

CHICAGO
HISTORICAL
SOCIETY



Edited by Wassaja (Dr. Montezuma's Indian name, meaning "Signaling") an Apache Indian.

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THE INDIAN IS RIGHT

The other day the press had it that there was an Indian uprising in Utah, due to registration and drafting.

The Indians are not free, they are not citizens. They are wards in charge of the Indian Bureau. **WITHOUT THE INDIAN, THE INDIAN BUREAU WOULD BE JOBLESS.** The Indians are not aliens, because an alien is one who lives in the United States, but has a country of his own, somewhere, that keeps watch over him. An Indian is not a citizen of the United States, because a citizen is a free man, who is protected by the United States and enjoys the rights and privileges thereof. The Indian is not a free man, inside of a reservation. **IT IS A PRISON LIFE, WHERE HE IS TREATED WORSE THAN A SLAVE.** The Indian has not a country that will back him. He is without a country. He has been made a tool and a fool by the United States Government.

A foreigner that lands on the shore of America has greater rights than the Indian. In a few years that foreigner has become a citizen of the United States, while the Indian still remains a ward.

The black man was shipped to America as a slave. He was treated far better than the Indian now, and emancipation is his, while the Indian reels under the burden of injustices.

On life's highway that leads from darkness to light, God's redman was found on the domain where his Great Spirit left him. Ever since then, he has led a life of torment and treated as a dumb driven cattle. Nowhere to go, but obey "Wash-

ington," that all powerful being (that does not exist,) rules the Indian. The Indian lives in fear and is ruled by fear. Every cross-mark he has made on paper, he has paid dearly for it. He has been hidden on a reservation from the active life of the world. He does not know what this war means. He does not know what registration and drafting mean. Such being the case, who could blame him for hesitating and being suspicious of registering for fear that that means he must go to war. Another question comes to the Indian's mind is this: "Why should I fight for a country that enslaves me, does not treat me right and keeps me as a ward that I might not become a citizen?" Rationally the Indian seems to be right, but they are people who think that to be a ward of the Government is a snap, an Indian is treated better by the Government than one who is not an Indian. The Indian and all those who have studied the matter will tell you, that is not true. It is a hell-mill of deception.

We are told that an Indian is a citizen, who has received "patent in fee" paper for his land and one who has relinquished his tribal relation from the reservation and pays taxes, etc.

Let us see. A citizen, in the broadest sense of the word, does not have a Superintendent to look after his personal affairs, or has his money at the U. S. Treasury, to be drawn out for him by the approval of the higher powers. But a citizen Indian has all of that to contend with. It looks as though an Indian citizen is different from the real citizenship that other people enjoy. Without mincing words, the **INDIAN IS NOT A CITIZEN AT ALL.** No wonder the War De-

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partment has been puzzled to place the Indian. Technically he is not a citizen, and **WE KNOW HE IS NOT AN ALIEN.**

The Indian will not be a true citizen until Congress abolishes the Indian Bureau. That would free the Indian and give him his citizenship, not as an Indian, but on the basis of a **MAN TO MAN.** The high and noble principle of this righteous war must be applied the Indian race, namely, freedom, equal rights, democracy, humanity and justice. God grant that, that day is near.

INDIANS DO NOT FIGHT THEIR FRIENDS

It is a wrong idea that WASSAJA or any other Indian is fighting their friends when they speak against the Indian Bureau system. Friends, keep in mind we are speaking for our **FREEDOM AND RIGHTS OF CITIZENSHIP.** You cannot realize our position. We appreciate the good work that has been done for us, but we want you to see that freedom and citizenship are the paramount objects that we want. You have worked to improve and prepare us for freedom and citizenship. That looks plausible and well meaning, but the method has been wrong and ruinous. You have sincerely thought we need this and that, when in fact, we did not need them at all. You did for us what we should have done for ourselves. You can see by so doing you made us weak instead of self strengthening our faculties and gaining our rights for us. You worked for our spiritual, educational, industrial, property, and domestic wrongs done on the reservations, and neglected to work for our freedom. "Give me liberty or give me death" did not enter your heart in your work for the Indians. Not knowing the status of the Indian you were afraid to antagonize the Government in its dealing with the Indians. You have gone to the Indian Office and they have always given you a favorable answer and they have always sought your aid, and you have worked in harmony with one another. You have confided with each other. Both of you were seeking the same object of helping the Indians for their best good and preparing them for freedom and citizenship. The Indian Bureau has made you understand, it will require time and patience, and

you have accepted their stand and went on working with them without much thought. Why should you? With implicit confidence in the Indian Bureau you worked and worked with them.

And now here comes the Society of American Indians, passed in their platform and resolutions condemning the Indian Bureau. It appears incredible and very inappreciative on the part of the Society. Well, something had to break sooner or later. Things can go the extreme. That point has come on Indian matters. A stand had to be made and the Society has taken that stand for the best interest of the Indians. To forbear any longer would be unpatriotic when the country is fighting for freedom and all that is just. It is upon that basis we Indians expect to wage our fight for our rights. We see clearly that, in order to be free men and women, we must have the Indian Bureau that hinders our freedom, abolished. To overlook the Indians in this matter is betraying this righteous war. If we have been misled, let us be honest and get in the right road and work as never before for the **EMANCIPATION OF THE INDIAN RACE.** Who has a better right to freedom and citizenship, on the American soil, than the Indian race? And yet these vital principles are denied to them. Can you blame the Society of American Indians, that is composed of Indians, for taking the stand they have done? Remember, the Indians' freedom will not only help the Indians, but it will help the country. We Indians want to help the country and that is why we ask for **FREEDOM AND CITIZENSHIP.**

CONFERENCE OF INDIANS

The annual meeting of the Society of American Indians was held at Pierre, South Dakota, September 25-28. It was in a Sioux country. It is claimed by old Indians that what the Sioux do, it was always decisive. Here on the bluff by the side of the Missouri, the Sioux received the Chippewa, the Arapaho, the Apache and our white brothers, and in turn the Society of American Indians was greeted cordially by the Governor, officials of the city and the people of Pierre. We cannot be too thankful for the courtesy and so hospitable consideration which were given to us by the New St. Charles Hotel. Our entertainment was excellent.

We Indians, and friends of the Indians, went there with a great object. While the world thought of war, we went there with the Indian race upon our minds. The wrongs perpetrated upon the Indian race was just as important as the Belgians; freedom of the Indian race was just as important as freedom of the seas, and that since an Indian is a man, he should have equal rights, treated humanely and justly. All of us went there with a patriotic zeal. The more patriotic we got, the more we saw our short-comings with the Indian race. We spoke of six thousand Indian boys fighting across the sea for freedom, and yet, the mothers and

fathers, sisters are not enjoying reservations. could not go to the Indian the under our laws. is not democratic as we try to put the Indians a may be these, but truthness of such not lessened, or felt, if we are righten the wrong of the Society, liability left upon cooking to us to citizenship. We have the co-operation. It is not a question. It is DO become of the may ask question the Indians freedom. That will neverdom and citizenship ask how? Have and bestow citizenship.

The conference of having the Indians free, so and privileges of

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At last we are to join the Society

No one can qu the Sioux literat was elected President more prominent than Father Ph

fathers, sisters and brothers of the six thousand are not enjoying freedom, but are caged up on reservations. We spoke of equal rights; we could not go very far, because we have not given the Indian the rights of citizenship and protection under our laws. Democracy? The Indian Bureau is not democracy; it is the other way. As much as we try to justify it, it is autocracy. Treating the Indians as wards, humanity and justice may be these, but we have failed to discover the trueness of such things. But our patriotism was not lessened, our hearts ached with loyalty and felt, if we are true patriots, it was our duty to righten the wrong. Never before in the history of the Society, have we felt the great responsibility left upon our shoulders. Here is our race cooking to us to help them in their freedom and citizenship. We cannot do it alone, we must have the co-operation of the American people. It is not a question of how we are going to do it. It is DO IT. It is not a question what will become of the poor Indians? It is DO IT. We may ask questions to doom's day before setting the Indians free and give them their citizenship. That will never do. It is give them their freedom and citizenship RIGHT NOW. One may ask how? Have a bill passed by Congress to free and bestow citizenship on the Indian race.

The conference closed with that determination of having the Indian Bureau abolished, to set the Indians free, so that they may have the rights and privileges of citizenship.

WHAT IS THE SOCIETY OF AMERICAN INDIANS NOW?

No one Indian has stood against the Society of American Indians and no one Indian has criticized it more than "WASSAJA". The criticism was not done to destroy the Society, but direct it aright for the best interest of the Indians. Once we withdrew our membership from the Society, because it was weak for the Indians and sought more for the aid of what appeared to be doing a great deal for the Indians. Impressed that the S. A. I. can be a power for the good of the Indian race, we renewed our membership with unselfish and zealous feeling for the cause which the Society was organized for. In our crude, and often rude way, we tried to steer the Society in the right path that would lead the Indians into enlightenment, freedom and citizenship. A great many Indians throughout the country stood by us, because of our criticism of the Society and hesitated to join the Society of American Indians. Also many of our caucasian friends did not venture to join the Society for the same reason.

At last we are in position to say to every one to join the Society of American Indians.

No one can question where stands Dr Eastman, the Sioux literary fame, on Indian matters, who was elected President of the Society. Who stands more prominent to abolish the Indian Bureau than Father Philip Gordon, who is the Vice-

President? Where is there a more loyal and eloquent defender of the Indians than Mrs. Gertrude Bonnin, who was elected Secretary and Treasurer of the Society? Where is there an Indian more devoted to higher education for the Indian than Rev. Henry Roe Cloud? Where is there in so short a time has shown so much interest as Mr. DeWitt Hare, who was elected to the Membership Committee? Who takes greater interest on Indian matters than Hon. Charles D. Carter, who was elected to the legal part of the Society? And last, but not least, who has shown in every way that he stands for his people through thick and thin more than Rev. Sherman Coolidge, who was elected to the important office of Chairman of the Advisory Committee? They all speak for themselves. They are the most loyal of the Indian race. Who would hesitate to join the Society of American Indians with such a splendid corps of workers for the Indians? Indians, if you wish to help yourself and your race, join the Society of American Indians. Friends of the Indians, now is the time to show your sincerity by joining the Society of American Indians. Send your membership fee of \$2.00 to Mrs. Gertrude Bonnin, 707 20th Street, N. W., Washington, D. C.

INDIAN UPRISING

When you face the enemy, it is better to keep quiet and see what they will do. We are laying low now, but look out! We Indians are going to strike out and fight for freedom, equal rights, democracy, humanity and justice for our race. We are sharpening our arrows and seasoning our bows. The medicine man says, "There is going to be something doing." He sees it in the clouds and he feels it in the air. The Indian's heart is crying for his rights in the sight of God and man. The moon is just right for a fight. In the shadow of justice, while the white man's canon roar, the belching out of water, the shells bursting in the air and men are falling face to face, there is hope for us. These patriotic caucasians are feeling in their hearts what we have died and yearn for, for these many years. Their hearts and our hearts are coming together. They shall see us as we see them, and we shall know we are as one in God and that will make us free. IS NOT THAT WORTH FIGHTING FOR?

CARLISLE MISUNDERSTOOD

When the press refers to Carlisle Indian School, they speak of the foot ball team of the school as something great, when in reality, it was a small part of the school. The greatness of the school was the stand it took before the world when the Indians were judged, "The only good Indian, was a dead one." Carlisle went "over the top" to show to the howling mob of the public senti-

ment, that the Indian was a human being. Carlisle stood alone, stayed off the false accusations against the Indians as untamable; against the word savage that did not apply to the Indians, against the false idea that an Indian can't be educated. It stood alone, that an Indian can apply himself to any useful line of occupation in life; that only good, uplifting, educational, spiritual, industrial and inducive environment were necessary instead of tepee and reservation life. Carlisle, in Gen. R. H. Pratt's time, single handed, stood against the sentimentalists, the faddists, the churches, the scientists and interested parties on Indian matters. Gen. Pratt stood for the highest and nobles and best for the Indian race, so stood Carlisle before the world—and it is no more!

POW-WOW

Anxious Inquirer: "What did the Indians do at the Pierre Conference that they never had done before?"

Wassaja: "The Society of American Indians came out in the open to abolish the Indian Bureau."

Anxious Inquirer: "That is a pretty radical thing to do, is it not?"

Wassaja: "It had to be done."

Anxious Inquirer: "How is that?"

Wassaja: "The Society had been evading the mark of their mission."

Anxious Inquirer: "What do you consider, as you say, the mark of their mission?"

Wassaja: "To stand up for the Indians and not with the Indian Office."

Anxious Inquirer: "Is not working with the Indian Bureau standing up for the Indians?"

Wassaja: "It may look that way to those who do not understand the system of the Bureau."

Anxious Inquirer: "Then it is the system and not those who are working in the Indian service?"

Wassaja: "You may take it that way, but they work for one another."

Anxious Inquirer: "The way I understand you, you think the system, being ruinous to the Indian race, those who work in the system, they are working that much more to the detriment of the Indians?"

Wassaja: "Certainly, and if the Society of American Indians continues to help the Indian Bureau, they too, would be aiding to down their race."

Anxious Inquirer: "I presume that is the reason why the Society took such a radical change?"

Wassaja: "Not only that, but the sentiment of the Indians throughout the country was, that they were tired of what the Society was doing for them, when it claimed to be an Indian Society."

Anxious Inquirer: "The Indians are not asleep, then?"

Wassaja: "Not a bit of it. They know more than we think they do."

Anxious Inquirer: "Then the abolishment of the Indian Bureau is the voice of the Indians?"

Wassaja: "They are human. Who would like to be limited in their rights and be caged up as

though they were creatures of curiosity?"

Anxious Inquirer: "Is not that pretty strong?"

Wassaja: "Strong! Be an Indian, and see how you would like it."

Anxious Inquirer: "Many good people who have worked for the Indians, they think the Government has treated the Indians all right."

Wassaja: "True, but they are the very persons who would fly into a thousand pieces were they treated and handicapped as the Indians are."

Anxious Inquirer: "It is so strange that they work and do not believe as you do."

Wassaja: "They do not want to believe. Pride is above the interest of the Indians. They hate to confess they have been wrong."

Anxious Inquirer: "So you think the abolishment of the Indian Bureau is about the best thing for the Indians?"

Wassaja: "I do. The Indians are tied to the Indian Bureau. The best thing to do is cut the string and let the Indian be a free man."

Anxious Inquirer: "The Indian is as free as anyone."

Wassaja: "You are mistaken right there. The Indian is not a free man."

Anxious Inquirer: "Then what is America fighting for?"

Wassaja: "Freedom; and yet, the Indian is not free."

Anxious Inquirer: "Why! You do not mean to say that the Indian is not free, and he was here before any of us?"

Wassaja: "I do say that the Indian is not free, and the cause of it is due to the Indian Bureau existing."

Anxious Inquirer: "Then I can see you Indians took the right step at your Conference."

Wassaja: "Had we taken any other step we would have been betraying our people."

Anxious Inquirer: "The stand you have made should be carried to Congress. It would be a disgrace to our civilization should the country refuse to grant freedom and citizenship to the Indians. I feel the pang of such neglect on the part of the United States that is fighting for freedom, equal rights, democracy, humanity and justice."

To refuse their freedom and citizenship would be hypocrisy.

"ABOLISH THE INDIAN BUREAU"

This article was read at the Conference of the Society of American Indians. It stirred up discussions during the entire session. It aired the whole atmosphere of dullness. Its purpose was to do that very thing, and yet, it had the highest object for the Indian race.

The paper pictures the outgrowth of the Indian Bureau from the beginning to the present time. The effect it has produced on the Indians. The contents of the subject were the outcome of many years of study on Indian matters. For the benefit of those who were not at the conference, it will be published in pamphlet form in the near future. A copy of it can be had at the "Wassaja" office for 10 cents.