



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

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GOLD AGAINST THE INDIANS' RIGHTS AND JUSTICE

The Indian Bureau's duty is to teach the Indians to mine their mineral lands; to teach the Indians to construct oil wells and run them; to teach the Indians to cultivate and apply every space of their property to commercialism, and thus start its wards—its Indians—on the road to prosperity. But no, it is too much like work. They would rather lease the lands and then **OUT GO THE INDIANS**. There is more in it for them and less work! "Indians are good for nothing. They do not improve anything; so we can help the country more by leasing to these monied men, who can utilize nature's resources for the good of the world." That is the Indian Bureau's theory when they are working for the best interests of the Indians; and the worst part is, that the public is taxed to have the Indian Bureau work for the best interests of the Indians, when in fact, the Indian Bureau has worked against the best interests of the Indians always.

If the object of the Government of the United States is to **SKIN** the Indians and leave them go to starve, or survive, they might as well let the Indians go now in "G" strings. Let them begin at the bottom rock. The United States believes in a fair deal, but it seems to think that it does not amount to anything to steal from the Indians. It is so soothing that the Indians are unconscious of it. It is what you know that hurts.

THE RIDER that gives all power to the Secretary of the Interior to lease 30,000,000 acres of

Indian mining lands that accompanied the Indian appropriation of \$15,000,000 is another great steal from the Indians. We notice that the Indian has no voice in the matter. He automatically "nods or grunts," the way he has been taught to do, for the past fifty years, by the Indian Bureau. It is stealing. It is stealing from the Indians and nothing more! Why does not the bill say, "With the consent of the Indians?" The rider passed Congress without discussion or knowledge of the Indians. It is scandalous and damnable mockery to all that pertains to justice. Using the Indians because they are weak is a retribution that this country must suffer for sooner or later. Talk about democracy!

A little while ago, the Congress of the United States seemed to be charged with that high ideal. It roared to down the Kaiser, it roared in behalf of the weak races, and it roared for the world democracy. Yet, with all of that, the Congress of the United States, the other day, passed a bill that gave an authority to the Secretary of the Interior to lease 30,000,000 acres of Indian mining land, without the Indians' consent or any knowledge of the bill.

Where is the guardian of the Indians—the Indian Bureau? They have fallen in with the politicians and are playing politics with the politicians. The Indian Bureau is using the Indians as tools and forgetting their mission. Were the Indian Bureau on the watch? Yes, (in the horn.) Had they been, the bill would not have passed Congress so quickly. Stealing from the Indians is just as great today as ever. Now, it is

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disguised and cleverly performed. Let people steal from me than steal from me through somebody else. Let the Indians themselves lease the 30,000,000 acres of their mining lands, if they so wish. A man can make much better terms in his own behalf than a hireling or unscrupulous agent. The Indians have no faith in the Indian Bureau, because the Indian Office has done more harm to them than good.

There is no more reason that the Indians should have a guardian than that Cato Sells should have a guardian. Equally true, there is no more reason that the Secretary of the Interior should be hired to lease 30,000,000 acres of Indian mining land when the Indians themselves can attend to their own business.

Indians who have mining lands and oil lands look out! Let Indians get together and form an organization to mine their lands and work their oil lands. The Indian Bureau will not permit an organization on reservations to sell shares, in order to build an oil well. The Indian Bureau will not permit an Indian mining company. The Indian Bureau will not permit the Indians among themselves to form a safeguard, a protection to their money and property. The Indian Bureau will catch the leader and have him to know that he has no right without a permit from the Indian Office. The Kaiser is far milder than the Indian Office is to the Indians. Last May, Dr. Eastman, Dennison Wheelock, Rev. Philip Gordon and the writer were on a mission for the best interest of their race. Superintendent Allen of Menom Reservation kept us out of his reservation with a specific letter that we would be arrested, if we came within the line of the reservation. He has an Indian wife and is considered about one of the best employes in the Indian Service. If that is the case, what would you think about the others?

So you see, no Indian can develop or undertake anything on reservations, because the Superintendent or Indian Office will not permit him to use his own mind.

The whole truth of the matter is, that the Indian Bureau will not let you. No one has a right to give light to the Indians unless you get permission from the Indian Office. Instead of a permit they will give you notice, "EITHER BE ARRESTED OR GET OUT."

PSYCHOLOGICAL MOMENT FOR THE
FREEDOM OF THE INDIANS

The right of way to gain freedom and citizenship for the Indians is clear. From a most independent of man, to what is known as civilization, the Indian has played his part. A race that survives after a losing fight of five hundred years for his birthright, there is something in that race worth considering.

The Indian has been considered a mystery. No one understood him. The country being his, he receded while the coming people advanced westward. He was living good enough. His life was perfect contentment. He was a man that lived with nature and as nature provided for him, he was in a splendid condition to take on to the ways of civilization. He was like a child that had no schooling. With him you were either an enemy or a friend. Such was the Indian man. Later when deceived, HE AS A MAN, used simple means to defend himself. The powder and the pale face became his enemy. He, like the deer, roamed the prairie and forest. Not understanding the English language; he lived to himself and was shy of the strange people. Settlement of the west by the invaders of that part of the country was slow, on account of the Indians. There was fear on both sides. When they sighted each other, there were exchanges of firearms and bow and arrows. Fear spread more and more, so that the whites tagged the Indian as "a savage." Time came that the Indian was subdued by the point of bayonets, and forced on reservations. There to live and die. Today he is there yet. Seregeting a race that owned America is something for one to think about.

The Indian was not considered a man. If he were, he would be free and enjoying himself as a citizen today. For fifty years his home has been on a reservation as a ward and not as a free man.

The country is woefully ignorant of this man Indian. The people have an idea since the government has charge of him, he is better cared for than themselves. This idea shows that they do not know anything about the Indian people. We want the people of the country to know that the Indians are not counted as men; they are not free; they have not the rights of citizenship as accorded to so-called Americans.

What has hindered the Indian from becoming a citizen? The Indian Bureau has the Indian BODY AND SOUL. You do anything to free the Indian and the Indian Bureau will use its power to arrest or force you to keep your hands off the Indians. The Indian Bureau uses the Indian as a commodity. A commodity has no rights; it is made for use. This using a human being as a commodity is all wrong. Just as long as the United States Government keeps the Indians as prisoners, as commodities and as wards, AMERICAN HISTORY WILL BE BLACKENED AND MOCK THE PRINCIPLES OF OUR CONSTITUTION. You cannot free the

Indian by having the Indian Bureau treating the Indians worse than slaves. The road is clear. **ABOLISH THE INDIAN BUREAU, SO THAT THE INDIAN MAY EXERT HIS GOD'S GIFT FACULTIES FOR THE GOOD OF MANKIND.**

THIS IS NO TIME FOR THE INDIANS TO GET MAD AT EACH OTHER

When a life is at stake it does not pay to stop and discuss how shall we save that life, or even pray to God to save his soul. Common sense teaches that we must be of one mind, heart and soul to save. The writer remembers the time of the great Chicago fire when Moody, the evangelist, rushed into the Y. M. C. A. hall. There he saw young men on their knees praying to God to extinguish the fire. He yelled out to them: "Stop praying—pails of water is your prayer-word now!"

Freedom and citizenship for the Indians, there should be no difference. The Indians should all stand together. The life of the Indian race depends upon our support in this great movement. The greatest movement the Indians have ever undertaken. How may the Indians manifest their interest? The Indians are so scattered how can we see each other on the matter? There is a way. The Society of American Indians, which is the greatest organization of Indians in this country, is going to hold a meeting at Minneapolis, Minnesota, October 1st to 4th, 1919, where all Indians are invited to come together and talk about the Indian's interest in America.

Freedom and citizenship of the Indians by the abolishment of the Indian Bureau will be the subject of discussion. This is the most important question for the Indian race to plead for in the halls of Congress.

Great subjects know no malice; great objects know no creed of religion; great objects know no high and low. They know God is God and that we are left on earth to help, aid and support one another. And they know that injustice to humanity means the disturbing of the corner stone that holds the keynote which governs harmony among men. The question of freedom and citizenship for the Indian is so great that we Indians should not hesitate to attend the S. A. I. conference, but try in every way to get all Indians to attend that great meeting.

Let the Indians of California attend, let the Indians of Washington attend, let the Indians of Nevada attend, let the Indians of Utah attend, let the Indians of Montana attend, let the Indians of Arizona attend, let the Indians of Colorado attend, let the Indians of Wyoming attend, let the Indians of Oklahoma attend, let the Indians of New Mexico attend, let the Indians of Kansas and Iowa attend, let the Dakotas send their braves

to the great Indian gathering. Let Wisconsin Indians and Michigan Indians come in automobiles to the meeting and let all Indians come from the four corners of the earth and KNOW THAT WE ARE SEEKING FOR WHAT IS JUST AND HONORABLE. WHAT SHOULD HAVE BEEN OURS, LONG LONG AGO.

AT THE GRAVE OF THE CARLISLE INDIAN SCHOOL

It may be that they who, in the name of patriotism, betrayed the Indians in that they destroyed that monumental structure that permeated the genuine philanthropic spirit which tells of the first Indian school, of the greatness of one man's heart to the Indian race, General R. H. Pratt, of that greatest gift of the United States Government for the education of the Indian children and of a school that first demonstrated that an INDIAN WAS A MAN, not unlike other races of human kind. The institution was one of the wonders of the world. It was the foundation of Indian education. The Indians who graduated from its halls were proud of their alma mater. But to the Indians, the Carlisle Indian School is dead.

The war is over and now the sentimentalists are endeavoring to replace the Carlisle Indian School and once more start the school up again. It is of no use. That mighty institution was not created by sentimentalists at its birth. A clear headed and a big hearted man, whose inspired soul prompted him, in behalf of the Indians, turned the Carlisle Barracks into an Indian school. That first life-giving power has gone out of that institution. No amount of sentimentalistic throbs or selfish purpose of the Indian Bureau can bring the same life back again. The dice has been thrown for the sake of patriotism and that greatest Indian institution has been crucified.

Again, its life would depend on Indian children. It is doubtful whether the Indians will patronize the school again, if it is turned back to the Indians as an Indian school. It was an insult to the Indian race to have the school abandoned for a base hospital. As we stated before, rather give up all Indian schools for base hospitals. **BUT NOT CARLISLE INDIAN SCHOOL**, because it was taking the best "LEARNING AND LABOR" school away from the Indian people. If Carlisle be taken from the Indians, **NOT ANYTHING IN THE WORLD CAN TAKE ITS PLACE.**

The writer has followed the Carlisle Indian School from its birth and understands the feeling among Indians on the matter. The object of the Carlisle School has been killed and the INDIAN PEOPLE DO NOT WANT ANY MORE INDIAN SCHOOLS. What they do want is PUBLIC SCHOOLS. There is no more need of Indian schools when public schools are all around them. It is to these schools the Indians want to send their children. They are right. Indian children should be whipped off the earth and the Indian children have better right to the public schools than the Indian children? But here comes the Indian Bureau. It is this monster that keeps the Indian children from the public schools. The Indian Bureau creates prejudice feelings against Indian children going into the public schools. You see the reason why. Their Indian schools would be empty and the Indian school employes would be out of easy jobs. **INDIAN SCHOOLS ARE UN-AMERICAN INSTITUTIONS** and should not be tolerated to exist. The Indians do not want Carlisle Indian School any more nor any other Indian school for their children. That is why the Indians believe in the **ABOLISHMENT OF THE INDIAN BUREAU, R. O. T. AND BRANCH.** The Indian Bureau is like the Kaiser to the Indian race and it should be treated as the Kaiser by its **ABOLISHMENT FOR THE GOOD OF THE INDIANS.** Sooner the better.

As much as we loved the first Carlisle Indian School, the Indians do not want it back. It would only be a sham and mockery to the first Carlisle Indian School. General Pratt will not be there. The Indian Bureau and sentimentalists cannot replace him. If your patriotism is to take away that which is most highly prized by the Indian race, **KEEP IT!** It is the same old story and the American history is as black as ever with the aboriginal Americans. "Bring back, bring back Carlisle to me!" **IS NOT THE CRY OF THE INDIAN RACE.**

THE SOCIETY OF AMERICAN INDIANS

This Indian organization will hold their annual Conference at the University of Minnesota, Minneapolis, Minn.,

October 1 to 4, 1919

All Indians and friends of the Indians are cordially invited to attend. For further information, address

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INDIANS, FREE YOURSELVES!

"If you want anything done, do it yourself" is a saying that the Indians may well take to heart. The Indians want freedom and citizenship by the abolishment of the Indian Bureau. If that is our wish then go set it, in the best effective way to gain that greatest of all objects, is for all Indians to bestir ourselves in the work of presenting our just cause before the public. Congress will act more readily when the public is BACK OF THEM.

What has been the Indians' contribution to America's civilization? The whole site of the continent of America upon which modern achievement of civilization has marvelously developed; the United States, that which stands before the world as dictator of what is right and wrong; it sways commerce and it is the HOME OF THE FREE.

Take individuals or races and colonize them, and keep them not busy; they will degenerate and become blockades in the pathway of human progress. They become sycophants, living upon the exertion of others. They become mere tools and pitiful creatures of humanity to behold; they have no ambition; they ONLY EXIST. This human soul that is your soul and my soul; that lived and played on the American soil.

They tell us that we must not touch the Indian Bureau. It will only create hate and madness, frustrate the object for which we are seeking. Get at the public, get at the people; stir up public sentiment; get the press on your side; see the heads of churches, approach clubs and organizations; get the boy scout and camp girls to work. Let this work go on systematically. There must be a central office, say the Society of American Indians at Washington. Let an organizer organize a sub-society in every large city or town and on all reservations; give it a suitable name. These sub-societies could be a nucleus from which to work the propaganda of the central office. The central office could get reports from the sub-societies. Thus, work in harmony for one object. Something like this method of working for the freedom and citizenship of the Indians and to have the Indian Bureau abolished, can be handled and publicity can be worked to more effectual results.

Every educated Indian who has command of the English language should volunteer as they volunteered to defend their country, to lecture and spread pamphlets and thus educate the public about the Indians and their needs. The people of the United States do not know anything about the Indians. They have an idea, "that they are well cared for by the government and that everything done for them is all right. The public believes the government will not cheat the Indians. Uncle Sam LOVES THE INDIANS and he will do what is right for them. JUST THINK WHAT UNCLE SAM HAS DONE FOR THE INDIANS. He has given them schools. He has given them everything. The Indians are not in want. Don't you know the Indians are the RICHEST RACE IN THE WORLD? Just think of the oil country the Indians own in Oklahoma and the millions of dollars in the Treasury to their credit! I envy the Indians. I wish I were an Indian, so that Uncle Sam can take care of me, look after my affairs and feed and clothe me whenever I will be in want, as that time will come when I get old and helpless. Oh, to be an Indian is something glorious!

Have Uncle Sam as my guardian and servants (Indian Service employes) salute! Oh, to be an Indian is from birth to his happy hunting ground a one continual heaven! No work, all play; eating and hunting the time away. On reservations there is no sorrow; there is happiness and glee. So you see, Uncle Sam is so good to his red children that heaven would fall if it were, otherwise, anything else. Oh, joy; there is joy to be an Indian! There is no want in being an Indian; and if you do want anything--THERE IS UNCLE SAM. Oh, joy; there is joy in being an 'Indian!' This is a true phantom picture that is entertained by the American public relative to the Indians as wards and the Indian Department of the United States Government. The public can not be censured for having such a wrong belief. They have had no one to tell them anything different. Some people do not know what an Indian is and if they were to meet one, they would ask, if he came from India. Public school education about the Indian is all mystical and foreign to the real Indian. Show Indians, garbed in their pharaphenalia, which a real Indian would be ashamed to wear, are not real Indians; but that has been the sham and ruinous education received, by the public. So the public is ignorant of the Indians because they have been educated from wrong sources. Otherwise the public is all right and it is to the public that we Indians depend upon, TO MAKE US FREE AND TRUE CITIZENS.

Again, DO WE INDIANS WANT TO BECOME FREE AND ENJOY THE RIGHTS AND PRIVILEGES OF CITIZENSHIP? If you do, then, we must do it ourselves. It is up to ourselves and not depend upon some one else to do it for us. That is what is the matter with us Indians. We have waited upon the Indian Bureau to do everything for us and you see our fate. We are getting farther and farther away into the abyss of ruin.

Each Indian must speak for himself. If that is done, every Indian will be speaking for his race. Some of us will go into cities and towns and voice the freedom of our race. Some can secure Indian papers and spread them broadcast among other Indians and friends of the Indians. Some can write to Senators and Congressmen that WE WANT FREEDOM AND CITIZENSHIP BY THE ABOLISHMENT OF THE INDIAN BUREAU. It makes no difference how small you are, there is a place for you to work in the salvation of your race. No one can fill the place of yourself. YOU YOURSELF, must do what you must do to the glory of God and your people.

Each Indian must feel in his heart, that it is between life and death, this gripping work of separating their own race from the clutches of the Indian Bureau. It means you fall or you become a man among men. Fight as never before in your life, speak as never before in your life and bestir yourselves as never before for the cause of freedom for your race. Remember, that the public must be touched. They must feel the throb of your mission. No one can fire the world on a great cause without their being fired themselves. Our duty is to cry aloud for our freedom and the public will hear us and set us free. Otherwise we shall live under the drudgery of the Indian Bureau WITHOUT HOPE AND DIE IN DESPAIR.

PIMA PONIES SOLD TOO CHEAP

On the Pima reservations of the salt River Valley, Arizona, the Indians are caused to sell their small horses at \$2.00 and \$5.00 a head. One Indian writes that he can get \$10.00 and \$15.00 a head when he sells the horses himself. This Indian wants to know, IF THIS ORDER OF SELLING THEIR HORSES COMES FROM THE INDIAN OFFICE. This is not justice. It is taking away what the Indians need and can get more money for by selling these horses themselves. IT IS JUST ANOTHER SCHEME TO BUNCO AND ROB THE INDIANS.