private agencies from Appleton and Green Bay, such as the Apostolate, handle cases from the Oneida area too. These include foster home placements and cases of unwed mothers. Private agencies and service groups also provide such things as used clothing and holiday food baskets.

Unfortunately, detailed information on Public Welfare as a source of income was available only for Outagamie County. The following table refers to oneidas in both townships.*

Other Income

Public Assistance:		Others:	
ADC	21 families	VA Benefits	47 persons
BA	1 person	Social Security	103 persons
DA	7 persons	Unemployment	
OAA	19 persons	Compensation	21 persons
Grocery Orders	5 persons		

HOUSING AND TRANSPORTATION

Of the 298 Oneida households in the area, the number of occupants per household is as follows: 79 (26.5%) had six or more occupants; 63 (21.1%) had four or five occupants; and 156 (52.4%) had three or less occupants.* Many of the large families live in overcrowded conditions.

* Ibid.

* Ibid.

Some of the homes are well kept and well furnished, but housing conditions in many instances are incredibly bad. A large number of the homes are rented, some of the worst belonging to non-Indians who charge relatively high rent for substandard buildings..

Again using the 298 households:* 164 (55%* need major repairs; 98 (32.9%) need minor repairs; 27 (9.1%) need no repairs and 9 (3%) are not repairable.*

There is a general lack of sanitary facilities, central heating, insulation, storm windows and screens, telephones, refrigeration, running water, and living space. While 95% of the households have electricity, less than 50 % have indoor water, 61% have outdoor toilets, and 51% have no well on their property.* The high costs of well drilling and piping account for this.

There is a privately owned well in Oneida Village, from which water may be obtained by payment of a monthly fee to its owner. One other privately owned source of water in the village is a "dug" well, dug by hand and lined with tile, from which village residents may also purchase water. Outside the village many carry all their water from the nearest farm or home with a well, which may be as much as a mile away. Oneida Village has no community sewage disposal system.

Fuel oil and bottle gas have joined coal and wood as heating fuels. Ten years ago, an Outagamie County Public Welfare Department caseworker told of visiting homes in the winter in which kerosene fumes were strong enough to make one ill. Kerosene is still used in some homes for cooking and light but bottle gas is a more usual source today, and refrigerators have become rather common household equipment.

In 1953 the Outagamie County nurse stated, "Many of their homes are sparsely furnished and poorly heated. It is not unusual to see young pre-school children playing barefooted or with very little clothing on in midwinter." The living standard is still generally low, especially in the isolated homes, but improves around Oneida Village and West DePere.

Oneidas living elsewhere have to cope with other problems. Tribal leaders state that there definitely is a certain amount of discrimination in Green Bay in both rentals and sales of homes. One of the instances cited is that of a young recently married Oneida who had found a home he planned to buy and was petitioned by neighborhood residents, so he looked elsewhere. In contrast, no discrimination is apparent to Oneida residents of Milwaukee who say they are free to live wherever they can meet the rental or purchase costs.

A recent significant step forward in the community was made by the development of the Oneida Public Housing Administration, with the co-operation of the Bureau of Indian Affairs. This group, headed by Norbert Hill, Tribal Chairman, is served by Artley Skenandore, former Brown County Sheriff, who is working as a part-time executive to develop this program.

The Public Housing Programs of the federal government which are designed to help low-income families obtain decent, safe, and sanitary housing within their abilities to pay were recently made available to Indian families on Indian reservations.

The low-rent program is divided into two types, namely: Low-rent for general occupancy and Low-rent for the elderly.

*Ibid.

The General Occupancy Program tries to meet the housing requirements of low-income families according to need. Under this program, houses include two, three, four, or more bedrooms.

In the Low-rent for the Elderly Program, the housing is generally efficiency or one-bedroom apartments designed to meet the needs of elderly individuals or elderly couples.

A new program available to Indian Reservations is the Mutual-help program. Under this program, the Federal Government, through the co-operation of the Public Housing Administration and the Bureau of Indian Affairs, provides the material, professional labor, supervision, and instruction in home construction--while the participating Indian family provided the labor and whatever materials might be required to build a new home. The participating family agrees to complete the work necessary in a reasonable period of time, maintain their home according to acceptable standards, assume the cost of utilities such as water, sewer, light and heat, and make a small monthly payment of about \$10 per month to meet administrative and insurance costs. No particular construction experience is necessary to participate in this program.

After a period of years, generally 16 to 18, depending upon what labor and materials the participants are able to donate toward construction of their house, they receive full title.

Plans call for the construction of forty mutual-help, ten elderly low-rent and 16 general low-rent units on land near the village contributed by the Episcopal diocese.

Transportation

The problem of transportation affects many phases of Oneida life due to the relative isolation of the area, the poor quality of some of the roads, and the oft-times unreliable second-hand cars. In recent years, most of the roads have been gravelled and improved, but winter snow still poses a problem for those who live some distance off the road and must shovel their way out to get water, food, and other necessities.

Car pools are used to a certain extent, but if a special trip into Green Bay or elsewhere must be made it is customary to find someone who owns a car and pay him a certain amount to be taken to one's destination. The second-hand cars are costly to maintain.

A bus runs twice daily in each direction between Green Bay and Seymour, but there is no other service for those who go to work at other than the usual times, or have medical or other appointments during the day. There is regular school bus service to the schools serving the Oneida area, but there has been a special problem for those high school students enrolled at West DePere who wish to participate in sports and other extracurricular activities. The Pulaski and Seymour districts run late buses to the Oneida area so that their students are enabled to participate, but there is no late bus for the Oneida students at West DePere. If their families are unable to provide transportation, they are excluded.

HEALTH, EDUCATION, AND RECREATION

Health and Health Facilities

There are no physicians, dentists, or pharmacies in the Oneida area. Seymour, Green Bay, and West De Pere facilities are used most frequently, and the nearest hospitals are in Green Bay.

The following comments were contributed by the Brown and Outagamie County nurses on the various phases of the school, pre- and post-natal and preventive health programs:

The Oneida Indians are more aware of the importance of health, and also the importance of medical care today than they have been in the past.

All of the women, with the exception of one family, now have their babies delivered in the hospital. They do not realize the importance of early prenatal care, but the majority of them have some prenatal care, being seen in the last trimester. Many of them do not return for the post-partum examination. Layettees, supplied by the Green Bay Service League, are kept on hand in the Brown County Nurse's office for delivery to the needy new mother when a call is received from the hospital.

More of the infants are being immunized; however there are still many who wait until they enter school. Brown County has Pre-School Immunization Clinics and many of the Oneida children from both counties attend them.

All Oneida children attending rural or city elementary and high schools participate in the same health program that is available to all school children throughout the state, carried on by the teachers, county and school nurses.

The Immunization Clinics are well attended by the Indian children whose transportation is furnished by the school district or by parents. Polio Clinics at the Brown County Arena and Pulaski were widely advertised and it is hoped that Oneida area people participated though no records are available.

The Tuberculin Skin Testing Clinics are also well attended. Very few Indian children are found as reactors, therefore it may be assumed that the incidence of tuberculosis is not present in those families or in the contacts of those children.

There was very good participation when the Wisconsin State Board of Health Mobile Unit, which visits the area every three years, was stationed in Oneida in the fall of 1964. It was manned by the people of the community who did an excellent job with publicity and supervising volunteers. No active tuberculosis or cancer was found in the follow-up. The people referred for further study did follow through, mostly on their own, and without encouragement from the Nurses' office. The Brown County Nurse reported that follow-up chest X-rays are done at Hickory Grove Sanatorium or St. Mary's hospital if the doctor requests.

When school vision testing reveals the need for glasses, families usually are unable to provide them. Although both county nurses's offices offer financial assistance from organizations, the demand far exceeds the supply. The Bureau for Handicapped Children provides some orthopedic aids.

There are many children who see the dentist only when they have toothaches, but the Outagamie County Nurse reports that some of the families are now taking their children to the dentist regularly. This too has improved during the past ten years.

The Green Bay Visiting Nurse Association serves all of Brown County and is available for bedside care anywhere in the county for a fee. Cancer dressings and other loan equipment are available from the Brown County Nurse's office.

There is a high incidence of Diabetes among the Oneidas. The majority of them are under care of a doctor, although not as regularly as they should be. They do have difficulty in providing an adequate diabetic diet (high protein) on low income.

Although the diets have improved, there are still many families that do not have the right kinds of food. They are particularly low in milk, yellow and green vegetables, meat and citrus fruits. The many families who have gardens do get the fresh vegetables in the summer. Starting in the fall of 1965, all of the public schools in that area (grade school and high school) are offering a noon lunch which provides not only an adequate meal, but new and different foods. Also, all schools are participating in the school milk program.

Even though the health standards are lower than the standards of the other people in the county, there has been a definite improvement in the health of the Oneidas. However, like all residents of Outagamie County, there is room for improvement. The Oneidas are trying to make more use of the facilities that are available to them. Previously few of them attended clinics of any kind, but in recent years parents have been present and have followed through with the suggestions made to them.

Public Welfare Medical Programs

Public Assistance clients are given medical referral slips for prescriptions, medical and dental care or hospitalization, with costs paid by the Public Welfare Department. This includes those receiving Aid to Dependent Children, Aid to the Blind, Aid to the Disabled, and Old Age Assistance.

On July 1, 1964, the Wisconsin Health Assistance Payments Program (Kerr-Mills) became effective. Administered by the Public Welfare Department, its purpose is to assist persons over age 65 who are not eligible for Old Age Assistance and who are facing certain major health care expense. There are 28 residents of the Town of Oneida (Indian and non-Indian) who are certified for this program, though not all may be receiving its benefits.

The effect of the new Medicare legislation will not be evident until it goes into effect in 1966.

Township Health Programs

Both townships have Boards of Health, and health officers, but authorization for medical care must come directly from the town chairman. No inspection of

sanitary facilities, water supplies or restaurants or taverns in the townships is made by the local health officers.

Education

Oneida area children attend public schools in four districts: West De Pere, Pulaski, Seymour and Freedom. The first three are in the newly organized Cooperative Educational Service Agency No. 9, and Freedom is in CESA No. 8.

The table below, prepared from information supplied by the CESA No. 9 Coordinator, gives a picture of the enrollees, kindergarten through high school:

	West DePere	Pulaski	Freedom	Seymour	
Estimated no. of families residing in district	40	10	50	25	
No. of children enrolled in K		0	7	0	
1		3	7	3	
2		2	6	9	
3		1	4	5	
4	About	1	3	6	
5		1	4	6	
6	100	1	1	6	
7		0	1	7	
8	total	0	5	8	
9		2	6	6	
10		2	2	8	
11		2	5	6	
12		1	5	6	
		<u>16</u>	<u>58</u>	<u>76</u>	
How many are transported?	All	All	All	All but one	
No. participating in lunch program	All	All	All	All	
No. receiving lunch without charge	Yes, if unable to pay	12	Federal Aid ones	Yes	
No. of graduates from High School	1961	4	0	8	2
	1962	3	1	2	2
	1963	6	1	2	1
	1964	8	0	2	3
	1965	12	2	3	6
No. going on to :	College	5	2	4	0
	Vocational	4	2	9	1
	Other	3	0	0	1 Haskell 2 Art School 2 Beauty School

	West De Pere	Pulaski	Freedom	Seymour
<u>School district enrollees</u>				
Scholastic achievement	Average	Average	Average	Av. & below
Social acceptance	Average	Av. & above	Average	Average
Participation in extra-curricular activities	Average	Average	Average	Average
Health	Average	Av. & below	Average	Average
Economic status	Below Av.	Below Average	Below Average	Av. & below
Drop out rate	Average	High	Average	Above av.
Does district offer additional adult training opportunities?	No	Yes	No	Yes, limited
Have Oneidas participated?		No		No

The Johnson-O'Malley Act provides federal funds for tuition, hot lunch, milk, transportation and other Indian aids for those Indian children living on the non-taxable tribal lands.

Elementary

About 40 Oneida elementary school-age children also are enrolled in Holy Apostles Episcopal Mission School which is administered by three Episcopal teaching sisters. Some children attend the Catholic school west of the village.

According to one knowledgeable source, the Episcopal school does not always have the same qualifications for teachers as the licensing and experience requirements of a public school system. This has concerned some of the local Indian leadership who feel that this lower quality teaching handicaps the Oneida children when they are enrolled in regular public school classes and must compete with non-Indian children.

High School

More effort is being made to interest Oneida high school students in graduating, and a number of programs have been established. To encourage participation in extra curricular activities, the Pulaski and Seymour school districts provide late bus service for rural students Monday through Thursday afternoons. Although Oneida Tribal leaders for more than a year have been entreating the West De Pere Board of Education to provide for equal opportunity for extra curricular activities, their requests have met with no response.

In the spring of 1965, a number of Lawrence University students made three or four trips to the Oneida Episcopal Mission to tutor high school students on Saturday afternoons. The program was not as successful as hoped for and plans to continue in the fall of 1965 met with little response at Oneida.

Then in summer, 1965, Ripon College offered a six-week experimental high school for 32 boys, 13-15 years old, mostly of Indian extraction. A federal grant from the Office of Economic Opportunity and local funds made the project possible. Two or three Oneida boys were participants.

Of the very small number of high school students enrolled at the Green Bay Vocational School, none are Oneidas, so it may be assumed that all Oneida residents of Green Bay at present are finishing high school or at least attending until age 18. Many of the young men who enter military service do not return to Oneida after having served except for family visits.

Education Beyond High School - Vocational

Opportunities for Indian students under 21 years of age are available at the Bureau of Indian Affairs Boarding Schools at Haskell Institute, Lawrence, Kansas, Chilocco Indian School, Chilocco, Oklahoma, and the Institute of American Indian Arts, Santa Fe, New Mexico. Most vocational opportunities are available at one of these three Bureau schools. Haskell also provides Pre-Commercial, Pre-Nursing, and Pre-College training. The CESA table above reports that Seymour High School has one graduate at Haskell, two at the Art Institute, and two at Beauty School.

The Adult Vocational Training Services Program enacted by Congress in 1956 under Public Law 959 authorized the Bureau of Indian Affairs to provide Indians with Institutional, On-the-Job, and Apprentice Training. Since 1958, the Bureau has administered the Program, which provides almost total assistance for eligible participants, between age 18 - 35, married or single, male or female, to attend approved vocational schools for a period of up to two years. Currently 13 youths from Oneida are enrolled in the vocational training programs. In September, 1965, a new Wisconsin law was effected: to appropriate \$60,000 over the next two years for vocational training grants. It will be administered by the State Board of Adult Education. No age maximum is set.

None of the area vocational schools had any statistics on the number of Oneidas presently enrolled in their regular day and evening programs, but the estimated number is small.

The June, 1964, issue of the BIA's Great Lakes Agency News featured an article which began, "One of the most outstanding graduates of the Adult Vocational Training Program is Hubert House of the Oneida Tribe. Mr. House is the owner-operator of the Fashion Flair Beauty Salon in Green Bay, where four beauty operators are employed."

In early 1964 Public Law 959 was amended to permit up to 36 months of training for Registered Professional Nurses. Applicants must be high school graduates with a "C" average or higher. Preference is given to those in the upper third of their graduating class and Milwaukee County and Hennepin County (Minn.) Hospitals have been approved for training.

In the last ten years, two Oneida girls have graduated from the Practical Nurse Training offered at Theda Clark Hospital in Neenah, and it is presumed that others have done so in Green Bay.

Higher Education - Scholarships

A jointly operated, coordinated program of the BIA and the Wisconsin Department of Public Instruction which was begun in 1957 provides scholarships for eligible Indians in the upper two-thirds of the class. The amount of state funds has been steadily increased and a new bill signed into law in September, 1965, made more

scholarship money available. State funds are matched by federal funds. The program provides cash scholarship grants up to \$900 per year for four years.

Of the 115 Wisconsin Indians who have attended college under the Scholarship Program since its inception, 16 have graduated. Nineteen of the 115 have been Oneidas, but exact information is not available on how many of the 19 graduated.

There are private organizations such as the D.A.R. and the Wisconsin Federation of Women's Clubs who offer some scholarship help to Indians, also.

Recreation

There are no public recreational facilities for youth, such as bowling, swimming, movies, or skating. A drive-in food stand in Oneida Village serves as a hangout for the young people in the summer, but the only other public gathering places are the four taverns in Oneida Village and the eight others within a five-mile radius. One of the taverns has a hall to be used for dances, card parties, and wedding parties, and the VFW has a small hall in the area.

Beer bars in areas near Freedom, Seymour, DePere, Green Bay, and Appleton attract some of the high school and post-high school youth.

In 1953, the federal government turned over to the Oneidas a former CCC camp, consisting of a small hall and wooded area. A baseball diamond developed at that time by the Oneida young men is no longer in use. An area back of the Episcopal Church is used now by a local baseball team and another sponsored by one of the local taverns. Both teams play regularly in the County League.

Norbert Hill, Tribal Chairman, was instrumental in the development of a Little League baseball program with youth of the community participating in regional Brown County, as well as local play, during the summer of 1965. There are two Little League teams in the Ashwaubenon League, and one team of Babe Ruth type, but unaffiliated. A girls' softball team is organized but doesn't belong to any League.

Four Wisconsin Indian Summer Project Volunteer students served the community during the months of July and August, 1965.

Several activities are offered through church sponsored programs. The Episcopal Church sponsored a summer day camp for children, in 1965. Another activity was a Canadian border canoe trip for boys and girls. Father Vedder at Holy Apostles guides a year-round Indian dance club for young people. This group works on costumes and dances and makes public appearances. The Methodist Church also has junior and senior high youth group programs.

The churches have some other activities such as dartball in their parish halls.

Some adults take advantage of bowling. Usually the teams are formed at their places of employment and people interested participate in League play.

RELIGIOUS AFFILIATION

Unlike most of the non-Indians among whom they live, the Oneidas are chiefly Episcopalian and Protestant. According to Mr. Archiquette, there is little cooperation and fraternizing among the Catholic non-Indians and the Oneidas. This has caused some housing and employment difficulties for the latter. A few years ago, when it became necessary to build an addition to the badly overcrowded Chicago Corners school, a majority of whose pupils are Oneida tribal members felt that the school board, composed of non-Indians, delayed unnecessarily in authorizing the addition.

The largest group of Oneidas belong to the Episcopal and Methodist churches, but some other denominations, including the Mormons, Lutherans, Assembly of God, and Jehovah's Witnesses maintain missions in the area. None of the Protestant churches in the area serve a non-Indian majority. In 1953, the Brown County Public Welfare Department caseworkers mentioned the incidence of religious "floating" particularly among the younger group which seemed to base its church preference on the type of program (religious, social, recreational) offered by the various churches.

There is some feeling among those who work with the Oneidas that the churches have opposed the exodus of Indians to other communities on the grounds that it tends to break up tribal customs and the emigrants fare no better elsewhere anyway. However, Oneida tribal leaders do not agree with this viewpoint of the churches' role.

In the viewpoint of another public agency representative. "In some cases religious differences and jealousy of clergy have separated and dived community leadership. If this obstacle could be overcome, a great deal of progress could be made to unite the community."

COMMUNITY ORGANIZATION

An experiment in community organization was begun in 1943, instigated by the factors of lawlessness, alcoholism, child neglect, and juvenile delinquency. The Oneida-Hobart Welfare Committee was organized -- the church groups giving leadership -- and aided by the Federal Indian Service and various public agencies of Brown and Outagamie Counties. Participants were both Indian and non-Indian.

"...This committee inaugurated recreational programs for the entire family, aided in the establishment of active 4-H clubs, set up a nursery school for Indian mothers in war work, established a library, and promoted various health clinics. The indirect results of the work of the committee showed a lessening in truancy, fewer cases of minors found in taverns, and a decline in arrests for drunkenness. The committee unfortunately had lost many of its outstanding leaders by 1946, and gradually the organization became inactive. Nevertheless, the Oneida Tribal Council itself still carries on a few of the original projects of the committee, recognizing the value to the community of recreational programs."*

Until 1939, Oneida was a spoken but unwritten language. The Mohawk written language and alphabet was used. Then a joint University of Wisconsin and WPA Oneida Language and Folklore Project taught the Oneidas to read and write their own language phonetically. A rough estimate indicates that 20% of the Oneidas today are still able to speak it.

The O.C.A. 4-H Club organized in the Town of Oneida in 1960. It has had leadership from the Oneida adult community, and has a present membership of 20,

*Page 28, Handbook on Wisconsin Indians, 1952, the Governor's Commission on Human

ranging in age from 9 - 17. In 1962, the Brown County 4-H Agent worked with Oneida adult leadership in the Town of Hobart to set up a 4-H Club which had ten members, but it didn't survive. A variety of programs was tried, but the Agent found that the club needed constant special support which he was not able to supply without depriving other clubs of the time they too deserved. There are other 4-H Clubs in the Town of Hobart with a few Oneida members. Successful 4-H effort has to depend on interested responsible adult leadership.

A successful and enduring venture in community organization is the Oneida Helpers association. Membership is on a voluntary basis with members paying a small sum periodically, and receiving a certain amount for funeral expenses at the time of death.

The Bookmobile from the Green Bay library visits the area periodically but is not used to capacity. There is a miscellaneous collection of donated books at the Episcopal Mission but neither cataloging nor a librarian are available to render them fully usable.

The Oneida Community leadership today is divided into several different groups: the tribal council, the public housing authority, the Methodist Church, the Episcopal Church, and the other church groups.

COMMUNITY PROBLEMS

Although no statistics are available, it is conceded by some of the Oneidas, as well as by those who work with them, that alcoholism is one of the most serious problems of the community. The oft-related illegitimacy, desertion, divorce and the ensuing broken homes pose problems of proper support and care of the children involved. There is less divorce than desertion in Oneida, the obvious reason being the legal costs of divorce which are beyond the means of most. The problem has to be met in large part by the county Public Welfare Departments.

The Outagamie County Sheriff's Department receives no more vandalism complaints from Oneida than from the rest of the county. Sheriff Spice reports that family fights and drunkenness complaints have increased slightly within the past few years. Many complaints in recent months of all night beer parties have been handled primarily by the juvenile officer in the Sheriff's Department. The Brown County Sheriff's Department agreed in substance and added that the beer bars in the Freedom and Oneida areas cause problems.

Traffic violations, particularly those of driving without a license, and failure to have cars registered, are on the increase. Traffic accidents are on a par with the rest of the county.

RELATIONS WITH THE FEDERAL GOVERNMENT

A treaty signed in 1794 honoring the Oneidas for their help to the United States in fighting the Revolutionary War, specified perpetual annual payments of 52¢ in cash to all members of the Wisconsin tribe. When issuing individual checks became unwieldy and expensive, the federal government, in 1952, offered the Oneida Tribe \$60,000.00 to buy out the treaty. This was rejected on the grounds that the cash settlement was too small, and in the hope that rejection would better the chances of negotiations on other pending claims the Tribe has against the government.

When the annual payment of 1952 was made in a lump sum of \$1800., the Oneidas returned it and the payments continued to accumulate while held by the federal government. Several methods of settling the treaty agreement were proposed.

Among these proposals made by an Oneida fact-finding board which met in Milwaukee in early 1952 were the following: provision of more land near Oneida for tribe members; education in modern farming methods; provision of equipment and stock; provision for higher education among tribe members, and a social center at Oneida.

In 1963, each member on the tribal roll received from the federal government a lump sum of \$4.17, his share of \$19,800 (\$1800 x 11 years). At present, no decision has been reached on how often payments will be made and in what manner.

There still is dissatisfaction among the landless group because only those on land assignments have benefited from the provisions of the Johnson-O'Malley Act, and some adjustments are being made to correct this.

Though ten years ago the possibility of termination was of real concern to the Oneidas, the experience with Menominee termination has changed the picture considerably. Quoting from an Associated Press series by Sid Moody, appearing in the Milwaukee Journal recently, "Government policy in the post war years has varied....During the Truman and Eisenhower administrations, policy inclined to termination, turning the reservations eventually over to the Indians for them to operate or dispose of, to get the government out of the Indian Business.

Under Presidents Kennedy and Johnson the emphasis shifted. (The BIA budget has tripled in ten years). Philleo Nash, an anthropologist who has been BIA commissioner under both presidents, says: "What we are trying to do is pave the way for all Indians to enter the mainstream of American life, either on or off the reservation - to educate the Indian so he can leave if he chooses, and to make the reservation economically viable if he doesn't."

There is a general feeling among the Oneidas that the opportunities for Indian communities have been enhanced and that several improvements have been forthcoming through the Great Lakes Agency, such as vocational and college aids, public housing programs and provisions of the Economic Opportunity Act.

Plans are being made by the Tribal Council for application for some Economic Opportunity Act projects and preliminary data have been collected. The O.E.O. has suggested that the Oneidas work within the Brown County structure, but they are reluctant to do so because of the possible loss of identity as a group. The recent organization of a Wisconsin Intertribal Council may provide a channel through which the tribe may make application.

An attempt on December 27, 1965, to revise the tribal constitution to make tribal organization less cumbersome failed when only 10% of the approximately 3000 eligible voters cast their ballots. A vote of nearly 900 was necessary for adoption of constitutional revisions. Another attempt will be made to secure an adequate favorable vote.

COMMUNITY NEEDS

In a survey done for the O.E.O. by the Tribal Council in early 1965, families were asked to indicate what they thought to be their greatest need. Here is the result:

Family's greatest need (as seen by the family)

	<u>Number of Households</u>	<u>Percentage</u>
Housing	109	36.6%
Plumbing	91	30.5%
Other (Medical care, roofing, electricity, work house, car, etc.)	98	32.9%

Many others who provided information for this study - Oneida tribal leaders, and those who are concerned about their wellbeing - expressed what they considered to be some of the most pressing needs of the whole community.

1. The need is great to develop a method of reaching a larger number of Indians to serve in leadership roles, especially young men.
2. A method of bringing together all church groups and non-Indian leadership must be developed.
3. A library building with staff and books would undoubtedly assist in community improvement. If a community center could be incorporated to include youth as well as adult activities, a unit such as this would help materially in improving community spirit.
4. Counselling services for youth interested in educational advancement - vocational and college.
5. A study of dropouts from high schools in Freedom, Green Bay, Seymour, Pulaski, and West De Pere in the past five years.
6. Attendance officer followup on truancy by a local person who knows the area. There is some concern by Indian leadership that school attendance followup for Indian youth is poor. If an attendance officer checked immediately they could prevent truancy from developing into a pattern that ends in school dropout. Over 50% of Indian youth do not finish high school. This means that more than half that start the freshman year do not graduate.
7. A local work-study program
 - a. For subsidizing high school youth
 - b. College youth for tutorial programs
8. A youth council to bring together youth from all backgrounds, churches and school districts to work on common problems.
9. A recreation committee of the Tribal Council to stimulate adult and youth participation.
10. A full-time recreation director, trained to work with all segments of the community to develop incentive.
11. An accurate survey of the children in the area would be helpful to assess numbers and interests.
12. The Methodist Church has land available for use as a recreation area. The funds and assistance have not been available to develop this area.

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THE ONEIDA INDIANS OF WISCONSIN

A Study by the League of Women Voters

Appleton, Wisconsin

1966

BACKGROUND

The Oneida Indians of Wisconsin originally came from New York State. They are one branch of the Oneida Nation which is composed of four groups under four hereditary chiefs or tribal chairmen. Two of the other Oneida groups remain in New York State and the fourth is in Canada. In 1821 the Oneidas left their homes in New York and moved to the east central portion of Wisconsin. After several treaty negotiations final settlement came in what the Oneidas consider the disgraceful treaty of 1838, establishing a 65,000 acre reservation for the Oneidas in what is now Brown and Outagamie Counties. They cleared the land, built log houses, formulated their own laws and became chiefly self-supporting.

As a result of the General Allotment Act of 1887, Oneidas were allotted land under restricted title (exempt from taxation). About 1908, with the approval of the Superintendent of the Great Lakes Agency, full title to deceased allottees' land was issued to heirs. As taxation began on the inherited land, the life of the Oneidas began to change. Inability to keep up with the taxes, unscrupulous practices by the whites, mortgaging of the land to obtain money, foreclosures, poor management, and inexperience in legal affairs caused such a rapid loss of land that by 1930 only a little over 1,000 acres remained in Oneida hands. The old ways of living had largely disappeared. Loss of their land and growth of the surrounding white population forced increasing inter-action with the whites and absorption of white culture. Some of the men found employment in Green Bay and surrounding towns and Oneida children attended district schools.

The economic crisis of the Thirties brought severe privation to the Oneidas and the Town Board was forced to seek relief from the federal government, the only source of help in the alleviation of their serious economic problems. Under the provisions of the Indian Reorganization Act of 1934 the Oneidas drew up a constitution and by-laws, approved by the Secretary of the Interior, and formed a tribal organization, thereby re-establishing an agency for united group action. Over 1900 acres of good farm land were purchased by the government for the tribe and a revolving loan fund was established.

TODAY'S ONEIDAS

The Oneida tribal roll lists those Indians with a minimum blood quantum of one-fourth. The payment of a two-dollar fee by a child's parents entitles that child to a place on the tribal roll and eligibility to any benefits or advantages that might be forthcoming such as federal government payments, etc.

In 1905, there were 2090 Oneidas on the tribal roll according to old records.

In 1950, of the 3527 on the tribal roll, 1,423 or 40.5% were living in the area mentioned above (200 families). 902 or 25.6% were living in large cities (Milwaukee had about 500. The Oneidas began to settle there in the 1920's and were the earliest Indian group in the city). 457 or 13.0% were living in small towns. 13 or 0.4% were living in Canada. 760 or 20.5 % Addresses unknown.

Today there are 5,187 Oneidas on the tribal roll, but only 1,240 of them (298 households) live in an area around the unincorporated village of Oneida, west of De Pere. About 700 live in Milwaukee. The former reservation area is composed now of the adjoining Towns of Hobart in Brown County and Oneida in Outagamie County, where tribal land is checkerboarded with taxable land privately owned by tribal members and by non-Indians. 1960 census figures for the Town of

Oneida listed a total population of 2,520, including 786 Indians; for the town of Hobart, a total population of 2,343, with 552 Indians.

Norman Austin, Chairman of the Town of Oneida reports that there are several members of the Stockbridge and Menominee Tribes living in the Oneida area, included in this census.

The following table shows the age and sex distribution of the Oneida Tribal members in 1965.*

<u>Age</u>	<u>No. of Persons</u>	<u>Population Percentage</u>	<u>Females</u>	<u>Males</u>
0-5	201	16.2%	97	104
6-13	305	24.6%	157	148
14-18	146	11.8%	77	69
19-50	332	26.8%	169	163
51-64	151	12.2%	81	70
>65	105	8.4%	49	56

Median age: 17 years

It is important to note that 52.6% of the population is under the age of 18, and 8.4% is over normal retirement age of 65. Thus only 39% is within what is usually regarded as the productive or income-producing age. The other 61% is either too young or too old.

SOURCES OF INCOME

In a survey of any population, the distribution of income indicates much about the problems and potential. Following is a table which gives a good picture of Oneida community financial resources:*

<u>Income (earned)</u>	<u>Number of Households</u>	<u>Percentage</u>
\$ 0-499	10	3.4%
\$ 500-999	10	3.4%
\$1,000-1,499	11	3.6%
\$1,500-1,999	10	3.4%
\$2,000-2,999	40	13.4%
\$3,000 +	126	42.3%
No earned income	91#	30.5%

Median earned income: \$3,000+

Many families in this figure are retired on Social Security or receiving various forms of public assistance, VA benefits, unemployment compensation, etc.

Note that 57.7% of the families earned income of less than \$3,000 per year. This includes those with no earned income.

* From statistical data compiled by the Oneida Tribal Council, 1965.
 * Ibid.

As state citizens, members of the tribed have access to the governmental agencies serving all citizens of Wisconsin in the fields of health, public welfare, education, law enforcement, highway maintenance and other governmental services. However, this is complicated by the county line division of the group into two-thirds living in Outagamie County and one-third in Brown County, making them subject to the jurisdiction of two town governments and two county governments, in addition to some regulation by the Bureau of Indian Affairs, Great Lakes Agency, at Ashland.

Land Ownership

Most of the original information regarding land ownership and agriculture was obtained from Oscar Archiquette, former tribal chairman.

The legal title to Oneida tribal land is held in trust for the tribe by the federal government. Assignees are entitled to use and occupy the land only in the manner set forth in the assignment form.

The Oneidas may be categorized into four groups: Those with land assignments, those with individually owned restricted land which may be sold to another Oneida (if sold to a non-Oneida the owner must make an application through the Bureau of Indian Affairs for a taxable deed); those who are landless, and those owning taxable land. Of the 298 households in the Oneida area, about 60 at present have been granted land use assignments on 2,400 acres. Approximately 100 families are landless and rent from Indians and non-Indians. The rest own taxable land and there are others who own taxable land in Oneida but live elsewhere.

The tribal land, owned in common and under the direction of the Tribal Executive Committee, is assigned to families with a prescription as to how many acres must be farmed. For land assignment, tribal members pay the Tribal Council a small fee to defray land transfer and other costs, and assignments may vary in size from 1 - 90 acres. But the average allotment of 10 - 26 acres is too small for self-support through farming, and some Oneidas with only one acre would farm if they had more land, while others with large enough assignments let the land lie idle and are employed elsewhere.

An assignee does not have to pay property taxes for the land which remains in the tribe's possession, but any improvements, or a dwelling he builds on that tribal land belong to him and if he is removed from that land, he must be reimbursed by the Tribe for his improvements or he may be granted permission by the Executive Committee to remove his buildings.

Land use assignments may be revoked by the Tribal Executive Committee whenever the assignee fails to comply with land assignment stipulations though this is a rare occurrence. In the past, the Tribal Executive Committee could neither evict those who were not using the land, nor revise the assignments to set aside small plots for those who only wanted to live on the land, and to give larger allotments to those who wanted to farm. The Oneida group has been so interrelated and jealous of one another that objectivity and enforcement of regulations by the Tribe itself seemed to be impossible. There has been some improvement in the situation in recent years.

Some of the individually owned restricted land is still held up in probate because of assignees dying intestate. Some of the land has been passed down to heirs so many times that there may be as many as thirty or more heirs, and

gaining the permission of each in order to sell unused land is sometimes a hopeless task.

The Great Lakes Agency of the Bureau of Indian Affairs has been working to develop plans for full use of acreage not being presently put to good advantage by the Oneidas. This proposed program is under way, according to the Superintendent, and work is being done with county, state, and federal agriculture agencies to make a total program which may be accomplished within the next year or two.

The revolving loan fund mentioned above now contains over \$22,000, compared to the sum of \$33,000 ten years ago. It was originally available only to assignees, but a later ruling by the Great Lakes Agency Superintendent has made it available to Oneidas on taxable land also. The Tribal Council is authorized to demand payment of the entire loan after a 30-day written notice to the borrower if he has failed to comply with any or all parts of the loan agreement. Original loans were to be repaid with interest, refinanced, and new loans were to bear interest for the Tribe at 3% per annum. Unfortunately, the same problems have arisen in regard to the loan fund as to land assignment. For a time, the fund dwindled to almost nothing because the Tribal Council was unwilling or unable to enforce repayment.

Agriculture

In the opinion of Mr. Archiquette, "Most of the Oneidas were never an agricultural people after coming to Wisconsin and were without resources for dairy farming. Most of them have not learned yet to make an investment in their land and livestock, and very little, if any, agricultural extension or other farming education is being done among them."

The Oneida land is in a good agricultural area where dairy farming predominates. The farms in the area send milk to the cheese factories and trucks from dairies in surrounding cities make milk pickups. Most of those Oneidas who farm, however, lack farm machinery, buildings (especially silos and milkhouses), live stock and necessary capital for financing the purchases.

In 1956, Mr. Archiquette felt that two things were essential to improve the farming situation: land redistribution and a tribal manager from the outside who could exert control; perhaps an experienced farmer who could help with land reassignment and farming problems. He thought it improbable, however, that such a man could be found who also would be accepted by the men of the tribe. Today he feels that the new tribal management may be able to solve the problems, and is confident that the future will be brighter if proposed constitutional revisions are passed.

Employment

Following the distribution of the Appleton League's first Study of the Oneida Indians in 1956, Douglas Thorson, a graduate student in Economics at the University of Wisconsin, made a study in 1958, under the supervision of Professors Harold Groves and Donald Knight, and Human Rights Commission Director Rebecca Barton. Titled Report on the Labor Force and the Employment Conditions of the Oneida Indians, it was the result of interviews with 600 Oneidas over fifteen years of age, 28 employers, 6 representatives from schools, 4 representatives

from Chambers of Commerce, 4 clergymen, 3 representatives from the Wisconsin State Employment Service, 2 representatives from county welfare offices, 2 union leaders, 2 town chairmen, 2 representatives from the Bureau of Indian Affairs, the personnel director of the Simpson Electric Company at Lac du Flambeau, and a judge.

The study covers many aspects of Oneida life as related to employment and, with 28 tables is impossible to adequately summarize here. It is recommended that those interested read Mr. Thorson's report. His recommendations are quoted later in this report under Community Needs.

Since his report is so extensive we will attempt here only to add what appears to have changed or not changed in the past seven years in relation to it.

There are still no employment opportunities in the Towns of Oneida or Hobart in factories or industry. Almost all local employment remains on a seasonal basis. A few Oneida men are employed for maintenance work at Guardian Angels Seminary in Oneida Village, some as hired men for local farmers, and as workers at the nearby stone quarry. In the winter, the Town of Oneida pays some of those who need work to cut trees and brush on town roads. The Oneida Town Chairman also has a private woodcutting project for which he hires unemployed Oneidas. This is the extent of local adult employment and wages are very low in all types of work.

Some families do migrant labor around the state, picking apples, cherries and strawberries in Door County and potatoes in Antigo. As mentioned elsewhere many Oneidas have moved to other communities to find employment: small cities in the vicinity and big cities like Milwaukee, Chicago, Detroit, and Minneapolis.

Those who have remained residents of Oneida are oriented toward Green Bay employment, but some commute to Seymour, Appleton, West DePere, Pulaski, Howard and Kaukauna to work if they have transportation. They thus take advantage of lower costs of living in Oneida as well as maintaining ties with what is familiar to them.

The following table indicates what the employment situation in 1965 was:

Unemployment and Underemployment (Projected Figures)*

<u>Males</u>	<u>Median Period of Unemployment</u>
Ages 19-64	5 months
130 men were employed full time, or 55.8%	
73 men were employed six months or more per year, or 31.3%	
30 men were unemployed six months or more per year, or 12.9%.	

Though more than half of the men were employed full-time, 44.2% were unemployed part or most of the year.

Some Oneida men seek employment in the Green Bay area, through their labor unions. Others apply at the Wisconsin State Employment Service office which serves all age groups and provides testing and counselling services for applicants.

* Ibid.

Also Vocational Rehabilitation and counselling is available for those injured on the job who need to change employment. During months when jobs are not as plentiful, those who have been laid off apply for Unemployment Compensation. For some, whose Unemployment Compensation runs out in January, Indian Relief is a replacement.

No record is kept of the race of an applicant and there is no discrimination in job placement by the WSES though Oneidas feel that some employers discriminate in ways which cannot be discerned easily. Interested persons who have talked with employers give a picture of subtle discrimination and the usual prejudices.

The majority of the Oneidas are employed in road and building construction, in truck farming, as stevedores, and at a grain elevator. Many have worked for the same employers for several years or until retirement. Some are crew foremen. In summer, 1965, those on road construction were paid at least the state minimum of \$2.50 per hour. Skilled men like cement finishers earn a higher rate. The union rate on building construction is about \$3.19 per hour.

Ten years ago it was reported that most of the male Indian applicants wanted only temporary employment and a maximum of 15-20 took day-to-day employment. This has decreased markedly, and the Green Bay WSES worker reported that most applicants are looking for permanent work but will take temporary if that's all that's available.

Indian women WSES applicants are mostly unskilled and take either seasonal or permanent jobs in factories or as domestics or restaurant workers. Some high school graduates are placed in office or sales work.

Significant changes are seen in recent years. The expanding economy means more employment is available, and equal opportunity legislation has helped, according to the WSES worker interviewed. For those Oneidas who are acquiring training and skills which put them on a competitive basis, the future holds promise. For those who cannot compete in the labor market because of lack of qualifications, or motivation, or personal problems, the future is bleak.

Relocation

Since 1952 the Bureau of Indian Affairs has sponsored a Relocation Program for Indians. Originally working through the Travelers' Aid Society in Milwaukee, government appropriations were made to enable Wisconsin Indians to move to communities anywhere in the nation from the reservations or home areas. Budget allowances were set up to provide for costs of transportation, moving household goods, and subsistence for three weeks.

The program is now called Direct Employment Assistance Services. A representative of the Bureau visits Oneida once a month to interview those interested in relocation and vocational training. Notices are posted in the area after an announcement of his visit is received by the tribal chairman and the rector of the Episcopal Mission at Oneida in whose parish hall the interviews are conducted.

Direct Employment Assistance Services provides assistance not only to the jobseeker, but to family dependents, as well. It includes transportation to the relocation destination, subsistence grants prior to receipt of the first pay check and practical guidance in community adjustment.

Counselling is provided before and after relocation, to help in the transition from home area to an urban environment, and such counselling is available as long as needed.

Whereas ten years ago the majority of Oneidas were not interested in relocation, today the picture is different. Norbert Hill, Tribal chairman, expresses the viewpoint that in order to earn a living, Oneidas have no choice but to go elsewhere for employment. However, many return for weekends, or permanently at time of retirement, and it seems that if adequate employment were available in the area, interest in relocating would not be great.

Social Security and Public Welfare as a Source of Income

Population figures for 1960 show the town of Oneida to contain about 2.4%, both Indian and white, of the total Outagamie County population. In August, 1965, Outagamie County had a total of 549 active Public Assistance cases, exclusive of Aid to Dependent Children in Foster Home payments. The Town of Oneida accounted for 42 of these cases, as follows: Aid to Dependent Children--13; Old Age Assistance--11; Disabled Aid--8; and Blind Aid--0. The ADC program, covering 13 cases, deals with family problems arising mainly from divorce, desertion, or illegitimacy; the same factors accounting for ADC cases in the nation.

Due to substandard conditions, living costs in Oneida are lower than in other parts of the county, but assistance payments are higher because of decreased resources. Recipients living in more urban areas receive proportionately larger Social Security payments and also receive much greater contributions from relatives. Those two factors more than offset the decreased living expenses in Oneida.

William Phrang, the caseworker for the Outagamie Department of Public Welfare, who spends the major part of his time in problems directly related to the Town of Oneida, states that, since 1956, the proportion of cases in Oneida to the rest of the county has declined. He cited the fact that more of the Indians are now eligible for Social Security payments. It is evident that most of these payments barely meet the needs of the people and medical costs, in particular, are of great concern in Oneida.

Child Welfare Services

Since March, 1957, child welfare services have been provided by the Outagamie Department of Public Welfare, as a result of a resolution adopted by the County Board. This same resolution abolished the former County Children's Board, as its functions were merged with those of the Department of Public Welfare. According to Chester Luce, child welfare supervisor of the county, the community of Oneida presents neither more nor less problems than other areas at the present time.

Foster home placement is also handled by the Department under the ADC-F program. In August, 1965, a total of 44 payments were made by the Department, of which 7 were on behalf of children who originally lived in the Town of Oneida. Accurate statistics cannot be reported on the number of foster homes in the area.

The Welfare Department has one licensed foster home in the area and it is known that the State Department of Children and Youth has at least one licensed home.

General Relief

General relief to the needy, mostly in the form of groceries and fuel, is administered by the town officials and the County Welfare Department. For those Indians residing on tax free land, the State of Wisconsin has a program called Indian Relief. The actual investigation and granting is done by the Department with the state reimbursing the total cost of assistance granted. Food standards are determined by allowing 85% of the state standard allowance for the Social Security aids.

The balance of general relief is handled by the town boards which determine their own standards of assistance.

Private Agencies

Various private agencies from Appleton and Green Bay, such as the Apostolate, handle cases from the Oneida area too. These include foster home placements and cases of unwed mothers. Private agencies and service groups also provide such things as used clothing and holiday food baskets.

Unfortunately, detailed information on Public Welfare as a source of income was available only for Outagamie County. The following table refers to oneidas in both townships.*

Other Income

Public Assistance:

ADC	21 families
BA	1 person
DA	7 persons
OAA	19 persons
Grocery Orders	5 persons

Others:

VA Benefits	47 persons
Social Security	103 persons
Unemployment Compensation	21 persons

HOUSING AND TRANSPORTATION

Of the 298 Oneida households in the area, the number of occupants per household is as follows: 79 (26.5%) had six or more occupants; 63 (21.1%) had four or five occupants; and 156 (52.4%) had three or less occupants.* Many of the large families live in overcrowded conditions.

* Ibid.

* Ibid.

Some of the homes are well kept and well furnished, but housing conditions in many instances are incredibly bad. A large number of the homes are rented, some of the worst belonging to non-Indians who charge relatively high rent for substandard buildings..

Again using the 298 households:* 164 (55%* need major repairs; 98 (32.9%) need minor repairs; 27 (9.1%) need no repairs and 9 (3%) are not repairable.*

There is a general lack of sanitary facilities, central heating, insulation, storm windows and screens, telephones, refrigeration, running water, and living space. While 95% of the households have electricity, less than 50 % have indoor water, 61% have outdoor toilets, and 51% have no well on their property.* The high costs of well drilling and piping account for this.

There is a privately owned well in Oneida Village, from which water may be obtained by payment of a monthly fee to its owner. One other privately owned source of water in the village is a "dug" well, dug by hand and lined with tile, from which village residents may also purchase water. Outside the village many carry all their water from the nearest farm or home with a well, which may be as much as a mile away. Oneida Village has no community sewage disposal system.

Fuel oil and bottle gas have joined coal and wood as heating fuels. Ten years ago, an Outagamie County Public Welfare Department caseworker told of visiting homes in the winter in which kerosene fumes were strong enough to make one ill. Kerosene is still used in some homes for cooking and light but bottle gas is a more usual source today, and refrigerators have become rather common household equipment.

In 1953 the Outagamie County nurse stated, "Many of their homes are sparsely furnished and poorly heated. It is not unusual to see young pre-school children playing barefooted or with very little clothing on in midwinter." The living standard is still generally low, especially in the isolated homes, but improves around Oneida Village and West DePere.

Oneidas living elsewhere have to cope with other problems. Tribal leaders state that there definitely is a certain amount of discrimination in Green Bay in both rentals and sales of homes. One of the instances cited is that of a young recently married Oneida who had found a home he planned to buy and was petitioned by neighborhood residents, so he looked elsewhere. In contrast, no discrimination is apparent to Oneida residents of Milwaukee who say they are free to live wherever they can meet the rental or purchase costs.

A recent significant step forward in the community was made by the development of the Oneida Public Housing Administration, with the co-operation of the Bureau of Indian Affairs. This group, headed by Norbert Hill, Tribal Chairman, is served by Artley Skenandore, former Brown County Sheriff, who is working as a part-time executive to develop this program.

The Public Housing Programs of the federal government which are designed to help low-income families obtain decent, safe, and sanitary housing within their abilities to pay were recently made available to Indian families on Indian reservations.

The low-rent program is divided into two types, namely: Low-rent for general occupancy and Low-rent for the elderly.

*Ibid.

The General Occupancy Program tries to meet the housing requirements of low-income families according to need. Under this program, houses include two, three, four, or more bedrooms.

In the Low-rent for the Elderly Program, the housing is generally efficiency or one-bedroom apartments designed to meet the needs of elderly individuals or elderly couples.

A new program available to Indian Reservations is the Mutual-help program. Under this program, the Federal Government, through the co-operation of the Public Housing Administration and the Bureau of Indian Affairs, provides the material, professional labor, supervision, and instruction in home construction--while the participating Indian family provided the labor and whatever materials might be required to build a new home. The participating family agrees to complete the work necessary in a reasonable period of time, maintain their home according to acceptable standards, assume the cost of utilities such as water, sewer, light and heat, and make a small monthly payment of about \$10 per month to meet administrative and insurance costs. No particular construction experience is necessary to participate in this program.

After a period of years, generally 16 to 18, depending upon what labor and materials the participants are able to donate toward construction of their house, they receive full title.

Plans call for the construction of forty mutual-help, ten elderly low-rent and 16 general low-rent units on land near the village contributed by the Episcopal diocese.

Transportation

The problem of transportation affects many phases of Oneida life due to the relative isolation of the area, the poor quality of some of the roads, and the oft-times unreliable second-hand cars. In recent years, most of the roads have been gravelled and improved, but winter snow still poses a problem for those who live some distance off the road and must shovel their way out to get water, food, and other necessities.

Car pools are used to a certain extent, but if a special trip into Green Bay or elsewhere must be made it is customary to find someone who owns a car and pay him a certain amount to be taken to one's destination. The second-hand cars are costly to maintain.

A bus runs twice daily in each direction between Green Bay and Seymour, but there is no other service for those who go to work at other than the usual times, or have medical or other appointments during the day. There is regular school bus service to the schools serving the Oneida area, but there has been a special problem for those high school students enrolled at West DePere who wish to participate in sports and other extracurricular activities. The Pulaski and Seymour districts run late buses to the Oneida area so that their students are enabled to participate, but there is no late bus for the Oneida students at West DePere. If their families are unable to provide transportation, they are excluded.

HEALTH, EDUCATION, AND RECREATION

Health and Health Facilities

There are no physicians, dentists, or pharmacies in the Oneida area. Seymour, Green Bay, and West De Pere facilities are used most frequently, and the nearest hospitals are in Green Bay.

The following comments were contributed by the Brown and Outagamie County nurses on the various phases of the school, pre- and post-natal and preventive health programs:

The Oneida Indians are more aware of the importance of health, and also the importance of medical care today than they have been in the past.

All of the women, with the exception of one family, now have their babies delivered in the hospital. They do not realize the importance of early prenatal care, but the majority of them have some prenatal care, being seen in the last trimester. Many of them do not return for the post-partum examination. Layettes, supplied by the Green Bay Service League, are kept on hand in the Brown County Nurse's office for delivery to the needy new mother when a call is received from the hospital.

More of the infants are being immunized; however there are still many who wait until they enter school. Brown County has Pre-School Immunization Clinics and many of the Oneida children from both counties attend them.

All Oneida children attending rural or city elementary and high schools participate in the same health program that is available to all school children throughout the state, carried on by the teachers, county and school nurses.

The Immunization Clinics are well attended by the Indian children whose transportation is furnished by the school district or by parents. Polio Clinics at the Brown County Arena and Pulaski were widely advertised and it is hoped that Oneida area people participated though no records are available.

The Tuberculin Skin Testing Clinics are also well attended. Very few Indian children are found as reactors, therefore it may be assumed that the incidence of tuberculosis is not present in those families or in the contacts of those children.

There was very good participation when the Wisconsin State Board of Health Mobile Unit, which visits the area every three years, was stationed in Oneida in the fall of 1964. It was manned by the people of the community who did an excellent job with publicity and supervising volunteers. No active tuberculosis or cancer was found in the follow-up. The people referred for further study did follow through, mostly on their own, and without encouragement from the Nurses' office. The Brown County Nurse reported that follow-up chest X-rays are done at Hickory Grove Sanatorium or St. Mary's hospital if the doctor requests.

When school vision testing reveals the need for glasses, families usually are unable to provide them. Although both county nurses' offices offer financial assistance from organizations, the demand far exceeds the supply. The Bureau for Handicapped Children provides some orthopedic aids.

There are many children who see the dentist only when they have toothaches, but the Outagamie County Nurse reports that some of the families are now taking their children to the dentist regularly. This too has improved during the past ten years.

The Green Bay Visiting Nurse Association serves all of Brown County and is available for bedside care anywhere in the county for a fee. Cancer dressings and other loan equipment are available from the Brown County Nurse's office.

There is a high incidence of Diabetes among the Oneidas. The majority of them are under care of a doctor, although not as regularly as they should be. They do have difficulty in providing an adequate diabetic diet (high protein) on low income.

Although the diets have improved, there are still many families that do not have the right kinds of food. They are particularly low in milk, yellow and green vegetables, meat and citrus fruits. The many families who have gardens do get the fresh vegetables in the summer. Starting in the fall of 1965, all of the public schools in that area (grade school and high school) are offering a noon lunch which provides not only an adequate meal, but new and different foods. Also, all schools are participating in the school milk program.

Even though the health standards are lower than the standards of the other people in the county, there has been a definite improvement in the health of the Oneidas. However, like all residents of Outagamie County, there is room for improvement. The Oneidas are trying to make more use of the facilities that are available to them. Previously few of them attended clinics of any kind, but in recent years parents have been present and have followed through with the suggestions made to them.

Public Welfare Medical Programs

Public Assistance clients are given medical referral slips for prescriptions, medical and dental care or hospitalization, with costs paid by the Public Welfare Department. This includes those receiving Aid to Dependent Children, Aid to the Blind, Aid to the Disabled, and Old Age Assistance.

On July 1, 1964, the Wisconsin Health Assistance Payments Program (Kerr-Mills) became effective. Administered by the Public Welfare Department, its purpose is to assist persons over age 65 who are not eligible for Old Age Assistance and who are facing certain major health care expense. There are 28 residents of the Town of Oneida (Indian and non-Indian) who are certified for this program, though not all may be receiving its benefits.

The effect of the new Medicare legislation will not be evident until it goes into effect in 1966.

Township Health Programs

Both townships have Boards of Health, and health officers, but authorization for medical care must come directly from the town chairman. No inspection of

sanitary facilities, water supplies or restaurants or taverns in the townships is made by the local health officers.

Education

Oneida area children attend public schools in four districts: West De Pere, Pulaski, Seymour and Freedom. The first three are in the newly organized Cooperative Educational Service Agency No. 9, and Freedom is in CESA No. 8.

The table below, prepared from information supplied by the CESA No. 9 Coordinator, gives a picture of the enrollees, kindergarten through high school:

	West DePere	Pulaski	Freedom	Seymour
Estimated no. of families residing in district	40	10	50	25
No. of children enrolled in K		0	7	0
1		3	7	3
2		2	6	9
3		1	4	5
4	About	1	3	6
5		1	4	6
6	100	1	1	6
7		0	1	7
8	total	0	5	8
9		2	6	6
10		2	2	8
11		2	5	6
12		<u>1</u>	<u>5</u>	<u>6</u>
		16	56	76
How many are transported?	All	All	All	All but one
No. participating in lunch program	All	All	All	All
No. receiving lunch without charge	Yes, if unable to pay	12	Federal Aid ones	Yes
No. of graduates from High School				
1961	4	0	8	2
1962	3	1	2	2
1963	6	1	2	1
1964	8	0	2	3
1965	12	2	3	6
No. going on to :				
College	5	2	4	0
Vocational	4	2	9	1
Other	3	0	0	1 Haskell 2 Art School 2 Beauty School

	West De Pere	Pulaski	Freedom	Seymour
<u>School district enrollees</u>				
Scholastic achievement	Average	Average	Average	Av. & below
Social acceptance	Average	Av. & above	Average	Average
Participation in extra-curricular activities	Average	Average	Average	Average
Health	Average	Av. & below	Average	Average
Economic status	Below Av.	Below Average	Below Average	Av. & below
Drop out rate	Average	High	Average	Above av.
Does district offer additional adult training opportunities?	No	Yes	No	Yes, limited
Have Oneidas participated?		No		No

The Johnson-O'Malley Act provides federal funds for tuition, hot lunch, milk, transportation and other Indian aids for those Indian children living on the non-taxable tribal lands.

Elementary

About 40 Oneida elementary school-age children also are enrolled in Holy Apostles Episcopal Mission School which is administered by three Episcopal teaching sisters. Some children attend the Catholic school west of the village.

According to one knowledgeable source, the Episcopal school does not always have the same qualifications for teachers as the licensing and experience requirements of a public school system. This has concerned some of the local Indian leadership who feel that this lower quality teaching handicaps the Oneida children when they are enrolled in regular public school classes and must compete with non-Indian children.

High School

More effort is being made to interest Oneida high school students in graduating, and a number of programs have been established. To encourage participation in extra curricular activities, the Pulaski and Seymour school districts provide late bus service for rural students Monday through Thursday afternoons. Although Oneida Tribal leaders for more than a year have been entreating the West De Pere Board of Education to provide for equal opportunity for extra curricular activities, their requests have met with no response.

In the spring of 1965, a number of Lawrence University students made three or four trips to the Oneida Episcopal Mission to tutor high school students on Saturday afternoons. The program was not as successful as hoped for and plans to continue in the fall of 1965 met with little response at Oneida.

Then in summer, 1965, Ripon College offered a six-week experimental high school for 32 boys, 13-15 years old, mostly of Indian extraction. A federal grant from the Office of Economic Opportunity and local funds made the project possible. Two or three Oneida boys were participants.

Of the very small number of high school students enrolled at the Green Bay Vocational School, none are Oneidas, so it may be assumed that all Oneida residents of Green Bay at present are finishing high school or at least attending until age 18. Many of the young men who enter military service do not return to Oneida after having served except for family visits.

Education Beyond High School - Vocational

Opportunities for Indian students under 21 years of age are available at the Bureau of Indian Affairs Boarding Schools at Haskell Institute, Lawrence, Kansas, Chilocco Indian School, Chilocco, Oklahoma, and the Institute of American Indian Arts, Santa Fe, New Mexico. Most vocational opportunities are available at one of these three Bureau schools. Haskell also provides Pre-Commercial, Pre-Nursing, and Pre-College training. The CESA table above reports that Seymour High School has one graduate at Haskell, two at the Art Institute, and two at Beauty School.

The Adult Vocational Training Services Program enacted by Congress in 1956 under Public Law 959 authorized the Bureau of Indian Affairs to provide Indians with Institutional, On-the-Job, and Apprentice Training. Since 1958, the Bureau has administered the Program, which provides almost total assistance for eligible participants, between age 18 -35, married or single, male or female, to attend approved vocational schools for a period of up to two years. Currently 13 youths from Oneida are enrolled in the vocational training programs. In September, 1965, a new Wisconsin law was effected: to appropriate \$60,000 over the next two years for vocational training grants. It will be administered by the State Board of Adult Education. No age maximum is set.

None of the area vocational schools had any statistics on the number of Oneidas presently enrolled in their regular day and evening programs, but the estimated number is small.

The June, 1964, issue of the BIA's Great Lakes Agency News featured an article which began, "One of the most outstanding graduates of the Adult Vocational Training Program is Hubert House of the Oneida Tribe. Mr. House is the owner-operator of the Fashion Flair Beauty Salon in Green Bay, where four beauty operators are employed."

In early 1964 Public Law 959 was amended to permit up to 36 months of training for Registered Professional Nurses. Applicants must be high school graduates with a "C" average or higher. Preference is given to those in the upper third of their graduating class and Milwaukee County and Hennepin County (Minn.) Hospitals have been approved for training.

In the last ten years, two Oneida girls have graduated from the Practical Nurse Training offered at Theda Clark Hospital in Neenah, and it is presumed that others have done so in Green Bay.

Higher Education - Scholarships

A jointly operated, coordinated program of the BIA and the Wisconsin Department of Public Instruction which was begun in 1957 provides scholarships for eligible Indians in the upper two-thirds of the class. The amount of state funds has been steadily increased and a new bill signed into law in September, 1965, made more

scholarship money available. State funds are matched by federal funds. The program provides cash scholarship grants up to \$900 per year for four years.

Of the 115 Wisconsin Indians who have attended college under the Scholarship Program since its inception, 16 have graduated. Nineteen of the 115 have been Oneidas, but exact information is not available on how many of the 19 graduated.

There are private organizations such as the D.A.R. and the Wisconsin Federation of Women's Clubs who offer some scholarship help to Indians, also.

Recreation

There are no public recreational facilities for youth, such as bowling, swimming, movies, or skating. A drive-in food stand in Oneida Village serves as a hangout for the young people in the summer, but the only other public gathering places are the four taverns in Oneida Village and the eight others within a five-mile radius. One of the taverns has a hall to be used for dances, card parties, and wedding parties, and the VFW has a small hall in the area.

Beer bars in areas near Freedom, Seymour, DePere, Green Bay, and Appleton attract some of the high school and post-high school youth.

In 1953, the federal government turned over to the Oneidas a former CCC camp, consisting of a small hall and wooded area. A baseball diamond developed at that time by the Oneida young men is no longer in use. An area back of the Episcopal Church is used now by a local baseball team and another sponsored by one of the local taverns. Both teams play regularly in the County League.

Norbert Hill, Tribal Chairman, was instrumental in the development of a Little League baseball program with youth of the community participating in regional Brown County, as well as local play, during the summer of 1965. There are two Little League teams in the Ashwaubenon League, and one team of Babe Ruth type, but unaffiliated. A girls' softball team is organized but doesn't belong to any League.

Four Wisconsin Indian Summer Project Volunteer students served the community during the months of July and August, 1965.

Several activities are offered through church sponsored programs. The Episcopal Church sponsored a summer day camp for children, in 1965. Another activity was a Canadian border canoe trip for boys and girls. Father Vedder at Holy Apostles guides a year-round Indian dance club for young people. This group works on costumes and dances and makes public appearances. The Methodist Church also has junior and senior high youth group programs.

The churches have some other activities such as dartball in their parish halls.

Some adults take advantage of bowling. Usually the teams are formed at their places of employment and people interested participate in League play.

RELIGIOUS AFFILIATION

Unlike most of the non-Indians among whom they live, the Oneidas are chiefly Episcopalian and Protestant. According to Mr. Archiquette, there is little cooperation and fraternizing among the Catholic non-Indians and the Oneidas. This has caused some housing and employment difficulties for the latter. A few years ago, when it became necessary to build an addition to the badly overcrowded Chicago Corners school, a majority of whose pupils are Oneida tribal members felt that the school board, composed of non-Indians, delayed unnecessarily in authorizing the addition.

The largest group of Oneidas belong to the Episcopal and Methodist churches, but some other denominations, including the Mormons, Lutherans, Assembly of God, and Jehovah's Witnesses maintain missions in the area. None of the Protestant churches in the area serve a non-Indian majority. In 1953, the Brown County Public Welfare Department caseworkers mentioned the incidence of religious "floating" particularly among the younger group which seemed to base its church preference on the type of program (religious, social, recreational) offered by the various churches.

There is some feeling among those who work with the Oneidas that the churches have opposed the exodus of Indians to other communities on the grounds that it tends to break up tribal customs and the emigrants fare no better elsewhere anyway. However, Oneida tribal leaders do not agree with this viewpoint of the churches' role.

In the viewpoint of another public agency representative. "In some cases religious differences and jealousy of clergy have separated and dived community leadership. If this obstacle could be overcome, a great deal of progress could be made to unite the community."

COMMUNITY ORGANIZATION

An experiment in community organization was begun in 1943, instigated by the factors of lawlessness, alcoholism, child neglect, and juvenile delinquency. The Oneida-Hobart Welfare Committee was organized -- the church groups giving leadership -- and aided by the Federal Indian Service and various public agencies of Brown and Outagamie Counties. Participants were both Indian and non-Indian.

"...This committee inaugurated recreational programs for the entire family, aided in the establishment of active 4-H clubs, set up a nursery school for Indian mothers in war work, established a library, and promoted various health clinics. The indirect results of the work of the committee showed a lessening in truancy, fewer cases of minors found in taverns, and a decline in arrests for drunkenness. The committee unfortunately had lost many of its outstanding leaders by 1946, and gradually the organization became inactive. Nevertheless, the Oneida Tribal Council itself still carries on a few of the original projects of the committee, recognizing the value to the community of recreational programs."*

Until 1939, Oneida was a spoken but unwritten language. The Mohawk written language and alphabet was used. Then a joint University of Wisconsin and WPA Oneida Language and Folklore Project taught the Oneidas to read and write their own language phonetically. A rough estimate indicates that 20% of the Oneidas today are still able to speak it.

The O.C.A. 4-H Club organized in the Town of Oneida in 1960. It has had leadership from the Oneida adult community, and has a present membership of 20,

*Page 28, Handbook on Wisconsin Indians, 1952, the Governor's Commission on Human Rights.

ranging in age from 9 - 17. In 1962, the Brown County 4-H Agent worked with Oneida adult leadership in the Town of Hobart to set up a 4-H Club which had ten members, but it didn't survive. A variety of programs was tried, but the Agent found that the club needed constant special support which he was not able to supply without depriving other clubs of the time they too deserved. There are other 4-H Clubs in the Town of Hobart with a few Oneida members. Successful 4-H effort has to depend on interested responsible adult leadership.

A successful and enduring venture in community organization is the Oneida Helpers association. Membership is on a voluntary basis with members paying a small sum periodically, and receiving a certain amount for funeral expenses at the time of death.

The Bookmobile from the Green Bay library visits the area periodically but is not used to capacity. There is a miscellaneous collection of donated books at the Episcopal Mission but neither cataloging nor a librarian are available to render them fully usable.

The Oneida Community leadership today is divided into several different groups: the tribal council, the public housing authority, the Methodist Church, the Episcopal Church, and the other church groups.

COMMUNITY PROBLEMS

Although no statistics are available, it is conceded by some of the Oneidas, as well as by those who work with them, that alcoholism is one of the most serious problems of the community. The oft-related illegitimacy, desertion, divorce and the ensuing broken homes pose problems of proper support and care of the children involved. There is less divorce than desertion in Oneida, the obvious reason being the legal costs of divorce which are beyond the means of most. The problem has to be met in large part by the county Public Welfare Departments.

The Outagamie County Sheriff's Department receives no more vandalism complaints from Oneida than from the rest of the county. Sheriff Spice reports that family fights and drunkenness complaints have increased slightly within the past few years. Many complaints in recent months of all night beer parties have been handled primarily by the juvenile officer in the Sheriff's Department. The Brown County Sheriff's Department agreed in substance and added that the beer bars in the Freedom and Oneida areas cause problems.

Traffic violations, particularly those of driving without a license, and failure to have cars registered, are on the increase. Traffic accidents are on a par with the rest of the county.

RELATIONS WITH THE FEDERAL GOVERNMENT

A treaty signed in 1794 honoring the Oneidas for their help to the United States in fighting the Revolutionary War, specified perpetual annual payments of 52¢ in cash to all members of the Wisconsin tribe. When issuing individual checks became unwieldy and expensive, the federal government, in 1952, offered the Oneida Tribe \$60,000.00 to buy out the treaty. This was rejected on the grounds that the cash settlement was too small, and in the hope that rejection would better the chances of negotiations on other pending claims the Tribe has against the government.

When the annual payment of 1952 was made in a lump sum of \$1800., the Oneidas returned it and the payments continued to accumulate while held by the federal government. Several methods of settling the treaty agreement were proposed.

Among these proposals made by an Oneida fact-finding board which met in Milwaukee in early 1952 were the following: provision of more land near Oneida for tribe members; education in modern farming methods; provision of equipment and stock; provision for higher education among tribe members, and a social center at Oneida.

In 1963, each member on the tribal roll received from the federal government a lump sum of \$4.17, his share of \$19,800 (\$1800 x 11 years). At present, no decision has been reached on how often payments will be made and in what manner.

There still is dissatisfaction among the landless group because only those on land assignments have benefited from the provisions of the Johnson-O'Malley Act, and some adjustments are being made to correct this.

Though ten years ago the possibility of termination was of real concern to the Oneidas, the experience with Menominee termination has changed the picture considerably. Quoting from an Associated Press series by Sid Moody, appearing in the Milwaukee Journal recently, "Government policy in the post war years has varied....During the Truman and Eisenhower administrations, policy inclined to termination, turning the reservations eventually over to the Indians for them to operate or dispose of, to get the government out of the Indian Business.

Under Presidents Kennedy and Johnson the emphasis shifted. (The BIA budget has tripled in ten years). Philleo Nash, an anthropologist who has been BIA commissioner under both presidents, says: "What we are trying to do is pave the way for all Indians to enter the mainstream of American life, either on or off the reservation - to educate the Indian so he can leave if he chooses, and to make the reservation economically viable if he doesn't."

There is a general feeling among the Oneidas that the opportunities for Indian communities have been enhanced and that several improvements have been forthcoming through the Great Lakes Agency, such as vocational and college aids, public housing programs and provisions of the Economic Opportunity Act.

Plans are being made by the Tribal Council for application for some Economic Opportunity Act projects and preliminary data have been collected. The O.E.O. has suggested that the Oneidas work within the Brown County structure, but they are reluctant to do so because of the possible loss of identity as a group. The recent organization of a Wisconsin Intertribal Council may provide a channel through which the tribe may make application.

An attempt on December 27, 1965, to revise the tribal constitution to make tribal organization less cumbersome failed when only 10% of the approximately 3000 eligible voters cast their ballots. A vote of nearly 900 was necessary for adoption of constitutional revisions. Another attempt will be made to secure an adequate favorable vote.

COMMUNITY NEEDS

In a survey done for the O.E.O. by the Tribal Council in early 1965, families were asked to indicate what they thought to be their greatest need. Here is the result:

Family's greatest need (as seen by the family)

	<u>Number of Households</u>	<u>Percentage</u>
Housing	109	36.6%
Plumbing	91	30.5%
Other (Medical care, roofing, electricity, work house, car, etc.)	98	32.9%

Many others who provided information for this study - Oneida tribal leaders, and those who are concerned about their wellbeing - expressed what they considered to be some of the most pressing needs of the whole community.

1. The need is great to develop a method of reaching a larger number of Indians to serve in leadership roles, especially young men.
2. A method of bringing together all church groups and non-Indian leadership must be developed.
3. A library building with staff and books would undoubtedly assist in community improvement. If a community center could be incorporated to include youth as well as adult activities, a unit such as this would help materially in improving community spirit.
4. Counselling services for youth interested in educational advancement - vocational and college.
5. A study of dropouts from high schools in Freedom, Green Bay, Seymour, Pulaski, and West De Pere in the past five years.
6. Attendance officer followup on truancy by a local person who knows the area. There is some concern by Indian leadership that school attendance followup for Indian youth is poor. If an attendance officer checked immediately they could prevent truancy from developing into a pattern that ends in school dropout. Over 50% of Indian youth do not finish high school. This means that more than half that start the freshman year do not graduate.
7. A local work-study program
 - a. For subsidizing high school youth
 - b. College youth for tutorial programs
8. A youth council to bring together youth from all backgrounds, churches and school districts to work on common problems.
9. A recreation committee of the Tribal Council to stimulate adult and youth participation.
10. A full-time recreation director, trained to work with all segments of the community to develop incentive.
11. An accurate survey of the children in the area would be helpful to assess numbers and interests.
12. The Methodist Church has land available for use as a recreation area. The funds and assistance have not been available to develop this area.

13. The following is taken from the recommendations of Mr. Thorsen, who did the Report on the Labor Force and Employment Conditions:

"In our opinion the social and economic problems that are being experienced by a portion of the Oneida individuals and families are in most cases inter-related. Hence, in meeting the needs of these people and in serving the whole community both social and economic considerations must be observed. With this thought in mind we have two specific recommendations to make to the Executive Board of the Oneida Indian Tribe.

First, it is suggested that a committee of both Indians and whites be set up to discuss and to take some positive measures in providing more community recreation for the young people. Possible steps which should be considered are to increase the opportunities and to encourage more young people to participate in the Boy Scouts and the 4-H, to start an ice skating rink, to organize an Oneida baseball team and park for league play and to investigate the possibilities of organizing a recreation center. The committee may also wish to consider other functions such as the counselling of delinquent parents.

Second, the Executive Board should designate itself or some other Oneida individual(s) to be in charge of an industrial development program. The function of this committee would be to work at establishing contacts with interested industrial firms and also to be prepared to confer with industrial representatives if any interested parties are contacted. This committee could work in cooperation with state and federal officials as well as following out any leads of its own."

Note: Small industries have located at the Lac du Flambeau and Lac Courte Oreilles reservations, and using Indian employees, have been very successful. Women of Red Cliff reservation recently have begun to operate their own cooperative sewing mill. At Black River Falls Winnebago community a number of women are engaged in cutting and sewing white uniforms. This project was started with the aid of the BIA which enabled the women to lease sewing machines.

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A STUDY
OF THE ONEIDA INDIANS OF WISCONSIN

by the
LEAGUE OF WOMEN VOTERS, APPLETON, WISCONSIN
1956

The Oneida Indians originally came from the state of New York. In 1821 the Oneidas sold their land in New York and moved to the east central portion of Wisconsin. After several treaty negotiations final settlement came in 1838 establishing a 65,000 acre reservation for the Oneidas in what is now Brown and Outagamie counties. They cleared the land, built log houses, formulated their own laws and became chiefly self supporting.

When, in 1906, as a result of the General Allotment Act, the land was turned over to individual Oneidas in fee simple and the charging of taxes began, the life of the Oneidas began to change. Inability to keep up with the taxes, unscrupulous practices by the whites, mortgaging of the land to obtain money, foreclosures, poor management, and inexperience in legal affairs caused such a rapid loss of land that by 1930 only a little over 1,000 acres remained in Oneida hands. The old ways of living had largely disappeared. Loss of their land and growth of the surrounding white population forced increasing inter-action with the whites and absorption of white culture. Men found employment in Green Bay and surrounding towns and Oneida children attended district schools.

The economic crisis of the thirties brought severe privation to the Oneidas and they were forced to seek relief from the Federal Government. Government aid was the only alleviation of their serious economic problem. Under the provisions of the Indian Reorganization Act of 1934 the Oneidas drew up a constitution and by-laws and formed a tribal organization, thereby re-establishing an agency for united group action. Over 1900 acres of good farm land were purchased by the government for the tribe and a revolving loan fund was established.

Today there are approximately 4,000 on the tribal roll, 1500 of whom live on what was formerly the reservation, an area around the village of Oneida between Appleton and Green Bay. Approximately two-thirds of this group live in the Town of Oneida in Outagamie County and one-third in the Town of Hobart in Brown County.

Due to the fact that the Oneidas are not living on a reservation, nor are subject to any federal regulations, they enjoy all the services set up for all citizens of the state in the fields of Public Welfare, Education, Law Enforcement, and Highway Maintenance.

According to 1950 statistics, of the 3,527 on the tribal roll,
1423 or 40.5% were living in the area mentioned above (200 families).
902 or 25.6% were living in large cities (Milwaukee has about 500.
The Oneida began to settle there in the 1920's and was
the earliest Indian group in the city).
457 or 13.0% were living in small towns.
13 or 0.4% were living in Canada.
760 or 20.5% addresses unknown.

In May 1953, at one of the semi-annual tribal council meetings at Oneida, the decision was made to increase the amount of Oneida "blood" from one-quarter to one half for any new additions to the tribal roll. The payment of a one dollar fee by parents of a new child entitled that child to a place on the tribal roll and eligibility to any benefits or advantages that might be forthcoming such as Federal Government payments, etc. The reason for increasing the necessary percentage of Oneida "blood" may have been due to the hope that pending tribal land and timber claims are likely to be settled in the near future.

Most of the information regarding land ownership and agriculture was obtained from Oscar Archiquette, former tribal chairman.

The Oneidas are divided into two groups; those with land assignments and the landless. Of the approximately two hundred families in the Oneida area, 43 have been granted land use assignments on about 1,600 acres, 18 have been granted life use on 416 acres of tribal land. Approximately 75 families are landless and rent from non-Indians. The rest own taxable land and there are others owning taxable land who live elsewhere.

This common tribal land, under the direction of the Tribal Executive Committee is assigned to families with a prescription as to how many acres must be farmed. For land assignment, tribal members pay the Tribal Council a small fee to defray costs of land transfer, papers, etc., and assignments vary in size from one to ninety acres. (Only one of the latter). But the average allotment of 10-26 acres is too small for self support through farming, and some Oneidas with only one acre would farm if they had more land, while others with large enough assignments let the land lie idle and are employed elsewhere.

An assignee does not have to pay property taxes for the land which remains in the tribe's possession, but any improvements, or a dwelling he builds on that tribal land are his and if he is removed from the land, he must be reimbursed by the Tribe for his improvements. Land use assignments can be revoked by the Tribe whenever the assignee fails to comply with land assignment stipulations. The assignee is usually granted 30 days after 4 written notices are received from the Executive Committee.

According to Mr. Archiquette, however, the Tribal Executive Committee cannot, or will not evict those who are not using the land, nor revise the assignments so as to set aside small plots for those who only want to live on the land, and give larger allotments to those who want to farm. The Oneida group is so interrelated and jealous of one another that objectivity and enforcement of regulations by the Tribe itself seems to have been impossible.

Much of the land is still held up in probate; some of the land assignments have been passed down to heirs so many times that there may be as many as 30 or more heirs, and gaining the permission of each in order to sell unused land is sometimes a hopeless task.

The revolving loan fund mentioned above contains over \$33,000 and is available only to assignees, not to the homeless segment or to those on taxable land. In January 1950, over 200 loans had been made by the Tribe to individuals and 63 borrowers were delinquent in the amount of \$10,374.88. The Tribe is authorized to demand payment of the entire loan after a 30 day written notice to the borrower if he has failed to comply with any or all parts of the loan agreement. Original loans were to be repaid with interest, refinanced, and new loans were to bear interest for the Tribe at 3% per annum. Unfortunately, the same problems have arisen in regard to the loan fund as to land assignment. For a time, the fund dwindled to almost nothing because the Tribal Council was unwilling or unable to enforce repayment.

Agriculture as a Source of Income

In the opinion of Mr. Archiquette, "The Oneidas were never an agricultural people, but were hunters and unskilled without resources for farming. Whereas white men might build a farm with a big barn and silo first, the Indian would build a house first. They have not yet learned to make an investment in their land and livestock, and very little, if any, agricultural extension or other farming education is being done among them.

The Oneida land is in a good agricultural area where dairy farming predominates. The farms in the area send milk to the cheese factories and trucks from dairies in surrounding cities make milk pickups. Most of those Oneidas who farm, however, lack farm machinery, buildings, (especially silos and milkhouses), live stock and necessary capital for financing the purchases.

Mr. Archiquette felt that two things are essential to improve the farming situation: land redistribution and a tribal manager from the outside who could exert control --- perhaps an experienced farmer who could help with land re-assignment, farming problems, etc. He also thought it improbable, however, that such a man could be found who would also be accepted by men from the tribe.

Employment Opportunities

There are no employment opportunities in the Towns of Hobart and Oneida in factories or industry.

All local employment is on a seasonal basis. Oneida men may be employed as hired men for local farmers, the stone quarry nearby employs some and the Township of Oneida uses some occasionally for brush-cutting. The Guardian Angels Seminary in the Village of Oneida hires some Indian women for kitchen work, and recently, lacemaking under the supervision of Mrs. I. N. Webster, former post-mistress in Oneida Village has been gaining in popularity among the women. This is the extent of local adult employment and wages are very low in all types of work.

Many families do migrant labor around the state, picking apples, cherries and strawberries in Door County, and cranberries at Wisconsin

Rapids. The Green Bay WSES (Wisconsin State Employment Service) maintains a branch office in Sturgeon Bay during the cherry season. An Oneida crew leader is obtained and he makes all arrangements for dates of picking, housing and transportation.

Many Indians commute to Green Bay, West De Pere, Seymour, Appleton and Kaukauna to work if they have transportation.

Interviews were held with workers in the WSES offices in Green Bay, Appleton and Neenah-Menasha. The Green Bay WSES handles most of the Indian applications due to its proximity to the Oneida community. No record is kept of the race of an applicant and there is no discrimination in job placement by the WSES office, although employers may discriminate. According to caseworkers in the Brown County Public Welfare Department this is often the case.

Mr. Jarovetz of the Green Bay WSES reported no difficulty in placing qualified Indians as skilled industrial workers. But most of the male Indian applicants want only temporary employment as stevedores, construction workers or farm hands. Some do permanent farm work, while a maximum of 15-20 workers take day to day employment. One Green Bay firm uses a pool of Indian workers as stevedores, the majority coming from Oneida, the rest from Green Bay. Even alcoholics are used, since if one employee does not appear, another can be obtained from the pool.

In the summer of 1953 Oneida men could earn \$1.50 per hour in road construction which was enough to get them through the winter.

A majority of Indian women WSES applicants are unskilled and take either seasonal or permanent jobs in factories or as domestics or restaurant workers. The Green Bay WSES has placed some Indian office workers.

Mr. Gehrke of the Appleton WSES reported that he found difficulty in placing Indian men because they often proved unreliable by not reporting back to work after pay day. His office did about the same type of placement as the Green Bay WSES.

The Neenah-Menasha WSES reported that no discrimination by employers had been noted and that the small number of Oneidas (8 or 10) who use this branch of WSES move up the employment ladder if they have the necessary qualifications.

Resettlement

In 1952, the Department of the Interior, Bureau of Indian Affairs, sponsored a Relocation Program for Wisconsin Indians, working through the Travelers Aid Society in Milwaukee. Government appropriations were made to enable Indians to move to outside communities from the reservations of home areas. Budget allowances were set up to provide for transportation and cost of moving household goods plus, roughly, \$30 per week for three weeks. Additional allowances could be made for dependents accompanying the head of the household. Since 1952, 50 Indians have used this program and only two were Oneidas, reports

Miss Maureen Sinnott, caseworker with the Travelers Aid. She points out that the Oneidas, being more acculturated may need less help in relocating.

Nevertheless, the fact remains that although some Oneidas are leaving their home area for jobs elsewhere, the great majority are not interested in resettlement. Dennison Hill, Tribal Chairman in 1953, felt that resettlement might be all right, but "if happy here, why should they live elsewhere?" Fear of insecurity may be a factor since most lack any skill or profession. One young man who commuted to West De Pere reasoned that living expenses in Oneida were lower.

Social Security and Public Welfare as a Source of Income

Social Security benefits cover a larger group of those eligible for Old Age Assistance now than in the past.

Public Welfare. 1950 population figures show the Town of Oneida to contain about 2.8%, both Indian and white, of the total Outagamie county population, whereas in July 1956, that township had 40 cases or 5% of the county's active Public Assistance case total of 745. This did not include 21 Foster Home cases.

The Aid to Dependent Children program consisted of 13 cases, mainly due to divorce, desertion, or illegitimacy, and cost the county in July 1956, \$1,169.75. The Old Age Assistance program, consisting of 25 cases, cost \$11,572.46 for that same month.

Total assistance, exclusive of Foster Home care for the county, during July 1956 was \$50,771.28 and of this \$2,841.46 was paid within the Town of Oneida. Assistance in that town equalled 5.6% of the total payroll for 5.4% of the total recipients in an area containing only 2.8% or less of the total population. Living expenses, particularly for shelter, are lower in Oneida than in more urban areas of the county, but assistance payments are higher because of decreased resources. Recipients living in more urban areas receive proportionately larger Social Security payments and also receive much greater contribution from relatives. These two factors more than offset the decreased living expenses in Oneida.

John Huff, Casework Supervisor for Outagamie County, who furnished the above information, stated, "While intensive casework in the Town of Oneida has been effective to a certain degree in preventing dependency and in other cases rehabilitating dependent persons to self-sufficiency, it has not shown the dramatic successes which are possible in areas of greater employment and higher salary schedules."

County Children's Board

Robert Barry, Director of the County Children's Board felt that there has been some change for the better in the Town of Oneida. His agency handles most delinquency and child neglect cases but he reported no delinquency cases had come through the County Juvenile Court in the

past 8 months. Neglect cases are still above the county average, probably due to drinking.

Foster Home placement is handled by the Children's Board and financed by the Public Welfare Department under the Aid to Dependent Children in Foster Homes (ADCF) program. In July 1956, ADCF was paid on behalf of 21 county children, 13 or 2/3 of whom were from the Township of Oneida. Only one foster home, however, is located in that township although foster homes are difficult to find for Oneida children and they usually feel happier in Oneida homes than elsewhere, according to Miss Renetta Meyer of the Wisconsin State Department of Public Welfare.

The total long term full time case load of the Children's Board, including ADCF mentioned above is 178, and of these, 30 cases or more than 1/6 are located in Oneida. Only one of the county's 39 cases on a short term basis or needing small attention over a longer period is from Oneida.

Town Relief

One of the main functions of the town government in regard to the Indian population is the administration of general relief to the needy, mostly in the form of groceries, fuel and some money. The Hobart and Oneida Town chairmen do the administrative work and the townships are reimbursed by the state for relief granted to eligible Indians on land assignments. In 1953, 25% of the relief load of the county was centered in the Town of Oneida.

Private Agencies

Various private agencies from Appleton and Green Bay, such as the Apostolate, handle cases from the Oneida area too. These include foster home placements and cases of unwed mothers. Private agencies and service groups also provide such things as used clothing and holiday food baskets.

SOCIAL PROBLEMS

Housing

Some of the homes are well kept and well furnished but housing conditions in many instances are incredibly bad. A large number of the homes are rented, some of the worst belonging to non-Indians who charge relatively high rent for poorly maintained buildings.

There is a general lack of sanitary facilities, central heating, insulation, storm windows, screens, electricity, telephones, refrigeration, running water and living space. Many large families live in tar paper shacks of two rooms, one room downstairs for living and one upstairs for sleeping.

Running water in the homes is rare due to high costs of well drilling and piping. A community well in Oneida village paid for originally and operated by the Federal Government furnishes water to village residents who carry it home in pails. Outside the village, residents carry all

their water from the nearest farm or home with a well.

Coal and wood are the usual source of heat and kerosene is used frequently for cooking and light. An Outagamie County Public Welfare Department caseworker told of visiting homes in the winter in which kerosene fumes were strong enough to make one ill. Bottle gas stoves and ice boxes have started to appear within the last few years. The Outagamie County nurse stated, "Many of their homes are sparsely furnished and poorly heated. It is not unusual to see young pre-school children playing barefooted or with very little clothing on in mid-winter."

The living standard is low generally, especially in the isolated homes, but improves around Oneida Village and West De Pere. Oneida residents of Green Bay live along the East River or on South Broadway and most of those in Milwaukee reside in the congested 6th Ward.

Health

Maternal and child. All Oneida children attending rural or city grade and high schools participate in the same health program that is available to all school children throughout the state, carried on by the teachers, county and school nurses.

The following comments were contributed by the Brown and Outagamie County nurses on the various phases of the school, pre- and post-natal and preventive T.B. health programs:

In regard to the vaccination, triple toxoid and polio immunization programs, the county health departments do not always receive the cooperation and participation they would like.

The majority of Oneida pre-school children are not immunized. (In Appleton the percentage is 75%). In school districts where teachers bring the children to clinics, attendance is much better than where transportation is left to parents. This may be due to lack of transportation or to the fact that Oneida parents do not realize the importance of immunization.

Not many Oneidas take advantage of the T.B. X-Ray Service which visits the community every two or three years. There seems to be no greater incidence of T.B. among the Oneidas than among non-Indians.

Referrals for pre-natal and post-natal care are very few. Most cases are found when the county nurse is visiting the home for an entirely different reason. It appears that pregnant women do not receive early pre-natal care. There are some home deliveries without proper medical personnel.

When school vision testing reveals the need for glasses, families usually are unable to provide them. Although both county nurses' offices offer financial assistance from organizations, the demand far exceeds the supply. The nurses also may secure financial assistance in providing corrective shoes, braces and other orthopedic aids.

The Outagamie County nurse reports that a majority of Oneida children are in dire need of dental care and that the situation could be improved if diets were adequate and good dental hygiene maintained.

Many schools participate in the surplus milk program to supplement lunches brought from home. Some of the schools participate in the hot lunch program but can claim federal reimbursement for only those Indian children who live on land assignments.

According to the Outagamie County nurse, diets, although better in summer, are generally inadequate, being especially deficient in milk, green and yellow vegetables, meat, fruit and citrus fruit. According to Mr. Archiquette, some of the families main diet during the winter is cornmeal or oatmeal, while gardens provide some variety in summer.

Town and Public Welfare Facilities. Both townships have Boards of Health, but authorization for medical care must come directly from the town chairman. No inspection is made of sanitary facilities or water supplies.

Public Assistance clients are given medical referral slips for prescriptions, medical and dental care or hospitalization. Costs are paid by the Public Welfare Department.

There are no doctors, dentists or drug stores in Oneida. Seymour, Green Bay and West De Pere facilities are used most frequently. The nearest hospitals are in Green Bay.

The Outagamie County nurse had this to say about Oneida acceptance of county health services: "The people in general are very sceptical of our services...It is quite difficult for them to understand that we are only trying to help them."

EDUCATION

Elementary

All of the Oneida area, including the village in which there is no public school, is organized into school districts with school bus service and all the grade school children attend rural public schools except for a number whose district has been attached to the City of Seymour district.

The Episcopal parochial school in the village, with three teachers teaching by their own request under county supervision, is the only school with all Indian pupils. Some attend a Catholic school near the village.

Most of the Indian children remain in school until they are sixteen. Their schooling often ends with the 8th grade unless the pupil is very bright and eager to go on. Adequate clothing is a problem, especially for high school students, and those from the poorer families experience feelings of inferiority due to their lack of clothing and other material possessions. Community and adult attitudes about the need for a high school education are also a contributing factor.

School buses transport junior and senior high school students to the schools within their district lines, either at Seymour, Freedom, Green Bay or De Pere.

According to the Outagamie County Superintendent of Schools, there has been considerable improvement in enrollment and attendance in the last few years, due to concerted action by the Superintendent's office, school administrations and teachers. Extra-curricular activities, better bus service and the hot lunch program all have helped to increase attendance.

Secondary

At Seymour High School during the 1955-56 school year, there were 49 Oneida students, 3 of whom were June graduates. At Freedom High School there were 20 enrolled, 3 of whom graduated. Both principals felt that the future would bring a higher enrollment and fewer dropouts than the considerable number in the past.

At Freedom High School all Oneida students participate in the hot lunch program although the school administration can claim reimbursement for only the 2 who live on land assignments. It was felt that if the school charged for the meals of the others most of them would go without. One or two of the students at Freedom have had to have help in keeping clean and sufficiently clothed.

Both the Seymour and Freedom principals stated that there was ready acceptance of the Oneida students. They participate actively in all phases of the extra-curricular program.

Miss Viola Krumm, assistant principal and guidance director at Washington Junior High School in Green Bay is mainly responsible for a plan in effect since 1945 to integrate Oneida pupils into the school program. This includes a pre-enrollment Orientation Day for all tuition pupils with a special bus for Oneida and special efforts to include Indian children in all phases of school life.

Miss Krumm supplied the following information in 1953: There were about 22 Oneidas in the 9th grade annually, with the usual number of dropouts in the sophomore year and few graduating.

A hot lunch program at East High School was not used by the Oneida students, but the girls have taken advantage of free lunches and milk made available to those in need of diet supplementation. Boys from Oneida were not interested.

Here too, acceptance of Oneida children has been good and extra-curricular activities have been participated in except when limited by transportation difficulties. In the past, extra buses have been sponsored by the school so that the Oneida students could attend a few of the school sports events.

Very few Oneida children attend any Bureau of Indian Affairs schools which give vocational training at the high school level. One Freedom High School graduate planned to attend Haskell Institute in Kansas this year.

Education Beyond High School

One of the Oneida adults with whom we talked said he felt there was little interest in higher education. Another said that if this were so he believed it to be because of commercial advertising and job offers which led young people to believe that there were sufficiently prepared academically for life at high school graduation.

One or two Oneida students attend the Green Bay Vocational School, and some of the girls are enrolled in Practical Nurse training programs at Theda Clark Hospital, Neenah.

There is some scholarship and loan fund help available. A Mrs. Ridgeway of De Pere has been instrumental in providing scholarships for college and nursing school for promising Oneida students through the D.A.R. and the Wisconsin Federation of Womens Clubs. The Federal loan fund is seldom, if ever, used.

Most of the young men go into military service and do not return to Oneida after having served except for family visits.

RELIGION

The Oneidas are chiefly Protestant, unlike most of the non-Indians among whom they live. According to Mr. Archiquette, there is little cooperation and fraternizing among the Catholic non-Indians and the Protestant Oneidas. This causes some housing and employment difficulties for the latter.

The largest groups of Oneidas belong to the Episcopal and Methodist Churches, but the Mormons, Lutherans and Church of Christ are active too. None of the churches are staffed by Oneidas. Two Catholic churches in the area serve mainly non-Indians.

Brown County Public Welfare Department caseworkers mentioned the incidence of religious "floating" particularly among the younger group who seemed to base their church preference on the type of program (religious, social, recreational) offered by the various churches.

According to Miss Meyer, the churches have opposed the exodus of Indians to other communities on the grounds that it tends to break up tribal customs and the emigrants seemed to fare no better elsewhere anyway.

RECREATION

There are few recreational facilities for youth, such as bowling, swimming, team sports, movies or skating. The churches have some activities including handicraft, in their parish halls but their use largely is limited to their own members. About half of the population is served thus but there are no large scale facilities for everyone.

What was formerly a C.C.C. camp was turned over to the Oneidas by the Federal Government in spring 1953. It consists of a small hall, wooded area and a baseball diamond developed by the Oneida young men. A baseball team was formed at that time, and a second team of Oneida boys is sponsored by the Episcopal Parish Hall. A third team is sponsored by one of the local taverns. All play regularly in the County league.

A recently opened drive-in food stand in Oneida Village serves as a hangout for the young people in the summer, but the only other gathering places are the four taverns in Oneida and two others within a half mile radius. A hall in connection with one of the taverns is used for dances and card parties. Some of the church groups and the V.F.W. Auxiliary sponsor occasional events primarily for adults such as card parties, suppers, dances, etc.

TRANSPORTATION

The problem of transportation affects many phases of Oneida life due to the relative isolation of the area, the poor quality of some of the roads and the oftentimes unreliable second-hand cars.

In wet weather, some of the red clay roads are as slippery as ice. In winter's snow, those who live some distance off the road must shovel their way out to get water, food, etc.

Car pools are used to a certain extent, but if a special trip into Green Bay or elsewhere must be made, it is usual to find someone who owns a car and pay him a certain amount to be taken to one's destination. The second-hand cars are costly to maintain.

There is regular school bus service, but a lack of adequate public transportation otherwise. A bus runs twice daily in each direction between Green Bay and Seymour, but not at convenient times for those employed or seeking recreation in either city.

Those Indians who can pay cash trade mainly in Green Bay at the large supermarkets. There are three stores in the Oneida area that carry charge accounts, but their prices are somewhat higher.

SOCIAL ORGANIZATION

An experiment in community organization was begun in 1943, instigated by the factors of lawlessness, alcoholism, child neglect, and juvenile delinquency. The Oneida-Hobart Welfare Committee was

organized --- the church groups giving leadership --- and aided by the Federal Indian Service and various public agencies of Brown and Outagamie Counties. Participants were both Indian and non-Indian.

"... This committee inaugurated recreational programs for the entire family, aided in the establishment of active 4-H Clubs, set up a nursery school for Indian mothers in war work, established a library, and promoted various health clinics. The indirect results of the work of the committee showed a lessening in truancy, fewer cases of minors found in taverns, and a decline in arrests for drunkenness. The committee unfortunately had lost many of its outstanding leaders by 1946, and gradually the organization became inactive. Nevertheless, the Oneida Tribal Council itself still carries on a few of the original projects of the committee, recognizing the value to the community of recreational programs." (Footnote, page 28, Handbook on Wisconsin Indians, 1952, Governor's Commission on Human Rights).

At present, there are no existing 4-H Clubs among Oneida children in the Town of Oneida. Mrs. Schuster, of the Brown County Agricultural Extension Office, supplied the information that one of the three active 4-H Clubs in the Town of Hobart has Indian members. Difficulty has been experienced in getting leadership among Oneida adults or encouragement from parents.

A successful venture in community organization that has lasted is the Oneida Self-Help Association. Membership is on a voluntary basis. Members pay a small sum periodically, and then receive a certain amount for funeral expenses at the time of death.

SOCIAL DISORGANIZATION

Although no statistics are available, it is generally conceded by some of the Oneidas, as well as by those who work with them, that alcoholism is one of the worst problems of the community.

Illegitimacy, desertion, divorce and the ensuing broken homes pose problems of proper support and care of the children involved. This problem has to be met in large part by the County Public Welfare Departments.

Some tribal leaders are much concerned with small children in bad homes. They feel that nothing can be done with the parents, but that the children could be worked with.

Juvenile restlessness is high. The incidence of vandalism, drinking, "riding around" in cars, and delinquent behavior in Green Bay's Pamperin Park were cited by various individuals with whom we talked in 1953.

A somewhat brighter side of the picture was presented by the Outagamie County Sheriff in 1956, who stated that fewer calls had been made to the sheriff's office in recent times concerning drunkenness and family problems. No vandalism reports have come

from Oneida since 1953. Traffic violations and drunken driving seem to be on the decline also. Bad brakes and bad lights on the cars have been a problem, but he thought an improvement in car ownership was contributing to the easier law enforcement situation there.

RELATIONS WITH THE FEDERAL GOVERNMENT

Although most of the Federal Government's relations with the Oneidas have ceased, the relationships still in effect are causing much concern among the Oneida people and those concerned with their affairs.

A treaty signed in 1794, honoring the Oneidas for their help to the United States in fighting the Revolutionary War, specified annual payments of fifty-two cents in cash to all members of the Wisconsin tribe. When issuing individual checks became unwieldy and expensive, the Federal Government, in 1952, offered the Oneida Tribe \$60,000 to buy out the treaty. This was rejected on the grounds that the cash settlement was too small, and in the hope that rejection would better the chances of negotiations on pending claims the tribe has against the Government.

When the annual payment of 1952 was made in a lump sum of \$1800, the Oneidas returned it. Since then, the payments have continued to pile up, and now total about \$9,000 available any time the tribe wants to accept it. No decision has been arrived at as yet on how it shall be disposed of.

Several methods of settling the treaty agreement have been proposed. Among those proposals made by an Oneida fact-finding board which met in Milwaukee in early 1952 are the following: Provision of more land for tribe members near Oneida, education of Oneidas in modern farming methods, provision of equipment and stock, provision for higher education among tribesmen, and a social center at Oneida.

Another matter of concern has to do with the possible termination of land holdings in Federal Trust status and the disposal of the revolving loan fund.

Although according to the Bureau of Indian Affairs spokesmen at a recent regional meeting of the Great Lakes Area Indians, preparation for termination is perhaps a twenty-five to fifty-year proposition, involving more adult and child education and raising of living standards, some of the Oneidas are already fearful that when termination time arrives, those now holding land assignments will receive full ownership rights, and the landless will be left out except to divide the \$33,000 revolving fund.

There has been dissatisfaction on the part of the landless group too because only that segment on land assignments has benefited from the revolving loan fund, the hot lunch program, and various other Federal Government services.

Another fear is that if the presently tax free land becomes

taxable, its owners might lose it by inability or neglect in paying taxes. One tribal leader stated that he felt only a few of the assignees would be able to operate successfully without some aid. The same viewpoint was expressed by Fred Hill, Oneida Town Chairman, who was concerned about the possibility of the Town or County having to support those who became landless.

But some of the Oneidas are looking ahead and seeking solutions. Mrs. Chester Smith, secretary of the Tribal Council in 1953, stated that in the February 11, 1952 issue of the Appleton Post-Crescent there was a statement that "much of the reputed shiftlessness of Indians is a result of confusion. They don't know what to expect next..." One administration tells them to forget their language and customs and live like white men. Another comes along and encourages them to develop their own culture. The resulting confusion has killed much of the Indians' initiative, Mrs. Smith believes. She evinced the further belief that her people must learn the importance of three things: taxation, hospitalization, and insurance.

Mr. Archiquette, seconded by several other Oneidas present, had this to say about past and present governmental relationships, "The more we deal with the State of Wisconsin, the better off we'll be."

CONCLUSIONS

Over and over again, three main problems were reiterated by members of the Oneida Tribe, their leaders, by Town, County and State officials and case workers, and by everyone concerned with the situation.

The first is the need for sufficient employment opportunities. Second, they desperately need good recreational facilities. The cost of law enforcement, of destruction of property by vandals, of disabling accidents due to both drunken drivers and pedestrians, of illegitimacy, and of other direct and indirect results of the lack of proper recreational outlets is obvious.

Third, an improved or supplemental health education program, especially on a preventive basis, is particularly necessary in this blighted area, whose residents seem unable to derive the optimum value from the health program which serves the rest of the two counties. Fourth --- greater participation in adult education and vocational training programs.

At the risk of seeming to simplify a truly complex problem, the Appleton League of Women Voters, nevertheless, has a fourfold program suggestion.

We believe that it is important that the Oneida Indians have integrated aid that will better concurrently their economic, educational, health and recreational status. Help in one field without the others might prove futile.

Therefore, we are suggesting that a small industry located in the community, comparable to the one at the Lac du Flambeau Reservation, could help to change the economic picture dramatically. Obviously a successful business venture, chosen to suit their abilities, would increase their incomes and could thereby decrease the incidence of public relief dependency, poor health and living conditions, and even delinquency.

Local assets, according to Mr. Archiquette, are an estimated available work force of three hundred, including eighty women; a truck line and railway running parallel through the area; and the Oneida Indians' particular adaptability to small machines. It was the feeling of those Oneidas to whom we talked that many who had left the area would like to move back if a good source of income was available.

The community also needs recreational facilities for both children and adults. They should have, if possible, the advantage of vocational training, leadership training, and such programs as 4-H Club work, Agriculture Extension education for both men and women, a knowledge of taxation, citizenship, and land use, and a better working relationship among themselves. The youth, particularly, needs recreational facilities and organization to help them set a pattern of wholesome living. Health standards might be improved by community-wide education and an improved economy.

To end on a brighter note, we agree with Miss Rennetta Meyer of the State Department of Public Welfare who has worked many years with the Oneidas. She points out that the Oneidas coming into the city to schools and their participation in the advantages offered by a large school program eventually will lead to improved employment opportunities and better acceptance by non-Indian neighbors. More and more of the children are learning to take part as citizens in communities, and are acclimating themselves to a better way of life. She feels, and so does the Appleton League of Women Voters, that the children will provide the hope for the future.