



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

Vol. 4, No. 3

ISSUED MONTHLY

June, 1919

IS IT LEGAL?

Again we must touch upon legal questions, but let it be known that we are not lawyers. We are only guided by common sense.

It does not look right to dispose of the Indian lands without consent of the Indians. It does not look right to spend Indians' money without consent of the Indians. It does not look right to sell land that belongs to a dead Indian to settlers without the consent of his or her relatives. It does not look right to sell the surplus land after the Indians have been allotted without the consent of the Indians.

When the Indian Bureau says that "the Indians are incompetent and are not in a position to transact business affairs," and then works the reimbursement bondage system upon them, it does not look right. Not to allow the Indians to select their own attorney without the approval of the Indian Bureau and Secretary of the Interior, when they are interested parties, that looks very shady, and the fact is, it is wrong.

The Indian Service regulation says this and that on the above matters, but **IS IT LAW** that coincides with the courts of the United States? If it does, then it is law and should be complied with without any question. But if the Indian Service regulations do not, then it is not law. The fact that Indians are wards of the United States Government may have some weight, but it does not follow that the Indians can be ruled without law. It appears that, in

order to do what is right, we must keep within the law. The Indians want to be governed by law and not by arbitrary regulations. It seems they are right in the matter.

We Indians are men, and some of us have seen four score years and ten. We are in position of taking care of ourselves and live under the laws that other races are governed. In the schools we are taught that the United States is democratic, where the people have a voice in their affairs. This dealing with the Indians by regulations is a mockery to the democratic principle of our government. We must keep in mind an Indian is a human being and should be treated as any other human being. Who would tolerate their property to be disposed of, his money spent, without his consent? What heir would allow the selling of the land that belongs to the deceased's relation without first going through the court for settlement? If the surplus land belongs to the Indians, is it legal to sell the land without the consent of the Indians? The question is, **IS it legal and right?** Not anything about the Indian Bureau looks right to us, and we insist that **IT IS NOT RIGHT.**

Before going too far it is well for the Indian Bureau to pause and study the matter. The Indians of today are seriously considering the matter and will not hesitate to test the legality of such method of dealing with our people. We are beginning to educate the public and they are appalled to hear the truth of how the Indian Bureau is treating the Indians. The Society of

"WASSAJA"

Vol. 4, No. 3

MAY, 1919

Subscription, 50 Cents a Year

Single Copies, 5c 100 for \$2.00

ADDRESS ALL COMMUNICATIONS TO
CARLOS MONTEZUMA, M. D.

3135 S. Park Ave. Chicago, Illinois

American Indians is working more than ever to see that the Indians are no longer held down by the Indian Bureau, and the States are beginning to realize that to have Indian wards in their midst does not pay and they are petitioning Congress to abolish the Indian Bureau.

If the Indian Bureau is a good thing, the Indian would know it, but we know it is a handicap to our progress and manhood. We must remember the Indian Bureau is dealing with human souls. The law also deals with human souls. Property and money are nothing compared with human souls. The greatest in man is his soul. It is that precious greatness that we plead for when we ask the people of the United States to have the Indian Bureau abolished, that the Indians may enjoy freedom, that they may come forth under the law and be blessed with the rights and privileges of citizenship.

NEWS FROM AVERY, OKLAHOMA.

DEAR DOCTOR:—

I am a believer in WASSAJA and read it every month. There is no other paper that tells the truth as little WASSAJA. I want to say, that I have a son at Camp Logan, who is good enough to be a soldier, but at the same time, he is not good enough to handle his own affairs and has to have the Indian Agent to care for him. He is like a baby here; but at the camp he passes as a man. It is a shame! By rights he should have been given all his money and he himself could have put it in some bank and not the Indian Agent. The Indian Bureau is doing wrong by holding the money from all the Indian boys, not only my son, but other Indian boys as well. If they can handle a gun in defense of "their country," they can also handle their money and take care of their own affairs. Did not my son and others go to war for equal rights? Then why not give them equal rights and citizenship?

I remain very sincerely yours,

* * *

"LET MY PEOPLE GO"

This little pamphlet has the ring which sounds the keynote of abolishment of the Indian Bureau and freedom and citizenship for the Indian race. Buy copies and scatter them to your friends and where they will do the most good. 10c a copy. 3135 So. Park Ave., Chicago, Ill.

THE INDIAN BUREAU—A PARADOX

It is a paradoxical fact that the great object for which the Indian Bureau was instituted by the United States government, namely, for freeing, educating and citizenizing the Indians; the Indian must now ask the same government for the abolition of the Indian Bureau, so that they may have freedom, enjoy their rights, receive enlightenment and become citizens.

It is a strange fact, but the truth is right there, that the paramount question for the government and the Indians to heed is that the Indian Bureau must be abolished, so that the Indians may enjoy the rights and privileges of citizenship accorded to all other races after five years' residence in America. The public may not be aware of the fact that the Indians are virtually prisoners on the reservations. One reason why the public does not know the plight of the Indians is that they left the welfare of the Indians in the hands of the Indian Bureau. The intention may have been good, but it has proved detrimental to the best interests of the Indian race. There was no more need of an Indian Bureau to take care of the Indians than there was of any other human beings. But, some one will say, "they were wild and dangerous and were not able to transact their affairs." That is all a myth. The fellow that was after them was wilder and more dangerous than the Indians. As we look back we see that the Indians were not so wild and dangerous as reputed to be. This false notion must be reversed before the Indians can get justice.

The next question: "The Indians were incapable of taking care of their affairs." How does any one become capable of attending to their affairs? It is by personal contact with the thrift of the world. It is by taking his own chance in the world of competition. By falling and getting up again and again, that carries him on from strength to strength. It is by his *personal effort* that he must *make himself*. In the beginning of the settlement of America the Indian was in a splendid condition to take on all these requirements, but was given no chance. For fifty years he has been a hopeless prisoner on the reservation, swayed here and there by the iron hands of the Indian Bureau. He cannot think, for the Indian Bureau has been doing all of his thinking. He cannot attend to his affairs, because the Indian Bureau has been doing that. He cannot spend his money or sell his property, for the Indian Bureau will do that for him. He is not a citizen because the Indian Bureau keeps him as a ward. No man in America deserves the rights and privileges of American citizenship more than the American Indian. Until the Indian Bureau is abolished the Indian will remain what he is. There is no other remedy.

Fellow-citizens, take the Indian cause to heart. Do you feel free by tolerating such treatment of the Indians? If you want the Indians to be free and enjoy citizenship, write to your Congressmen and Senators at Washington on the matter.

I HA

Being of y
Through t

I hav

When the
Intrigue oAnd was
tigh

I hav

When pul
And sent

I hav

When the
For defendAnd your
I havWhen yo
And outla

I hav

Haunted a
With noBut doom
I havWhen yo
And cart

I hav

When pr
Sounded

I ha

When st
At the vBy swor
I haWhen t
There w

I h

When:
To the

I h

When
When

I)

When
That y

I

Wher
That

I HAVE STOOD UP FOR YOU

Being of your blood,
Through thick and thin,
I have stood up for you.
When the world's most devilish
Intrigue of humanity was set
And was coiling around you tighter and
tighter—
I have stood up for you.
When public sentiment was against you
And sent you to oblivion,
I have stood up for you.
When the country was hysterically enraged
For defending your loved ones
And your birthright of priority—
I have stood up for you.
When you were tagged as "Indians"
And outlawed creatures—
I have stood up for you.
Haunted and hunted on thy domain,
With no chance of redress
But doomed, as though thy fate—
I have stood up for you.
When you were described and pictured
And cartooned as cruel and savage—
I have stood up for you.
When prejudice, hate and scorn
Sounded the keynote against you—
I have stood up for you.
When starving and naked,
At the verge of your annihilation
By swords in the hands of criminals—
I have stood up for you.
When the palefaces said
There was no hope for you—
I have stood up for you.
When you were condemned and relegated
To the reservation system of hell—
I have stood up for you.
When in prison and in bondage,
When you could neither speak nor see—
I have stood up for you.
When decreed by the people across the sea
That you could neither learn nor be taught,
I have stood up for you.
When it was put down black and white
That you could neither work nor support
yourselves,

And that you were lazy and worthless—
I have stood up for you.
When politics and greed were working you
For all that you were worth—
I have stood up for you.
When everything you possessed was
disappearing,
And your personal rights ignored—
I have stood up for you.
As the Indian Bureau, like an octopus,
Sucked your very life blood,
I have stood up for you.
For your freedom and citizenship,
By the abolishment of the Indian Bureau,
I have stood up for you.
When the Indian Bureau says, "Were
you freed
You would starve and be cheated"—
Only to feed its 7000 employes—
I have stood up for you.
When you were judged "incompetent"
For freedom and citizenship by the Indian
Bureau—
I have stood up for you.
God knows that I am with thee day and
night;
That is why I have stood up for you.
It might have been self-sacrifice,
It might have been the hand of God
leading me.
Whatever it was, you have proven
yourselves to be
What I have stood up for you to be.

THE S. A. I.

The Annual Conference of the Society of American Indians will be held at the University of Minnesota, Minneapolis, October 1st to 4th. Abolishment of the Indian Bureau, freedom and citizenship will be the objects of consideration. It will do you good and it will do the S. A. I. lots of good to see you there. Start subscription lists and get enough money to pay the expenses of your delegate to the meeting. Every Indian's interest is involved at the meeting.

A VOICE FROM COLONY, OKLA.

DEAR BROTHER:

I agree with you on the benefits it would be to the Indians if the Indian Bureau were abolished, and all the Indians I have interviewed on the subject agree with me. Wishing you success,
* * *

AN INDIAN EXPRESSING HIMSELF

DEAR BROTHER:

I am moved to write to you from love and respect for your work, your high ideal, your stand for justice and elevation for our people from nothingness (wards) to American citizenship. I figure that a ward represents nothing and is looked down upon by everybody as a nonentity. We cry for justice and nobody takes heed. We know when we are wronged, but we do not know how to get justice. It seems that our great government stands for justice, equality and freedom. These virtues are meant only for citizens of this country and other countries. The only reason that the North Americans on reservations are debarred or have no voice in their affairs is that they do not represent any country. The Indian is a man without a country in his nativity. He has no choice as to who shall hold office to rule over him. He is truly nothing, so to speak. The Indian will never be anything; he will remain an Indian just as long as the reservation system continues. We have husky, splendid educated young Indians on our reservations that have attended government schools. A very small proportion of them make good. I say, that an Indian that receives an education, no matter from what source, would buck up against the big world and work out his own salvation, will be a man and a worthy citizen. This going back to the reservation is his ruination. He becomes worse than his forefather.

I heard the other day this remark: "When he comes back to the reservation, he is too smart to be an Indian and not enough to be a white man." He lives under the reservation system, where his smattering knowledge soon fades into nothingness. I believe as you do, that we must become a part of this great country. Our Indians here are afraid of the responsibilities of citizenship. Our reservation bosses do not tell them that there is nothing to fear. The Indian does not know that eventually he will become an undesirable citizen of America when the system gets through with him.

The Indian Bureau has given all of the half-blood Indians their patent in fee simple for their allotments. For some reason, I have a suspicion that it is to curb the activities of our Indian Commercial Club. The Indian Agent does not recognize our club. He takes the chief. He fools the old chiefs by recognizing them as the leaders on the reservation. The Commercial club represents the educated Indians; the chiefs the uneducated. It is plain that progressiveness on reservations is discouraged by the Indian Office.

I owe my schooling to the Indian reservation system. I learned to read and write a little and reached the 5th grade. I was as narrow as a 2x4 stick, and would still be a 2x4 piece of wood if I didn't fight for my rights to own and run my own affairs. I had to swear my vote in simply because I was an American Indian.

It is hard to get up before our people and compassionate with them. They will say, "You are

taking the white man's side." It has been said that "ignorance is bliss," but it doesn't fit in, in the Indian's case. You are a great M. D., and of course you know the Indian has to undergo a very serious operation to save and make him a worthy citizen. First, you must give him a dose of Deed to his land and all of his tribal money. That will remove all the congestion that has accumulated, all the poisonous matter, such as the boundary lines, the Board of Indian Commissioners, Indian Agents, Indian employes, Indian suckers, etc. They all act as tape worms. That dose will give the Indian a free movement toward a progressive citizenship. He will be in a better condition to enjoy the good roads, public schools and freedom which our white brothers enjoy. Cut out the adenoids which keeps him from being bright; remove the long hair that hang over his eyes, which hinders his clear vision. If the Indian lives after this operation he will be a well Red man. I know, Doctor, you are willing to do the operation, if the patient will consent.

I will give you a short sketch of my life. I was born on the Yakima reservation. My mother was a half Lowlypum Indian and my father a half Wyampum. When eight years old I attended the school at Ft. Simcoe. At the age of fourteen I drifted from home and for nine years herded sheep. Every cent I earned was spent for the white man's "booze." I had no respect for myself. My life was aimless. No education to get me an office job, too lazy to work. I had an allotment, but no money to run it; no credit, because I was an Indian. When I wanted credit the dealer would say, "Have you any money at the Agency? How are you going to pay?" The Agent tells the dealer that if he lets the Indian have credit he does so at his own risk. So the dealer was very careful whom he trusted. The Indian never gets a look-in. When it is business he never has a chance. His father is dead. He can only use the proceeds from the sale of his deceased relative's property as the Agent sees fit. The Indian Office sees that he has grub and a house; the Indian idles around the house, eats up his money and rents out his land, because he is not able to get enough money at one time to do anything. Well, I had to contend with all these handicaps. My father was poor and could not help me. So I got married to a Powawopum Indian, as fine a wife as any man ever had, but blissfully ignorant. We were both poor, and you know the old saying, "Poor man for kids." We had nine children in our thirteen years of married life. I took another look at life when I married. I made up my mind that there was plenty of work, and I took to anything and every thing that came, and made good. I worked four years at a trading post, where I received my practical schooling for life. I improved in my writing and figuring. Then, nine years ago, I tackled the Indian office for my patent, but was only laughed at and had to secure outside help to get my deed, and now I am independent.

Your friend,

* * *